Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century

as reported by Émile Petitot

Toponymic Inventory Data Analyses

edited by Donat Savoie
Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, as reported by Émile Petitot

Toponymic Inventory, Data Analyses, Legal Implications

Donat Savoie, Editor

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Preface

In 1970, the Department of Indian and Northern Affairs, Canada published two important works edited by Donat Savoie, based on the writings of Father Émile Petitot: *The Amerindians of the Canadian Northwest in the 19th Century*, as seen by Émile Petitot - Volume I: *The Tchiglit Eskimos*, Volume II: *The Laoucheux Indians*, preceded by general observations on the Déné-Dindjié Indians. These two studies were part of a major research program, the Mackenzie Delta Research Project, that operated under the direction of A.J. (Moose) Kerr and Derek G. Smith of the Northern Science Research Group, Department of Indian and Northern Affairs, Canada.

The publication of this material was, in fact, the first step toward improving our knowledge of the Canadian Northwest, at the time of the first contacts between Amerindians and Europeans. This material represented only part of Émile Petitot’s work, and concerned the ethnography of the populations of the Mackenzie Delta area.

Émile Petitot lived and worked in the Athabasca-Mackenzie area from 1862 to 1883. Accompanied by native guides, he made several journeys from the Athabasca to the Arctic Ocean along the Mackenzie River, and reached Fort Yukon in Alaska. He also made several excursions inland around Great Slave Lake and Great Bear Lake, and up the Anderson River to the Arctic Ocean. The areas through which he travelled were inhabited by various Athapaskan groups, the Chipewyan and the Laoucheux being, respectively, the southernmost and northernmost tribes. Between the two lived the Dogrib, Hare Indian, Yellowknife, and Slave groups. The area north of the Laoucheux territory, on the shores of the Arctic Ocean between the Colville River west of the Mackenzie and Cape Bathurst east of it, was inhabited by the Tchiglit Eskimos.

Throughout these numerous journeys, Petitot collected a considerable body of information on the geography of this area, as well as on the social life and culture of the inhabitants. He also drew maps and gathered an imposing number of native place names. These toponyms, and the information relating to their locations, constitute one of Petitot’s major contributions, and it is precisely this research that the present volume is designed to make known.

Émile Petitot’s contribution to geographic knowledge had never been studied in depth. Although it was recognized that his material probably represented a rich source of information, no systematic analysis of it had been made. The main reason might have been that all of Petitot’s writings were in French, and published in France. It was only around 1880 that he began to publish some of his works in English; later, other writings of his were translated into German.

In 1977, Chief Daniel Johnson of the Yukon Indian Brotherhood (now the Council of Yukon Indians), requested copies of Émile Petitot’s various scientific works and the information he had gathered on the occupation and use of the land by the inhabitants of these northern regions. After a first reading of Petitot’s writings and maps, and in response to a recommendation by Professor Henri Dorion of the Department of Geography, Université Laval who specializes in the study of place names, it was decided that this research into the Amerindians’ occupation and use of Mackenzie Regional lands should be undertaken. As the present study testifies, Petitot’s works abound with geographic and ethnographic information.

This new ‘edition’ of the original report presents the material in one volume, divided into four major chapters. The first chapter contains a biography, the life and works of Émile Petitot. The second covers land use and occupancy in the Athabasca-Mackenzie by various Native groups, as reported by Émile Petitot (based on the toponymic data and other information found in his accounts), and includes a cartographic presentation of the data. Chapter three contains the toponymic inventory, which lists all place-names that appear in Petitot’s writings. The inventory is supplemented by fourteen maps covering the Athabasca-Mackenzie and northern Yukon area, together with information relating to these locations, and to the Amerindians who inhabited these areas around the second part of the 19th century. It also contains a reproduction of Petitot’s major maps. Geoffrey S. Lester contributed the Fourth and final chapter on legal dimensions of place-names.

We would like to thank the late Ms. Rachelle Castonguay, who compiled and organized the scientific information taken from Émile Petitot’s accounts, undertook an analysis of the data, and prepared the research reports. Professor Henri Dorion of the Department of Geography of Université Laval and former president of *La Commission de toponymie du Québec*, was the scientific advisor to the project. Professor Dorion has vast experience in place-name studies and his professional advice was extremely important in trying to deal with many methodological problems. Mr. Geoffrey

-v-
S. Lester joined the research team and prepared a text which, in my opinion, will result in a lot of new thinking. The mapping section of the Department of Geography of Université Laval prepared the fourteen geographical maps showing land use and occupancy.

It is interesting to note that it took one full century after Petitot left the North for researchers to become interested in his work. His scientific contribution was recognized in 1875 by La Société de Géographie de Paris, which has in its archives, the original map on which Petitot set down many itineraries, and corrected and completed in many respects the maps of his precursors, in particular those of Sir John Franklin.

Current maps of the Canadian Northwest, drafted before the advent of aerial photography, are still based largely on Petitot’s records. For example, in an article published in 1952, in the scientific journal Arctic of the Arctic Institute of North America, J.R. Fraser wrote the following about the La Roncière-à-Muny river:

“To summarize, La Rivière La Roncière-le-Noury which was discovered in 1868 and placed on the map in 1875 by Émile Petitot, was believed by later explorers to be non-existent. These conclusions were mainly based on the fact that no river of this size entered the ocean where Petitot had marked it. Instead, another river, the Hornaday, was discovered entering Darnley Bay east of the supposed mouth of the Roncière, but this river was unexplored for many years beyond five of six miles from its mouth. It is suggested that the Roncière is the same river as the Hornaday, and evidence has been advanced to support this experience. Far from being non-existent, it appears that the Rivière La Roncière-le Naury of Émile Petitot has merely been mislaid for three quarters of a century.”

Aerial photography has proven that Petitot was right.

Petitot was a very careful observer of the events and conditions he encountered in his travels. Toponym No. 104 shows how meticulous Petitot was:

“Before nightfall, I reached the lac du Sabre, where the greater part of the Dogrib tribe had congregated. At three the following morning, we rejoined the tribe on the shore of the lac du Gros-Centre [Big Belly Lake], Bestchonni. Its chief, Jacques Beaulieu, known as Nade, a French-Dogrib half-breed, natural son of the old patriarch Beaulieu, received me politely and showed me to a tent where I might spend the night. I was immediately given some freshly-pounded meat and raw reindeer marrow, upon which I feasted like a king.”

In 1883, Petitot received the Back Prize from the Royal Geographical Society of London, England.

All of Émile Petitot’s material that was being held by the Department of Indian and Northern Affairs, Canada, was donated in 1987 to the Archives Unit of the Government of the Northwest Territories (GNWT), to make this important material more readily available to the Déné people and to other groups who would be interested in Petitot’s work. In 1991, Donat Savoie presented to Titus Allooloo, then Minister of Culture of the GNWT, the actual medal Petitot had received from La Société de Géographie de Paris. (The medal had been given to Mr. Savoie by the late Mme Van Der Heyden, who had been baptised by Petitot in the small commune of Mareuil-lès-Meaux, France, where Petitot spent the last 30 years of his life. He was never to leave Mareuil.) This medal is now displayed in the collection of the Prince of Wales Northern Heritage Centre in Yellowknife, Northwest Territories.

On September 22, 1975, the Honourable Judd Buchanan, then Minister of DIAND, was invited to Mareuil-lès-Meaux to unveil a plaque to commemorate the scientific contribution of Petitot to the Canadian Northwest. Present at the event were many elders who had known Petitot.

As Minister Buchanan said:

“Father Petitot’s work is unique because he wrote a part of the history of the North. His voice is that of long ago, the voice of the grand-parents and great-grand-parents of those who had actually lived in the Canadian North. When we read Petitot’s work, we also hear the voice of a man who loved the North and its people, and who was loved, in return, by them.”

In 2000, Gateway Films of Vancouver (Tom Shandel) released an excellent documentary on the life and work of Émile Petitot, an affirmation of the present-day relevance and importance of his life and work in the Canadian Northwest.

Petitot was a giant among men; he was a man of the Renaissance.

**Donat Savoie**

**Senior Negotiator—Nunavik**

**Department of Indian and Northern Affairs, Canada**
Chapter I:

Émile Petitot: His Life and Works

So as to provide a better understanding of the life of Émile Petitot, we have divided the biographical chapter into two parts. The first one will refer to the main periods of his life, especially the years 1862 to 1883 that he spent in America. The second part will deal exclusively with the scientific contribution of the missionary.

His Life

Period 1838-1862
It was at Grancey-le-Château (Côte d'Or), France, that on December 3rd, 1838 the birth took place of Émile Fortuné Stanislas Joseph Petitot, son of Jean-Baptiste Petitot, watchmaker, and of Thérèse Julie Fortunée Gagneur. Some of his writings are dedicated to his sister Fortunée and to his brothers Auguste and Victor. On September 27th, 1860, he entered the Congregation of the Oblate Missionaries of Mary-Immaculate, at Notre-Dame de l'Osier (Isère), after completing his secondary studies at the Little Seminary and Catholic College of the Sacred Heart, at Marseille. He was ordained priest on March 15, 1862 by Mgr Patrice Cruice, Bishop of Marseille.

These are the sole available data regarding that period; Petitot himself never talked of the first twenty-five years of his life.

Departure for America
On March 27th, 1862, Petitot left Marseille for Dieppe, and from there sailed for England. He stopped in London and then Liverpool; eight days later he sailed for Canada aboard the S.S. Norwegian, of the Allan Line. His original destination was the Red River, a small French-Scottish colony that has since become the Province of Manitoba. Having run into rough seas, the Norwegian docked at Portland, Maine. Petitot travelled through New England to Montreal, where he was scheduled to meet Father Émile Grouard, who was to be his new travelling companion to Athabasca. His book En Route pour la Mer Glaciale relates his voyage from France and then to the Great Slave Lake. On May 5, he left by boat with Mgr Alexandre Taché and Father Grouard, and continued his journey through the northern part of the United States, toward St. Boniface.

During the voyage, the passengers met with hostility on the part of Chipewyan Indians. But the boat's captain,
having given a keg of whisky to the Indians so as to pacify them, the passengers were unmolested. Seeing the Chipewyas pounce on that keg, Petiot wrote:

"I realized that day that if anyone should ever want to destroy the Red-Skins completely, it would be done more surely than by means of fire and weapons. All that need be done would be to put a few casks of spirits at their disposal." (1:157)

On May 26, 1862, he arrived at Fort Garry and St. Boniface. There he met some French-Indian Métis whom he praises in these terms:

"It is in those life struggles that those old-time French couriers de bois distinguished themselves... They are the ones who made of our American descendants, the Métis of Canada and of Louisiana, an exceptionally virile race... . They are the ones who hardened and shaped the many missionaries that France kept sending to those faraway regions. It is therefore only right that the people of France should know about those countries that have been the seat of the exploits, the adventures and labours of so many sons of France.” (1:164)

Petiot expressed there respect and sympathy for the inhabitants of this country. Those feelings inspired him with the force, the taste, and the ambition to discover those areas and the people who live in them; this is what led him to the Arctic Sea.

Great Slave Lake

On June 3, in the company of Father Grouard, Petiot left the shores of the Assiniboine and, on the 8th, set off for the Northwest. At St. Boniface, he received instructions to go to Fort Good Hope, to replace Father Henri Grollier, who was ailing.

On June 13th, he arrived at Norway-House or Pike River (rivière aux Brachés). Near Churchill River, more exactly at Frog Portage (portage des Grenouilles), (55°25’ lat N. and 101°15’ long. W of Paris), he met Chipewyan Indians, the southernmost members of their nation to be found in this area which they share with the Forest Crees. Their real name is Déné (men).

During that trip, he began compiling a French-Déné dictionary which he kept enlarging as time went on. At Athabaska Lake, point of arrival for Father Grouard, he spent a few days with some Métis and Indians, who nicknamed him setzain sous cané benerek eceta (the ‘Father Wearing Metal on his Nose’).

He went on alone to Great Slave Lake which he reached in early August 1862. Shortly thereafter, he went to Fort Providence, at the western extremity of the lake, where Father Zéphirin Gascon and Brother Louis Boisramé had already arrived. The three of them were to build the mission at Divine Providence.

He remained there till March 1863, although he made several trips to the St. Joseph Mission (Fort Resolution) to meet Chipewyan Indians, Yellowknife Indians, and those of Buffalo Lake (lac aux Buffles) (Edjiteré-troukénod). Here, the Indians called Petiot Yalf-Dogëzë (the ‘Egg-shaped Praying One’), a probable reference to the missionary’s portliness. Four months after his arrival at Great Slave Lake, he started, with Eknëlëyl as his preceptor, to learn the Tchippewyan language; at the same time, he enriched his French-déné dictionary.

Their living conditions being precarious, the missionaries survived only by engaging in barter with the Indians. Humiliated at having to resort to this expedient, Petiot describes his feelings as follows:

"Certain missionaries have been reproached with engaging in barter. It is true that they do. In wild, undeveloped territories, all missionaries, Catholic or Protestant, are reduced to that humiliation. These requirements of our profession are hard on the pride of a priest.” (1:316)

The missionary’s first attitude toward the Indians had been one of deep understanding and great kindness, but now he found it necessary to adopt a policy of firmness with regard to their claims and demands of all kinds. Those conditions had induced in him a feeling of insecurity, and he had applied to his Superior for a transfer.

In March 1863, he crossed Great Slave Lake for the sixth time, when he took charge of St. Joseph Mission on Moose Island (île de l'Original). He visited the Dog-rib Indians whose habitat was between the Great Slave Lake and Great Bear Lake. He remained at that mission until August 1864 when he travelled by barge to Fort Good Hope, on the lower Mackenzie, to replace Father Grollier who had died June 14th, 1864.

Anglican Ministers

Shortly before leaving for his new mission, Petiot was visited by an Anglican minister who urged him to stay on at Fort Resolution. During the conversation, Petiot informed his guest that a new mission, soon to be established at Providence, would eventually become the new seat for the district. The Anglican Minister was annoyed by this unexpected piece of news and a heated argument ensued between the two men. According to Petiot’s testimony, relations between Catholic and Protestant missionaries in the North were quite strained at times.
“Grouard and I had already had many an occasion
to realize that as a ‘teacher of Christianity’, man
was a complete cipher. Being devoid of faith, he
could not communicate it to others. But he had
something which, even more than a lack of
convictions, is inimical to the success of an apostle;
he had a copious dose of stupidity, and that is what
made the poor devil’s behaviour pardonable.
The poor man... who had just signed a four year
contract with his bishop at Red River, did not go
to Fort des Liards, as he had told me he would... he
grew on to Russian America (Alaska), where he
ministered at Fort Yukon. The following year, I
learned that he had baptized Sawiya, dreaded chief
of the Koucha-Koutchich... but leaving him in
possession of five wives. —Such facts must needs
be divulged so that people may know on what
conditions and with what evangelical morals the
poor Protestant ministers achieve some of their
conquests.” (1:322-323)

The disagreements between Petiot and the Anglican
ministers did not stop there. He was more and more
convinced that all the efforts of Protestantism to take
root in the country made their missionaries’ position
increasingly discreditable.

“It must be said that its apostle, one Bompas,
seems to do all he can to provoke general hilarity.
This character is now making use of the baptismal
ritual as a means of securing adherents. He
baptizes all the Laouchec he runs across, then
convinces them that they are henceforth
necessarily bound to his faith and can no longer
become Catholics... . Recently, having induced
young couples to get baptized, he called a meeting
of all English-speaking behaviourists at Fort
McPherson... and, addressing the cook, said:
“Anderson, have you some water in the kitchen?”
—“No, Sir.” —“Well then, bring me a cupful of
snow!’ When this was brought in, he poured on
the snow the contents of a teapot... and this tea-
soaked and as yet unmelted snow he flung into the
face of the two catechumens, saying: “William,
Margaret, Amen!” Such, right now, is the plight of
Protestants... . Their baptism has become nothing
more than a derisive and perfectly invalid
ceremony.” (2:158-159)

From Good Hope, on March 7th, 1865, Petiot left
by himself to visit the Eskimos of the Anderson and
Mackenzie Rivers.

The Tchiglit Eskimos
The missionary visited the Tchiglit only five times in the
space of thirteen years and spent the summers of 1868
and 1869 among them. In March 1865, he was at Fort
Anderson, better known as Eskimo Fort. On the 16th of
that month, he met some Eskimos there, including
Noulloumallok-Ironarana, ‘chief’ of the Tchiglit. Two
days later, he was on Anderson River, on route for the
Arctic Sea. He made that entire trip in the company of
Noulloumallok, sharing his food and shelter. Noulloumallok had great respect for Petiot whom he
called: **Mitchi Pitchitork Tchikraynarm iyayé**, ('Mr.
Petiot, son of the Sun'). According to the missionary, his

![Emile Petiot in Eskimo dress. Source: Archives Deschâtelets, Ottawa.](image)

Indian guide was so afraid of the Eskimos that they had
to return to Fort Anderson at a time when they were
only four hours’ walk from the Arctic Sea. There, a letter
from Father Jean Ségui, his companion at Good Hope,
was urging his prompt return.

On October 22nd, 1865, he went out again toward
the Arctic Sea but failed to reach his goal; he therefore
stayed among the Laouchec. Having returned to Fort
Anderson, he left for the country of Bâiards-Laouchec, on
the upper Anderson.
Three years had passed since an epidemic which, in 1865, decimated the population in the Northwest.

In the spring of 1868, Petitot was again given permission to visit the Eskimos. Despite the influence he claimed to possess among the Eskimos, he had many enemies among them who openly displayed their dislike and mistrust. Some of them believed he had been the cause of the 1865 epidemic and wanted to do away with him. His two Hareskin guides, terrified, were begging him not to stay. He therefore returned to Good Hope.

On June the 1st, 1869, he set out once more, but again his Indian guides, afraid of the Eskimos, diverted the canoe and fled into the woods.

Several years later, on June 5th, 1877, Petitot journeyed by boat to Fort MacPherson. His Superior had forbidden him to follow the Eskimos to their camps. His mission was to be limited to meeting with them at Fort MacPherson. But he was greeted by them with cries of: "O Perk Pitchitork! Ó innok-toyok!" (Oh Father Petitot, Oh great man, great man!). They urged him to come and establish a mission on the shores of the Arctic Sea, but he had to decline their invitation.

After the Eskimos had gone, factor Baptiste Boucher appealed to Petitot to go to Alaska where the Dindjité Rhané-Kouttechin, or River People (Gens du Fleuve) and the Kouchá-Kouttechin or Giant People (Gens géants) were hoping he could come. A messenger had just arrived from Alaska especially for this purpose, but again Petitot had to decline.

In several passages of his book Les Grands-Esquimaux, the author expresses some of his views regarding the Eskimos. In a note to the reader, he criticizes the moral aspect of their behaviour:

"This book is not for the young. Eskimos cannot be models to them in any particular. The human traits exhibited by those people of the far North are not ones that can be set as examples to young people of good moral and Christian upbringing... And yet, I could not feel compelled to tone down the undedifying picture and to look upon it with unconcern merely out of fear of offending certain overprudish ears. Still, I would consider as Pharisees people who would be scandalized by these pages on the charge that they demonstrate how a base nature cannot of itself rise above a certain standard of morality very inferior to our own."(3:np)

In his monograph on the Tchiglit Eskimos, he writes:

"...this nation displays intelligence. This is amply demonstrated by their native ingenuity, their love of work, and the relative degree of comfort they have achieved in their daily lives. Thieving, irascible, mendacious, distrustful, unreliable, they take on with you an attitude of overwhelming conceit, treat you as inferiors or, at any rate, as equals... they are shameless, dishonest, laugh impertinently at anything you say or do, ape your every action... break, destroy, or steal anything that does not belong to them, and are ever ready to thrust a knife into the midriff of anyone who happens to turn up... the Eskimos do have moral qualities and human virtues... they are hospitable... fearless... They remember benefits received, are devoid of jealousy, and show consideration for one another.” (3:12-XIII)

The Dëné-dïndjié Indians
In *Autour du Grand Lac des Esclaves*, Petitot relates all the major events he witnessed during the three years he spent around Great Slave Lake. On June 8th, 1862, he snowshoed to *l'île de l'Original* where he remained until August 16th, 1864, when he definitively left *St. Joseph Mission* for Good Hope Mission. In October 1878, he again visited the Indians of Great Slave Lake and, while there, he did much geographical work and ethnographic research and met the *Chipewyan*, Dog-rib, and Slave Indians.

In *Exploration de la région du Grand Lac des Ours*, he gives brief accounts of trips and many visits of three to six months duration between 1866 and 1879. He travelled all over Smith and Keith bays, the middle part of Dease Bay, and the western extremity of Mac-Vicar Bay. He did not visit the eastern part of Great Bear Lake. During those travels, he closely studied the character and customs of the Hareskin, Dog-rib, and Slave Indians living in those areas.

Between 1864 and 1878, he spent most of his missionary life at *mission Notre-Dame de Bonne-Espérance*, near Fort Good Hope, founded in 1861 by Father Grollier. When the latter died, Petitot came to the mission to join Father Jean Séguin and Brother Patrick Kearney, who had arrived at Good Hope four years earlier. The three of them started to build the Good Hope Chapel (*Carrère 1959: 30-31*), whose plans had been drawn up by Petitot. Suffering from an abdominal rupture, Petitot had to restrict his co-operation to the less strenuous forms of activity, but he did build the altar and a gothic balustrade, and also worked at the pictoral decoration of the arch and the walls.

In addition to evangelizing, he gave nursing care to sick Indians, and provided them with food and clothes. That is probably why the Hareskin Indians called him *Yat-si-Nezun* (Father Good), while the *Trakwel-Ottiné* looked upon him as a great physician, *Intranzetchót*. He also visited the *Bâtards Lauches* or *Ninè-la-Gottiné* who called him the intelligent priest, *Yatqi Kouyon* or the Praying one, *Yalqø atti*.

Finally, in *Quinze Ans sous le Cercle Polaire*, Petitot describes his explorations of the Mackenzie and Anderson rivers and the western branch of the Yukon River. First, he relates his trip along the Mackenzie between Great Slave Lake and Fort Good Hope, which he left on August 16th, 1864. On October 26th, 1865, he left for Fort Anderson, and from there went to Eskimo Lakes to meet the *Lauches* Indians. On June 6th, 1870, he left Good Hope for Alaska. His purpose was to explore that territory and determine to what extent it could support Catholic missions, and also to investigate the attitudes toward religion of the Indians and the American chief traders. He went through Fort MacPherson and
arrived at Lapierre’s House on June 22nd. The Protestants considered that territory as inviolably theirs. At least initially, Petitot was greeted rather coldly both by whites and Indians. They tried to dissuade him from going any farther, but Petitot kept going and arrived at the Ramparts Fort trading post (Fort des Ramparts) on the evening of the 24th. In his report to his Superior General, he writes that he would have liked to keep going farther and to get in touch with the agents of the Alaska Commercial Company, at Fort Yukon, but the boat was already on its way to the Bering Sea and would not be back before the following August.

Petitot seemed to be very popular among the Alaska Dindjî Indians, according to their own testimony:

“We have faith in you and in your word; we are sure we will not be deceived by you. Father Petitot, we look upon you as our father, despite your youthfulness; we give ourselves unreservedly to you and to the religion that you preach. You are already a Déné-yihgle (Déné priest) by reputation; be also a Dindjî gagensi (Dindjî priest).” (5:184)

**Missions where Petitot Worked**

**Yellowknife Indians:**
- Mission Saint Joseph (Fort Resolution)
  - Resident: 1863, 1864

**Dog-rib Indians:**
- Mission Saint-Michel (Fort Rae)
  - Visitor: 1864

**Slave Indians:**
- Mission Notre-Dame de la Providence (Fort Providence)
  - Resident: 1862, 1863, 1864

**Haresskin Indians:**
- Mission Sainte-Thérèse (Fort Norman)
  - Visitor: 1866-1869, 1871-1873, 1876-1878

- Mission Notre-Dame de Bonne-Espérance (Fort Good Hope)
  - Resident: 1864-1878

**Loucheux Indians:**
- Mission du Saint-Nom de Marie (Fort MacPherson)
  - Visitor: 1865, 1870, 1873, 1877

Immediately on his arrival among the Déné-Dindjî Indians, Petitot started to learn their language. Having thus established communication with his charges, he greatly increased his chances of successful proselytization. Moreover, he translated several prayer books into Indian language. He even invented a series of Indian ideograms in explanation of the Sign of the Cross and of some common prayers.

![Indian Ideograms, in explanation of the Sign of the Cross, and of some common prayers. Source: Archives Deschâtelets, Ottawa.](image)

More than once Petitot suggested to his superiors that they assign a missionary to each cultural group, so that he might become a sort of ‘specialist,’ and avoid finding himself in the middle of two hostile groups (for instance, between Eskimos and Loucheux). However, because of the shortage of available missionaries, such a policy could not be implemented, at least not in the early days of mission work in the Canadian Northwest.

Voyage to France
Exhausted after twelve burdensome years in the field, Petitot left his missions for a time and took up residence at Lac la Biche (1873-1874). A short time later, he left for France in order to rest and arrange for the printing of his dictionaries and various other works. Soon after his arrival, the following item was published in the Journal Officiel de la République Française (October 14th, 1875):

“In order to obtain financial aid for the printing of his works in the Déné-dindjé language, Mr. Petitot, on his arrival at Paris, had contacted many learned societies. In the first place, he became a member of the Société d’Anthropologie et de Philologie de Paris. Shortly thereafter, having been granted the honour of addressing members of the Société de Géographie de Paris, he presented to the Société a map he had personally drawn up of the Arctic regions, and was awarded a silver medal. (The original map is in the archives of the Société de Géographie, to whom Petitot had presented it). To that distinction, the Ministre de l’Instruction Publique (Ministry of Education) added its special decoration (‘palmes’), together with the title of ‘officier d’académie.’”

His stay in France was chiefly marked by his contribution in support of the Astatic origin of the Eskimos and Indians of America, at the International Congress of Americanists, held at Nancy, in July 1975.

Father Grouard, who had accompanied him to France, reported as follows:

“Nancy has been chosen as the site of an international meeting of people interested in the history of America prior to its discovery by Christopher Columbus, also in the interpretation of written monuments and in the ethnography of the New World populations. By the accounts presented, an attempt is being made to establish the autochthony of Americans, and thus contest the unity of the human race. Mr. De Rosny is the prime sponsor of this thesis and rejects all analogies of language, customs, beliefs, etc. . . . .”

(6:397-398)

Damase Potvin, in an article published in the newspaper La Patrie, October 8th, 1950, concerning the Nancy Congress, defines Mr. De Rosny’s position as follows:

“During the discussions, a learned professor of the Japanese tongue, the baron of Rosny, in a brilliant lecture, brought out this by-product of Free Thought that could be summed up in Voltaire’s quip: “Since God was able to create flies in America, why could he not create men there?”

Grouard continues:

“Father Petitot stepped forward and asked permission to speak... He begged the committee not to decide rashly that Americans are autochthonous. Just because, said he, we do not have in Europe any document that could clear up for us the question of their origin, let us not conclude without any further discussion that they could not have come from Asia.

At the second meeting, he proved on the basis of traditions, customs, beliefs, and language... that these populations have a common origin with the Eskimos.

At the third meeting, he summarized his notes concerning the analogies between the Déné idiom and languages spoken on Oceania and Asia, and observances similar to those of the Israelites, their customs, etc... he ended by drawing the logical conclusion of his arguments: community of origin between the Déné and Asian peoples, and unity of the human race.

At the fourth and last meeting, he dealt with the matter of Indian weapons. He demolished the premises of a recently current opinion to the effect that indefinite century-long periods had intervened between the various historic ages of wrought stone, polished stone, bronze and iron, and cited facts proving that products of human industry practised during those various epochs were simultaneously present among the Indians of North America.

He summed up: the Americans are not an autochthonous race but belong to the single human family of which all the populations of the earth are members.” (6:399-409)

Return to America
After securing publication of many of his works on geography and geology, as well as his dictionaries and monographs on the Déné-dindjé and the Eskimos, Petitot again embarked at Le Havre on March 24th, 1876 for America. On May 26th, he left Winnipeg on horseback for Lac la Biche, in Upper Saskatchewan, where he arrived on July 23rd. Two weeks later, he travelled by birch-bark canoe to Athabaska Lake and thence to his mission at Good Hope. However, by this time he was completely run-down and had to give up missionary work altogether. He received an obedience for the vicariate of Saint-Albert and worked at the Cold Lake mission with Father Laurent Legoff (1879-1881). In 1882, his last year among the Indians, he collected stories of the Piégan (Blackfoot) Indians, a tribe established on the upper boundary of the State of Montana. He went to the Catholic mission of
Bonhomme River, near Fort MacLeod and also at Fort Calgary. Not long afterward, he left for Marseille.

**Return to France**

Upon his return to France in 1883, he was awarded the Back Prize granted by the Royal Geographical Society of London in recognition of his scientific contribution. Released from his religious vows on April 19th, 1886, he joined the secular clergy and, on October 1st of that year became parish priest at Mareuil-lès-Meaux, where he spent the last thirty years of his life. It was in his presbytery that he wrote the account of his travels in the Canadian Northwest. He also wrote many articles for scientific journals.

In the area of Mareuil-lès-Meaux, he did some archaeological excavation work whose results were published. Abbé Petitot never left Mareuil-lès-Meaux and died there on Mary 13, 1916.

**His Works**

This second part will deal exclusively with the scientific contribution of the missionary. We shall consider, in turn, the various fields studied, their importance, the language he used, and we shall try to emphasize certain aspects of the scientific views of Émile Petitot; in other words, his theories and scientific explanations.

**Fields Studied**

During the years (1862-1883) he spent in the Canadian Northwest, Petitot was interested chiefly in the geography of the country and ethnology of its people. In addition, he contributed to our knowledge of the geology, paleontology, zoology, and botany of these regions.

**Geography**

His contribution to geography seems, at first sight, exhaustive. His abridged memoir on The Geography of the Athabaskan-Mackenzie Region and of the Great Lakes of the Arctic Basin contains his main contributions in that field. He also drafted a map of the Northwest, which was published in 1875 by the Société de Géographie de Paris. He set down on it many itineraries and corrected and completed in many respects the maps of his precursors, in particular those of Sir John Franklin.

As to his methods of recording geographical observations, and the extent of such observations, he wrote:

"Since I had no other instruments than a compass and a watch, and had no means of getting any, I used as a basis the Franklin expedition maps on which I added my own geographical data. I therefore preserved the data that I had checked with the aid of my own instruments (such as they were) and made no change in the general delineation of the Mackenzie River and the Rocky Mountains, nor in the location and general outlines of Great Bear and Great Slave Lakes. Given two points whose positions had already been well established by means of instruments, and whose distance one from the other, in geographic miles, was known to me, I set down within that particular area my own geographic material." (7:149-150)

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**Portion of É. Petitot's map from Les Grands Esquimaux.**


Petitot’s map covers the Arctic basin area circumscribed between the Coppermine River and the Rocky Mountains, from Great Slave Lake to the Arctic Sea. It contains:

"1. A survey of the portion of interior lands comprised between Great Slave Lake and Great Bear Lake, from south to north, Franklin’s 1820 itinerary and the Mackenzie River from east to west;"
2. A survey of the mountains system on the right shore of the Mackenzie River, within the limits already indicated;
3. Geographic data of all the interior comprised between Great Bear Lake, the Mackenzie River, and the Arctic Sea;
4. Between 1865 and 1873... travels throughout the interior east and northeast of Good Hope;
5. Rectification of the mouths of the Peel River;
6. Delimitation of the hunting territory of the Déné-dindjé tribes;
7. Indian names of all localities." (7:153-162)

Anthropology
In the field of Anthropology, his publications cover three cultural groups: the Tchigit Eskimos, the Déné-dindjé Indians, and the Algonquin Indians. It must also be pointed out that he made several observations concerning the Múis. Today, ethnology owes him almost all that is known about the Tchigit Eskimos, decimated by disease toward the end of the 19th century.

The major part of his writings dealt with material culture, where engravings and drawings supplement the text. His linguistic works include a French-Eskimo Vocabulary, a Dictionary of the Déné-Dindjé Language, a Small Sarcey Vocabulary and a Piégan Vocabulary. His book of legends is remarkable because the original version in native language is accompanied by a literal translation. Some of his writings have remained unpublished. He is said to have written a Cree grammar, but the authorship of this work is doubtful. When he went to l'Île-à-la-Crosse, he learned something of the Beaver Indians dialect by transcribing a few prayers composed by Father Henri Faraut. He made several translations of devotional books: Bible stories in Montagnais, in Eskimo and Hareskin Déné. Another field concerns inter-ethnic relations, where the missionary comments on various groups and activities, such as economy and religion.

On his return to France in 1883, he conducted archaeological research near Marcui-lès-Meaux, the results of which were published.

Geology
Petitot made several contributions to geology. His report on the Geology of the Athabaskan-Mackenzie Valleys and the Anderson River sums up observations he made during the twelve years he spent in the Northwest:

"The ground of this northern part of the British-American territory is alternately rough and depressed in parallel and traversal alternations, obliquely to the general direction of the continent; in other words, it has to cross a series of undulations running northeast to southwest from the North Pole to the Rocky Mountains. These undulations are a result of the embrancments which, once detached from the mother-chain, plunge obliquely into the northwest and the north-northeast. In my view, they will constitute the natural division of this minor process. I shall examine one by one each of the noteworthy zones left by these quasi-parallel links. I shall have to limit my study to the surface of the ground, the drop of cliffs, the high banks and mountain precipices, for I have lacked both the means and the time to excavate in this area which is almost unknown to geologists." (8:250-251)

Chapter I: Émile Petitot: His Life and Works

Page from É. Petitot’s French-Eskimo Dictionary. (4:142)

He had an opportunity to communicate some of his geological data to a Canadian Senate Committee on the Mackenzie Basin (The Great Mackenzie Basin—Report of the Select Committee of the Senate, Session 1888).

Other fields of study
Petitot conducted a survey on the botany of the Northwest and compiled a French-Latin Dictionary of Botany, alphabetically listing various specimens. This work has remained unpublished.

As regards zoology, it seems that Petitot did not undertake any specific work. His observations on
Northwest fauna were made only when it had some relation to man. For instance, when he quotes the prices paid by the Hudson’s Bay Company for furs, he enumerates all types of game, with occasional mentions of the area in which they were hunted.

Mention must also be made of his modest contribution to paleontology. He had collected fossil specimens at a place called Le Grand Remous (Big-Eddy), at cape Etatchoktwéré, on the lower Mackenzie, June 29th, 1877.

Material

Nearly all of Petitot’s writings were in French and published in France. Around 1880, he began publishing some works in English; later on, other of his writings were translated into German.

He published a five-volume account of his long stay among the populations of the Northwest. Later, other works of his were published (dictionaries, mythology), as well as several notes and articles.

Letters and reports forwarded to his Superiors all provide information on the life he was leading in that country. Some of them were published in Les Missions de la Congrégation des Oblats de Marie-Immaculée and in Les Missions Catholiques de Lyon.

A certain number of his works remained unpublished. They are, for the most part, personal letters, data on Déné-dindjié linguistics, devotional books in various dialects, and Déné songs and music.

Scientific Views

Contrary to evolutionist theories (Klemm, Morgan, Tylor), who looked upon the history and development of mankind as a complexification of the process “wilderness, barbarousness, and civilization,” Petitot expounds a theory of degeneracy in which original man was characterized by perfection and in which history and development represent conditions increasingly removed from perfection.

In his scientific explanations, Petitot constantly refers to the proposition of the unity of the human species which would originally be identifiable with the Hebrew people. He admits that, at a given time, there occurred a division of that people, followed by a universal migration and a multiplication of languages. In this framework, present societies become fragments of the original people. The so-called primitive societies are the ones that achieved the closest approach to this original state.

Petitot attempts, by means of analogies, to relate peoples to one another and to prove their community of origin. Some researchers have criticized Petitot’s use of analogy because, according to them, analogies of languages and customs prove nothing in the matter of races.

To which Petitot replied:

“This is groundless denegation. On the contrary, it seems to us that analogies prove a lot. What is the basis of our classifications in all kingdoms of nature? Is it not the analogy between individuals that makes you establish varieties? And does not the analogy of varieties constitute the species; and that of the species, the genera; that of the genera, the family; and that of the families, the kingdom? And this is so of minerals as well as of plants, of zoophytes no less than of vertebrates. Could it be that only man, man alone, should elude this demonstration of our comparative powers? Because of him alone, we shall have to be in contradiction with ourselves.” (9:251)

He feels that one of the purposes of language study is to discern, through words, the origin of the peoples who speak a given language, and the antiquity of their customs. The second purpose is to communicate ideas clearly. The analogies he established between the Eskimo,
the *Déne-dindjîë*, and other languages led him to believe in the existence of a primitive and universal language, scattered vestiges of which are said to have been found even today.

“Fresh evidence of this can be got of a comparison of our philosophic and speculative languages with the so-called barbarous and rudimentary idioms of North America.

What do we find in the first ones of the languages that we claim to have improved by recasting them? A diffuse and heterogenous mixture, terms borrowed from all idioms, bizarre and outlandish expressions, an almost complete loss of the pristine originality and the science of words, and the inability to create new words without deriving them from dead languages.

Now take a look at the idioms spoken by the child-peoples who live on the icy steppes of North America.

You will observe that they have a concise, accurate, logical, and philosophical mode of expression, an original and picturesque terminology, often enclosed in an invariable monosyllable that depicts in beings the particular quality of theirs that makes its greatest impact upon our minds; and it does this not only by means of onomatopoeia, but indeed through the literal and intrinsic value of the consonants; as a result, given a standard scale showing how each of the letters governs some system of ideas or some species of beings, we invariably notice that the same consonants are used to stand phonetically for all the ideas of all the beings comprised in the categories that they govern.

...despite his moral and intellectual decline, the savage always finds, in the essential and intrinsic make-up of his language, some new word to describe some new object. He has thus been able to name accurately, straight off and with his ever-present originality, the objects he has learned to know and to use by trading with the white man.” (10:XII)

Petitot provides additional evidence in support of his proposition:

“To me, a second and even stronger proof of my claim is the enormous difference between the beauty, the straightforwardness, and logic of savage idioms and the present abjection of the tribes that speak them. It presents indeed a blatant contradiction: on the one hand, rational languages possessing a rich variety of terms...and constituting, to say the least, the expression of a high degree of intelligence; on the other hand, remnants of benighted peoples, incapable of very lofty ideas, of rationalizing their tongue, or of any awareness of the words they have hitherto been using. It means that, among them, the beauty of the language has outlived a disintegration of the intellect: it is like a perfect painting of a handsome man who is either dead or dying; the limning of the portrait and the brilliance of the coloring proclaim the impressiveness of the prototype; but the prototype has vanished or is about to vanish forevermore. Such is the case with our *Déne-dindjîë*: the striking dissimilarities between their language and their intelligence are evidence that, while everything about them bespeaks utter dilapidation, their language is the most embracing reflection of their past, the truest portrait of their history, the most persuasive proof of the divineness of language.” (10:XII)

Further proof of the common origin of peoples in both hemispheres, and therefore of all mankind, is to be found in a study of stone weapons and utensils:

“In this study... I have demonstrated the contemporaneousness of stone weapons and instruments that some archaeologists usually assign to four categories that they call ‘ages,’ that is to say, multi-secular periods of indeterminable length. In my own demonstration, I drew the conclusion that this contemporaneousness could likewise have occurred at some period previous to our own times. Besides, since the discovery of America and of Oceania, do we not have undisputed evidence of the synchronism of the so-called ‘stone age’ and our advanced civilization?...the word ‘age’ should be replaced by the word ‘use.’ It would indeed be stretching the limits of inductive reasoning to claim that all of us have been savages because the land we live in carries vestiges of the existence of a few small tribes of primitive peoples, and to suggest that because men can still be found who have used stone instruments, necessarily, at one time, those were the sole instruments used by all of mankind; or that man’s progress was preceded by virtually absolute ignorance and helplessness; in short, that savagery is the primitive status of mankind. This is something that our reason cannot countenance, for it requires her to renounce the crown of genius, of intelligence, and of glory bestowed upon her by He who created her in His own image.” (11:315)

Then again he seeks to demonstrate common origin by referring to legends and traditions. In this respect, he finds analogies between the Hebrews and the American peoples.
“Since the traditional story of Moses has been preserved in a more archaic form among the peoples of the far north and the American Déné-dindjé than among the civilized peoples that were at one time in contact with the Israelites; since they claim that their hero, in whose guise we have recognized all the features (characteristic of) Moses, was their emancipator, their legislator, their father, and still is their benefactor and their god; since in addition to clinging to those excellent traditions, the Déné-dindjé practise circumcision, fasting, auricular confession to seers or shamans, observe Jewish regulations governing women, concerning blood, and prepared foods, clean and unclean animals, the prayer to their lunar Moses; and since they observe the feast of the Passage, in which we recognize our Easter, and mysterious practises referred to as the 'Crossing under the Waters,' and 'leaping young magician,' where we have recognized a memory of the crossing of the Red Sea and the destroying angel, all of them customs and feasts that corroborate and support their traditions, it seems to us that no further doubt remains possible.

We have, in the Déné-dindjé people, some of the lost remnants of Israel now converted to Catholicism. However, sullied by the fetishism of shamanism, those remnants are mixed with other elements of evidently Asiatic origin, be they Chinese, Tartar, Hindu, or Chaldean. Perhaps we might even find among them some traces of the Egyptian people. That would explain why, in addition to their faith in Moses, they practise the idolatric cult of the moon, that of the genius or angel of death, ophialtry, etc.” (12:617)

And, by way of conclusion to his monograph on the Déné-dindjé, he writes:

“If, therefore, we chose to conclude in favour of the probably Hebraic origin of the Déné-dindjé people in particular, on the basis of the similarities of their customs, character, morals and manners, social conditions, and traditions with those of the rebel Hebrew people, the Scriptures themselves would provide us with a criterium of high probability.” (10:XLIIL).

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Chapter II:

Land Use and Occupancy in the Athabasca-Mackenzie by Various Native Groups, as Reported by Émile Petitot

The study of place names can, in many ways, provide valuable information on the range of the Amerindians’ land occupancy, and it takes on a great significance from the point of view of their territorial rights. The information extracted from Émile Petitot’s texts and maps and assembled in the third chapter of this volume, and the subsequent analyses made of these data for the maps provided at the end of the chapter, have been very useful in illustrating and documenting the occupancy and use of the Athabasca-Mackenzie territory by the various Amerindian groups.

However, in order to evaluate accurately both the quality and the limitations of the data gathered by Petitot, it is very important that all this material be seen in its proper context. Also, the analysis of the material presented certain problems that must be emphasized in order to establish the exact scope of the results obtained. In this chapter we propose to set out these problems clearly.

The main objective of the research was to form a picture, from the information in Petitot’s writings, of the extent of the territory occupied by each of the main language groups of the Athabasca-Mackenzie at the time of his missions in the area (1862-1883). To this end, it was first necessary to have an accurate definition of the language groups, and then to see what information on their distribution could be drawn from the linguistic origin of the place names recorded by Petitot. These names, which are as witnesses to the past, gave us our initial picture of the Amerindians’ former occupancy of the land.

Apart from the impressive number of place names Petitot collected in the area through which he travelled, he also set down a host of details concerning the peoples of the Canadian Northwest. In many cases, this information enables us to associate a group with a specific area. Petitot also collected a great deal of information on these peoples’ activities. By transposing all this information onto current [1979] maps, it was possible to obtain a second picture of each group’s territorial range, as the author perceived it at the time.

Linguistic Classification of the Peoples of the Athabasca-Mackenzie

The area covered in this study was occupied by the Inuit and the Déné or Athapascans. These two groups may be linguistically divided into various sub-groups, each having its own dialect. For example, the Dogrib are a Déné people whose Athapaskan dialect differs from that of the Chipewyan. A group having a specific dialect, such as the Dogrib, may also be subdivided according to the territory most frequented, e.g., the Marten Lake Dogrib, the Fort Rae Dogrib, and so on.

Our first problem in preparing the two maps illustrating the territorial range of the various Athabasca-Mackenzie linguistic groups according to Petitot’s data was to identify these groups. Each map is based on different data. One uses the language of origin of the native place names gathered by Petitot, the other the information on the distribution of the various groups.

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found in his texts and maps. Since our work is based on his data, it was necessary to determine the linguistic or ethnographic distinctions he had observed. The point here was not to classify these groups in accordance with a rigid framework, but simply to discover possible means of classifying his data.

In the first instance, we attempted to illustrate the groups’ distribution on the basis of toponyms collected by Peticot, the majority of them in native languages. Some are in Inuit, to be precise, in the Tchichti Eskimo dialect; others, far more numerous, are in the various Athapaskan dialects. There are also a few toponyms in the Cree language spoken in the southern limits of the Athapaskan territory, which we thought advisable to include in this study for the valuable information they can provide on the extent of this territory.

It was not very difficult to identify the Athapaskan, Inuit, and Cree toponyms, since they belong to different language families. The distinctions between the three are quite clear, making it easy to determine the language of origin. Athapaskan toponyms may also be subdivided into various dialects. As they make up the majority of the place names gathered by Peticot, and as the objective of this study was to obtain as much information as possible on the extent of the Amerindian groups’ land occupancy, we thought it best to maintain a maximum of distinctions. The problem, however, was not to discover into how many distinct dialectal groups the Athapascans of this area could be divided, but rather, which dialects could be distinguished among Peticot’s toponyms.

Several factors made it difficult to identify the dialects. Dialects deriving from one language family may show very little differentiation. Peticot’s orthography was sometimes inconsistent from one source to the next, and as he used his own system of notation, it was necessary to determine which phonemes corresponded to the various diacritics or special letters he had used. Also, since the time of the author’s travels in this area, some dialects have undergone phonological changes; some of the distinctive phonological features existing at that time have disappeared, and new ones have taken their place.

Nevertheless, it was still possible to identify five dialects among the Athapaskan place names: those of the Hare, Chipewyan, Slave, Dogrib, and Laulhènè. In some cases, the lack of distinctive features made precise identification impossible. For example, the name Ella-tsi’t’uèf may be Hare, Dogrib or Slave; it has no distinctive feature that might allow us to assign it to one or the other of the three language groups. In others, a single dialectal origin could be established with certainty. Although a precise distinction between the five dialects could not be made in every case, we felt that the number of names whose language of origin was unequivocal justified the five-part classification.

The dialect identified as Hare also includes those of the People of the Mountains and the People of Bear Lake. These three dialects are very similar, and it is impossible to differentiate them on the basis of Peticot’s toponymic data. This does not imply that no differences existed between these dialects at the time, only that none could be detected from his texts. Similarly, no dialectal distinction could be discovered between Yellowknife place name and those of their southern neighbours, the Chipewyan, and the former have therefore been grouped with the latter.

Thus, the first map presents seven distinct language groups: Tchichti Eskimo, Dogrib, Slave, Laulhènè, Hare, Chipewyan and Cree. The second map likewise illustrates these groups’ distribution, but this time on the basis of observations found in Peticot’s numerous works. For purposes of comparison, the same language classification was maintained. Where Peticot had used one of these main categories, this was not a problem; in many cases, however, he made references to smaller groups without indicating precisely which language they spoke.

To establish the second map, therefore, it was first necessary to try and determine to which of the seven main groups the smaller group belonged. Here and there in the author’s writings are found a number of classifications of these smaller groups, listing names, languages spoken, and, occasionally, details concerning their location. These classifications are not always consistent from one source to the next. For example, the Ni-gottine or ‘People of the Moss’ are listed among the Slave groups in one of his works, and among the Hare in another. Furthermore, they are incomplete; not one of them contains an exhaustive list of all peoples mentioned by the author.

Using Peticot’s data, and the linguistic indications inherent in the names of the groups, we established a complete list of all the groups mentioned in his writings.


classifying them under the seven language groups identified for the first map. This information was then used for the second map. Thus, where Petitot mentions the location of the activities of small groups such as the Kha-tchô-gottiné or the Tsan-tié-ottiné, the list (presented below) indicates the language group to which they may be assigned.

Note that this classification is, to a certain extent, arbitrary. Although Petitot perceived and noted various subdivisions among the peoples of the Athabasca-Mackenzie, it does not follow that his enumerations are exhaustive or that his nomenclature is exact. Our purpose here is simply to show what distinctions he had observed, and to try to do so in a systematic fashion. The following pages contain a list of the works by Petitot in which classifications of groups were found, and a list of the seven language groups identified, with, for each one, a list of the peoples it comprised, together with some information on their geographic position. To facilitate the reader's identification of the second map's sources; reference numbers are given following each quotation that refer to Petitot's five maps included in the pouch inside the back cover of this volume.

Works by Émile Petitot containing a classification of Athabasca-Mackenzie native groups


Classification of language groups of the Athabasca-Mackenzie, on the basis of Petitot's works

I. Hare (including the People of the Mountains and the People of Bear Lake)

General

"14. The Hareskins. They live in the Lower Mackenzie from Fort Norman to the Arctic Sea, and are divided into five tribes..." (2)

"3. The Slave nation, the most numerous of the four, which comprises... the Hareskins or Kr-aroundottiné..." (4)

"10. The Hareskins (Kha-tchô-Gottinè, Those who Dwell among the Big Hares), Dénè, Adénè. They number 800 and hunt between the Télînì-dié and the Eskimo shores, along the Anderson and the McFarlane, as well as on the northern shores of Great Bear Lake." (5)

"Dénè, men; commonly, Hareskins, the Hare-Indians of the English." (6)

Groups

a) Eh't-Gottinè
- Etta-gottinè (Montagnards) or Dénè (1)
- 15. The Etta-gottinè or Mountain People. They live in the valleys of the Rocky Mountains, between the Esbà-t'a-ottinè and the Loucheux. Richardson calls them Dahàdtìnìnè." (2)
- A small nucleus of about 300 Nat'hannés (Men of the West), Dinné, live in the mountains of the Mackenzie. These are Sir A. Mackenzie's Nathanas. To them may be added the Eta Ottiné (Richards' Davadainah, Men who Dwell in the Air) of the mountains of Good Hope and the Espa-t'a-Ottiné (Franklin's 'Sheep Indians,' 'Those who Dwell among the Antelopes') of Fort Liard, in similar numbers." (5)

3. Dounié, men, commonly Montagnais. In the Rocky Mountains, at latitude 60° North:
   1. Ehta-Gottiné, People in the Air, People of the Mountain. (6)


   - Kka-tcho-gottiné or Natlé-tqa-Gottiné
     - Kka-tcho-gottiné (Hareskins or Dénë) (1)
     - ...the K'a-tcho-gottiné (Those who Dwell among the Big Hares), who hunt in the interior, between the Mackenzie and the Arctic Sea. (2)
     - Ka-tcho-gottiné (Dwellers of the Big Hares). Barren-Grounds, at the edge of the woods. Nation: Slaves; common designation: Hareskins (3)
     - The Hareskins (Kka-tcho-Gottiné), Those who Dwell among the Big Hares), Dénë, Adénë. They number 800 and hunt between the Tiellini-dié and the Eskimo shores, along the Anderson and the McFarlane, as well as on the northern shores of Great Bear Lake. (5)
     - Among the great lakes of the interior, to the east of the Mackenzie.
     - Kha-tchô-Gottiné, People among the Hares, People who live in the large ('unsheltered'), or Natlé-tqa-Gottiné, People among the Little Reindeer. (6)

   - Kkqay-ion-Gottiné
     3. Dounié, men, commonly Montagnais. In the Rocky Mountains, at latitude 66° North; right bank:
     3. Kkqay-ion-Gottiné, People of the lac aux Sautés [Willow Lake]? (6)

   c) Nnè-la-Gottiné, or Tqa-pa-Gottiné, or Tala-ottiné, or Né-yé-gottiné
      - ...and lastly the Bâtdard-Loucheux or Nnè-la-gottiné (People of the Ends of the Earth), the nearest neighbours of the Eskimos in the north of the continent. (2)

   5. Dénë, men: commonly Hareskins, the Hare-Indians of the English. From the Eskimo shores to Lake Simpson, along the Anderson River:
      - 1. Nnè-lla-Gottiné, People of the Ends of the Earth or Tqa-pa-Gottiné, People of the Sea, Old Men of the Sea, Bâtdard-Loucheux. (6)
      - 3. The Slave nation, the most numerous of the four, which comprises... the Bâtdard- Loucheux or Tala-ottiné. (4)
      - Né-yé-gottiné (Dwellers at the Ends of the Earth), Barren-Grounds, Eskimo territory. Nation: Slaves, common designation: Hareskins. (3)

   d) Kha-tchô-gottiné or Natlé-tqa-Gottiné
      - Kha-tchô-gottiné (Hareskins or Dénë) (1)
      - Along the Lower Mackenzie, north of Good-Hope: 3. Tchin-tqa-Gottiné, People of the Woods, or Kka-tqa-gottiné, People of the Hare, among the Hares. (6)
      - Ka-t'a-ottiné (Hareskins or Dénë) (1)
      - The K'a-t'a-gottiné (People among the Hares), along the river. (2)
      - Ka't'a gottiné (Dwellers among the Hares) Mackenzie River, Fort Good Hope. Nation: Slaves; common designation: Hareskins. (3)
f) Kfwé-tqa-Gottiné
   - Along the Mackenzie, south of Good Hope, Kfwé-tqa-Gottiné, People of the Mountains. (6).

g) Eta-tcho-gottiné
   - Eta tcho-gottiné (Hareskins or Déné) (1)
   - To the north and west of Great Bear Lake:
   5. Éta-tchô-Gottiné, People of the Grosse Pointe [Big Point?], People of the Hair. (6)

h) Nni-Gottiné
   - Ni-gottiné (Slaves or Déné) (1)
   - ... the Nni-ottiné or People of the Moss, who live along the outlet of Great Bear Lake. (2)
   - Hareskins—along the outlet of Great Bear Lake; 6. Nni-Gottiné, People of the Moss. (6)


i) Yata-gottiné
   - Yata-gottiné (Dwellers in the Air) Rocky Mountains to the north. Nation: Slaves; common designation: Hareskins (3)

j) Sa-tchô-t'u-gottiné (Hareskins or Déné) (1)
   - The Sa-tchô-gottiné (People of Great Bear Lake), whose name indicates their territory. (2)
   - Sa-tchô-gottiné (Hareskins or Déné). (1)

II Slaves

General

“12. The Slaves properly speaking, who are divided into People of the rivière au Foin [Hay River], of the lac la Traite [Trout Lake], of the montagne la Corne [Horn Mountain], of the Fourche du Mackenzie [Fork of the Mackenzie] and of Fort Norman.” (2)

“The Slaves, Déné. They number some 1,200 along the western shores of Great Slave Lake, the banks of the Mackenzie up to the partings of Great Bear Lake, and the forests irrigated by the Lard River. In his journal of 1825, Franklin gives them the name of Strong-Bow or Thick-Wood-Indians, and it is as such that they are designated on the maps where the name of Slaves is not found. The only reason for this inconsequential error was
Franklin’s understandable ignorance of the *patois* of the French Half-breeds of the Mackenzie. The latter call any confluence of rivers or trails a ‘fork’. Fort Simpson, situated at the confluence of the Liard River with the Mackenzie, bears no other name in this district, of which it is the chief town, than that of *Fort-la-Fourche* [Fort-Upon-Fork] and our French Half-breeds call the Slave Indians who frequent it the ‘*shavages*’ of the Fork. The quasi-homophony existing, for an Englishman, between ‘*la Fourche*’ and ‘*l’Arc-fort,*’ thus led Franklin into error. And there you have the explanation of the name of the so-called Strong-Bow. The natives of the *Arc-fort* are quite unknown in this area. As to the name Thick-Wood-Indians, it may have been derived from the name the Liard River Slaves give to their own tribe: that is, *Ettcha-Ottiné,* People who Live in the Shelter (‘of the Woods’ being understood’)." (5)

6. **Dênè,** men; commonly *Etselaves* [Slaves], the Slaves of the English. (6)

### Groups

#### a) **Dès-nèdché-yaré-ottiné** or **Tôj-Kka-Gottiné**

- **Dès-nèdché-yaré-ottiné** (Slaves or *Dênè*) (1)
  - 1. *Des-nèdché-yaré ottiniz* (Dwellers on the Great River) Nation: Slaves; common designation: Slave (3)
    - Along the Upper Mackenzie
  1. *Des-nèdché-yaré-ottiniz* People of the Great River Below, or *Tôj-Kka-Gottiné,* People on the Water. (6)

#### b) **Etlé-iddlin-ottiniz** or **Klo-Kké-ottiniz**

- **Etlé-iddlin-ottiniz** (Slaves or *Dênè*) or **Klo-Kké-ottiniz** (1)
  - **Etlé-iddlin-Gottiniz**, People of the Fork; at the confluence of the Liard River. (6)
  - **Klo-Kké-gottiniz** (Dwellers on the Grass): Mackenzie River, Bear Lake. Nation: Slave; common designation: Hareskins. (3)
    - 3. **Duncié,** men; commonly *Montagnais.* In the Rocky Mountains, at latitude 66° North, at Fort Norman, left bank.
  2. **Klo-Kké-Gottiniz,** People of the Prairies. (6)

#### c) **Ettchéri-dié Gottiniz**

- **Ettchéri-dié ottiniz** (Slaves or *Dênè*) (1)
  - Along the Liard River, and in the interior:

### III Dogrib

#### General

"13. The Flat-sides-of-dogs or Dogribss: *L'in*-

- **Ettchéri-dié Gottiniz**, People of the Strong Current. (6)

**d) Etchagé-ottiniz**

- In the group of Slave Indians I include: ...
  11. The **Etchagé-ottiniz** (Those who Live Sheltered). They are Richardson*s *Tsilla-tau-

- As to the name Thick-Wood-Indians, it may have been derived from the name the Liard River Slaves give to their own tribe: that is **Ettcha-Ottiniz** or People who Live in the Shelter (‘of the Woods’ being understood’)."

- 6. **Dênè,** men; commonly Slaves
  - Between the Liard River and the *terre du Partage* [Land of the Water-parting?], along the Black, Beaver, Willow, and Mackenzie Rivers:
  4. **Ettcha-Ottiniz,** Peoples in the Shelter. (6)

#### e) **Thé-Khéné**

- **Thé-Khéné** (Slaves or *Dênè*) (1)
  - 3. The Slave nation, the most numerous of the four, which comprises the **Thé-Ké-né** of Fort Liard... . (4)

#### f) **Eté-chesh-ottiniz**

- **Eté-chesh-ottiniz** (Slaves or *Dênè*) (1)

#### g) **Ndu-tchô-ottiniz**

- **Ndu-tchô-ottiniz** (Slaves or *Dênè*) (1)

### III Dogrib

#### General

"13. The Flat-sides-of-dogs or Dogribss: *L'in-

- "**Ettchéri-dié Gottiniz**, People of the Strong Current. (6)

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- As to the name Thick-Wood-Indians, it may have been derived from the name the Liard River Slaves give to their own tribe: that is **Ettcha-Ottiniz** or People who Live in the Shelter (‘of the Woods’ being understood’)."

- 6. **Dênè**, men; commonly Slaves
  - Between the Liard River and the *terre du Partage* [Land of the Water-parting?], along the Black, Beaver, Willow, and Mackenzie Rivers:
  4. **Ettcha-Ottiniz**, Peoples in the Shelter. (6)

#### e) **Thé-Khéné**

- **Thé-Khéné** (Slaves or *Dênè*) (1)
  - 3. The Slave nation, the most numerous of the four, which comprises the **Thé-Ké-né** of Fort Liard... . (4)

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- **Eté-chesh-ottiniz** (Slaves or *Dênè*) (1)

#### g) **Ndu-tchô-ottiniz**

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### III Dogrib

#### General

"13. The Flat-sides-of-dogs or Dogribss: *L'in-

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- As to the name Thick-Wood-Indians, it may have been derived from the name the Liard River Slaves give to their own tribe: that is **Ettcha-Ottiniz** or People who Live in the Shelter (‘of the Woods’ being understood’)."

- 6. **Dênè**, men; commonly Slaves
  - Between the Liard River and the *terre du Partage* [Land of the Water-parting?], along the Black, Beaver, Willow, and Mackenzie Rivers:
  4. **Ettcha-Ottiniz**, Peoples in the Shelter. (6)

#### e) **Thé-Khéné**

- **Thé-Khéné** (Slaves or *Dênè*) (1)
  - 3. The Slave nation, the most numerous of the four, which comprises the **Thé-Ké-né** of Fort Liard... . (4)

#### f) **Eté-chesh-ottiniz**

- **Eté-chesh-ottiniz** (Slaves or *Dênè*) (1)

#### g) **Ndu-tchô-ottiniz**

- **Ndu-tchô-ottiniz** (Slaves or *Dênè*) (1)
Chapter II: Land Use and Occupancy in the Athabasca-Mackenzie by Various Native Groups

Groups

a) *Tsisè-ottine*  
- *Tsisè-ottine* (Dogribs or Dênè) (1)  
- 13. The flat-sides-of-dogs or Dogribs: *L'in-chané*. They live between Slave Lake and Bear Lake, to the east of the Mackenzie and up to the banks of the Coppermine River. They are subdivided into the Dogribs of Fort Rae, *Tâkîwel-ottine* and *Tsisè-ottine* (2)  
- Around the southern shores of the Great Bear Lake  
  1. *Tsisè-ottine*, People of the Bark Canoes, People of the Lake. (6)

b) *Tâkîwel-ottine*  
- *Tâkîwel-ottine* (Dogribs or Dênè) (1)  
- 13. The Flat-sides-of-dogs or Dogribs: ... They are subdivided into the *Tâkîwel-ottine*... (2)  
- 3. *Tâ-kwel-ottine* (Dwellers by the Running Waters) desert between Bear Lake and Great Slave Lake. Nation: Slaves; common designation: Dogribs. (3)  
3. The Slave nation, the most numerous of the four, which comprises ...the *Tâkîwel-ottine*... (4)  

c) *Tsan-t'ie-ottine*  
- *Tsan-t'ie-ottine* (Dogribs or Dênè) (1)  
- Around Marten Lake and along the river of the same name:  
  3. *Tsan-t'ie-ottine*, People of the Excremental Lake. (6)

d) *Lin-Tchanre*  
- *Lin-Tchanre* (Dogribs or Dênè) (1)  
- 13. The Flat-sides-of-dogs or Dogribs: *L’in-chané*. They live between Slave Lake and Bear Lake... . They are subdivided into the Dogribs of Fort Rae, *Tâkîwel-ottine* and *Tsisè-ottine* (2)  

e) Dogribs of Fort Rae  
- The Flat-sides-of-dogs or Dogribs: *L'in-chané*... . They are subdivided into the Dogribs of Fort Rae, *Tâkîwel-ottine* and *Tsisè-ottine*. (2)  
- The Slave Nation, the most numerous of the four, which comprises... the *Linchanre* (Dogribs) of Fort Rae... . (4)
IV. Chipewyan (and Yellowknife)

General

“1. The Chipewyans properly speaking: Thi-lan-ottiné (People of the End of the Head). They live on the shores of lakes Ile à la cross [Cross-isle], Froid [Cold] and du Coeur [Heart].” (2)

“1. The Montagnais properly speaking, Déné, (men or rather earthmen). Their name of Chipewyan is derived from the name given to them by the Crees, Tchippwayanawok.” (4)

Groups

a) T'alsan-ottiné

- T'alsan-ottiné (Montagnais or Déné) (1)
- 4. The Yellowknives, Franklin’s Copper Indians: T'atsan ottiné (People of the Copper), who frequent the steppes to the east and northeast of the Great Slave Lake. (2)
- 5. T'atsan-ottiné (Dwellers on the Other Side of the Lake) Slave Lake, to the east. Nation: Montagnais, properly speaking, Fêné, common designation: Yellowknives or Copper Indians. (3)
- Their name of Chipewyan is derived from the name... Tchippwayanawok... They are subdivided into... T'alsan-ottiné or Yellowknives. (4)
- 4. The Yellowknives, Franklin’s Copper Indians (Déné) 500 souls. They belong to the tribe of the Caribou-eaters and live in the steppes to the north-east of Great Slave Lake. (5)
- 8. Déné, men; commonly Tchippewayans. On the northern shore and eastern bays of Great Slave Lake:
  1. T'pa-Itsan-Ottiné, People of the Filth of the Water, Yellowknives, Copper-Indians, the Red-Knives of the English.

b) Edjité-tqou-kke-nadé

- Along the Buffalo river (?):
  2. Edjité-tqou-kke-nadé, People of the Ox. (6)

c) Des-nèdhé-kké-nadé

- Along the Slave River:
  3. Des-nèdhé-kké-nadé, People of the Great River, Chipewyans. (6)

d) Yéta-Ottiné or Kgay-tqélé-Ottiné

- On the southern shores of Lake Athabasca:
  4. Yéta-Ottiné, People from Above or Kgay-tqélé-Ottiné, People of the Willow Floor, Tchippewayans. (6)
- 2. The Athabascans: Kgqest'aylé Kké ottiné (People, or Dwellers on the Aspen Floor), they hunt around Lake Athabasca and along the Slave River. (2)
Chapter II: Land Use and Occupancy in the Athapasca-Mackenzie by Various Native Groups

e) *Ethen-eldéli* or *Thé-yé-Ottiné*
- 3. The Caribou-eaters or *Éthen-eldéli,* they live east of the great lakes Caribou and Athabasca, on the steppes that extend to Hudson’s Bay. (2)
  - 1. *Éthén-eldéli* (Caribou-eaters) Lake Caribou (Reindeer). Nation: *Montagnais,* common designation: Chipewyans or *Montagnais.* (3)
  - Their name of the Chipewyan is derived from the name... *Tchipwayanawok*... They are subdivided into... *Éthen-ottiné*... (4)
  - 2. Caribou-eaters, *Ethén Edéli* (*Déned*). They number about 2,000 and hunt in the steppes to the east of lakes Caribou, Wollaston, and Athabaskaw. The *Fond-du-lac* post is their rendez-vous on the last-named lake.
  - Between Lake Athabasca and Lake Caribou, as well as between these two lakes and Hudson’s Bay:
    5. *Éthen-eldéli.* Caribou-eaters, or *Thé-yé-Ottiné,* People of the *Fort-de-pierre* [Stone Fort]. (6)

f) *Thi-lan-ottiné*
- The *Montagnais* group includes:
  1. The Chipewyans properly speaking: *Thi-lan-ottiné* (People of the End of the Head). They live on the shores of Lakes Île à la Crosse [Cross-Isle], *Froid* [Cold], and *du Coeur* [Heart]. (2)
  - Their names of the Chipewyan is derived from the name given to them by the Cree, *Tchipwayanawok.* They are subdivided into *Thil-an-ottiné*... (4)
  - From *Portage La Loche* to the North Saskatchewan:
    6. *Thi-lan-Ottiné,* People of the End of the Head (that is, of the head of the Arctic glacial giant). (6)

g) *Shil* “an-ottiné* (Dwellers Outside the Barriers), Lake Doobaunt. Nation; *Montagnais* properly speaking: *Féné,* common designation: Chipewyans or *Montagnais.* (3)

V. Loucheux

General

“To the *Loucheux* or *Dindjié* group belong thirteen tribes which are spread from the Anderson River in the east, to Alaska and the Pacific Coast where, as in the Mackenzie area, they are surrounded by the Eskimos.” (2)

“4. Lastly, the *Loucheux* or *Dendjité* (men), whom the English call Quarrellers, and the *Montagnais,* *Déké-dhé,* that is, Squint-eyed.” (4)

“11. Lastly the *Loucheux* (*Dekké dhê*), *Dindjié.* They hunt along the Mackenzie, from latitude 67° to the confines of the Mackenzie’s country. There are only 400 of them in the Mackenzie, but they number about 4,000 in the Territory of Alaska, where their dialect is as singularly close to that of the Chipewyans or the Athabaskaw, as it is different from those of their compatriots on the Mackenzie and the Peel.

The *Loucheux* used to frequent Fort Good Hope, which for this reason is known in the Mackenzie only as the fort of the *Loucheux,* today they have withdrawn to the northward and take their furs to Fort McPherson. Mackenzie called the *Loucheux* the Quarrellers, because of their squabbles with the Eskimos. Richardson, thinking to designate them by their proper name, changed this epithet to that of *Kuttchin,* which means inhabitant, but cannot be applied exclusively to the *Dindjié.*

Groups

a) *T’a-nata-goutchin*
- *T’a-nata-goutchin.* Russian America, downstream from the Yukon River. (1)
  - Between *Noukloukayet* and the confluence of the two upper branches of the Yukon:
    1. *Tpa-nânoe-Koutchin,* People of the Buttes. (6)

b) *Tétchité-Dhidié*
- 11. The *Tétchité-Dhidié,* or People Sitting in the Water. (2)
  - Between *Noukloukayet* and the confluence of the two upper branches of the Yukon, right bank:
2. **Tqé-tchié-dhidé-Koutchin**, People of the Interior, People Dwelling Far from the Water. (6)

c) **Kouschá-Koutchin** or **Na-Kotch ȍ-Tschig-Koutchin**
   - Around Fort Yukon:
     3. **Kouschá-Koutchin**, Giant People, or Yukon People; also called **Na-Kotchpô-tschig-Koutchin**, People of the River with the Giant Banks. (6)
     - **Koatcha-goutchin**. Rocky Mountains, extreme north. Nation: **Lauchex Dindjé**, common designation: **Lauchex**, Quarrellers or **J. Koutchin**. (3)
     8. The **Katchia-Koutchin** (Giant people), who live on the Upper Yukon. (2)

d) **Tpion-Koutchin** or **Tpëndjëdheyts-Koutchin**
   - At the confluence of the Black River:
     - 4. **Tpion-Koutchin**, People of the Water, or **Tpëndjëdheyts-Koutchin**, People of the Middle. (6)

e) **Rhanae-Koutchin**
   - Along Porcupine River, below:
     - 5. **Rhanae-Koutchin**, People of the River with the Swift Current. (6)

f) **Voen** or **Zjen Koutchin**
   - 5. The **Voen** or **Zjen Koutchin** (People of the Lakes or of the Rats). Their territory is the Porcupine River.
     - 3. **Van-ta-goutchin** (Dwellers among the Lakes). Western slope of the Rocky Mountains (Russian America). (3)

g) **Han-goutchin**
   - 6. The **Han-Koutchin** (People of the River). (Their territory is the Porcupine River). (2)
     - **Han-goutchin**. Russian America, Fort Yukon. (3)

h) **Tdha-Koutchin**, or **Klo-范冰冰-Koutchin**, or **Dakkadhé**, or **Nattssoe-Koutchin**
   - **Tdha-Koutchin** (Lauchex or Dindjé). (1)
     - 4. The **Dakkadhé** (Squint-eyed) also called **Tdha-Kké kutchin** (People of the Mountains) and **Klo-范冰冰-Koutchin** (People of the Edge of the Prairies). They live in the Rocky Mountains between the Mackenzie and Alaska. (2)
     - In the Rocky Mountains:
       7. **Tdha-Koutchin**, People of the Mountains, or **Nattssoe-Koutchin**, People of the Marmots, or **Klô-范冰冰-Koutchin**, People of the Edge of the Prairies, or **Dakkadhé**, the Squint-eyed. (6)

i) **Têtlet-Koutchin**
   - **Têtlet-Koutchin** (Lauchex or Dindjé). (1)
     - 3. The **Têtlet-Koutchin** or Peel River People (2)
     - **Têtlet goutchin** (Dwellers at the End of the Water). Peel River. (3)
     - Along the Feathered or Peel River:
       8. **Tqé-tiét-Koutchin**, People of the End of the Water. (6)

j) **Nakotch Koutchin**
   - **Nakotch Koutchin** (Lauchex or Dindjé). (1)
     - 2. The **Nakotchpô-ondjig-Koutchin**, or People of the Mackenzie. (2)
     - **Nakotchpô-ondjig-koutchin** (Dwellers on the Great River) North of the Anderson River, and Eskimo territory. (3)
     - Along the Lower Mackenzie:
       9. **Na-kotchpô-ondjig-Koutchin**, People of the River with the Giant Banks. (6)

k) **Kwitchia-Koutchin** or **Koddell-范冰冰-Koutchin**
   - **Kwitchia-Koutchin** (Lauchex or Dindjé). (1)
     - 1. The **Kwitchia-Koutchin** or People of the Arctic Ocean Steppes, between the Anderson and the Mackenzie. (2)
     - Between the Mackenzie and the Lower Anderson:

l) **Artez-Koutchin**
   - 7. The **Artez-Koutchin**. (2)

m) **Tchandjoeri Koutchin**
   - 9. The **Tchandjoeri Koutchin**, who hunt along the Black River. (2)
Chapter II: Land Use and Occupancy in the Athabasca-Mackenzie by Various Native Groups

“...The Tchiglit live on the shores of the Arctic Sea, between Cape Bathurst on the east and Point Barrow on the west.” (8)

“...Tchiglit or Eskimos of the Mackenzie District... live along the shores of the Arctic Sea from the Coppermine River to the Colville... .” (2)

Groups

- “... tribe of the Taréorméout or People of the High Seas, who live to the west of the mouths of the Mackenzie.” (10)
- “... Another (Eskimo) came from the mouths of the Colville River ... I was told he was an Avenéméoct, a locative name which probably relates to the Colville River.” (10)
- Kragmalivit, Kragmalit, Taréor-méout Eskimos or Tchiglit” (1)

- “The Eskimos give themselves the general name of Innoít, men (singular Inno) ... Aside from the Collective, generic name Innoít which also serves to designate any man, whatever may be the nation to which he belongs, the Eskimos gives themselves other names which serve to designate, some the great tribes, others the smaller groups. The Eskimos of which I am speaking here, who number some two thousand souls, and who live on the shores of the Arctic Sea between Cape Bathurst and the Colville River, give themselves the specific name Tchiglit, singular Tchigleqt, those of Hudson’s Bay who frequent the Churchill post call themselves Akut or Agut, plural Aguit; the Aleutians Tagut, the Tchukatchis Tatchut, the Kamtchadale-Tsui Tuchkutchit, the Greenlanders Kapalit, etc ... The other names which characterize tribes express a local or emblematic notion. They naturally vary with the tribe which gave them to its neighbours. The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kamtschaka Peninsula to the mouth of the Coppermine River:

1. Piktopnéout (Dwellers of the Drifting Snow), tribe beyond the Behring Strait, either in Kamtschaka or on the western coast of

n) Tanan Kutchin
10. The People of the buttes or Tanan Kutchin (People of the Mountains), along the river Tanana. (2)

o) Intsi-Dindjitch
12. The Intsi-Dindjitch, or Men of Iron. (2)

p) Tsoes-tsieg Kutchin
13. The Tsoes-Tsieg Kutchin, who live on the Lower Yukon. (2)

VI. Inuit

General: Tchiglit

“Tchiglit or Great Eskimo, who dwell on the shores of the Arctic Sea between the Colville River to the west of the Mackenzie and Cape Bathurst to the east.” (11)
America. The locality they inhabit is called Píqktog̱ (Drifting Snow);

2. Natépgvalinét (Inhabitants of Natépovik), probably those of Norton Bay. Natépovik having been described to me as a Russian trading post, it can only be the old redoubt Mikałowki;

3. Tuyogmiyat, or People of the Behring Strait. Their country is called Tchikhgeoneg̱eléŋ̱k;

4. Akpwméut (Confinned, Sedentary People). Probably the sedentary Tchukatchis of Kotzebue Sound. It is from them that the Tchiglit have learned the use of a sort of book with large folds, which for that reason is called akpwméuguq. Our Eskimos consider their compatriots living east and north of them to be pure savages, and want nothing more than to imitate their western brothers. The Akpwméut live in the place called Kránik (Starry Snow);

5. Nuna-tág-méut, or Inhabitants of Nunatagman, near the strait. This area is also called Tchikgeoneg̱ kagwiqaptchicheg̱eq (the Sun shows the tip of its nose).

6. Nuvuní g-méut (People of the Cape). They occupy the area around Cape Lisbon;

7. Akilíngméut (People of Akilíngk), between Cape Lisbon and Ice Cape;

8. Tagéog-méut (People of the Sea). They are found from Herschel Island to Liverpool Bay exclusively, and in the mouths of the Mackenzie;

9. Kqamalí, or Eskimos of the Anderson River;

10. Kqagmalivyit, or Inhabitants of Cape Bathurst;

11. Kqavanaqtat (People of the East). Here the name become vague and designates all the Eskimos living between Franklin Bay and probably the Coppermine River, or even the Melville Peninsula;

12. Añenépít or Innoí of the Far East. An even more generic name which covers all those of Hudson’s Bay, Labrador, and Greenland;

13. Lastly Kqektepatogméméut (Dwellers on the Island). Under this name are included all the Eskimos of the great lands of the Polar Sea.

The following are additional names, which were listed somewhat different by Richardson, of central Eskimo tribes, that is, those which dwell between the Mackenzie and Hudson’s Bay. The direction is still from west to east, but the names pertain to the Liverpool Bay tribe and are unknown to the Mackenzie Tchiglit.

14. Kpoteylopet (Dwellers on the Reindeer Mountain), east of the mouths of the Mackenzie;

15. Naggukiutq-méut (People of the Horn), at the mouth of the Coppermine River;

16. Kañ e-p-méut (Dwellers among the White Partridges), east of Cape Alexander;

17. Utqutçichi-alíñí-méut (People who Use Stone Cauldrons), on the shores of the Gulf of Boothia;

18. Lastly, Ahaknañi ēlet (the Old Women [in the pejorative addressed to men–Tr.]), who live around Repulse Bay.”

(11)

Distribution of Athabasca-Mackenzie Language Groups on the Basis of Toponyms

Some 1500 locations are mentioned in Petitot’s writings, a very large percentage of which are designated by one or more names derived from various native dialects. Mapping the languages of origin of these toponyms gives an idea of the various groups’ distribution, but the information provided by this map has certain limitations that must be made clear in order that it may be interpreted correctly.

The toponymic data from which the first map (page 29) was prepared was set down by a single observer, during a specific period. Nevertheless, there are grounds for believing that this information was recorded systematically. The author spoke fluently all the main dialects of the area, and compiled a dictionary for each of the two main language families, the Vocabulaire français-esquimaux for the dialect of the Tchiglit of the mouths of the Mackenzie and Anderson, and the

Chapter II: Land Use and Occupancy in the Athabasca-Mackenzie by Various Native Groups

Dictionnaire de la langue Déné-dindjî, which contains the dialects of the Montagnais or Chipewyan, Hare, and Loucheux, as well as a great many terms from seven other dialects of the same language. For several locations, Petitot recorded more than one name in more than one dialect. This would thus seem to indicate that a name recorded in a specific dialect was, in fact, used in that dialect.

In an attempt to check a little more closely the validity of Petitot’s toponyms, field research was carried out at Fort Good Hope in the summer of 1978. The objective was to discover whether the toponyms mentioned in these writings were still being used and understood today. Informers at Fort Good Hope supplied two hundred names. About half of these designate entities described by native toponyms in Petitot’s writings; and almost fifty percent of those mentioned by both Petitot and our informers are identical. Given that these native names are transmitted orally from one generation to the next, this percentage may be considered high.

Most of the toponyms recorded by Petitot may therefore be considered correct; the names he recorded were indeed used, and in the dialect in which he recorded them. Nevertheless, his compilations must be regarded as incomplete and reflecting only part of the truth, since there existed many other name-bearing entities which he did not record. The experiment at Fort Good Hope shows that these were much more numerous than those which he did record. As an explorer and geographer, Petitot was interested above all in the names of the most important features, since he needed these to establish his maps of the area. Although he also recorded many smaller features, the latter are found largely in the areas which he explored the most thoroughly. A quick glance at his maps will show that the areas containing the greatest number of details are those in which he stayed the longest or that lay along his main travel routes.

The data collected by Petitot may therefore be considered correct, but incomplete. First, aside from the places whose names he mentioned, there were many others concerning which nothing was set down. Second, the fact that he recorded some names in specific dialects for certain features does not exclude the possibility that these same features may have had other names in other dialects. We must keep this in mind when interpreting his data.

Furthermore, as mentioned in the previous section, identifying the various Athapaskan dialects also presented some problems. In view of these dialects’ similarities and the notation system used by Petitot, our interpretation may contain a certain margin of error. Nevertheless, we consider that this error, if it exists, can only be minute, as the work on the identification of the dialects was very thorough. Since it was not always possible to mark a clear boundary between the five Athapaskan dialects, we have indicated the names where the language of origin was unequivocal. We have defined and mapped four categories characterizing the dialectal identification:

1) place designated by a single native toponym belonging to a single language; e.g., No. 277 in the Toponymic Inventory, the rivière Por-Epic [Porcupine River], is designated by a single native toponym, Tsé-ondjî, which is unequivocally Loucheux.

2) place designated by a single native toponym that may have come from more than one language, e.g., No. 1404 in the Toponymic Inventory, the lake Tédjil-ko, a name that may be either Hare, Slave, or Chipewyan.

3) place designated by a single native toponym that may have come from more than one language, but where one of the languages is more likely to be the source than the others, e.g., No. 143 in the Toponymic Inventory, Kkétlapâ tchô, is probably Hare, although it could also be Slave or Chipewyan.

4) place designated by two or more toponyms from various native languages, e.g., No. 338 in the Toponymic Inventory, a river designated by both the Loucheux name Nan-itsen-nilën and the Eskimo name Nori-kilov-alouk.

Notwithstanding the limitations mentioned above, such a language map may prove very interesting and provide valuable information on the distribution of the various peoples of the Athabasca-Mackenzie. However, the type of evidence provided by toponymy requires some clarification.

In general, toponymy reflects the past. Once place names are accepted and used, they tend to prevail and,

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6. See Chapter III, Toponymic Inventory.
in many cases, to continue to be used long after the originators have passed away. They are like residues of the human landscape, and make it possible for us to reconstitute the successive stages of land occupancy. As Albert Dauzat put it:

Place names are the fossils of human geography. The metaphor is even truer if we consider that toponyms are found in superimposed historical layers, somewhat like the layers of geological sediments.

The place names found in Petitot's writing were collected between 1862 and 1883. Most of them, however, had been created before that time, and thus reflected conditions existing prior to Petitot's arrival in the area. Therefore, the map showing the toponyms' languages of origin reflects the areas of occupancy of the various groups at an indeterminate period, but before 1862-1883. Some of these areas overlap; this may indicate that some parts of the territory may have been used by more than one group during any one period. But since some of these toponyms may be very old, it may be that the same territory was occupied by several groups in succession, since a toponym may remain unchanged even when it is used by groups speaking different languages. Also, international borrowings are less frequent among natives than among the European-born.

In any case, the many native toponyms mentioned by Petitot attest to the occupancy of certain areas in the Athabasca-Mackenzie by various groups or by some of their members. Areas of occupancy established on the basis of toponyms' language of origin may represent a group's maximum range over time. It is possible that some groups did not always occupy the whole of the territory in which their toponyms are found. Nevertheless, the presence of, say, Dogrib toponyms in a certain area indicates that at one time, at least, the Dogrib, or at least a number of them, had been in the area named by them.

At the same time, as we mentioned earlier, Petitot's toponymic record reflects only part of the truth. The regions through which he travelled extensively are characterized by a greater amount of information. On his voyages, Petitot was often accompanied by native guides. The Hare of Fort Good Hope accompanied him in the interior on several occasions. These guides were his principal informers, and in designating place names for or with him, they may have used their own language rather than that of the tribe originally or presently occupying the area explored. This makes distortion possible, for, as mentioned above, the natives tend rather to translate toponyms or invent new ones than to 'borrow' from another dialect.

It is probable, and even certain, that some groups ranged over a much larger area than that revealed by this author's data. Nevertheless, a map of these toponyms' languages of origin does shed some light on this area's history, in a way that is no less valid for being partial, since it gives us a minimum of information on the distribution of these groups: at one point in time, such and such a group occupied such and such an area. There remains, of course, all the information that Petitot did not set down. If we had this information, all we could do is complete the picture—we could not change it.


### Distribution of Athabasca-Mackenzie Language Groups, on the Basis of Petitot's Texts and Maps

The place names collected by Petitot enabled us to obtain an initial picture of the distribution of language groups in the Canadian Northwest. This picture reflects the past, or at least a period preceding Petitot's arrival in the area. In addition to this toponymic data, Petitot recorded a great many details on these groups' distribution and activities. A map of this information gives us a second picture of the distribution of language groups in this area, this time covering the period of Petitot's stay in the Mackenzie area (1862-1883).

The amount of information contained in Petitot's writings is considerable. In order to synthesize it, it was necessary to extract all the relevant information in a systematic fashion. In order to give the reader a better
Chapter II: Land Use and Occupancy in the Athabasca-Mackenzie by Various Native Groups

understanding of all the components of this second picture, we will now explain the method used to prepare the second map.

In order to retain as much information as possible, we decided to chose mapping symbols representing the main language groups, the activities of the people, and the relative importance of these activities. The seven main language groups were defined above. Note that the main question was to place the numerous tribes mentioned by this author in the correct language group.

It appeared to us pertinent to show the data relating to these groups’ various activities. The information attesting to the presence of a particular group in a particular area is obviously the most appropriate means of illustrating the natives’ land occupancy. Additional details concerning the type of activities carried out by various groups in certain areas qualify this information, by telling us about the natives’ uses of their territory.

Following a study of all of Petitot’s works, nine types of activities having to do with land use were identified. Only those occurring with sufficient frequency were retained as distinct types of activities. Those which occurred infrequently were grouped together. The nine activities are as follows:

a) **Trade**: all exchanges between native groups and commercial trading with the Hudson’s Bay Company
b) **Mission**: places where groups met regularly or occasionally to meet the missionary
c) **Hunting**: hunting grounds of various groups and areas where the author observed certain activities relating to hunting
d) **Fishing**: fishing area or activity
e) **Road**: native road, portage, trail, or navigable waterway
f) **Conflicts**: inter-tribal conflicts
g) **Border**: limit beyond which a group never goes
h) **Encampment**: camp, house, or other dwelling
i) **Other**: canoe storage, meat cache, forest, fuel, metals, etc.

These different types of activities may in turn be qualified according to importance. For example, the author may have observed a few members of the Hare group going to fish in the lac du Huart toward the end of June 1864. He may also have noted that the Hare journeyed to this lake regularly each year at the beginning of summer to fish for *Coregonus*. These two kinds of information give us a different picture of the importance of this activity; in the first case it was occasional, in the second regular. On the basis of importance, we have identified four patterns of activity. In some cases, the type of activity is not specified; the other simply mentions the presence of a group or some members of that group at a certain place. But even where he does not specify the type of activity, he does, in most cases, assign a degree of importance to this presence or occupancy. The four patterns of activity are as follows:

a) **Permanent**: We know, of course, that the peoples of this area were nomads, or that they moved about during at least part of the year. Therefore, this adjective does not imply that a group was settled permanently in a precise location, but rather that it had a permanent relationship with a certain area. The author speaks, for example, of the people of A, the inhabitants of B, or—when describing certain activities—the hunting grounds of tribe C. This type of information denotes a permanent link between a group and an area.

b) **Seasonal or regular**: This classification covers all the information relating to visits to an area or to seasonal or at least regular encampments. It also applies to a regular meeting place for one or more groups, with or without mention of activities such as trading and the like.

c) **Episodic**: This classification covers mentions of temporary encampments or visits, where no seasonal or regular frequency is indicated. It also applies to single or fortuitous occurrences.

d) **Undefined or uncertain**: Applies to any item of information that establishes a link between a group and an area without defining this link.

Like the toponymic data used to prepare the first map, the information in Petitot’s writings from which the second map was prepared may be considered correct but partial. Correct, because the author lived and travelled with the natives of the area and spoke most of these peoples’ dialects fluently, and scrupulously recorded everything he saw and heard concerning this area. Partial, because they reflect his own experience, life as he perceived and recorded it in the places he visited and during a particular period. A map of these data provides a second picture of native land occupancy and, in addition, some details as to land use. Like the first, this picture, too, could be completed with more extensive information; nevertheless, the information provided is valid and gives us part of the picture of land occupancy during Petitot’s stay in the Mackenzie.
Conclusion

The toponymic and ethnographic data left by Petitot provides two types of historical evidence on the extent of the area occupied by the Amerindians of the Canadian Northwest. The toponymic information reflects land occupancy prior to his arrival in the area, and the numerous ethnographic and geographic details provide a second picture of the lands occupied by the various groups during the period 1862 to 1883, when he was in the area.

In many cases, the areas described as occupied by the various groups correspond to the areas determined by the occurrence of toponyms belonging to these groups. Although often enough the two types of information overlap, in some cases the toponyms often survive the people who created them, the presence of toponyms from one group in an area that is not recognized by the author as being theirs may indicate that at an earlier time this group occupied or frequented that area. Thus, a comparison between the two types of evidence may reveal the evolution of these groups’ land occupancy.

In making a comparison between these two types of information, however, we must keep in mind the fragmentary character of the information collected by Petitot. The information he recorded concerned occupancy of the main language groups in this area in the 19th century. Other documentary sources recorded by missionaries or explorers of that period might bring us some complementary information. And still more important would be a confrontation of Petitot’s information with the information that can be provided by the natives of the Athabasca-Mackenzie, who have always lived in the area and who have heard their elders’ accounts of the past.
TOPOYMYES RECOLLÉS PAR ÉMILE PETITOT
AU XIXE SIÈCLE

Lieu désigné par un toponyme appartenant à un seul groupe linguistique.
Exemple: Lépinay

Lieu désigné par 2 ou 3 toponymes de groupes linguistiques différents.
Exemple: Maisonneuve, Levesque et Pou de Lévis

Lieu désigné par un toponyme pouvant appartenir à 2 ou 3 groupes linguistiques.
Exemple: Pou de Lévis ou Evolue

Lieu désigné par un toponyme pouvant appartenir à 2 ou 3 groupes linguistiques, dont l'un est plus probable.
Exemple: Pou de Lévis ou Evolue
Chapter III:

Toponymic Inventory

Introduction

This Chapter contains a toponymic inventory of all the place names in Émile Petitot's writings and maps covering the Athabasca-Mackenzie and northern Yukon area, together with information relating to these locations and to the Amerindians who inhabited them toward the end of the 19th century. The analysis of this material appears in Chapters II and consist of a study of the occupation and use of the land by the various groups, based on this toponymic data and other information found in Petitot's accounts.

Below is a list of the sources (maps and writings) from which the information in this volume was drawn, followed by an explanation of the methodology used in preparing the toponymic inventory, of the utility of the lexemic index, and of the problems encountered in the preparation of the maps reproduced at the end of the chapter.

Sources for the Toponymic Inventory

Petitot published a five-volume account of his long stay among the populations of the Northwest. Later, a number of other works were published, including dictionaries, a mythology, and several notes and articles. All the letters and reports he sent to his superiors provide a great deal of information on his daily life in these regions. Some were published in Les Missions de la Congrégation des Oblats de Marie-Immaculée and Les Missions Catholiques de Lyon. Others have remained in manuscript form. They are, for the most part, personal letters, data on linguistics, devotional books in various dialects, and Indian songs and music.

All of Petitot's works and writings were consulted in preparing this toponymic inventory; however, only those referenced in the following list contained pertinent toponymic information. The other sources either did not contain toponymic information, or the information that they contained was 'redundant'; that is, it was found in and referenced from other sources and/or in works that were already cited. The reference numbers that appear beside the titles in the following list refer to the citation numbers used in the toponymic inventory.

A) List of Works


16. *Une rencontre émouvante.* (Journal des voyages et des aventures de terre et de mer; Sunday, December 19, 1886, No. 493, pp. 386-387, illus.).

17. *Une épisode tragique.* (Journal des voyages et aventures de terre et de mer; Sunday, January 2, 1887, No. 495, pp. 2-4, illus.).

18. *Aventure équestre.* (Journal des voyages et des aventures de terre et de mer; Sunday, January 1, 1888, No. 547, pp. 2-4, illus.).


Chapter III: Toponymic Inventory


48. Letter from Good Hope, July 6, 1868 to A. Maisonneuve O.M.I. (Winnipeg: Archives provinciales O.M.I., 4p.)


52. Letter from Good Hope, August 1, 1870 to J. Fabre O.M.I. (Missions des Oblats, 1873, Vol. 11, pp. 163-176).


54. Letter from Good Hope, February 6, 1873 to Mr. MacFarlane. (Winnipeg: Archives provinciales O.M.I., 4p.)


56. Letter from Good Hope, January 8, 1877 to Mgr. H. Faraud O.M.I. (Rome: Archives générales O.M.I., 16p.)


62. Letter from St-François, Régis, (?), 23, 1880, to Fr. A. Maisonneuve, O.M.I. (Winnipeg: Archives provinciales O.M.I., 4p.)


64. Letter to E.G. Deville.


66. Ours et coyotes. (Journal des voyages et des aventures de terre et de mer; Sunday, March 4, 1888, No. 556, pp. 146-148, illus.).


69. Letter from Portage La Loche, July 22, 1862 to Mgr. A. Taché O.M.I. (Archives diocésaines de St-Boniface, 4p.).

70. Letter from Good Hope, May 1, 1877 to Mr. MacFarlane (Winnipeg: Archives provinciales O.M.I., 4p.).

B) List of Maps

The maps drawn by Petitot are also an important contribution; prior to the advent of aerial photography, maps covering the Canadian North were based largely on his work. One of his maps, entitled Carte des expéditions chez les Dindjé et les Déné septentrionales, was published in 1875 by the Société de Géographie de Paris. On it he set down many routes and corrected and completed in many respects the maps of his predecessors, in particular those of Sir John Franklin.

Petitot explained his method of recording geographical observations:

"Since I had no other instruments than a compass and a watch, and had no means of getting any, I used as a basis the Franklin expedition maps on which I added my own geographical data. I retained the data that I had checked with the aid of my own instruments, and made no change in the general delineation of the Mackenzie River and the Rocky
Mountains, nor in the location and general outlines of Great Bear and Great Slave Lakes. Given two points whose positions had already been well established by means of instruments, and whose distance one from the other, in geographic miles, was known to me, I set down within that particular area my own geographic material." *(La géographie de l'Athabaskan-Mackenzie, Missions des Oblats, 1875, Vol. 13, pp. 148-150).*

1. **Carte des expéditions chez les Esquimaux.** In *Les Grands Esquimaux.* (Longitude west of Paris).
2. **Carte des expéditions chez les Dindjié et les Déné septentrionaux.** Published by the Société de Géographie de Paris in 1875 (Longitude west of Paris).
3. **Carte Autour du Grand Lac des Ours.** In *Exoration de la région du Grand Lac des Ours.* (Longitude west of Paris).
4. **Carte Autour du Grand Lac des Esclaves.** In *Autour du Grand Lac des Esclaves.* (Longitude west of Paris.)
5. **District of Athabasca.** Published for the Proceedings of the Royal Geographical Society, 1883, from surveys and information collected by Émile Petitot (Longitude west of Greenwich).

These maps have been reproduced in their original size, and are inserted as a set at the back of this volume.

**Methodology Used in Preparing the Toponymy Inventory**

The toponymic data in this inventory cover mainly the Athabasca-Mackenzie area and northern Yukon. However, some peripheral names are included where the information relating to these locations was considered useful for understanding the use and occupation of the land by the various Amerindian groups of the Mackenzie. For example, some Alaskan names were included, which Petitot mentioned as locations where the Tchiglit Eskimos of the Mackenzie engaged in trade.

The inventory contains all the names of places located in this area, regardless of whether they are in English or French or in one of the Amerindian dialects. A fairly large number of places are designated by several names or variants; all the variants were included in the inventory, even if two names differed only in the spelling. In many cases, the French names were either invented by Petitot or translated by him from the Amerindian. In most cases the context makes it possible to determine the origin of the names.

Occasionally, Petitot used two names to refer to a single location, without mentioning the discrepancy. It was not always easy to solve these puzzles; but several such cases were elucidated after the toponyms had been transposed onto current maps. Nevertheless, the inventory may still contain a few names that have been recorded as referring to two different locations, but that in fact refer to only one.

A data sheet was made up for each place name mentioned by Petitot in his writings and on his maps, containing the following information (or as much of it as was available): the names and variants, the type of feature, its location (as given by Petitot and as it appears on current maps), the origin of the name and its meaning, the name of the Amerindians connected with the place, and details as to the type of activity carried out there.

The illustration on page 37 provides a presentation of the data as they appear in the toponymy inventory, and may serve as a guide to the reader.

**Lexemic Index**

A lexemic index was produced for the original study (not included in this volume), that lists, in alphabetical order, each element of each variant of all the place names that appear in the inventory. This index (photocopy available from the Editor or the publisher) might be important in further analyses, since all the place names and all elements identified by the same name are grouped together.

**Notes on the Maps**

The names recorded by Petitot have been positioned on current maps (scale 1:1,000,000), which are included at the end of this report. Some names outside of the Athabasca-Mackenzie region are included in the inventory but not on the maps. Others within this area could not be located, and some were given only an approximate position.

Most of the co-ordinates provided by Petitot were in longitudes west of Paris. Although his maps were generally fairly accurate, nevertheless there was some distortion. It was easy enough to locate sizable features; for smaller ones, however, finding a precise location proved to be somewhat more difficult, not only because of the distortion but also because of the small scale of Petitot’s maps. For example, in an area dotted with several small lakes, it was hard to determine exactly which ones Petitot had named on his maps. Some names were mentioned in his writings but not on the maps. When the description of a feature was fairly precise, it was possible to give it an approximate position, but in some cases even this could not be done.
Guide to Toponymic Inventory

Place name

Inventory reference number

Type of feature

Place name variants
* = Official place name, not in Petitot’s works
** = Official place name, in Petitot’s works
Bold + Italic = native place name
Italic = French place name
Normal = English place name

1. Akka-t’ié — (Lake)
   {Aka-tié; Boens Musqués; *Buffalo Lake; **Itchen Lake}
   65°30'; 112°45'; (65°24'; 112°50');
   (12)

   “In topographic details, etc...” (4:2-3)
   “etc.” (2:202)
   “etc.” (2:202)
   See also: (3:63)

   (Akka-t’ié (Dogrib): Boens musqués
   [Muskox])

Maps 2 and 3

Reference to Petitot map/s
(see List of Maps p. 36);
maps reproduced and
included in pouch inside back
cover of this volume

Reference to inventory map/s
produced by the Laboratoire
de Cartographie, Laval
University (see p. 195)

Quotations: cited from Petitot’s works

Geographic coordinates
bold = true coordinates
normal = approximate location
(Petitot’s Coordinates)

Reference to list of sources
(work:page number/s)

Other references not cited

Meaning and/or origin
Bold + Italic = Native place name
Italic = French place name
[Normal] = English translation
1. Abri, lac de l’—(Lake)
   {Kotchâ, lac, Kotchâ-gîê, Kotchâ-foué, *Stê Thierry, lac}:
   64°38’; 12°32’; (64°27’; 123°36’); (64°29’; 123°34’); (4)
   “At seven, we reached the beautiful lake Kotchâ-foué or lac de l’Abri [Shelter Lake], on the shore of which we saw two lodges as solitary and silent as the grave... We entered, and found only women, who welcomed us hospitably and with good grace, but gave us nothing to eat, for they themselves had nothing, their husbands having set out to hunt on the previous day. These men were two Dogrib Tsê-ottiné their chief, Wetta, called Jim Board, and Yak’kay or Musk Ox, Uncle of Klêlé.” (3:188)
   “I gave the beautiful lake Kotchâ-foué the name of Stê Thierry in honour of my good mother. The entire lacustrian system which is traversed and served by the little rivière des Lacs [River of the Lakes] is not more than five Dogrib French leagues in length, from north to south, starting from the southern extremity of the lac des Laches [Loach Lake]. The small river Wedzi-mnî is only 25 kilometres long. Lac Stê Thierry is ten leagues long by three leagues broad.” (3:189-190)
   (Kotchâ-foué: lac de l’Abri [Shelter Lake]).

Maps 2 and 4

2. Affluent, l’—(River)
   {Lockhart River; Queue aquatique, Queue de l’Eau, Tça-tchêgî, Tça-tchêgi, Tça-tchêgî-tchôp, TraleÂgî, rivière}
   62°48’; 108°55’; 62°52’; 112°48’; (8)
   “Great Slave Lake is, so to speak, its purifying basin. This vast lake receives no fewer than twenty-five watercourses... Of these twenty-five rivers, five are of the first order: the Des nêdhê tchâpe or Slave River, the Tça-tchêgî or Queue aquatique [Aquatic Tail], which flows from the east.” (2:75)
   “In spite of a most violent east wind, there came upon us from the river Tça-tchêgî or Queue de l’Eau [Water Tail] a cold, thick fog, which made it impossible for us to see four paces ahead.” (2:276)
   “If a straight line be drawn from Fort Reliance (situated at the outlet of Artillery Lake, the mouth of the great river Tça-tchêgî-tchôp, whose current is as perceptible across Slave Lake as that of the Slave River) to the 105th meridian, and the latter followed to its intersection with the 61st parallel, the most easterly limit of the district is then defined.” (14:28-29)
   “In McLeod Bay there also meet five affluents, only the first of which is shown on Richardson’s map. They are: 1. The great drainage channel of lakes Aylmer, Clinton-Colden, and Artillery. It is called simply the Affluent,11 is very broad and very rapid, and traverses a granitic region.” (22:182) (Infra) (11) Ta-tchêgî, queue de l’Eau [Water Tail]
   (Ta-tchêgî Queue aquatique ou queue de l’Eau [Aquatic Tail or Water Tail])

Map 2

3. Agayasîw Sipisi—(River)
   {Anglais, rivière de}:
   “After three hours’ gallop, and having descended through three levels of plains, I crossed the rivière des Anglais [English River] (Agayasîw Sipisi), and entered another vast meadow which extends between the montagne la Torte [Turtle Mountain] on the right and the montagne de la Bîche [Beaver Mountain] on the left.” (28:189-190)

4. Aïk cakaïgâ—(Lake)
   {Grenouille, lac la}:
   “It is here that we find the Mission de Saint-François Régis, directed by Fr. Faîard; on my way there, I visited two Cree reserves, on the shore of the beautiful lac la Grenouille [Frog Lake] (Aïk cakaïgâ).
   This lake is deeply incised between high plateaus. At its extremity, we saw the small houses of the Cree, who were formerly so disdainful of the sedentary life...” (63:120)
   See also: (18:2)
   (Aïk cakaïgâ: lac la Grenouille [Frog Lake])

5. Aïl de oïs grises, rivière de l’—(River)
   {Hare Indian River; Haressin River; Peaux-de-Lièvre, rivière, Ra-int’sa, Rainîtsa, rivière, Ra-inttsa-nilînî}
   66°18’; 128°38’; (66°15’; 130°54’); (66°15; 130°52’); (3)
   “My hardest task was to visit the camps at each end—the rivière des Peaux-de-Lièvre [Hareskin River] to the north, the Ramparts Rapid to the south: a distance of five good leagues.” (5:162)
   “The Haressins who frequented Good Hope never went beyond the crest line which separates the tributaries of the Mackenzie from Bear Lake. They knew only that the shortest means of reaching this freshwater sea was to ascend the rivière des Peaux-de-Lièvre, the upper reaches of which had never been penetrated by the Whites.” (3:4)
   “The Haressins who, each spring, go down to Fort Good Hope by means of this river, find it much safer and more convenient to follow the current using rafts, which they later abandon upon disemboguing into the Mackenzie. At its mouth, the rivière des Peaux-de-Lièvre is not less than 700 metres wide. Its general direction is from east to west.” (3:6-7)
   “In the west, our eyes follow in the same dark plain a deep furrow of 200 to 300 feet, whose long zigzag of light and shadow indicates the course of the Peaux-de-Lièvre or Ra-inttsa-nilînî, the rivière de l’Aïl de oïs gris [Grey Geese Wing River], an ancient name which reflects the periodic rendez-vous of that aquatic species in this impenetrable stream.” (3:25)
   “The following year, being absolutely determined to solve the mystery of the true source of the rivière des Peaux-de-Lièvre, which Richardson had shown as emerging from the lac des Ours [Bear Lake], instead of passing through mount Ti-della by the Glacier-fondant [Melting Glacier], I continued to follow the meanders of the river up to a small lake about ten to twelve kilometres in length, which bears the somewhat lengthy name of Nîntsî-tçhô-navêkww-en-yfoué (Lake where a great wind is heard to howl). I traversed its full length, from north to south, parallel to the western shore of Smith Bay, and came to a marsh about twenty metres in diameter, in the centre of which rises the only true source of the lake and of the rivière des Peaux-de-Lièvre. This marsh is situated only two or three kilometres from Bear Lake, from which it is separated by the steppe-beach Kîwê-kk’â-la-dan.” (3:36-37)
   “The third refers to the Great Bear Lake, to which Sir John Richardson attributed three outlets, viz., the Bear Lake River and the Hareskin River, entering the Mackenzie, and the Béghula River, entering the Arctic Ocean.” (14:44)
   See also: (3:6)
   (Ra-inttsa-nilînî, rivière de l’Aïl de oïs gris [Grey Geese Wing River])

Maps 2 and 3

6. Aka-t’î—(Lake)
   {Point, lac, Point-Lake; *Point Lake}
   65°15’, 113°04’; (65°12’, 116°07’); (4)
   “But if the Coppermine River flows out of the lac des Bois-Musquéts [Muskox Lake], as my travelling companions have assured me is the case, where then does
Point Lake empty its waters? It appears to be in McTavish Bay, in Great Bear Lake, by means of a river the Dogrib
 call Mṅqga'a-la-dié, Rissière que l'on cherchait [River that they were seeking].”
(2:202-203)

“Not far from our encampment, to the east of the aforementioned mountains, was the rivière du Catre [Coppermine
River], or Sa-desse, which emerges from lake Aka-t'ie (Point Lake) and drains into the Arctic Sea...” (37:469)

Map 4

7. Akillinekp —(Inhabited Place)

Akillinekpk

The following are names of Eskimo tribes known to the Mackenzie Tchiglit.
I shall list them from west to east, that is, from the Kametchatka Peninsula to the mouth of the Coppermine River:...Akillinekpk, between cap Lisbon [Cape
Lisbon] and cap des Glaces [Icy Cape].”

(7:X-XI)

“This, then, is the Greenlanders’ Akillinekpk, rediscovered, unless there be more than one of them, but the name
itself suggests that this is improbable. The word evidently appears to be composed of one of the adverbs sko or
akugue ‘at the beginning, to begin with,
firstly;’ of the suffix negk which, when added to a verb or adverb, is equivalent to the periphrasis ‘that which is,’ and
transforms it into a substantive; and lastly of the affix Ror ri, which, when inserted into a word transforms it into a
substantive verb. Akillinekpk

must therefore mean: ‘That which is the beginning,’ or ‘land of the beginning,’
‘first land.’ By a play on words similar to those which may be encountered in any language, the word ‘debt’ in Eskimo is
Akillinekpk, so that, by applying the causal suffix negk to one or the other of these two words, one might just as well
call the Akillinekpk country ‘land of the beginning’ as ‘place of the debt.’ Let us not forget that a battle and a separation
lie at the root of the Innuit’s most recent history. Therefore, since the Greenlanders have preserved the memory of Akillinekpk, it must be that the last halting place, if not the cradle, of their forefathers, was the Behring Strait and the shores lying between this passage and Ice Cape. But our Mackenzie Tchiglit extend their retrospection a
great deal further. Akillinekpk

is relatively near to them; it is the place from which the last hordes of their nation had to
withdraw when, upon arriving on the American continent, they found its outer reaches (Akillinekpk) occupied by the first
emigrants. But from where might the latter have come? According to the Tchiglit, it was from Nātēgoviq.
Nātēgoviq is to the Tchiglit what
Akillinekpk

is to the Greenlanders and Nunatagmun to the central Eskimos. I have read, in a recent work concerning Arctic
exploration published by the English, that the Eskimos of the islands of the Polar Sea spoke of Nunatagmun
to the Europeans as a sort of land of plenty from which they obtained European goods; they too placed it in
the west. Here again we find this Nunatagmun, but our Tchiglit have assigned it a very precise location, that is, the
approaches to the Bering Strait. Therefore, we now know Akillinekpk and Nunatagmun, whose position is not
known the eastern Eskimos. Where then is Nātēgoviq? This the Tchiglit were unable to tell me. All they know is that it
is far to the westward, but nevertheless not as far as the large island in the Ocean from which two brothers mentioned in
their tradition departed.” (7:XXV)

(Akillinekpk (Eskimo): terre du Commencement [Land of the Beginning])

8. Akka-t'ie —(Lake)

[Boeufs-Musqués, lac des, Buffalo-Lake; *Ichen Lake]

65°30’; 112°45’–; (4)

“Among the topographic details which were then given to me concerning the landmarks which I could distinguish
from my observation post, one thing astonished me and routed all the notions that I had previously obtained on the
geography of these parts from Arrowsmith’s best maps: the Dogrib say that the rivière du Catre [Coppermine
River] flows out of the lac des Boeufs-
Musqués [Muskox Lake] Akka-t'ie (called Buffalo Lake by the English), whereas
Franklin gives Point Lake as its source, and places Hearne’s lac des Boeufs-Musqués
to the right of this stream.” (2:202)

(Akka-t'ie (Dogrib): Boeufs-musqués [Musk Oxen])

9. *Aklavik Channel —(River[?])

[Tigartuktun-nu] 68°13’; 135°00’–; (67°59’; 136°58’); (1)

Map 1

10. **Alaska —(Territory)

69°00’; 143°00’

“Everyone knows that the name of Alaska is now given, albeit incorrectly, to the
former Russian possessions in America, which extended from longitude 141°
West of Greenwich to the Bering Sea, from east to west; and from British
Columbia to the Arctic Ocean, from south to north.” (5:305)

“Ceded to the United States on March 30, 1867, for the sum of $7,200,000
Russian America took the name of Territory of Alaska,’ a corruption of the name Ounalaska peninsula.” (5:308)

In 1870, General Davis was governor of Alaska and resided at Sitka, on the
western coast, where there was also a
troop of American soldiers. The
exploitation of the entire territory had been shared by two fur-trading companies: Parrott and Co., and
Hutchinson, Kohl, and Co. Their head
offices were in San Francisco and their banks in the California gold mines. Four trading
forts—Anvik, Noulato, Noukloukayet, and Yukon—had already been built or repaired on the
Yukon, and were occupied by these companies’ agents. Fort Yukon was entirely reconstructed in the period from
1864 to 1867. In 1870, it belonged to
Parrott and Co., whose agent, Mr. Smith
Jr., resided at the post itself. It had been
handed over to him by a Frenchman from Louisiana, Moise Mercier, who had
taken it over from the English agents for
transfer to his compatriot.

Fort Yukon has been in existence since 1847, and was established by Mr.
Bell. It is equidistant from the Bering
Strait and Fort Good Hope. Here the
breath of the Yukon River is nine
English miles, or fourteen and a half
kilometres. But the Yukon’s average
breath is only one or two leagues, and the speed of the current four and three quarter leagues an hour. Therefore,
although it is possible to reach Fort
Yukon from Fort Lapierre in six days
without travelling by night, or in three
days and three nights, not less than 20
days are required for the return journey
against the current. From the sea, the journey takes from 35 to 40 days.

The waters of the Yukon are muddy and somewhat yellow, as are all those that run down from the Rocky Mountains. They nourish the same species of fishes as those of the Nakorchoon-ondjig, but unlike that river, they also contain the salmo salvelinus, which may attain four feet in length and weigh from 30 to 60 English pounds, and the Dhiiki or candle-fish, which is only six inches long, but is so oily that, when dried in the sun or smoked like herring, it burns like a torch and is even used as a flare by the Dané-Ingalit. I can only suppose that this economical form of lighting is no more aromatic than the whale blubber the Eskimos use for the same purpose, and that, like the latter, it requires olfactory nerves that are impervious to abominable odours.¹

The Dindjé and the Dané-Ingalit are the most northern of the Tchippwawéen tribes, i.e., with chlamydes or mantles of pointed skins, with a tail-like piece before and behind. This picturesque and very modest costume, which resembles the Chilean poncho and was at one time worn by all Danite Indians, today has almost totally disappeared. At Fort Anderson, in 1865, only two or three Dindjé were still wearing it. In 1862, the Kuchâ and the Toqan kutchin wore it. Today not one specimen would be found. This elegant and original garment was replaced first by the hunting tunic of smoked hide, which is short, cut round a little lower than the belt, and fairly similar to our workmen’s blouses, and later by the European jacket or coat. To think that English civilization should be felt even in this remote country, that its influence extends even to the cut of a shirt!

In 1850, Mr. Murray, whom I quoted earlier, judged the entire population of English Alaska to number 6,000 souls, including 1,200 hunters or warriors. I am positive that the latter figure may now be applied to the entire territory and that the Danites do not number more than 2,000 souls. I have been assured that very few among them are uncircumcised. Like the Déné Hareskins, they perform this operation with a sharp piece of silix stone. Some Dindjé have told me that an adult who had not been circumcised shortly after birth had to perform the operation himself rather than have it done by another person. I consider this a very harsh and cruel trial.

To the nomenclature of the Dindjé tribes whose names I have mentioned in these pages, I will add the Intsi dindjich, or ‘Iron People,’ who hunt at the confluence of the rivière des Rennes [Reindeer River], and the Tsoes-tsiêg, ‘Fish Beaters,’ also called L’en-tsett, ‘Small Dogs,’ thus completing the enumeration of the Dindjé tribes of Alaska. I could also discuss here the various Dané tribes called Koyoukons and Ingaliats, if only to point out and correct the errors made by German- and English-speaking travellers; but since I have made a point of relating only that which I have seen or heard from a reliable source, I will refrain from doing so. Nevertheless, I cannot omit the curious division of the Dindjé nation into three camps, independent of the nobility or Tchill-hé, which might be called castes were their purpose not completely opposed to that of the castes of India. They are the Etchiankhi, ‘People of the Right,’ or Whites; the Natséinkhi, ‘People of the Left,’ or Blacks, and the Tendjihkettsetké, ‘People of the Middle,’ or Browns. It is strictly forbidden for any Dindjé to marry into the camp to which he belongs through his mother. The marriage partner must be chosen in one of the other camps, i.e., the ‘People of the Right’ must choose among the ‘People of the Left,’ and vice versa, while the ‘People of the Middle’ may choose from either of the other camps. By right, all children belong to the mother’s camp. It is a matriarchy. When I left the Mackenzie, in 1878, not one Nartsén was left. The Dindjé were all considered Whites or Browns.” (5:309-313)

“At this juncture, the factotum Baptiste Boucher, former interpreter for Sir John Franklin and Dr. Richardson, came to ask me to make another visit to the Alaska Territory, the former Russian America, as the Dindjé Rhañe-Koutchin, or River People, and the Koucha-Koutchin, or Giant People, were asking for me. The old man was accompanied by a member of the latter tribe who had journeyed from Alaska for that very purpose.” (4:307)

11. Aléoutiennes, îles des —(Islands)

“This immense region resembles the Mackenzie fur district. It is covered with coniferous forests, lichen steppes (maskegs) and marshes. The volcanic mountains Castor [Beaver] and Tłha-tchâ cut through it in parallel diagonal lines, linking the Romanzoff chain to the mountainous, volcanic îles des Aléoutiennes [Aleutian Islands], the Rocky Mountain range which joins America to Asia across the ocean.” (5:305)

12. Alexandre, cap —(Cape)

“The following are additional names, which were listed somewhat differently by Richardson, of central Eskimo tribes, that is, those which dwell between the Mackenzie and Hudson’s Bay. The direction is still from west to east, but the names pertain to the Liverpool Bay tribe and are unknown to the Mackenzie Tchihlitie…” (7:XI)

“Kanég-méut [Dwellers among the White Partridges], east of Cap Alexandre [Cape Alexander].” (7:XI)

13. Allongé, lac —(Lake)

66°17'; 128°23'ew. (3)

“At Fort Norman, I was to send Hyacinthe back to Good Hope with my dog sledge, and keep Arsène with me until June. We set out on March 4th, and crossed the lac des Brochets, des Poiasons-blès, Allongé, and de la Cache-à-lande [Pike, Bluefish, Elongated, and Meat-Cache lakes], skirt ing the plateau des Boeuf-musqué [Muskox Plateau], Yakkray-dít, at the foot of which we spent the first night.” (3:5-6)

14. Allongér, colline —(Mountain Range)

[Erwi, chaîne des montagnes]

65°00'; 119°00'; (65°02'; 121°52'); (65°00'; 120°46'); (65°02'; 120°44'); (4)

“My itinerary did not require me to travel by the beautiful large lac des Esace-Noires [Blackwater Lake]. I crossed the river at the point where it enters the lake, and hugged the western shore, which consists of a steppe dotted with small woods that had burned a long time ago. The range to
the right of the Mackenzie—the Enna-tchô-kîvîw or monts des Grands-Ennemis [Great Enemies Mountains]—ascends the Kokkâ-kî-dî and continues beyond the southward. But a smaller range, called Kodên-chîw or Montagne brûlée [Burnt Mountain], rises to the east of the lake and runs from west to east to the chaîne des montagnes Ewî [Ewî Mountain Range], which on the south borders McVicar Bay.” (3:156-157)

“It is called Kodên-chîw. Parallel to latitude 64°10’, it leaves the larger range at longitude 123°, unites with the Vandenbergh Mountains at longitude 120°, after crossing lac Sainte-Thérèse, and sends one of its branches toward Bear Lake under the name of Ewî. (22:195) (Infra) “La colline allongée [the Elongated Hill].”

(Ewî Mountain: colline allongée [Elongated Hill])

Maps 2, 3, and 4

15. Amas de Gros-Poissons, archipel l’—(Archipelago)

[Gros-Poissons, îles des; Gros tas de poissons; Loui-tchô-pêlè, Loui-tchô-guelî, Loui-tchô-gelî, îles; 62°36'; 115°20’; (62°37'; 117°24’); (7)

“From Fort Rae, I travelled by barge to the Saint-Joseph Mission, where I was then residing. We followed the shore of the lake opposite to that by which I had reached Fort Rae last April, sailing through the small archipelagos Loui-tchô-guelî, Enna-natay-noué, Enëcë-noué, and Ethen-noué, which were made up of myriads of semi-wooded islets sheltering hosts of swans, bustards, seagulls, and other waterfowl.” (38:475)

“We arrived at Fort Rae on Monday, June 13, at eleven in the evening. I did not sail again until the 23rd at ten in the morning, after baptizing 319 souls, including 129 adults, and solemnizing 53 marriages. That day we encamped on a small island in the archipelago Loui-tchô-pêlè (gros tas de poissons [Big Heap of Fish])…” (64:6)

“The buie du Nord [North Bay], with granite on the east and limestone on the west, is fringed by a multitude of islands which form the three archipelagos des Oeufs, des Ennemis, and des Gros-Poissons [Egg, Enemies, and Great Fish].” (22:133)

“We spent two days in traversing the archipelagos called l’Amas de Gros Poissons [Heap of Great Fish], la Résidence des Savanais [Dwelling place of the Savanais], and des Iles aux Oeufs [Egg Islands].” (2:275)

[Louë-tchô-pêlè, gros tas de poissons [Big Heap of Fish]]

Map 2

16. Amiskaw-Sipiy —(River)

[Amiskô-Sipî, Beaver River, Castors, rivièr aux Castor, Castor, rivièr des Paix, rivièr à la, **Peace River, Tsa Dès, Tsa-dézê, tsa-ottîné-dëzê, tsi-dëzê, Tsi-tchôr-dëzê, Unîjûgah, Vermillon, rivièr du]

58°55’; 111°35’; (58°07’; 112°00’); (9)

“It does not appear that the Woodland Crees have lived along the shores of Lake Athabasca since the distant past. In 1718, their territory did not extend beyond Isle à la Cruse [Cross-Isle], or at the most Portage La Lache. The Chipewyans, for their part, occupied the rivièr des Castors [Beaver River] (Tsa dés), their tribes had not completed their migration across the great Rocky Mountain cordillera, and the coureurs de bois called them the Montagnais [Highlanders], but nowadays this name is no longer justified, since these Indians live on the plain.” (1:292)

“Masters of the beautiful Lake Athabasca and its tributaries, the Hillîniwok fell prey to the incursions of the Déné Thîlan Ottinî, who descended from the Rocky Mountains along the rivièr la Paâx; the Déné themselves were being driven back by their brothers, the Sekanîs and the Beavers, who were being hardened by the Carriers Indian of British Columbia.” (1:293)

“Great Slave Lake is, so to speak, its purifying basin. This vast lake receives no fewer than twenty-five watercourses... Of these twenty-five rivers, five are of the first order: the Dès nédhî tchâpî, Tsa-tchêghè or Queve aquatique [Aquatic Tail], which flows from the east, the Tsan-tîpî dés or rivièr du lac Excrèmëntel [Excremental Lake River], the Ra-kîlî-dëzê or rivièr aux Prêles [Horsetail River], better known as the Hay River, and lastly the Tsa-dës or rivièr aux Castors.” (2:75)

“On the distant, blue-tinged horizon, a remote mountain range stood out against the azure sky. I was enthralled with the beauty of this lake. We immediately set out to cross it, but it was not until half past six in the evening that we were able to reach the southwestern shore, at the mouth of the river Tsa-dëzê, or des Castors, whose waters drain into it, to be almost directly discharged into Great Slave Lake, behind Grande Île [Big Island]. The îles Desmaris [Desmaret Islands] were originally formed by it.” (2:339)

“Once again we entered the bed of the rivièr Castor, where nets and beaten tracks betrayed the presence of our fellow men. Two hours later, we reached the cabin of the two Canadian trappers, who were absent. Not far from there, however, we found a few Slave lodges where we were able to buy some frozen fish.” (2:341)

“Among the Anderson Hareskins, near the Arctic Sea, we find a great number of verbal forms and words which are also used around lake Ile à la Cruse and among the Sekanîs of the Rivièr à la Paâx.” (6:25)

“The Montagnard Group, or Rocky Mountain Déné, includes:... 5. The Beavers, Tsa-tîtîné (Dwellers among the Beavers), together with... 6. The Sacees, who have separated from the Beavers. The Beavers hunt along the rivièr à la Paâx, the Sacees along the Upper Saskatchewan River, hard by the Rocky Mountains. 7. The Sekanîs, Thê-kkâ-tê (Dwellers on the Mountain), most of whom live near the Fraser River trading posts; only a small number frequent the upper reaches of the rivers la Paâx and des Liards, where they have become noted for their savagery.” (6:26)

“The Athabasca district comprises two great rivers and two great freshwater basins. The rivers are the Athabasca (better known locally by the Canadian name of La Biche, meaning Red-deer or Elk River), and the Peace River (also called Des Castors, or Beaver River).” (14:29)

“The Kilistino or Crees, established on Lake Athabasca and its tributaries and discharges, found themselves exposed to the attacks of the Chipewyan Tinneys arriving from the west by the Peace River (called Amiskô-Sipî, or Beaver River by the Crees), thus proving that the Tinney family, or at least its northern tribes, are of later origin on the American continent than the Killini or Hillini Lî ni.” (14:49)

“Beavers Danêh (nation); Tsa-ottîné [Dwellers in the Land of the Beavers]
(tribe); Prairies du Vermillon [Vermilion Prairies (locality); Beavers (common designation)]." (20:136)

"During another journey undertaken the following year, this intrepid officer of the North West Company finally reached the western ocean, after ascending the rivi ère de la Paix..." (22:140-141) (Intra) "The rivi ère de la Paix is called in Dénè, Tsé-déssé (rivi ère du Vermillon [Vermilion River] and Tsa-otîné-déssé (rivi ère des Castors). The Crees also call it Amiskaw-sipiy (rivi ère des Castors). I do not know where Richardson found the name Unjugah that he gave to it."

"The rivi ère la Paix, the Amiskaw-Sipiy of the Crees (rivi ère des Castors), or the Tsé-tchô-déssé (grande rivi ère Rouge ou du Vermillon [Great Red or Vermilion River]) of the Montagnais, is the second of the principal sources of the Mackenzie." (22:176)

See also: (1:290).

(Tsa Dés (Chipewyan): rivi ère des Castors [Beaver River]; Tsé-déssé rivi ère du Vermillon [Vermilion River]; Tsa-otîné-déssé rivi ère des Castors [Beaver River]; Amiskaw-Sipiy (Cree): rivi ère des Castors [Beaver River]; Tsé-tchô-déssé (Montagnais): grande rivi ère Rouge ou du Vermillon [Great Red or Vermilion River])

**Map 5**

17. Amisko-sipiy — (River)

[Anglais, rivi ère des; Beaver-Churchill River; Castor, rivi ère, Churchill, rivi ère, English River; Great Water; Missí-nîpi]
[55°55′; 107°45′; =; (55°55′; 107°00′); (14)]

"At this date, the Ayísh-iyíniwok or Iyíniwok (Men), called by Dupontcck Killistini, by the Obijeways Kinistinunwok, and by the French Kristiana (also called Kristina) or Kristina, from which finally have been derived the names of Kris, Cree, Kree and Kri, lived on the banks of the Beaver-Churchill River, which they called Great Water (Missí-Nípì), as well as on the shores of Cross-Isle Lake, Moor-Hen Lake, Cold Lake, etc. In short, they occupied the country between the Sawaani Indians on the east and the Grand Rangeipes (also called Prairie-Crees) on the west." (14:48)

"Meanwhile, the English appeared in Hudson Bay at the mouth of the Missí-Nípi (called English River from them), and founded a factory there named Churchill, after the then Prime Minister of England. This became the medium of commerce between the coast Eskimo, the Sawaani, and the Crees of the interior." (14:49)

"These Dénè-Dindjé are subdivided into several tribes: 1. The Montagnais, Chipewyan, and Athabascans (Dénè). There are 4,000 of them between the Churchill River or des Anglais [English] and Slave Lake. They live on the shores of lakes Île de la Crosse, Fred'h du Coeur, la Biche, du Boeuf, and Athabaskaw [Cross-Isle, Cold Heart, La Biche, Ox, and Athabasca], along the river of that name and along the Slave River." (25:833)

"1777-1778—The Canadian Joseph Frobisher ascended the Sturgeon and Churchill (or English, or Beaver, or Missí-nípi) Rivers, to lake Île à la Crosse, where he established Fort Cypress." (29:98)

"Mgr A. Taché, archbishop of Saint-Boniface and former missionary among the Chipewyan, from whom I have copied this second account, says that the Eskimos of Churchill (Hudson's Bay) have the same tradition and claim that the reindeer alone continued migrating across the Behring Strait." (21:552)

"Montagnais (nation); Thé-ké-ottiné (Dwellers among the Rocks) (tribe); Churchill (locality); Chipewyan or Montagnais (common designation)." (20:136)

"You know the rivi ère Castor or Amisko-Sipiy from Mgr Taché's description, and I will not dwell upon it again." (55:459)

(Missí-Nípì: Great Water; Amisko-Sipiy: rivi ère Castor [Beaver River])

**Map 5**

18. Anderson, fleuve — (River)

[*Anderson River; Beğhula, Bé-oulé-déssé, Chéon-nilînî, Gros-Inconnu, fleuve des; Inconnu, fleuve des; Koqamâlik, Kraksitormârk, bassin der, Kraksitormôlk, Poissons Inconnus, fleuve des; Schiow-Tchoo nilien, Sio-tchô ondjig, Sio-Tchô Endjig, Si-Tcho-nilînî, Syo-tcho-gulî-nilîn, Tawa akpënéptog; Tawara-Kérñetor, Tchizaguëni, rivièrë; 69°42′; 129°00′; (69°45′; 130°35′); (1)]

"...afterward to empty into the Anderson River or fleuve des Gros-Inconnus [River of the Big Inconnu (Fish)]." (1:201) (Intra) "Sio-tchôgo ondjig;*

"In 1848 Louison Sida-Khaya had been Sir John Richardson's guide, and it was he who told him the name of the river whose mouth the doctor had discovered to the east of the Mackenzie, the fleuve des Inconnus, in Hareskin Si-tchô-nilînî and Dindjé Sio-tchô-ondjig. For what reason I do not know, the doctor chose to translate this name into the Lake Athabasca Chipewyan dialect, calling it Béoulé-déssé, for which there is not the slightest justification." (3:329)

"We had reached the shore of a very small lake at the southern extremity of Lake Charles, called Ra-tsêlô or de la Petite Outarde [Little Bustard]. It was the true source of the Anderson River, the head of this whole vast fluvial system, which, if truth be told, measures not quite three degrees, or 75 leagues as the crow flies, from south to north, but which in fact winds over twice that distance, has no fewer than thirty affluents and drains the waters of 94 lakes, several of them very large. This source is located at latitude 66°54′ North and longitude 124°30′ West of Paris." (3:348)

"In September 1872, the great chief of the Kha-tchô-gottine or Hareskins of the Steppes, an excellent Christian named Patrice Kopa, i.e., ‘Daymond’ or ‘Daybreak,’ had, upon leaving my residence at Notre Dame de Bonne Espérance, made me promise to visit him during the winter at the source of the Anderson River, which was to be the theatre of his energetic operations that winter." (3:363)

"In March 1865, I was at Fort Anderson, better known as Fort Eskimo, a trading post situated eight leagues to the northeast of Fort Good Hope, at latitude 68°30′ North, on the right bank of the river Sio-tchô endjig or des Poissons Inconnus." (4:1)

"The Tiktalerk is a fish that is unknown in our museums, to which Franklin or Richardson gave the name of Salmo maskeezi. It is true that, like the coryphes and other arctic fishes, it is a salmonid, but it has very little in common with salmon. It does not have its form, its red flesh, or its flavor. It is a large fish with a white, oily flesh, and a strong, coarse taste, unless it be caught in mountain waters. The name inconnu [unknown (fish)], which was given to it by early French travellers in Canada is fully
justified. The Dindjï call it Schiow, which is a root word, but one which does not have the meaning of the French name, and it is from that name that they have called the Anderson River Schiow-Tcho-roo-nil-lien, rivière des Gros Inconnus. The Déne Hareseks call it Si, and the Chipewyans Béroulé, i.e., Toothless.”

(4:76)

“The old man also told me that the Hudson’s Bay Company has been trading with the Eskimos for no more than twenty years. Prior to that time, these Indians traded on the Anderson River with the Hareseks from the ‘Ends of the Earth,’ who are also called Bâtaar-Louchcen, and at Tsi-kka-tchig with the Dindjï, who, it is said, swindled them outrageously. The Dindjïes used to obtain their supplies at Fort Good Hope, at that time the most northern fort in America.”

(4:197)

“This little work very often served as my interpreter; with its aid I obtained a good many expressions used by the Anderson Techipélit.” (7:1-I)

“The following are names of Eskimo tribes known to the Mackenzie Techipélit. I shall list them from west to east, that is, from the Kamitchaka Peninsula to the mouth of the Coppermine River:

...Kqamalit, or Eskimos of the Anderson River.” (7:X-XI)

“The first is represented by the Techipélit (men) or Mackenzie District Eskimos, who live along the shores of the Arctic Sea between the Coppermine and Colville Rivers, and who do not ascend the Mackenzie beyond the Ramparts of the Narrows at latitude 67°20’ north. These Eskimos are divided into small groups leading a semi-nomadic life.”

(25:831-832)

“At the present time, all the Eskimos, fleeing from the banks of the Anderson River (Syo-tcho-roo-guni-nil-lien), have taken refuge on the shores of Liverpool Bay and Franklin Bay, to live by hunting the seal and walrus.” (41:185)

“I therefore set out on the 6th instant for the encampment of the Louchcen of the Kwitcha-Kutchkin (People of the Heath’s) or Koddhell-ven-Kutchkin (People of the Edge of the Deserts) whose territory extends to the northwest of Fort Eskimo, between the river Syo-tcho-guni-nil-lien, the Arctic Ocean and the Mackenzie River.” (41:186)

“In my opinion, if I am permitted one, the Innoor have always been an eminently nautical people, and must have emigrated from Asia over the Aleutian Archipelago. The factors that lead me to believe this are that they shun the forests, never penetrating inland, but instead remaining content with a narrow stretch of barren steppes on the seashore. It is by skirting the coast line, and not by crossing the continent, that some of them emigrated from the Behring to the Mackenzie, from the Mackenzie to Hudson’s Bay, and from there into Labrador as far as the Strait of Belle-Isle; others, making their way along the Arctic islands and the frozen sounds, reached Greenland at one end and the Siberian beaches at the other. Even today, the Techipélit are content to spend the winter at the mouths of the Peel and the Mackenzie, and never ascend this river beyond Point Separation. At most, they occasionally travel as far as the natural Ramparts of the Narrows (67°20’). Along the Anderson, the McFarlane and the La Române, they never go beyond latitude 69° North... .

I have travelled in the company of Eskimos both summer and winter. I have never been able to persuade them to make camp in a pine wood, so that we might enjoy a comfortable night, pure air, and the advantage of keeping warm by the side of a good fire. No, they must set up their conical tents on the sands of the barren shore in summer, and in winter lose a great deal of time in building on the ice one of those huts of hardened snow of which I spoke earlier, in which we had to be content with our natural heat and miasmatic air.”

(7:XXVII)

“Eskimo names of some localities, in the dialect: Anderson River, Kqamalik = Tawaga-Kpênegfog.”

(9:76)

“Louchcen: Dindjï (Mackenzie’s Quarellers) (nation); Nakotch- onjigique-goutchin (Dwellers on the Great River) (tribe); North of Anderson River and Eskimo Territory (locality); Quareller Louchcen or J. Kouchnin [?] (common designation).” (20:136)

“The houses that are subordinate to the residence at Good Hope are: ... Fort Anderson, on the river Tchizaguëni or Beroulé-dessé... Fort Anderson is the meeting-place of the Mackenzie and Coppermine Eskimos.” (38:481)

“The eastern arm retains its name of rivière des Gros Inconnus. It is composed of two strings of lakes abounding with fish, whose source lies at the foot of Ti-devat. I have placed it approximately at longitude 121°30’ West and a little below the 68° parallel. Its shores are much frequented in summer by the Kha-cho-ottiné, who can thus engage in fishing as well as in hunting the reindeer on the steppes. There is some timber along the shores.” (22:217)

“The Lockhart river is almost as broad as the Seine, but the Anderson is two or three times broader. At its mouth it measures two or three miles. Its course is very tortuous, and its banks appear desolate. Timber is very rare and beyond the 69° parallel there is no timber at all. But on the plateaus which dominate the river it has disappeared even before reaching this limit. The Eskimos who live on the banks of the Anderson up to the junction of the Chie-intsik-nil-lien use driftwood for their structures, that is, the trees that are washed downstream and accumulate in large numbers on the banks, islands, and deltas of all the tributaries of the Arctic Sea.

There are some excellent fishes in the Anderson, but in rather small quantities. The perch is found in this river, although Richardson said somewhere that it was not found beyond Slave Lake. The Eskimos call the Sio-tcho-onjigik, Kraktshtor-moé or Tawara-krennetor, or ‘tobacco pipe.’ I do not know the meaning of the name Tchizarény, which I had heard applied to this stream on my first journey in 1865. I must withdraw it as not being of pure Eskimo origin.” (22:220-221)

“...from the Anderson River or Chéon-nil-lien (rivière aux Inconnus), three days’ journey downstream from the fort, and only one day from Liverpool Bay.” (64:4)

“All of a sudden, after two hours’ march, we found the ground dropping away from us, descending in several steep terraces to the shore. The Anderson reappears again, but in the distance, forming a last, vast, expanse, the termination of which is its fall into Liverpool Bay. Between its banks, which are no longer cliffs but simple sedimentary shores some 60 or 70 metres
wide, I perceived a dozen large snow huts, scattered over the Kristsitor-méart basin like so many muskrat nests. It is the most southern and eastern village of the Tchiglit Eskimos. Its inhabitants belong to the Kragmalivéit tribe, of which Noulloulakok- Innorana is the headman or chief." (3:46-37)

See also: (3:57-58); (14:44)

(Si-tchó-niliné [Hare Indian]: féeve des Inconnus [River of the Inconnus]; Siutcho oddjig [Loucheux]: féeve des Gros Inconnus [River of the Big Inconnus]; Schiow-Chro nilen [Loucheux]: féeve des Gros Inconnus [River of the Big Inconnus]; Kratsitor-méart [Eskimo]; Tawa-Krenertor [Eskimo]: conduis du tabac [Tobacco Pipe]; Chéon-niliné: ristère aux Inconnus [River of the Inconnus])

Map 3

19. Anderson, fort
— (Establishment)
{Eskimos, fort des}
68°34'; 128°27"w; (68°34'; 129°05');
(68°34'; 129°05'); (1)

"In March, when the earth had regained its warmth, I put on my travelling snowshoes and set out for Fort Anderson in the company of Mr. Gaudet, the factor of Fort Good Hope, who took the opportunity of visiting that post, the most remote on the American continent, which he had not yet seen. I was going to evangelize the Tchiglit Innuit or Eskimos of the Arctic Sea."

(5:142-143)

"Today is April 18th, 1865. I have returned from my first, distant expedition among the Tchiglit Eskimos of Liverpool Bay. Imagine my astonishment upon seeing arrive at Good Hope all the Nn-já Gottinen Indians, or People from the ends of the Earth, who were then provisioning Fort Anderson or des Esquimaucc. The People from the Ends of the Earth, also called Bâtard-Loucheux, People of the Arctic Sea, or 'Old Men of the Sea'—four names for one very small tribe—are sambos resulting from cross-breeding of Déne Haréskins with Dindjité women from the Barren Grounds." (5:145)

"... The truth is that these Danites had had enough of Anderson and of the Proximity of the fierce Innuit, and that they preferred to journey each year to Fort Good Hope, 80 leagues to the south of their hunting grounds; this favour was finally granted to them by the Hudson's Bay Company in 1866." (5:146)

"As it is not possible for one man to direct both the Dindjité or Loucheux missions and the Innuit or Eskimo missions because of the distance between them, as well as because of the rivalries entertained to this day by the two nations whose customs and language are so divergent, Reverent Father Seguin, on the advice of Mgr Faraud, will minister to the Loucheux, while I shall still have the pleasure of visiting my old friends the Tchizarenté Eskimos, who have joined the Kravane of the Mackenzie since the abandonment of Fort Anderson." (46:305)

"The Loucheux are at Anderson in great numbers. All those from the grande Rivière [Great River] have abandoned Peel's River because of the (?) to which they were subjected by Flett. They are all going to Anderson, drawn by McFarlane..." (40:3)

"The news brought by Maillard from the fort des Esquimaux was most discouraging. The fever was raging. It had already taken fifteen victims among the Haréshkins alone. The number of dead among the Dindjité and the Eskimos was not yet known. The former had not yet appeared at the Fort, and as for the latter, would to God that none had come. They would not have spread the plague upon returning, trailing scarlet fever behind them as on a leash. The five Innuit who had thus far come to Anderson were all laid low, struck down by the scarlet fever.

In any case, there were no furs at the fort, nor victuals; the only persons still in good health in this empty dwelling were post-master Murdoch and the interpreter Tchia-wétlo."

(5:172)

"Among them was Chief Kranatkark, 'Black Fox,' a gentle and honest man, of whom much good has been told me. The boy who had just died was his, as was the young woman, whose name was Aoualaréna, 'Little Needle'... These Eskimos had never seen me. They had only heard of me through their great chief, Nullumalok..."

There was only one Bâtard-Loucheux lodge left in the immediate vicinity of Fort Anderson; it belonged to the hunter T’aga-apon or 'Hunting Powder'...

On November 5th, there came three Dindjité from the steppes on the Arctic coast, and a Bâtard-Loucheux child named 'Elongated Lake' or 'Jean I’gu-kwéyé,' who had been given the nickname 'Captain Ball,' as he resembled a little round bundle, all muffled up in his reindeer furs." (5:176-177)

"In the spring of 1866, an order emanating from London required Mr. McFarlane to return to Fort Simpson, of which he was to take charge temporarily, and requested him to abandon the fort des Eskimos forever, as its maintenance was more onerous than profitable for the Honourable Hudson's Bay Company. Consequently, the Anderson Dindjité went to Fort McPherson, on the Peel River, and the Bâtard-Loucheux returned to Fort Good Hope, their former trading post on the Mackenzie. The banks of the Siutcho once more came to be as completely deserted, as uninhabited as they had been since the beginning of the world."

(5:253)

"In March 1865, I was at Fort Anderson, better known as the fort des Eskimos, a trading post situated eight leagues to the northeast of Fort Good Hope, at latitude 68°30' North, on the right bank of the river Siutcho endjig or des Paissous Inconnus [of the inconnus (fish)]." (4:1)

"Its location on the rather grim banks of the river Siutcho made it the natural meeting-place for three groups of different race and language: the Tchiglit or Tchizarenté Eskimos, the Dindjité or Loucheux Indians, and the Déné Bâtard-Loucheux, called in their language 'People from the Ends of the Earth,' Nn-já-Ila-Gottinen." (4:2)

"Our Tchiglit are sedentary from October to May, and nomadic for the rest of the year. Their whole life is spent in hunting and fishing, and in trapping fur-bearing animals, whose pelts they trade at the fort of the Hudson's Bay Company. When the sun reappears on the horizon and begins the climb to its zenith, spreading its beneficent warmth, the Eskimo undertakes his first voyages to forts McPherson and Anderson, to trade the pelts he has gathered during the winter for tobacco, beads, ammunition for hunting, and small items of hardware such as files, fire-steel, kettles, knives, marten traps, etc. According to Richardson, trading with the Mackenzie Eskimos began only in 1849. A previous attempt had cost the lives of a Hudson's Bay officer, Mr. Livingstone, and his
crew. They were massacred by the Eskimos on an islet at the mouth of the Mackenzie. We know how Franklin, Richardson, Pullen, and Hopper were received by those same Tchiglit. They owed their salvation only to their numbers and their firearms, although they used them only to threaten the Eskimos.

Until now, trading between this tribe and the Hudson's Bay Company has been carried on without quarrels or bloodshed, but not without threats or attempts on the part of these restless and troublesome natives. It needed all the English traders' prudence and calm to achieve this result.

Before 1849, the Tchiglit traded in the south with the Dindjé or Loacheew and the Nné-la gottiné or Hareskins 'from the Ends of the Earth,' a Déné tribe. Exchanges took place with the Dindjé at Point Separation, that is, at the head of the Mackenzie Delta, and with the Hareskins at the place where Fort Anderson was built in 1859. (7:XVI)

"In June, after the ice floes have disappeared from the estuaries of our rivers, the Tchiglit again travel to forts McPherson and Anderson, but by water. The men use their lightweight kgayat (sing. kgayak), which are formed by stretching porpoise skins over hoops, and are so well known that I need not describe them. The women, the old people, and the children use another type of boat that is also made with skins, which they call umniat (sing. umniak), and which the Russians have named baïdagka. These boats are used for the whale-hunt.

The kgayak is used for hunting the vison, muskrat or ondatra, seal, and porpoise. The Eskimos kill these animals with javelins (kapotchín) with movable points which differ with the size and shape of the animal. They hunt the reindeer (tuktu) and the muskox (uminnmqat) with barbed arrows, of which they have a great variety. They have only very recently begun to use the flintlock. From mid-June to mid-July, the Tchiglit fish for herring, whitefish, and inconnu in the innumerable channels of the Mackenzie. They preserve the fish that is not consumed at once either by exposing it to the smoke of a slow fire, or by soaking it in skin bags filled with porpoise oil and suspended from trees. It is impossible to conceive of any odour like that which emanates from these vessels when the Eskimos open them to savour the contents. Nevertheless, it appears to me that this raw fish, red from fermentation, must be an excellent dish, such is the voracity with which our Tchiglit eat it.

The reindeer-hunt accompanies and follows the fishing. It takes place in July and August, when these animals arrive on the shores of the Arctic Sea. Then comes the porpoise-hunt, which takes place throughout the month of August, on the sea, at the mouths of the Mackenzie, Natowdíja, and Anderson rivers. The Tchiglit families, long dispersed by the fishing, are then reunited in their summer villages, which consist of wooden houses (iglo); they remain there until October. Not until then, after they have laid in their winter provisions, do they consider building quarters, which forces them to leave the desolate ocean beaches and penetrate more or less deeply into the estuaries of the aforementioned large rivers.

Though bereft of standing timber, their chill land abounds in driftwood (tchiamotr), prodigious quantities of which are washed downstream to the Arctic Sea, whence it is then transported by marine currents a great distance from the continent. This wood is a precious resource for the poor Eskimos; it is the fuel with which they warm themselves in summer, and with which they cook their food and build their boats, their weapons and their utensils, and especially, their houses; for this type of structure must not be confused with the snow huts that I have just mentioned.” (7:XX)

"Letter from Good Hope, 1865: ...The Nêye-gottiné who live to the southeast of Anderson..." (40:3)

"...Montagnais of the Slave nation of the Hareskin tribe are also very well disposed. I was unable to see them at Fort Anderson which they have just abandoned for the sole reason that there is no priest in permanent residence. I have them all here at present, and I give the services of the mission to them as well as to the Ka-f-a-gottiné of the Grande rivière, the Yéta-gottiné or Rocky Mountain Indians and the Ka-tcha-gottiné or People from the Vicinity of Good Hope.” (40:4)

See also: (5:81)

20. *Andrew River —(River)
   {Caout, rivière, T'uc-de-tsi, rivière}
   68°24’; 128°57’; (68°06’; 129°35’); (68°05’; 129°38’) (1)
   Maps 1 and 3

21. Angling Lake —(Lake)
   {Hameçons, lac des}
   “I believe I have already mentioned that the Chipewyans of lac Froid [Cold Lake] have sold to the Crown that portion of their territory which borders the rivière Cator [Beaver River], tributary of lake Ille à la Crosse [Cross-Isle]. In addition to the advantageous terms it has granted to the Indians, the Canadian Government gives each family of five persons 16 acres of arable land, that is, one statute English square mile. A missionary serving a reserve enjoys the same privilege. That is, he is given title to 16 acres of arable land, meadows, waters, and forests. As I was given the option of choosing my claim, I settled on an area near the edge of the little lac des Hameçons [Lake of the Fish-Hooks (Angling Lake)], one day’s journey by cart from the lac Froid.” (63:120)

22. Antilochères, montagnes aux —(Mountain Range)
   {Bighorns, montagne des, Épée, Épine dorsale terrestre, Grand-pics, montagne des, Rochauces, montagnes, Sa-yong-fué, Sa-yunné-kfwe, Thé-chesh, Ti-honan-kkwené, Ti-konankwéne, Tsu-chiw nadéko}
   (64°34’; 128°30’)

“Farther on, and still to the left, that is, to the west of the Mackenzie, there rises up l’Épine dorsale terrestre [Backbone of the Earth],(1) which is also called Bighorn Mountain.(2) These are the Montagnes-Rochauces [Rocky Mountains].” (5:14)

Infra (1) Ti-konankwéne, (2) Sa-yong-fué. Literally, rochers des ours fous ou des fauves ours [Rocks of the Mad or False Bears], because of the resemblance between the fur of the bighorn and that of the Arctic bear.”

“Lastly the People of the Montagnes Rochauces, Éta-Otíné, who respected tché, the lynx, and hunted in the valleys of the great western cordillera.” (3:66)
"I gave my last mission to the Indians of Great Bear Lake from March to June 1878. I had the opportunity of seeing there some sixty Dané Sekanis, who had come from the western slopes of the Montagnes Rouches, led by the small chief ‘White Beaver Head,’ Tsya-pstu-pā, who is reputed to be a most savage man.” (3:464)

“It was an old man called Tchānē-zēlē or ‘Old Bald One,’ who had long ago discovered these metalliferous veins at the same time as the Mackenzie. He had come from the western slopes of the Montagnes Rouches, where the Hareskins were living at the time.” (4:122)

“The Montagnard group, or Déné of the Montagnes-Rouches, includes: ... 5. The Beavers, Tsa-tat-Tine (Dwellers among the Beavers), together with ... 6. the Sarcess, who have separated from the Beavers. The Beavers hunt along the Peace River, the Sarcess along the Upper Saskatchewan River, hard by the Montagnes-Rouches... 7. the Sekanis, Thē-kka-nē (Dwellers on the Mountain), most of whom live near the Fraser River trading posts; only a small number frequent the upper reaches of the Peace and Liard rivers, where they have become noted for their savagery... 8. The Na'annēs (People of the West) or Richardson’s Nah'hannē. There again, only a small nucleus remains on the eastern slopes of the mountains... 9. the ‘Bad People,’ or Elta-ottine (Those who behave perversely). They frequent the chaîne des Pics [Range of Mountain Peaks] in the vicinity of old Fort Halkett, and very little is known about them. Richardson calls them Dtre-ka-tat-uttine... 10. Lastly the Esbā-ta-ottine or ‘Dwellers among the Argali.’ They are Franklin’s ‘Sheep people’ and Richardson’s Amba-ta-uttinē. They live in the high mountains between the rivière du Courant-Fort [Strong Current River] and the river of the Na’annēs.” (6:26-27)

“In the group of Slave Indians I include ... The Eta-gottine or ‘Mountain people.’ They live in the valley of the Rocky Mountains, between the Esbā-ta-ottine and the Loucheoc. Richardson calls them Dahā-dtinē.” (6:27)

“At the beginning of time, after the waters had caused all men to perish, they rose above the very highest mountains; the earth disappeared and immense waves agitated the sea which covered everything. That is why the chaîne des Montagnes aux Antilocapras [Antilocapra Mountain Range] (Montagnes-Rouches) resembles great rolling waves. The chaîne des Montagnes aux Antilocapras [Antelope Mountain Range] which unfolds to the left of the Naotcha (Mackenzie) up to the Arctic Sea, is called Tsu-chiw nadékō: the Montagnes des Grands-Pics [Great Peaks Mountains].” (9:287)

“To support my case: the Déné give the name Ti-honan-kkwénē (épine dorsale de la terre [Backbone of the Earth]) to the long Rocky Mountain cordiller; they observe that it extends the entire length of the continent, and consider it to be the back of the giant who served as a bridge for these human waves to pass from Asia to America.” (65:24)

“A few Mackenzie Indian tribes call the northern cordiller Thē-chesh (Rock-Mountains) or Montagnes-Rouches. Others call it Sa-yunné-kfwe (Sheep-Rocks) or Bighorn Mountains. And still others, alluding to the form I have described above, give it the poetic name Ti-gonan-kkwénē, that is, Épine dorsale de la terre [Backbone of the Earth].” (23:7-8)

“When I reached the Hareskins of the Arctic Circle, I found that they call the Montagnes-Rouches the ‘Backbone of the Earth,’ Ti-gonan-kkwénē. I said to myself, ‘Here is my giant again.’ And in 1874, being some seven hundred leagues farther to the southward among the Thīlān ottinē (Men of the End of the Head) who hunt along the shores of lakes Froid [Cold] and du Coeur [Heart], at latitude 54° North, I again heard the same tradition from them, in relation to the etymology of their singular name. They added only the significant detail that when the giant fell, his head reached Cold Lake, whereas his feet came to rest far away to the north-northwest. I then easily understood the meaning of the fable, as these Déné, who live ‘at the end of the head’ of the giant, are the most southern group of this Redskin family on the eastern slopes of the Rocky Mountains, that is, that had reached the south after crossing the cordiller. The giant therefore symbolizes the entire Dène-dindjī people, and the immense migrations are the stream of people who came in successive hordes from Asia to America. It seems to me that this is not a baseless opinion. In any case, it is better than a supposition. But it is buttressed by other traditions.” (6:51)

“Esimo names of some localities, in Tchigler dialect: Montagnes-Rouches, Egypt.” (9:76)

“Beavers, Slaves, Loucheoc (nations); Théké-otinnē (Dwellers among the Rocks), Yata-gottinnē (Dwellers in the Air), Koa-tha-goutchin (Dwellers...) (tribes); Rocky Mountains, Rocky Mountains to the north, Rocky Mountains to the extreme north (localities); Strong Bow Indians, Indians of the Middle, and Indians of the Rocky Mountains, Loucheoc, Quarrellers or J. Kouchinh [?] (common designations).” (20:136)

**Map 2**

23. Antoine, rivière — (River)

“This southern source emerges from Lake Kennicott at latitude 57°45’ North and longitude 133°18’ West of Paris, under the name of Tahko River. It receives the Ketchem, and traverses lakes Vatchet, Tahko and Lebarge, under the European name of Lewis River or des Ust-Ronger [Red Islands], which it bears until it joins the Pelly River, which emerges from Lake Francis. It then takes the Dindjī name of Nakotchō-tsīgō or fleuve Géant des grandes terres [Giant River of the Great Lands]. A name which is identical to that of the Mackenzie or Nato-tcho-ondjī. It further receives the rivers Blanche [White], Forster, Lakitch, des Montons [Sheep], Antoine and Kotlo, and finally joins the eastern branch, the Port-épic [Porcupine]. We are already acquainted with this last river. The junction takes place at longitude 145°10’10’ West of Paris, which is the location of Fort Yukon. Until that point, the river flows from the southeast to the northwest; after the junction it runs directly to the southwest. Between this point and the Nata-Kakat or Dall River, the Yukon ranges in breadth from 11 kilometres 263 metres to 14 kilometres 481 metres. It is strewn with vast wooded islands.” (5:306)
24. Anus de l’onde, déroit de l’
—(Strait)
{Tpá-thélé}
“On June 26th, we spent the entire day within sight of the strait Tpá-thélé, l’Anus de l’Onde [Anus of the Waters], which disgorges into the great lake, the double stream of ice floes descending from lakes Aylmer and Walmsley.” (2:276)

25. Anvik (1) —(Establishment)
“The Russian company, on the contrary, had not built any inland trading post, with the exception of Noulato and Anvik.” (5:308)
“Four trading forts, Anvik, Noulato, Noukloukayer and Yukon, had already been built or repaired on the Yukon, and were occupied by these companies’ agents.” (5:309)

26. Anvik (2) —(River)
“At longitude 125°20’, this gigantic river is joined by the Tpá-nan-nilen, the rivers Tózí-Kakat, Sun-Kakat, Lébarge and Koyukuk which forms the large island Nú-lla-tóp on which stands Fort Noulato. Beyond this post, the other tributaries of the Yukon are the Innoko, the Anvik and the Nilavanoff. The Yukon empties into Norton Bay, in Eskimo country, under the name of Kwīgpak or ‘Great River.’” (5:30-307)

27. Aouré-Kouyoub-Kragimalina
—(River)
{Aoureukuyt-Kragimalina, Sang répandu, rivière du}
67°41’, 134°59’; = (67°49’, 137°16’); (3)
“In the afternoon, we passed a second channel named Aouré-kouyoub-kragimalina, or rivière du Sang répandu [River of Bloodshed], and a third, then suddenly disembogued at the bend of a rounded bay carved out by the current, unto sight of the first encampment or ‘flying’ village, where our hosts were expected that night. It was composed of five lodges or tents of reindeer skin placed with the fur outward, with no opening other than the door, which was covered with a flap of skin. They were ranged in a line upon the shore, which was dry and clothed with horsetail. At the water’s edge were already drawn up eight oumsailit and fifteen kravait, which told me the number of hunters or warriors this camp contained, to wit, seventeen including our hosts. Among them I found several familiar if not yet friendly faces: old Kranak, brother of Nouloumlakok, the man with the ulcer; Kouninane, and his elder brother Oupik or ‘White Owl,’ Chief of the western Eskimos; Tchiatsiark, who had shared my hut on the Anderson in 1865; Toulerksen, a handsome young man with an amiable mien; Tsapoutytok, impotent and always cantankerous; Mimirak, brother-in-law of Anhoutchinak, with brutal, unreassuring features; the shaman Avanéméork, who had come from the Colville River, and seven tall young men eighteen to twenty-two years old, already married to young girls who had seen but twelve summers; there was also a population of fifteen or twenty brats, about thirteen years old and under.” (4:166-167)
(Aouré-Kouyoub-Kragimalina; rivière du Sang répandu [River of Bloodshed])

Map 1

28. Arabascaw, lac —(Lake)
{Athabaska, lac, Athabaskaw, lac, *Athabasca Lake; Ayhabasaw, lac; Hills, Lake of the, Kkpay-têlê-ke, Montagnes, lac des Supérieur, lac; Willow bed; Yétapé-tógoué, Yétapé-Tué} 59°15’; 109°30’; (59°10’, 108°30’); (10)
“The Montagnais group includes:... 2. The Athabaskans: Kkpest’aylékkéottine (People or Dwellers on the Aspen Floor); they hunt around the lac Athabaskaw and along the Slave River.... 3. The Caribou-eaters or Ethen-eldëlé; they live east of the great lakes Caribou and Athabaskaw, on the steppes that extend to Hudson’s Bay.” (6:26)
“This is precisely what the word Athasaca expresses: web or grass, in Cree.” (2:290)
“In 1771, the Englishman Samuel Herne, who had set out from Fort Prince of Wales two years before to reach the Arctic Sea, discovered Lake Athabasca on his return journey, after exploring the eastern end of Great Slave Lake. Struck by the shapeless masses of pink and grey granite heaped upon the northern shores of Lake Athabasca, he assigned it the name of lac des Montagnes (in fact, Lake of the Hills) although the Chipewyans who lived there called it lac Supérieur [Lake Superior], Yétapé-tógoué.” (1:191)
“It does not appear that the Woodland Creees have lived along the shores of Lake Athabasca since the distant past. In 1718, their territory did not extend beyond l’Ile à la Croc [Cross-Isle], or at the most Portage La Lache. The Chipewyans, for their part, occupied the Peace River which they called Beaver River (Tsa Dés). Their tribes had not completed their migration across the great Rocky Mountain cordillera, and the couriers de bois called them the Montagnais [Highlanders], but nowadays this name is no longer justified, since these Indians live on the plain. At that time, the shores of Lake Athabasca and the forests that extend between this lake and Slave Lake belonged to another section of the Déné nation, which the Chipewyans call Kkpay tchagé Ottine, or ‘Dwellers in the Shelter of the Willows,’ probably because they lived by fishing and were primarily a riverine race. The Killistinok or Hilliniwok, their southern neighbours, despised these Déné, whom they teased and harassed ceaselessly. The result was that they were hated to such an extent that today the name of the Enna or enemies (the Creees) is held in abhorrence among the Déné populations of the Mackenzie and of Great Bear Lake. If the Kkpay Tchagé Ottine had had the warlike nature of the Thi-lan Ottine of l’Ile à la Croc, they would have repulsed the Creees’ attacks and remained sole possessors of this territory, but these excessively gentle and timid Déné yielded to their new enemies, abandoning the shores of the lac Supérieur or Athabasca, which abounded in fish and game both large and small, and falling back on the Great Slave Lake. The Creees pursued the People of the Willows even to this lake. They attacked them, and made a great slaughter among them, in two archipelagoes to which they had retreated. In one of these, an islet has retained the name of Ile aux Morts [Dead Men’s Isle]. The other archipelago retained the name of Ile où les Cris campérent [Islands where the Cree Encamped], Enna-shelti ndu.
Since that time, the group which had let itself be hunted and beaten by the Hilliniwok bears the name of Slave, Awokânak, in Cree. They are found from the Hay River to the west of Great
Slave Lake, up to Fort Good Hope. At that time the collective name of Slaves probably included not only the Etcha-Ottine or present Slaves, but also the Dogrib and the Hareskins, as these three tribes speak almost the same dialect and share the same reputation for timidity. But the entire Déné nation was known to the Crees as the Tchippewayanawok or Pointed Skins, because of the shape of their skin chlamyes, with tail-like pieces before and behind.

Masters of the beautiful Lake Athabasca and its tributaries, the Hilliniwok fell prey to the incursions of the Déné Thi-Ian Ottine, who descended from the Rocky Mountains along the Peace River; the Déné themselves were being driven back by their brothers, the Sekanis and the Beavers, who were being hard-pressed by the Carrier Indians of British Columbia. The Crisitinaux, who were as brave as the invaders, withstood the onslaught, and on both sides prisoners were taken and reduced to slavery. But the Crees did not yield, and maintained their positions on Lake Athabasca.” (1:292-294)

“In 1779, the Canadians brought the smallpox to lakes Isle à la Crosse and Athabasca, just as they had also carried it to Rivière rouge [Red River]. This horrible disease, till then unknown to the Redskins in these regions, worked fearful havoc among the Déné and Hillines. The Crees, already driven back toward the southern end of Lake Athabasca by the warlike attitude of the Chipewyans, were more than decimated. Now fewer in number than their enemies, they made peace with them, and the Beaver River on which this peace was concluded acquired its name. Gradually, these Indians left the Athabasca. In 1777, there were twelve hundred Crees in the vicinity of the lake. In 1862, there were still three hundred of them. In 1879, only 251 were left in the combined districts of Athabasca and Peace River, and not a single one at the lake.

In 1862, there were 900 Chipewyans at the Athabasca fort. Today there are only 400. But a second fort on the same lake, the Pond-du-lac [End of the Lake] post, is visited by 300 ‘Caribou-eaters’ from the eastern steppes. The eminent linguist Jules Vinson called the Athabasca Déné Athapaches. There is no justification for this denomination. The ‘Athapaches’ are unknown in the Northwest.

The establishment of French priests at Lake Athabasca, one kilometre from Fort Chipewyan, dates from 1847. Its first four missionaries have all become bishops. Indeed, there are places where Destiny calls. The entire population of Lake Athabasca is devoutly Catholic.” (1:297)

“The lakes are the Athabasca (the ‘Lake of the Hills’ of Hearne) and the Great Slave Lake (in Chipewyan, ‘Lake of the Crees’).” (14:29)

“On June 23rd, 1879, I met two Cree hunters who declared that since the spring (i.e., in less than three months) they had between them killed along the river two hundred beavers, twenty-five moose, twenty bears and five wapitis; and I may add that from experience of the Redskins I know, they are more given to diminish than to exaggerate the results of their hunting. This shows that life could still be maintained on the river if there existed inhabitants able to hunt and provision the trading-posts. But from the drainage of the Lesser Slave Lake to Lake Athabasca there are but thirty-one Crees and twenty-two Chipewyans, women and children all told.” (14:36)

“I have already explained the Cree meaning of Athabasca. The present inhabitants, the ‘Chipewyan Tinnies,’ call it Yétapé-tué (Lake Superior), or more habitually Kkipay-télèkké, or Willow bed, alluding, doubtless, to the deltas. This was also the name of an old trading-post at the mouth of the Athabasca River, where willows were the dominant feature of the vegetation, only conifers and aspens being visible elsewhere.” (14:42)

“On the 6th, along the same shore, I passed the confluence of the rivière des Pélicans [Pelician River], Tchatchaw Sispisis, and encamped at the beginning of a portage that is periodically used by the Half-breeds of lake La Biche when they go to fish in lac Ayabascaw.” (27:194-195).

“In 1777, a member of the North West Company, the Canadian Joseph Frobisher, ascended the rivers Maligne [Evil] and la Pente [Sloping] and discovered the lac de l’Ile à la Crosse [Cross-Isle Lake]. The following year, he journeyed to lac Athabaskaw and established a trading fort there.” (22:140)

“(Infra) “Athabaskaw, arabaskaw, aya-baskaw—synonyms: réseau d’herbes, de fain [Web of Grass, of Hay]. Its Déné name is Kkraay-télè-kké, plancher des saules [Willow Floor].” See also: (5:5, 32:43)


“The next morning, an hour after we had left the bivouac, we reached the extremity of Smith Bay, where I had been told there emerged a large river flowing from the south. Neither Richardson, nor Kendall, nor Dease had observed it. We were to enter this river and ascend it until we found the beginning of a portage, on the right bank. The Indians had assured me that once we had discovered this track we would not lose it, as it had been very well made and the man who had opened it up, Yetta-netel, called ‘the Soldier,’ had taken the trouble to blaze a great many fires, and to trim some lopsticks along the shores of all the lakes traversed by this trail. It appeared to me that much easier to find the mouth of this river, which is called Infin-ta-twét-on-niliné, or rivière de l’Arc suspendu [Hanging Bow River], since in order to do so one had only to head directly southward.” (3:45-46)

“Here and there are found forests that were set afire through the carelessness of the Déné, and transformed as usual into an army of blackened, calcinated poles. This still life is rendered even more lugubrious by the stark contrast of the snows, which nevertheless conceal the most depressing remains. I must admit that we had a good, well-beaten trail through the forests by an intelligent, conscientious hand. All the trees had been blazed with an axe, and the beginning and ends of the portages properly marked along the lakes and marshes. Chief Dick’s band had passed through there only thirty or forty days before, so that the snow had not had time to fill in the path.”
On the second day, we came upon the rivière de l’Arc [Bow River], again, at its confluence with the rivière des Grands Poissons [Great Fish River], L’Oué-tcha-niliné, which flows from the east. We ascended the river to the affluent des Littér, [of the Hare], Kha-dié, which emerges from a broad lake with a similar name, Kha-toué, the latter lies on the heights and is connected by the same small river to seven other basins of respectable dimensions. This river takes its rise at the foot of a knoll, at latitude 65° 25' North and longitude 125° 55' West of Paris. The entire course of the rivière de l’Arc-Suspena is 42 miles, or 20 kilometric leagues, in round figures.” (3:47-48)

“The others are: the Mink’a ulé, at the far end of McTavish Bay, behind Richardson Island; the Tié-niliné, or rivière du Courant [River of the Current] at the western extremity of McVicar Bay; and the rivière de l’Arc-Suspena at the end of Smith Bay.” (22:212) (Infra) | Int’in-ta-wét-on. (Inf’in-ta-fvéf’on-niliné, rivière de l’Arc Suspena [Hanging Bow River])

Maps 2 and 3

30. Arc-Fort, montagnes — (Mountains)

“Danëh Beavers (nation); Etchta-ottiné (contrary inhabitants); Na’anné (Napi’an ottiné) (People of the West) (tribe); Montagnes de l’Arc-Fort [Strong Bow Mountains] (locality); Strong Bow Indians or Bad People Nathanas (common designation).” (20:136)

31. Archibald Lake — (Lake)

{Gaudet Lake (2); Unknown Lake} 59°01’; 108°35’; (56°59’; 108°12’); (10)

Map 5

32. Archibald River — (River)

{Gaudet River; Unknown River} 59°08’; 108°26’; (58°52’; 108°08’); (10)

“The maps of Lake Athabasca give indeed its southern affluents, but two of these, the Unknown and Beaver rivers, are not represented to be of large dimensions, nor are the lakes from which they spring shown as being within so comparatively short a distance of the lacustrine enlargement of the Churchill known as Lake Laronne, that passage from the latter to the tributaries of Lake Athabasca could be made by the headwaters of the Caribou River. I have thought it right to rename these two great rivers and the lakes from which they spring after Messrs. C.P. Gaudet and R. McFarlane, as a mark of my respect and gratitude.” (14:46)

See also: (14:46)

Map 5

33. Arctic Red River — (River)

{Kaqdiagiak, Kradziak, Rouge arctique, rivière, Talé-niliné, Terre-Blanche, rivière, Tsi-kka-tschiq, Tsikkatshig, Vermillon, rivière au} 67°35’; 134°00’; (67°24’; 135°48’); (65°14’; 133°25’); (3)

“...descended the Mackenzie with me to the rivière Rouge arctique [Arctic Red River] or Tsi-kka-tschiq, where he was expected by his customary Dindjié flocks.” (5:254)

“Trading with the Eskimos was carried on there only through the medium of these Indians, at the mouth of the Tsi- kka-tschiq or rivière de la Terre Blanche [White Earth River], which, for what reason I do not know, Franklin called rivière Rouge [Red River], a name which it has retained. This location was the conventional boundary which neither the Innuat nor the Dindjié were to cross. In 1795, Mr. Livingstone of the North West Company, having ventured to this site, situated at the exit of the Ramparts of the Narrows, to trade directly with the Eskimos, was ruthlessly massacred with all his party.” (3:56-57)

“Two-thirds of the way into the Narrows, the Mackenzie River receives on the left a large affluent, the Tsi-kka- tschiq or rivière Terre-Blanche, which the Canadians have named Red River in error. It is the Esquimo’s Kradziak and the Harekins’ Talé-niliné. It flows in a valley in the Rocky Mountains and takes its rise at the 64th parallel.”

The Mackenzie and Anderson Dindjié meet twice each year at the mouth of the first of these watercourses to trade either with Fort McPherson or with the Eskimos themselves. I found there a great many of my friends from the Anderson deserts, and stopped only long enough to shake their hand; then I hastily set out again for Fort McPherson.” (4:123)

“The old man also told me that the Hudson’s Bay Company has been trading with the Eskimos for no more than twenty years. Prior to that time, these Indians traded on the Anderson River with the Harekins from the Ends of the Earth, who are also called Bâardais-Loucheux, and at Tsi-kka-tschiq with the Dindjié, who, it is said, swindled them outrageously. The Dindjié used to obtain their supplies at Fort Good Hope, at that time the most northern fort in America.” (4:197)

“At Tsi-kka-tschiq we found the majority of the Dindjié. There I learned that the chief of the Fort McPherson post, stimulated by my sea journey in the company of the Eskimos, was also proposing to travel there in a boat manned by the Loucheux, for the purpose of trading for these natives’ furs before returning to Fort Simpson.” (4:214)

“Two days later, we reached the Tsi-kka-tschiq or rivière au Vermillon [Vermilion River], known to the Canadians as the Red River. This stream empties into the Mackenzie at latitude 67°27’ North and longitude 133°31’ West of Greenwich, at the northern extremity of that contraction of the river which was appropriately named ‘the Narrows’ by the unfortunate Captain Franklin.” (12:39)

“Eskimo names of some localities, in Tchiglerik dialect: Rivière Rouge Arctique (Tsi-kka-tschiq) ... Kaadiagiak.” (9:76)

“In short, Monseigneur, please do not simply tell F.S. to do as he thinks best, but rather be so good as to designate to each of us the nation he will be called upon to direct. I am weary of the jealousies that have arisen between the Harekins, the Loucheux, and the People of Bear Lake in this regard. The situation is also harmful to them, and everything would be much easier if they each had their father and priest. It needs only the establishment of a mission for the Loucheux at the rivière Rouge [Red River], or at least, that a Fr. might spend 6 or 8 months there, as is the case with Fort Liard and Bear Lake, for them to congregate there and leave Good Hope where we have a good many of them. What good, I ask you, are the two weeks each year that the good F.S. spends at that post? And what could I accomplish in two weeks at Peal’s River this spring among the Eskimos—when at Tsikkatchig we are only a few steps away from the Eskimos amidst the Loucheux?” (56:13)
“We would not see there the western Eskimos, that is, those from the mouth of the rivière Plumié [Feathered River]; at best, only a few eastern Eskimos stay there two or three days on their way down from Fort Peel’s River. When F.S. starts out from Good Hope, the Eskimos have already been there for ten or fifteen days and are preparing to set out again, hard-pressed by the lack of victuals. To go down to see them for two or three days or to remain at Good Hope, it is all one and the same.

Furthermore, if the Eskimos could be evangelized at the location designated by your Excellency, would this not have been done long ago, since F.S. has been travelling to Tsikkatchig each spring for fifteen years? Yet not one Eskimo has ever seen there, although they are aware of his presence. It has been said that they had come to seek him there two years ago. This is false. It is a story made up by the Latehocs. I have made enquiries. The Eskimos would like to have a priest, but they want to pray on their own territory. Their (?) will always oppose the idea of praying in Latehocs country. It would be better to have them pray at or near the Fort, on neutral ground.” (59:25-26)

“...there are more than 150 Catholic Latehocs at Tsikkatchig. Of the 150 Protestants of Peel’s River, we could easily win over a few more. During my only visit in 1877 five families registered as catechumens and had it not been for a head...catholic (?), a sort of clairvoyant who objected to me on the grounds that he alone was sufficient for them, I would have had more. In addition, more than 300 Eskimos frequent the fort, not counting those that do not go to it. I have spoken to you of their good dispositions. In all, then, there are 600 natives, only a third of whom the priest is able to visit, and then at most for eight to fifteen days in the year. Is it not a lamentable situation?

There is more than enough work to occupy a second priest, and even a third. Tsikkatchig is not convenient, as F. Sequin admits: first, because the house is outside the boundaries of Eskimo territory and two days’ march from Peel’s River, a Protestant Latehocs area; and second, because it is strangely perched upon an isolated knoll with a very steep rise; the man residing there would be too far from the fort, and would find himself completely alone once the natives had left.” (60:7-8)

See also: (60:68) (Kradziak [Eskimo]; Talé-Niliné [Hare Indian]; Tsiki-kaa-chig [Latehocs]; rivière Terre Blanche [White Earth River])

Maps 1 and 3

34. Armoise, montagne de l’
—(Mountain)
{ Klō-ton-éta, Klō-ton-éwa, Petit Steppe}
66°03’; 121°30’w.; (4)

...between Keith Bay and Smith Bay is found the Grande Pointe [Great Point], ÉhTa-tchô, with its three mountains of Klō-ton-éwa, the montagne de l’Armoise [Sagebrush Mountain]...” (3:57)

“My good Danites from the Pointe à l’Armoise, Klō-ton-éta, had not yet departed for their summer hunt on the northern shores of Smith Bay. They awaited the end of the thaw, building canoes...” (3:273)

(Klō-ton-éwa, montagne de l’Armoise or Petit Steppe [Sagebrush Mountain or Little Steppel])

35. Artillerie, lac —(Lake)
{ [**Artillery Lake]
63°10’; 107°50’; (8)

“Back had not lost as much time as Franklin. Having left England on February 17th, 1833, that very summer he established Fort Reliance at the mouth of the Tpa-ťchegé or Grande-Queue aquatique [Great Aquatic Tail], in the baie de la Saconche [Saddle-Bay Gap] at Great Slave Lake. A clerk of the North West Company, Mr. McLeod, directed the work of construction, which was carried out by French Half-breeds and a troop of English soldiers. The bay was named after this gentleman. In the meantime, Captain Back was making his way up the river through several large lakes which he named Artillery, Citation-Colden, and Aylmer.” (2:82-83)

“If a straight line be drawn from Fort Reliance (situated at the outlet of Artillery Lake, the mouth of the great river Tpa-ťchegé-tchôp...).” (14:28-29)

36. Arvérone —(River)
{ Agévén, Baletes, rivière des; Peel, fluvius, Peel River; *Peel River; Plumié, rivière; Tstíti-aambilin, Têt-élle-nilinen}
67°42’; 134°32’; (67°42’; 136°56’); (3)

“...‘e wanted at all costs to go up the rivière Plumié [Feathered River][3] saying that it was the Grand Rivière [Great River].” (5:58) ([Infra] [Peel River].

“Many other posts were subordinate to the Good Hope establishment. They were...Fort McPherson, on the Peel River or rivière Plumié, 130 leagues to the northwest, population 400 souls...” (5:81)

“Nevertheless, when we encamped on the banks of the Peel with a large party of Eskimos, it was I who stood watch in order that these good people might sleep, so slight was their confidence in the presence of the Innuit.” (5:256)

“On the Peel, I suddenly encountered a flotilla of Eskimo boats and canoes. It was the two brothers Navikan and Tsapoutaytok...” (4:230)

“First I am going to obtain some provisions at the fort, and I shall return straight away. I should like to stay with the good Nakoyork.

- He is still encamped on the Aréron. You will meet him along the way.

Hurry.” (4:230)

“To the Latehocs or Dindjé group belong thirteen tribes which are spread from the Anderson River in the east to Alaska and the Pacific Coast where, as in the Mackenzie area, they are surrounded by the Eskimos. These thirteen tribes are:...3. the Tétélet-Kutchyn or Peel River people...” (6:28)

“The Eskimos’ occupations [writes R.F. Petiot in a letter dated July 30th, 1868], comprise hunting and fishing, the work that is done indoors during the long winter nights, and the voyages to Fort Peel for trading. As soon as the Whites depart from the mouths of the Mackenzie and the Peel, the Innuit leave their villages and journey to the trading fort, where they exchange their furs, oil, and thongs of porpoise skin for tobacco, ironwork, and beads. It was only in 1849 that our Eskimos began to trade with the Hudson’s Bay Company. Prior to that time, they had traded with the Hareskins from the Barren Grounds and the Latehocs. But they had long been procuring very sturdy iron kettles and large beads from the Western tribes, who trade directly with the Russian forts on the Pacific.” (11:458)

“We had at once to take advantage of this state of the river to resume our explorations. We passed between a large
western island called Krimertchikvik and the island Ollâne, whose position was apparent to us only through the macinae of ice which covered it like a fortress. We passed three outlets of the Peel, which were then as broad as the Seine and near to overflowing, although in summer they are almost entirely dry, and at last discovered a fourth issue which was no wider than the others, but in which stood three lopsticks, fir trees from which all the branches except the top few had been trimmed. It was the landmark by which we were to recognize the true channel of the Peel or Arvéron (rivière des Baleines [Whale River]); for the reader will remember that my two Hareskin paddlers were as new to this Eskimo country as I was myself. These lopsticks had remained an Eskimo secret for many years. They erected them at the entry and exit of each channel to serve as landmarks in the maze of the Mackenzie’s outlets. But the Whites, given to poking their noses everywhere, also unlocked this secret of the sons of the Pays-Plat [Flat Country]. Any channel in which there is only one lopstick is impassable, except during a freshet. The presence of several lopsticks, on the contrary, indicates that the channel is navigable in all seasons. About twenty years ago, the Eskimos massacred a Loucheux village at the entry of the Peel River Channel. There was only one survivor, a youth who escaped through the woods and succeeded in reaching Fort McPherson. At mid-day, we entered the Arvéron or Arvéron tikchinnia —(River) [Arvéron] 67°37′; 134°47′; 67°43′; 136°40′; (3) See (4:131) or Arvéron (Arvéron tikchinnia; Arm of the Grande rivière aux Baleines [Great Whale River]) Map 1 Toward mid-day, we entered the Arvéron River, the Loucheux’s Ttitilémilen, which Franklin named after Sir Robert Peel in 1826.” (12:41) “Loucheux Dindjy (nation); Tétélé goutchin (People of the End of the Water) [tribe]; Peel River (locality); Loucheux, Quarrrellers or J. Kouchinn (common designation).” (20:136) “Many roots in the île-a-la-Crasse dialect (latitude 55° North) thus have a great affinity with the dialect of Peel’s River (latitude 67° North) than with those of nearer tribes.” (20:215) “Two of its tributaries have almost the same volume, the Liard River and the rivière Plumeé or Peel River. (13) 22:190-191) (Infra) “Its Dindjé name is tétélé-nilien, rivière du bout de l’eau [River of the End of the Waters]. The Eskimos call it Arvéron, a word whose meaning I do not know. It is as if they were saying whale-boat, as arnek means whale in their idiom.” Map 1 37. Arvéronaluck-ribbon —(River) [Arvéronaluck] 67°37′; 134°47′; 67°43′; 136°40′; (3) See (4:131) or Arvéron (Arvéronaluck-ribbon: Arm of the Grande rivière aux Baleines [Great Whale River]) Map 1 38. Asiak, île —(Island) [Barter Island; Truite, île de la] “However, it is probable that the Russian forts in Alaska were established before that time. But even before they were established, the island Asiak or de la Truite (Barter Island) was used by the Eskimos as a market where goods which had come, said Sir John Richardson, from the Ostrównoyfair on the Kolima in Siberia, were bartered for furs brought by the Avanéméout from Herschel Island and the Colville River, who then passed them on to the Mackenzie Tchiglit. The Natervalinet were the western Eskimos who received these objects directly from the Asiatic Tchoukitchis.” (4:197) “In the west, the Tchiglit were in communication with their closest neighbours, the Tapéop-méut and the inhabitants of Atklinek, with whom they traded for tobacco, pipes, blue and white beads, and large iron kettles, which the latter procured directly from the
tribes who traded with the Russians at Natépovik. These exchanges usually took place on Barter Island, at longitude 144° West of Greenwich. From there, European goods which had travelled across the whole of Asia and passed through the Tchukschit of Kamchatka, the Aklilingmetué and our Tchiglit, finally reached the tribes on the Coppermine River, the Melville Peninsula and the polar islands.” (7: XVI)

39. Asphalte, rivière de l’ — (River)
   {Béyé-dzé-étlin}
65°37’; 118°30’; (65°32’; 120°29’);
(65°33’; 120°28’); (4)
“Opposite the village sprawled the white expanse of the lac des Pyrites [Pyrite Lake], doted with the islands Kélé or Pyrite, and Tsonondou-névitti or îlots Vassou alignés [Swampy Islets Ranged in a Line]. My companions, who marvelled at the admiration aroused in me by this beautiful panorama, assured me that from this lake one can reach McTavish Bay on Great Bear Lake in two days by canoe, along the rivière de l’Asphalte [Asphalt River], Béyé-dzé-étlin, which emerges from lake Yanéhi at a short distance to the north of our camp.”
(2:246)
(Béyé-dzé-étlin: rivière de l’Asphalte [Asphalt River])
Maps 2 and 3

40. Assiniboine, fort
   — (Establishment)
“The Athabascan frontier leaves this chain a little to the east of La Biche (or Red-deer) lake, and follows the 55° parallel to the Rocky Mountains, thus cutting the old district of the Lesser Slave Lake, in which Forts Assiniboine and Jasper are subordinate to Edmonton House, the headquarters of the Upper Saskatchewan.” (14:29)

41. Atchoentcho, lac — (Lake)
68°37’; 128°53’; (68°17’; 129°45’); (1)
Map 1

42. Atelier, l’ — (Establishment)
   {Tchénerarék}
69°26’; 133°04’; (69°20’; 134°59’); (1)
“If the chief of the McPherson post refused me passage on his boat to the Arctic Sea, I proposed to journey by the Natron up to the Île Sacré [Sacred Island] (Krikerktayork), which the Tchiglit reserve for the graves of their dead, and to live there by fishing and hunting until the arrival of the Eskimos, toward the end of July; to spend the autumn with them in the village of Tchénerarék where they gather to hunt the white whale, and to return with them to Fort McPherson at the beginning of October.” (4:215)
“At the mouth of the Natowedja, at pointe Rencontre [Encounter Point], where Franklin was plundered in 1825, we find the Eskimo village of Tchénerarék (l’Atelier [The Workshop]), where the Tchiglit congregate in August to hunt the krallalouk or porpoise, which is attracted there by the flow of fresh water and the abundance of fish.” (4:274)
“It is at that very location that the Kravane Eskimos gather from the end of July to the middle of August to hunt the porpoise. It is at the mouth of the Natowedja that we find their large village Tchénerarék, the site of their autumn and winter encampments.” (51:293)
(Tchénerarék: l’Atelier [The Workshop])
Map 1

43. Athabasca, fort
   — (Establishment)
58°50’; 100°17’; (10)
“In 1862, there were 900 Chipewyans at the Athabasca fort. Today there are only 400. But a second fort on the same lake, the Fond-du-Lac [End of the Lake] post, is visited by 300 Canbou-eaters from the eastern steppes.” (1:297)

44. *Athabasca River — (River)
   {Athabasca, rivière, Ayabaskaw Sipi; Biche, rivière la, Elk River; Elle déssé; Great Red Deer River; Marais tremblants, rivière des; Réseau d’herbes, rivière du; Tchukétanu Sipi; Thézil; Wawaskisie, Wasaskisiw Sipi;}
58°37’; 100°46’; (58°38’; 110°50’); (10)
“The Athabasca emerges from Mount Brown, a peak 15,000 feet high in the Rocky Mountains, at latitude 52° North. At that point it is called Tchukétanu Sipi, but it soon takes the name of Wawaskisie [Web of Grass], a name it still bears as it enters the western extremity of Lake Athabasca to emerge from it again almost immediately under the name of rivière des Rochers [Rocky, or Stony River].” (5:5)
“Along these same cliffs, one may observe numerous traces of ancient fires, at various heights but only on the right bank. They follow the undulating lines of the schists that are at times found below the water and at times thirty feet above it. One of these elevations was venting flames and a smell of petroleum when I passed through that region again in 1871. These bitumens have given rise to the Chipewyan name, for this section of the river, or Elleleddéssé or rivière des Marais-tremblants [River of the Trembling Bogs].” (1:289)
“These Déné-Dindjé are subdivided into several tribes: the Montagnais, Chipewyans and Athabascans (Déné). There are 4,000 of them between the Churchill or English River and Slave Lake. They live on the shores of lakes Île-à-la-Crosse, Froid-du-coeur, La Biche, du Boeuf and Athabaskaw [Cross-isle, Cold, Heart, La Biche, Ox, and Athabasca], along the river of that name and along the Slave River.” (25:833)
“I should observe that the name Elk River, applied to the Athabasca, is not only unknown in the northwest, even to British settlers, but is incorrect, since it refers to the elk (moose) or original (Alces americanus), whilst the Athabasca bears the name of the cerf bosu of Canada (the wapiti), called biche by the Canadians (the name of the female). The Crees call the wapiti Wawaskisie and the Chipewyans Thézil, or ‘Reindeer of the Rocks,’ both tribes also applying these names to the great water-system of which I am treating, and which should therefore be called the Great Red-Deer River.” (14:30)
See also: (1:280)
(Ayabaskaw Sipi [Cree]: rivière du réseau d’herbes [Web of Grass River]; Elleleddéssé [Chipewyan]: rivière des Marais-tremblants [Trembling Bog River]; Wawaskisie, Wasaskisiw Sipi [Cree]: Wapiti River; Thézil [Chipewyan]: Reindeer of the Rocks)
Map 5

3. See footnote at #28 – Tr.
4. Called 'River of the Moving Grounds' in (14:34) – Tr.
Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, as reported by Émile Péloix

45. Atoekatsa’o, lac — (Lake)
68°39′; 129°03′ =; (68°19′; 129°52′); (1)

Map 1

46. Aubry, lac — (Lake)
{*Aubry Lake; T’pou-tch’o, lac; Tou-
th’o, lac
67°23′; 126°30′; (67°25′; 127°37′); (67°24′; 127°32′); (4)
“We were then at the northwestern extremity of Colville Lake, where it empties into lake Tou-tch’o through a fairly short arm called Piére-éghé, l’Écluse aux truites [Trout Lock], which I had to cross.” (3:235)
Maps 1 and 3

47. Aut’bord, petit fort de l’ — (Establishment)
{Aut’bord de la Montagne, fort de l’; Montagne, petit fort de la}
“Mr. Campbell was therefore forced to build between this post and Fort Halkett another small provision-fort, which continues to be known by the indeterminate name of Fort de l’aut’bord de la montagne [Fort on t’Other Side of the Mountain].” (5:103)
“At the Petit fort de l’aut’bord [Little Fort on t’Other Side], Poker had only two servants, the French Canadians Baptiste Dubois and Joseph Frobisher, but near the post were five Slave Indian hunters brought over from Fort Liard to provision the new post. The two principal hunters were called the ‘Maggie’ and the ‘Southpaw.”” (5:104)
“But long before that time, that is, probably in March 1849, the mail from Europe came to the Petit Fort de la montagne [Little Fort on the Mountain], carried by Mr. Stewart, a clerk at Fort Simpson, and two Canadians one of whom was Jérôme Saint-Georges.” (5:107)

48. *Axis, lac — (Lake)
{Carp Lake}
59°20′; 106°00′ =; (59°31′; 105°15′); (11)
Maps 5

49. Aylmer, lac — (Lake)
{*Aylmer Lake; Yétaré-t’oué, Yétaré-
t’ué
64°03′; 108°30′; (5)
“The next and the following days, we suffered a great many setbacks, owing either to the wind or the calm, or to the ice fleses coming out of Aylmer Lake (Yétaré-t’oué) and Walmsley Lake (Trézons-t’oué), and one of the natives said: ‘...’” (38:476)
“...blocks of orthose and compact quartz, free of any admixtures, emerge from the green, limpid waters, which in July are still covered by ice fleses descending from Aylmer Lake.” (22:180) (Infra) “In Dené, Yétaré-t’ué, Eau supérieure [Superior Water].”
See also: (2:82-83, 286) or Artillerie, lac (Yétaré-t’ué, Eau supérieure [Superior Water])

50. Babines, chaîne des — (Mountain Range)
“It is almost 200 hundred leagues long by one to three miles broad, and leaves British Columbia beyond the chaîne des Pico [Range of Mountain Peaks] and the chaîne des Babines [Babine (chops) Range] at latitude 58° North and longitude 125°30′ West.” (22:176)

51. Back, fleuve — (River)
{*Back River; Babines, fleuve des; Chloué tchôp désé; Gros-Paissons, fleuve des; Poissins, rivière des; Utokholik-aliq}
67°15′; 95°15′; (5)
“Back saw no sign of two Rosses in Elliott Bay, which receives the river to which he gave his name.

The year 1855 saw the last of the Arctic expeditions from Great Slave Lake, led by Anderson and Stewart, officers of the Hudson’s Bay Company. These gentlemen also travelled to Elliott Bay along the Back River, this time no longer searching for the Rosses, but for Sir John Franklin himself and his companions in misfortune, now also lost in the ice fields.” (2:84)
“In 1855, L. was sent to the large rivière des poissins [Fish River], in the company of Messrs. Anderson and Stewart, to search for Sir John Franklin’s party. After his return from this expedition, he rebuilt Fort Reliance, with the help of one of Beaulieu’s sons, nicknamed the ‘King.’” (1:349)
“The Eskimos of Repulse Bay ascend the great Back River only as far as Franklin Lake.” (7:XXVII)
“Having reached, through a narrow portage, the source of the fleuve des Babines [Whale River] (Chloué tchôp désé), thanks to the aid of his old and excellent friends the Yellowknives, Back turned back to spend the winter at Fort Reliance. There, he recorded a tempeature of 70° Fahrenheit [sic]. He endured the most cruel famine, and was driven to eat his old shoes and to extract broth from his boots and from the tough parchments of his sledges. He witnessed the death by starvation of nine of his companions, all French Canadians, and owed his salvation only to this same Ekhe-tch’ôp, who must have been the second Providence of these unfortunate expeditions, where Death respected only the feeblest man and the inexperienced stranger.

While he was at Fort Reliance, Sir George Back sent to Fort Churchill, about 400 leagues to the southeast, for the Eskimo Augustus Tutanuk, in order that the latter might act as his interpreter with the Innoit of the fleue des Babines.” (2:83)
“Eskimo names of some localities, in Tchiglerk dialect: Back River or fleue des Gros poissons [Great Fish River]...Utokholik-aliq” (9:76)
See also: (4:29)
(Chloué-tchôp désé; fleue des Babines [Whale River]; Utokholik-aliq (Eskimo): fleue des Gros Poissins [Great Fish River])

52. Ba-ékoon-poê, Rivière — (River)
{Ba-ékoon-poê, rivière; *Iroquois River}
68°05′; 129°27′ =; (67°46′; 129°45′); (67°45′; 129°34′); (3)
Maps 1 and 3

53. Baie, lac de la — (Lake)
“We had to cross the lakes of Rennes mâles [Male Reindeer], du Steppe blanc [White Steppe], des Hameçons dans l’eau de roche [Fish-hooks in Spring Water], des Dryades [Dryad], du Plât en racine tressées [Plate of Braided Roots], des Écluses de pêche d’Essé [Fishing Locks of Essé], des Poissins mous [Soft Fish], des Poissins gelés [Frozen Fish], de la Baie [Bay], and des Poissins pâles [Pale Fish]. We had to find the other Old Men of the Sea on the shores of the Grand [Great] or Colville Lake.” (5:207)

54. *Baker Point — (Point)
{Opayé-nu-tchéla, pointe; Pôgé, pointe aux}
62°03′; 114°53′ =; (62°08′; 116°40′); (62°10′; 116°44′); (7)
Maps 2 and 4

54
Chapter III: Toponymic Inventory

55. Baleine, île de la — (Island)
67°22'; 125°41'W; (4)
“...we encamped at the edge of the lac de la
Cache puante [Lake of the Stinking Cache]
and on November 31 reached Grand-lac
[Great Lake] by the bay Ehta-taratsini,
which is closed off by the long, barren île
de la Baleine [Whale Island]. The island
and the shores are granitic. This large
basin comprises several bays or gulfs,
separated by narrow tongues of land.
Each bay has a different name.” (5:212)

56. Balisé-avec-de-la-mousse,
steppe — (Steppe)
{Nni-élê-nilha-tsoghe}
66°40'; 127°17'W; (4)
“...Following his hunting trail, already
beaten out and used by the servants of Fort
Good Hope, which this winter was being
 provisioned by Battoni and Ella, we
crossed the steppe Balisé-avec-de-la-mousse
[Steppe Marked out with Moss (?)], Nni-
élê-nilha-tsoghe, the lake du Grand-
Détroit [Great Strait] and at eleven in
the morning reached the great steppe du
Renne blanc [White Reindeer] Étiê-
dékâlè-tsoghe, where several
handsome reindeer herds were peacefully
grazing on lichens.” (3:332)
{Nni-élê-nilha-tsoghe, steppe Balisé-avec-
de-la-mousse [Steppe Marked out with
Moss (?)]}

57. Banlay-ékoné, cap — (Point)
{Banlay-ékoné-éhta, Banlay-ékoné-
éhta, Bras-du-Français, pointe du}
66°42'; 125°00'W; (67°01'; 125°00'); (4)
“At four in the afternoon, we arrived at
the eastern extremity of the bay Non-
èni ou du Dégl-hâfâf [Early Thaw], after
dining at Ehta-naweeley and crossing the
pointe du Bras-du-Français [Frenchman’s
Arm Point], Banlay-ékoné-éhta. There
I found five small wooden houses, each
divided into two rooms, and each
provided with a drum. They were the
work of Little Chief Moose, the man
who had sent for me in October to
attend to some people who were sick.”
(3:400)
“November 15. Before leaving the camp
at Nonèni, I determined to discover the
eytymology of the name of the last point
of land that I had crossed before
reaching this camp, which Tadâlè had
been unable to explain: Banlay ékoné-
éhta, pointe du Bras-du-Français. Old Essa-
da-râ, ‘Father Night-Hawk Beak,’ better
known as Banløy-tchô or ‘Big
Frenchman,’ the Marron’s father-in-law,
took it upon himself to explain it to me.
“‘It was,’ he began, ‘at the time when the
Hudson’s Bay Company and the North
West Company were competing for the
natives’ trade, snatching from each other
our provisions and our furs. Blood was
shed upon our shores, about fifty years
ago. I was still young then, but I
remember it perfectly well. The enêgê of
the two fur-trading companies were
trying to supplant each other, and
harassed us in a thousand ways. They
went about armed with sabres and
pistols, and made us tremble with fear...
At that time, I say, no White had
ever gone farther to the east of the
Mackenzie than the pointe des Gros-Lâtres
[Big Hare Point]. But three Saulinou-
Canadian half-breeds came to Norfèni
and met their end, and this is how it
happened:
...All the servants of the North West
Company lived with Hareskin women
whom they had either abducted or
persuaded to cohabit with them. There
was also a captain who had built a new
fort and whose young men had also
taken mistresses either from us or from
the Dogribs.
The summer following their arrival,
these people left Great Bear Lake, for
what destination we did not know. In
their absence their concubines, unhappy
with their life among these Whites whose
language they did not understand,
escaped into the woods, each to her
three. Of them crossed the steppe-
peninsula Kłô-tsen-ëwa and Smith Bay,
and returned to their families at
Norfèni.
...These people feared the anger of
the Whites, who were always armed to
the teeth. They refused to take back the
three girls and urged them to return to the
Frenchmen who had taken them for
their wives. But the girls said that they
were so unhappy with their situation
among them that they absolutely refused
to return. Whereupon three young men
offered themselves and there and then
accepted them as wives, in the presence
of the entire tribe. Autumn came and
none of us dared to venture to the fort,
for fear of being ill-treated by these
Frenchmen. But one fine day there
arrived three half-breeds, the very men
whose mistresses had escaped. They were
angry. They threatened terrible things
unless their wives were returned to them.
My family was large, and there were only
three of these men, yet they were all
afraid of them. They returned the three
young girls to them and begged them to
...go back quickly to their fort. The three
men were well treated, and they slept in
our tents. In the morning, they were
again invited to leave, but they remained
and feasted on our fattest meat. We
began to fear that they were moved by
some evil purpose, and politely entreated
them to withdraw, but they persisted in
remaining with us. Seeing this, we
decreed that they must die if they
persisted in wanting to pass a second
night in our camp. Their presence,
appearance, everything about them was
hateful to us.
...‘It is either kill or be killed,’ we said.
Not long before, one of the people from
that fort had slain eleven persons of one
girl whom he loved, the one called
Nintssi-natchô, or ‘Month of the Great
Wind,’ a Slave woman whom you know
well.
The next morning, it was all over.
One man was knifed in the chest, the
second had his head crushed with blows
from a stone axe, kwekiewin, the third
was struck in the shoulder by a bullet and
got away. We let him go. A few days
later, we removed our camp to that low
point which you crossed on the other
side of the bay. That night, we heard a
dog crunching on bones at a short
distance from the huts. In the animal’s
mouth we found a man’s arm, a white
man’s arm; it was the arm of the third
French half-breed who had been
wounded and had escaped. He had gone
to die a hungry, miserable death on that
point, where our dogs had discovered its
body and devoured it. Ever since then,
that place has been known as the Pointe
du bras du Français.” Thus spoke Big
Frenchman, Night-Hawk Beak.” (3:416-
421)
{Banlay-ékoné-éhta, pointe du Bras-du-
Français [Frenchman’s Arm Point]}
Map 2

58. Barbe de chèvre — (Mountain)
{Chèvres, montagnes des; Good-Enough,
Mount; Gifford, Mount; Toevi-ta-go,
Toevi-tarî}
67°40'; 136°22'W; (3)
“At the foot of the mountain, in a meadow, we found a fourth torrent swollen by the thaw, the Tchi-tsëndjatshig. It flows between mounts Tchi-enjow and Toevi-ta-go or Barbe de chevre [Goat Beard], hence the name. This is the mountain, with a saw-toothed but tabular shape, which Sir John Franklin had named Mount Grifford in 1825, and which he had estimated to be only eight miles distant from the Mackenzie, where he had sighted it. But we had already been marching at the double for two days in an attempt to reach it.” (5:262)

“The structure of the first mountain range is calcareous; but the second, which is about 4,000 feet above sea-level, is schistose, and bears the Laouchec name Toevi-taro (montagne des Chiëres [Goat Mountain]).” (5:262)


59. Bark Mountain — (Mountain)
* (Birch Mountains, Bouleau, montagne des Écorce, montagne de l’Ecorce de Bouleau, montagne des Kkë-chesh, Kkri-chesh) 57°13’; 113°00’; (58°00’; 113°00’); (10)

“The second ramification is sometimes called Montagne de l’Écorce de Bouleau [Bark Mountain], sometimes Caribou Mountain. It detaches itself obliquely from the Rocky Mountains, toward the 56th parallel, and runs from southwest to northeast, crossing obliquely also the river la Paix (in which it determines the Grand Rapid, 59°), pursues its route beyond the Slave River, in which it forms a barrier of falls and rapids well known to the voyageur (60°), and goes on to border the southwest part of the shores of Great Slave Lake.” (10:287)

“This range is formed by the junction of the montagne de l’Écorce [Bark] (Kkri-chesh) with Caribou Mountain.” (23:18)

“The montagne des Bouleau [Birch Mountain] (KKri-chesh), better known as montagne de l’Écorce, borders its left bank at a distance of eight to ten leagues.” (22:172).

See also: (1:309)

(Kkri-chësh, montagne de l’Écorce [Bark Mountain])

Map 5

60. Barston River — (River)
* (Glacier, rivièr de, Hard-frost River, Thë-dhi-ayé, Thë-dhi-ayé)
62°56’; 110°10’; (62°59’; 114°28’); (8)

“In MacLeod Bay there also meet five affluent, only the first of which is shown on Richardson’s map. They are: ...4. du Glacier [Glacier] (Thë-dhi-ayé); ...5. des Gros Poissons [Great Fish] (L’ue-chëd-dës-chëegy). The rivièr of the Glacier is found on some English maps under the name of Hard-Frost River.” (22:182)

(Thë-dhi-ayé, rivièr du Glacier [Glacier River])

Map 2

61. Barrage, montagne du — (Mountains)
* (Kokkwa-jyowé, Kokkwa-jyowé, Montagne) 64°39’; 120°55’; (64°21’; 122°42’); (64°20’; 122°49’); (4)

“We descended, then, onto the laç des Pyrites [Pyrite Lake] which we crossed without sledges, carrying only a game-bag containing provisions, and hunting ammunition for Nantéli, who also had his gun. We occupied the entire day in traversing the lake, and encamped below the declivities of a long mountain called Kokkwa-juowé or du Barrage [Barrage], because it forms a complete separation between the tributaries of Great Slave Lake and those of Great Bear Lake.” (2:246-247)

(Kokkwa-juowé, montagne du Barrage [Barrage Mountain])

Maps 2 and 4

62. Barren-grounds — (Steppes)
* (Kokkwin, Ontrié-nendig, Ot’el-néné, Otrel-Méné) 69°00’; 130°00’; (1)

“At mid-day, we put to shore on the Barren-grounds, here called Ontrié-nendig, to have our meal.” (4:12)

“The mountains of which I have just spoken act as a limit for the vegetation in this region. Beyond them there is nothing but barren steppes, a series of rocky hillocks harbouring only some moses and a few Labrador tea plans (Ledum palmatile). This country is called Otrel-Méné, in the region known to the English as the Barren Grounds, vast solitudes extending to the polar sea and supporting herds of reindeer and of aurochs or musk oxen, which are as lambs to the good Lord. According to indications the natives traced for me on pieces of birch bark, I think that we must have been at latitude 65°15’ North and longitude 116° West of Greenwich, that is, two days’ march from the southeast point of Great Bear Lake, from which we were separated by six lagoons communicating with each other by the river Tempier or Sera-Nélmin.” (37:468-469)

“...blocks of orthose and compact quartz, free of any admixtures, emerge from the green, limpid waters, which in July are still covered by ice floes descending from Aylmer Lake. It is here that the Barren Grounds begin, the Ot’el-néné, home of the desert reindeer and the musk ox; whereas in the south, the thicket of the Thë-laré-néné afford pasture for the moose or elk, and the caribou or great reindeer of the woods.” (22:180) (Infra) “Ot’el-néné, terre du plancher [Land of the Floor]. This is the country which the English call ‘Barren-Grounds.’”

“Slaves (nation); Katcho gottiné (Dwellers among the large hares), Néyé-gottiné (People from the Ends of the Earth) (tribes); Barren-Grounds, edge of the woods, Barren Grounds, Eskimo territory (locality); Hareskins, Indians of the Middle, and Rocky Mountain Indians (common designations).” (20:136)

“The third camp which I visited is situated in a vast steppe, dotted with sparse clusters of rachitic firs, strewn with lagoons and quicksands, and bathed but not feducated by the ice waters of the river É-dekk’alé (étués blanches [White Locks]). It lies on the large central plateau Kha-tié (étres-jays [Hare Country]) which, properly speaking, is the hunting ground of the Kha-tcho-gottiné, or Hareskins of the Polar Seashore, who speak a dialect that is somewhat different from and much coarser than the one spoken by the Kha-t’a-gottiné and the Tchin-t’a-gottiné, or Hareskins of the Mackenzie and the forests in between. This plateau is essentially arid and barren; at four hours’ march from the camp, one may see a white stretch of land, completely bare of vegetation; this is the edge of the Barren Grounds, or Kokkwin, on which Chief Kopas’s horde has spent both summer and autumn hunting the reindeer and the muskox, which could be found there in abundance.” (53:387-388)
at the edge of the Mackenzie River before uniting with the Rocky Mountains.” (2:246-247)
“The fourth ramifications is in the neighborhood of the preceding one. In Plain côté de Chien it is called Chiv-Kolla
(Mountains Ranged in a Line).” (10:288)
“The fifth eastern ramifications of the Rocky Mountains is the Montagne en-chaine
[Mountain Chain] (Chiv-Kolla),” (23-39)
“The system to which the Rock by the River’s Side belongs continues in an east-northeast direction under the name of
Chiv-Kolla, then of Vanderbergh mountains, which I gave it in 1864.” (23:39-41)
“Whatever the case may be, the Dogribs call it Ekvin-yéda-réla1/5 and I named it Vandenberghe after our Provincial in Canada. This chain, the fifth ramifications of the Rocky Mountains after the portage de la traite [Portage of the Trade], separates the tributaries of Slave Lake from those of Bear Lake.” (22:186-187)
“C’est-à-dire celle que les rennes traversent [that is, The one which is crossed by the reindeer].”
“The Rock by the River’s Side is the western extremity of mount Chiv-Kolla3/5 which itself is simply the continuation of mount Vanderberghe mentioned above. (22:195) Infra
“Montagne en chaîne [Mountain Chain].”
“It stands with its back to a chain of barren, grotesquely-shaped mountains, or rather a narrow rounded fold detached from the Rocky Mountains, which allows the passage of the Mackenzie...by forming the bluff Kìwé-tgé-níha (Rock by the River’s Side), continues directly to the eastward beyond lake Taché under the name of
Chiv-Kolla (Highlands in a Line), which I crossed in 1971. Then, turning toward the northeast, it ascends to the northern extremity of lake Klèlé, taking the name of Ekkin-yetaděla
[Beaver lodges ranged in a line]. In 1864 I named it mount Vanderbergh, but the name of Barrier Mountain which you have assigned to it, faithfully reflects its nature as a crest line in relation to the tributaries of Great Bear Lake both before and beyond it.” (64:1-2)
“It forms the extremity of a secondary mountain called Chie-Kolla, which is a transversal spur of the Rocky Mountains.” (5:19)

*Bat Hills — (Rock) [Nid du Grand Castor; Nid du grand ours, roc du, Sa-tchô-ttô, Tsa-tchô-tô]
65°46’; 128°38’; = (65°42’; 130°30’); (3)
“At the northeastern extremity of this panorama is found the chain of the lac aux Oustardes [Bustard Lake], with the detached rocks called Nid du Grand Ours [Nest of the Great Bear];3/5 Hibou-blanc [White Owl] and Natisseulât.” (5:26) Infra
“Sa-tchô-tô.”
“Quite different is the Sans-Sault Rapid, as also the Ramparts Rapid, as I have already mentioned. The first is formed by the eighth transversal spur of the mountains, which, from longitude 128°30’ at latitude 65°50’, strikes toward the northeast, bearing successively the names Tsa-tchô-tô...” (22:196-197)
“Le nid du grand castor [Nest of the Great Beaver].” See also: (23:56-57)

Map 1
66. Bathurst, cap — (Cape) [Bathurst, Cape] 70°34’; 128°00’; (70°38’; 129°49’); (70°41’; 129°58’); (64:1-2)
“I am speaking here only of the dialect of the Tchigit or Great-Eskimos, who dwell on the shores of the Arctic Sea between the Colville River to the west of the Mackenzie and Cape Bathurst to the east. I will therefore refrain from making generalizations in applying to the entire Innuit nation that which may pertain only to a single tribe or a single locality.” (7:1)
"The following are names of Eskimo tribes known to the Mackenzie Tchiglitt. I shall list them from west to east, that is, from the Kamschatka Peninsula to the mouth of the Coppermine River: ... Kpaqmalivêt or inhabitants of Cape Bathurst." (7: X-XI)

"I also saw at Peè's river an Irtsane from Franklin Bay, and several Tchizarene from Cape Bathurst whose acquaintance I had made in 1865 at Fort Anderson." (47:81)

See also: (4:28)
Maps 1 and 3

67. Bayé-egé, rivière —(River)
67°57'; 124°54' =; (67°53'; 129°58'); (4)
Map 1

68. *Beaulieu, River —(River)
{Zan-K'uné unkké, rivièr}
62°03'; 113°11' =; (62°14'; 115°40'); (7)
Map 2

69. Bear Teeth Island —(Island)
59°12'; 109°41' =; (59°13'; 109°25'); (10)
Map 5

70. Beast's Mountain —(Mountain)
58°24'; 103°50' =; (58°33'; 105°05'); (11)
"The most southerly of these rises at the foot of Beast's Mountain, not far from Wollaston or Great Hatchet Lake; the northern one rises near Lake Caribou, but without having any kind of communication with it." (14:43)
Map 5

71. *Beaver River —(Creek)
{Little Beaver Creek}
57°07'; 111°35' =; (57°18'; 111°34'); (10)
Map 5

72. Beaver Lake (1) —(Lake)
{*MacFarlane Lake; McFarlane Lake}
57°39'; 107°39'; (57°36'; 106°17'); (11)
Map 5

73. Beaver Lake (2) —(Lake)
61°04'; 117°10'; (7)
{Castor, lac}
"The rapid Thèba bé tgu qalín continues through a maze of wooded islets to a triangular expansion known as the Petit lac de la Cruse Roche [Small Lake of the Big Rock]. In spite of this adjective, its dimensions are so respectable as to render it in no way inferior to Lake Geneva. I consider it to be the extremity of the lac Castor [*Beaver Lake], which itself is only a cul-de-sac of the Great Slave Lake, situated behind the upper delta of Big Island. This Beaver Lake is 24 miles long by 12 miles broad, and is situated at latitude 61°15' North and longitude 117°06' West of Greenwich." (5:3)

74. *Beaver Point —(Point)
{Willow Point}
59°08'; 108°55' =; (59°02'; 108°58'); (10)
Map 5

75. Beaver River —(River)
{*McFarlane River; McFarlane, rivièr}
59°12'; 107°58'; (59°01'; 107°30'); (11)
"The lake receives eleven watercourses, of which eight (the Peace, Mamaw, Athabasca, Little Fork, William's, Unknown, Beaver, and Other-side rivers) are on its south. The Grease and Carp rivers enter into it from the Barren Ground..." (14:43)
See also: (14:46)
Map 5

76. *Beavertain Mountain —(Mountain)
{Térel'î'-Kîwê, montagne}
65°51'; 128°47' =; (65°49'; 130°43'); (3)
Map 5

77. Bec-de-l'Aigle —(Mountain Peak)
{*Kindle, Mount}
63°20'; 123°10' =; (6)
"At the very end of this prospect arise three crests, resembling the heads of hooded monks. There are many slanted peaks jutting above their mass, like the Obiou, the Bèc-de-l'Aigle [Eagle's Peak]." (5:16)

78. Bechiléfulé, lac —(Lake)
{*Raven Lake}
67°49'; 128°22' =; (67°53'; 129°15'); (3)
Map 1

79. Bèchokukfwê ekorerêne —(Mountain Range)
66°47'; 127°18' =; (4)
"On the lake of the Palissades of the Arête [Palisades of the Ridge], between the two granitic ranges Chié-wélé Kodaïyè Koqà and Bè-chò kukfwê ekorerêne, two names which I do not understand at all—they belong to the old, archaic tongue—I witnessed a new meteor, at the stroke of noon and in the middle of the lake..." (5:245)

80. *Bedford Creek —(River)
{Nu-tchêla-Ian-Shehlin, Rivière}
62°55'; 109°38' =; (63°02'; 113°16'); (8)
Map 2

81. Bedzi-a-joyoué, montagnes —(Mountains)
{Bedzi-a-joyuè, Bedzi-a-joyuè, Bedzi-chò, chaîne, Bedzi-tchò-a-joyuè, *Belot Range; Petits-Rennes, montagnes des, Rennes, montagne des}
67°00'; 126°30'; (67°07'; 127°12'); (67°07'; 127°09'); (4)
"We encamped beyond the lac du Soufè [Sulfur Lake], not far from a range of granitic hills which separated us from Colville Lake; these were the Bedzi-a-joyuè, ox montagnes des Petits-Rennes [Small Reindeer Mountains]." (3:324)
"By the following evening, we had not yet found it. Celestial Wolf was wandering stupidly from lake to lake and hill to hill, on the granitic crests of the montagne des Rennes, Bedzi-chò ajoyué. We were no longer among the Bâiards-Loucheux, but among the Kha-tchô-gottinê of Great Bear Lake." (5:234)
"Farther on, it bears the successive names Chiw-Tchô (Grande Montagne [Great Mountain]), Tchanë-tsou-chi-w (Montagne du Viallard [Old Man's Mountain]), Ti-della (Terræ alignæs [Lands in a Line]), Piéré-juvé (Montagnes des Troiites [Trot Mountain]), and lastly Bedzi-ajoué (Montagne des Rennes)." (23:45)
"It commences with mount Ra-warazi, at the intersection of the Lockhart River with the Anderson, at latitude 68° North and longitude 129° West; it is then continued in the Bedzi-chò and Ti-della chains..." (3:25)
See also: (3:12-13)
{Bedzi-a-joyuè, montagnes des Petits-Rennes [Small Reindeer Mountains]; Bedzi-a-joyuè, montagnes des Rennes [Reindeer Mountains]}
Maps 1 and 3

82. Bedzi-mi, lac —(Lake)
65°57'; 130°17'; (65°55'; 133°20'); (3)
Map 1
83. Bedzi-tchô, lac — (Lake)
   {Bedzi-tchô-tit'ue, *Gaisend, lac, Gros-Caribouco, lac des}
   68°00'; 126°00'; (68°01'; 127°04'); (68°01'; 127°03'); (4)
   “Colville Lake empties into the Anderson through a series of lakes abounding in
   fish, which are too numerous to be
   mentioned here. The principal ones are the
   lakes du Lichen Blanc [White Lichen],
   des Gros-Caribou [Big Caribou]2) and la
   Passe [the Pass] or Simpson.” (22.218)
   (Infra) a”2) Bedzi-tchô-tit'ue
   (Bedzi-tchô-tit'ue, lac des Gros-Caribouco [Big Caribou Lake])
   Maps 1 and 3

84. Bedzi-tchô-l’at’adéronni
   — (Lake)
   {Bedzi-tchô-lata-degon, Dezzi-tchô-lata-degon, Détroit des rennes, lac du, Rendez-vous, lac, Rendez-vous, lac de}
   68°53'; 126°57'; (68°50'; 127°12'); (68°52'; 127°11'); (2)
   “...the McFarlane does not receive any
   tributary: it flows through the
   mountainous, barren steppes on the
   coast, and the Hareskins alone go there
   to hunt the muskox and the reindeer. Mr.
   McFarlane was the first to cross it several
   times above the 69th parallel, having
   reached it through the lake Bedzi-tchô-
   l’at’adéronni3) and Takkmén-dépaa.
   He named the first of these basins
   Rendez-vous Lake.” (22.215) (Infra) a”3) Lac du détroit des rennes [Lake of the Strait of the
   Reindeer].
   (Bedzi-tchô-l’at’adéronni, lac du détroit des rennes [Lake of the Strait of the
   Reindeer])
   Maps 1 and 3

85. Behring, détroit de — (Strait)
   “The following are names of Eskimo
   tribes known to the Mackenzie Tchiglit.
   I shall list them from west to east, that is,
   from the Kamchatcha Peninsula to the
   mouth of the Coppermine River:
   ...Piktoqmeut (Dwellers in the Drifting
   Snow), tribe beyond the détroit de Behring
   [Behring Strait], either in Kamstacha
   or on the western coast of America. The
   locality they inhabit is called Piqkoq
   (Drifting Snow)... Tuyqqmiyat, or
   People of the détroit de Behring. Their
   country is called Tchikgénegéleégik.”
   (7.X)
   See also (7:XXV-XXVI)

86. Bek’a-k’ainlin, rivière
   — (River)
   {Gravais, rivière du, *Keele River}
   64°24'; 124°50' =; (64°28'; 126°56'); (4)
   Map 2

87. Beke-natséyay t’ue — (Lake)
   {Béké-ké-natséyay tqué, Passe, lac de la,
   Simpson, lac; *Simpson Lake; Traversée, lac de la}
   68°08'; 126°35'; (68°11'; 127°25'); (68°11'; 127°28'); (2)
   “Beyond the fishery, there was no beaten
   track. We were forced to seek out the
   paths, now filled with snow, that the
   Lacnowe must have followed. We were
   hoping to find those Old Men of the Sea
   on the way to the lac de la Traversée [Lake
   of the Traverse]4). However, of three
   natives who were members of this tribe,
   not one knew the way to the lake. When
   I expressed my astonishment, they
   answered that they had always followed
   the Anderson or Big Inconnu River.”
   (5:197) (Infra) a”4) Béké-ké-natséyay
   iqué
   “My noble friend, seeing that I found it
   impossible to remain inactive whilst my
   children of the woods were prey to
   contagion and in danger of becoming
   Death’s fodder, urged me to visit the
   Bâtards-Loucheux Indians of Lake
   Simpson, four days’ march from
   Anderson, to the southward.” (5:195-
   196)
   “Toward evening, we at last reached Lake
   Simpson or de la Traversée, after having
   encountered 49 lakes or ponds since
   leaving Fort Eskimo. This lake is 28
   kilometres long, that is, in the direction
   of the current traversing it, by 54 to 90
   broad. It has a forlorn aspect. At
   nightfall, we discovered the encampment
   of the Old Men of the Sea on the
   northwest shore. As soon as the sound
   of our dogs’ bells reached it, ghostly
   figures, smudged and blackened, emerged
   from smoky yurts formed by poles
   covered with moss. I counted only 45 of
   these blurred forms.” (5:201-202)
   “I counted only 68 souls in this camp.
   At the time, this number represented almost
   all the Anderson Hareskins.” (5:203)
   “The principal ones are the lakes du
   Lichen Blanc [White Lichen], des
   Gros-Caribou [Big Caribou], and la
   Passe [the Pass] or Simpson.” (22.218)
   “I set out on November 20th for the
   great Lake Simpson (Beke-natséyay-
   tué), four days to the south-southeast of
   Anderson in the direction of Franklin
   Bay... These Indians belong to the
   Niné-a-gottiné [People from the Ends
   of the Earth] tribe; they are also called
   Bâtards-Loucheux. They belong to the
   Slave nation but they have married
   Lacnowe women. Their language is
   different from that of the Hareskins of
   Good Hope.” (42:4)
   (Béké-ké-natséyay tqué, lac de la
   Traversée [Lake of the Traverse])
   Maps 1 and 3

88. *Bekere Lake — (Lake)
   {Békére-ne-wéliniti, lac}
   68°53'; 126°22'; (68°50'; 126°30'); (2)
   Map 1

89. Beke-tu-tade-tète, lac — (Lake)
   {*Little Loche Lake}
   66°33'; 127°05' =; (66°31'; 127°06'); (6)
   Map 1

90. Bekfwe-ndu-nain’ay, lac
   — (Lake)
   66°43'; 127°14' =; (66°36'; 129°00'); (4)
   Map 1

91. Béké-ké-nâthâchay — (Mountain Range)
   {*Discovery Ridge; Frimas, montagne des;
   Pinart, montagnes; Roches frissaites}
   65°17'; 126°10' =; (65°40'; 129°12');
   (65°31'; 128°52'); (4)
   “A double range of the Rocky Mountains
   borders this expansion; to the right, the
   Béké-ké-nâthâchay or Roches frissaites
   [Hoary Rocks], to which I gave the name
   of Mr. Alphonse-L. Pinart in 1871; to the
   left, the Bighorn Mountains.” (5:24)
   “This basin extends from the southeast
   to the northwest, parallel to the range
   Béké-ké-nâthâchay (montagnes des Frimas
   [Hoary Mountains]), which borders the
   Mackenzie.” (3:298)
   (Béké-ké-nâthâchay, Roches frissaites
   [Hoary Rocks])
   Maps 1 and 3

92. Béké-ké-linlin — (Lake)
   {Béké-ké-linlin, *Water Lily Lake}
   64°26'; 125°24'; (64°35'; 125°24'); (4)
   “Along the way, I crossed another lake, the
   Béké-ké-linlin, which is four leagues
   long by one league broad. It too empties
   its waters into the river Ya-inlin, which
   traverses the lac des Eauco-Noires
into the Hareskin River and continues toward Cape Bathurst, bordering the Anderson and its affluents, under the names Béké-via-kolli, Bettsen-naisdlatari, Rawarajj and Chlé-vintok."

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wanderings of the 'Woman of the Metals' to the shores of the mer des Castors ou de Bering (Beaver or Bering Sea), on which we do indeed find another Copper River, where live the Danè or Atamn, also called Yellowknives by voyageurs." (2:168)
See also: (5:254)

102. Bérrulé-déssé — (River)
{ Bessettle-desse, Couteau-Jaunes, rivière des; Inconnu, rivière, T Gaston-ottin-dés, T Katon-ottin-Desse, *Yellowknife River}
62°31'1; 114°19'; (62°21'; 116°48'); (62°20'; 116°25'); (7)
"From the ile de l'Original [Moose Island], Franklyn journeyed to Fort Providence, which was then situated on the eastern shore of the baie du Nord [North Bay], on this side of the mouth of the rivière des Couteaux-Jaunes [Yellowknife River]...

On August 21st, 1820, that is, in mid-autumn, the famous mariner quitted Fort Providence for the place indicated to him by the Indians. Having ascended the rivière des Couteaux-Jaunes and a string of lakes to which it gives rise, he reached the lac des Outs Gris [Gray Bear Lake], at the end of which a portage led him to a third, smaller lake, the lac de l'Hiver [Winter Lake], where..." (2:80)

Between Faber Lake and the lac des Lièvres-blancs [White Hare Lake], we followed the course of the rivière des Éclisses-du-Corbeau [Crow's Locks River], T pson-otin-dés. Is it not the stream which Franklin apparently called rivière des Couteaux-Jaunes, T pson-otin-dés, because of a certain homophony between the words?" (2:263)

Between McLeod Bay and the Grand-Lac [Great Lake] is North Bay, so far as Franklin penetrated in 1820 as to which mouth of the rivière des Couteaux-Jaunes:"(228:3) (Infra) "The Indian name for this stream is Berrulé-déssé (rivière des Poissons sans dents [Toothless Fish River]), the Chipewyan name for the Inconnu or Mackenzie salmon."

(T pson-otin-dés: rivière des Couteaux- Jaunes [*Yellowknife River; Berrulé- déssé [Chipewyan]; rivière des Poissons sans dents [Toothless Fish River]]

Maps 2 and 4

103. Bessetsley-kkadkh, lac — (Lake)
68°52'; 128°51'w; (68°40'; 129°52'); (1)
Map 1

104. Bes-tcha-tpié — (Lake)
{ Bes-tchéri-t-ién, Bes-tchonhi, lac; Gros-Ventre, lac de, Sabre, lac du}
63°06'; 116°54'w; (7)
"With our snowshoes we ascended a series of small hills which follow upon mount Wiyé zatla, and crossed the lac du Sabre [Lake] (Bes-tchéri-t-ié) and a string of lagoons as far as the river Fisan-t-ié-dessé, which we ascended for some time." (37:388-389)
"Before nightfall, I reached the lac du Sabre, where the greater part of the Dogrib tribe had congregated." (38:472)
"At three the following morning, we rejoined the tribe on the shore of the lac du Gros-Ventre [Big Belly Lake], Bes- tchonhi. Its chief, Jacques Beaulieu known as Nádé, a French-Dogrib half-breed, natural son of the old patrician Beaulieu, received me politely and showed me to a tent where I might spend the night. I was immediately given some freshly-pounded meat and raw reindeer marrow, upon which I feasted like a king.

Here, as at the lac des Lacets-à-Lières [Hare Snare Lake], I was literally forced to tear myself away from the attentions of the Dogrib; but for a different reason." (2:265)
"We set out again almost immediately, and continued to paddle until four o'clock, at which time we reached the confluence of the river of lac la Martre [Marten Lake]. Dymny's band had gathered on the wooded slopes of the mountain, or rather the hill El'til-lin Kifé (du Confluent [Confluence]). I wanted to go on, but my young men could not resist the temptation to have a game of Oudi, which lasted until about seven in the evening...

When we set out again, we descended the Marten Lake River to the lac Bes-tcha-tpié or du Gros Vensre, which we reached after midnight.

There we found Chief Beaulieu Nádé's band, which was preparing to journey to Fort Rae, or in truth, only the men, for as I have already mentioned, none of these Dogrib's women, children, or old people travel to that fort, because of the difficulties encountered in navigation and the exigacity of their canoes." (64:5)
See also: (2:195)
{Bes-tchéri-t-ié, lac du Sabre [Sabre Lake]; Bes-tchonhi, Gros-Ventre [Big Belly]}

105. Bestcheresi néné? (7)
64°47'; 125°00'w; (64°48'; 127°00'); (4)
Map 2

106. Bes-tchonhi, lac — (Lake)
{Bischo Lake; Gros Ventré, lac de, Petitot, lac}
59°45'; 118°45'; (59°40'; 121°27'); (9)
"On the eighth day, we came upon the immense, beautiful and hill-fringed lake Bes-tchonhi or Gros-Ventré [Big Belly]. It is not less than sixty miles long by eight miles broad. Straight ahead, to the west-southwest, mount T ps-quich bordered about two-fifths of its shoreline. Behind us, but a little to the left, rose the Kounhét-naylhéd. On the right, to the westward, mount Thi-chi or de la Tête [of the Head], hoary with frost, marked the extremity of the lake which our eyes could not perceive.

This large, beautiful lake, to which I gave my name, empties its waters into the Liard River through the Bes-tchonhi élinda, called rivière Noire [Black River] by the Canadians. Its confluence is found between Fort Liard and Saint-Raphaël Mission. At the time nothing more was known of it. Four days' journey separated us from this confluence.

The Slave population of the lake was encamped on the shores of the Black River, in a forest of tall, handsome firs." (2:343-344)

{Bes-tchonhi, Gros Ventré [Big Belly]}
Map 4

107. Bes-tchonchi-élinda — (River)
{Noire, rivière, Noire, rivière; Petitot River, Petitot, rivière}
60°14'; 123°29'; (59°41'; 123°16'); (6)
"He was especially worried about the area of open water on the little rivière Noire [Black River] which flowed in front of the fort." (5:105)
"My previous communication had the honour of informing you that I had made two missionary voyages to the Slaves of the rivière des Saules [Willow River], three days' march from Providence. It was in October and November last. Toward the end of that
same evening, John Hope had gone to
those natives, said to be from the lac la
Trente [Trout Lake] (although in fact they
never see this lake but reside along the
rivièrère Noire, an affluent of the Liard
River). I followed him eight days later, in
the company of R.F. Ladet, since there
were no natives to accompany me. We
marched for eight days, alone in the
midst of unknown regions in which no
Whites had ever set foot, before reaching
the rivière Noire at its exit from the large
lac Bes-tchonhî, where some 80 or 90
Etcha-Ottinê souls had gathered. This
location was only two days’ march from the
chemin des chevaux [Horses’ Track] and
four days from Fort Vermilion. We had
to cross three low mountain ranges
separating as many lakes whose extent
cannot be measured by the eye alone.”
(61:1)
See also: (5:76); (2:343-344); or Bes-
tchonhi, Lac
Map 4

108. Bêchon-yék’a, Lac —(Lake)
68°37’; 126°18’w; (68°43’; 126°33’); (2)
Map 1

109. Betsi-dékka-tchon-t’in
—(Point)
66°55’; 120°37’w; (66°51’; 122°06’); (4)
Map 2

110. Betta-sitsin nadéinhay
—(Mountains)
“On the other side of the river and
beyond the chaînes des Grands-Pics [Range
of Great Peaks] runs a third row of
mountains which we call Betta-sitsin
nadéinhay; the Betta-sitsin range.” (9:387-388) (Infra) “I am unable
to translate this name, which contains
so strange a proper name; however, I believe
it means, ‘the range where we suffered
from hunger.’”
(Betta-sitsin nadéinhay: Rangée ou nous
souffrimes la faim) [Range where we suffered from hunger]

111. Bettseñ natsédâl’ari
—(Mountains)
{Bettseñ-natsénat’ari, montagne}
67°35’; 128°38’w; (67°25’; 129°32’); (3)
“At the extremity of Carcajou Lake, we
ascended the montagne des Rennes
[Reindeer Mountain], in order to reach the
lac Canot [Canoe Lake], across a
marshy steppe. We bivouacked on the
northern slope of the crest line, on the
29th of October.
As we were now on Louchevoc or
Dindji territory, our Hareskin
companions had now become Hatchen
or enemies ...
The Dindji believe that they were
the first inhabitants of this land, and that
the Dênê Hareskins did not come to it
until later. This agrees with the Chipewyan tradition which I
mentioned in the first volume of my travels.” (5:169)
(Infra) “Bettseñ natsédâl’ari”

112. Bé-t’u-palin, rapide
—(Rapids)
{Etchaw Cyngnay, rapidus ac, Theba bé trou
pallens, Thêba bé t’uqalin, rapide, Thêra bé’u-rallêin}
61°27’; 118°00’; (61°26’; 120°00’); (7)
“The rapid Thêba bé t’uqalin continues through a maze of wooded
islets to a triangular expansion known as
the Petit lac de la Grande Roche [Small Lake
of the Big Rock].” (5:3)
“This site is called Thêba bé trou
gâllen. Rapidus dont les eaux se précipitent
[Rapid of the Rushing Waters], a name that
is too pompous for the site’s true
aspect.” (1:325)
“(Between Great Slave Lake and the Petit-Lac
is found the first rapid of the
Mackenzie. It is called Thêra bé’u-rallêin,
and consists only of a simple
acceleration of the current.” (22:194)
(Infra) “Le rapide avec Etauc fiyantes
[Rapid of the Fleeing Waters].”
(Thêra bé’u-rallêin, le rapide avec Etauc
fiyantes) [Rapid of the Fleeing Waters]

Map 2

113. Bews Point —(Point)
{Deadcreek Point}
59°14’; 107°51’w; (59°07’; 107°46’); (11)
Map 5

114. Bews River —(River)
59°14’; 107°50’w; (59°07’; 107°46’); (11)
Map 5

115. Béyé-dze-etlin, rivière
—(River)
{Camsell River}
65°40’; 118°07’w; (65°37’; 120°02’); (4)
Map 2

116. Bézicho, lac —(Lake)
66°21’; 127°32’w; (66°12’; 129°42’); (4)
Map 1

117. **Biche, lac la —(Lake)
{Red-Deer Lake; Wawaskisw Sakahigâni}
54°51’; 112°05’; (13)
“On July 29, a young Chipewyan woman,
mother of a small child, flung herself
weeping into my tent. I asked a Half-
breed to interpret for us and learned
that this young Tsâkwiw, who was still an
unbeliever, was married to a Cree, also an
unbeliever, who had just repudiated her
and was preparing to set out immediately
for lac la Biche [literally, ‘Doe Lake,’ but
see below].” (1:281)
“From Athabasca the Chipewyans spread
north by degrees toward the shores of
the Great Slave Lake, and east and
northeast toward Hudson’s Bay, where,
having met with vast herds of wild
reindeer, they settled on the Barren
Grounds, living from that time in
common under the names of
Yellow-knives (Taltsan Ottinê), and
Caribou-eaters (Etâh eëldë). Such of these as
remained attached to the Churchill
traders took the name of the latter,
and are still known to their western
tribesmen as Thê-yê Ottinê.

Finally, many of them even ventured
down south to lac La Biche, Cold Lake, lac la
Ronge, Cross Island, Heart Island, etc.,
where they bear the name of Thilan
Ottinê (Men of the End of the Head).”
(14:51)
“The Athabascan frontier leaves this
chain a little to the east of La Biche (or
Red-Deer) lake, and follows the
parallel to the Rocky Mountains, thus
cutting the old district of the Lesser Slave
Lake, in which forts Assiniboine and
Jasper are subordinate to Edmonton
House, the headquarters of the Upper
Saskatchewan.” (14:29)
“If there exists in the northwest of the
Canadian Dominion a place that
affords a delightful landscape and a
pleasant sojourn, it is indeed the lac La Biche, the
Red-Deer Lake of the English and the
Wawaskisw Sakahigâni of the Cree.”
(27:192)
See also: (1:266); (2:40)
(Wawaskisw Sakahigâni (Cree): lac la
Biche [Doe Lake])
Chapter III: Toponymic Inventory

118. Biche, montagne de la
—(Mountain)
{Wawaskiswi-Watchi}

“The portage La Hache is a long sandy plateau, whose base is calcareous in the west and granitic in the east, measuring four English leagues and nine arpents in width. It forms part of the range called montagne la Biche [Doe Mountain] (Wawaskiswi-Watchi), which detaches itself from the Rocky Mountains near Fort Jasper, crosses the 111th degree of longitude West of Greenwich at latitude 56°36’30" North, site of the portage, and continuing to the eastward beyond lac la Hache [Hatchet Lake] (Wollaston Lake), unites with the granitic rocks which form the basin of Hudson’s Bay and which, according to Mgr Taché, belong to the Laurentian system.” (22:167)
See also: (28:189-190), (23:8)
(Wawaskiswi Watchi: montagne la Biche [Doe Mountain])

119. Biche, River la (1) —(River)

“The right bank also receives the House’s River (Waskagan Sipi); then before reaching the turbulent cascades and forming sheets called the Great Rapids, the right bank is again broken by the Miyotinaw, and the left by the Nistaukam (Mustuch or Bison River), whilst another (Red-Deer or La Biche River), at least the sixth of the name in the district, also enters the rapid on the left bank.” (14:30-31)

120. Biche, rivière la (2) —(River)

“A little below the outlet of the drainage of the Lesser Slave Lake, the Athabasca receives the waters of another river, also called La Biche, which drains the pretty lake of the same name.” (14:30)

121. Biche, rivière la (3) —(River)
{Wawaskisiw Sipisis}

“After three hours’ gallop, and having descended through three levels of plains, I crossed the rivière des Anglais [English River] (Agayasiw Sipisis), and entered another vast meadow which extends between the montagne la Tortue [Turtle Mountain] on the right and the montagne la Biche [Doe Mountain] on the left. At the extremity of this plain, a declivity of 80 metres took me to the edge of a small stream of the latter name (Wawaskisiw Sipisis), which is the seventh or eighth river bearing this name in these prairies.” (28:189-190)
(Wawaskisiw Sipisis: rivière la Biche [Doe River])

122. Bieta dié, rivière —(River)
65°10’; 121°36’ =; (65°10’; 123°16’); (4)
Map 2

123. *Big Grassy Lake —(Lake)
{Voedze-trier, Lac}
68°37’; 129°03’ =; (68°15’; 129°48’); (1)
Map

124. **Big Island —(Island)
{Grande Île}
61°07’; 116°42’; (61°10’; 118°49’); (61°07’; 118°48’); (7)
Eight years later, the English Canadian Peter Pond travelled down to Great Slave Lake along the river of the same name. He crossed the lake from south to west, and traded with the Indians on the Grande-Île [Big Island] in the upper delta of the Mackenzie.” (5:75-76)
“1780—Peter Pond travelled down from Lake Athabasca to Great Slave Lake and traded with the Chipewyans, Yellowknives, Slaves, and Dogribes, on the Grande-Île, at the western end of the lake.” (29:98)
“Oh the third day we reached the Grande-Île [Big Island], where the Mackenzie issues from the lake to drain only into the Arctic Sea.” (32:228)
See also: (5:3)
Maps 2 and 4

125. *Big Island (2) —(Island)
{Ndu-tcho, île}
63°18’; 117°53’ =; (62°54’; 121°39’); (7)
Map 2

126. Big Island, fort
—(Establishment)
{Georges, fort}
61°18’; 116°14’ =; (61°16’; 118°40’); (61°14’; 118°42’); (7)
“Fort Big Island, the former Fort George, is a provision post and the principal fishery of the Mackenzie. In autumn 600 to 1,000 Coregoni are caught there every day.” (1:364)
“Oh the previous day, the packet from the northern forts, carried by Béghé and Ya-mitsu, two Slaves, had arrived from Fort Simpson, chief post of the Mackenzie district. These two Indians spent the night under our roof, stretched out on the floor beside the stove; the next morning, at two hours past midnight, they continued their journey toward Great Slave Lake. They did not expect to make camp again before reaching Fort Big Island.” (2:3)
See also: (1:325)
Maps 2 and 4

127. *Big Rock River —(River)
65°01’; 122°45’ =; (64°54’; 124°34’); (4)
{Kuywae, Rivièere}
Map 2

128. Birch Island (1) —(Island)
{Boulouac, île av}
64°10’; 125°25’; (64°09’; 126°34’); (4)
Map 2

129. Birch Island (2) —(Island)
{Boulouac, île avs; McConnell Island}
61°03’; 113°07’ =; (60°43’; 115°23’); (60°38’; 115°26’); (7)
Maps 4 and 5

130. *Birch Lake —(Lake)
{Boulouac, lac des}
62°04’; 116°32’ =; (7)
See: (2:318) or Faon, lac du

131. Birch Lake (2) —(Lake)
*Marchand Lake
56°17’; 103°15’; (56°30’; 103°06’); (11)
Map 5

132. Birch Point —(Point)
59°19’; 107°30’ =; (59°14’; 107°16’); (11)
Map 5

133. Birch Rapid —(Rapid)
55°42’; 106°00’; (55°45’; 105°58’); (14)
Map 5

134. *Birch River —(River)
{Pine River
58°35’; 112°17’; (58°23’; 112°02’); (10)
Map 5

135. Bison River —(River)
{Loon Creek; Mustuch River; Nistaukam}
56°19’; 112°37’; (56°19’; 112°50’); (10)
See: (14:31), or Biche, rivière la
(Nistaukam: Bison River)
Map 5
136. **Black Bay — (Bay)
59°28'; 108°55'; (59°28'; 108°38'); (10)
Map 5

137. *Black Lake — (Lake)
{Great Black Lake}
59°12'; 105°20'; (58°58'; 105°03'); (11)
"The latter drains into the lake the waters of the Great Black Lake and the Lake of the Isles, a basin dotted with granitic blocks and fed by two streams which are practically a chain of small lakes." (14:43)
Map 5

138. *Black River — (River)
{Noire, rivière}
66°41'; 144°00' (approx.) ≈; (3)
"To the Louchéoc or Dinjé group belong thirteen tribes which are spread from the Anderson River in the east to Alaska and the Pacific Coast where, as in the Mackenzie area, they are surrounded by the Eskimos.

These thirteen tribes are: 9. the Tchandjoeri Kutchin, who hunt along the rivière Noire [*Black River]." (6:28)
"we then entered the Tesa-ontchig (rivière aux Castors [Beaver River]), which the English have named the rivière Porc-Epic [Porcupine], and the Canadians the rivière aux Rats-musqués [Muskat]. It comes from the south, and after receiving the Bell River or Tchi-ven-tchig, the rivers du Courrier [Carrier], du Sauvon [Salmon] and the rivière Noire, it joins its limpid waters to the murky waters of the Yukon. But, properly speaking, the waters of the Porcupine (Tesa-ontchig) are the mother branch of the Yukon, for it is quite clear that it is the Porcupine that maintains its current, and communicates it to the waters of the Yukon, which joins the Porcupine only in a diagonal line, whilst the latter pursues its course straight ahead." (52:169)

139. Black Bear Mountains
— (Mountains)
60°30'; 106°00' ≈; (60°32'; 105°30'); (8)
Map 5

140. **Black-Bear Island Lake
— (Lake)
55°38'; 105°40'; (55°43'; 105°42'); (14)
Map 5

141. Black Lake River
— (Establishment)
"(Mackenzie)...Black Lake River, 1878, Etcha-ottiné—115." (14:53)

142. **Blackwater River — (River)
{Black-Water River; Esaw noires, rivière des Étournaux, rivière aux Étournaux, rivière des Kokka-dié}
63°57'; 124°10'; (64°07'; 126°08'); (6)
"When we awoke, on August 30th, we found that we had travelled 130 miles since the previous evening, and had passed the second straight-angle bend of the river, the rivière aux Étournaux [Starling River]. [5] the rivière Terras-Blanche [White Earth River], and the Huar [Huur], (5:19) (Infra) ≈ (Kokka-dié.)

"It too empties its waters into the river Ya-inlin, which traverses the lac des Esaw Noires [Blackwater Lake] along three-quarters of its length, which is not less than 68 kilometres; it then emerges, forming a right angle with its course and with the lake itself, and, striking from east to west, falls into the Mackenzie at the remarkable elbow called 'the second right-angle bend of the river.' The Slaves call it Kokka-dié, or rivière des Étournaux, the English, Black-Water River." (3:156)

"Its course then is toward the east. It forms the valley of the Blackwater River and continues its course into the interior to the edge of a chain of lakes which are tributaries of McVicar Bay." (10:288)

"The other affluent of the Mackenzie, of secondary size, are the rivers...des Esaw Noires..." (22:193) (Infra) ≈ (Kokka-dié does not mean 'Black waters,' but 'Lake of the Starlings.'

(Kokka-dié: Slave; rivière des Étourneaux [Starling River])
Map 2

143. Blanc, grand steppe
— (Steppe)
[Kéétlapa tchoh]
68°08'; 129°45' =; (1)
"On the other side of the crest line are found successively some wooded slopes, the grand steppe blanc [Great White Steppe], the lockhart river, and the mountainous plateau which separate it from the Anderson River." (5:170)
(Infra) ≈ (Kéétlapa tchoh, grand steppe blanc [Great White Steppe]).

144. Blanche, rivièr — (River)
See: (5:306) or Antoine, rivièr

145. Blood-Fall — (Falls)
*Bloody Falls*
67°45'; 115°25'; (4)
"Even today, the Tchiglitch are content to spend the winter at the mouths of the Peel and the Mackenzie, and never ascend this river beyond Point Separation. At most, they occasionally travel as far as the natural Ramparts of the Narrows (67°20'). Along the Anderson, the McFarlane and the La Roncière, they never go beyond latitude 60° North. The Coppermine Tchiglitch do not venture beyond Blood-Fall." (7:XXVII)

146. *Bloomfield Point — (Point)
{Esalves, Grande pointe des Esalves, Grosse pointe des Esalves, pointe aux, Thé-tsin-chutchel}
61°50'; 114°38' =; (61°45'; 116°16'); (61°45'; 116°17'); (7)
"...island du Pied-de-la-Traverse [Foot of the Traverse], a hardly discernible rock near the Grosse-Pointe des Esalves [Great Slave Point], on the northern shore of the lake. But we did not reach this point until the following day, in time for our mid-day meal.

Having passed this cape, we penetrated into the long North Bay." (2:184)
Maps 2 and 4

147. *Bluefish River (I) — (River)
{Poissons-bleus, rivière des Tra-ekké, rivière, Traek-kewa, Rivières, Traé-niliné}
66°24'; 128°12'; (66°21'; 130°32'); (66°20'; 130°36'); (3)
"I marched for a day and a half, across woods and lichen-covered steeps, as far as the Hareskin River, which I crossed at the confluence of the Poissons-bleus [*Bluefish], Traé-niliné, in order to reach the Hareskin's right bank. The union of these rivers has formed a grassy delta; between this delta and the southern channel, the Déné Hareskins have built a sort of batardeau and erected slides." (3:321-322)
(Traé-niliné rivière des Poissons-bleus [*Bluefish River])
Maps 1 and 3

64
148. Blue Fish River (2) — (River)
{Poissons-Blues, rivière des; *Thoa River; Tsétténi, rivière, Tsétté-intinné}
109°45’; 60°31’; (60°41’; 107°30’); (8)
“Peter Pond was the first to visit the Great Slave Lake, in 1780, and to trade with the Indians on Big Island, where it drains into the Mackenzie. But in 1772 the south-eastern part of the lake had already been discovered by Samuel Hearne, who had reached it by the rivière des Poissons-Blues [Blue Fish River] (Tsétténi) and des Rochers [Rocky] (Thoa-ban-dessé).” (1:324)
“I believe that Samuel Hearne, in his voyage to the Coppermine in 1771, speaks of the rivière Poudrière [Snowdrift River] or Tézz-dessé and of one of its affluents, the Tsé-intinné, or rivière Poissons-blues, which he calls Thé-tinah. In this case there was an error on the maps, as Richardson’s map mistakes the mouth of the Tézz-dessé or Clayow-River for that of the rivière du Rocher [River of the Rock], and it makes no mention of the other four rivers draining into Christie Bay, from the east.”
(22:182)
(Tsé-intinné: rivière des Poissons Bleus [Blue Fish River]).
Map 5

149. Boat-turn Rapid — (Rapids)
55°43’; 105°50’; (55°47’; 105°56’); (14)
Map 5

150. Bocages, rivière des — (River)
{*Clearwater River; Clearwater river; Eau claire, rivière d; Groves, River of the; Little Athabasca; Little River; Otthag Dés, Otthar-dés, Sissipis, Wassen-Gamiw Sipiy, Washé-kamaw}
56°44’; 111°20’; (56°07’; 111°00’); (10)
“On July 24, we traversed the Portage La Loche on foot and made our camp on the bank of the Wassen-Gamiw Sipiy or rivière d’Eau claire [*Clearwater River], an affluent of the Athabasca, whose name it even borrowers occasionally with a diminutive. The Chipewyans call it Otthag Dés or rivière des Bocages [River of the Groves].” (1:280)
“From its source to the confluence of the Clear-water (Wassé-Kamaw in the Cree dialect, but more commonly called Sissipis or Little River), the general direction of the Athabasca is from southwest to northeast; from that point, after two very abrupt angles to the east and southeast, it goes almost straight north to the Athabasca Lake.” (14:30)
“The large Clearwater River affluent is called Otthag-dés, or ‘River of the Groves,’ by the Chipewyans, and ‘Little Athabasca’ by the Canadians.” (14:31)
“This natural ossuary is concealed under luxuriant vegetation, which justifies the name of rivière des Bocages (Otthar-dés) by which the Chipewyans designate the rivière de l’Eau claire.” (23:13)
(Wassen-Gamiw Sipiy [Cree]: rivière d’Eau claire [*Clearwater River]; Otthag-Dés [Chipewyan]: rivière des Bocages [River of the Groves])
Map 5

151. Boeuf, lac du (1) — (Lake)
{Buffalo Lake; *Peter Pond Lake}
56°00’; 108°58’; (56°02’; 108°46’); (10)
These Déné-Dindjié are subdivided into several tribes: 1. The Montagnais, Chipewyans, and Athabascans (Déné). There are 4,000 of them between the Churchill or des Anglais [English] River and Slave Lake. They live on the shores of lakes Ile-à-la-Croise, Froid-du-cœur, la Biche, du Boeuf and Athabaskaw [Cross-Isle, Cold, Heart, la Biche, Ox, and Athabasca], along the river of that name and along the Slave River.” (25:833)
See also: (1:266); (1:269-270)
Map 5

152. Boeuf, lac du (2) — (Lake)
{Buffles, lac aux}
60°13’; 115°00’; (59°59’; 117°20’); (7)
“The Saint-Joseph Mission was founded by Mgr Faraud five years ago. I replaced there the R.F. Eynard, who left a few days after my arrival to visit the Dogrib natives who inhabit the region at the end of the lake. The natives who frequent the Saint-Joseph Mission are the Montagnais or Chipewyans, whose proper name is Déné, that is, the ‘true men,’ the Yellowknife or Tratsan-ottine, and the natives from the lac aux Buffles [Buffalo Lake]: Edjiere troukénade.” (34:369)
Map 4

153. Boeuf, rivière du — (River)
{Boeuf, rivière aux; Buffalo River; Edjiere-dés, Edjiere-t’ué-dessé}
60°53’; 115°02’; (60°46’; 117°16’); (60°47’; 117°15’); (7)
Maps 2 and 4

154. Boeufs-musqués, plateau des — (Plateau)
{Yakkay-diié, montagne, Yakkray-diié, Yekk’ay-die, montagne, Yekk’ay-diié-nené}
66°11’; 128°45’; (66°06’; 130°41’); (66°06’; 130°43’); (3)
“At Fort Norman, I was to send Hyacinthe back to Good Hope with my dog sledge, and keep Arsène with me until June. We set out on March 4th, and crossed the lac des Brochets, des Poissons-bleus, Allongé and de la Cache à-viande [Pike, Bluefish, Elongated, and Meat-Cache lakes], skirting the plateau des Boeufs-musqués [Muskox Plateau], Yakkray-diié, at the foot of which we spent the first night.” (3:5-6)
“The plateau des Boeufs Musqués, Yekk’ay-diié-nené is also formed of natural terraces one above the other, the total width of which is about sixteen miles.” (10:288)
(Yakkay-diié: plateau des Boeufs-musqués [Muskox Plateau]).
Maps 1 and 3

155. **Bois, lac des — (Lake)
{Bois-flottants, lac des; Petitot, lac; Tatchini, Tpachi-tni tie, Tpachi-ti tie, lac}
66°50’; 125°09’; (67°13’; 125°02’); (67°14’; 125°04’); (4)
“Finally, on our tenth day of walking, we reached the large lac des Bois flottants [Floating Wood Lake], which is on the shores of which I found the Kha-tchó-Gottini. There was so much snow that we could not go any further. As soon as these Déné learned of the dire straits of our families, they sent several youths to the fort with sledges laden with meat; for they themselves were swimming in grease and caribou carcasses.” (5:47) (Infra) ”(0) Tpachi-tni tie “Finally, to the west the plateau Khatié gently slopes down to the large lake or pond Tatchini, which has no apparent outlet, but empties into Great Bear Lake through a torrent. It was on this side that I reached it. After I had visited all these
various encampments, and their inhabitants had all without exception fulfilled their religious obligations, I set out toward the southeast, traversed Ti-deray, and in two days' march reached the archipelago Nduu-intlon, between Dease Bay and Smith Bay on Great Bear Lake.” (53:388)

“The diagonal crossing of the beautiful lac des Bois-flottants also required six hours of sledge travel. It thus has the same dimensions as Colville Lake. Charles named it in my honour, as I was the first White to see it and cross it. But I later went back to it several times. I am told that one day’s portage separates lac Petitot from Smith Bay on Great Bear Lake.” (3:341)

“I am inclined to believe that at some time the great lakes L’oughé-tchô or Mounoir, L’oughé-nawoutonni or Colville, and Tatchini or Petitot were an integral part of Great Bear Lake, from which they were afterward separated by the upward thrust of the folds Ti-della and Ti-deyay, which are trachytic and whose elevation is only very slight...” (3:342)

See also: (3:336 and 343)

(Tpa-tchini qué lac des Bois flottants [Floating Wood Lake])

Maps 1 and 3

156. Bois-de-Grèве, lac des
——(Lake)
[L’oughé-tchô, *Mounoir, Lac; Pauissoni Blancs, lac de]
67°30’; 124°55’; (67°38’, 126°02’; (67°38’, 126°05’); (4)

“On the third day, after crossing the lac des Palissades de chasse (Hunting Palisades Lake), we re-descended onto the Anderson, at a distance of thirty leagues from the fort. On the lac des Poissons-Blancs [Whitefish Lake] we came upon a recent burial mound, proof that the Old Men of the Sea, although not yet visited by any of the sick, had paid their tribute to the contagion.” (5:200)

“An Indian told me that in September, at an encampment not far from the large lac Mounoir or des Poissons-blancs, an affluent of the Upper Anderson, three children playing on the shore were surprised and attacked by an enormous wolf.” (3:401)

“We crossed the range Ti-della and the lakes aux Brochets [Pike] and aux Truites [Trout], and after passing through some depressing steeperes reached the summit of a high ridge, from which elevation we discovered the vast lac des Bois-de-Grève [Driftwood], to which I gave the name of the learned secretary of the Société de Géographie, Mr. Ch. [Charles] Maunoir.” (16:387)

See also: (3:342); or Bois, lac des Maps 1 and 3

157. Bois-Pourri, lac du —(Lake)
“Chief Carcajou and his small band, which you had met when they were ill at the lac des Celébrites [Grouse Lake] two months ago, are now very near here, on the lac du Bois-pourri [Rotten Wood Lake]. They have had a very successful hunt there and their provisions are now abundant.” (5:227)

“You are right. We are on the lac du Bois-pourri, and that is Carcajou’s encampment...”

At nightfall we reached the encampment, which contained only three yurts. Eight days of vexations and trials awaited me there...

These skin-covered yurts were semi-spherical like the Dindji’s, with the fur side inward; an infallible sign that I was still among the Bétaois-Loucheur or Né-la-gottiné. This was the most southern limit of their hunting grounds.

There were no more than forty persons in the encampment.” (5:236)

See also: (5:171)

158. Bonne, portage de la
——(Portage)
[Good Portage]
56°32’; 112°22’; (56°28’, 111°56’); (10)

“Our party, commanded by the guide Joseph Bouvier, was composed of five barges. I did not see again the couple who were about to divorce until the portage de la Bonne [Good Portage], where they arrived before us. Thanks to their horses, the Crees found it possible to make some profit at each of the five portages of the Clearwater River.” (1:282-283)

“I have said that the falls and cascades of the Clearwater River require five portages, the Terre-Blanche [White Earth, known as White Mud], pins [Pines], Bonne [Good], Cascade, and les Noyés [the Drowned]. The beauty of these sites is such that I wish I were able to make my reader linger there a long time. The valley of the Wissé-gamiv is, in fact, the Yellowstone of the Northwest.” (1:286)

“In 1871 I noticed, at the portage de la Bonne (latitude 50° North), that the shoots of a forest of red pines (Pinus resinosa) devastated by fire in 1861...” (23:20)

Map 5

159. Bonne-Espérance, fort
——(Establishment)
[Dékkewi kounbé, **Good Hope, fort; grande Baie, Kla-kotchó, Klazin tchó kounnéé, maison de la Grand’Baie, maison des Loucheurs]
66°15’; 128°38’; (66°10’, 131°27’); (66°08’, 131°12’); (3)

“At the beginning, Fort Good Hope was located 152 miles lower down on the left bank of the Mackenzie, at the site called Yékiwé or ‘the Fox;’ at latitude 67°28’21” North and longitude 133°11’38” West of Paris; variation 47°28’41” East. It was washed away by an extraordinary rise in the waters, and rebuilt in 1836 on one of the Manitou Islands, opposite the present post. Three years later, a new flood forced the Hudson’s Bay Company to establish it on the site it occupies today.

Fort Good Hope, known to the Hareskins as the Klazin tchó kounnéé, maison de la Grand’Baie [House of the Great Bay], and the Dékkewi kounnéé, maison des Loucheurs [House of the Loucheurs], is situated on a narrow cliff formed by the affluent joining Pike Lake to the Mackenzie. Its elevation above these two streams being only about thirty feet, this post will sooner or later be the victim of a new flood. The disaster almost happened in my presence in 1872.

In view of the gentle and inoffensive ways of the Hareskins and the Loucheurs, Fort Good Hope has long been without any defences whatsoever.” (5:37)

“Fort Good Hope, as I have already mentioned, is a provision post for the boats of the Mackenzie district. Each year it sends to the chief post from 60 to 200 bales of smoked meat, weighing 50 kilograms each, and 30 to 40 reindeer pemmican of the same weight.

7. There is a Pine Portage mentioned in Franklin. – Tr.

8. See footnote at #197. – Tr.
However, this post’s returns in the way of furs are not to be scorned. It exports a yearly average of 3000 beavers, 1200 martens, and 80 foxes, not counting the bears, wolves, caragous, lynxes, visons, otters, muskrats and eshboi. Nor may we forget the swans, elk, and reindeer skins, thongs, porpoise oil, castoreum and other items of trade, on which the Company makes profits of at least 100 to 200% but which it nevertheless appears to consider contemptible trifles.

The present bourgeoisie of fort Bonne Espérance, Mr. Charles P. Gaudet, was preceded by the clerks or traders Bell, D’Escambault, Dease, the ill-reputed Flint, Adam Macbeth, Onion-Camsell and McFarlane. When Irishman Flint was in charge, the population was cruelly tried. Flint was harsh, violent and voluptuous, and was the cause of the most hideous crimes. I have known and spoken with many of their authors or their witnesses. It is from their lips and practically at their dictation that I am now transcribing the unfortunately all too factual details.

At that time, although it was already a provision post, fort Bonne Espérance received each year only 150 kilograms of hunting powder, and 100 kilograms of ball and shot, a very small amount for 700 or 800 savages. Today, with the Hareseks reduced to 500 souls, this same post receives not less than 5,000 kilograms of powder and 4,000 kilograms of ball and shot each year. Nevertheless, before Flint was placed in charge of this important post, never had a terrible famine driven the Indians to cannibalism. The credit for this must be laid at this man’s door—a man whose misconduct toward the wives of his hunters and other human victims made them fall under the axes or rifles of their families and friends to become their ignoble fodder. Such may be the unforeseen consequences of immorality and laxity of conduct.

Pacified by repeated presents, ignorant of any notion of Christian modesty, the hunters of Fort Good Hope turned a blind eye to the licentiousness of this Arctic Don Juan, who forcibly retained them in the vicinity of his house in order to satisfy his appetites—which were those of a Sardanapalus—when he ought to have sent these Indians back to the steppes where the reindeer were plentiful, since they were the natural and indispensable provisioners of his fort.

When autumn came, the Kha-tchô Gottîné or Hareseks of the Interior were sent off with hunting ammunition. But the Kha-tqa Gottîné, or Hareseks of the Mackenzie, and the Ehta Gottîné, or Hareseks of the Rocky Mountains, were sent away without winter ammunition, because they had come to the fort without bringing any victuals.

Such behaviour was inhuman, and even dangerous for the security of the fort itself. It is not the Honourable Hudson’s Bay Company’s wont to treat its clients in this fashion. However, everyone was aware of the true motive for Flint’s unreasonable harshness. I have had it from the very lips of one of these unfortunate women who, under the tyrannical will of the bourgeoisie, became an accomplice to the crimes committed at the fort that winter.

The Kha-tqa and Ehta Gottîné, then, were forced to reside close to fort Bonne Espérance, with no hope of moving farther away. In vain did they beg their master to provide them with the means of existence, so that they might at the very least hunt the hare at some distance from the fort, as there was not a single sign of this rodent in the immediate vicinity of the post. This northern sybarite turned a deaf ear to their supplications. Each day he would give them a new, spurious pretext to detain them. The wretched man hoped to divert the victims of his excesses until the arrival of the first sledges of dried meat promised to him by the Kha-tchô Gottîné.” (5:38-40)

“A small nucleus of about 300 Na’annêss (Men of the West), Dînê, live in the mountains of the Mackenzie. These are Sir A. Mackenzie’s ‘Nathannas.’ To them may be added the Eta Ottîné (Richardson’s ‘Dahadinah,’ Men who Dwell in the Air) of the mountains of Good Hope and the Espa-t’a-Ottîné (Franklin’s ‘Sheep Indians,’ who dwell among the antelopes) of Fort Liard, in similar numbers.” (25:834-835)

“Lastly the Loucheux (Dekkedêhê, Dindjinj. They hunt along the Mackenzie, from latitude 67° to the confines of Eskimos’ country. There are only 400 of them in the Mackenzie, but they number about 4,000 in the Territory of Alaska, where their dialect is as singularly close to that of the Chipewyans of the Athabaskaw as it is different from those of their compatriots on the Mackenzie and the Peel.

The Loucheux used to frequent Fort Good-Hope, which for this reason is known in the Mackenzie only as the fort of the Loucheux; today they have withdrawn to the northward and take their furs to Fort McPherson.” (25:835-836)

“Pigs! They formed an entire tribe, these honest pig folk. There was the ‘Big-Pig,’ a former hunter emeritus, who had a pronounced stutter and gesticulated wildly... He was now a little foolish in his old age, but he had had his moment of glory as an elk hunter, a noble occupation requiring great skill.

Naturally, his wife was the ‘Big-Sow.’ I have already mentioned her and will do so again later. There was also the ‘Middle Pig,’ who had died shortly before my arrival at Good Hope, leaving behind two orphans: a pretty girl named Hélêna Tsa-tchen-yâ, ‘Little Beaver Belly,’ and a little boy called the ‘Fattened Hare,’ Kha-tsekkây, both of them ‘Pigs’ like their father.” (5:120)

“The dying Kha-tsekkây, the ‘Fattened Hare,’ dragged to the mission by his sister Hélêna and his brother-in-law Dzan-yu, was unable to reach the house of prayer.” (5:124)

“Immediately after the thaw, my good Hareseks had dispersed, some toward the steppes of the Arctic Sea, others along the Mackenzie and its affluents, to seek their livelihood in fishing and hunting.” (14:154)

“At the time, Fort Good Hope or Bonne Espérance was exclusively reserved for the Dindjinj or Loucheux, and was situated below the Mackenzie, at the site called the Fox, Yëkkwë.” (3:417) (Infra 15) In Hareseks Kla-Koteché, the Great Bay; or Dekkéwi-kounnê, the House of the Loucheux.”

“(Mackenzie)...Fort Good Hope, 1867... Hareseks—422.” (14:53)

“Slaves (nation); Ka-t’a-gottîné (Dwellers among the Hares) (tribes); Mackenzie River, Fort Good Hope (locality); Hareseks (common designation).” (20:136)

“The Indians who go to the mission and to Fort Good Hope are: the Hareseks, called in Montagnais Kray-tchâzé-Ottîné.
(Men who Dwell in the Shelter of the Willows). They are divided into the Kraytchaza-Outine proper, and the Ta-la-Outine (Men who Dwell at the Limit of the Firs). Both groups belong to the Slave nation. Their language is a composite of Montagnais, Slave, and Loucheux; the Indians of the Rocky Mountains or Ya-ta-Outine (Men who dwell in the air). I look forward to acquainting you with these peoples in another letter, Very-Reverend Father, after I have had an opportunity to study them; the two tribes taken together number about 6,000 souls.” (38:481)

“The Good Lord have mercy upon us if this break-up continues; what will become of this poor country? The caribou that abound around the fort have not yet appeared in the area, [in any great number], except in the basin of the Lockhard River and the lac à Maniel [Lake Manuel] and Carajou [Carcajou], whence a few sledges have arrived. The first meat did not come until December, and even that was a coincidence. That is, the fishermen of the lac de Jack [Jack’s Lake] were killing the first caribou when the hunters were idling about Manitou Island, supplying the fort only with hares.” (48:3)

“This spring, there is not much of a crowd. The savages barely number perhaps 300; the others, fearing the floods, have remained at a distance.” (58:4)

See also: (5:10-11); (5:108); (2:40); (14:145); or Anderson, fort (Klasin tchô kounbé [Hare Indian]: maison de la Grand’Bat [House of the Great Bay]; Dékkewi kounbé [Hare Indian: maison des Loucheux [House of the Loucheux].

Maps 1 and 3

160. Booth, île — (Island)
   (*Booth Islands
   70°09’; 125°03’; 70°03’; 126°10’;)
   (2)
   Map 1

161. Booth, presqu’île de — (Peninsula)
   “We followed the Laurentian system up to the banks of the river Doobant, east of the Great Slave Lake; from that point, and after encountering the fourth range called the Caribou, it strikes toward the presqu’île de Booth [Booth’s Peninsula], forming the valley of the great Back River.” (22:206)

162. *Boot Hill — (Mountain) [Tpa-ouwi-chi]
   59°25’; 119°35’; (9)
   “Straight ahead, to the west southwest, mount Tpa-ouwi-chi bordered about two-fifths of its [Lake Bes-thonni] shoreline. Behind us, but a little to the left, rose the Kounhéré-nayidhè. On the right, to the westward, mount Thich-i or de la Tête [of the Head], hoary with frost, marked the extremity of the lake which our eyes could not perceive.” (2:343)

163. Bord de l’eau, steppe du — (Steppe) [T’a-ta-tsoghé, steppe]
   64°57’; 123°00’; (4)
   “On March 25th, 1866, a number of Dogrbs and Slaves who were encamped on the southern shore of Keith Bay, on the steppe T’a-ta-tsoghé, came to visit me; they attended the Palm Sunday services, showed themselves very happy to see me, and urged me to visit them.” (3:85)

“The section of Keith Bay bordering the river and extending to the montagnes des Maringouins [Mosquito Mountain] takes the name of T’a-ta-tsoghé, steppe du Bord de l’eau [Steppe at the Edge of the Water]. It is the most devastated and denuded of all.” (3:124)

“On the 30th, at two in the afternoon, I was at home again, and without delay, went out to my Slave brethren on the steppes T’a-ta-tsoghé.” (3:460)

(T’a-ta-tsoghé, steppe du Bord de l’Eau [Steppe at the Edge of the Water])

164. Bord du Fleuve, grand desert du — (Steppe) [Tyé-ö-ëlonfylële]
   65°20’; 123°30’; (4)
   “The Sainte-Thèreví mission (I say mission, although we use it only as a pied-à-terre [Place of Call]) and Fort Norman are situated on the west end of Bear Lake, on the seat of the small river lue-chà-nilinë, at latitude 63°12’ North and longitude 123°13’ West of Greenwich. The surrounding countryside is a semi-mountainous steppe of marshes and lakes interspersed with wooded heaths; its name is Tyé-ö-ëlonfylële (grand désert du Bord du fleuve [Great Desert at the Edge of the River]).” (38:293)

(Tyé-ö-ëlonfylële: grand désert du bord du fleuve [Great Desert on the Bank of the River])

165. Bord du plancher — (Plain)
   (Ontié nendjig. Ont’-yé-nendjioge. Plancher du bord de l’eau
   68°50’; 131°00’; (1)
   “We first ascended, through a succession of winding tracks, the plateau opposite Fort Eskimo, which are 400 feet high and, from the river, might be taken for riverside hills, so deeply is this stream incased. At the summit I found myself on a plain, the Ontié nendjig or Plancher du bord de l’eau [Floor at the Edge of the Water], which extends between the Anderson and the Mackenzie, along the salt water channel Napoleon III to the north and the Dniétiëten river to the south.” (5:179)

“Everywhere grow reindeer lichens and the Labrador tea plant, called dog’s urine by the Haresskin, which give the marsh water a red tinge. Thanks to these plants, the Dindjîë’s scattered encampments each year enjoy a period of plenty. After the desert reindeer, the corneous or whitefish constitutes these Indians’ second providence. Happily, the group toward which I was headed was well provided with it.” (5:180)

“I therefore set out on the 6th instant for the encampment of the Loucheux of the Kwitcha-Kutchin tribe (People of the Heaths) or Kodhël-vën-Kutchin (People of the Edge of the Deserts) whose territory extends to the northwest of Fort Eskimo, between the river Sytochra-gunil-nilin, the Arctic Ocean, and the Mackenzie River. It is covered with sparse forests of dwarf firs whose height does not exceed 15 feet, and dotted with groups of willows (Kokray), marshes (Nita) and heaths (Kwichia), which are as a foretaste of the surrounding belt of white, arid steppes (Kodhël). Indeed, the name of this depressing plateau, le plancher [the Floor], (Ont’-yé-nendjioge) is an apt one. My Loucheux or Dindjîë (Men) were scattered in bands of five or six families, living together in spherical tents covered with reindeer skins, similar in shape to those of the Tchuktchis of the Kamstchatka.” (41:186)
“At longitude 128°, this plateau takes the name of Onspié-nendijg,” and terminates suddenly at the edge of the Anderson in an embankment at least 600 feet high, which is completely barren and often very steep.” (22:199) “Bord du plancher [Edge of the Floor].” (Onspié nendijg: Plancher du bord de l'eau or Bord du plancher [Floor at the Edge of the Water or Edge of the Floor])

166. Bords du Grand Rapid, steppe des — (Steppe)

[Dieé-ô-ellon-tiéle, Dieé-tchô-ellon-tiéle, Dieé-Xô-ellon-tiéle, qui s'étend de chaque côté du Grand Rapid, steppe]

64°48'; 122°30' =; (64°25'; 125°54'); (4)

“These lichen-covered steppes, then, occupy a large part of the lake, which had supposedly dried up for some unknown reason; or else they are the continuation of the western prairies which, up to Great Slave Lake, are clothed in grasses and sedges. I favour the second hypothesis. This longitudinal desert region bears the characteristic name of Dieé-ô-ellon-tiéle, floor or steppe which extends on either side of the Grand Rapid [Great Rapid], that is, of the discharge of Bear Lake.” (3:64-65)

“I went out among the Indians, wherever they might be, both to explore the area around the lake and to better educate my flock by living amongst them. Ordinarily, they inhabited the edges of the steppes. I have already mentioned that the deserts of the Great Bear Lake covered the areas to the west and south of the lake, where they spread over an area twenty-five leagues deep and about 40 to 50 leagues broad. The Indians have given various names to this long zone of white lichen, occasionally dotted with small sickly firs scarcely thicker than one’s arm although fully grown. The great steppe Dieé-tchô-ellon-tiéle or des bords du Grand Rapid [of the Edge of the Great Rapid], was the first that I had encountered and inhabited. It extends directly between the western end of the lake and the range bordering the Mackenzie.” (3:123-124)

“...make my way around Smith Bay, visiting all the Indian encampments, cross the bay and the large peninsula which separates it from Keith Bay, and pass beyond the latter onto the great steppes Dieé-Xô-ellon-tiéle, which I had already visited and criss-crossed many times in previous years.” (22:159)

(Dieé-ô-ellon-tiéle: plancher or steppe which s'étend de chaque côté du Grand Rapid [Floor or Steppe which extends on either side of the Great Rapid])

Map 2

167. Boucanes, chaîne des — (Range)

“Certain large, fantastic stone features, like ningeins jutting out into space at an angle, and threatening to fall upon the heads of travellers, have led me to believe that the structure of the mountain is of carboniferous sandstone. It is certainly the same as that of the Nahanne’s mountains, and of the chain called des Boucanes.” (3:288)

168. Boucanes, rivièere des — (River)

“There are Boucanes on the right bank of the Athabasca, where the ground is equally schistose and full of petroleum. They are also found on the banks of the rivièere des Boucanes [Boucanes River], a large affluent of the upper Athabasca...” (5:22)

169. Bouleaux, île aux (1) — (Island)

[Klin-ndu]

63°09'; 123°21' =; (63°22'; 125°44'); (6)

“The boats separated. The boat from Fort Rae passed the île aux Bouleaux [Birch Island] and took the eastern channel toward Fort Big Island.” (1:347)

Map 2

170. Bouleaux, île aux (2) — (Island)

61°08'; 116°58'; (61°05'; 119°18'); (7)

Map 2

171. Bouleaux, Pointe aux — (Point)

{Willow Point}

61°09'; 117°02'; (61°05'; 119°18'); (7)

Map 2

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172. Boursouflée, Pointe — (Point)

[Ehta-nawéley, Etanawély, cap]

66°43'; 125°06' =; (67°01'; 125°02'); (4)

“These horizontally stratified beds are found in the axis of and on the same meridian as the calcareous, tabular beach of Smith Bay, which indeed is not very far away. Eight kilometres ahead of us rose a promontory whose barrenness was not unlike that of the most depressing Arctic beaches. It is the cap des Gros-Poissons [Great Fish Cape], a rich fishery of salmon trout, similar to those of Great Bear Lake, l‘Oué-tchô. We directed our course toward this cape in the hope of bivouacking on the Pointe boursouflée [Swollen Point], Ehta-nawéley.” (3:394)

(Ehta-nawéley: pointe boursouflée [Swollen Point])

Map 2

173. Bout de la terre, rivièere du — (River)

[L‘étenduillen, L‘é-tlen-nillen]

69°42'; 130°05' =; (69°33'; 131°58'); (1)

“...Apart from the Wiseman, the channel Napoleon III also receives an outlet of the Anderson River, the L‘étenduillen or rivièere du Bout de la terre [River from the Ends of the Earth], which I identified in March 1865, as well as the Natowdja river, a stream as broad as the Mackenzie, which directly drains the waters of Eskimo Lake.” (4:273)

[L‘étenduillen: Rivière du bout de la terre [River from the Ends of the Earth]]

Map 3

174. Bout de l‘eau, monts du — (Mountain Range)

[Tétillet-tdha, Tétille tdha, Té-tillet tdha]

66°40'; 134°50' =; (66°26'; 136°00'); (3)

“The Rocky Mountains strike away from the right bank at longitude 128°, and are replaced by the projection of the Fwakkwjan-yuul, which then becomes the ranges Ta-wou and Tétillet-tdha,® foothills of the chaîne des pics [Range of Mountain Peaks] beyond the 66th parallel.” (22:205) (Infra) "[Monts du bout de l‘eau [Mountains at the End of the Water]."

The map of the 1825 expedition shows some high mountains on the sedimentary spur formed by the junction of the Peel

9. In (14:31-32) Petitot explains that ‘boucané’ was the name given to natural fires occurring in bituminous schists. — Tr.
with the Mackenzie. These are in fact situated west of the Peel, and are called Tête-llet-tedha CmV (22:199) (Infra) "Les montagnes du bout de l’eau [Mountains at the end of the Water]."

(Tête-tledha: Monts du bout de l’eau [Mountains at the end of the water])

Map 1

175. Bout des montagnes, steppe du —(Steppe)
{Éva-lon-fiéî} 66°37'; 125°43' =; (4)

"On the sixth day after setting out, I crossed a plain that extends over three leagues and contains seven lakes, only two of which have a name: the lac Sans-Eau [Waterless Lake] and the lac de la Petite-batte blanche [Little White Butte Lake]. This plain is bordered by the steppe du Bout des montagnes [Steppe at the End of the Mountains], Éva-lon-fiéî, which is a high, completely barren plateau. It led us onto the southwestern shore of the large lake Ta-tchini or Petiot, whereas the previous year I had reached this lake on the northern side." (3:393)

(Éva-lon-fiéî: steppe du bout des montagnes [Steppe at the End of the Mountains])

176. Brackett Lake —(Lake)
{Kk'ay-lon, lac, Kk'ay-lon-foué, Saules, lac des} 65°13'; 125°20' =~; (65°08'; 127°19'); (65°07'; 127°24'); (4)

"In October 1865, Elisa Kotew and her husband Tsédétou-ouillé, the ‘Man Without Tobacco,’ and their four children, all baptised Catholics, were in the Rocky Mountains on the left bank, in the company of Indians of the lac des Saules [Willow Lake], or Kk'ay-lon-Otine, when there raged an epidemic of measles which took the lives of a fourth of the Mackenzie’s population. The sickness had not been brought in to them by anyone." (3:87)

"At the confluence of the rivière du Carcajou [Carcajou River], Nonâ-hêî, in 1867, I found the Denê of the lac des Saules gathered together." (3:232)

..."I was scarcely able to enter the Bear Lake River, on July 4th, where I met the horde of the Indians Kk'ay-lon-Gottine, who were on their way from the lac des Saules to spend the summer in the Rocky Mountains." (3:267)

"I encamped at the entrance to the Great Bay, Kla-ikhôî, and on February 14th, had my mid-day meal well beyond the southern extremity of the lake, at the edge of the river that emerges from it, a tributary of the discharge of the Great Bear Lake. This watercourse, broader than the Marne, connects a string of lakes, some of which are dotted with wooded islets and are very picturesque. The last one, the lac des Saules Kk'ay-lon-foué, gives its name to the river." (3:307)

(Kk'ay-lon-foué, lac des Saules [Willow Lake])

Maps 2 and 3

177. *Bracket River —(River)
{Kk'ay-lon-riesser, Kk'ay-lon-dieî, Lac-des-Saules, rivière du} 64°58'; 125°27' =; (65°02'; 127°19'); (65°15'; 127°00'); (4)

See (3:231-232), or Détchin-kfé-ré-wonwèlin

Maps 2 and 3

178. Brai, baie du —(Bay)
{Lonley Bay} 61°44'; 115°20' =~; (61°40'; 117°16'); (7)

Map 2

179. Bras, lac du —(Lake)
{Tonacenic Lake; Tou-Koné-foué, T'u-Koné, lac, T'u-Koné-niliné} 63°43'; 122°45' =~; (63°57'; 125°00'); (6)

"From the Nagnânes river, a course of 80 miles almost in a straight line, presents a depressing, seemingly endless prospect. In turn, we pass the affluents of the lac aux Coquilles [Shell Lake], lac de la Bras [Lake of the Arm], and the lac des Grands-Fonds [Great Hay Lake]." (5:15)

(Infra) "T'u-Koné-niliné"

"From their encampment, a beaten track led to lake Intaa-fiéî in the southeast, where the Dogribs from Fort Rae were encamped; whilst another beaten path led to the lac du Bras, T’oun-kiéî-foué, where I had been told the Slaves from Fort Simpson were gathered." (3:158)

See also: (3:310)

(T’oun-kiéné-foué, lac du Bras [Lake of the Arm])

Map 2

180. *Brochet, Isle —(Island)
{Pike Island} 59°20'; 107°32'; (59°19'; 107°43'); (11)

Map 5

181. Brochet, lac du —(Lake)
{Brochet, lac aux; Brochets, lac des, Einnaytíe, Einnemi, lac de l’, Marian Lake; Oulateyâ, lac, Oulatey-t’iéî, Ulatey-t’iéî} 62°58'; 116°15' =~; (63°00'; 118°08'); (63°00'; 118°06'); (7)

"Our course was directly to the northward. We headed toward the end of North Bay and passed through a short, narrow arm into the lac des Brochets [Pike Lake], a beautiful basin whose crystalline waters lay on an immense slab of extremely flat, smooth granite." (2:193-194)

"On the eve of the day we reached the extremity of the lac aux Brochets (Oulatey-tiéî), which, I believe, is simply a bay of the Great Slave Lake, closed off by a multitude of islets." (3:388)

"We had our mid-day meal on one of the numerous islets obstructing the mouth of the Petitot River in the lake Einnaytíe (le l’Einnemi [Enemy]) called...lac aux Brochets. (64:5)

See also: (2:267)

(Oulatey-tiéî, lac du Brochet [Pike Lake]; Einnaytíe, lac de l’Einnemi [Enemy Lake])

Maps 2 and 4

182. Brochets, lac aux (1) —(Lake)
{Ontadek Lake; Ontadekki, lac} 66°18'; 128°24'; (66°11'; 130°38'); (3)

"Fort Good Hope, known to the Hareskins as the Klaizin-tché-kóounhé, House of the Great Bay, and the Dékkewi kóounhé, House of the Loucheux, is situated on a narrow cliff formed by the affluent joining the lac aux Brochets [Pike Lake] to the Mackenzie." (5:37)

Map 1

183. Brochets, lac aux (2) —(Lake)
{Kinouosew Sakâbigân}...

...finally at the rivière des Buttes [Butte River], Petitokotinaw Sísipís, and on October 5th, we found ourselves among the Pike Indians, whose name is derived from the lake and river of the same name, Kinouosew Sakâbigân and Sipiy." (28:182)

184. Brochet, lac aux (3) —(Lake)
62°58'; 115°49' =~; (63°02'; 117°30'); (7)

Map 2
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185. Brochets, lac des (1) — (Lake)
\{ Onta-ra-toué, Ontaratué, *Tweed Lake \}
66°47'; 125°53'; (66°45'; 126°15'); (4) "Between the eastern slope of Ti-della, which is fairly steep, and another range of plateaus called Piéré-ajoué or montagne des Truits [Tout Mountain], in a landscape that I found cheerful and picturesque, I crossed the Eau qui s'allonge [Water which Continues], which is simply a narrow extension of lake Nnë-yë-inlin, then the lac des Brochets [Tweed Lake], Onta-ra-toué, and finally the lac des Truits [Tout Lake], Piéré-ajoué; these were many discoveries to my credit, since no Whites had ever journeyed beyond the Grand Détroit [Great Strait] along this trail." (3:389) See also: (66)
\{ Ontaratué, lac des Brochets [Tweed Lake] \}
Map 1

186. Brochets, lac des (2) — (Lake)
\{ Onta-igoué \}
67°04'; 128°58'; (3) "We crossed five small lakes, and a small stream which empties the waters of the lac des Brochets [Tweed Lake], Onta-igoué into the lac à Manuel [Lake Manuel]." (26:373)
\{ Onta-igoué, lac des Brochets [Tweed Lake] \}

187. Brochets, Pointe aux
— (Point)
61°10'; 117°10'; (61°09'; 119°16'); (7) "At supper, which we ate at the Pointe aux Brochets [Pike Point]... ." (1:345)
Map 2

188. Brochets, rivière aux (1)
— (River)
66°15'; 128°39'; (3) "Thus the limpid and heated waters of the small rivière aux Brochets [Pike River], which ran near our dwellings, became the scene of our daily aquatic exploits." (5:154)

189. Brochets, rivière aux (2)
— (River)
Pike River
58°39'; 110°8'; (58°38'; 111°06'); (10) "The channel on the right, known as the rivière aux Brochets [Pike River], is the only one used by the barges." (1:289)

“Further on, the Athabasca Channel is subdivided into three other branches, of which the central was the principal channel in 1879, whilst the left one, known as the Brochets [Pike] River, rejoined the Emharras branch.” (14:37) "We bivouacked on this side of the rivière Creuse [Hollow River], Katimik Nispissi, then at the lac Salés [Salt Lakes], Tsiontagann Sakahigann, then on the montagne Forte [Strong Mountain], Sikittakaw Watjji, then at the lac de l'Ours qui nage [Swimming Bear Lake], and finally at the rivière des Buttes [Buttes River], Pettokisnaw Sispissi; and on October 5th we found ourselves among the Pike Indians, whose name is derived from the lake and river of the same name, Kinouesse-Sakahigann and Sipi." (28:182)

190. Brochets, rivière aux (2)
— (River)
62°42'; 116°21'; (62°52'; 117°32'); (7) Map 2

191. Broussailles, steppe des
— (Steppe)
\{ Tsélè-tsoghé \}
66°30'; 126°30'; (4) "Above the mouth of the rivière Souterraine [Subterranean River], on the right bank of the Hareskin, I crossed a great lichen steppe called Tsélè-tsoghé or steppe des Broussailles [Brushwood Steppe]." (3:17)
\{ Tsélè-tsoghé, steppe des Broussailles [Brushwood Steppe] \}

192. Browel Cove — (Bay)
"Sir John adds that he supposes that the waters of Browell Cove (latitude 70° North, longitude 132°29' West of Paris) issue from this gigantic basin, and that the Hutchinson, Russell, and Mackinley Inlets communicate with the sea. And yet he assures us that Esiquimaux Lake is a fresh water basin!" (4:271)

193. Brown, cap — (Cape)
70°09'; 130°30'; (70°13'; 132°11'); (1) Map 1

194. Brown, mont — (Mountain)
"The Athabasca emerges from Mount Brown, a peak 15,000 feet high in the Rocky Mountains, at latitude 50° North." (5:5)

195. Brunée, point — (Point)
\{ Browning Point \}
61°17'; 119°50'; (61°14'; 122°07'); (7) "To the south and to the east the banks of the great lake are flat, composed of alluvium and gravel, the limestone which is shell-bearing at Point Brunée." (10:290)
Map 2

196. Bruné, portage (1) — (Portage)
56°36'; 111°59'; (56°35'; 111°36'); (10) Map 5

197. Bruné, portage le (2)
— (Portage)
\{ Burnt Portage \}
59°57'; 111°42'; (59°52'; 111°48'); (10) "The 3rd and 4th of August were occupied in passing through the rapids of the Slave River, making the necessary portages... . The portages are on the right bank; there are five of them: la Cassette [Cassette or Casket], le Bruné [Burnt], les Esmurhas [Obstructions], la Montagne [Mountain], and les Négus [the Drowned]. I have crossed them five times. They are caused by the chain of collines aux Cariboux [Caribou Mountain Range], a continuation of the montagne de l'Écorce [Bark Mountain]." (1:309)
Map 5

198. Bruclé Rapid — (Rapids)
\{ *Bruclé Rapids \}
56°32'; 112°28'; (56°30'; 112°02'); (10) Map 5

199. Brunée, montagne
— (Mountain Range)
\{ Glacés, montagne, Kodlen-chiw \}
64°00'; 122°30'; (64°17'; 124°44'); (64°24'; 124°09'); (4) "The range to the right of the Mackenzie—the Enna-tchô-kfwe or monts des Grands-Éménem [Great Enemies Mountains]—ascends the Kökkaå-diit and continues beyond to the southward. But a smaller range, called Kodlen-chiw or Montagne brûlée [Burnt Mountain], rises to the east of the lake and runs from west to east to the chain des montagnes Ewî [Ewi Mountain Range], which on the south borders McVicar Bay." (3:157)

10. The names Cassettes Portage, Portage d'Emharras, Mountain Portage, and Portage of the Drowned are found in Franklin's accounts. – Tr.
“The Slaves and the Dogrubs from Great Bear Lake were encamped that year on this sandy ford. They hunted between the three mountains des Maringouins [Mossop], Brulée [Burnt], and du Grand-Ennemi [Great Enemy].” (3:158)

“Transverse branch: **Kodlen-chiw**, or **montagne brulée**.” (10:288)

“**Kodlen-chiw**, or the montagne glacée [Icy Mountain], is a sixth ramification of the great cordillera, which cannot be seen from the river. It runs parallel to latitude 64°10' North, and detaches itself from the Rocky Mountains at longitude 123° West, at the second right-angle bend of the Mackenzie.” (23:41)

“At the place called the **Seconde Esquerrre du fleuve** [Second-angle right bend of the river], we meet the sixth ramification of the Rocky Mountains. It is called **Kodlen-chiw**. Parallel to latitude 64°10', it leaves the great range at longitude 123°, unites with the Vandenbergh Mountains at longitude 120°, after crossing lac Sainte-Thérèse, and sends one of its branches toward Bear Lake under the name of **Ewil**” (22:195)

“**Kodlen-chiw**: la montagne brulée, ou glacée [Burnt, or Icy, Mountain]”

Maps 2 and 4

203. **Brulées, iles** — (Islands)

* ['Burnt Islands; Opyaye-nou, îles]
  61°05'110069; (61°10'; 116°25'); (61°08'; 116°28'); (7)

“We set out with a strong head wind, succeeded with great difficulty in making the first crossing of the lake, the one that is called **des îles Brulées** [Burnt Islands], and were forced to put into the **anse au Soufre** [Sulfur Cove] where we were detained the whole of the following day by adverse winds.” (1:356)

See also: (2:146)

Maps 2 and 4

204. **Bruyères, iles des** — (Islands)

* **Indène noué, iles; *Moose deer Island; Original, îles de l’**
  61°11'; 113°45'; (61°16'; 116°10'); (7)

“We travelled in mid-stream between *terra firma* and the islands **Indène noué** or des *Bruyères* [Heath], in a channel which, the following year, had become so obstructed with silt as to render passage with a large bark *pirogue* impossible... Through a certain phonetic similarity which unaccustomed ears have perceived between **indène**, *bruère* [Heath], and *dénii*, original [Moose], the îles aux *Bruyères* are known to the Whites today only as the îles de *l’Original* [Moose Islands, now properly ‘Moose-Deer’] and I shall henceforth leave them that designation.” (1:315)

“A word about the Yellowknives, whose name I have often mentioned in these pages. I have said that the **Dénè** population which frequented my mission on the *île de l’Original* numbered 660 souls in 1863. They belonged to two groups: the Chipewyans or Montagnais, and the Yellowknives or ‘People of the Copper,’ for such is the meaning of the Indian name **Tatsan-Ottine**.

These **Dénè** owe their surname to a singular tradition which I shall relate in a moment. However, as the native copper is red, not yellow, Franklin had tried to rectify the incorrect name of his Copper-Indians by renaming them Red-Knives. He was unsuccessful, and they kept the name of Yellowknife. In fact, the ancient metal knives are no longer found among these Indians. They had lost the use of these knives long before the White’s arrival, and it is now only a memory.

Franklin is mistaken in writing the name of Yellowknives as **Tatsan-Ottine**. This word does not mean anything. He makes a second mistake in translating this name by ‘Birch-Ring Indians.’ Neither **Tatsan-or TTA-tsàn** have ever meant ‘ring,’ ‘bark,’ or ‘birch.’” (2:95)

“During Holy Week in 1863, I made the acquaintance of the Chipewyans, better known to the Canadians as the Montagnais. These people must not be confused with another Montagnais group whose members live on the Saguenay River in Lower Canada and are of **Hilliène** stock. It is because I wish to avoid this amphibology that I normally use their Cree name of ‘Chipewyans’ when speaking of the Montagnais of the Dénè race.

About one hundred and fifty of them came to us; they had not balked at a voyage of twenty-five or thirty leagues, to have the happiness of making their Easter devotions...” (2:49)

“Nevertheless, I was not alone on the *île de l’Original*. Four servants of mine lived some few dozen metres away from my dwelling, and shared with me a solitude not unlike that of Robinson Crusoe. They were the Canadian Narcisse Pépin, factotum of the mission and father of six children, the Chipewyan Jean Beau-Chemin, with whom the reader is already acquainted, the fisherman Tratsan-ôché or *la Patte de Corbeau* [Crowfoot], and a young Chipewyan lad of fifteen summers, who had come with me from the Red River and was named Tabachach. His parents were servants at Fort Resolution, not far from me.” (2:61-62)

“On the *île de l’Original*, I led about the same life of Robinson Crusoe as at Providence... At five, Ekhouñëjel, an old blind man called ‘le Vér du Renné’ [Reindeer Worm], would come to sit with me and relate the legends of the **Dénè** Yellowknives.” (2:68)

See also: (5:2); (2:2-3)

Maps 2

205. **Buffalo Creek** — (Stream)

* [Small Buffalo Creek]
  56°31'; 112°37'; (56°34'; 112°32'); (10)

Map 5

11. The name Moose-Deer Island is found in Franklin’s accounts. – Tr.
206. Buffalo, fort — (Establishment) 56°10'; 109°05' (56°14'; 108°57'); (10) Map 5

207. Buffalo Lake — (Lake) 55°33'; 115°25' =; (55°18'; 115°15'); (12) Map 5

208. Buffalo River — (River) Buffles, rivière des; *Little Buffalo River; Oxen River 61°00'; 113°46'; (60°55'; 113°58'); (7) “It goes toward the mouth of the rivière des Buffles [Buffalo River], where we arrived at noon. To our great joy, we indeed perceived a wreath of white smoke, then a pointed bark roof, and finally a small house in true American style, with door, windows, and chimney. Fifteen minutes later we were shaking hands with Tzaizin-zenè, the Black Back, a pure-blooded Chipewyan, whom we found standing proudly on his doorstep, like a lord before his castle. He was the builder and the owner of the cabin.” (2:21) “From the Buffalo River, a southern affluent of the Great Slave Lake, the entire shore of that inland freshwater sea up to and including the two Fonds-du-lac on the east, belongs to this district; and forts Resolution and Reliance, which are contained in it, are subordinate to Fort Chipewyan, the headquarters.” (14:28) Map 5

209. Burn Island — (Island) Burnwood Island 58°56'; 110°37'; (59°07'; 110°29'); (10) Map 5

210. Burnt Point Portages — (Portages) 60°30'; 112°30'; (60°17'; 112°40'); (7) Map 5

211. Burnett, Rivière — (River) 69°38'; 126°30' =; (69°36'; 127°40'); (2) Map 1

212. *Burnt Lake — (Lake) *Korlière, lac 67°27'; 128°08' =; (67°50'; 129°15'); (3) Map 1

213. Burrow, Iles — (Islands) Burrow Islands 69°50'; 124°13'; (69°49'; 125°47'); (2) Map 1

214. Bustard Island (1) — (Island) “This condition of the waters endured till I left the North-west; for in 1881 Mr. R. McFarlane wrote to me that this drying-up had proved a severe calamity to the Reskins of the lake, who had hitherto derived plentiful supplies of food from well-known fisheries of the Four Forks and Bustard Island, now of course entirely destroyed.” (14:39)

215. *Bustard Island (2) — (Island) (Great Island) 58°47'; 110°44' =; (58°47'; 110°47'); (10 Map 5

216. Butte des Français — (Mountain) Wëmnistikawisuw Tukatcina “On my right arose a hillock called Wëmnistikawisuw Tukatcina or Butte des Français [Frenchmen’s butte]. It has become famous, in the region of the Saskatchewan that was discovered by the great French explorers Gauthier de Varennes de la Vérendrye, father and son, through the massacre of eleven of our companions by the Chipewyans of the Lac aux Brichets [Pike Lake].” (66:448) Wëmnistikawisuw Tukatchina: Butte des Français [Frenchmen’s Butte].

217. Buttes, rivière des — (River) Pettikotinaw Sipisis “We bivouacked on this side of the rivière Cruse [Hollow River], Katimik Sipisis, then at the lac Salés [Salt Lakes], Tsioutagánn Sakahigánn, then on the montagny Forte [Strong Mountain], Sakittakaw Watiyj; then at the lac de l’Ours qui nage [Swimming Bear Lake], and finally at the rivière des Buttes [Butte River], Pettikotinaw Sipisis; and on October 5th, we found ourselves among the Pike Indians, whose name is derived from the lake and river of the same name, Kinosew Sakahigánn and Sipiy.” (28:182) Pettikotinaw Sipisis: rivière des Buttes [Butte River]

218. Buttes Rondes, prairie des — (Prairie) Pettikotinaw paskwaw “From the prairie des Sources’ [Springs Prairie], a picturesque defile led us down to the prairie des Buttes Rondes [Round Buttes Prairie] (Pettikotinaw paskwaw), which is 20 kilometres long and contains...” (28:184) Pettikotinaw paskwaw: prairie des Buttes Rondes [Round Buttes Prairie]

219. Cabanes, lac des — (Lake) Kon-kka-ti-pié, Kon-kka-a-čié, Kouné-кра-тие, Mazenod, lac; *Mazenod Lake; Petits Rennes, lac des; Rennes blancs, lac des 63°42'; 116°59' =; (63°40'; 118°52'); (63°42'; 118°50'); (7) “The fourth day went well. We crossed the lac des Lièvres-Blancs [White Hare Lake], Kia-go-ti-čé, and the lakes des Escurais [Squirrel], des Rochers [Rocky], and des Rennes blancs [White Reindeer], Kon-kka-ti-pié, I gave the latter the name of Mazenod.” (2:197-198) “Between Faber Lake and the lac des Lièvres-blancs, we followed the course of the rivière des Ecloses du Corbeau [Crow’s Locks River], Tpatson-he-dés. Is this not the stream which Franklin apparently called rivière des Couteaux-Jaunes [Yellowknife River], Tpatson-ottinibes, because of a certain homophony between the words?” (2:263) “We found the lac des Rennes blancs, Kon-kka-ti-pié, or Mazenod, covered with waterfowl, especially coots, whose piercing nasal cries resounded over the wilderness...” (2:263) “We went so far as to navigate upon ice floes in order to reach the left bank of the Tpatson hé, which has its rise not far from lac Mazenod but was not yet free of ice. We passed the mountain Tpatquiniha, and before noon reached the lake Kon-kka-atie or des Petits Rennes [Little Reindeer] (lac Mazenod).” (64:4)“Apart from these lakes and the lac des Cabanes [Cabin Lake] (Kouné-кра-тие, to which I have the very dear name of our late beloved Father, Mgr. de Mazenod, one must cross a range of entirely undrained mountains...” (37:450) Kon-kka-ti-pié, lac des Rennes Blancs [White Reindeer Lake]; Kon-kka-a-čié, lac des Petits Rennes [Little Reindeer Lake]; Kouné-кра-тие, lac des Cabanes [Cabin Lake]
Maps 2 and 4
220. Cache, île à la — (Island)  
67°47'; 128°39'w; (67°43'; 120°17'); (3)  
Map 1

221. Cache, Rivière la — (River)  
{“Jean-Marie River”}  
61°32'; 120°38'w; (61°26'; 122°40'); (6)  
Map 2

222. Cache-à-viande, lac — (Lake)  
66°21'; 128°16'w; (3)  
See: (3:6) or Allongé, lac

223. Cache à viande puante, lac de la — (Lake)  
“It led us in succession to the beautiful lakes des Mamelles [Breasts], des Inconnus [Inconnu], des Écluses du Cygne [Locks of the Swan], des Lègres de pêche de l’Oie Blanche [Fishing Lines of the White Goose], de la Cache à viande puante, Stinking Meat Cache, du Rocher noir [Black Rock], Grand-lac [Great Lake], des Caches alignées [Caches Ranged in a line], and finally the lac du Bois pourri [Rotten Wood Lake].” (5:209)

224. Cache puante, lac de la — (Lake)  
“...we were now on the elongated crest of a mountain called Lage des âmes [Lodge of the Souls], which is the height of land lying between the Anderson River and the great Colville Lake. We both climbed to the top of the highest butte and perceived at the very bottom of the mountain a vast white surface dotted with black spots. Yaquinpé gave a happy shout: “Le lac des Hameçons de l’Oie blanche!” [The lake called the ‘Fish-hooks of the White goose’], he cried. “I know those rocky islets very well.” That evening, having crossed this lake, we had reached the lac de la Cache puante [Stinking Cache Lake], when all of a sudden...” (5:211)

225. Caches alignées, lac des — (Lake)  
See (5:209), or Cache à viande puante, lac de la

226. Cadotte, passe — (Passe)  
“Geographers have noted Hyde and Clarke’s col, the Cadotte pass, a splendid route on a plain between low-rising rocks, which I crossed in February 1882. They have also set down the passes crossed by Palliser, Stephens, Lord Milton, and Dr. Cheadle. But none has mentioned the Porte d’Enfer [Hell’s Gate] or the Portage-du-Diable [Devil’s Portage], both discovered by Campbell.” (5:101)

227. *Calder River (1) — (River)  
{Moore-hen River}  
55°02'; 109°45'; (55°30'; 109°40'); (13)  
Map 5

228. *Calder River (2) — (River)  
{Mink’a-af’a-dié, Mink’a-âlâ, rivière, Minkpa-ooulé, Minkpa-ooul’a-dés, rivière, Mink’a-ulé, Minkpa-al’a-dié, Que l’on cherche, rivière, Que l’on cherchait, rivière}  
65°34'; 117°37'w; (65°32'; 119°04'); (65°30'; 119°04'); (65°31'; 119°04'); (4)  
“This immense lake receives no fewer than thirty-six watercourses, four of which are larger than the others: the rivers Kk’a-te-sé-dié and Intin-tawéton, in Smith Bay; the Ta’-tchéwéto, the Grande Queue de l’Eau [Great Water Tail] or Dease River, at the end of the gulf of the same name; the Mink’a-af’a-dié or Rivière que l’on cherche [River that we are seeking], at the end of McTavish Bay...” (5:38)

229. *Cameron Hills (1) — (Mountain)  
{Kouché-nayidhé}  
59°50'; 118°00'w; (9)  
“Straight ahead, to the west southwest, mount Tita-ouwï-chi bordered about two-fifths of its [Lake Bes-tchonhi] shoreline. Behind us, but a little to the left, rose the Kouché-nayidhé. On the right, to the westward, mount Tchi-... or de la Tête [of the Head], hoary with frost, marked the extremity of the lake which our eyes could not perceive.” (2:343-344)

230. *Cameron Hills (2) — (Mountain)  
{Nda-kka-jyouté, montagne, Ndakka-yidhé, Semallé, montagne, Yeuk-blanos, montagne de}  
60°15'; 117°30'; (60°20'; 120°38'); (7)  
“I gave this beautiful lake the name of Mme. De Vatimensil. Its general direction is from east to west. The rivière Castor [Beaver River], which crosses three-fourths of it, forms at its exit several wooded islands, many of them of considerable size. On the west, it is bordered by a low mountain with a long, almost imperceptible slope, which nevertheless rises to about 800 to 1200 feet above the lake. This is the Ndakka-yidhé or montagne des Yeuk-blanos [White Eyes Mountain], to which I gave the name of my noble and learned friend Count René de Demallé. It forms a dividing line on the other side of which the waters flow toward the Liard River, a large affluent of the Mackenzie which runs in the direction opposite to that of the Beaver River, that is, from south to north.” (2:340-341)

231. *Campbell Lake — (Lake)  
{Kwik’-à-djiltchit, Kwik’adjili-tchitvan’, lac, Onion, lac}  
68°12'; 133°28'w; (68°22'; 135°26'); (1)  
“At the beginning, that is, at the southern extremity of the Caribou Hills (the Eskimo’s Krotaylorok, the Lauchook’s Toenadoedjen), which border the eastern branch of the Mackenzie near its mouth, emerges a small river draining a lake about 3 miles in length, called Kwik’-à-djiltchit.” (51:293)

232. *Camsell River (1) — (River)  
{Clater, rivière du, Kwen-yé-dé, rivière, Kwen-yé, Kwen-yé, rivière, Parmi les montagnes de roches, rivière}  
65°40'; 118°07'w; (65°30'; 120°02'); (65°00'; 119°47'); (4)  
“A broad, swift river emerges from Lake Hardisty: it is called Kwen-yé-dé, rivière Parmi les montagnes de roches [River among...
the Rocky Mountains. It forms and traverses two lakes, Ella-łqênè tpié (lac du sentier des canots) [Canoe Path Lake], and Kkwen-ye tpié (lac parmi les rochers [Lake among the Rocks])... long capricious loops in the northeast, it doubles back on itself toward... west and enters the long lake Kkivè-kpa tpié ou du Rocher à pis [Sheer Rock]... the barrage of the Ewi (Barrier) range, which strikes from McVicar Bay toward the end of the bay Kla-nendèh, where, turning southward, it rejoins the Sani-fii tian range after some interruptions.” (64:3)

“As to the waters of Lake Seguin, they are tributary to McTavish Bay (Great Bear Lake), through the medium of the rivièr du Glacier [Glacier River] (Kkwen-ye), which forms the lakes Canot [Canoe], du Glacier [Glacier], des Rochers [Rocks], and de l’Original [Moose or Glut.” (22:187)

(Kwen-ye-dé: rivière parmi les montagnes de rochers [River among the Rocky Mountains])

Maps 2 and 4

233. *Camsell River (2) —(River)

{ Kłō ni-atché-rétpin; Kłōniatchériti, rivière)

64°18’; 117°22’=; (64°21’; 119°44’); (4)

“It was at the extremity of Lake Tga-wokkga that the Indians separated. Those from the lac des Laufs-à-Lières [Hare Snare Lake] had already left for the Gros-Cap de Roche [Great Rock Cape]. Here part of the group went toward the river Kłō ni-atché-rétpin, which is a tributary of McVicar Bay in Great Bear Lake. The others were to spend another week or two on the lac des Pyrite [Pyrite Lake] Klè-ti tpié, to which I had given the name lac Vaseux [Miry Lake], Kottè-ti tpié, in error in 1875.” (2:243)

“The entire group follows the shore of the lac de l’Eau glacée [Icy Water Lake] up to its northwest extremity where the separation takes place. A small band going to the Great Bear Lake makes a portage to the river Kłō ni-atché-rétpin dé (rivière Qui est la queue de la terre herbesse [River which is the tail of the grassy land]) which flows out of the southwestern bay of lake Klèlè tpié ou Ste Croix.” (64:1)

(Klō ni-atché-rétpin; rivière Qui est la queue de la terre herbesse [River which is the tail of the grassy land])

Map 2

234. *Camsell River (3) —(River System)

{ Pirogues, rivière des; Séra-Nélit, Tempier, rivière; Tsépà niliné, Tsé-rà-niliné)

64°45’; 118°00’=; (4)

“A small band going to the Great Bear Lake makes a portage to the river Kłō ni-atché-rétpin dé (rivière Qui est la queue de la terre herbesse [River which is the tail of the grassy land]) which flows out of the southwestern bay of Lake Klèlè tpié ou Ste Croix. They make their way down this river in birch bark canoes, to the bay Tqètè-chilè, which lies at the entrance to the great McVicar Bay and provides the waters of the river system Tsèpà niliné.” (64:1)

“Here, an abundantly fish-bearing arm connects this lake with the one called des Laufs-à-Lières [Hare Snare]. This arm is called the Tsé-rà-niliné ou rivière des Pirogues [Pirogue River] (Tsé), as it is here that the tribe’s canoes are cached.” (2:245-246)

“The river Séra-Nélit, which emerges from the lake Sémi-cè-ò, is the hyphen that fulfills this function. From now on, it will bear the name of the venerable Father Tempier, please remember me to him. As far as I have been able to judge from its general direction, this river must drain into McTavish Bay, which forms the southeastern point of Great Bear Lake.” (37:451)

(Tsé-rà-niliné: rivière des Pirogues [Pirogue River])

235. Canadien Travailleur, rivière du —(River)

{ Rallougou-tshig; Rallugou-schig, Rata’utèchê, rivière, Traite, rivière de la; *Travailleur River, Travailleur, rivière)

67°28’; 131°30’; (67°29’; 133°31’); (67°28’; 133°35’); (3)

“He was the brother of the cousin of Mr. Charles Dease, factor of Fort Good Hope, whom Franklin visited at that post in 1825. The post was then on the left bank of the Mackenzie, at the place called Yélkèfèë or le Renard [the Fox], at latitude 67°28’21” North and longitude 130°51’38” West of Greenwich, variation 47°28’41” East. At that time it was the most remote trading post in North America, and was intended solely for the Loucheux or Dindjï Indians. The Canadians serving the fort never ventured beyond the rivière de la Traite [Trading River], since then has had the name Canadien Travailleur [Working Canadian]; it is the Loucheux’s Rallougou-tschig.” (3:56)

“1862—Mr. Ariott of the Hudson’s Bay Company journeys from the Mackenzie to Fort Anderson or Eskimo, along the river Rallugou-Schig (rivière Travailleur [Working Canadian River]).” (29:102)

See also: (4:122)

(Rallougou-tschig (Loucheux))

Maps 1 and 3

236. Canards, portage des —(Portage)

{ Duck Portage)

59°12’; 111°30’; (59°15’; 111°38’); (10)

“The land surrounding lake Mamawi, long drained of water, the long portage des rats musqués [Muskrat Portage], and the no less long portage des Canards [Duck Portage], had exhibited the same wooded islets, although in those locations they had taken on the shape of rocky outcrops, scattered over sedimentary plains.” (1:301)

“The Duck Portage was formed in this way. Entering it from the north (the direction facing the current), the idea is suggested that it is a channel of the river or one of its affluents; but the traveller soon finds himself in an immense dried up marsh, quite level, and entirely composed of black viscous mud, cracked by dessication and covered with timber formerly deposited by the waters. Its Chipewyan name, Tèdh dédh-bèli t’uè (Floatwood Lake) points to its origin.” (14:45)

Map 5

237. Cannon-Shot Reach —(Ridges)

{ Piles de boulots, rive des)

67°22’; 132°08’; (67°31’; 134°00’); (3)

“These ridges, which extend over many leagues at the same level, are carved at regular intervals by deep ravines, and thus resemble an immense, double line of piles of cannon shot. This is why Sir John Franklin bestowed upon them, in 1825, the name of ‘Cannon-Shot Reach.’” (4:122)

“In 1789, Alexander Mackenzie, an officer of the North West Company, was the first to descend this river, which has since borne his name, to the place where I found myself.

There he took the east-central channel, the Kiglarv-toupalouk, and
reached the Arctic Sea in August. Six years later, in 1795, the ill-fated Livingstone, another officer of the same Franco-Scottish company, also attempted to reach the Arctic Sea, in order to 'parley' with the Eskimos. He encamped at the end of the rue des Pêles-de-boulètes [Cannon-Shot Reach], took the east-central channel, and was massacred with all his people on McGillivray Island."

(4:129)

Map 1

238. Canoe River — (River)
   [*Swan River]
   57°15'; 102°56'; (57°23'; 103°10'); (11)
   "The most northern source of Lake Wollaston is the glacial river springing from the elongated granitic water-parting before mentioned. This lake drains into Lake Canibou through the Canoe River, a simple connecting arm, and communicates with the Churchill River through the Deer River." (14:43)

Map 5

239. Canot, lac (1) — (Lake)
   [*Canot Lake, Kwéntsé-diigé lac; Kwé-tsé-diighé, lac; Tsi-intiq tchion]
   67°26'; 128°48'; (67°11'; 129°44'); (67°12'; 129°32'); (3)
   "At the extremity of Carcajou Lake, we ascended the montagne des Rennes [Reindeer Mountain], in order to reach the lac Canot [Canoe Lake],(3) across a marshy steppe. We bivouacked on the northern slope of the crest line on the 29th of October.

   As we were now on Locheaux or Dindjé territory, our Hareskin companions had now become hatchen or enemies...

   The Dindjé believe that they were the first inhabitants of this land, and that the Déné Hareskins did not come to it until later. This agrees with the Chipewyan tradition which I mentioned in the first volume of my travels." (5:169) (Infra) "[*Tsi-intiq tchion."

240. Canot, lac (2) — (Lake)
   [*Ella-téné, lac; Ella-téné, lac; Ella-téqéni tpié, Sentier des canots, lac du]
   64°42'; 117°40'; (64°57'; 119°53'); (64°59'; 119°49'); (4)
   "A broad, swift river emerges from Lake Hardisty; it is called Kwén-yé-dé, riviére parmi les montagnes de rochers [River among the Rocky Mountains]. It forms and traverses two lakes, *Ella-téqéni tpié (lac du sentier des canots) [Canoe Path Lake],* and *Kwén-yé-tépi (lac Parmi les rochers [Lake among the Rocks])...long capricious loops in the northeast, it doubles back on itself toward...west and enters the long lake *Kwé-kpa tpié (de Rolcher à pic) [Sheer Rock]...the barrier of the *Éwi (Barrier) Range, which strikes from McVicar Bay toward the end of the bay *Kla-nendéh, where, turning southwest, it rejoins the *Sami-tlé range after some interruptions." (64:3)

   "As to the waters of Lake Seguin, they are tributary to McTavish Bay (Great Bear Lake), through the medium of the riviére du Glacier [Glacier River] (Kwén-yé), which forms the lakes Canot [Canoe], du Glacier [Glacier], des Rochers [Rocky] and de l'Original [Moose] or Clút." (22:187)

   *Ella-téqéni tpié, lac du Sentier des canots [Canoe Path Lake]*

Maps 2 and 3

241. Canot esquimau, riviére du
   — (River)
   [*Ennaké-tsiisi niliné, Ennakhe-tsiisi-niliné, riviére, Ennakke-tsisii-niliné, riviere, Kqagmalivik, Krayark, rivière du, Mac Farlan, fleuve, Mac-Farlane, rivière, Mac Farlane, River]*
   69°56'; 126°52'; (69°54'; 129°39'); (69°56'; 129°42'); (2)
   "Smith Bay and Dease Bay are on the same prolongation, and no cape separates them; however, between them extends the Terre sinuente [Sinuous Land], Ti-dfói or Ti-dfaye, which conceals the sources of the McFarlane and the Anderson." (3:57-58)

   "I was also able to determine that the river whose mouth Richardson unknowingly passed on August 10th, 1848, is not the Anderson or riviére des Gros Poissons Inconnu [Big Inconnu River] (Si-tchro-ondjig), which Richardson erroneously calls Bég'hiula-téssié, but the Ennaké-tsiisi niliné (River of the Krayark), which I named the MacFarlane [sic] in 1867." (22:156-157)

   "Therefore, if, as Mr. Gibbs gives me to understand, this map can be printed, the river Ennaké-tsisii-niliné (or of the Eskimo cane) will from now on be called Mac Farlane [sic] River." (54:4)

   "Even today, the Tchiglit are content to spend the winter at the mouths of the Peel and the Mackenzie, and never ascend this river beyond Point Separation. At most, they occasionally travel as far as the natural Rumparts of the Narrows (67°20'). Along the Anderson, the McFarlane and the La Ronaire, they never go beyond latitude 69° North." (7:XXXVII)

   "Eskimo names of some localities, in Tchiglérk dialect: McFarlane River, Kqagmalivik." (9:76)

   "...the McFarlane does not receive any tributary; it flows through the mountainous, barren steppes on the coast, and the Hareskins alone go there to hunt the muskox and the reindeer. Mr. McFarlane was the first to cross it several times above the 69th parallel, having reached it through the lakes Bedzi-cho-t'satadéronni and Takkwén-dépa. He named the first of these basins Rendez-vous Lake. I followed the Harskin's trail. It is a more southerly one, and passes through a succession of very deep, abundantly fish-bearing lakes with no apparent outlet. As they are strung out in a line, I suppose—and so do the natives—that their course is subterranean and that some are tributaries of the Anderson and some of the McFarlane..."

   According to Sir John Richardson's reports, it is obvious that the mouth the doctor assigns to his Bég'hiula-téssié, both in his account of it and on his map, fits the McFarlane, whose Indian name is Ennakhe-tsisii-niliné. In fact, he unknowingly passed it between Maitland Island and Cape and Harrowby Bay; Maitland Island in fact being the delta of the McFarlane, as Nicholson Island belongs to the Anderson delta." (22:215-216)

See also: (22:241); (5:199); (4:29)

242. Cap boisée — (Peninsula)
   [*Ehha-tchin-la, Éta-tchinla, presqu'île]*
   66°43'; 119°00'; (66°30'; 121°30'); (66°33'; 121°05'); (4)

   "Each of the five gulfs of which the Great Bear Lake is composed is separated from its neighbour by a peninsula or a stretch of land whose elevation and mountainous nature make
it into a promontory. Ëhta-tchin-là, or the Cap boisé [Wooded Cape], separates Dease Bay from McTavish Bay.” (3:57)
(Èhta-tchin-là: le Cap boisé [Wooded Cape])
Maps 2 and 3

243. Carcajou, lac du —(Lake)
{
*Carcacajou Lake; Nonga-tchô-gunlini tquè, Nonga-tchô-gunlini tuqué
67°15'; 128°40'; (66°56'; 129°55'); (66°56'; 129°55'); (3)
“Beyond the lac des Gelinottes [Grouse Lake], we penetrated into Dindjé country. Between two ranges of bald hills, the montagne aux Ours [Bear Mountain] to the east, and Roches à pic [Sheer Rocks] to the west, is found a depressing steppe which encloses the Rond [Round] and Long lakes. Then the hills open and reveal the beautiful lac du Carcajou [Carcacajou Lake] on which all five of us nearly met our end.” (5:168-169) (Infra) (45) Nonga-tchô-gunlini tquè
(Nonga-tchô-gunlini tuqué: lac du Carcajou [Carcacajou Lake])
Maps 1 and 3

244. *Carcacajou Range —(Mountain Range)
{ Fwakwan-jyué, Fwakwan-jué, Grand-Bruit, chaîne du, Rapids, montagnes du, Rapids Sans-Sault, montagne du] 64°56'; 127°30'w; (65°23'; 130°18'); (65°25'; 130°03'); (4)
“We are surrounded by mountains, but the dimensions of the landscape are so vast that they appear to be reduced to mole-hills. On the right, the mountains des Poissons rôts [Rose Fish] and du Rapids [Rapids]; on the left, the chaîne du Grand-Bruit [Range of the Great Noise], and the mont du Porc-Épic [Mount Porcupine]; and farther away still, the high montagnes des Bighorns [Bighorn Mountains] resembling high petrified waves.” (5:26)
(Infra) (45) Fwakwan-jué.
“The Rocky Mountains strike away from the right bank at longitude 128° and are replaced by the projection of the Fwakwan-jué, which then becomes the ranges Ta-wou and Té警惕-tlo, foothills of the chaîne des pics [Range of Mountain Peaks] beyond the 66th parallel.” (22:205) (Infra) (45) Montagnes du Rapid [Rapid Mountains]. The original name of the Sans-Sault Rapid was Fwakwan, meaning the ‘silent ones,’ the ‘ones that cannot be heard.’”
“In 1877, when bivouacking below the montagne du rapide Sans-Sault [Sans Sault Rapid Mountain] in December, I clumsily broke the handle of my axe whilst engaged in chopping down conifers for the encampment.” (5:84-85)
(Fwakwan-jué: montagne du Grant-Bruit or montagne du Rapid [Mountain of the Great Noise or Mountain of the Rapids])
Maps 1 and 3

245. *Carcacajou Range (2) —(Mountain)
{ Tchané-jué, montagne, Tchounhé-jué, montagne
64°45'; 128°25'; (65°27'; 131°30'); (65°30'; 131°00'); (3)
Maps 1 and 3

246. Carcajou, rivière du —(River)
{ Nof'a-hé, Nonga'té, rivière
65°02'; 124°17'w; (65°09'; 126°07'); (4)
See (3:231-232) ou Déchlin-Kfwer-won-wélín
(Nof'a-hé: rivière du Carcajou [Carcacajou River])

247. Carcajou, rocher —(Rock)
{ *Hosier Ridge; Nongata-wawé-tkwé, Nonga-ta-wéta, montagne, Rouge, rocher
65°25'; 127°28'w; (65°32'; 130°10'); (4)
“In fact I first saw some new Boucane, in scores of pozzolana 200 feet high; then a calcareous pyramid 120 feet high, surmounted by a grimacing gargoyle resembling a wolverine stalking its prey. It was the rocher Carcajou [Carcacajou Rock].” (5:25) (Infra) (45) Nongata-tawé-tkwé.
“At the extremity of the expansion of the Mackenzie, which has received the name Grande Vue, is found a transverse rock 200 feet high and several miles long, which causes the waters of the stream to deviate toward the northwest. This is rocher Range, called also rocher Carcajou.” (10:293)
(Nongata-tawé-tkwé: rocher Carcajou [Carcacajou Rock])

248. Carcajou géant, lac du —(Lake)
{ Diablé No. 2, Lac du, Faraud, lac; *Kelly Lake; Monstre aquatique, lac du, Tpou-

249. Caribou, Fort —(Fort) 57°24'; 102°55'; (57°19'; 103°13'); (11)
Map 5

250. *Caribou Hills —(Mountain Range)
{ Caribou, monts; Caribouc, chaîne des monts; Kọọtyọọk; Kọọtyọọk, monts; Kọọryọọk, Kọọryọọk, monts; Toena-ọọk, Toena-ọọk, monts; Toena-ọọk, Toea-na-ọọk, monts; Toena-ọọk, Toene-na-vede-jey, vedde-jey, 68°45'; 134°20'; (68°40'; 136°01'); (1)
“A few hours later, we found ourselves in the immense estuary of the Mackenzie, which from the sea up to Point Separation measures not less than one hundred and forty-two kilometres, and which extends in width from the chaîne des monts Caribouc [Caribou Hills] to the foot of the Rocky Mountains, attaining a breadth of at least sixty kilometres.” (4:124)
“Kréyoutark, who informed me of this the next morning, urged me to accompany him, insisting that when many of his compatriots were gathered together, the evil ones, by far the most numerous, found it only too easy to have their way; but that he was proposing to spend the summer alone on the monts Caribou with his two wives and his sons, and that he would not journey to the sea until some time afterwards.” (4:237)

“Well now, in the beginning, we all lived in peace with these Ikkéédléit, we even hunted together in the summer on the Krotelyorox mountains. But one fine day, a Dindji took it into his head to slay our great genie, our strong medicine, Toulouratk the Crow, and use the feathers for his arrows!

I ask you, Tsiitlé, could such a crime be forgiven! One of our people therefore slew the sacrilegious dog. He in turn was slain by a Lootcéeox. And Vengeance has thus continued to perpetuate itself from family to family until this day.” (4:166)

“There is no mountain on this shore, none at all; the monts Krotelyorok or des Caribou are themselves only sandy hills, mere dunes, and they begin a little farther north. But from the Mackenzie to the grand lac des Esquimaux [Great Eskimo Lake], along the Kiiwi-kra-djilitch, I assure you, there is no mountain.” (4:266)

“These plateaus extend to the Kwátlédi rocks, which are themselves connected to the sandy montagnes des Caribou.” (22:205) (Infra) “The Eskimos’ Krotelyorok. The Lootcéeox’s Toe-na-vedsjeuy. The latter name means: terre élevée des rences ou caribou [Reindeer or Caribou Highlands].

“The right bank of the Mackenzie continues to be bordered by the large sandy plateau which takes here the name of Kwátlédi; to its junction with the chain of the Sandy Caribou or Krolersox Mountains. Height 600 feet.” (10:296)

“At the beginning, that is, at the southern extremity of the monts Caribou (the Eskimos’ Krotelyorok, the Lootcéeox’s Toenadoedjen), which border the eastern branch of the Mackenzie near its mouth, emerges a small river draining a lake about 3 miles in length, called Kiwik-à-djilitch.” (51:293)

“Eskimo names of some localities, in Tchiglerk dialect: monts Caribou, Kpoorelyopok.” (9:76)

[Krotelyorok (Eskimo): monts Caribou; Toe-na-vedsjeuy (Loochéox): terre élevée des rennes ou caribou [Reindeer or Caribou Highlands]]

Map 1

251. *Caribou Island — (Island)
(Reindeer Island)
59°43’; 111°31’; (59°43’; 111°35’); (10) Map 5

252. Caribou, lac — (Lake)
(Rein Deer Lake; *Reindeer Lake)
57°30’; 102°20’; (57°11’; 102°17’); (11)
“The Montagnais group includes: The Caribou-eaters or Ethén-eldélél they live east of the great Caribou and Athabaskaw lakes, on the steppes that extend to Hudson’s Bay.” (6:26)

“The Aggravit of Churchill are the bravest. They travel to the lac Caribou [Lake Caribou] along the rivière des Phoques [Seal River]; but they long ago learned to trust in the good faith of the English.” (7:XXVII)

“Montagnais properly speaking, Féné (nation); Ethén-eldélél [Caribou-eaters] (tribe); lac Caribou (Renne) [Lake Caribou (Reindeer)] (locality); Chipewyans or Montagnais (common designation).” (20:136)

See also: (14:43)

Map 5

253. *Caribou Mountains — (Mountain Range)
[Caribou, chaîne des collânes avec Reindeer Caribou Mountains]
60°30’; 109°00’; (59°54’; 112°00’); (8)
“The portages are on the right bank; there are five of them: la Cassette [Cassette or Census], le Brûlé [Burnt], les Embarras [Obstructions], la Montagne [Mountain] and les Noyés [the Drowned]. I have crossed them five times. They are caused by the chaîne des collânes avec Caribou [Caribou Mountains Range], a continuation of the montagne de l’Écorce [Bark Mountain],” (1:309)

Map 5

254. Caribou River — (River)
(*Mudjatik River)
56°02’; 107°36’; (55°59’; 107°40’); (11)

Map 5

255. Caribou, îles aux — (Islands)
[Caribou, îles des, Ethén nûuie, Ethén-noué, Simpson, îles]
61°53’; 112°50’; (61°45’; 115°25’); (7)
“At midnight, we reached some flat, barren islands covered by a thick layer of guano which gives off a pervading odour of ammonia. Neither the half-breeds nor the natives are aware of the value of this fertilizer. Even the officers of the Company have never mentioned it to me. These islets bear the name of Sir George Simpson.

We were sailing at ten knots, and two hours after leaving the îles de Guano [Guano Islands], we reached the quartzose îles des Caribou [Caribou Islands]. They form an archipelago that lies along the projection of the axis of a long peninsula composed of serpentine. The latter is called Kkugas-nou-tché-lla, it separates the twin eastern bays, les Mamelles [Breasts], which give their Déné name to the Great Slave Lake, Tnhou-Tpoué.” (2:277)

“From Fort Rae, I went by barge to the Saint-Joseph Mission, where I was then residing. We followed the shore of the lake opposite to that by which I had reached Fort Rae last April, sailing through the small archipelago Loué-tchorguél, Énnata-nayat-noué, Érëzé-noué, and Ethén-noué, which were made up of myriads of semi-wooded islets sheltering hosts of swans, bustards, seagulls, and other waterfowl! (38:475)

Map 2

256. Caribou, lac aux — (Lake)
(*Reindeer Lake; Rennes, lac des)
63°53’; 113°35’; (64°03’; 116°00’); (63°57’; 116°05’); (7)
“Having ascended the rivière des Costeaux-Jannes [Yellowknife River] in a northerly direction up to its source, the lac des Renner (*Reindeer Lake), and journeyed over granitic steppes up to the lac des Ours-Bruns [Brown Bear Lake], at latitude 64°15’N and longitude 113°23’W of Greenwich, Franklin’s expedition then turned westward and reached the lac des Lacs [Snare Lake] after traversing three portages and another two lakes.” (2:249)

Maps 2 and 4

12. See footnote at #197. – Tr.
257. Caril Portage — (Portage)  
(55°24'103°43')  
Map 5

258. Carlton House  
— (Establishment)  
{Mérite, fort la}  
"Fort La Montée [the Climb] or Carlton House is situated at latitude 52°52' North and longitude 108°50' West of Paris, on the right bank of the Kisis-kajiwán-Nipit or Grand Rapide [Great Rapid], called by the Frenchmen who discovered it, rivière Du Par, and the English who replaced them, North Saskatchewan..."  
There are no fields or gardens around this post, which is strictly a trading house. There is only a green meadow dotted with patches of shrubs, bordered on one side by the opaline current of the Kisis-Kajiwán, and on the other by wooded slopes so multi-coloured as to appear painted, down which descend long ribbons of road.  
A few Cree lodges stand close by, wisps of smoke emerging from their pointed tips. One may hear the exclamations of a hand-game, accompanied by the monotonous, staccato sound of the basque drum."  
(28:176-177)

259. *Carnwath River — (River)  
{Eau qui circule à travers les montagnes, Kîwê-ta-têgê-têné-toune, Kîwê-ta-têgê-têné-tine, lac Supérieur situé parmi les montagnes, rivière du, Tchion-tchi-fi-xen-tschig}  
68°20'; 128°50'; (68°15'; 129°29'; 68°15'; 129°30'); (1)  
"Beyond the crest line are wooded slopes, then the Great White Stepp, the Lockhart River and the mountainous plateaus that separate it from the Anderson River. (5:170) (Infra)  
"The Lockhart River—in Hareskin, l'Eau qui circule à travers les montagnes [Water winding through the mountains]—issues out of Lake Laporte at longitude 128° West of Paris and latitude 67° North. It receives the waters of the lakes du Bois-Pourri [Rooden Wood], des Cygnes [Swans], and de la Chevalière [Hair] among others, and then discharges into the Anderson River or des Gros-Inconnu. It was named by Mr. McFarlane himself, who was the first European to explore this region, and who built Fort Anderson." (5:171)  
"The fourth branch of the Anderson is the Kîwê-ta-têgê-têné-tine. Mr. McFarlane gave this river the name of Lockhart in 1859. It takes its rise in the lake of the same name, better known at Fort Good Hope as lac de Laporte. The servants of the fort travel to this lake to find food. It is five days distant from Good Hope and is near the sources of the rivière des Poissons-Blues [Blue-fish River], another affluent of the Hareskins. One of the Lockhart River's principal tributaries is the rivière Gaudet [Gaudet River], whose waters contain minerals and are unfit for drinking." (22:220)  
(Infra)  
"Rivière du lac Supérieur situé parmi les montagnes [River from the upper lake in the mountains]."

(5:176-177)

260. Carpe River — (River)  
59°18'; 106°03'; (59°11'; 105°53'); (11)  
"The lake receives eleven watercourses, of which eight (the Peace, Mamawi, Athabasca, Little Fort, William's, Unknown, Beaver, and Other-side rivers) are on its south. The Grease and Carpe rivers enter into it from the Barney Ground..." (14:43)  
Map 5

261. Carpe, lac la — (Lake)  
{Carpes, lac des; *Upper Carpe Lake and Lower Carpe Lake}  
63°40'; 113°40'; (63°49'; 116°11'); (63°48'; 116°10'); (7)  
Maps 2 and 4

262. Carpe, rivière de la — (River)  
"We passed the Sans-Sault Rapid, saluted the île de la Queue of the Castor Giant [Giant Beaver Tail Island], and penetrated into a fourth reach where the Nakotsia, four kilometres broad, again extends in a straight line for 25.725 kilometres, receiving on the right bank the rivers des Poissons-Blues, de la Carpe, des Inconnus [Inconnu], du Glacier [Glacier] and de la Fourmi [Ant]." (5:26-27)

263. Carpes, montagne des — (Mountain)  
"The seventh transverse chain takes its rise at the Sans-Sault Rapid (lat. 65°50') which it forms; then pursues its course toward the northeast under different names, of which the principal are montagne des Carpes, montagne des Outardes, Terres Aignées, and montagne du Remer." (10:288)

264. Carpes rouges, rivière aux — (River)  
{Dédeli-diyan, Dédeli-diyan, rivière}  
65°26'; 127°29'; (65°22'; 128°49'); (4)  
"During the fifth day, I reached the source of the Ta-wêlini, which is the lac de la Médécine [Medicine Lake], Nadidée-foué; a charming basin much like the lochs of Scotland. Wooded hills rise directly from its waters. Fires, aspens, and birches girdle it round with green, and in the background stand two gigantic pylons, on either side of a perpendicular opening carved by nature in the precipitous range Béké-ndéatchay.

This remarkable defile allows passage to the rivière aux Carpes rouges [Red Carpe River], Dédeli-diyan, a tributary of the Mackenzie." (3:298)  
(Dédeli-diyan: rivière aux Carpes rouges [Red Carpe River])

265. Carrier River — (River)  
{Courrier, rivière du; *Old Crow River}  
67°35'; 139°51'; (3)  
"In the afternoon, we pass the confluence of the rivière du Courrier (the Carrier River of the English), which owes its name to an estafette dispatched there by Mr. Bell in 1848, to meet Commodore Pullen's expedition on the Arctic Coast. This watercourse, whose mouth is more than 300 metres broad, emerges from the Romanzoff Range. It may be used, with a portage, to reach the Colville River, which drains into the Arctic Sea.

The Rhâne Kutchin are usually found on the delta formed by the rivers du Courrier and Porcupine. They had outdistanced us toward the Ramparts. We
saw on the island only three domed yurts, next to which were three pretty bark pirogues.” (5:287)

266. Cascade Portage — (Portage) 55°28’; 104°20’; (55°27’; 104°32’); (14) Map 5

267. Cascade, portage de la — (Portage) 56°35’; 111°43’; (56°33’; 111°23’); (10) See (1:284;286) or Bonne, portage de la Map 5

268. Cascade Rapid — (Rapids) 56°36’; 111°43’; (56°33’; 111°14’); (10) Map 5

269. Cascades, montagnes des — (Mountains) "The Déné-Dindjiés form a large Redskin family, adjacent to the Innoit on the north and east, the Flatheads on the west, and the Algonquins and Sioux on the south.... Most of the information that I have gathered concerns this vast family, which extends from the 53rd to the 69th parallel, and from Hudson’s Bay to the montagnes des Cascades [Cascade Mountains].” (14:13) (?!)  

270. *Cassino Lake — (Lake) {Intaa-tié, la; Intaa-tié, Intaa-tié, Intaa-tié, Midi, lac du}  
64°05’; 119°25’; (64°00’; 122°24’; 64°00’; 122°26’); (4) “The Slaves and the Dogribs from Great Bear Lake were encamped that year on this sandy fold. They hunted between the three mountains des Maringouins [Mosquito], Bruillé [Burnt], and du Grand-Einnemi [Great Enemy]. From their encampment, a beaten track led to the lake Intaa-tié, in the southeast, where the Dogribs from Fort Rae were then congregated.” (3:158) “Here we encountered an Indian trail which cut mine at right angles, and appeared to come from the Mackenzie in the direction of the lakes Intaa-tié or Nounkéw-dejnh-tié in Dogrib country.” (3:309-310) “The other stream rises in the lac du Midi [Lake of the South] (Intaa-tié), traverses Lakes Hardisty and Tempier and discharges into the large lac la Martre [Marten Lake], whose waters, as we have already seen, had joined those of the rivière Grandin [Grandin River].” (22:189) {Intaa-tié lac du Midi [Lake of the South]} Maps 2 and 4

271. Casket Portage — (Portage) {Cassette, Portage de la} 59°53’; 111°36’; (59°52’; 111°48’); (10) See (1:309), or Brulé, portage le Map 5

272. Casette, rapide de la — (Rapids) {*Cassette Rapids} 59°53’; 111°36’; (10) “They are caused by the chaîne des collines aux Caribou [Caribou Mountains], a continuation of the montagne de l’Écorce [Bark Mountain]. Our planet’s mantle is exposed here in the midst of the most savage yet most grandiose landscapes. These brightly-coloured rocks are clothed by a forest of conifers and other trees, which add to the beauty of the falls and cascades. The latter are found in such great numbers that one might fill an album along these ten or twelve leagues of rapids. The most beautiful one is the cascade de la Cassette [Cassette or Casket 14 Cascades].” (1:309-310).  

273. Castor, chaussée du — (Mountain) {Causeway of the Giant Beaver; Tsa-égé-roë, Tsa-égé-roë} 67°24’; 130°18’; (67°19’; 132°18’; 67°23’; 132°23’); (3) “To the right and to the left are found the first low foothills of the Rocky Mountains, the chaussée du Castor [Causeway of the Beaver] and the Montagne des Traites [Trout Mountain]. The following morning, we saluted in passing the site of the old Fort Good Hope. The point on which it had stood was not high enough for it to withstand the sudden, periodic rises in the river’s waters.” (4:121) “The blazing sun, the warm, calm air, and the soft heat radiating from the high dunes of the Chaussée du Castor all invited us to partake of the pleasures of bathing.” (4:225)

“...On the eve of the same day, we reached the first encampment of the Hareksins Kha-tra-gottinié or ‘People of the River.’ They welcomed us with the most fervent demonstrations of happiness, and the reception they gave to the two Eskimos was, for these poor voyageurs, as warm as it was unexpected.” (4:226) “Beyond Good Hope, the right bank of the Mackenzie is formed only of plateaus 400 to 500 feet high, called Ewi-Kka and Tsa-égé-roë. {22:205} (Infra) “La chaussée du Castor [Causeway of the Beaver].” “In this zone, on the banks of the Mackenzie, the river is bordered on the right by the same chain of sandy hills, which after being called the “White Hills” are now named the “Causeway of the Giant Beaver.” (10:295) {Tsa-égé-roë la chaussée du Castor [Causeway of the Beaver]} Maps 1 and 3

274. Castor, monts — (Mountains) “In the background is a range of conical hillocks resembling volcanoes. These are the Tdhla-tcha or ‘mountains that join,’ thus named because they connect the Rockies to the range of mountains Castor [Beaver] or Wrangel which border the fleuve du Caire [Copper River]. They are quite arid and barren. Their flanks are covered with lichen almost to the summit, where pink granite is then exposed. The direction of this range is from north-northeast to south-southwest.” (5:284) “The volcanic mountains Castor and Tdhla-tcha cut through it in parallel diagonal lines, linking the Romanzoff chain to the mountainous, volcanic Aleutian Islands, the Rocky Mountain Range which joins America to Asia across the ocean. It is irrigated throughout by the Nakatché-tsig, also called Youkguna and Kwippak (Grand Rivière [Great River]).” (5:305)

275. Castor géant, lac du — (Lake) {*Mahoney Lake; Pie IX, la; Tsa-tchô-ta-tfô-ôç, Tsontaa} 65°30’; 125°20’; (65°23’; 127°34’; 65°22’; 127°35’); (4) “The lac du Carcajou [Carcajou Lake] is separated from the next one only by a very small arm, in which we found a large

14. See footnote at #197. – Tr.
The next lake is the Castor giant [Giant Beaver], Tsa-tchō-ta-tifoué, to which I gave the name of the great pontiff Pius IX... Like the three previous lakes, this one extends from one mountain to the other, and is bordered only by a narrow stretch of barren, pebbly ground. Judging by the extremely steep rise of the mountains, these lakes must be exceedingly deep.

With our dogs running at a fast pace, the entire crossing required only six hours; I therefore evaluate it at a minimum of 38 to 40 kilometers.” (3:304-307)

Maps 2 and 3

276. Castor-qui-déboule, fort
—(Establishment)
{Fwatayeté}
64°31'; 125°00’-; (64°35'; 127°04'); (4)

“Mr. Nichol Taylor immediately told me that, in the days when Fort Norman still stood on the site called le Castor-qui-déboule [Scampering Beaver] on the left bank of the Mackenzie, he had seen Kmanda arriving one evening in an extremely excited state which had aroused his suspicion.” (3:234)
See also: (3:10)

Map 2

277. Castors, rivière des —(River)
{gou du Fou, rivière des; Porc-Épic, rivière, **Porcupine River; Rats, grande rivière aux; Tsa-ontchig, Tse-ontjig}
66°49'; 144°00’, (3)

“Two hours later, thanks to a current running fifteen miles an hour, we entered the muddy waters of the Tsé-ondjig or rivière des Castors [Beaver River], which the English have erroneously called the Porcupine River, mistaking tsí, porcupine, for tsé, beaver. It is the most eastern branch of the immense Yukon River or Kwir-pack [Great River].

The French Canadians called the Tsé-ondjig, grande rivière aux Rats [Great Rat River], to distinguish it from its affluent, the Bell or Rat River. They also called it rivière des gou du Fou [River of the Mad One's People], because near its source live the Kollowches Kégatz and Tchiklat, whom the Dindjé call the 'Mad Ones' and 'Prostitutes,' Tchékres, and the Dénè, Eyunné, which has the same meaning.” (5:282)

“Few if any bark canoes are seen on the rivière Castor or Porc-Épic. The stream is too dangerous, too swift. The Rhâne Kutchtin, after hunting the argali and the bighorn on the Tdha-tesin or Rockies, descend to the edge of the Tsé-ondjig after the thaw. There they build rafts which they load with furs and provisions, and proceed along this stream to Fort Yukon with their families. Their bartering completed, they cross to the right bank where they abandon their heavy, cumbersome craft, spend the summer on the crests of the Tdha-tcha, and from there return to the Tdha-tseim when the snow flies.” (5:286)

“At ten in the evening, we were just below the Tdha-tcha mountains. We prepared and ate our supper there, contemplating the pleasing spectacle... The obliquity of the range forces the Porc-Épic to deviate from its course and it turns to the southwest, bathing the foot of large grey scree 300 feet high, on whose crumbling slopes landslides are continually occurring, obscuring the air all around... At five in the morning on June 25th, we encountered the Rhâne Kutchtin tribe on its way to Yukon. There were no more than 150 persons, children included.” (5:287-288)

“To the Loughbec or Dindjé group belong thirteen tribes which are spread from the Anderson River in the east to Alaska and the Pacific Coast where, as in the Mackenzie area, they are surrounded by the Eskimos.

These thirteen tribes are: ... 5. The Voen or Zjen Kutchtin (People of the Lakes, or of the Rats). Their territory is the rivière Porc-Épic.” (6:28)

“...we then entered the Tsé-ontchig (rivière aux Castors) which the English have named the rivière Porc-Épic and the Canadians the rivière aux Rats-musquês [Muskrat River].” (52:169)
See also: (5:305-307)

(Tsé-ondjig, rivière des Castors [Beaver River])

278. Cé-Kundjo —(Mountain)
{*Dennis, Mount
67°43'; 136°35'; (3)

“The gullies are buried under clumps of alders and willows, and the marshes are concealed under a mantle of heather in flower. In the valley around the mont aux Tentes [Tent Mountain] (voe-cheni-nivia) and the Cé-Kundjo, the two branches of the Tchi-ven-teghig (L'eau qui coule autour des montagnes [Water winding around the mountains]) pursue each other like two snakes. This impetuous river is punctuated with rapids and foamy cascades.” (52:166)

279. Celle par laquelle on se dirige vers le nord —(River)
{Kounfwé-kotatsé} 66°25'; 126°35’-; (4)

“We encamped on the left bank, opposite the confluence of the river Kounfwé-kotatsé, celle par laquelle on se dirige vers le nord [That by which one journeys to the north]... The following day, the sixth day of our voyage, we left behind the Hareskin River, which from this point on describes a pronounced curve to the southward, and went on through a forest toward mount Ti-della, the cause of this deviation, intending to cross over it.” (3:18)

(Kounfwé-kotatsé: Celle par laquelle on se dirige vers le nord [That by which one journeys to the north])

280. Celle qui coule parmi les lacs —(River)
{T’a-wélini, rivière}

“Turning my back to the Ra-fou-youé range, and following the young man’s footsteps, I headed toward the Kté-tchó-détellé or Montagnes-Ranges [Red Mountains] range, which forms the other wall of the valley. There we encountered the pretty, sinuous river T’a-wélini, Celle qui coule parmi les lacs [That which flows amongst the lakes], an affluent of the Hareskin, which we ascended for several hours...” (3:291)

“During the fifth day, I reached the source of the Tra-wélini, which is the lac de la Médicine [Medicine Lake], Nadidéé-foué, a charming basin much like the lochs of Scotland. Wooded hills rise directly from its waters. Firs, aspens, and birches girdle it round with green, and in the background stand two gigantic pylons, on either side of a perpendicular opening carved by nature in the precipitous Béké-kédénatchay range.” (3:298)

(T’a-wélini: Celle qui coule parmi les lacs [That which flows amongst the lakes])
281. Chantierville — (Place)  
68°46′; 128°20′; (1)  
“On October 31”, we bivouacked on the right bank of the Anderson River, another of Mr. McFarlane’s discoveries, at the site called Chantierville, so named because it provided the timber for the construction of Fort Anderson.” (5:172-173)  
“At Chantierville, the Anderson is no more than 800 metres wide. It is moderately incised between banks which are almost denuded, and are disposed in natural, regular terraces. The distance between this point and Fort Eskimo is about twelve leagues.” (5:173)

282. Charency, lac — (Lake)  
{ *Kakisa Lake; Kha-khiézé-tquoté, Kha-khiézé, lac Lièvres-Noirs, lac des}  
60°56′; 117°43′; (60°57′; 119°37′); (7)  
“Crossing the Mackenzie River at its exit from Slave Lake in a west-southwest direction, we began this task with an encounter with a great white wolf, which on the previous night had attacked a servant of the mission whilst the latter was occupied in squaring off logs to be used for building.” (2:338)  
“On the second day, at two in the afternoon, after traversing forests, steppes, muskogs, and hills, I discovered a beautiful lake six miles long by thirty broad, stretching from north-northwest to south-southeast, bordered in the north only by calcareous cliffs, identical to those we had already climbed. Their elevation above the lake is no more than 600 feet. The Slaves call this lake Kha-khiézé-tquoté; lac des Lièvres-Noirs [Black Hare Lake]. I gave it the name of Count Hyacinthe de Charencé, the learned secretary of the Société Philologique.” (2:339)  
(Kha-khiézé-tquoté (Slave): lac des Lièvres-Noirs [Black Hare Lake])  

Map 4

283. Charles, lac de — (Lake)  
{ Tcharle, lac; Tcharlay-tquoté; Tcharlay-tquoté; Tcharlay-tquoté tquoté; }  
66°40′; 124°45′; (66°55′; 124°42′); (4)  
“Once again I came upon the lake Ratséro and the lac de Charles [Lake Charles], the most remote sources of this river, but this time I did not see any Indian encampment.  

I then crossed a round lake 8 kilometres in diameter called lac des Truites [Trout Lake], Piére-tquoté, and finally the lac des Écuses blanches [White Locks Lake], Hé-dekkalé, which is twelve kilometres long and only four kilometres broad. Both are tributaries of the Upper Anderson, and are the first basins fed by its western source... .” (3:422)  
“If there is no one at Nonfêni, well, then, we shall go on...to my lake, Tcharlay-tquoté, the true source of the Anderson River.” (3:345)  

Map 2

284. Chesh-chtor — (Mountain Range)  
57°00′; 110°00′; (10)  
“This range of high plateaus, which bears the name of Chesh-chtor [grande montagne [Great Mountain]], encircles the Athabaskaw River, doubles back on itself in the east to form the valley of the rivière de l’Eau claire [Clearwater River], and those of lakes La Biche, Frond, Buffalo and la Loche [La Biche, Cold, Buffalo, and Loach], then, going toward Lake Wollaston, separates the latter from Lake Canbou and unites with the granitic rocks of Hudson’s Bay.” (23:12)  
(Chesh-chtor: grande montagne [Great Mountain])

285. Chevaux, butte aux — (Hill)  
{ Horse-Knoll  
“We encamped at the Butte aux Chevaux (Horses Knoll), about forty miles from Fort Pitt. At this point I made up my mind...  
...on my left flowed the opaline waters of the Kisis-Kadjiwann, from which I was separated by the Butte aux Chevaux.” (28:189)

286. Chevaux, rivière des — (River)  
{ *Gold River; Mou sistain Sipi; }  
54°52′; 112°14′; (13)  
“An excellent cart track interconnects all these modest farms; it passes along the southern shore of lac La Biche, from Fort Red Deer, which belongs to the Hudson’s Bay Company, up the mouth of the rivière des Chevaux [Horse River], Moustain Sipi, which is near the lake’s outlet into the Athabasca River. This outlet is called petite rivière la Biche [Little La Biche River].” (27:193)  
(Moustain Sipi: rivière des Chevaux [Horse River])

287. Chevelure, lac de la — (Lake)  
See (5:171) or Carnwath River

288. *Chick Lake — (Lake)  
{ Teteletch, lac}  
65°52′; 128°03′; (65°46′; 130°18′); (3)  
Map 1

289. Chi-dja-tchen, rivière — (River)  
68°13′; 128°53′; (67°56′; 129°09′); (1)  
Map 1

290. Chié-gat’ukoyinti, lac — (Lake)  
{ Eau qui s’allonge}  
(67°43′; 126°15′; (66°45′; 126°20′); (4)  
“Between the eastern slope of Ti-della, which is fairly steep, and another range of plateaus, called Piére-ayoué or montagne des Truites [Trout Mountain], in a landscape that I found cheerful and picturesque, I crossed the Eau qui s’allonge [Water which Continues], which is simply a narrow extension of lake Nné-yé-inlin, then the lac des Brochets [Pike Lake], Onta-ra-foué, and finally the lac des Truites [Trout Lake, Piére-oué; these were many discoveries to my credit, since no Whites had ever journeyed beyond the Grand-Détroit [Great Strait] along this trail.” (3:389)  

Map 2

291. Chié-intsik — (Mountains)  
{ Pelés, montagnes; Rouges, montagnes}  
69°15′; 127°15′; (69°27′; 129°20′); (69°25′; 129°28′); (2)  
“Once again, then, we make our way over the icy bed of the Inconnu River. Its valley is narrow and tortuous, and bordered by high banks whose elevation reaches 103 to 150 metres. These banks continue to rise as we approach the Arctic Sea, gradually taking on the proportions of a mountain range. These mountains are composed of pink granite or diorite, hence their Dindjié name of chié-intsik, montagnes Rouges [Red Mountains].” (4:28)  
“...and the Chié-intsik(3) mountains, which separate the Anderson from the McFarlane.” (22:128) (Infra) “Chié-intsik, montagnes Rouges ou Pelés [Red or Peeled Mountains].”  
(Chié-intsik [Lauchens]: montagnes Rouges ou Pelés [Red or Peeled Mountains])  
Maps 1 and 3
292. Chién-ntsik nillen — (River) { Chién-ntsik nillin, niśre, Chién-ntsik, niśre, Chién-ntsik nillen}  
69°09'; 128°17" =; (69°11'; 129°15'); (69°10'; 129°18'); (1)  
“That second day, at sundown, we reached the junction of a large stream, which descends the montagnes Ranges [Red Mountains], the Chién-ntsik nillen, and empties into the Anderson River.” (4:29-30)  
“On this second day, at sundown, we reached the junction of a large stream, which emerges from the Red Mountains, the Chién-ntsik nillen, and empties into the Anderson River.” (15:10)  
“...the junction of a large stream which descends the montagnes Ranges, the Chién-ntsik nillen, and empties into the Anderson River. It forms several large islands which divide the course of this river for a distance of about two leagues.  
About twelve or thirteen years ago, said ‘General Bottom,’ this place was the scene of a tragedy. We were surprised during the night by Eskimos who killed five of my compatriots.”  
“Really? You were there too, then?” I asked Sidajen.  
“Yes,” he said, “and although I was only about four or five years old, I remember it as if it were yesterday.”  
“Were all the Dindjé in this camp killed?”  
“Oh! no. Only five men who did not wake in time to escape. At that time,” he continued, “we were still foolish. We sometimes hunted and lived with those accursed Eskimos ‘peeled heads,’ hoping to be able to civilize them... That is why I say we lacked brains.”  
“Then you believe the Eskimos to be very wild?”  
“Ah, chief,” he said, “they are truly wolves which we shall never tame. They are too savage ever to live as men do!”  
And yet the man who spoke like this was himself a savage!  
“Have there never been any marriages between you and the Eskimos?” I continued a few moments later.  
“Never any marriage as such. But sexual relations, yes, several times. Some of our blood may be flowing in the veins of a few of their children. I am not sure. But among the Dindjé, there is not a single Eskimo half-breed, and among the Sambos resulting from the breeding of Dindjé women and Dénë men, I know of only one child who is said to have an Eskimo father; it is the youngest son of Yëkkéri-Winkkwinn, and that is why he is called the Eskimo.”  
One of the principal reasons which gave rise to the Eskimos’ hatred of the Dénë-Dindjé is that these Redskins called the Innok Anakrén, which in the Redskins’ language means ‘Enemy Feet.’  
But since in Eskimo this name means skua”, it excites their anger and indignation.  
We were to encamp at the confluence of the Chién-ntsik-nillen.  
On their way to the fort, my hosts had built a hut there in which they planned to spend the night again. The wind had piled it with snow, and Sidajen and myself emptied it with the aid of our snowshoes. However, it gave off such a stench that I wondered how I could steal myself to spend the night in it.” (4:30-31)  
Maps 1 and 3  
293. Chién/i, rivière des — (River) {‘Dog River; Dogs River}  
59°53'; 111°34" =; (59°51'; 111°47'); (10)  
“Let us return to the Slave River. At latitude 59°50’ North, at the confluence of the rivière des Chién [‘Dog River], we meet the third transversal ramification of the Rocky Mountains, the montagne des Caribous [Caribou Mountains],” (22:177)  
Map 2  
294. Chien-wèlè Kodajy Koq—a — (Mountain Range) {Chien-wèlè-Kodajy-Kora}  
66°51'; 127°27" =; (66°53'; 128°50'); (4)  
See (5:245) or Bé-chükukwé ékorénen  
Map 2  
295. Children River — (River) { Enfants, rivière des}  
58°46'; 111°27" =; (58°26'; 111°50'); (10)  
“But before entering Mamawii, the waters of Clear Lake bifurcate, the left channel discharging under the name of the Des Enfants or Children River, into the most eastern mouth of the Peace River, called Ac Cobaj or Egg River, which flows into Lake Athabasca.”  
(14:37)  
Map 5  
15. An arctic gull. — Tr.  
296. Chipewyan, fort — (Establishment) {‘Chipewayan, Fort; Kkpay-tqéle kë, Sauerte, å}  
58°43'; 111°10" =; (58°43'; 111°19'); (10)  
“Fort Chipewyan is 95 leagues distant from Portage La Loche and the latter lake.  
In 1771, the Englishman Samuel Hearne, who had set out from Fort Prince of Wales two years before to reach the Arctic Sea, discovered Lake Athabasca on his return journey, after exploring the eastern end of Great Slave Lake.  
Struck by the shapeless masses of pink and grey granite heaped upon the northern shores of Lake Athabasca, he assigned it the name of lac des Montagnes [in fact, Lake of the Hills], although the Chipewyans who lived there called it lac Supérieur [Lake Superior], Yëtqëti pqoué.  
In fact, there are no mountains in the Athabasca, only rocks.  
Of all the large lakes that are strung one after the other between the Saint Lawrence and the Arctic Sea, between the granitic zone in the east and the alluvial lands in the west, Lake Athabasca is one of the smallest, although it measures 92 leagues in length, and about 7 or 8 leagues in breadth. General Sir Lanfray gives it an elevation of 600 above the Arctic Sea. The first trading fort was built there in 1778 by the Canadian Furbrother for the North West Company. He established it at the mouth of the Athabasca River and named it Fort Chipewyan; but the Dénë called it la Sauinter [Willow Grove] (Kkpay-tqéle kë).  
The Hudson’s Bay Company, which was a rival of the Canadian Company but had less initiative, immediately built Fort Wedderburn on a nearby islet. This fort existed until the amalgamation of the two companies in 1821, after which Fort Chipewyan was rebuilt at the site it now occupies, and Fort Wedderburn was abandoned.” (1:291-292)  
“(Forts)...Chipewyan, Smith, and Small Red River together ...Tinney—537, Crees—86, Half-Castes—50, Whites—28.” (14:52)  
“(Athabasca) ...Forts Chipewyan and Smith, 1879 (Chipewyan—537, Crees—86 = 623),” (14:53)  
See also: (14:542); (5:36); (22:174-175) (Kkpay-tqéle kë la Sauerte [Willow Grove])  
Map 5
297. Chiw-tchô — (Mountains) [Grande Montagne] 
   65°30'; 125°00' =; (65°29'; 126°25'); (4) 
   “Farther on, it bears the successive names Chiw-tchô (Grande Montagne) [Great Mountain], Tchané-tsu-chw (Montagne du Vieillard [Old Man’s Mountain]), Ti-della (Terres allignées [Lands in a Line]), Piérot-juyé (Montagne des Truites [Trout Mountain]), and lastly Bediz-ayjué (Montagne des Reines [Reindeer Mountain]).” (23:45) 
   (Chiw-tchô: Grande Montagne [Great Mountain]) 
   Map 2

298. *Christie Bay — (Bay) 
   {Fond du Lac} 
   62°30'; 111°00'; (62°12'; 113°30'); (62°15', 114°42'); (8) 
   “Great Slave Lake: —To the north and east, the banks of this immense basin are raised from 80 to 200 feet above its level, and are composed of granitic rocks. Simpson and Caribou islands are blocks of orthose felspar without any mixture. On the long and now narrow peninsula which separates the two bays, Christie and McTavish, the Montagnais find serpentine, out of which they make their pipes.” (10:290) 
   Maps 2 and 4

299. *Christina River — (River) 
   {Nipi-Mina River} 
   56°40'; 111°02'; (56°39'; 110°50'); (10) 
   Map 5

300. Churchill Lake — (Lake) 
   {Egg Lake} 
   56°00'; 108°17'; (56°00'; 108°02'); (10) 
   Map 5

301. Chyun-tchô-juvé, pointe — (Point) 
   {Goodfellow Point} 
   66°14'; 123°05' =; (66°01'; 123°35'); (4) 
   Map 2

302. Clair, lac — (Lake) 
   {*Claire Lake; Clear Lake; Onafs, lac des} 
   58°38'; 112°03'; (58°25'; 111°57'); (7) 
   “On this side of the portage La Loche, the entire area, starting from the lakes Sauris [Mouse] and Serpent [Snake], is covered with quartzose sand of the utmost purity. The basin containing lakes des Sables, Primeau, île à la Crosse, des Oenfs or Clair, du Boeuf and de la Loche [Sand, Primeau, Cross-Isle, Egg or Clear, Ox, and Loach] is entirely composed of this sand.” (23:10) 
   “Lake Mamawi (meaning in Cree, ‘reunion’ or ‘assemblage’) receives its waters from Clear Lake, with which it communicates by a very short arm called the Hay River (Klopé-djitéhé); and Clear Lake itself is fed from Bark Mountain, having no connection with the Peace River. But before entering Mamawi, the waters of Clear Lake bifurcate, the left channel discharging under the name of the Des Enfants or ‘Children River,’ into the most eastern mouth of the Peace River, called ame Oenfs or ‘Egg River,’ which flows into Lake Athabasca.” (14:37) 
   See also: (1:269-270); (1:289-290); (10:289) 
   Map 5

303. Claperton, île — (Island) 
   {*Claperton Island} 
   69°44'; 123°55'; (69°41'; 125°31'); (2) 
   Map 1

304. *Clark, Mount — (Rock) 
   {Clarke, rocher, élévé, rocher, Kivé-téwé} 
   64°25'; 124°10' =; (64°40'; 126°22'); (4) 
   “We saw the rivière Salée [Saline River], but did not stop there. It emerges from a mountain having a volcanic appearance and resembling a half-open melon, called the rocher Clarke [Clarke’s Rock, now *Mount Clarke].” (1) Sir Alexander Mackenzie climbed it in 1789. It is the culminating point of the eastern range, and its elevation is usually given as 1,500 feet, but I believe it to be fully 2,000 feet high.” (5:19) (Infra) “Kivé-téwé.” 
   “The rocher Clarke[43] is shaped like a half-open melon....” (22:201) (Infra) “Kivé-téwé, rocher élévé [High Rock].” (Kivé-téwé: rocher élévé [High Rock]) 
   Map 2

305. Clbanékke, rivière — (River) 
   {Tchané-ta, rivière, *Tchaneta River} 
   66°38'; 128°13'; (66°28'; 130°24'); (66°28'; 130°27'); (3) 
   Maps 1 and 3

306. Clef, pointe — (Point) 
   61°14'; 119°28' =; (61°12'; 121°52'); (7) 
   Map 2

307. Clerk, île — (Island) 
   69°00'; 117°00' =; (69°24'; 121°00'); (2) 
   Map 3

308. Clifton, pointe — (Point) 
   {*Young, Cape} 
   63°57'; 117°00' =; (69°14'; 120°44') (2) 
   Map 3

309. Clinton-Colden, lac — (Lake) 
   {*Clinton-Colden Lake} 
   63°55'; 107°28'; (8) 
   See (2:82-83) or Artillerie, lac

310. Clowey River — (River) 
   {Poudrier, rivière de la, T'ezus-déssé} 
   “It was the Englishman Samuel Hearne who officially discovered the Great Slave Lake, in 1772, for the benefit of the Honourable Hudson’s Bay Company. He came upon it on the southeast side, and recorded—more or less accurately—the bearings of the riviers de la Poudrier [Snowdrift], du Loup [Wolf], des Mamelles [Breasts], and du Rocher [Rocky], leaving them their Danite names. He journeyed to the Slave River along the Blue Fish or Tséttine River.” (2:75-76) 
   “I believe that Samuel Hearne, in his voyage to the Coppermine River in 1771, speaks of the rivière Poudrier or T'ezus-déssé and of one of its affluents, the Tsé-intiné, or Blue Fish River, which he calls Thé-tinah. In this case there was an error on the maps, as Richardson’s map mistakes the mouth of the T'ezus-déssé, or Clowey River, for that of the rivière du Rocher [River of the Rock] and it makes no mention of the other four rivers discharging into Christie Bay from the east.” (22:182) 
   (T'ezus-déssé: rivière de la Poudrier [Snowdrift River])

311. Clut, île — (Island) 
   {*Clut Island; Iatsoz-ri'té, île, Oinnuax, île des} 
   65°53'; 117°45'; (65°22'; 119°44'); (4) 
   See (64:3) or Clut, lac 
   Map 2

312. Clut, lac — (Lake) 
   {*Clut Lake; Iatsoz-ri’tié, Iatsz-ri-tqié, Inttsz-ri-tqié, lac, Original, lac de l’, Oinnuax, lac des} 
   65°33'; 117°41'; (65°22'; 119°44'); (65°22'; 119°42'); (65°21'; 119°44'); (4)

84
316. Collets à renne, pointe des
—(Point)
{ Ékwén-mi, pointe, Êkwén-mi-éhta, 64°58'; 121°26'W; (64°57'; 123°30'); (4)
Leaving behind on the right the Port which s'allonge entre les montagnes [Harbour that extends between the mountains], Kkivé-
îîon-dinti, and the pointe of Collets à renne [Reindeer Noose Point], Ékwè-
îîmî-éhta, we set out toward the montagne des Ours [Bear Mountain], Sa-tchô-jyûé, after which, according to my guide, a very short portage would lead me to the end of McVicar Bay.” (3:182)
(Ékwén-mi-éhta, pointe des Collets à renne [Reindeer Noose Point])
Map 2

317. Colville, île —(Island)
68°47'; 135°22'W; (68°45'; 137°55'); (1)
Map 1

318. Colville, fleuve —(River)
“Another man had come from the mouths of the fleuve Colville [Colville River], a large Arctic stream which Captain MacClure mistook for the Yukon. I was told that he was an Avanéénôork, but I recognize this word only as a locative name which probably related to the fleuve Colville.” (4:139)
“However, it is probable that the Russian forts in Alaska were established before that time. But even before they were established, the island Asiak or de la Traite (Barter Island) was used by the Eskimos as a market where goods which had come, said Sir John Richardson, from the Ostrownoy Fair on the Kolima in Siberia, were bartered for furs brought by the Avanéénôour from Hershell Island and the fleuve Colville, who then passed on them to the Mackenzie Tchiglit. The Natervalinet was the western Eskimos who received those objects directly from the Asiatic Tchouktche.” (4:197)
“I am speaking here only of the dialect of the Tchiglit or Great-Eskimos, who dwell on the shores of the Arctic Sea between the fleuve Colville to the west of the Mackenzie and Cape Bathurst to the east. I will therefore refrain from making generalizations in applying to the entire Innit nation that which may pertain only to a single tribe or a single locality.” (7:1)
See also: (5:287)

319. Colville, lac —(Lake)
{Colville Lake; Grand-Lac, Illugé-chadawonnnût-iwé, L'oué-na-wuton, lac, L'oué-nawawonnnonnô-îwé, L'oué-
îîawawonnnonnô-îwé, Tpu-tchô}
67°10'; 126°00'W; (67°11'; 126°32'); (67°11'; 125°32'); (4)
“The People from the Ends of the Earth” told me that there were other members of their tribe three or four days’ march toward the interior, on the shores of the Grand-Lac [Great Lake]. I even found in their encampment a young man sixteen years of age named ‘Celestial Wolf,’ Ya-yinpé, whose family was thought to be in those distant parts and who said he would be very happy if I could help him rejoin them.” (5:204)
(Infra) “Tpu-tchô or L'oué-
îîawawonnnonnô-îwé”
“We expected to find the other ‘Old Men of the Sea’ on the shores of the Grand-Lac or lac Colville [*Colville Lake].” (5:207)
“Each and every day, then, I was served fat reindeer cutlets, enormous heads of salmon trout from lac Colville, and blood boiled with a little reindeer dung—truly a dish fit for a king; intestines, and raw reindeer marrow—food for the gods; pemmican in soft fat; neg-assy [broken-
îîose (flatfish)—an exquisite fish; and hares, pheasants, and prairie grouse.” (5:221)
“A few hours’ run took us across the mountain in question, and at four in the afternoon we reached the shores of the beautiful lac Colville, L'oué-
îîawawonnnonnô-îwé, after crossing another two lakes. The entire area is scantily wooded with thin, stunted conifers.”
“We were then on the northwestern extremity of lac Colville where it empties into lake Tou-tchô through a fairly short arm called Piéret-éghé, L’Exilée aux Traite [Tout Lock], that I had to cross.”
“In this area ill-favoured by nature, on a low, barren and swampy shore which lacked any charm except for a very restricted view onto lac Colville, whose full prospect was concealed by a large point, I found three log houses, which had been constructed by an intelligent Hare-
îîkin family, headed by old Louison Sida-
îîha-ya, ‘Mr. Little-Hare,’ father of Alexis or Alex, Charles or Charly, and Jeannet—all of them little, short-legged men whose features bore a marked
resemblance to those of Laplanders.” (3:325)

“One of these branches turns to the westward, borders the great lac Colville,10 separates the tributaries of the Hareskin from those of the Anderson, and continues toward the north.” (22:203-204) (Infra) “Its true name is Lueur-nawutto-n-teu. Lac où on a découvert du poisson [Lake where fish were found]. This name alone is an indication that the Dénés are not native to these regions.”

“As I had heard at Lake Simpson that more savages from the large (Ka-chogotti) could be found on another large lake (Llugé-chodawutto-n-teu) at three days’ distance to the southeast, I started off again toward this lake, accompanied only by a young boy...” (42:4)

(Lueur-nawutto-n-teu. Lac où on a découvert du poisson [Lake where fish were found]; Tgu-tcho (Hare Indian); Grand Lac [Great Lake])

Maps 1 and 3

320. *Colville Ridge — (Mountain)
{Také, mont} 67°20'; 125°50'≈; (67°19'; 127°03'); (4)

Map 2

321. *Confidence, fort — (Establishment)
66°54'; 119°12'6; (66°49'; 120°59'); (66°50'; 121°03'); (4)

“Simpson and Dease built Fort Confidence for that purpose at the mouth of the river Ta-chévé-tcho, which was named the Dease River, and appointed as its provisor the chief of the Dogricks, Sa-na-indi, the ‘Shining Sun.’ The geographic co-ordinates of this provisor post were latitude 66°53'36"N, below the Arctic Circle, and longitude 121°8'45"W of Paris; variation 48°30' E.” (3:79)

“...Lioutséra, called the ‘Lanky One’ and the ‘Brazen One,’ a Scots-Hareskin half-breed whose patronymic was ‘Norquay,’ born in 1836 at Fort Confidence, but raised in his Indian mother’s woods...” (3:198)

See also: (3:55-56)

Maps 2 and 3

322. Confluent, colline du — (Mountain)
{Elé-idlin, Elé-idlin kivé} 63°15'; 116°16'≈; (63°16'; 118°29'); (63°13; 118°20'); (7)

“We set out again almost immediately, and continued to paddle until four o’clock, at which time we reached the confluence of the river of lac la Martre [Marten Lake]. Djimy’s band had gathered on the wooded slopes of the mountain, or rather the hill Elé-idlin Kivé [La Conflent [Confluence]].” (64:5)

(Elé-idlin Kivé: montagne du Conflent [Mountain at the Confluence])

Maps 2 and 4

323. *Conjuror Bay — (Bay)
{Kla-son-dés, Kla rondesh} 65°43'; 118°07' (65°35'; 119°30'); (65°34'; 119°31'); (65°42'; 120°02'); (4) 3 and 4

324. Copland-Hutchinson, passe dé — (Pass)
This channel or Ikaratsark, has many outlets to the sea. Richardson himself remarked that he thought he perceived a current in the passe de Copland-Hutchinson [Copland-Hutchinson Pass]; in fact, the stretch of water that he perceived in that direction, from the top of a knoll, must have been none other than the pass itself, where it communicates with the canal des Esquimaux [Eskimo Channel], opposite a broad river which comes from the south and to which I gave the name of Wiseman.” (22:223)

325. *Copper mine River — (River)
{Cuivre, fleuve du Métal, fleuve die Mines de cuivre, rivière des; Sa-dessé, Saison-dié, Tqalsan-dés; Tsan-tsan-dés; Togan-dés, Tsatson-dié} 67°49'; 115°04'; (67°57'; 117°51'); (4)

“Northeast of the Great Bear Lake, along the river Tqal-chévé-tcho, the Grande Queue de l’Onde [Great Water Tail], between Bear Lake and the mouth of the rivière du Métal [Metal River], Tsatson-dié.” (2:252)

“In the group of Slave Indians, I include... 13. The ‘Flat-sides-of-dogs,’ or Dogricks: L’inchanpe. They live between Slave Lake and Bear Lake, to the east of the Mackenzie, and up to the banks of the rivière du Cuivre [Copper River], properly ‘Coppermine River.’ They are subdivided into the Dogricks of Fort Rae, T’kçwél-ottiné and Tsé-ottiné. The English call these natives ‘Dog-ribs.’” (6:27)

“In the days of the explorer Samuel Hearne, that is in 1772, the Yellowknives or ‘People of the Copper’ (Copper Indians) hunted as far as the banks of a tributary of the Arctic Sea, east of the Mackenzie and the Great Bear Lake, which they called Tqalsan-dés or fleuve du Métal, for it was on the shores of this river that these Indians situated the legendary deeds I have just related.”

That is why Hearne, the official discoverer of this river, named it the Coppermine River.

However, no explorer has ever found any copper along this stream. Nor is there a volcano; only the smoke-holes created by burning bituminous schists similar to those that can been seen along the Mackenzie, Athabasca, and Bowances rivers.

All the details of the tradition of the Yellowknives trace the scene of the wanderings of the ‘Woman of the Metals’ to the shores of the mer des Castors or de Bering [Beaver or Bering Sea], on which we do indeed find another rivière du Cuivre [Copper River], where live the Dané or Atans, also called ‘Yellowknives’ by the voyagers. There are many volcanoes near this river, which is bordered by the chaîne des monts Castor [Beaver Mountain Range]; among them are the Saint-Elie, the Wrangell, and a number of active volcanoes.

The mouth of this western fleuve du Cuivre is near the large Kodiak Island, whose Eskimo inhabitants claim to be descended from dogs. The Unalaska Peninsula and the Aleutian Islands are also close by.

This geographic summary is corroborated by the Kollouche legend which designates the Edgecumbe volcano, situated on this same coast, as the mountain where the wandering woman is said to have vanished into the bowels of the earth. Indeed the Kollouches have always used metals, as have the Intsi-Dindijich, who are known to the Lodgeen.

We are therefore led to conclude, first of all, that the Dênë Yellowknives or ‘People of the Copper,’ who live on the steppes of the Great Slave Lake, constitute only a fraction of the Dané or ‘People of the Copper’ of the mer des Castors [Beaver Sea], who had migrated from west to east at a remote period; and that these Indians carried to the shores of the Arctic Sea and Hearne’s Coppermine, an account, translated into
symbols, of periodic migrations that originally occurred on the shores of the Bering Sea and at the mouth of the other rivière du Cuirre.

This explains how the same western tradition came to reach the area around Hudson's Bay and even Greenland, and from there was carried all the way to Europe by the migrating tribes. Let us therefore cease our pointless searches on the Arctic Coast. First conclusion.”

(2:167-168)

“The following are names of Eskimo tribes known to the Mackenzie Tchigit.
I shall list them from west to east, that is, from the Kamtschatska Peninsula to the mouth of the rivière du Cuirre . . .

Kpavatiqtag (People of the East).
Here the name becomes vague and designates all the Eskimos living between Franklin Bay and probably the rivière du Cuirre or even the Melville Peninsula.”

(7:X-XI)

“The following are additional names, which were listed somewhat differently by Richardson, of central Eskimo tribes, that is, those which dwell between the Mackenzie and Hudson's Bay. The direction is still from west to east, but the names pertain to the Liverpool Bay tribe and are unknown to the Mackenzie Tchigit . . .

Nagqiuktoq-mêt (People of the Horn), at the mouth of the rivière du Cuirre.”

(7:IX)

“Let us now listen to the version of the Déné Yellowknives, who live between the Great Slave Lake and the rivière du Cuirre.”

(13:40)

“Not far from our encampment, to the east of the aforementioned mountains, was the rivière du Cuirre or Sa-dessé, which emerges from lake Aka-rîô [Point Lake], and drains into the Arctic Sea . . .”

(37:469)

“In 1769, Samuel Hearne was sent by the Company to attempt a passage by the North Pole, and to assure himself of the existence of the rivière du Cuirre, of which he had heard through the Déné Indians.”

(22:141) (Infra) (7:23) (the rivière du Cuirre, or Copper-mine River, is called Satson-dîé [Metal River] by the Dogrib Indians. William Dall, mistaking this river for the one which drains into the Pacific at longitude 43° West, sits on the latter the Yellowknife Indians found by Franklin on the steppes through which flows Hearne's Coppermine.”

“Along the Anderson, the McFarlane and the La Ronière, they never go beyond latitude 69° North. The Coppermine Tchigit do not venture beyond Blood-Fall. The Eskimos of Repulse Bay ascend the great Back River only as far as Franklin Lake.”

(7:XXVII)

“These are the Canadian’s Dène , Yellowknives who call themselves the Tpâl-tsan Otînne (Copper-people). This is why Franklin translated their name as Copper Indians. They live to the northeast of the Great Slave Lake . . .

It would appear that in the past they hunted as far as the shores of the rivière du Cuirre (Tsansan-dîé), Hearne's Coppermine River, which the Dênès believe was the scene of their legends of the ‘Woman of the Metals.’”

(30:46)

See also: (2:154-159); (2:202-203) (Tpâl-tsan-dîé [Yellowknife]; Satson-dîé [Dogrîb]; métal-riière [Metal River])

Map 3

326. Coquilles, lac aux — (Lake)
{ Gounkfwara-toué, *Greasy Lake; Gunkfwalla dié, Kounkâwa, lac; Kunkfwalla, lac }
62°56'; 123°12'w . . ; (62°57'; 125°32'); (6)

“Opposite the picturesque rivière des Coquilles [Shell River], I encountered an encampment of Nahânne Danîtes , or Dané of the west, where I baptized eleven children.”

(5:17) (Infra) (6) (Contraction of Nàggiham otînie, west-people, People of the Occident, of the West. Franklin called them Nàthanas, and Richardson, Nohounis, but these pronunciations and spellings are erroneous. These Indians call themselves Dané, men”)

(4) (These men's entire universe is limited to this immense river whose fish-bearing waters provide their subsistence in summer, albeit within somewhat narrow limits; and to these barren mountains which become their refuge in winter, and in whose gorges they live in plenty by hunting bighorns, aqghalis, and reindeer. They engage in no commerce other than the fur trade, at Fort Simpson, once or twice in the year.”

(5:18)

“That day I crossed six small lakes, but especially the beautiful lac du Glacier aux sapins [Fir Glacier Lake], Tsou-Kkwéni-toué, which is 20 kilometres long at the end of this lake I made camp in a forest of tall conifers as slender as palm trees.

On March 4 th , I crossed 13 lakes, traversed the rivière des Coquilles, Gounkfwara-toué, which joins the waters of the lake of the same name with those of the lac du Glacier [Glacier Lake], and breakfasted at ten o'clock in the morning in the summit of Étêyé-chiè.”

(3:314) (Gounkfwara-toué. rivière aux coquilles [Shell River]).

Map 2

328. Cobeau, île du — (Island)
{ *Hogarth Island; Taylor, île, Tatsan-ndû }
66°18'; 117°55'; (66°12'; 120°41'); (66°11'; 120°37'); (4)

Maps 2 and 3

329. Corne, fort la — (Establishment)
“The Makoyas-Sipir or South Saskatchewan rises in the Rocky Mountains, at latitude 48°50' North and longitude 116°10' West of Paris. It receives the rivers la Biche [Doe], Sainte Marie, du Lait [Milk], des Koutanais [Kootenay], des Saules [Willow], and de l'Arc [Bow], then joins the Kisis-
Kadjwann-Sipi at the site called Nipéwin, where Pierre de la Vérondre the Younger established Fort La Corne in 1748.” (28:181)

330. Corne, montagne la —(Mountain)
{Dernière-montagne, Ètëyé-chié, Ètëyé-chésh; Horn-Mountain}
62°20’; 121°00’; (62°30’; 123°30’); (61°58’; 122°22’); (6)

“From the lac des Souche’s [Cyperus Lake], looking to the southward, the Dernière-Montagne [Last Mountain], Ètëyé-chié, is barely distinguishable on the horizon as a blue-tinted band shimmering through the mist.

The name alone is proof that the Déné came to the Mackenzie from the north; because Ètëyé-chié is in fact the last transversal range encountered when travelling from north to south; just as Èta-tchó-kwére, the first promontory, is the first range in the same direction. Because they confused Ètëyé, last, with Ète, corne [Horn], the Canadians call the Ètëyé-chié the montagne de la Corne, which the English translated as ‘Horn Mountain.’” (3:313-314)

“After breakfast, thanks to a path that grew increasingly firm and well marked, we resumed our frantic race across glaciers, lakes, steppes, and burnt woods. Having crossed 12 lakes and reached the southern slope of the mountain before mentioned, I bivouacked on the site of an abandoned Slave encampment.” (3:314)

“In the group of Slave Indians I include: ...The Slaves properly speaking, who are divided into People of the rivière au Pain [Hay River], of the lac de la Truite [Trout Lake], of the montagne la Corne, of the Forches du Mackenzie [Fork of the Mackenzie] and of Fort Norman. I shall refrain from giving their native names, to keep matters short. The name of Slaves was bestowed upon them by their neighbours to the south, the Cree, because of their timorousness.” (6:27)

“It was on the 28th of October 1878, on the banks of the river Kkrayira, a large affluent on the right bank of the Mackenzie, at its exit from Great Slave Lake.

I was returning from a visit I had just made to the Déné Slaves, or Etcha-Ottiné, a group which hunts between the declivities of the montagne la Corne and the Rocky Mountains.” (17:2)

“The name of montagne de la Corne is a corruption of the Indian word Ètëyé-chié (Last Mountain), which is similar to the word Ète (Horn). This range is in fact the last rocky spur of the Rocky Mountains seen along the Mackenzie, when one ascends the river from the Arctic Sea. And it was from this side that the Déné penetrated into the Mackenzie.

The montagne la Corne traverses the Mackenzie at latitude 62°40’ North and then strikes toward the southwest. It borders the right bank of the river from the Petit lac [Small Lake] right up to and beyond the affluent of the Nahannés.” (23:29)

See also (5:3-4); (10:287)
Ètëyé-chié. Dernière-Montagne [Last Mountain]
Maps 2 and 4

331. Corne, rivière de la —(River)
61°32’; 118°22’; (61°33’; 120°48’); (7)
Map 2

332. Coronation, golfe —(Golf)
{Coronation Gulf}
68°10’; 113°30’; (2)

“In my preoccupation with the salvation of the Eskimos, I have devised a good plan for the evangelisation of these around the golfe Coronation [Coronation Gulf] and the Coppermine River. As you know, Bear Lake is only a three days’ march from the river in question, including a large lake which occupies almost the entire portage between the Dease (Tratchéwéthcò) and Coppermine (Sandié) rivers. As the Hareskins of Bear Lake know this country very well, and have described it to me as a land where fish and caribou abound, I intend to travel to those parts one spring, with a large canoe...”

333. Cosmo Creek —(River)
{Etchiédi-dié, rivière}
66°36’; 118°01’; (66°27’; 120°13’); (4)
Map 2

334. Côtes-Blanches, plateau des —(Plateau or Mountains)
{Èwi-kka, Èwi-kka, montagnes; White Hills}
67°00’; 130°00’; (66°47’; 131°24’); (66°50’; 131°40’); (3)

“One descends the Nakotsia Kotchô for five kilometres, crosses the Harestin River at its mouth, and climbs over the vast plateau des Côtes Blanches [White Hills Plateau] which is fairly well wooded; then one crosses the lac Heart or des Écluses de Tréwou [Loon, or Tréwou Locks, Lake], then a string of nineteen lagoons in a thick forest, and the beautiful lake des Gelânots [Grouse] or Rorey, with which the reader is already acquainted.” (5:168)
Èwi-kka. “From the Ramparts to the Great Etacho kfwârê Ridge, and beyond, the Mackenzie is bordered on its right bank by a chain of sandy and wooded plateaus named the ‘White Hills.’” (10:295)
Èwi-kka. Côtes-Blanches [White Hills]
Maps 1 and 3

335. Coude, le —(Village)
{Ikotsik}
68°46’; 134°50’; (1)

“An excellent Eskimo, called Nakoyork or ‘the Good,’ had made me a promise that he would come to Fort McPherson to fetch me and take care of me during the new voyage I was proposing to undertake to the Arctic Sea.

The old fellow did not come to the rendez-vous, but remained at Ikotsik [the Elbow], the principal summer fishery of the Eskimos, situated at the extremity of Halkett Island. But he sent his son-in-law, Pabian-Krarayalok, nephew of the great chief Navikan-Pabian and brother of the pretty Eskimo woman who had long ago been abducted by Mr. Gaudet to be married to the chief of a post.” (4:139)

“We must have been in line with the southern point of the large Halkett Island, at longitude 137°12 West of Paris and latitude 68°30’ North. But these supposed islands set down by the Arctic explorers are islands only on paper. In fact, Franklin’s Halkett Island is divided into a multitude of islets by numerous bayous that criss-cross it in every direction. At its northern extremity is found the village of Ikotsik or du Coude.” (4:200)
336. Courant, rivière du — (River)
{"Johnny Hoe River; Lacs, rivière des, Té-niliné, Toué-niliné, Toué-Niliné, Rivière, Té-niliné, rivière"
64°48'; 121°24'; (64°44'; 123°37'; (64°45'; 123°37); (4)
"...and lastly the Té-niliné or rivière des Lacs [River of the Lakes], which drains into McVivvar Bay the waters of a string of large natural basins lying to the north of lac la Martre [Marten Lake]." (3:58)
"...and lastly the Toué-niliné or rivière des Lacs, at the very end of the bay, on the west." (3:184)
"The others are: the Mink'aulé, at the far end of McTavish Bay, behind Richardson Island; the Té-niliné, or rivière du Courant [River of the Current] at the western extremity of McVivvar Bay, and the rivière de L'Arc-Suspends [Hanging Bow River] at the end of Smith Bay." (22:212)
(Té-niliné rivière des Lacs ou rivière du Courant [River of the Lakes or of the Current])
Maps 2 and 3

337. Courant-fort — (River)
{Courant-Fort, rivière du, Eréetchi-dés, Eréetchi-dié, Liard River, Liards, rivière aux, Liards, rivière des, Montagnes, rivière des, Mountain River, Rapide, rivière"
61°51'; 121°18'; (62°10'; 123°30'; (62°07'; 123°48); (6)
"The confluence of the rivière aux Liards ou des Montagnes [*Liard, or Mountain, River]* with the Nakorsia measures 3,218 metres." (??? [Infra] 22) In Déné, Eréetchi-dié, rivière Rapide [Swift River] or courant-fort [Strong Current]."
Jerôme Saint-Georges was sent to Fort Halckett to work on the reconstruction of the post, which is situated on the Rocky Mountains on the banks of the impetuous rivière du Courant-Fort." (5:63)
(Infra) 22 [Atlas Mountain-River; it is one of the largest affluent of the Mackenzie, if that largest."
"Following Sir Alexander Mackenzie's expedition on the Peace River, other officers of the combined North West and Hudson's Bay Companies discovered and explored the western valleys of the Rocky Mountains, as well as several large tributaries of the Pacific such as the Simpson River, the Tchilkat, the Stikine, the Lewis (southern arm of the Yukon), and the sources of the rivière des Liards." (5:99)
"He was neither checked nor frightened by the whirling abysses of the rivière du Courant-Fort, which had swallowed up his ill-fated compatriot, Mr. Mauld." (5:100)
"Franklin’s ‘Sheep Indians’ are also unknown in the north; but I have guessed their identity. They are the Ésba-tqa-ottíné, or ‘Dwellers among the Bighorns.’ Franklin had confused the fork and the strong-bow. Our Half-breeds call any confluence a fork. The Déné living at the confluence of the Liards [mentioned by Franklin] with the Mackenzie, are called the Indians of the Fork, not of the Strong-Bow. Their true name is Étcha-ottíné, or ‘People who live Sheltered,’ i.e., in the shelter of the Rocky Mountains.” (2:102-103)
"The Montagnard group, or Rocky Mountain Déné, includes: ...The Sekanis, Thé-kka-né (Dwellers on the Mountain), most of whom live near the Fraser River trading posts; only a small number frequent the upper reaches of the Peace and des Liards rivers, where they have become noted for their savagery.” (6:26)
"In the group of Slave Indians, I include: ...The Etchapé-ottíné (Those who live Sheltered). They are Richardson’s Tsilla-ta-ottíné and Franklin’s ‘Strong-Bows.’ They hunt along the rivière des Liards.” (6:27)
"I am touched by your politeness and I thank you for your visit, sir. I hope that I shall not be hindering your own plans by continuing my journey. May I ask where you are going?"
"...To Fort Liard, on the rivière des Montagnes, he said.” (1:320)
"Two of its tributaries have almost the same volume, the rivière des Liards and the rivière Plume [Feathered River] or Peel River.” (22:190-191) (Infra) 23 [The Mountain-River of the English. The Slaves, who live on its banks, call it rivière au courant fort [Eréetchi-dié]. The name of ‘liard’ was derived from the abundance of peupler-liard [balsam poplar or cottonwood] (Populons balsamifera) growing upon its banks."
(Érétchidié [Slave Indian]; rivière Rapide ou Courant-fort [Swift River or Strong Current])
Maps 2 and 4

338. Courant qui longe la terre — (River)
{Esquimaux, rivière des; *Husky Channel; Hosky River; Nan-ten-nilen, Niro-kilow-alouk, Niro-kiro-valu, rivière*
68°08'; 135°16'; (68°00'; 137°01); (1)
"We slipped along these banks, which had been corred and hacked by the ice, until the first bifurcation of the mouths of the Peel. Then, instead of taking the large channel on the right which had brought us from the Mackenzie, we took the western channel, which runs along the foot of the Rocky Mountains. The Eskimos call it Niro-Kilow-alouk, a name the Dindjité have translated as Nan-ten-nilen, or the Stream which Borders the Land.
It is the Hosky [sic] River, the Eskimo River of the English, the principal channel of the Peel, which gives this river its access to the Arctic Sea.
...Scarce we had penetrated into the Niro-Kilow-alouk that my pirogue was suddenly surrounded by several Krayait, upon which I recognized the old Eskimo chief Navikan and his three sons, Oalik, Pabiana and Kriméona.” (4:163)
(Niro-Kilow-alouk [Eskimo]; Nan-ten-nilen [Lauchoca]; le Courant qui longe la terre [Stream which Borders the Land])
Map 1

339. Courant sur le banc de gravier, le — (Rapids)
{Dié-kké-wétin"
64°11'; 124°42'; (64°05'; 126°48); (4)
"A little below the right-angle bend of the Mackenzie and the affluent of the rivière au Sel [Saline River], we find on the right bank the third section of rapids, called Dié-kké-wétin.® They occupy a channel about three miles in length, which, although not dangerous, cannot be run for lack of water.” (22:196) (Infra) 25 [Le courant sur le banc de gravier [Stream on the Gravel Bank]"
(Dié-kké-wétin. Le courant sur le banc de gravier [Stream on the Gravel Bank])
Map 2

340. Couteaux-Jaunes, rivière des — (River)
{Redknife River
61°14'; 119°22'; (61°02'; 121°48); (7)
Map 2
341. *Coventry Lake —(Lake)
{Whitefish Lake}
61°10’; 106°10’E; (61°04’; 107°41’); (8)
Map 5

342. *Crackingstone Point
—(Point)
{Pradiers Point}
59°23’; 108°58’E; (59°20’; 108°52’); (10)
Map 5

343. Cracroft, baie —(Bay)
{Cracroft Bay}
69°47’; 124°55’; (69°51’; 126°16’); (2)
Map 1

344. *Cree Lake —(Lake)
{Crees Lake; Hardisty Lake}
57°30’; 106°30’; (57°32’; 107°25’); (11)
Map 5

345. Cree, Lake of the —(Lake)
{Esclaves, grand lac des; Esclaves, Grand Lac des; **Great Slave Lake; Grosset-Trites, lac des; Mammels, lac des; Samba Tchô-tqué, Samba Tuuè, Seins, lac des; Tchou Tqué; thuu-Tué}
61°23’; 115°38’; (61°22’; 117°00’; 61°24’; 116°40’; 61°10’; 115°00’); (7)
“After an hour’s sailing, nothing more could be seen of the Île de l’original [Moose Island] than a flat, black spot between the dark blue of the sky and the pale azure of the Grand Lac des Esclaves [Great Slave Lake].” (5:2)

“Henry Sanderson was a character who had married a Chipewyan woman from the grand lac des Esclaves, and who often made people laugh with his eccentric ways...” (5:54)

“It was this same Mr. Robert McVicar who, in concert with Mr. Dease, brought about the reconciliation of the Dogrib of the Grand Lac des Esclaves with their neighbours, the Yellowknives, following the departure of the famous navigator.” (3:57)

“The true name of the grand lac des Esclaves, in the Déné tongue, is Thou tqué or lac des Mammels [Lake of the Breasts], which it owes to the disposition of two vast eastern bays which resemble vast swollen pockets. The exact dimensions of this inland sea are not yet accurately known. It is probable that the English maps give it a greater length than it possesses in fact. They show it to be 545 kilometres from east to west and 171 kilometres from south to north, with 48 kilometres being its smallest diameter. Its elevation is given as 270 feet above the Arctic Sea and 330 feet below Lake Athabasca. In my opinion, this is exaggerated. Its distance from this lake is 386 kilometres 460 metres, or about 97 leagues.” (8:105-106)

“The Yellowknives and the Chipewyans are found from the grand lac des Esclaves down to the 54th parallel.” (8:105-106)

“It traverses the Mackenzie at 62°45’ North latitude, flows to the southwest, describing a great arc of a circle, which forces the Mackenzie to follow the same curve and expires at the western extremity of Great Slave Lake.” (10:287)

“The large lac des Mammelles (Tchou Tqué, known to the Canadians—and through them to the Europeans—under the name of grand lac des Esclaves, owes this name to a Déné tribe found there by the first explorers: the Échta Ottine or 'People who live sheltered,' i.e., in the shelter of the Rocky Mountains. These Indians' excessive compliance and almost abject servility have earned them the name of Slaves, bestowed upon them by the English as well as the French.

“They themselves give to this small inland sea the name of Samba Tchô tqué, lac des Grosses-Trites [Big Trout Lake]; their legends endow it with a magical reputation.” (2:74)

“It was the Englishman Samuel Hearne who officially discovered the grand lac des Esclaves, in 1772, for the benefit of the Honourable Hudson's Bay Company. He came upon it on the southeast side, and recorded—more or less accurately—the bearings of the rivers de la Poudrette [Snowdrift], du Loog [Wolf], des Mammelles [Breasts] and du Racher [Rocky], leaving them their Déné names. He journeyed to the Slave River along the Blue Fish River or Tsétinet.” (2:74)

Eight years later, the English Canadian Peter Pond travelled down to the grand lac des Esclaves along the river of the same name. He crossed the lake from south to west, and traded with the Indians on the Grande-Ile [Big Island], in the upper delta of the Mackenzie. But he went no further.

In 1789, Sir Alexander Mackenzie, chief factor of the Franco-Scottish North West Company, made a similar attempt, and this time descended to the Arctic Sea by the mighty river which has since borne his name.

An old patriarch of the area, the French half-breed François Beaulieu, had vividly remembered these two expeditions. During one of his visits to
me on the île de l’Original in the summer of 1863, he gave me, in the Chipewyan tongue, a detailed account of the arrival of the Canadian explorers at the grand lac des Esclaves. It was one of his favourite topics, and he would relate the same story to all the new missionaries. I wrote it down at his dictation, in order to add it to my growing collection of Indian traditions (Traditions indiennes du Canada nord-ouest).

When Beaulieu passed away, he was more than 101 years old.

At the lac des Esclaves, I also became acquainted with two French-Déné half-breeds, both in their seventies. One, Louis Cayen, was the son of a Parisian who had ended up living in obscurity among the Chipewyans.” (2:75-77)

“We are therefore led to conclude, first of all, that the Déné Yellowknives or ‘People of the Copper,’ who live on the steppes of the grand lac des Esclaves, constitute only a fraction of the Dané or ‘People of the Copper’ of the mer des Castors [Beaver Sea], who had migrated from west to east at a remote period; and that these Indians carried to the shores of the Arctic Sea and Hearne’s Coppermine an account, translated into symbols, of periodic migrations that originally occurred on the shores of the Bering Sea and at the mouth of the other Copper River. This explains how the same western tradition came to reach the country around Hudson’s Bay and even Greenland, and from there was carried all the way to Europe by the migrating tribes.

Let us therefore cease our pointless searches on the Arctic coast. First conclusion.” (2:169)

“This historian relates that, in his day, the Dogrib were at war with the Savoinois, their nearest neighbours to the south. The Chipewyans have said the same thing, assigning a common origin to Slaves, Hareskins, and Dogribs. It was these Savoinois who had apparently driven back the Douné and Dounié to the land north of the grand lac des Esclaves, from where they had been driven in turn by the Déné Chipewyans and the Dané Beavers, who henceforth established themselves on the banks of the rivière Danais or Danése.

Thus, for the past two centuries, the Dogrib tribe has been making a strong northward progression, since Franklin, Dease, and Simpson found its members living both east and northeast of the Great Bear Lake, between 1819 and 1836. Today, they have moved down again a little farther south, and the grand lac des Esclaves is their most southern limit.

The Dogrib tribe numbers no more than twelve hundred souls in all; it contains four groups or bands: the Klintchongëh properly speaking, of the grand lac des Esclaves; the Tsun-tpié-pottine or ‘People of the lake Ecrémontel’ [Excremental] or la Martre [Marten]; the Tpa-Kwélë-pottine or ‘People of the Anus-de-l’Ondé’ [Anus of the Waters]; and the Tsé-pottine, or ‘People of the Canoes.’ The latter live around Great Bear Lake.” (2:303-304)

“Slaves: Déné (nation); Des-nédèh-yagé ottine (Dwellers on the Great River) (tribe); west of the lac des Esclaves, Mackenzie River (locality); Slaves and Dogribs (common designation).” (???)

“The lakes are the Athabasca (the ‘Lake of the Hills’ of Hearne) and the Great Slave Lake in Chipewyan, ‘Lake of the Creees’.” (14:29)

“These Déné-Dindjée are subdivided into several tribes: ...The Yellowknives, Franklin’s ‘Copper Indians’ (Dénë), 500 souls. They belong to the Caribou-eater tribe and live on the steppes to the northeast of the grand lac des Esclaves. In Franklin’s day, the Yellowknives lived along the rivière du Cuivre [Copper River, properly Coppermine]; that is why Mr. Dall appears to confuse them with the Adenas, a group which lives on the banks of another river which is also called rivière du Cuivre [properly Copper River], but which flows into the Pacific Ocean.

The ‘Flat-sides-of-dogs’ or Dogribs (as the English call them) (Dané), 1,500 souls. They live north of the grand lac des esclaves, between that lake, the Bear Lake, and the rivière du Cuivre.

The Slaves, Déné. They number 1,200 along the western banks of the grand lac des Esclaves, the banks of the Mackenzie up to the divisions of the Great Bear Lake and the forests of the Liard River.” (25:833-834)

“The grand lac des Esclaves, which is reached by the river of the same name, or upper Mackenzie River, owes this designation to the Slave tribe living on its western shores. The Dénés call it t̪hu-
uté, lac des Séns [Lake of the Breasts].” (22:179)

See also: (2:75-85) (Thou tpué, lac des Mamelles [Lake of the Breasts]; Samba čhó tpué [Slave Indian]: lac des Grosses-Truite [Big Trout Lake])

Maps 2, 4 and 5

346. Creuse, rivière — (River) (Katimik Sisipis)“We bivouacked on this side of the rivière Creuse [Hollow River], Katimik Sisipis, then at the lac Salés [Salt Lakes], Tchoutagann Sakabigann, then on the Montagne Forte [Strong Mountain]...” (28-182)

“Having traversed this basin from one end to the other, we penetrated, through a natural channel of stagnant water improperly called rivière Creuse, into lakes Clair [Clear] and du Bouef [Ox], and continued toward Lac La Loche along the river of the same name.” (28:166) (Katimik Sisipis: rivière Creuse [Hollow River])

347. Croche, rapide (1) — (Rapids) 56°35‘; 111°51‘; (56°33‘; 111°20‘); (10) “Besides the Great Rapid, properly called, the traveller must pass as best he may the Bnulé, Nâyé, Pas-de-bout, Croche (or Sinouous), Stony, Cascade, and Mountain Rapids. In short, the whole make one continuous rapid, twice as long as that of the Bear River, for the current sometimes reaches a rate of twelve to fifteen miles an hour.” (14:33) Map 5

348. Croche, Rapid (2) — (Rapids) 55°55‘; 107°07‘; (55°56‘; 106°58‘); (14) Map 5

349. Croix, lac de la — (Lake) (Déchini-ehghnahay-tpié, Holy-Cross Lake; Klé-tpié, Klé-tpié, lac; Klé-tpié, Klé-tpié, Klot-é-ti-tpié; Pyrites, lac de, Sainte-Croix, lac, Ste-Croix, lac, Tchin-ehghnahay-tpié, Varennes, lac) 64°18‘; 117°14‘; (64°26‘; 119°26‘); (64°30‘; 119°29‘); (4) “It was at the extremity of lake Tpa-wokka that the Indians separated. Those from the lac des Lucets-à-lières [Hare Snare Lake] had already left for the Gno-Cap de Roche [Great Rock Cape]. Here, part of the group went toward the river Klé-ni-atché-tégin, which is a tributary of
McVicar Bay in Great Bear Lake; the others were to spend another week or two on the lac des Pyrites [Pyrite Lake] Klé-ti-tié, to which I had given the name lac Vasene [Miry Lake], Kotlé-ti-tié, in error in 1875.” (2:243)

“Whether or not Kouné-Manlay was the site of Franklin’s ancient Fort Enterprise, I erected there a large wooden cross, on May 31, 1864, on the shores of the lac des Pyrites, whose name I changed to lac de la Croix [Lake of the Cross]. Déchin-ehganíhay-tié, by which it is called today.” (2:253-254)

“1864—I am the first to visit the deserts of the Dogrib’s, between Great Slave and Bear lakes, but I am unable to journey beyond the lac des Pyrites or Sainte Croix. I have discovered a series of large lakes: Mazenod, de la Pêche [Fishing], des Rennes blancs [White Reindeer], Fabre, Roy and de l’Eau-glacée [Icy Water].” (29:102)

“Owing to the thawing of the snows on the lakes, the ice itself had lost a great deal of its solidity under the burning rays of the sun, and we were forced to move on one day’s journey toward the northeast, onto lake Klé-ti-tié (lac vasse [Miry Lake]), on whose shores we found the pirogues left by the tribe the previous autumn.” (37:467)

“The entire group follows the shore of the lac de l’Eau glacée up to its northeastern extremity, where the separation takes place. A small band going to the Great Bear Lake makes a portage to the river Kló ni-atchéret-in-dé [Rivière qui est la source de la terre herbasse [River which is the Tail of the Grassly Land]], which flows out of the southwestern bay of lac Klé-té-tié or Ste Croix [Holy Cross].” (64:1)

“Today I concluded the mission’s exercises in preparation of the holy baptism which I had just administered to the Dogrib’s by erecting a large wooden cross, 20 feet high, which they had fashioned and which I blessed...in the midst of happy shouts and...It stands on the Kâné-Manlay Peninsula between lakes Kha-mtí tié and Klélé-tié. Following the ceremony, which had been earnestly requested of me by the Indians, I changed the name of the latter lake to Tchin-ehga-nihay-tié (lac du Bois croisé [Lake of the Crossed Wood]) or Holy-Cross Lake.” (64:2)

(Klé-ti-tié: lac des Pyrites [Pyrite Lake] or lac Vase [Miry Lake]; Déchin-ehganíhay-tié: lac de la Croix [Lake of the Cross])

Maps 2 and 4

350. Cross Lake — (Lake)

{"Sandy Lake"}

55°44’; 106°39’; (55°43’; 106°34’); (14)

Map 5

351. Cross, Île de la — (Island)

55°25’; 107°55’; (14)

“It does not appear that the Woodland Crees have lived along the shores of Lake Athabasca since the distant past. In 1718, their territory did not extend beyond l’Île à la Croix [Cross-Isle], or at the most Portage La Loche.” (1:292)

“If the Kpay caché ottiné had had the warlike nature of the Thil-ian Ottiné of île à la Croix, they would have repulsed the Crees’ attacks and remained sole possessors of this territory.” (1:292-293)

“Among the Anderson Hareskins, near the Arctic Sea, we find a great number of verbal forms and words which are also used around lake île à la Croix and among the Sekanise of the Peace River.” (6:25)

“Many roots in the l’Île à la Croix dialect (latitude 55° North) have a greater affinity with the dialect of Pel’s River (latitude 67° North) than with those of nearer tribes.” (20:215)

“The Déné Chipewyans of lakes Athabaska and île à la Croix have a slightly different version of the same tradition. Here is the jist of it...” (21:552)

“From Athabasca the Chipewyans spread north by degrees toward the shores of the Great Slave Lake, and east and northeast toward Hudson’s Bay, where, having met with vast herds of wild reindeer, they settled on the Barren Grounds, living from that time in common under the names of Yellow-knives (Taltsan Ottiné, and Caribou-eaters (Ethen elddé). Such of these as remained attached to the Churchill traders took the name of the latter, and are still known to their western fellow-tribemen as Thévé Ottiné. Finally, many of them ventured south to île la Biche, Cold lakes, lakes La Røne, Cross Island, Heart Island, etc., where they bear the name of Thilan Ottiné (Men of the End of the Head).” (14:51)

352. Cross-isle Lake — (Lake)

{"Edward Lake; île à la Croix, lac; île à la Croix, lac; île à la Croix, lac; Pinich-Kamaw-Nipiy; 55°38’; 107°46’; (55°30’; 107°49’); (14)

“The île de l’Île à la Croix [Cross-Isle Lake] (Pinich-Kamaw-Nipiy, or lac de l’Île en travers [Lake of the Crosswater River]) owes its French name to the game that was formerly as well-loved by the Redskins as it still is today by Scots Highlanders. Each player was armed with a stick whose lower end was curved in the shape of a crook or a volute, which was used to draw the ball and throw it out of the opposite camp. The Chaktaas, the Kiowais, and the Hillinés used to devote themselves passionately to this violent exercise, which was often dangerous because of the blows the adversaries exchanged with the sticks.”

The Crees were infamous for having taught this game to the Chipewyans, who then, in turn, brought it throughout the extreme north. The Môts are not less tempted by it. For several years, the Dindjé and Innos didn’t play; but, in 1877, I found them playing day and night with as much vigour as the Crees. So much for progress.” (1:265)

“The l’Île à la Croix measures 8 leagues by 4 in width. It is situated at the distance of 193 kilometres from portage La Loche and 450 kilometres from the portage des Grenouilles [Frog Portage]. The fort of the same name is located at latitude 59°25’ North and longitude 112°17’ West of Paris.

This lake exhibits a singular phenomenon: when the wind agitates its waters, they are clear, limpid and drinkable. But as soon as the weather is calm and the waters are still, there rises from the sands that lie at the bottom of this lake, and of all the lakes on the crest line, a thin, floating substance which turns the waters a soft green colour, and renders them feild and nauseating if they are not filtered. This substance nourishes the fishes, but it also gives them a swampy flavour which lowers their quality.

Should the weather continue to be calm and the heat increase, the wreck thickens and begins to float toward the shore like the scum in a boiling stew-kettle, and then decompose, taking on abominable hues and giving off an odour...
that is as putrid as the sight of it is disgusting. Other lakes in this region, among them the lakes Vert, des Orafs, du Boeuf, de la Loche, du Coeur, Froide, and La Biche (Green, Egg, Ox, Loach, Heart, Cold, and La Biche) are subject to the same phenomenon, but none of them to the same extent that as the lac de l’Île à la Cruse.

Around the lake the land is of excellent quality. Wheat is grown there, as well as barley, potatoes, and all manner of vegetables. Both the fort and the mission raise fine herds of cattle and horses. Pigs and poultry are also seen there, and, I believe, even some sheep. The lake is abundantly fish-bearing, and along with the potatoes, fishes constitute almost the only food available to the inhabitants, as large game has almost entirely disappeared from this area. But birds and fowls are extremely plentiful. In September 1873, I saw two Crees sell to the missionaries five hundred ducks which they had bagged in a matter of days. For one whole week, fathers, sisters, orphans, and school children ate nothing but duck served in a dozen different ways.

The Redskin population of the île à la Cruse is descended from two races. The Hilliné family accounts for 230 Woodland Crees; and the Déné family for 600 Chipewyans of the Thi-lan Ottine tribe or 'People of the End of the Head.' The latter have all been Christians for many a year, and they are very fine people. They accepted the faith in 1845. Their good nature, gentleness and honesty are such that Fort île à la Cruse has no need for stockades and bastions. This factory is open to all comers.

Many of these Chipewyans are in fact half-breeds, with French names like Maugras, Pattennon, Jolibois, Gladu, Janvier, Lafleur, Poitras, etc. They have relatives with the same names among the Crees. Other tribes in the region also exhibit this hybrid mixture. These native, or rather, these nomadic half-castes are the descendants of French and Canadian voyageurs and coureurs de bois who came to these parts well before Hearne, Frobisher, and Mackenzie and their like, and who then became the first servants of the North West Company.

These are the points on which a Canadian author, who has written about the Northwest with wit and elegance, should have written straightforward comments, instead of rhapsodising over the blue eyes, chestnut hair, regular features, and ruddy complexion of these so-called Redkins. I have said as much concerning the Mandan Sioux. A tourist would find a similar cast of features among many Crees, and there is nothing surprising about it to those who know them, just as such matters are no longer remarked upon in Europe or in other areas where similar cross-breeding has occurred.

At the extremity of the lake, we stopped at a village of Christian Chipewyans to minister to a dying man. These Déné had recently experienced a schism which had almost turned their poor heads inside out. Its perpetrator was a religious madman who claimed to be the reincarnation of Jesus Christ. He was a pure native, whose Indian name was L’in-azé, 'Little Dog.' He demanded that they call him the 'Son of God,' Nioltsi yezé. These poor dim-witted natives fell into the trap and began to treat this humbug with adoration. Abusing the simple-mindedness of his followers, 'Little Dog Son of God' would have had them believe that he possessed the power to change them into animals."

"The Montagnais group includes: ...The Chipewyans properly speaking: Thi-lan ottine (People of the End of the Head). They live on the shores of lakes île à la Cruse, Froide [Cold], and du Coeur [Heart]."

"Montagnais properly speaking: Féné (nation); Several half-tribes speaking the same idiom (tribe); from île à la Cruse to Slave Lake (locality); Chipewyans or Montagnais:"

See also: (14:48)

(Pimitch-Kamaw-Nipiy (Cree): lac de l’Eau en travers [Lake of the Crosswise Water])

Map 5

353. Crossley Lake — (Lake) { Tenantzjedj, lac} 68°38’; 129°32’; (68°27’; 130°30’); (1)

Map 1

354. Crossing Point — (Point) { Fider Point} 59°07’; 110°24’; (59°09’; 110°23’); (10)

Map 5

355. *Crosswise Island — (Island) { Ndu-toch-kfwé-at’a-détélé, île} 66°13’; 124°38’; (66°33’; 124°57’); (4)

Map 2

356. Groupe du Géant — (Mountain) { Groupe du Grand-Coeur, Dzé-tchó-kpakkay} 67°34’; 135°45’; (3)

"Finally, still climbing, we reach the Groupe du Grand-Cœur, c’est-à-dire du Géant [Crest of the Great Heart, that is, of the Giant]; Dzé-tchó-kpakkay. We are on the back of that Arctic giant mentioned in the Déné legends, who long ago fell full-length between Asia and America."

(5:257)

(Dzé-tchó-kpakkay: Groupe du Grand-Cœur, c’est-à-dire du Géant [Crest of the Great Heart, that is, of the Giant])

357. Crying River — (River) { Kitou Sipi, Kitou Sipi, Qui crie, rivière} 55°27’; 112°46’; (55°38’; 134°28’); (13)

"Still lower, on the right bank, are the confluences of the Crying River (Kitou Sipi), and Wide River (Kaministi Kwéya), and on the left bank, the Pelican River (Tsattsakin Sipi), and Lake Wabasca."

(14:30)

"At sundown, on the 5th of August, we camped at a short distance downstream from the rivière Qui crie (Crying River), Kitou Sipi, on a wretched sandbank on the left bank."

(27:194)

(Kitou Sipi: Rivière Qui crie [Crying River])

Map 5

358. Cuivre, fleuve du — (River) "In the background is a range of conical hillocks resembling volcanoes. These are the Tdha-tcha or 'mountains that join,' thus named because they connect the Rockies to the range of mountains Castor (Beaver) or Wrangel, which border the fleuve du Cuivre [Copper River]. They are quite arid and barren. Their flanks are covered with lichen almost to the summit, where pink granite is then exposed. The direction of this range is
from north-northeast to south-southwest.” (5:284)

"It is a curious fact that I did not find among the Dindjié of the Lower Mackenzie the tradition of the 'Woman of the Metals' and her wanderings; but these Indians use the name Intsi Dindjich, 'Men of the iron,' for one of their tribes, the one which is closest to the Ounalaska Peninsula. These are probably the Dané Yellowknives or Attans, of the western fleuve du Cuirre. However, it is true that they also apply this name to the Russians. These are the Attans or Dnainé, of which our eastern Yellowknives doubtless form only a fraction." (30:46-47)

See (2:166-169) or Coppermine River

359. Cut River — (River)
   [*Revillon Coupe]
   58°51'; 111°14'; (58°51'; 111°27'); (10)
   Map 5

360. Cygnes, lac des — (Lake)
   See (5:171) or Carmath River

361. Cypress Point — (Point)
   [*Greywillow Point]
   59°17'; 110°02'; (59°18'; 109°50'); (10)
   Map 5

362. Cypress River — (River)
   58°21'; 111°32'; (58°24'; 111°36'); (10)

363. Dalhouse, cap — (Cape)
   70°15'; 129°40'; (70°15'; 131°27'); (1)
   Map 1

364. Dall, rivière — (River)
   [Nota-katat]
   "Between this point and the river Nota-Kakat or Dall, the Yukon ranges in breadth from 11 kilometres to 14 kilometres 481 metres. It is strewed with vast wooded islands."

365. Darnley, baie — (Bay)
   [*Darnley Bay]
   69°30'; 123°30'; (69°42'; 125°18'); (69°37'; 125°18'); (2)
   "One may find its continuation on the map in the Dary Mountains, which border the Arctic Sea between Dese Strait and Darnley Bay, as well as in the mountainous ridges in the area of Wollaston, Prince Albert, and Bank." (22:197)
   Maps 1 and 2

366. Dat'awe'anni, baie — (Bay)
   67°08'; 126°12'; (between 66°-68°; 125°-129°); (4)
   Map 2

367. Dauphin et de l'union, détroit du — (Strait)
   [*Dolphin and Union Strait]
   69°05'; 114°45'; (69°20'; 119°20'); (2)
   Map 3

368. Davies Gilbert, mont — (Mountain)
   [*Davies Gilbert, Mount]
   68°31'; 136°43'; (68°41'; 138°30'); (1)
   Map 2

369. Dovy, monts — (Mountains)
   68°38'; 117°20'; (68°41'; 138°30'); (2)
   "One may find its continuation on the map in the Dary Mountains, which border the Arctic Sea between Dese Strait and Darnely Bay... " (22:197)
   Map 3

370. Dead Lake — (Lake)
   55°12'; 105°07'; (55°42'; 105°04'); (14)
   Map 5

371. Dead Point — (Point)
   59°27'; 108°30'; (59°22'; 108°30'); (10)
   Map 5

372. *Dease Arm — (Bay)
   [Deese, baie]
   66°52'; 119°37'; (66°45'; 122°13');
   (66°43'; 122°07'); (4)
   "Dease Bay owes its name to a Hudson's Bay clerk taken by Franklin to Great Slave Lake. It was Mr. Dease who built Fort Franklin, where he remained in charge of the equipment, and later built Fort Confidence (1836) at the eastern end of the bay that has since borne his name." (3:55-56)
   See also: (3:38)
   Maps 2 and 3

373. Dese, détroit de — (Strait)
   69°08'; 114°30'; (2)
   See (22:197) or Davy, monts

374. Dese, rivière — (River)
   [*Dease River; Grande Quebe de l'Eau; Tra-tché-wé-tchó, Tatchéwé-tchó, rivièrè]
   66°54'; 119°02'; (66°51'; 121°01'); (66°48'; 121°01'); (4)
   "This immense lake receives no fewer than thirty-six watercourses, four of which are larger than the others: the rivers Kka-tisé-yé-dié and Infín-ta wé-éon, in Smith Bay; the Ta-tché-wé-tchó, the Grand Quebe de l'eau [Great Water Tail] or Dease River, at the end of the gulf of the same name... " (3:58)
   (Ta-tché-wé-tchó, la Grande Quebe de l'Eau [Great Water Tail])
   Maps 2 and 3

375. Deaux et Kolb, rivière — (River)
   [Dniiétiitèn, rivièrè; Tniiétiitèn, Tnié-tiétièn River; Tsénetitèn River; Tniiétiitèn]
   67°18'; 132°32'; (67°40'; 134°40');
   (67°50'; 134°20'); (3)
   "We first ascended, through a succession of winding tracks, the plateaus opposite Fort Eskimo, which are 400 feet high and, from the river, might be taken for riverside hills, so deeply is this stream incased. At the summit I found myself on a plain, the Onspié nendjig or Plancher de bord de l'eau [Floor at the Edge of the Water], which extends between the Anderson and the Mackenzie, along the salt water channel Napoleon III to the north and the river Dniiétiitèn to the south." (5:179)
   "From the Narrows, the range Klo-kkakar takes the name of Kkwa-tédié, and, bordering the Téi-Téitèn, whose valley it forms... " (22:199)
   "It crosses in succession the Peel River, forming there the Tchelt'etcamps, the Mackenzie, where it forms those of the Narrows, and then, under the name of Kivallióid, runs to the northeast, forming the valley of the Tsénetitèn river, and goes to join the mouths of the Anderson
under different names, too barbarous to write here.” (10:288-289)

"From the narrows, this same range takes the name of Kwátédi and borders the Mackenzie, then, at longitude 121° West, it strikes toward the northeast, forming the valleys of the Tmítétiéen and Vendé-de-len rivers, which are tributaries of the Mackenzie and the Anderson, respectively.” (23:66)

Maps 1 and 3

376. Deer River —(River)
{Reindeer River
56°13'; 103°07'; (56°28'; 103°04'); (11)
Map 5

377. Dégel-hâtáté, baie du —(Bay)
{Non-é ni, baté
66°41'; 124°51' =; (4)
“We shall head for the bay Non’én or du Dégel-hâtat [Early Thaw], he said to me; it is only a two or three hours’ march, hardly worth mentioning. If there is no one at Non’én, well then, we shall go on... to my lake, Tcharly-foué, the true source of the Anderson River.” (3:345)

"At four in the afternoon, we arrived at the extreme extremity of the bay Non’én or le Dégel-hâtat, after dining at Éhta-nawlély and crossing the ponte du Brás du-Français, [Frenchman’s Arm Point]. Banlay-ékonné-ehta. There I found five small wooden houses, each divided into two rooms, and each provided with a drum. They were the work of 'Little Chief Moose,' the man who had sent for me in October to attend some people who were sick. There were 45 Hareskins there, who told me the most fantastic stories about their daily skirmishes with legions of wolves.” (3:400)

“Between Fort Good Hope and the Non’én bay of Lake Petitot, I had crossed four streams and 61 lakes. I was very cordially received by the Khatchó-Gottine of the Yellow Marmot.” (3:409)

(Non’én Dégel-hâtat [Early Thaw])

378. Dékezi, lac —(Lake)
{Dékékezi-qué, lac Noir [Black Lake]
67°28'; 126°48' =; (67°36'; 127°26'); (4)
"On December 1st we were on the lac Noir [Black Lake],(3) another deep indentation of the Grand-lac [Great Lake], seeking the Indians who were said to live in these parts.” (5:212-213) (Infra "(3) Dékékezi-qué"

(Dékékezi-qué, lac Noir [Black Lake])

Map 2

379. Delesse, lac —(Lake)
{Delesse Lake; Ennaké-tué-tséle; Ennaké, lac, Eskimoac, Grand lac des; Eskimoac, petit lac des
68°39'; 125°05' =; (68°37'; 124°57'); (68°35'; 124°58'); (2)
“Through the extension of its waters to the east of the Indian trail, which is also a reenother pass, this river forms two large basins known to the Hareskins as the large and small lac des Eskimoac [Eskimo Lake], proof that the members of this nation ascended the McFarlane this far. As a sign of my gratitude and respect for Mr. Delesse, central president of the Société de Géographie, I gave these lakes the name of this honourable scientist.” (22:215)

Maps 1 and 3

380. Déné-chéth-yagé —(Mountain)
{Qui contient des hommes, montagne
"On the next and the following days, the brothers were no further ahead. But having eaten their small bustards, they went forward along the deserted, precipitous shores of the Great Slave Lake, where they discovered a mountain named Déné-chéth-yagé, la montagne Qui contient des hommes [Mountain which contains men].”(8:352-353) [??? or ?? See 474]

“The little Déné, then, remained at Déné-chéth-yagé, on the north shore of the Great Slave Lake.” (8:354)

(Déné-chéth-yagé, la montagne Qui contient des hommes [Mountain which contains men])

381. Déné-Kheíné, rivière —(River)
67°09'; 124°31' =; (67°38'; 124°48'); (4)
Map 1

382. Déné-thétné-nnu (1)
{Green Islands; Mort, île du; Mort, île aux
61°02'; 114°13' =; (61°04'; 116°40'); (7)
"If the Kgpay tchagé Ottine had had the warlike nature of the Thilan Ottine of île à la Cruse, they would have repulsed the Crees’ attacks and remained sole possessors of this territory. But these excessively gentle and timid Déné yielded to their new enemies, abandoning the shores of Lake Superior or Athabasca, which abounded in fish, and game both large and small, and falling back on the Great Slave Lake.

The Crees pursued the People of the Willows’ even to this lake. They attacked them and made a great slaughter among them, in two archipelagos to which they had retreated. In one of these, an islet has retained the name of île aux Mort [Dead Men’s Isle]. The other archipelago retained the name of îles où les Cris campèrent [Islands where the Crees Encamped], Enna-shelti-nu. (1:292-293)

(Déné-thétné-nnu, îles aux morts [Dead Men’s Isle]}

Map 2

383. Déné-thétné-nnu (2)
{Point
61°01'; 114°15' =; (61°04'; 114°40'); (7)
[Déné-thétné-nnu, Pointe du Mort [Dead Man’s Point]}

Map 2

384. Dénuádé, presqu’île —(Cape)
{** Gros Cap; Gros, cap; Ndu-chélla Kgpayé, Nutchella-Kgpayé
61°59'; 113°32' =; (62°02'; 116°00'); (7)
"That day we encamped on a small island in the archipelago Loué-chó-pé [Gros tas de poissons [Big Heap of Fish]], and on June 24th at noon arrived at the mouth of the river Bépoullié-dessé or des Inconnus [of the Inconnus], commonly called Yellowknife River, along which Sir John Franklin had set out on his Coppermine expedition in 1820. We encamped on an islet in the archipelago Epéé-nu, île aux Oeufs [Egg Island], and the next morning disemboged into the Great Slave Lake, outside North Bay and Gros Cap [Great Cape] (Ndu-chélla Kgpayé, presqu’île Dénitude [Barren Peninsula]). Thus it took not two full days of rowing from this point to Fort Rae.” (64:6)

"On the long and narrow peninsula which separates the two bays, Christie and McTavish, the Montagnais found serpentine, out of which they make their pipes. Gros Cap and all the eastern shores are also of crystalline rock, as well as the island in Fort Ray Bay, but the west shore of the same bay is formed of
calcareous rock stained red by the presence of oxide of iron.” (10:290)

Map 2

385. Dé-pá kəəlin (River)
   { Tepa-k'a-inlin, rivière, Terre-blanche, rivière}

63°58'; 124°23"—; (64°05'; 126°38"); (6)
   “When we awoke, on August 30th, we
   found that we had travelled 130 miles
   since the previous evening, and had
   passed the second right-angle bend of
   the river, the rivière aux Étouneaux,
   Starling River, the rivière Terre-Blanche
   [White Earth River] (6) and the Huaut
   [Loon].” (5:19) (Infra) “(Dé-pá kəəlin
   (Dé-pá kəəlin, rivière Terre-Blanche
   [White Earth River])

Map 2

386. Dernier Steppe — (Steppe)
   { Ékké-tšogbé, Elkké-tšogbé}
   64°35'; 123°30"—; (4)
   “The great steppe Dié-tchó-ellon-fiédé,
   or des bords du Grand Rapide [at the
   Edge of the Great Rapide], was the first that I
   had encountered and inhabited. It
   extends directly between the western end
   of the lake and the range bordering the
   Mackenzie. Its southern extremity bears
   the name of Ékké-tšogbé, or Dernier
   steppe [Last Steppe].” (3:124)
   “I set out on an expedition to the Dernier-
   Steppe, Elkké-tšogbé, which is the most
   distant one to the southward, extending
   from latitude 64°30’ North. I traversed Ta-
   ta-tšogbé obliquely from northeast to
   southwest, passed over a long hill which
   had once been wooded, but was now
   reduced by fire to a forest of dead timber
   bleached by the passing years, Parikke,
   and discovered a beautiful lake five
   leagues long by one league broad, lying
   northwest to southeast. The Dogribs call it
   lac des Gelotnes [Grouse Lake], Kkapas-
   tsélé-fiédé.” (3:155-156)
   “In the far reaches of this Dernier Steppe,
   the Slaves lived in the midst of plenty,
   enjoying dry wood, fresh lake-water,
   warm sunshine, and the proximity of
   reindeer. None came to trouble them,
   nothing could disturb their peace.”
   (3:163)
   “In this encampment, there were only
   People of the Hair or Ehta-tchó-
   Gottiné. The Slaves and the Dogribs had
   remained in the Dernier Steppe or in the
   surrounding country. They had not been
   heard from for more than a month.”
   (3:194) (Ékké-tšogbé. Dernier steppe [Last
   Steppe])

387. Dés-ettchier, rivière
   — (River)
   { *François River}

62°04'; 112°55"—; (62°19'; 115°33"); (7)
   “The boats separated. The boat from
   Fort Rae passed the île aux Boulaux
   [Birch Island] and took the eastern
   Channel toward Fort Big Island; whilst
   we passed the point of Big Island,
   heading toward the îles Desmarres
   [Desmarres Islands] along the western
   Channel.” (1:347)
   “We spent the 9th at Big Island, and the
   next morning we were at the fishery of
   the îles Desmarres, where we requested in
   Mr. Read’s name a Slave called La Porte
to guide us to the île de l’Original [Moose
   Island].” (2:10)
   “It detaches itself obliquely from the
   Rocky Mountains, toward the 56th
   parallel, and runs from southwest to
   northeast, crossing obliquely also the
   river la Paix (in which it determines the
   Grand Rapid, 59°), pursues its route
   beyond the Slave River, in which it forms
   a barrier of falls and rapids well known to
   the voyageur (60°), and goes on to
   border the southeast part of the shores
   of Great Slave Lake.” (10:287)
   “The Great Slave Lake, which is reached
   by the river of the same name, or upper
   Mackenzie River, owes this designation to
   the Slave tribe living on its western
   shores.” (22:179) (Infra) “The Dénés
   Chipewyans give the same name to the
   Mackenzie and to the rivière des Esclaves,
   calling both of them Dés-nédhé (Rivière-
   grande [River-Great], proof that they too
   consider it to be the same stream; but
   they distinguish the Mackenzie by adding
   the word yarè, inférieur [inferior, lower].
   Dés-nédhé-yarè therefore means
   ‘Lower Great River.’” (Dés nédhé, grande rivière [Great River])

Maps 2, 4 and 5

389. Dés nédhé yapé — (River)
   { Géant des terres hautes, Grande Rivière,
   Grande Rivière d’en bas; Kour-vik, Kugvik,
   Mackenzie, fleuve, *Mackenzie River;
   Nakotchó ondijig, Nakotchór-ondjig
   (ou ondijig); Nakotchór-tschiig,
   Nakotsia Kotcho, Nakotsya Kotcho,
   Nakota Kotcho, Togi-kka}
   69°15'; 134°08"; (7)
   “This disposition, and especially the
double range of the Rocky Mountains
between which the river soon begins a
long sweep of many leagues, earned its
Dénë name of Nakotsia Kotcho, le
Géant des terres hautes [Giant of the
Highlands], which has degenerated into
Nakota Kotcho.”
   “The Dindjié call it Nakotchó
Ondjig, which has the same meaning,”
   (5:4-5)
   “The heat felt by the voyageurs who
penetrate from the canyon of the Télíni-
Dié into the gigantic valley of the
Nakotsya-Kotcho5) is such that it
produces an effect similar to that of a
warm bath.” (3:240) (Infra) “Hare’skin
name of the fleuve Mackenzie [*Mackenzie
River].”
   “The banks of the Nakotchór-ondjig,
   as the Dindjié call the Mackenzie, are
   forbidding and bleak. Nothing here

18. See footnote at #204. — Tr.

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recalls the pleasant woodlands of the Athabasca and the Clearwater.” (4:122)
“A few hours later, we found ourselves in the immense estuary of the Mackenzie, which from the sea up to Point Separation measures not less than one hundred and forty two kilometres, and which extends from the chaîne des monts Cariboues [Caribou Hills Range] to the foot of the Rocky Mountains, attaining a breadth of at least sixty kilometres. Here the river loses its Dindjî name of Nakotchô-onjîg or odendjîg to take on that of Nakotchô-tschiìg.” (4:124)

“Tôpi-kka, the Haresskins, Nakotsia Kotcho, the Locheu or Nakotchô ondîjîg and the Eskimos, Kour-vik or Great River. This latter name is also the one and only name of the French Half-breeds give to the Mackenzie; for that is the river of which I am speaking here.” (2:75)

“In the group of Slave Indians I include: ...The Haresskins. They live on the Bas-Mackenzie [Lower Mackenzie], from Fort Norman to the Arctic Sea, and are divided into five tribes, the Naî-ottînî or ‘People of the Moss,’ who live along the discharge of the Great Bear Lake; the K’a-t’a-gottînî (People among the Hares), along the river; the K’a-tchô-gottînî (People among the Big Hares), who hunt in the interior between the Mackenzie and the Arctic Sea; the Saotchî t’u gottînî (People of Great Bear Lake) whose name indicates their territory; and lastly the Bûâlars-Loocheu or Nnê-la-gottînî (People of the Ends of the Earth), the nearest neighbours of the Eskimos in the north of the continent.” (6:26)

“To the Loocheu or Dindjî group belong thirteen tribes which are spread from the Anderson River in the east to Alaska and the Pacific Coast where, as in the Mackenzie area, they are surrounded by the Eskimos. These thirteen tribes are: the Kwîtcha-kutitchin or People of the Arctic Ocean Steppes, between the Anderson and the Mackenzie; the Nakotchô-onjîg Kuttchin, or People of the Mackenzie, the Têâlter-Kutchin or Peel River people; the Dakkâdê (Squinters), also called Tëthka-âkê kutchin (People of the Mountains) and Kvo-vên-Kutchin (People of the Edge of the Prairies). They live in the Rocky Mountains between the Mackenzie and Alaska; the Voen or Zen Kuttchin (People of the Lakes, or of the Rats). Their territory is the Porcupine River, the Ilaan-Kutchin (People of the Lakes, or of the River), same territory; the Artex-Kutchin, the Kuchî-Kutchin (Giant Peoples), who live on the Upper Yukon; the Tchandjoeri Kuttchin, who hunt along the Black River; the People of the Butter or Tanan Kutchin (People of the Mountains), along the river Tanana, the Tëtché-dhidî, or People Sitting in the Water, the Intsi-Dindjî, or Men of the Iron; and lastly, the Tsosse-sieug Kuttchin, who live on the Lower Yukon.” (6:28)

“Eskimo names of some localities, in Tchiglerk dialect: ...feuvel Mackenzie, Kugyik, Tawaq-chudjiga, its mouths, Kutépoalut, eastern channel; Nâlpoî, ibid., centre-east; Kiglayu-tupaluk, ibid., centre-west; Kiglayu-kuq, ibid., western; Illuvâqâq.” (9:76)

“Des-nêdé-yapé ottînî (Dwellers on the Great River) (tribe); West of Slave Lake, feuvel Mackenzie (locality); Slaves and Dognigs (common designation); Slaves: Déné, Féné (nation); Kvo-kê-gottînî (Dwellers in the Grass) (tribe); Feuvel Mackenzie, Bear Lake (locality); Ka-t’a-gottînî (Dwellers among the Hares) (tribes); Feuvel Mackenzie, Fort Good Hope (locality); Haresskins, Indians of the Middle and Rocky Mountain Indians.”

(20:136)

See also: (7:XX, XXV-XXVII) (Nakotsia Kotcho [Hare Indian]: Géants des terres hautes [Giants of the Highlands]; Nakotchô ondîjîg [Loocheu]: Géants des terres hautes [Giants of the Highlands]; Dès-nêdé-yapé [Chipeway]: Grande Ristière [Great River]; Tôpi-kka (Slave Indian); Kour-vik (Eskimo))

391. Despine, lac (Lake) { Tcho-tatchi, lac} 68°05'; 130°35'W; (67°58'; 130°44'); (67°56'; 130°45'); (1 Maps and 3

392. Des-tsêlî-te-tchêgê, rivière (River) 62°14'; 112°07'W; (62°19'; 115°22'); (7) Map 2

393. Detchan-cho Kendjig, rivière (River) [*Tree River] 67°16'; 132°32'W; (67°25'; 134°48'); (3) Map 1

394. Dëtchin-kfwerê-mon-welîn (River) {Dëtchin-kfwerê-won-welîn, Première-du-Bois, rivière, *Stick Creek} 65°01'; 124°04'W; (65°03'; 125°53'); (4)


395. Détroit, remparts du (Rock) {Détroit, rocher du; Ke-sjia-kon’en, remparts; Kpejyotchuck, Ke-sji-koń-en, Kreyrotchouk; Krêjsia-Konhen; Kotryelorok; *Lower Remparts; Narrows, the; Second Remparts du Mackenzie)

67°29'; 133°40'W; (67°30'; 136°00'); (3)

“Sir John Richardson erred when he wrote that the Eskimos ascend the Mackenzie as far as these natural rampsart to obtain the flat phonolite stones from which they fashion their darts. The learned doctor confused these cliffs with those of the Strait (the Narrow [sic]) which constrict the Nootcha one hundred leagues lower down. It is only at these rampsart, nay, at their very exit, that phonolite is found. The Eskimos make camp there fairly frequently. It is their most southern limit. And they call these rocks Kotryelorok.” (5:91)
“The first is represented by the Tchiglits (men) of Mackenzie district Eskimos who live along the shores of the Arctic Sea between the Coppermine and Colville Rivers, and who do not ascend the Mackenzie beyond the remparts du Détroit [Ramparts of the Narrows] at latitude 67°20’ or therabouts, nor the Anderson beyond latitude 69° North. They number about two thousand, and are divided into small groups leading a semi-nomadic life.” (25: 831-832)

“It was also at the Narrows and not the Ramparts of Good Hope that occurred the incident, told by the same voyageur, of the Hareskin Indian who escaped the Eskimos’ arrows by scaling the dangerously sheer faces of the rocks. The Ramparts of the Rapids are completely inaccessible. Indeed, they overhang the river, and sections are continually crumbling into it. I have met the hero of this adventure, a former juggler called Espirt Benekyg, who took part in Dr. John Rae’s Arctic expedition in 1848, which was such a complete failure.” (5:91-92)

“Trading with the Eskimos was carried on there only through the medium of these Indians, at the mouth of the Tsi- kka-tschig or rivièr de la Terre Blanche [White Earth River], which, for what reason I do not know, Franklin called rivièr Rouge [Red River], a name which has retained. This location was the conventional boundary which neither the Innuit nor the Dindjé were to cross. In 1795, Mr. Livingstone of the North West Company, having ventured to this site, situated at the exit of the remparts du Détroit, to trade directly with the Eskimos, was ruthlessly massacred with all his party.” (22:56-57)

“This reach receives several large affluent streams, among them the rivièr Travaillant [Working (Canadian) River]. At the end of it, we passed the second ramparts of the Mackenzie, which Franklin called the Narrows.” It is a curve in the shape of a double right-angle bend which the Naotcha forms before separating into its various outlets. The river is bordered by rocks sixty meters high, which are called the ramparts, like those of Fort Good Hope. The Mackenzie attains a depth of sixteen meters here, and a flow of eleven kilometres an hour.

The Détroit is a natural boundary that is never crossed by the Eskimos. Once, it is true, they did pass beyond it, but it was to massacre a party of forty Loucheux encamped at the confluence of the Schitalk-Renjé. It was in the phonetic rocks of the Détroit, and not in the natural ramparts of Fort Good Hope, as Dr. Richardson erroneously states, that the Eskimos used to find the flat stones from which they fashioned their knives and harpoon darts. These stones are black, resonant, and cleave in the manner of slate. The Dindjié call these rampart-rocks Krézjia-Konhén, and the Eskimos Kreyrotchouk.” (4:122-123)

“...gives rise to the sixth rapid on this river, the Kénjia-Kôñen, called the Détroit by Sir A. Mackenzie. These are called the second ramparts of the Mackenzie. The river is as swift here as at the first ramparts, but presents no danger to navigation; in fact, it is very deep. The remparts du Détroit mark the boundary of Eskimo territory.” (22:199)

“Eskimo names of some localities, in Tchiglerk dialect: Natural ramparts of the Mackenzie, Kpeyrotchuck.” (9:76)

(Kreyrotchouk (Eskimo); Krézjia-Konhén (Loucheux))

Map 1

396. Deux grands sapins qui se voient de loin, pointe des — (Point)

[Tsou-tchô-nadzé, pointe, Tsou-tchô-nadzé-éhta]

66°35’; 122°45’; (4)

“We hugged the northern shore of Smith Bay...and twelve hours later, we had passed the headjalo N'dou-înt'n and made our camp on the point of the montagne Stepp [Mountain of the Steppes] Nontyen-Kfve, below its overhanging face. There, on a sparsely-wooded spit of land called Tsou-tchô-nadzé-éhta, Dëkk-woya related the marvelous way in which these shores, which he said had once been teeming with people, had been transformed into a vast, dismal desert.” (3:448-449)

“...and although these people learned that I had made camp with my two Indians at Tsou-tchô-nadzé, la Pointe des deux grand sapins qui se voient de loin [Point of the two tall firs that can be seen from afar], they showed their surprise...” (3:454)

(Tsou-tchô-nadzé-éhta, la Pointe des deux grand sapins qui se voient de loin [Point of the two tall firs that can be seen from afar])

397. Déverse, rivière de la — (River)

[Franklin, rivière, Grand Lac des Ours, rivière de l'ours, Great Bear River, Lac d'ours, rivière de l'ours, Rivière des Télini, Télini-dié, Télini-dié]

64°54’; 125°35’; (64°55’; 127°31’; 65°08’; 125°33’; 4)

“As for the vast Keith Bay, it does not receive any large stream, for the good reason that it gives rise to the river which drains this Arctic basin, the Télini-dié, or rivière de la Dèverse [River of the Discharge].” (3:58)

“The People of the end of the Willows, Kk’a-Ion-Gottiné, whose manitou was the otter, ettson. They favoured the shores of the Télini-dié and the area east of the Mackenzie.” (3:66)

“. . .I descended the Télini-Dié in June of 1866, 1867, and 1871 and in August of 1867.

I know for a fact that the Indians in these parts, the Danè Kk’ay-Ion-Gottiné, exhibit the national stigma of Hebraic circumcision. Several among them had embraced Protestantism in 1861, and persevered in it until my departure.” (3:241)

“The Hareskins (Kha-tchô-Gottiné, Those who dwell among the Big Hares), Déné, Adéné. They number 800 and hunt between the Télini-dié and the Eskimo shores, along the Anderson and the McFarlane, as well as on the northern shores of Great Bear Lake. They are as timid as the Slaves, more cheerful and intelligent than the Montagnais, but less sensible and less patient.” (25:835)

“From the rock Clarke [Clarke’s Rock, now Mount Clark] (latitude 64°40’ North), a range strikes directly northward to the 68th parallel. It bears various names, but retains a specific formation which is no longer that of the Rocky Mountains. From Mount Clark to the Bear River or Télini-dié, it is called Onkkayé-Kfve, rock of the Pie [Maggie Rock], or Onkkayé bésse, ventre de Pie [Maggie Belly].” (23:44-45)

“The Indians call it Télini-Dié, rivière de la Dèverse, and I propose to the geographers that his stream be given the name of the famous Franklin, who ascended it in 1825-26. But, as it was not 1 who discovered it, I have refrained from changing its name.” (3:227)

“As Great Bear Lake is obstructed with thick ice and completely closed to
399. Dé-yé-inlezé, rivière — (River) 66°20'; 117°22'w; (66°14'; 120°04'); (4) Map 2

400. Diable, lac du — (Lake)  
{Kearney, lac; Leclerc, lac; T'awélín, lac; Ta-wélín, lac; Tpawélín, lac; Traite d'entente, lac de la} 65°36'; 127°10'w; (65°04'; 129°00'); (65°48'; 129°20'); (4)  
“But, at our feet, in the centre of an amphitheatre at whose summit we were then standing, there lay, asleep in its white shroud of ice and snow, the lake Ta-wélín, that famous lac du Diable [Devil's Lake] which I had come so far to find. The river of the same name snakes out of it, forming a white trail between the dark rocks, in the black mass of the forest... So this was the ‘Promised Land of the Pigs,’ that privileged country where, so they said, there flowed rivers of melted lard and of reindeer marrow?” (3:292)  
“Once we landed upon the ice, all went well, and we reached the lac du Diable et la Truite géante [Giant Trout] without a hitch and in plenty of time to bivouac comfortably in the shelter of the mountain Ton-joué.” (3:296)  
See also: (29-102) Maps 1 and 3

402. Dié-nérékké, rapide — (Rapids) 66°13'; 129°35'w; (66°15'; 132°05'); (3) Map 2

403. Die-tché-tcho-kfwén, pointe — (Point) 65°04'; 120°59'w; (65°08'; 122°42'); (4) Map 2

404. Die-tché-kfwé, montagne — (Mountain) 65°17'; 125°00'w; (65°15'; 126°42'); (4) Map 2

405. Division des courants — (Sa-tra-wélín)  
“From this confluence, the view extends downstream for twelve or thirteen kilometres, i.e., down to the exit of the Strait in the Mackenzie’s estuary, which is called by the Indians ‘la Division des courants [the Water-Parting]’” (4:123)  
(Sa-tra-wélín: Division des courants [Water-Parting])

406. Djenta-Kotitrué-Niliné — (River)  
“On the evening following our departure, thanks to a favourable wind and the swiftness of the stream, we had our meal at 7 or 8 leagues from Good Hope, on a site made infamous through a hideous scene of murder and cannibalism.” (47:66)  
“In this terrible incident, two women had escaped from Fort Good Hope, as much in order to escape being eaten by their families as in order to find subsistence through the hunting of hares. They had encamped on the site on which we then stood, that is, the mouth of the Djenta-Kotitrué-Niliné.” (47:66-67)
407. Djjégé-ndu, ile — (Island)  
{Queue du Castor géant, ile de la}
65°45'; 128°46'  
(65°40'; 130°46'); (3)

“We passed the Sans-Sault Rapid, saluted the ile de la Queue du Castor géant [Giant Beaver Tail Island], and penetrated into a fourth reach where the Nakotosia, four kilometres broad, again extends in a straight line for 25.725 kilometres.” (5:26-27)

(Djjégé-ndu, ile de la Queue du Castor géant [Giant Beaver Tail Island])  

Map 1

408. Dog-ribs Mountains  
— (Mountain Range)  
{Flancs-de-Chien, chaîne des}
64°28'; 116°58'  
(4)

“The lac des Pyrites [Pyrite Lake], Klé-titiqé, is even more picturesque than the lac de l'Eau glaçée [Ice Water Lake], from which it is separated by the mountainous peninsula. We established our camp on another level, but less elevated, peninsula, composed of granite and quartzose sand. Here, an abundantly fish-bearing arm connects this lake with the one called des Laots-a-Lières [Hare Snare]. This arm is called the Tsé-ra-niliné or rivière des Pirogues [Pirogue River] (ttse), as it is here that the tribe's canoes are cached. From this point we could see, on the left, an island of granite shaped like a gigantic pack-saddle, the Kiwé-kpa-nainha, and on the right, the chaîne des Flancs-de-Chien [Dogrib Range], which separates us from the valley of the Coppermine River.” (2:245-246)

“But there is no communication between lake Klélé or Ste Croix [Holy Cross] and the succeeding lakes whose waters empty into the bay Kla-nan-deh (baie Allongée et Dernière [Elongated, Last Bay]). This same range or fold is the one Sir John Franklin called the 'Dog-ribs Mountains,' because in 1819, it was there that the territory of the Yellowknife ended and that of the Dogrib began. The entire area situated east of the range we have just descended is called by the Dénés Orgel-néné (terre du Plancher [Land of the Floor]). These are the Barren Grounds.” (6:1-2)
See also: Barrier Mountains

409. *Donnelly River — (River)  
{Tetéli-tché, rivière, Tetelli-tcho, rivière}
65°50'; 128°51'  
(65°45'; 130°52'); (65°46'; 131°00'); (3)

Maps 1 and 3

410. Doobant, lacs — (Lakes)  
“Montagnais (nation); Shishpanoutné (People Outside the Barriers) (tribe); Lacs Doo Dooant [Doobant Lakes] (locality); Chipewyans or Montagnais (common designation)” (20:136)

411. Doobant, rivière — (River)  
“The highest elevation of the montagne de l'écorce [Bark Mountain], and the montagnes des Caribous [Caribou Mountains] is from 270 to 300 metres above the river; but at the so-called Mountain Portage, it reaches only 28 or 30 metres.

From the Slave River it strikes toward the northeast, going on to border the rivière Doo Dooant [Doobant River].” (23:18)

412. Double, rivière — (River)  
[Junelles, rivières]

“Espying a sort of bay or indentation, which I later recognized as the mouth of the rivière Double [Double River] or rivières Junelles [Twin Rivers], we steered our pirogue toward it, and beached it on a sort of ice floe which, at least in part, appeared to be resting on the ground.

Here, the shore is dry and free of water only in July. It is a sedimentary delta. At that time it was so thoroughly waterlogged that the mud lay several feet deep.” (4:127)

413. Drowning Portage — (Portage)  
[Noys, portage les]
60°00'; 111°48'  
(59°52'; 111°48'); (10)

“We occupied the 3rd and 4th of August in passing the rapids of the Slave River and making the necessary portages. There is now a path on the left bank of this stream that allows voyageurs to by-pass all the portages. But it is not less than ten or twelve leagues long.

...The portages are on the right bank; there are five of them: la Cassette [Cassette or Casket], le Brûlé [Burnt], les Embarras [Obstructions], la Montagne [Mountain] and les Noys [the Drowned]”. I have gone through them five times. They are caused by the chaîne des collines avec Caribous [Caribou Mountains Range], a continuation of the montagne de l'écorce [Bark Mountain].” (1:309) See also: (1:286)

Map 5

414. Dryades, lac des — (Lake)
See (5:207), or Baie, lac de la

415. Dunvegan, fort — (Establishment)
“(Fort) ...Dunvegan (Peace River) and Battle, together... Tinney—195, Crees—137, Half-Castes—20, Whites—6.” (14:52)

“(Athaubasca)...Fort Dunvegan, Peace River, 1879 {Beavers and Secanais 195 + Crees 137= 332}.” (14:53)

416. Dzæn-des-tché — (River)

[*Jean River; Jean, Rivière à Jean's River; Muddy Mouth; Mud-River end; Zanesse]
61°23'; 113°33'  
(61°28'; 115°40'); (61°25'; 115°43'); (61°15'; 113°08'); (7)

"If a line be drawn on the right from this point to the mouth of the Des Sano river, and on the left to that of the Oxen River, a triangle or delta will be described wholly occupied by the ancient and recent mouths of the river. The latter, after dividing into three channels, is subdivided into two great median arms, of which the eastern one is called Jean's River, a corruption of the Chipewyan name Dzæn-des-tché, literally 'Mud-River', or 'Muddy Mouth.'” (14:45-46)

“Once past the three principal branches, the middle channel is subdivided again into two large channels, of which one, on the east, takes the name of rivière à Jean, a corruption of the Indian name Dzanesstché, which means muddy mouth.” (23:20)
See also: (2:83)

Maps 2, 4, and 5

417. Dzen-tchô-khin — (Hill)
{Loge du Gros Rat; Rat-musqué, butte du}
64°08'; 122°43'  
(64°28'; 125°08'); (4)

"I had left Ste-Thérèse on the 18th of February. On the 25th I crossed the pretty lac des Laots de la Terre-haute [Snare Lake in the Highlands(?)], Roé-ti-
gotchô-toué, which is only three leagues long. It empties into the lac des Éaux Noires [Blackwater Lake], and extends along the foot of the butte called du Rat-musqué [Muskrat], Dzen-chô-khin. It was the most southerly point that I had reached along this interior route. I had visited some Indians at this butte during the winter of 1867.” (3:309)

“The latter mountain itself belongs to another spur of Koden-chiw, which, after having traversed Blackwater Lake, runs toward the north-northeast, under the name of Loge du Gros Rat [Big Rat Lodge][5] and montagne des Maringouins [Mosquito Mountain].” (22:196) (Intra)

“Dzen-chô-khin.”

(Dzen-chô-khin Butte du Rat-musqué, ou Loge du Gros Rat [Muskrat Butte, or Big Rat Lodge])

Map 2

418. Dzé-chô klak’ay, steppe
—(Steppe)

67°33’; 135°45’

Map 1

419. *East Channel —(River)
{Nalron, Nalron, rivière}

69°00’; 134°38’; (68°29’; 136°03’); (1)

“But if we measure it from its source in the Rocky Mountains, the Athabasca-Mackenzie’s course is 2,500 geographic miles long and it irrigates an area of 443,000 square miles! The western arm, which is the largest one, bears the Eskimo name of Illovévator or Kourvik, Grande-Rivière [Great River]. The eastern arm, second In size is the Nalron.” (4:125)

Map 1

420. *East Mountain —(Mountain)
{Nadinlin-Kvé, montagne}

65°40’; 128°40’

(65°14’; 130°24’); (3)

Map 1

421. Eau blanche, lac de l’—(Lake)
{Tou-yâlé-toué}

“When Charles and I had reached the lac de l’Éau blanche [Whitewater Lake], Tou-yâlé-toué, which lies at a distance of three kilometric leagues from Fort Good Hope, we were very surprised to find that we could clearly hear the peals of the mission’s little bell, which weighs a scant fifteen kilograms.” (3:361)

See also: (3:323)

(Tou-yâlé-toué: lac de l’eau blanche [Whitewater Lake])

422. Eau glacée, lac de l’—(Lake)
{Tpa-wokkqay, lac; Tpa-wokkqay-tpiqé}

“There was a beaten track, which of course we followed, and passed from Lake Rae to the lac de l’Éau glacée [Icy Water Lake], Tpa-wokkqay-tpiqé, smaller in size, but no less poetic, with its myriads of islets and the porphry mountains bordering it.

It was the eleventh sizable lake that I had discovered since North Bay, but there was nothing left to one suspect the presence of man.” (2:204-205)

“On a flat island in Tpa-wokkqay lake, the entire tribe of the Anous-of-the-Waters had congregated like an immense, teeming anhill.” (2:207)

“Shortly after my arrival, reindeer began to appear in numbers around the encampment, and especially on the beautiful lac des Éaux-glacées, right before my eyes.

The encampment contained twenty-five large lodges, in each of which lived twelve to fifteen people; for the Dogrib are are as prolific as the Irish. Among these people, the unconsciously licentious ways of the young people are no impediment to either fertility or the wisdom that comes with age. There were about 350 souls. But all were not yet present. I soon learned that the group from the lac des Laots-à-Lières [Hare Snare Lake] had not yet arrived and that when it came my audience would number 600 persons...

This group appeared on the 17th of May and presented me with 97 children to be baptized, which made a total of 157 children baptized among the Tpâ-kféèngottine.” (2:218-219)

See also: (64:1)

(Tpa-wokkqay-tpiqé: lac de l’Éau glacée [Icy Water Lake])

423. Eau qui circule autour des montagnes —(River)
{Tchi-ven-Tschig; 67°25’; 136°53’}

“All of this is schistous, and of a dreary leaden colour. The sinuous Tchi-ven-Tschig, l’Éau qui circule autour des montagnes [Water winding around the mountains], serpentines through this narrow, lugubrious valley, bordered by sallows interspersed with a few conifers.” (5:266)

“The mountains at the base of which it flows are suddenly interrupted six leagues downstream from Fort Lapierre. It is through this break that the Bell threads its way and then turns toward the west. It forms around this long mountain a double circumvaluating trench at the foot of a rampart. Hence its name of Tchi-ven-tschig.” (5:270-271)

(Tschi-ven-tschig: Éau qui circule autour des montagnes [Water winding around the mountains])

Map 2

424. Eau stagnante supérieure
—(Lake)
{Stagnant, lac, Tatégéli-tué, Ta-téghéli Tpüé}

61°15’; 118°50’; (61°15’; 121°15’); (7)

“Up to the Petit lac [Small Lake], the river had been flowing to the westward. At longitude 123°18’, it suddenly turns back toward the north and forms a second lake which extends up to the 64th parallel, and is named Ta-téghéli-tqué, l’Eau stagnante supérieure [Upper Stagnant Water].” (5:3-4)

“The basins called Petit lac and lac Stagnant [Stagnant Lake] (Tatégéli-tué) were obviously part of the Great Slave Lake, whose high banks are still visible under the name of montagne de la Truite [Trout Mountain], calcareous rocks whose elevation is only 100 to 130 metres.” (23:25)

(Ta-téghéli tqué: Éau stagnante supérieure [Upper Stagnant Water])

Map 2

425. Eaux-noires, lac des —(Lake)
{Tou-KKéezé-tié, Tu-kké-tué, lac}

64°00’; 123°05’; 64°12’; 125°19’

“To the south of the lac des Gelinottes [Grouse Lake], between that basin and the lac des Éaux-Noires [Blackwater Lake], Tou-kkézé-tié, lies the Dernier-Steppe [Last Steppe], whose southern extremity is 24 leagues distant from my mission.” (3:156)

Map 2

426. Ecottes River —(River)

55°54’; (55°48’; 112°56’); (13)

Map 5
427. Échafaud, chenal de l’
—(Channel)
{Nagle Channel}
61°14’; 113°35’=; (61°15’; 116°00’); (7)
Map 2

428. Échafaud, îles de l’—(Islands)
61°20’; 120°00’=; (61°20’; 122°09’)
“We pass the mouth of the rivière de la Pêche [Fishing River], the îles de l’Échafaud [Scaffold Islands], which are formed by it, and the first sharp right-angle bend of the river, and go on to dine at the rivière du Côte aux érables [Hare Seat River], Kha
edha, where Fort Livingstone stood to be used.” (3:6)
Map 2

429. Écluse, l’—(Mountain Range)
{Ohyin, chaîne des monts; Oîin, Oyen, montagnes}
68°42’; 132°00’=; (69°00’; 133°30’);
(69°02’; 133°30’); (1)
“The range of mountains or hills Ohyin 
(Ecluse [Lock]), which surrounds the lake to the east north, also borders the 
Natowdja to a point some distance from the sea.” (4:274)
“Around the lac des Espiguaires [Esquimo Lake], this mountainous plateau is surrounded by several conical elevations, which, from afar, resemble ancient volcanoes, or rather volcanic upthrusts. I was unable to determine their nature, but I believe they are trachytic. Kiija 
and Voekragoe-éké-nit’in are solitary truncated peaks, about 800 feet high. O’îin resembles the mountains chi
(Ohyin la Païsaille ou l’Écluse [Païsaille or Lock])
Maps 1 and 3

430. Écluse aux Truites —(River)
{Pièrre-éghé, Pièrre-ége}
67°13’; 126°17’=; (67°17’; 127°05’); (4)
“We were then at the northwestern extremity of Colville Lake, where it empties into lake Tou-tchô through a fairly short arm called Pièrre-éghé, l’Écluse aux Truites [Tout Lock], which I had to cross.” (3:325)
Map 2

431. Écluses blanches, lac des
—(Lake)
{É-kâlé, lac, É-kâ-dkâlé, lac; Hé-
dkâpalé, lac; Poissons-blancs, lac des}
66°41’; 124°13’=; (67°04’; 124°23’);
(67°05’; 124°25’); (4)
“We shall head for the bay Non’èni or du Déjel-hâti [Early Thaw], he said to me, it is only a two or three hours’ march, hardly worth mentioning. If there is no one at Non’èni, well, then, we shall go on... to my lake, Tchaald-foué, the true source of the Anderson River. If need be, we will go to É-kâ-dkâlé, le lac des Écluse-blanches [White Locks Lake], or to the lac des Poissons-blancs [Whitefish Lake], always toward the sources of the Anderson.” (3:345)
“I then crossed a round lake 8 kilometres in diameter called lac des Truites [Trout Lake], Pièrre-éghé, and finally the lac des Écluses blanches, É-kâ-dkâlé, which is twelve kilometres long and only four kilometres broad.” (3:422)
“Two of these lakes are featureless. They lie upon high plateaus between flat, sparsely wooded shores beaten by the east wind and buried under moss and Iceland lichen. Properly speaking, this is the country or hunting ground of the Kha
chô-Gottine.” (3:422) (É-kâ-dkâlé lac des Écluse-blanches [White Locks Lake])
Maps 2 and 3

432. Écluses-blanches, rivière des
—(River)
{Écluses blanches, rivière des; É-dekkralé 
ntrie}
66°53’; 124°35’=; (4)
“At the place called L’ata-dé-a, i.e., the 
Junction, is discharged the second source or rivière des Écluses-blanches [White Locks River] which comes out of the lake Tchaald-foué, not far from the lac des Bœufs-Flottants [Floating Wood Lake], at latitude 67°. This arm is larger than the preceding one and receives the waters of several lakes, among others the lakes des Poissons-blancs [Whitefish] and des Gros-Poissons [Great Fish], to which I gave the name of the scientist Mr. Ch. (Charles) Manour, secretary-general of the Société de Géographie, as a humble token of my gratitude and my esteem. This branch’s many little affluents are much frequented by the Kha-
tchô-ottine in summer and autumn; timber is not too scarce here.” (22:217) (Infra) (5) É-dekkralé.”
See also: (53:387)
(É-dekkralé: Écluses blanches [White Locks])

433. Écluses de pêche, lac des
—(Lake)
“We climbed the high banks, rising to 600 feet, which dominate the fort on the right side of the river, and found ourselves immediately in a vast, barren steppe dotted with lagoons, over which reigned an undefinable feeling of sadness. Our course was directed to the east-southeast, and we traversed several lakes of considerable size. On the lac des Écluses de pêche [Fishing Locks Lake], we saluted the coregonus fishermen from Fort Anderson.” (5:198)

434. Écluses de pêche d’Essé, 
lac des —(Lake)
See (5:207), or Bâie, lac de la

435. Écluses de Tréwou, lac des
—(Lake)
{Huwart, lac; *Loon Lake, Tpê-wou-
kkâdhp-toué, Tpéwou-kkâdh-tqué, 
Unkkyây-kâfâ-kkâdhp}
66°36’; 128°43’; (66°33’; 130°38’); (66°33’; 130°30’); (3)
“One descends the Nakorsisia Kotchô for five kilometres, crosses the Hareskin River at its mouth and climbs over the vast plateau des Cûtes-Blanches [White Hills], which is fairly well wooded; then one crosses the lac Huwart ou des Écluses de Tréwou [*Loon, or Tréwou Locks Lake]...” (5:168) (Infra) (5) Tpé-wou-
kkâdh-tqué.”
“As our sledges had been completely lightened, and the track was firm and well beaten, we were able to make good speed and dine on the shores of the lac Huwart, Tpé-wou-kkâdhp-toué, ten leagues distant from Fort Good Hope.” (26:367)
Maps 1 and 3

436. Écluses du Corbeau —(River)
{Tpâ-son-hé, Tqatson-hê-dês}
63°50’; 117°07’=; (7)
“This lake was constricted toward the middle by a sort of short arm, in exactly the same manner as the lac des Laets-dî 
Lières [Hare Snare Lake] (Kha-mi) and the lac des Laets-d’Ours [Bear Snare Lake] (Sa-mi) are separated, or rather united, by the short river Tpâ-son-hé or des
440. Édézen, rivière —(River)
   \{Èkë Zen-roë, rivière\}
   69°03'; 128°23'W; (69°02'; 129°10');
   (69°03'; 129°09'); (1)
Maps 1 and 3

441. Édéyan-étttoy —(Peninsula)
   \{Èdëyan-ëtttoy, eq: Fian qui tête\}
   66°03'; 124°44'E; (66°14'; 124°37');
   (66°15'; 124°35'); (4)
   “I looked in vain for the large island shown to be lying west of Smith Bay on
   Lieutenant Kendall’s map. There is no island there. As to the island he shows as
   the île Ancano, it is none other than the cape Kwët-tsên-kfëvé, it is true that the
   land that connects this cape to the mainland is very flat, but it is not an
   island. Furthermore, this same map omits another peninsula lying even closer
   to the spectator, on the western shore, Édëyan-ëtttoy, or the Fiam qui tête
   [Sucking Fawn].” (3:38)
   \{(Èdëyan-ëtttoy, Fiam qui tête [Sucking Fawn]\)
Maps 2 and 3

442. Edmonton House
   —(Establishment)
   See (14:49) or Assiniboine, fort

443. Edzaré, lac —(Lake)
   \{Èzi-ker, lac; Täch, lac\}
   65°11'; 117°24'E; (65°51'; 119°05'); (65°49';
   119°04'); (4)
Maps 2 and 3

444. Edzinétëlyé, lac —(Lake)
   \{Èzi-nëlyè, lac\}
   68°47'; 129°37'E; (68°36'; 130°35'); (1)
   “The lac du Milieu [Middle] communicates with the lake Edzinétëlye through a
   short arm which rises in the lake Tchiill-
   vann. Ball and I crossed this lake alone,
   at night, and in such intense cold that if
   I had not divested myself of my thick
   cloth gaiters and put them on the lad,
   and if we had not before long found
   Vinzijie’s yurt, the unfortunate Captain
   would have frozen to death before
   reaching it. The night was already far
   spent when we reached the encampment.
   It was composed of only two yurts,
   deeply buried beneath earth and snow.
   They contained five families, several of
   whose members were dangerously ill
   with scarlet fever.” (5:190)
Map 1

445. *Effie Mountain
   —(Mountain Range)
   \{Lac avec Brochets, montagne du, lac des Oies,
   montagne du, Onta-rat’-yuë, Onta-yë-
   rat’-yuë, montagne, Ra-fon-yëu, Ra-
   fou-yëu, Ra-t’-yuë\}
   65°58'; 127°55'E; (65°53'; 129°56'); (4)
   “I came out into a steppe parallel to the
   range Ra-fon-yëu or Ra-fou-yëu,
   which is a detached, transversal spur of
   the Rocky Mountains.” (3:287)
   “Below the Sans-Sault Rapid begins an
   eighth spur of the Rocky Mountains
   which, from that point, strikes north-
   northeast toward the Great Bear Lake.
   It is called in succession Tsä-tchô-to (le
   nid du grand castor [Nest of the Great
   Beaver], Pëwinkka (bison blanc [White
   Owl]), Ra-t’-yuë (montagne du lac des Oies
   [Geese Lake Mountain])...” (23:56-57)
   “Quite different is the Sans-Sault Rapid,
   as also the Ramparts Rapid, as I have
   already mentioned. The first is formed by
   the eighth transversal spur of the
   mountains, which, from longitude
   128°30’ at latitude 65°50’, strikes toward
   the northeast, bearing successively the
   names Tsä-tchô-to, Pëwinkka, Onta-
   rat’-yuë...” (22:196-197) [Infra]
   “La Montagne du lac aux Brochets [Pike
   Lake Mountain]
   (Ra-t’-yuë, montagne du lac des Oies
   [Geese Lake Mountain]; Onta-rat’-yuë;
   montagne du lac aux Brochets [Pike
   Lake Mountain])
   Map 1

446. Egedhé nuë —(Islands)
   \{Èpéëné-nduë, Oeufs, îles aux\}
   62°05'; 113°42'; (62°08'; 116°21'); (7)
   “We spent two days in traversing the
   archipelago called îles [Taëflë] de Gros
   Poissons [Heap of Great Fish], la Résidence
   des Savanais [Dwelling Place of the
   Savanois], and les îles aux Oeufs [Egg
   Islands].” (2:275)
   “That day we encamped on a small island
   in the archipelago Louë tchô-pëlé (gros
   tas les poissons [Big Heap of Fish]), and
   on June 24th at noon arrived at the mouth
   of the river Bépoulé-dessë or des Inconnus
   [of the Inconnus] commonly called
   Yellowknife River, along which Sir John
   Franklin had set out on his Coppermine
   expedition in 1820. We encamped on an
   islet in the archipelago Èpëëné-nduë (île
   aux Oeufs), and the next morning
   disembogued into the Great Slave Lake,
   outside North Bay and the Gros Cap
[Great Cape] (Ndû-chêlla koayê, presqué île dénudée [Barren Peninsula]). Thus it took not two full days of rowing from this point to Fort Rac." (64:6)

452. Éhta-achô — (Peninsula) [Eto-achô, presqu’île Grande Pointe]
66°06'; 122°15'; (65°53'; 123°30'); (65°55'; 124°08'); (4)

"In turn, McVivar Bay is separated from Keith Bay by the montagne des Grands Ours [Great Bear Mountain], Sa-tchoj-fyouô, which forms a peninsula; whilst between Keith Bay and Smith Bay is found the Grande Pointe [Great Point], Éhtachô, with its three mountains of Klô-tseen-éwa, the montagne de l’Armoise [Sagebrush Mountain], or Petit Steppe [Little Steppe], Kokkéna-ghe or the Hauette du sentier [the Heights of the Trail], and Loué-a-fyouô or the montagne des Petits-Poissons [Little Fish Mountain]." (3:57)

"And finally, the large presqu’île Éta-chô [Eta-achô peninsula], formed by the three mountains des Petits Poissons [Little Fish], du Sentier [of the Trail], and du Petit Steppe, separates Keith Bay from Smith Bay by a distance equivalent to three days’ forced march." (22:211)

(Éhta-achô. Grande Pointe [Great Point])

Maps 2 and 3

453. Ejyonné, île — (Island)
65°45'; 119°49'; (65°50'; 121°00'); (4)
Map 2

454. Ekénéké, lac — (Lake)
67°57'; 124°05'; (67°58'; 123°58'); (4)
Map 1

455. Ekétssen-nalle, rivière — (River)
*Glacier Ice Creek
66°38'; 121°53'; (66°38'; 123°56'); (4)
Map 2

456. Ekfwí-ga-t’êuë, lac — (Lake)
67°18'; 127°26'; (67°00'; 127°51'); (4)
Map 2

457. Eki-da’tag, lac — (Lake)
{Ékkidatap tchion, Milên, lac du}
68°56'; 129°30'; (68°37'; 130°30'); (1)

"We crossed another three lakes and made camp among Dsjên, the Muskrat’s band, in the vicinity of the lac du Milên [Middle Lake] which lies at the summit of the crest line.

This encampment contained only four large lodges. Several recent mounds could be seen nearby, each surmounted by a cross." (5:181) (Infra) (80) {Ekkidatap tchion.

"I performed six baptisms and one marriage among these Dindjê, who are almost all circumcised, and who belong to the camp of the Natsên-Kpet, or Blacks, the Men of the Left." (5:182) (Infra) (80) The Dindjê are divided into White Men or ‘People of the Right,’ Etchyan-Kpet, and Black Men or ‘People of the Left,’ Natsên-Kpet. There is also an intermediate group: the ‘People of the Happy Medium’ or Tspndjtîheytsê-kpet.

"On the third day, I reached the lac du Milên, where I found a third Dindjê encampment, composed of five families. I saw there a jugler named Chaqo, who had been recently widowed by the scarlet fever." (5:186)

(Ékkidatap tchion: Lac du milieu [Middle Lake])

Map 1

458. Ekkipâché — (Mountains) [Grand Plateau, Ekkipâché, montagne]
61°51'; 122°25'; (62°08'; 124°16'); (6)

"Here we began to perceive the first buttress of the Rocky Mountains, Ekkipâché or Grand plateau [Great Plateau]. Not one tree can be seen on these grey heights, which are distant at least five leagues from the river." (5:6)

(Ekkkipâché: le Grand plateau [Great Plateau])

Map 2

459. Ekkinjâdëral’â — (Mountain) [Ekkine-yâ-âl’â, Lago à Castor aligéasses en haut]
64°24'; 117°12'; (64°38'; 119°40'); (4)

"At the summit I found a small lake, adorned with an island in its middle, the île aux Graines [Seed Island]; I named the lake ‘Séguin.’ Then the mountain slopes downward again toward the immense lake Yanëhî, and borders its southern shores under the name of Ekkinjâdëral’â." (2:247)

"I have said that the lac Ste Croix [Holy Cross Lake] is the last lake of the fluvial system drained by the Tôsepa nilinez and that it strikes to the northward. It is bordered on the north by the mountainous fold Ekkine-yâ-âl’â (lages à castor aligéasses en haut [Beaver lodges ranged in a line on the height]) over which one must make a portage when going toward McTavish Bay." (64:2)
Chapter III: Toponymic Inventory

465. Elan, rivière de l' — (River)
{KK’ay-ra, Lac aux Saules, rivière de; Lac des Originaux, rivière de; Rata-di-dié, Rata-di-tyé, Rata-ty-dé; Rata-ty-trié, rivière, Saules, rivière aux; Willowake River}
62°42’; 123°08’; (62°40’; 123°40’; 62°40’; 123°40’); (6)
“At the confluence of the rivière de l’Original [Moose River], improperly called rivière aux Saules [Willow Lake],(1) a storm... “ (5:15) [Infra]“(10 Rata-di-dié, l’Original sa rivière [the Moose, his River].”
“On March 5th, I crossed 42 lakes or marshes before reaching the rivière de l’Elan [Elk River], Rata-ty-dié, called rivière des Saules in error by the Canadians.” (3:315)
“In these parts the Mackenzie hardly deserves to be called a river. The current is strong, but the river extends over vast swamps divided by long islands into a multitude of channels; it forms a labyrinthian archipelago, then becomes calm again at a junction with the rivière KK’ay-ra or des Saules, which comes from the east, and constitutes a new lake whose form, at first triangular, soon extends into a long, peaceful basin.” (1:325)
“It is augmented by the rivière du Lac aux Saules [Willowake River], then continues to broaden its bed and attains a width of at least one kilometre where it flows into the Mackenzie.” (3:240)
(Rata-ty-dié. L’Original sa rivière [the Moose, his River], KK’ay-ra, des Saules [of the Willows])
Maps 2 and 3

466. Élénilla, iles — (Islands)
{Flénilla, iles}
64°05’; 117°14’; (64°18’; 119°25’); (4)
“We then climbed onto the ice and heading toward the northwestern bay, we passed to the left of the three islands Ққадиіңла, and the large island ққв–ққвң–дү, then of the two islands ԑпɛɛlлии и ɛтчн–дү, and made a portage over the cape-mountain ҚҚв–нɛɛти, opposite its counterpart ҚҚв-Елп.” (64:3)
Map 2

467. Él’etchillé-dalen — (River)
{L’ёт-котала-delen, Léotaladélir, Léota-la-délir, “Thunder River; Tonnerre, rivière de; Tsééndjigiy, rivière}
67°28’; 130°53’; (67°28’; 133°00’; 67°28’; 132°58’); (3)
“They are likewise found at the mouth of the river Léota-la-délir, where traces of subterranean fires are also seen.” (19:402)
“This same Tchanzéléï made another discovery. Along the river L’ёт-котала-délir, an affluent of the Mackenzie, he noticed a hard, red substance; as it was similar to the spoor of the frugivorous black bear, he called it sa-tsoone [Bear Dung]! It was oligist iron. Until that time, the Déné had been using stone weapons and tools; yet they must have been acquainted with metal, as their tradition relates that up until the time of the old man’s find, they had not seen any on the new continent. With this iron they fashioned little needles or awls, measuring about the length of a little finger, which they sold for ten moose skins to the Esba-t’a-ottín of the Liard River.” (6:54)
“On the right bank, opposite the site of the old Fort Good Hope, there are again natural rammarts of limestone, or of chisite sandstone (I do not remember which), at the mouth of the Thunder River.” (10:295)
Maps 1 and 3

468. E’létoson, montagne — (Mountain)
65°17’; 123°15’; (65°15’; 125°10’); (4)
Map 2

469. Ella-тsi-t’uæ, lac — (Lake)
*{Misty Lake}
64°11’; 131°19’; (64°52’; 133°01’); (3)
Maps 1 and 2

470. Ella-тsi-t’uæ, rivière — (River)
64°00’; 131°23’; (64°49’; 133°04’); (3)
Maps 1 and 2

471. Ellice, ile — (Island)
*{Ellice Island}
69°05’; 135°45’; (69°08’; 138°02’); (1)
“Point Separation is located at latitude 67°49’ North. The mother branch terminates at the île Ellice [Ellice Island], which lies at 69°14’. From the Great Slave Lake to this island alone, the
gigantic Mackenzie measures not less than 1,045 geographic miles, or 1,149 kilometres 500 metres or 287 and a half leagues." (4:125)

Map 2

472. Elliot, baie —(Bay)
“Back saw no sign of the two Rosses in Elliot Bay, which receives the river to which he gave his name.

The year 1885 saw the last of the Arctic expeditions from Great Slave Lake, led by Anderson and Stewart, officers of the Hudson’s Bay Company. These gentlemen also travelled to Elliot Bay along the Back River, this time no longer searching for the Rosses, but for Sir John Franklin himself and his companions in misfortune, now also lost in the ice fields.” (2:84)

473. *Ells River —(Creek)
*Little Red Creek
57°18’; 111°09’; (57°24’; 111°40’); (10)

Map 5

474. Elsin nathélîn —(Falls)
*Gouffre tournant
“On the fourth day of marching, they came to a waterfall called Elsin nathîlîn or the Gouffre tournant [Whirling Abyss]. There they captured some small bustards but when evening fell, they no longer knew where they were and became completely lost.

On the next and the following days, the two brothers were no further ahead. But having eaten their small bustards, they went forward along the deserted, precipitous shores of the Great Slave Lake, where they discovered a mountain named Déné-cheth-yapé: la montagne Qui contient des hommes [Mountain which contains men].” (9:352-353)

(Elsin nathélîn: Gouffre tournant
[Whirling Abyss])

475. Embarras, lac des —(Lake)
“On October 24th, 1879, on a journey from the lac Froid [Cold Lake] to Fort Pitt to fetch winter provisions, I was driving my carriage, while my servant, Alexis *Enna-azé, was riding an ox-cart.

Near the lac des Embarras [Obstruction Lake], my horse fell through the ice into a swamp, and only through our joint efforts were we able to free him.” (18:2)

476. Embarras, montagne des —(Mountain)
*Fort, montagne; Sakittakaw Watjij
“We bivouacked on this side of the rivière creuse [Hollow River], Kaminik Sispisî, then at the lac Salés [Salt Lakes] Tcioutaghânn Sakahîgânn, then on the Montagne Forte [Strong Mountain], Sakittakaw Watjij, then at the lac de l’Ours qui nage [Swimming Bear Lake], and finally at the rivière des Buttes [Butte River], Petitkotinaw Sispîsî; and on October 5th, we found ourselves among the Pike Indians, whose name is derived from the lake and river of the same name, Kinosew Sakâhîgânn and Sipîy.” (28:182)

“This was not the case on October 2nd, during our crossing of the Montagne Forte [Strong Mountain] or des Embarras [Obstruction Mountain].” (28:182)

(Sakittakaw Watjij: Montagne Forte [Strong Mountain])

477. Embarras, portage les —(Portage)
59°57’; 111°40’; (59°52’; 111°48’); (10)
See 1:309 or Brûlé, portage le

Map 5

478. Embarras, rapide des —(Rapids)
59°57’; 111°40’; (10)
“They are caused by the chaîne des collines avec Caribouc [Caribou Mountains], a continuation of the montagne de l’Escor [Bark Mountain]... The latter are found in such great numbers that one might fill an album along these ten or twelve leagues of rapids. The most beautiful one is the cascade de la Cassette [Cassette or Casket]... There are some delightful prospects along the rapide des Embarras [Obstruction].” (1:309-310)

479. Embarras, rivière des —(River)
*Embarras River
58°39’; 111°01’; (58°38’; 111°07’); (10)
“Almost immediately after this the river divides into two arms, of which only the right-hand one retains the name of Athabasca, the left taking that of Embarras, because of the frequent bars made across it by the timber borne on its waters.” (14:37)

See also: (1:289-290)

Map 5

480. Ennért’in, lac —(Lake)
68°03’; 124°45’; (67°50’; 124°45’); (2)

Map 1

481. Ennért-tit’uté, lac —(Lake)
67°18’; 124°30’; (67°33’; 125°13’); (4)

Map 2

482. Ennakhe, lac (1) —(Lake)
*Ennak Lake
68°13’; 126°03’; (68°08’; 125°45’); (2)

Map 1

483. Ennakhé, lac (2) —(Lake)
*Granet, lac *Granet Lake
68°42’; 125°35’; (68°49’; 125°29’); (68°48’; 125°28’); (2)

Maps 1 and 3

484. Enna-natay-noué —(Archipelago)
*Enna-tay-noué, îles
62°19’; 114°16’; (62°20’; 116°50’); (7)

“From Fort Rae, I travelled by barge to the Saint-Joseph Mission, where I was then residing. We followed the shore of the lake opposite to that by which I had reached Fort Rae last April, sailing through the small archipelagos *Loudchôgéul, *Enna-natay-noué, *Etézé-noué, and *Ethé-noué, which were made up of myriads of semi-wooded islets sheltering hosts of swans, bustards, seagulls, and other waterfowl.” (38:475)

Map 2

485. Enna-shelti ndu —(Island)
*Enna-shiti-ndu, “Long Island; Où les Cris campèrent, îles, Pieds de la Traverse, île; Pied-la- Traverse, île
61°34’; 114°53’; (61°35’; 116°32’)
(61°33’; 116°32’); (7)

“I began by a three month’s exploration of an unknown country, among the *Dounié*Dogsbris who provision Fort Rae. This Hudson’s Bay Company post is situated close to the end of North Bay, in Great Slave Lake.

I spent the whole of the first day on the lake, which was still frozen. It was April 12th, 1864. I had started out at three a.m. with two Yellowknives, Pacôme Kkgay-Khaa, ‘Willow Hare,’ and Fiacre

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20. See footnote at #197. — Tr.
489. **Enterprise, fort**
   —(Establishment)
   64°28′; 113°09′; (64°38′; 115°40′); (64°32′; 115°23′); (4)
   “Franklin therefore decided to leave the expedition at the lac de l'Hiver [Winter Lake], where Mr. Wentzel and the Canadians immediately began to build Fort Enterprise. It was situated at latitude 64°30′ North and longitude 155°20′ West of Paris, on an altogether pleasing site.” (2:81)
   “If, on November 7th, 1821, Ékhéthop, ‘Big Feet,’ Chief of the Yellowknives —whose children I have baptized—had not unexpectedly come to the rescue of the six unfortunate Whites, who had remained without provisions at Fort Enterprise and were slowly dying of hunger and cold, no one would ever have discovered the fate of the members of this Arctic expedition....” (2:82)
   See also: (2:247-254) or Kounlé-manlay

490. Entre les montagnes, rivière
   —(River)
   {Tsi-tséndja-tschig}
   67°40′; 136°37′; (3)
   “At the foot of the mountain, in a meadow, we found a fourth torrent swollen by the thaw, the Tchi-tséndja-tschig. It flows between mounts Tchi-enjou and Toevo-ja-po or Barbe de chèvre [Goat Beard], hence the name. This is the mountain, with a saw-toothed but tabular shape, which Sir John Franklin had named Mount Griford in 1825, and which he had estimated to be only eight miles distant from the Mackenzie, where he had sighted it. But we had already been marching at the double for two days in an attempt to reach it.” (5:262)
   (Infra) “cissière entre les montagnes [River between the Mountains].”
   (Tchi-tséndja-tschig: Rivière entre les montagnes [River between the Mountains]).

491. Épossé-fwilé téqué
   —(Lake)
   {Palissades de l’Arète, lac des}
   “On the lac des Palissades de l’Arète [Palisades of the Ridge],10 between the two granite ranges Chié-wélie Kodayé kopa and Bé-chó Kuikfu ékóreen, two names which I do not understand at all—they belong to the old archaic tongue—I witnessed a new meteor, at the stroke of noon and in the middle of the lake....” (5:243) (Infra) “Épossé-fwilé téqué.”
   (Épossé-fwilé-tqué. lac des Palissades de l’Arète [Lake of the Palisades of the Ridge])

492. Épinette, d’
   —(Establishment)
   {St-John}
   “(Fort)...St. John or d’Épinette (Peace River) and Slave Lake, together...Tinney—195, Crees—, Half Castes—15, Whites—.” (14:52)
   “(Athabasca)...Fort St. John, Peace River, Lesser Slave River, 1879. {Sémain—195}.” (14:53)

493. Equerre, l’
   —(?)
   61°26′; 120°15′; (61°31′; 122°24′); (6)
   Map 2

494. Erézé-noué
   —(Archipelago)
   62°02′; 113°40′; (7)
   “From Fort Rae, I travelled by barge to the Saint-Joseph Mission, where I was then residing. We followed the shore of the lake opposite to that by which I had reached Fort Rae last April, sailing through the small archipelagos Lous-tchör-gué, Enna natay-noué, Erézé-noué, and Ethen-noué, which were made up of myriads of semi-wooded islets sheltering hosts of swans, bustards, seagulls and other waterfowl.” (38:475)

495. Esclave
   —(Place Name)
   {Kounlé-Manlay, Kounlé-Manlay, Koun-y-Manlay, Maison des Français}
   64°19′; 117°00′; (64°21′; 119°30′); (4)
   “At nightfall, we reached a height of land forming a peninsula, on which we pitched our tent. This site is named Koun-y-Manlay or Esclave [Slave]. The next morning, at sunrise, we found the view to be spectacular wherever our eyes were turned. In front of us there rose, from the middle of the lake, a feldspathic mountain shaped like a pack-saddle, a form which has led the natives to name it Kifve-kané-ha. I gave it the name of Mount Olivet. On the right, the lake is closed by a range of barren mountains exhibiting grotesque attitudes, which touches the mountain Semi-trié-kifve before joining the mont l’Osier [Mount Osier].” (37:468)
   “I concluded my mission to the Trakivel-Ottiné at the Koun-y-Manlay...”
encampment by erecting a beautify cross, twenty feet high, which the Indians themselves had made.” (37:469)

“The Indians then informed me that the site on which we stood was called Kounbé-Manlay, the Maison des Français [Frenchmen’s House], but that they did not know the origin of the name. I began to feel greatly perplexed as to the identity of this Maison des Français, Kounbé-Manlay, by which unaccountable name our encampment was known.

In 1820, Franklin established Fort Enterprise at the extremity of a very long lake which he called Snare Lake, lac des Lacets-à-Lières [Hare Snare Lake], similar to the one that lay close to our encampment and which I had crossed from one end to the other.

This lake was constricted toward the middle by a sort of short arm, in exactly the same manner as the lac des Lacets-à-Lières [Hare Snare Lake] [Kha-mi] and the lac des Lacets-à-OURS [Bear Snare Lake] (Sa-mi) are separated, or rather united, by the short river Tpa-tson-hé or des Écluses du Corbeau [Crow’s Locks].

Franklin’s long lac aux Lacets [Snare Lakes], were separated on the east from other fresh-water basins by “a primitive country composed principally of feldspar admixed with quartz and mica,” like the granitic mountains Sa-mi-tqii-kvêe.

However, Fort Enterprise was not located on Snare Lake. It stood near a river branch abounding in blue fish, which connected this basin with the one Franklin named lac de l’Héronneron [Winter Lake]. In the same way, the Tso-rin-niliné or rivièr des Pirogues [Pirogue River], in which there are also a great many blue fish, joins Snare Lake to the lac des Pyrites [Pyrite Lake].

Fort Enterprise stood on a height of land from which one’s view extended thirty miles to the northward to a range of rounded mountains. Similarly, at Kounbé-Manlay, my horizon was bounded in that direction by the granitic, rounded mountains of the portage of the Dogibs.

To the east of the fort lay Winter Lake. And this is exactly the position occupied by my Pyrite Lake in relation to the Maison des Français. To the west lay the lac du Rocher-Rond [Round Rock Lake].

which would be my lake Tpa-wokkpa or de l’Eau-glacée [Icy Water], beyond which we indeed perceive the rounded head of the Gros-Cap de Roché [Great Rock Cape].

Lastly, to the southward flowed the Winter River, whose banks, according to Franklin, were well wooded and provided the timber required for the construction of Fort Enterprise. The banks of the rivièr des Pirogues fit the description exactly.

The latitude of Fort Enterprise, 64°10’ North, is that of Kounbé-Manlay. It appears to me that only the longitude of the post does not correspond to that of my encampment, which is unquestionably situated farther to the westward.

Franklin reported that the timber around Fort Enterprise was everywhere small and stunted, and unsuitable for construction. This is also the case in the deserts of the Dogibs, as mentioned earlier.

Lastly, the Indian name of the Maison des Français appears to constitute incontrovertible proof of the argument that an ancient fort or other commercial post existed in this lonely spot.

We would thus seem to have considerable presumptive evidence to support the identification of the ancient Fort Enterprise with Kounbé-Manlay, and that is not all. When comparing Franklin’s map of 1820-21 with my map of 1864, however inaccurate the latter may be, I can see many other correlations. Having ascended the rivièr des Couteaux-Jaunes [Yellowknife River] in a northerly direction up to its source, the lac des Rennes [Reindeer Lake], and journeyed over granitic steppes to the lac des Our-Brins [Brown Bear Lake], at latitude 64°15’19” North and longitude 113°23’9” West of Greenwich, Franklin’s expedition then turned to the westward and reached Snare Lake after traversing three portages and another two lakes. It was on the other side of Snare Lake that the expedition halted to build the fort.

Therefore, it would seem that Franklin, after following the Yellowknives’ route—his guides being members of this tribe—continued his journey along the Dogrib trail which I myself have followed. Indeed, he mentions that at Fort Enterprise he was in Dogrib country, and that these Indians were encamped nearby.

On Franklin’s map, I see that Providence Lake doubles back upon itself and joins Point Lake and the lac du Rocher-Rouge [Redrock Lake], as does the lake Intron-tchô-kka on my map, which empties its waters into the lakes des Rochers [Rochery] (Kîwen-yé) and du Rocher-à-piré [Sheer Rock] (Kîwê-kkâ). I see Franklin’s Providence Lake lying along the trail followed by the illustrious explorer upon returning from his disastrous expedition, just as lake Intron-tchô-kka lies along the Dogrib’s summer portage when they hunt the reindeer on the barren plateaus of the east and north.

The general direction of lakes Providence, Point, and Redrock, which, according to Franklin, form the headwaters of the Coppermine River, is from southeast to northwest; that is, it runs toward McIntosh Bay in Great Bear Lake. Similarly, it is into this bay that the lakes Intron-tchô-kka, Kîwen-yé and Kîwê-kkâ shown on my map empty their waters.

We must not forget that the Dogibs have assured me that the Coppermine flows out of the lac avec Bonuf-Muquê [Musk Ox Lake], which on Franklin’s map is shown as lying outside the path of this river, at some distance from its right bank and at an even greater distance from Providence Lake. Nor may we forget that these Indians call Great Bear Lake only by the name of Tpou-tchô, the Grande-Eau [Great Water], as if it were the sea itself, and that, unfortunately for Franklin, this may have given rise to certain misunderstandings.

Finally, I must add that McIntosh Bay receives a stream which flows from the southeast and, as it happens, from the area of Franklin’s Point Lake. It is the rivièr Que l’on cherchait [River that they were seeking], Mînkâap’al’niliné. Now then, which river could possibly have been the subject of a search in these parts, if not Hearne’s Coppermine? And who would have searched for it, if not Franklin?

From these whereases, must we conclude that the Maison des Français was indeed Fort Enterprise? That my Hare Snare Lake is none other than Franklin’s Snare Lake? That the lake Intron-tchô-kka is Providence Lake? That Franklin took the Mînkâap’al’a to be the Coppermine, as he had similarly confused the Peel and the Mackenzie, in

21. This quotation not checked. – Tr.
1825? And then that, having discovered his error a little too late, he did not mention it on his map, or else laid down the Minkga-al’a and the Coppermine as one?

These conclusions are of so delicate a nature, and the last would be so damaging to the memory of the illustrious mariner, taking into account the impossibility of solving the problem mathematically at this date, that I prefer to believe in the resemblance between the names of lakes in similar, neighbouring sites—an occurrence that is hardly rare in a land where lakes abound—rather than to shed doubt upon the testimony of such a great man. There is only one other exploration open to me—along the route followed by Franklin, the Yellowknife River—that would enable me to elucidate the matter. Will the government ever afford me the means of undertaking it? It is unlikely.

There was yet one further way of relieving my perplexities, and this was to probe the Dogrib’s knowledge. Only forty-three years had passed since Sir John’s Canadian voyageurs had built Fort Enterprise. Old Chief Confidence and many an old member of the tribe where I was staying must have seen the famous, ill-fated mariner, or at least, must have heard of him. I had only to question them, and this I did.

As it turned out, not one of them could give me the answer.

"Why the name of Maison des Francais?" I asked Sa-naini. "Was there a fort here? Who built it?"

"Soundi. I don’t know. We have never seen any houses here; but there may have been some."

"Yet the site is level, and cleared of bushwood. It looks very like the esplanade of an abandoned fort."

"We usually make camp here in the spring and in autumn."

"Is it not possible that the French might have built a fort here for that very reason?"

"Soundi. I don’t know. It is possible."

"That is strange. Have you never heard of Captain Franklin’s expedition?"

"Soundi. We know nothing of these matters."

"But where then did you spend your youth?"

"To the northeast of the Great Bear Lake, along the river Tpá-chéché-tcho, la Grande Queue de l’Onde [Great Water Tail], between Bear Lake and the mouth of the rivière du Métal [Metal River], Tsas-ton-dié."

"In that case, you must have known Mr. Dease and Mr. Simpson, who explored the region in 1836 and built Fort Confidence?"

Old Shining Sun cried out with joy: "Ta oni on! Oh, indeed, yes! Éyi s’ini, that is my name, ‘Confidence.’ You can see that the Frenchmen gave me the name of their fort."

"They were not Frenchmen; they were Scots; but no matter. Then you know Mr. Thomas Simpson?"

"Missi Dease. I was the chief of the Douné who provisioned his fort."

"That is good. But, before that time, who were the people who lived on the land you inhabit today, in which we are at this moment?"

"The Tpá-tsân Ottiné or Yellowknives, formerly our sworn enemies, answered the old man. These mountains that you see, the Dogrib Mountains, were the boundary line between our respective territories. Nowadays, they never hunt on this land. Like us, they have moved to the southward."

Everything was now explained, or rather, that was the extent of my discoveries, and I never did obtain an explanation concerning the meaning of Kounné-Manlay, the Maison des Français." (2:247-253)

Kounné-Manlay: la Maison des Français, ou Esclaves [Frenchmen’s House or Slave].

Map 4

496. Esclaves, cap des — (Point) [Esclaves, pointe aux; Esclaves, pointe des; *Slave Point]

61°11’; 114°56’; (61°12’; 118°31’); (61°12’; 117°42’); (7)

"Big Island, the cap des Esclaves [*Slave Point], and the presqu’ile du Partage [Peninsula of the Water-parting?] [Netii] look up like so many Ossianic spectres." (2:20)

Maps 2 and 4

497. Esquimau, lac — (Lake) [Esquimauc, lac der; Sitidji, lac de; *Sitidgi Lake; Sitidji Van, Sitidji Vann, Sitidji Voen]

68°32’; 132°42’; (68°47’; 133°49’); (68°46’; 133°52’); (1)

"Except for a few words, I did not understand Dindjii, but Captain Ball offered to interpret this language for me into the tongue of the Hareskins of the steppes; the latter dialect, he said, was one that all the Dindjii in these parts spoke and understood. I hesitated no longer, and left with them, on the 6th of November. The people of this tribe were scattered between the Anderson River and Richardson’s great lac Esquimau [Eskimo Lake] [Infra]." (5:178-179) (Infra)

Sitidji vann.

"As to the lac des Esquimaux, which we could see perfectly well from the heights, its true name is Sitidji-Van or Sitidji lake, in Dindjii. I do not know what name the Eskimos gave it. I even doubt that they frequent it, and I suspect that Richardson invented the name of the lac des Esquimaux, just as he invented the name of the Béroulé-déssé. The range of mountains or hills Ohyin [L’Écluse [the Lock]], which surrounds the lake to the east and north, also borders the Natowdja to a point some distance from the sea. From the lake, the river’s course is not more than 30 geographic miles. As to the lake, the Dindjii have assured me that it takes three days to cross it in a canoe, which makes it about 909 kilometres or 25 leagues long.

The area surrounding lake Sitidji is entirely barren, and is covered with steppes of lichens and heaths. Between its western extremity and the small Onion River lies a series of four or five lagoons in which beavers may be found, and through which the Dindjii portage their canoes.

At the mouth of the Natowdja, at pointe Rencontre [Encounter Point], where Franklin was plundered in 1825, we find the Eskimo village of Tchénératk (l’Atelier [the Workshop]) where the Tchiglis congregate in August to hunt the krâalouk or porpoise, which is attracted there by the flow of fresh waters and the abundance of fish.

The Eskimos call the Mackenzie Kour-vik, or Grande Rivière [Great River]; they compare its four branches to the fingers of the hand. Consequently, the
channel Napoleon III, which separates Richards Island (Tounounark, terre des Rennes [Reindeer Land]), from the bank, takes the name of Koublooy-oyark, 'the Thumb.' That was all the information I had been able to obtain from my Eskimo companions before our separation. The Dindji Ikllatchi, Kotsédintetchou and Sidajen gave me the details concerning lake Sitiidji and the surrounding area." (4:274-275)

"Through a portage of one day's march which, depending on the season, either traverses or skirts five fresh-water lagoons, one may reach the Natowdja, which comes from the south. This river enters the large lac des Esquimaux from the southwest, flows right through the lake and exists at the northern end, in a northwesterly direction, to discharge into the entrance of the canal des Esquimaux [Eskimo Channel]." (22:224)

"This channel is the portage used by the Anderson Eskimos in going from Liverpool Bay to Fort Peel on the Peel River. The Lauchoux Nakotch-Ondjigoe-Kutchin hunt up to the shores of the lake Sitiidji-van, which occupies a stretch of country that is almost completely barren, except for lichens, mosses, and other cryptogams. (51:294)

(Sitiidji-voen (Lauchoux))

Maps 1 and 3

498. Esquimaux, canal des

—(Channel)

"[Esquimo Lakes; Ikarasarq; Louis Napoleon III, canal; Napoleon III, canal d'eau sale]

69°10'; 135°45' (69°25'; 132°48'); (69°24'; 132°42'); (1)

"At the summit, I found myself on a plain, the Ontipi mendjig or Plancher du bord de l'eau [Floor at the Edge of the Water], which extends between the Anderson and the Mackenzie, along the salt water channel Napoleon III to the north and the river Dnietiidien to the south." (5:179)

"Two days later, at nightfall, another band from the sea arrived. It was composed of three Eskimos: Anhoutchnak, Inontaklrak and Tchimistirak, and their wives and a small child.

They too had come from the Mackenzie through the natural channel to which I had just given the name of Napoleon III." (4:108)

"Mr. McFarlane, founder of Fort Anderson, had learned of the existence of a natural, navigable, salt water channel or Ikarasarq, which joins the mouths of the Mackenzie to those of the Anderson. Indeed, it was through this channel that the officer proposed to bring food and all manner of provisions to Fort Anderson, and had the Eskimos' perfidy exceeded their honesty. In November 1865, I made sure of its existence. The Tchiglit arriving at Nouloomanlak's village came from the Mackenzie through this natural line of communication and did not take more than ten days to cover the distance separating the two rivers' estuaries. Yet I knew that the Eskimos were very slow on the march.

This channel, or Ikarasarq, to which I gave the name of Napoleon III, has several openings into the great sea; this means that the large Nicholson Island is, in fact, an archipelago composed of several islands formed by this same channel." (4:272-273)

See also: (4:33); (22:200)

Maps 1 and 3

499. Eskinakou-Watchiy

—(Mountain)

[Tortue, montagne de la]

"The southern branch takes the name of montagne de la Tortue [Turtle Mountain] (Eskinakou-Watchiy). After forming the valley of the Saskatchewan and the basins of the bas V é r [Green Lakes] and la Lange [ruminations?], it too strikes toward the east. It is this spur that is crossed by the portage de la Traite [Portage of the Trade]. It is granitic and here does not rise more than 7 or 8 metres above the river Missi-nipyi." (23:8-9)

See also: (28:188)

500. Essé-égé, lac —(Lake)

67°36'; 126°50' (67°45'; 126°55'); (4)

Map 1

501. Ességadigjé, lac —(Lake)

67°16'; 126°45' (67°06'; 127°34'); (4)

Map 2

502. *Estabrook Lake —(Lake)

67°54'; 123°48' (67°55'; 123°48'); (4)

Map 1

503. Esta-Lanzé, pointe —(Point)

66°50'; 121°00' (66°47'; 122°35'); (4)

Map 2

504. Etaw-daawett, pointe —(Point)

67°12'; 125°45' (67°13'; 126°17'); (4)

Map 2

505. Eta Detellé, cap —(Cape)

65°35'; 120°22' (65°44'; 121°48'); (4)

(Eta Détellé: cap denuédé [Barren Capel])

Map 2

506. Eta-détellé-wa-Kat'ain'a, pointe —(Point)

66°43'; 121°30' (66°35'; 123°33'); (4)

Map 2

507. Eta-détellé-wa-Kat'ain'a, rivière —(River)

66°43'; 121°30' (66°35'; 123°32'); (4)

Map 2

508. Etadetelle, pointe —(Point)

66°35'; 122°28' (66°31'; 124°40'); (4)

Map 2

509. Eta Kfwere, pointe —(Point)

66°53'; 120°39' (66°50'; 122°19'); (4)

Map 2

510. Etakota, pointe —(Point)

(entre 67°—68°; 124°—129°)

Map 2

511. Eta-ralley-tselé, pointe —(Point)

65°13'; 121°39' (65°23'; 123°08'); (4)

Map 2

512. Etaratsini, lac —(Lake)

67°38'; 126°38' (67°23'; 127°50'); (4)

Map 1

513. Eta-tchnina —(Cape)

{Fin de la forêt, cap de la, *S* MacDonnel, Cape}

66°24'; 120°32' (66°26'; 122°30'); 66°25'; 122°35'); (4)

"Each of the Great Bear Lake's vast bays is separated from its neighbour by a peninsula with a mountain at its centre. Eta-tchnina's [Great Steppe]'s dividing Sea Bay from McTavish Bay, which is separated from McVicar Bay by the grand Steppe [Great Steppe]." (22:211) (Infra «G Cap de la fin
Chapter III: Toponymic Inventory

519. Etchékkwéné, pointe  
—(Point)  
67°09'; 125°49'W; (67°08'; 126°00'); (4)  
Map 2

520. Étché-kwéyé  
—(Point)  
Queue allongée  
66°32'; 122°30'W; (4)  
“We passed in front of the mouth of the river "Kk'a-ssé-dit", or des Salées相似 [Dry Willows], and the two islets it forms there, and dined on the wooded point "Étché-kwéyé", or la Queue allongée [Elongated Tail]." (3:453)  
(Étché-kwéyé, la Queue allongée [Elongated Tail])  
Map 2

521. Etchin, ile  
—(Island)  
Etchin-ndu  
64°21'; 117°07'W; (64°16'; 119°16'); (4)  
“We then climbed onto the ice, and heading toward the northwest bay, we passed to the left of the three islands Kpadinilla and the large island Fwa-kfwe-ndu, then of the two islands elénilla and étchin-ndu, and made a portage over the cape-mountain Kfwe-naretì, opposite its counterpart Kfwe-Ehta." (64:3)  
Map 2

522. Étié-dék'alé-tsoghé  
—(Steppe)  
Renne blanc, steppe du  
66°44'; 126°40'W; (4)  
“Instead of going toward Colville Lake along the lac du Soutre [Sulfur Lake], I followed another track farther to the south—that is, on the right—which had been opened up by the fort's hunters and was supposed to take me without difficulty or great fatigue to the lac du Grand-Détroit [Lake of the Great Strait], L'at a-Kotchó, and to the steppe du Renne blanc [White Reindeer Steppe], EÉtii-dék'alé-tsoghé (3:365)  
(EÉtii-dék'alé-tsoghé, steppe du Renne blanc [White Reindeer Steppe])  
Map 2

523. Étié ndu  
—(Island)  
Étié-ndué, Rennes, ile des; "Spruce Island"  
66°10'; 129°03'W; (66°07'; 131°16'); (3)  
“But Duné-yamon-riya plunged aewh into the water, and once more turned into a Beaver; he ascended the Naotchá (Mackenzie River), and built an immense causeway at Na-déélinl tchó (le Rappart des Ramparts [Ramparts Rapid], where he remained for some time in the shape of a fish, on the island Étié-ndué or des Rennes [Reindeer]." (8:327-328)  
(Étié-ndué, ile des Rennes [Reindeer Island])  
Map 1

524. Étié-déyé-dal-'n-wé-annì, lac  
—(Lake)  
67°37'; 123°25'W; (67°36'; 121°40'); (4)  
Map 1

525. Ettchieri-dié, rivière  
—(River)  
66°13'; 117°30'; (66°08'; 120°00'); (4)  
Map 2

526. Ettchue, lac  
—(Lake)  
*Éttchue  
67°10'; 128°32'; (66°53'; 129°58'); (3)  
Map 1

527. Ettoy-tamé-anni, lac  
—(Lake)  
67°59'; 126°32'W; (67°58'; 127°25'); (4)  
Map 1

528. Ewaken-ndu, iles  
—(Islands)  
65°04'; 120°31'W; (64°57'; 123°00'); (4)  
Map 2

529. Ewakfwe, ile  
—(Island)  
64°14'; 117°32'W; (64°10'; 119°54'); (4)  
Map 2

530. Ewariege, lac  
—(Lake)  
*Éwariege  
68°08'; 125°07'; (67°58'; 125°01'); (2)  
Map 1

531. Ewariege, rivière  
—(River)  
68°06'; 125°09'W; (67°57'; 125°20'); (2)  
Map 1

532. Ewariégé, rivière  
—(River)  
67°49'; 124°45'W; (67°51'; 125°28'); (4)  
Map 1

533. Ewakka, lac  
—(Lake)  
*Éwekka  
67°39'; 126°25'; (67°33'; 127°25'); (4)  
Map 1

534. Ewe t'ie dawo-ton, rivière  
—(River)  
65°10'; 123°31'W; (65°12'; 125°35'); (4)  
Map 2
535. Excérentiel, lac — (Lake)
{Fsan-t’lé Marten, lac; "Marre, lac la, Tsan-tillé, Tsan-tillé, Tsan-tillé, Tson-tillé, lac;"
63°20’; 118°00’; (62°57’; 121°48’; 62°54’; 121°16’; 7)
“Well, Richardson had not understood the Indians. No doubt they had told him that the lac la Martre [Marten Lake] and the Great Slave Lake could be reached through the Toué-niliné, or rivière des Lacs [River of the Lakes], which is correct. But that this river interconnects the three lakes is as false as false can be.

The fact is that the Toué-niliné is very short, and flows out of the large lake Koctha-foué, of which I shall speak later. It crosses this lake, which receives the waters of another, still longer lake, named Nounkivé-djigboué-foué or des Lottes [Angularish], which I named after Baron Mackau. Its source, then, is in the latter lake, which is separated from the tributaries of the lac la Martre or rather, of the lac Excérentiel [Excenetal Lake], Tsan-tillé, by the range of mountains or hills Chiv-kolla.” (3:184-185)

“"The true name of the lac la Martre is the French equivalent of the word sterus. Fortunately are they who do not understand Latin. In this regard, the English have unknowingly—or perhaps deliberately—made a mistake which this time is beneficial for geography. The good Canadians, for their part, had simply translated the Dogrib name for this lake: Tsan-tillé, the lac de Cambronne, so to speak.” (2:219-219)

“This river, which flows out of Marten Lake (Fsan-tillé) is shown on English maps.” (37:388-389)

See also: (3:78)
(Tsan-tillé, Lac la Martre ou Lac Excérentiel [Marten Lake or Excenetal Lake])

Maps 2 and 4

536. Eyé-kokkwené — (Rock)
{Eyékokwené, ile, Omoplet, I}
64°01’; 117°20’; (63°58’; 119°06’; 4)
“We did not meet the Tpa-Kivélé powine on the lac des Lacs-à-Ours [Bear Snare Lake]. Only two men awaited us there, on a flat, barren rock emerging from the lake, called l’Omoplet [Shoulder Blade], Eyé-kokkwené.” (2:201)
(Eyékokkené, l’Omoplet [Shoulder Blade])

Map 2

537. Eyírau, pointe — (Point)
65°13’; 120°40’; (65°14’; 122°26’; 4)

Map 2

538. Eyounnén-Khin, chaîne
— (Mountain)
67°10’; 125°00’; (67°26’; 126°32’; 67°28’; 126°31’; 4)}
“With our dogs moving at a gallop, we reached the southern end of Colville Lake in six hours; the basin therefore measures one geographic degree, at latitude 67°30’ North. Its direction is from northwest to southeast. The lake is divided into three broad bays both vast and deep, and two others of lesser dimensions. The granitic range of the Bedzi-ayoué borders it on the southwest; the range of the Piére-ayoué or des Tnites [Trout] on the east; and the range Eyounnén-Khin or Loge des âmes [Lodge of the Souls] on the north. These hills attain a height of 1,000 or 1,200 feet above the lake.” (3:339-340)
“The eastern spur of this system skirts Colville Lake under the name of Piére-fyé, separates it from the large lac des Bois flottants [Floating Wood Lake], then, under the name of Fwaé-kivé and Eyounnén-khin, forms a horseshoe which, together with the Ti-daré, contains the sources of the Anderson.” (22:204) (Infra) "La loge du Fantôme [Lodge of the Ghost]"
See also: (5:210-211)
(Eyounnén-Khin, Loge des âmes ou Loge du Fantôme [Lodge of the Souls or Lodge of the Ghost])

Maps 1 and 3

539. Eyounnén-nétchouy, pointe
— (Point)
{Eyounnén-etchuy, pointe
66°03’; 125°03’; (66°19’; 125°03’; 4)
“But as soon as we reached this lake, we made a right-angled turn to the south-southwest, to reach Fort Norman, 66

nautical miles away. We were unable to reach the southern extremity of Smith Bay that day, and were forced to make camp on the right, on the point Eyounnén-nétchouy, opposite the peninsula of the Fien qui tête [Sucking Fawn]...” (3:42)

Map 2

540. Eyuchadjigé, lac — (Lake)
66°46’; 126°45’; (66°48’; 127°01’; 4)

Map 2

541. Eyounnén Kkin, montagne
— (Mountain)
68°25’; 125°12’; (68°12’; 124°45’; 2)

Map 1

542. Faber, lac — (Lake)
{Faber Lake; Fabre, lac, Filets-à-Inconnu, lac des; Lacs-à-Ours, lac des; Sa-mi-tiqué, Sémitié, lac; Sé-mi-tié, Si-mi-tié
63°56’; 117°15’; (63°55’; 119°03; 63°55’; 119°00’; 7)
“Three days later, on the 9th of May, I left Fort Rae with my new acquaintances, the ‘People of the Anus of the Waters,’ in spite of the remonstrances of the Métis, who were a little jealous.... All of these natives, with their more or less odorous names, were married and have families. Two young men, whose names I do not know, ran without sledges before the dogs. One of them thereby reaped a pleasure that cost him his life a few days after our arrival. Two others, using the fifteenth sled, had gone on ahead to summon the six hundred members of their tribe to the lac des Filets-à-Inconnu [Lake of the Inconnu Nets] (where it had been agreed that we would meet them.” (2:193) (Infra) "or des Lacs-à-Ours [Bear Snare], the pronunciation varied, some Indians would say Sa-mi-tiqué, Lacs-à-Ours [Bear Snare], the others Si-mi-tié, Filets-à-Inconnu [Inconnu Nets], hence the two variants.”
“We bivouacked on the shores of the large lac des Filets-à-Inconnu—or des Lacs-à-Ours, if the reader prefers—to which I had invited the entire tribe. This magnificent basin, streaked with islands which are in fact granite mountains, is surrounded on the south and west by other granitic masses rising to heights of 1,000 or 1,200 feet which separate it from the sources of Hearne’s Coppermine River.” (2:198)
"I gave the large lac des Filets-à-Inconnus the name of lac Faber, in honour of the venerable English Oratorian." (2:199)

“We did not meet the Tpa-Kiwélé gotchéné on the lac des Lacs-à-Ours. Only two men awaited us there, on a flat, barren rock emerging from the lake, called l’Omoplante [Shoulder Blade], Évé-kokkwéné. They informed me that there were no reindeer, that the tribe had moved farther to the northward, and that its members had found it impossible to meet on the lac Faber, as the latter was a long way from their hunting pirogues and their summer trail. But they told me that I was likely to find them on the lake Yanéhí, three days to the northward, beyond the second water-parting. And they added that I would probably find that part of the tribe was still on the lac des Lacs-à-Lières [Hare Snare Lake], Kha-mi-tpi, and would give us something to eat...” (2:201)

“The next day, we crossed the lac Sé-mi-tpi, which had the honour of bearing your name, dearly beloved father: the lac Faber is the largest of all the lakes that I have crossed on this voyage; it measures one good day’s march, and is completely surrounded by mountains. Its position is at latitude 64°40’ North and longitude 115°45’ West.” (37:451)

“As we advanced toward the north, we once more encountered Old Man Winter and his sad retinue, except that now the sun was melting the snow, which made walking very difficult, in spite of the Takwel-Ottine substitutes, which were three times long.

These natives are divided into three or four groups, each led by a chief. As I wanted to meet them all together, I set two natives on ahead with the task of summoning them to the lac Sémitié. When we reached the designated site, we found it deserted, and were forced to continue our journey two days without meeting anyone. We had exhausted our provisions. On the evening of the second day, which was the seventh day following our departure from Fort Rae, we heard some shots in the distance, and shortly afterwards found ourselves surrounded by a dirty, ragged, hideous horde.” (35:379-380)

(Sa-mi-tpi: Lacets-à-Ours [Bear Snare]; Si-mi-tpi: Filets-à-Inconnus [Inconnu Nets])

543. Faon, lac du — (Lake)
   "Fawn Lake"
   62°11’; 117°31’
   “The rivière avec Saules [Willow River] emerges from the lake Goutonne [On the trouvé we found it (or him)], one short day to the southwest of lac la Martre [Marten Lake]. It then continues toward the montagne la Corne [Horn Mountain], passes its southern end, and then forms or traverses four beautiful lakes, des Saules, du Faon, des Bouleau et du Vison [Willow, "Fawn, Birch, and Mink"]. Its mouth is at the eastern angle of the petit lac de la Grosses-Roche [Small Lake of the Big Rock], the first expansion of the Mackenzie River after it leaves the Great Slave Lake.” (2:318)

544. Faraud, lac — (Lake)
   "Gibeiteurs, lac avec Pêche, lac de la, T’éémada-tpi, Tgê-mi-tpi-dagpi
   63°28'; 116°49’
   “We encamped at two a.m. we were already short of provisions, and were obliged to send two men to the Indians’ encampment at lac la Martre [Marten Lake] to ask for meat.

That day, the eleventh day of May, seemed both long and tedious...

From the highest summit, we perceived the frozen expanse of the lac de la Pêche [Fishing Lake], Tgê-mi-tpi-dagpi, around which we made a detour.” (2:196-197)

“We found the lac des Rennes blancs [White Reindeer Lake], Kon-kka-tpi, or Mazenod, covered with waterfowl, especially coots, whose piercing nasal cries resounded over the wilderness: honni til til til...”

We covered the distance separating this lake from the lac de la Pêche in one day along the rivière des Lièvres [Hare River].” (2:263-264)

“At eight o’clock we reached the lac Tgê mi-dagpi or de la pêche, and traversed its entire length, about 3 or 4 miles. I found the encampment of Sa-Kli [Ray of Sunshine] who was waiting for us there.” (64:5)

“This panorama, worthy of the Styx, is cut on the northwest by the immobile, frozen sheet of the lac T’éémada-tpi (lac avec Gibeiteurs [Game-Bag Lake]) formed by the river Gaudin. I gave the latter lake the name of His Excellency Mgr Faraud. Its place on the map would be at latitude 63°2’ North and longitude 115° 45’ West.” (37:389)

(Tpè-mi-da-tpi, lac de la Pêche, ou lac aux Gibeiteurs [Fishing Lake or Game-Bag Lake])

Maps 2 and 4

545. *Fawn Lake — (Lake)
   "Tsiê-tpi, lac"
   62°11’; 117°32’
   “The rivière la Páis [Peace River], the Amiskaw-Sipiy of the Crees (rivière des Castors [Beaver River]), and the Tsiê-tpi-déssé (grand rivière Rouge ou du Vermillon [Great Red or Vermilion River]) of the Montagnais; is the second largest source of the Mackenzie. It is almost 200 leagues long by one to three miles broad, and leaves British Columbia beyond the chaîne des Pins [Range of Mountain Peaks], and the chaînes des Béart [Baie (Chops) Range], at latitude 58° North and longitude 125°30’ West. Its northern source bears the name of rivière Finlay [Finlay River]...” (22:176)

546. Finlay, rivière — (River)
   “The rivière la Páis [Peace River], the Amiskaw-Sipiy of the Crees (rivière des Castors [Beaver River]), and the Tsiê-tpi-déssé (grand rivière Rouge ou du Vermillon [Great Red or Vermilion River]) of the Montagnais; is the second largest source of the Mackenzie. It is almost 200 leagues long by one to three miles broad, and leaves British Columbia beyond the chaîne des Pins [Range of Mountain Peaks], and the chaînes des Béart [Baie (Chops) Range], at latitude 58° North and longitude 125°30’ West. Its northern source bears the name of rivière Finlay [Finlay River]...” (22:176)

547. *Firebag River — (River)
   "Pierre à Calumet River, Pierre au Calumet River"
   57°45’; 111°21’
   “Along the river Pierre au Calumet schist is to be found, as well as a bed of red pipestone with which the Montagnais make pipes.

When the high schistose or limestone precipices disappear, yellow sandstone re-appears, as far as the mouth of the Athabasca, where the peridocial assaults of the water have heaped up the mud.” (10:289)

Map 5

548. *Fish Lake — (Lake)
   "Glaceir avec sapins, lac de, Tsou-kkwêni-foué, Tsou-kkêni, lac"
   63°11’; 122°30’
   “That day I crossed six small lakes, but especially the beautiful lac du Glacier au Sapins [Fir Glacier Lake], Tsou-kkwêni-foué, which is 20 kilometres long, at the end of this lake I made camp in a forest of tall conifers as slender as palm trees.

On March 4th, I crossed 13 lakes, traversed the rivière des Coquilles [Shell
River], *Gounkwara-foué*, which joins the waters of the lake of the same name with those of the *lac du Glacier*, and breakfasted at ten in the morning at the summit of Étêté-chié.**” (3:314)

(*Tsou-kawêni-foué: lac du Glacier avec sapins* [Fir Glacier Lake])

Maps 2 and 4

549. *Fishing Lake* —(Lake)

( *Tpëni-da-toié, lac*)

63°13′; 114°15′ W; (63°15′; 116°41′); (7)

Map 4

550. *Fittón Point* —(Point)

(*Fittôn, pointe*)

70°11′; 127°06′; (70°10′; 128°30′); (2)

Map 1

551. Flat Rock Bay —(Bay)

(*Kawêk-e-kla, *Smith Arm; Smith, baie, Smith Bay*)

66°15′; 124°00′; (66°23′; 124°20′; (66°21′; 124°18′); (4)

“But I had learned from the officers of the Hudson’s Bay Company, that the ‘People of the Hair,’ or Hareskins of Bear Lake had opened up a new trail between Smith Bay, which I was to reach along the Hareskin River, and Keith Bay, where the new Fort Norman was situated.” (3:5)

“Never once did I cross Smith Bay—and I made these crossings during seven winters—that I did not see the surface covered with reindeer tracks. This time it had been completely trampled and broken up by thousands of these gentle animals.” (3:42)

“Nevertheless the entire Redskin population of the region within the Fort Norman-Franklin circle did not exceed 250 souls at the time, and I doubt that it has increased much since. I took a complete census in 1866. This handful of Indians belonged to four groups: the ‘People of the Hair,’ or Ehta-tchó-Gottiné, whose fetish or ellonhê-pélé was the white wolf. They lived on the large peninsula, as well as to the north and east of Smith Bay...” (3:66)

“My good Danites, from the *Grande Pointe à l’Armoir* [Great Sagebrush Point], Kló-tsên-éra, had not yet departed for their summer hunt on the northern shores of Smith Bay. They awaited the end of the thaw, building canoes...” (3:273)

“The shore of Smith Bay, which I have traversed several times and for all purposes, is composed of horizontal calcareous beds half buried in a sandy soil. These shores are almost flat toward the west, and to the north only reach to 50 feet in elevation. The Indians call this shore Klókkà-kla, that is to say, ‘Flat Rock Bay.” (10:294)

See also: (3:37-38)

(*Kókkà-kla: Flat Rock Bay*)

Maps 2 and 3

552. Flèche, la —(Peninsula)

(*K’á-nu-tch’iella, Kha-nu-tch’ella, presqu’ile, Kkra, *Petheu Peninsula; presqu’ile*)

62°41′; 111°00′ W; (62°27′; 114°30′); (8)

“A long, high and narrow peninsula called la Flèche [the Arrow] (*Kkra*), which separates McLeod and Christie Bays, is formed of, among other igneous rocks, a brownish serpentine called *Kkrah* (*le qui se creuse* [That which can be hollowed out]), which may be polished to a high gloss.” (23:27)

“In the eastern section of the lake lie Christie and McLeod Bays, which are separated by a long, high, and narrow peninsula of serpentine and other crystalline rocks called *la Flèche* by the Déné, and simply *la Presqu’ile* [Peninsula] by the Canadians.” (22:181)

(*Infra* 14*K’á-nu-tch’iella, flèche-presqu’ile [Arrow Peninsula]*)

(*K’á-nu-tch’iella: flèche-presqu’ile [Arrow Peninsula]*)

Map 2

553. *Flintstone Range* —(Mountains)

(*Kwé-té-ni-kké-kfwe, montagnes; Kwé-tsên-kfwe*)

64°30′; 126°00′ W; (64°45′; 127°32′); (64°20′; 127°42′); (4)

Maps 2 and 3

554. Floatwood Lake —(Lake)

(*Téthdédh-héli t’uë*)

“The Duck Portage was formed in this way. Entering it from the North (the direction facing the current), the idea is suggested that it is a channel of the river or one of its affluents; but the traveller soon finds himself in an immense diked up marsh, quite level, and entirely composed of black viscous mud, cracked by desiccation and covered with timber formerly deposited by the waters. Its Chipewyan name, **Téthdédh-héli t’uë** (Floatwood Lake) points to its origin.” (14:45)

(*Téthdédh-héli t’uë* [Chipewyan]: Floatwood Lake)

555. Foin, rivière au —(River)

(*Foins, rivière aux *; **Hay River; Herbe aux ies, rivière de *; Prélés, rivière aux; Ra-kló déssé, Ra-klog-déssé* 60°52′; 115°44′; (60°48′; 117°36′; (60°47′; 117°34′; (60°54′; 115°33′); (7)

“Since that time, the group which had let itself be hunted and beaten by the Hillinwok bears the name of Slave, Avôkànak, in Cree. They are found from the rivière au Foin [**Hay River] to the west of Great Slave Lake, up to Fort Good Hope.” (1:293)

“...the *Ra-kló-déssé* or *rivière aux Prélés* [Horsetail River], better known as the Hay River...” (2:75)

“In the group of Slave Indians I include:...The Slaves properly speaking, who are divided into People of the rivière au Foin, of the *lac la Truite* [Trout Lake], of the *montagne la Corne* [Horn Mountain], of the *fourche du Mackenzie* [Fork of the Mackenzie], and of Fort Norman. I shall refrain from giving their native names, to keep matters short. The name of Slaves was bestowed upon them by their neighbours to the south, the Crees, because of their timorousness.” (6:27)

“Great Slave Lake is divided into four vast, deep bays; the western bay, which extends from the mouths of the Slave River to the outlet of the Mackenzie. It bears only the name of *Grand Lac* [Great Lake], and receives two sizeable watercourses: the rivière aux Boeufs [Ox River], and the rivière des Foins.” (22:180)

(*Infra* 1*Ra-kló-déssé, rivière de l’herbe aux ies [Goose Grass (yarrow?) River]*) See also: (2:15)

(*Ra-kló-déssé, rivière de l’herbe aux ies [Goose Grass (yarrow?) River]*)

Maps 2, 4 and 5

556. Foin de Téghen, île au —(Island)

(*Tegen-kló, île, Téghen Kló-ndu* 64°20′; 117°08′ W; (64°30′; 119°30′); (4)

“This part of the lake contains seven pretty large islands, the îles aux Pyrites [Pyrite Islands] (Klédè-nduè, Téghen Kló-ndu [Iîle au foin de Téghen; Island of the Hay of Téghen]), and *Tson-ndu...*
557. Foins, île aux — (Island)  
{“Vale Island”}  
60°51’; 115°47’; (60°52’; 117°42’); (7)  
Map 2

558. Foins, pointe aux — (Point)  
61°17’; 119°09’; (61°12’; 121°59’); (7)  
Map 2

559. Foins, rivièr aux — (River)  
61°50’; 120°56’; (62°09’; 123°40’); (6)  
Map 2

560. Foins-Blancs, lac des — (Lake)  
{Grands-Foins, lac des, Klō-ti̱k’−aa, lac, Klō-tikkha−ṯp̱ē, Klō-ti̱ḵka−ṯou̱, Klō-ti̱ḵka−ṯq̱ē̱ di̱ē, Souchets, lac des}  
63°27’; 121°14’; (63°26’; 124°37’); (6)  
“Then, upon reaching the lac des Foins-Blancs [White Hay Lake], Klō-ti̱ḵha−ṯp̱ē, at longitude 124°30’ West of Paris, where I crossed it in 1871, it takes the name of Kiro̱-ṯp̱ē-ni̱ẖa or Rock by the River’s Side...” (2:247)

561. Fond du lac — (Bay)  
{Mac-Leod, baie, “MacLeod Bay; Saocohe, baie de la”}  
62°53’; 110°00’; (62°45’; 113°40’); (62°31’; 114°51’); (8)  
“Back had not lost as much time as Franklin. Having left England on February 17th, 1833, that very summer he established Fort Reliance at the mouth of the Tqa tchêghi or Grande Queue aquatique [Great Aquatic Tail], in the baie de la Saocohe [Saddle-Bag Bay] at Great Slave Lake. A clerk of the North West Company, Mr. McLeod, directed the work of construction, which was carried out by French Half-breeds and a troop of English soldiers. The bay was named after this gentleman.” (2:82)

562. Fond-du-lac, fort — (Establishment)  
{Fond-du-lac}  
59°20’; 107°11’; (59°21’; 107°23’); (11)  
“In 1862, there were 900 Chipewyans at the Athabasca fort. Today there are only 400. But a second fort on the same lake, the Fond-du-Lac [End of the Lake] post, is visited by 300 Caribou-eaters from the eastern steppes.” (1:297)

563. *Fond du Lac, lac — (Lake)  
59°16’; 106°15’; (59°15’; 106°00’); (11)  
Map 5

564. **Fond-du-Lac, rivièr — (River)  
59°16’; 106°00’; (59°07’; 103°56’); (11)  
“The lake receives eleven watercourses, of which eight (the Peace, Mamawi, Athabasca, Little Fork, William’s, Unknown, Beaver, and Other-Side rivers) are on its south. The Grease and Carp rivers enter into it from the Barren Grounds; and the great Fond-du-Lac river flows in on the east. The latter drains into the lake, the waters of the Great Black Lake and the Lake of the Isles, a basin dotted with granitic blocks and fed by two streams which are practically a chain of small lakes.” (14:43)  
Map 5

565. Fondant, glacier — (Glacier)  
{Nač̱í̱ṉé̱-kkwê̱nṯ, Nač̱í̱ṉé̱-kkwê̱nṯ}  
66°10’; 125°50’; (6)  
“By these signs all three of us recognized the description we had been given of the Glacier-fondant [Melting Glacier], Nač̱í̱ṉé̱-kkwê̱nṯ.” (3:19)  
“Its outlet, likewise subterranean, traverses mount Ti-della and falls into the Hareskin, forming the large broad glacier Nač̱í̱ṉé̱-kkwê̱nṯ(5) which I have often seen melting in February.” (22:219)  
(Infra) “(5)Glacier fondant [Melting Glacier],”  
(Nač̱í̱ṉé̱-kkwê̱nṯ: Glacier-fondant [Melting Glacier])  

566. Forcier, rivièr — (River)  
See also: (5:306) or Antoine, rivièr

567. Forks, the — (Establishment)  
{McMurray, Fort}  
56°43’; 111°21’; (56°37’; 111°00’); (10)  
“A trading-post called ‘The Forks’ is situated at the junction of the Clearwater with the Athabasca.” (14:31)  
“The small flotilla crossed Lake Athabasca and made its way up the river of the same name to the confluence of the Clearwater, where ‘The Forks’ trading post is found. But there were no provisions for the voyageurs to purchase, as the people there were already reduced to eating grass; they were thus forced to halt and await the arrival of a few Crees who were provisioning the fort.” (27:196)  
Map 5

568. Fort Ray Bay — (Bay)  
62°10’; 114°30’; (7)  
“Grass Cap and all the eastern shores are also of crystalline rock, as well as the islands in Fort Bay, but the west shore of the same bay is formed of calcareous rock stained red by the presence of oxide of iron.” (10:290)
569. Fourche des Gros-Ventres
—(River)
{Makoyanis, Makoyanis-Sipiy, South-Saskatchewan}

"It is said that Carlton-House has 900 clients, but in that number, one must include the 600 Franco-Cree Half-breeds and Chipewas of Saint-Laurent, a village recently established on the South Saskatchewan or Fourche des Gros-Ventres [Fork of the Big Bellies], 25 English miles from [Fork] la Montée [the Climb]..."

To tell the truth, I would gladly have dispensed with a visit to Saint-Laurent, so miserable was its setting on the banks of the Makoyanis or Fourche des Gros-Ventres..." (28:177)

"The Makoyanis-Sipiy of South Saskatchewan rises in the Rocky Mountains, at latitude 48°50' North and longitude 116°10' West of Paris. It receives the rivers la Biche [Doe], Sainte Marie, du Lait [Milk], des Koutanais [Kootenay], des Saules [Willow], and de l'Arc [Bow], then joins the Kisis-Kadjiwán-Sipiy at the site called Nipéwin, where Pierre de la Vérendrye the Younger established Fort La Conne in 1748." (28:181)

(Makoyanis, Fourche des Gros-Ventres [Fork of the Big Bellies])

570. Fourni, rivière de la
—(River)
See (5:27) or Carpe, rivière de la

571. Français, île du —(Island)
{Monlay-kk-weta, ile; Workman Island}

66°14'; 117°56'w; (66°02'; 120°24'); (66°02'; 120°27'); (4)

(Monlay-kk-weta, île du Français [Frenchman's Island])
Maps 2 and 3

572. Francis, fort
—(Establishment)

"In 1848 or 1850 Mr. Campbell explored the Lewis and the Pelley-Bank [Pelly River], the sources of the Yukon, and built there forts Francis and Pelly." (22:148)

573. Francis, lac —(Lake)

"This southern source emerges from Lake Kennicott at latitude 57°47' North and longitude 133°18' West of Paris, under the name of Tahko River. It receives the Ketchum, and traverses lakes Vatchet, Tahko, and Lebarge, under the European name of Lewis or des Îles-Rouges [Red-Islands] River, which it bears until it joins the Pelly River which emerges from Lake Francis." (5:306)

574. Franklin, baie —(Bay)
{Franklin Bay}
69°45'; 126°00'; (69°43'; 126°58'; (69°40'; 127°00'); (2)

"Together we plotted our strategy, and, after consultation with the amiable Mr. McFarlane, it was decided that I would visit the Liverpool Bay Eskimos in March 1865, and that I would accompany that gentleman to Franklin Bay the following May." (5:81)

"The following are names of Eskimo tribes known to the Mackenzie Tchiglit...Kwavanatot (People of the East). Here the name becomes vague and designates all the Eskimos living between Franklin Bay and probably the rivière du Cuirre [Coppermine River] or even the Melville Peninsula..." (7:X-XI)

"I also saw at Peel's River an Irtsane from Franklin Bay, and several Tchizarène from Cape Bathurst whose acquaintance I had made in 1865 at Fort Anderson." (47:81)

Maps 1 and 3

575. **Franklin, fort
—(Establishment)
{Norman-Franklin, Fort}
65°11'; 123°26'; (65°12'; 125°24'); (65°12'; 125°24'); (4)

"Many other posts were subordinate to the Good Hope establishment: ...Great Bear Lake with its new fort Franklin, 110 leagues to the east-south east of Good Hope, population 300 souls..." (5:81)

"Following the departure of Sir John Franklin's Expedition from Bear Lake in 1827, the fort had been abandoned, then burned by log by the Indians and by the herring fishermen sent there by the Hudson's Bay Company each autumn. It was in the cabin of one of these fishermen that Lieutenant Hopper of the Pullen Expedition spent the winter of 1849-50.

In 1863, in response to the request of a small nucleus of Dogrib and Hareskins, whose hunting grounds were the shores of the Great Bear Lake, the Hudson's Bay Company delegated the Savanais John Hope, a Christian and a civilized man, to rebuild Fort Franklin a second time under the name of Fort Norman, for the Company's Council had decided that this trading post, previously situated at various points on the Mackenzie River, would be transferred to the Great Bear Lake." (3:2)

"Fort Franklin, which was built by the great explorer's party in 1825, stood at latitude 65°11'50" North and longitude 123°12'44" West. Nothing remains of it but formless ruins, in which nevertheless I was able to find the traces of eleven hearths. The site is now occupied by my Indian cemetery." (22:213)

"It is very probable that this North West Company post was still in existence when Sir John Franklin required Mr. Dease to build his winter fort at the Great Bear Lake, at the distance of half a league, twenty-six years later—that is, in July 1825. I am thus at a loss to explain how the famous explorer came to write that the site chosen by Mr. Dease was that of a former North West Company fort that had been abandoned for many a year. Sir John must have been mistaken in his estimation, as Mr. Taylor himself led me to the site formerly occupied by the North West Company fort. It is on the other side of the little lac des Oies gris [Grey Geese Lake] and on the shore of another small lake, in the shelter of the forest. And the Indians of Bear Lake told me that their elders had frequently witnessed, for years before, armed scuffles which apparently broke out not only between the French Canadians and the English marines, but even between their respective commanders, who would chase each other along the shore, pistol in hand and belly full of alcohol.

This clearly reflects the commercial rivalries that existed at the time between the employees of the two fur-trading companies, the North West Company and the Hudson's Bay Company.

Whatever the case may be, when Franklin reached the Great Bear Lake, the old fort no longer existed, whilst his own winter post had already been built and stood ready for occupation. "We found, said he, on our arrival, all the buildings in a habitable state..." 23

Furthermore, this post was given the name of Franklin prior to the arrival of

23. This quotation not checked. —Tr.
the captain, who was proposing to call it Fort Reliance. He spent the two winters of 1825 and 1826 there with fifty people, among whom were three British naval officers, Messrs. Back, Kendall, and Richardson, as well as Mr. Dease, nine French-Canadians, nineteen sailors or marines and the interpreter Beaulieu, plus four Chipewyan hunters, two Eskimos, three women, six children and a young Dogrib.” (3:72-73)

“(Mackenzie) ...Fort Norman and Franklin (Bear Lake), 1869, together {Slaves or Etcha-ottine—97, Dog Ribs—47, Mountain Indians—43, Hareskins—85 = 272}.” (14:53)

Maps 2 nd 3

576. Franklin, lac — (Lake)
   {Tseepanee Lake}
   63°25'; 121°30'w; (63°14'; 124°55'); (6)
   Map 2

577. Franklin, lacs — (Lakes)
   {Tseepantee Lake}
   63°25'; 121°30'w; (63°14'; 124°55'); (6)
   Map 2

578. *Frog Creek — (River)
   {Kour-louniéar-kourk, Kutrúnéríor, rivière}
   67°37'; 134°40'w; (67°39'; 136°20'); (3)
   “At Tsi-kka-tchig, the good Lachasse did their best to entice me away from the Eskimos. I was unmoved, and ignored their eloquence. Immediately several Dingdié canoes took advantage of my voyage to Fort McPherson to travel in my company.

   At Point Separation, I made a cache of provisions, as I had done the previous year, and in passing greeted a few Eskimos encamped at Kour-lounérakourk, in spite of the Dingdié’s remonstrances.” (4:229)

Map 1

579. Frog Portage — (Portage)
   {Grenouilles, portage des}
   “However, I must admit that the Dané give our Canadian or half-breed compatriots a name that is like a constant implicit insult on the part of these Indians toward their English masters. This name is Banlay, a contraction of Ba-nio-qlay (Pour lui est la terre, Celui auquel la terre appartient) The earth is for him, The one to whom the earth belongs). From the portage des Grenouilles [Frog Portage] to the Eskimo shores, the name given to the French people has the same meaning in every dialect.” (2:87)

   “The Chipewyans at that time lived along the course of the Peace River, after crossing the Rocky Mountains, not having yet ventured down into the country now occupied by them between the Great Slave Lake and Frog Portage on the English River. It was, in fact, their primitive home in the Rocky Mountains that originated the Canadian name “Montagnais” or ‘Highlanders’ for these Tinneys, who now live in a flat country.” (14:48)

580. Froide, chute — (Falls)
   {Wok’a-dês, Wok’a-dié, rapidité, Wokkpa-dié}
   63°06'; 116°22'w; (63°09'; 118°22'); (7)
   “This river, which emerges from Marten Lake (Fsam-t’-Jé), is shown on the English maps; it discharges into that bay in Slave Lake which is called lac aux Broche [Pike Lake], but the Fort Rae (?) river route follows it for only a few leagues to the foot of a lovely waterfall, named Wok’a-dês. This is where the Fort Rae trader comes to meet the Trakvel-Ôt-Înî each autumn to purchase their furs and meat. These Indians never push farther to the southward, their canoes being too narrow and lightweight for them to cross Pike Lake.” (37:388-389)

   “We encamped at the Chute froide [Cold Waterfall], Wokkpa-dié, which is 15 feet high. In general, the women, old people and children of Marten Lake do not go beyond this southern limit.” (2:266)

   (Wokkpa-dié, Chute froide [Cold Waterfall])

Map 2

581. Frozen River — (River)
   {*Geikie River}
   57°45'; 103°50'w; (57°50'; 104°42'); (11)
   Map 5

582. Fsan-t’-dessé — (River)
   {Fsan-t’-ié-dessé, Lac Excrémuntel, rivière du, lac la Martre, rivière du, *Marte, rivière la, Tsan-ti-dês, Tsan-ti-dês, rivière}
   63°15'; 116°32'w; (62°54'; 121°16'); (63°17'; 118°33'); (7)
   “Great Slave Lake is, so to speak, its purifying basin. This vast lake receives no fewer than twenty-five watercourses... .

   Of these twenty-five rivers, five are of the first order: the Dès nédié tchape, or Slave River, the Tpa-tchégi or Queue aquatique, or Queue plumes, or Queue aiguille [Aquatic Tail], which flows from the east, the Tsa-ti-dês or river Miter [Horsetail River], better known as the Hay River, and lastly the Tsa-ti-dês or rivière avec Castors [Beaver River].” (2:75)

   “With our snowshoes, we ascended a series of small hills which follow upon mound Wiyéatzat, and crossed the lac du Sabre [Sable Lake] (Bes-tchégi-t’-t’-ié) and a string of lagoons as far as the river Fsan-t’-ié-dessé, which we ascended for some time.” (37:388-389)

   “According to Sir John Richardson, this stream even issued out of the Great Slave Lake, as well as the Anderson River, the rivière du lac la Martre [Marten Lake River] and the discharge of the Bear Lake into the Mackenzie, thus giving four issues to this freshwater sea.” (3:4)

   (Fsan-t’-ié-dessé, rivière du la Martre [Marten Lake River; Fsan-ti-dês, rivière du lac Excrémuntel [Excrement Lake River])

Maps 2 and 4

583. Fwaë Kfwe, montagne — (Mountain)
   {Fwaë-Kfwe, Roches aux-Aigles}
   66°57'; 125°00'w; (67°25'; 124°47'); (4)
   “Lastly, to the north, another hill with the same elevation, Fwaë-Kfwe, la Roche aux Aigles [Eagle Rock] (the second one bearing this name), separates Lake Petitot from the sources of the Anderson River, whose valley it bounds.” (3:421-422)

584. Fwaë-Kfwe — (Cliff)
   {Roches aux-Aigles}
   66°33'; 127°37'w; (66°23'; 129°16'); (4)
   “On the 6th we breakfasted on an islet at the foot of the Roches aux Catholes [Eagle Rock], an ochre-coloured limestone cliff about 450 to 500 feet high, falling sheer to the river on the right bank, two miles upstream from the outlet of the large, beautiful lac des Loupes [Loach Lake] or lac-à-Jacques [Jacques’s Lake].

   This rugged, picturesque rock is the western spur of a series of cliffs which constrict the Hareskin River, where it meets another range of equally reddish mountains running from the south, the
Kiwé-tchó-détellé or Grand-Rochers-rouges [Great Red Rocks].

The Roche-aux-Aigles, Fwaé-Kiwè, is the

farthest limit of the longest journeys

undertaken by the voyageurs of Fort Good

Hope in search of game in this
direction." (3:7)

(Fwaé-Kiwè: Roche-aux-Aigles [Eagle
Rock])

Map 1

585. Fwaé-fwé-ndsé-nidella, ife
—(Island)
63°53'; 117°15'='; (63°50'; 118°50'); (7)
Map 2

586. Fwágé-Kfwe, montagne
—(Mountain)
68°08'; 129°10'='; (68°02'; 129°35'); (1)
Map 1

587. Fwa-Kiwè —(Mountain)

“In 1868, I stopped at Fwa-Kiwè, a long,
sandy knoll clothed with pines—most of
them ravaged by fire—which borders the
Yainlin and the lac des Eaux-Nourris
[Blackwater Lake] on the west. The
summit of this crest line, which in truth
is not very high, commands the entire
region extending to the mountains, both
west and south, so that the Slave Indians,
who frequent this area, are able to keep
watch over the movements of the
reindeer and detect its presence.” (3:157)

“The Slaves and the Dogirbs from Great
Bear Lake were encamped that year on
this sandy field. They hunted the three
mountains des Maringouns [Mosquito],
Brié, [Burnt], and du Grand-Ennemi
[Great Enemy]. From their encampment,
a beaten track led to the lake Intaa-tié
in the southeast where the large
River Dogirs had gathered; whilst another
beaten track led to the lac du Bras [Lake
of the Arm], Tou-Koné-foué, where
the Fort Simpson Slaves were said to
be congregated. The presence of reindeer
in this area explained these sizeable
gatherings of Danite Indians so close to
each other.” (3:158)

588. Fwakan, rivière —(River)
{Mountain River}
65°41'; 128°50='; (65°35'; 130°44'); (3)
Map 1

589. Fwa-ne-te-welin, rivière
—(River)
65°16'; 122°52='; (65°17'; 124°56'); (4)
Map 2

590. Fwaokka, lac —(Lake)
{Rochers-plats, lac det}
66°58'; 126°35='; (66°55'; 126°39'); (4)

“Does this fact not bring us new proof
that the entire Ti-della was uplifted in
relatively recent times? It is under this
mountain and its buttresses that flow
the discharges of the lakes du Courant
[Current], and des Brotches [Pike],
tributaries of the Hareskin. The lakes
shown on my map under the names of
Fwaokka, Bekke-ndo-gunlini and
Nénye-inline belong to this system of
subterranean streams.” (22:218-219)

(Infra “Rochers-plats [Flat Rocks].”
(Fwaokka: Rochers-plats [Flat Rocks])

Map 2

591. Fwa-t iélé —(Steppe)
{Fwa-tiéle-tawétou, steppe, Plancher
sablonnes}
65°33'; 123°15'='; (4)

“Having set out at a very early hour, on
the Monday of the Holy Week in 1867,
for the encampment of the people of the
hair, where two people were ill and had
asked for me, I had to traverse the entire
length of the large steppe Fwa-tiéle-
tawétou.” (3:132)

“At last I reached the encampment of
the 'People of the Hair,' shortly before
nightfall on the third day of my journey.
I was received there by the chief Sa-Ka-
néé-ta'a, 'Father of the bear hunter,' and
all his people, with an enthusiasm and
demonstrations of affection and pleasure
to which I had already grown
acclimated with the Hareskins, but
which gladdened my heart anew each
time, and compensated me for all my
hardships.” (3:133)

“The section of Keith Bay bordering the
river and extending to the montagne des
Maringouns [Mosquito Mountain] takes
the name of Ta-ta-tsoghé, steppe du
Bord de l'eau [Steppe at the Edge of the
Water]. It is the most devastated and
denuded of all. And lastly, the section
lying to the northwest of the lake is
called Fwa-tiéle, le Plancher sablonnes;
[Sandy Floor].” (3:124)

(Fwa-t iélé. Plancher sablonnes: [Sandy
Floor])

592. Garry, ife —(Island)
{*Garry Island}
69°29'; 135°40'; (69°29'; 137°58'); (1)

“The channel of the Peel which we were
following bifurcates a third time; we
entered the eastern branch, which led us
to the western channel of the Mackenzie,
the one Sir John Franklin followed in
1825, when he reached Garry Island.”
(67:312)

See also: (3:75)

Map 2

593. *Garson Lake —(Lake)
{Pike Lake}
56°20'; 110°00='; (56°20'; 109°55'); (10)
Map 5

594. Gaucher-tchonti (?)
67°25'; 131°50'='; (67°38'; 133°45'); (3)
Map 1

595. Gaudet, lac —(Lake)
{Grands-Foins, lac det, Kló-Kakha-ti-
toué, Kló-Kka-k'aa, Kló-kka-k'aa,
"Turton Lake"
65°48'; 126°55='; (65°43'; 128°58');
(65°43'; 129°00'); (4)

“1870—Following information obtained
from an Indian, I discovered a trail, east
of the Mackenzie, enabling me to travel
from Fort Good Hope, my official
residence, to Fort Simpson, across some
large lakes: Gaudet, Kearney, Pius IX,
etc., Voyage to Alaska.” (29:102)

“Profitting from the experience gained
in the two previous attempts, I had this
time made better speed, and at noon on
the fourth day, had my meal at the end
of the lake Ta-weeini. In no way did it
justify its reputation for turbulence. Nor
did I find its dimensions to be as
considerable as I had been led to expect.
It measures only 15 or 16 kilometres in
length by four in breadth, and is
surrounded on both west and east by
wooded hills. From south to north,
however, it is traversed by the tortuous
river of the same name, which, at its
southern extremity, forms only a very
short arm discharging the waters of the
beautiful lac des Grands-Foins [Tall Hay
Lake], Kló-Kakha-ti-toué.” (3:297)

(Kló-Kakha-ti-toué: lac des Grands-Foins
[Tall Hay Lake])

Maps 1 and 3
Chapter III: Toponymic Inventory

596. *Gaudet, Mount
   —(Mountain Peak)
   {Obiou, l’}
   63°19’; 123°40’w; (6)
   “At the very end of this prospect arise three crests, resembling the heads of
   hooded monks. They are so many slanting peaks jutting above their mass,
   like the Obiou, the Bœ-de-l’Aigle [Eagle Beak].” (5:16)

597. Gaudin, rivière —(River)
   {Lièvres blancs, rivière des}
   63°03’; 116°19’w; (7)
   “The true name of the lac la Martre
   [Marten Lake] is the French equivalent of the word sterco. Fortunate are they
   who do not understand Latin. In this regard, the English have unknowingly—or
   perhaps deliberately—made a mistake which this time is beneficial for
   geography. The good Canadians, for their part, had simply translated the
   Dogrib name for this lake: Tsan-tu-te, the lac de Cambronne, so to speak.24
   Toward midnight, we reached the
   junction of the river of this Excremental Lake with the rivière des Lièvres blancs
   [White Hare River], to which, exercising my privilege as its first explorer, I gave
   the name of Gaudin.” (2:195-196)

598. Géant des grandes terres, fleuve —(River)
   {Kwichpak, Kwipak, fleuve, Kwip-pak, Kwir-pak, Nakotchpô-tsigs, Nakotsia
ekwendiig, Youkon, fleuve, *Yukon River, Youkonga}
   “Many older posts were subordinate to the Good Hope establishment:... lastly,
   Fort Yukon, in Russian America, on the river Kwipak ou Youkon [’Yukon], 260
   leagues from Good Hope, population 1,000 souls.” (5:81)
   “Two hours later, thanks to a current
   running fifteen miles an hour, we entered the muddy waters of the Tsé-onдиjig
   or rivière des Castors [Beaver River], which the English have erroneously called
   the Porcupine River, mistaking tsé, porcupine, for tsé, beaver. It is the most
   eastern branch of the immense Yukon River or Kwir-pak [Great River].”
   (5:282)

   “It is irrigated throughout by the
   Nakotchpô-tsigs, also called Youkonga
   and Kwip-pak [Grand Rivière [Great River]].
   It is only within the last twenty years that geographers have known of the
   Yukon and have charted its course more or less correctly. This magnificent
   stream, one of the largest in North America, has two principal sources. The
   eastern one—the shortest—is the Tsé-onдиjig or rivière Castor (alias Porc-épic
   [Porcupine]); the southern one is the longest and must therefore be considered
   as the mother-branch, although, unlike the Porcupine, it does not flow directly
   into the Yukon.” (5:305-306)
   “It then takes the Dindjé name of
   Nakotchpô-tsigs or fleuve Géant des
   grandes terres [Giant River of the Great Lands].” (5:306)
   “The Yukon empties into Norton Bay, in
   Eskimo country, under the name of
   Kwipak or Great River.
   It changes its name of Nakotchpô-
tsigs into that of Youkonga only after it
   has passed the Tqa-nan-nilien, that is,
   in Déné country; for the Danite tongue,
   which has given way to Dindjé—a
   hybrid mixture—beyond Fort Good
   Hope, reappears in Alaska at
   Nuklukayet.” (5:307)
   “To the Louchen ou Dindjé group
   belong thirteen tribes which are spread
   from the Anderson River in the east to
   Alaska and the Pacific Coast where, as in
   the Mackenzie area, they are surrounded
   by the Eskimos.
   These thirteen tribes are:... the
   Kutchia-kutchin (Giant people), who
   live on the Upper Yukon...the Tscoes-
tsieg Kutchin, who live on the Lower
   Yukon.” (6:28)
   “Right at the end of the river... lived
   Naqodhitchi with his wife and
   daughter.” (8:33) (Infra)
   “This river is the Yukon or Nakotsia
   Kwendiig.”
   “Loucheux Dindjy (Mackenzie’s Quarellers)
   (nation); T’a-nata-goutchin
   (Dwellers...) (tribe); Russian America,
   downstream from the Yukon River
   (locality); Quareller Loucheux or J.
   Koutchin (common designation).”
   (20:136)
   “Fort Yukon, in Russian America, on the
   Yukon or Kwichpak River; title: Saint-
   Jean l’Evangéliste; population 4,000 souls.”

24. See footnote for #535.—Tr.

599. Geese Island —(Island)
   58°38’; 110°48’w; (58°36’; 110°55’); (3)
   Map 5

600. Gelinottes, lac des (I) —(Lake)
   {Kory, lac, Perdrix, lac des; Rorey, lac; *Rory Lake; Takoege lac, Takon éghé
tqué}
   66°55’; 128°25’; (66°42’; 130°08’); (66°42’; 130°09’); (3)
   “Our fishermen were no more
   courageous than those of the fort. Nevertheless they brought us 1,106
corogos weighing two kilograms each; and this fairly small quantity was taken in
three different fisheries, at the Rapide des ramparts [Ramparts Rapid], the lac des
Gelinottes [Grouse Lake], and the lac à
Manuel [Manuel Lake].” (5:118)
   “It was by one of these barely
   distinguishable trails that, preceded by a
   French Half-breed and a Chippewa, I
   reached the lac des Gelinotte, where the
   Loucheux had been hardest hit by the
   sickness.” (5:164)
   “One descends the Nakotsia Kotcho
   for five kilometres, crosses the Hareskin
   River at its mouth, and climbs over the
   vast plateau of the Clères-Blanches [White Hills Plateau], which is fairly well
   wooded; then one crosses the lac Huart ou des
   Écluses de Tréou [Loon, or Tréouw Locks
   Lake], then a string of nineteen lagoons
   in a thick forest, and the beautiful lake des
   Gelinottes or Rorey, with which the
reader is already acquainted...”
On Loon Lake, I saw two recent
graves, and four on Roray Lake. The poor, bewildered Bâtards-Loucheux, whom
I had visited not long before, had
betaken themselves and their belongings
to the other end of the lake.” (5:168)
   “(Infra) “Takon éghé tqué.”
   “I took my leave of these excellent
   Christians and bivouacked at Manuel
   Lake, whose shores offered an enjoyable
   panorama, thanks to fine weather and a
   clear day. This lake is more picturesque
   than the lake Tiédapori. This is due to its
giant banks, 400 to 500 feet high,
whose sheer slopes plunge precipitously
into the deep. Their summit is divided
into three rows of successively retreating
terraces, terminating in a plateau, which
separates this basin from Rorey Lake or Takon-éghè. (26:378)

"It is first called Eta-chò-Kfwèré and forms the valley of the lake Tiédaror or Yélèst, but it soon divides into three large elongated hillsides between which are three rivers flowing parallel to the Hareskin and forming several sizeable lakes, well known to the Indians and the inhabitants of Fort Good Hope for their autumn fisheries: these are the lakes Manuel, Loon, Rorey, or des Perdriz [Partridges], Carcajou and Canoe."

(22:198)

See also: (26:368)

(Takon éghè tqueen: lac des Gélinites [Grouse Lake])

Maps 1 and 3

605. *Gifford Mountain

—(Mountain Range)

[Gifford, Mount; Naire, montagnes; Nair, rockers; Tchi-Kivagej, Tchi-Kwajen, chaîne des, tchi-kwazen]

68°08'; 135°28'; (68°11'; 137°34'); (1)

"Toward noon, the channel Niro- tounar-louk underwent a curious expansion, to the extent that it resembled the Mackenzie River, and revealed the range of the Tchi-kwajen or Black Mountains with their pyramidal forms and their perpendicular faces. The plateau Nakotchò Kloundi had completely disappeared, so that these sheer bluffs appeared to stand nearer to the river. I found the deep gash which marks the course of the Tdha-zjtit or rivière du Rat (Rat River)." (4:176)

"Although I could limit my work to the area around the Mackenzie, I do not wish to abandon the interesting question of the geology of the Arctic basin without giving a brief sketch of the Rocky Mountains and the valley of the Porcupine, the northern source of the Yukon River, which I visited in 1870. The low mountains on both sides are calcareous (Tchienn-zjijow, Tchi- kwazjen); the peaks are partly sandstone (toevi-taro) and partly fireable schists (voechhèn-nivisi, the Gros-Nèg [Big Nose], etc.)." (23:67-68)

"To the right and left, the principal range of the Toevi-taro, Tchi-kivagjen and Tatchel-loe-trén continues. The mere sight of their forests of saw-toothed crests, jagged peaks and precipices is enough to terrify a man." (52:166)

"They do not draw nearer to it again until the 67th parallel, where they border the Peel River down to the Arctic Sea, under the name of Richardson Mountains. Franklin estimated this range to be 10 miles distant from the Mackenzie. It is a good 40 miles distant from the Peel. The highest peaks, Mounts Good-Enough and Griffford, seemed to me to be 4,000 to 5,000 feet high." (22:205-206) (Infra) (23) Tchi- kwazen, rockers Nairs [Black Rocks].

(Tchi-Kwazjen: rockers Nairs [Black Rocks])

Map 1

606. Gillivray, montagne

—(Mountain)

68°06'; 133°23'; (68°18'; 135°49'); (1)

Map 1

607. Gîte aux lièvres, rivière du

—(River)

[Ka-édhtha-dlé, Kha edhta, Kha- edhta-dés, Lièvres, rivière des, Peau de lièvre, rivière, *Rabbit skin River]

61°47'; 120°42'; (61°59'; 122°56'); (6)

"We pass the mouth of the rivière la Pêche [Fishing River], the îles de l'Échafaud [Scaffold Islands], which are formed by it, and the first sharp right-angle bend of the river, and go on to dine at the rivière du Gîte aux lièvres [Hare Seat River], Kha edtha, where Fort Livingstone used to stand." (5:6)

"The other affluents of the Mackenzie, of secondary size, are the rivers... du lac la Traite [Troat Lake] (longitude 119°47' West), de la Peau de lièvre [Hareskin (now "Rabbit skin") River]

(22:193) (Infra) "It's true name is: le Gîte des lièvres [Hare Seat], which is the meaning of K'a-édhtha-dlé. It is just one more example of the free translation of Indian names."

(K'a-édhtha-dlé, le Gîte des lièvres [Hare Seat])

Map 2

608. Glaces, cap des

—(Cape)

* "Nu-welay, île"

65°32'; 121°51'; (65°36'; 122°28'); (4)

Map 2

609. Glaciâle, mer

—(Sea)

70°34'; 128°

"Upon my return to Anderson, I found that chief Kranakat had died—but not before being baptized—and that his companions had gone back to the mer Glaciâle [Arctic Sea] while still convalescing. Aoulârêna alone had been too weak to accompany them. They took the fever with them, and as a result the entire Krakisîmîché tribe was more than decimated." (5:194)
Chapter III: Toponymic Inventory

“I understood this when, as soon as the visitors appeared, Noulloomalok and Iyoomatouank seized their large knives and did not let go of them again as long as they remained under their roof; and again when I saw Headman Innoraranu wave his sixteen-inch blade under the nose of his nearest neighbour, Headman Navikan, great chief of the Eskimos Tareormeout or ‘People of the mer Glàaide,’ an arrant scoundrel if there ever was one.” (4:100)

“I was no less astonished when this clerk assured me that he had never intended to send a boat down to the sea and would certainly not send one. He was lying as he said this; for I later found out that a boat had indeed been sent down to the mer Glàaide to buy the Eskimos’ furs. But the clerk had carefully refrained from making the journey himself, lack of the courage to do so.” (4:215)

“Alas! They had been cruelly tried. Of all my old friends, few, very few, were still living: Ahnoutchinak, Inontakrake, Kronarake, Toulerteken were dead. Kreyouktarke, the good, gentle Kreyouktarke, had frozen to death with all his family on the way to Fort McPherson, whither he had been forced by starvation. All six of the poor starvelings lay under a shroud of snow. Navikan too had died, and Nakoyork. But the great chief’s brother, Tsapoutaytak, whose nose was pierced like his brother’s, and who was hardly less of a rogue, had succeeded him as Headman, Innoutoytak.

This chief, who greatly resembled François I, paid me two visits on the very first day. He gave himself lordly airs in a way that Navikan, for all his knavishness, had not. He immediately enquired whether I was not going to build a house of prayer on the mer Glàaide, so that I might give his people the same attention that I had given the Redsinks.

“We are all dying,” he said; “day by day we are becoming extinct, and no one cares about us; no one comes to cure our sickness, no one comforts us in our misery.”

I was greatly tempted to agree to his request, on condition that he or his people would give me food whilst I built the house, but I remembered the prohibition, which I did not dare transgress. Only a military man could have understood my position.

“We have learned to love the priest and his religion,” continued Tsapoutaytak; “we shall have no other priest but you. I do not understand why you hesitate to settle among us; the only reason we have come in such great numbers is to enjoy the benefits of your presence, as the clerk at the fort had told us that you would be coming.”

I did not wish to hurt his feelings by reminding him of his compatriots’ conduct toward us. I did not dare tell him that we needed greater proof of their good will than was afforded by his simple words, unsupported by any confirmation. I simply pleaded my bishop’s temporary postscript, or rather, the lack of an order for him to proceed. He was unable to understand or appreciate this reason, which to him seemed fraught with weakness and timorousness.

Disappointed, he muttered disdainfully:

“Women’s reasons!” And turned his back on me.

Ah! Had I been aware, at that moment, of the two terrible murders they had just committed, I would not have lacked for reasons to put forward to this vain chief.

His own son, a handsome pink-cheeked youth with a virile appearance, had just stabbed—in the back—an old Anderson man who had refused to sell him a belt!

The assassin lay now in his tent and refrained from showing his face in the forts, so greatly did he fear the anger and the merited vengeance of the Anderson Eskimos. And the reason behind Tsapoutaytak’s efforts to take me with him to the mer Glàaide was that my presence would be his guarantee against the vengeance of Chief Terter’s people.

But in Terter’s band also the tsavaratsiarf had done its work. Apart from the double killing committed by the chief himself in killing the two men who had slain his only brother—an act which, after all, was not contrary to Nature’s laws of retaliation, and which was all the more excusable in that the two assassins had stretched his patience and his indulgence to the limit—Terter too counted a murderer among his warriors; it was none other than the big-nosed Tchiatsiarf, who had shared my hut on  the Anderson in 1865. But this man was not afraid; he strode about nose in the air, with the look of a victorious hero, sneering at all the Mackenzie Tchiglit, who were justifiably provoked by this slaying.

Consequently, Terter came to me with the same entreaties as his Mackenzie rival, and lo and behold, even Kouninana, presently chief of the Western Eskimos, begged me to act as a peacemaker, as one and all feared a collision between the three groups, the Eastern, Western, and Central Eskimos.

Mr. Murdoch McLeod, who knew the Eskimos from having lived among them for fifteen years, told me that he had never before found himself in such unassuring circumstances. There reigned among these three groups of the same race an inveterate jealousy and an unspeakable rivalry that made mutual enemies of them, like the Déné and Dindjì tribes before the arrival of the Europeans.” (4:296-299)

“From mid-June to mid-July, the Tchiglit fish for herring, whitefish, and inconnu in the innumerable channels of the Mackenzie. They preserve the fish that is not consumed at once either by exposing it to the smoke of a slow fire, or by soaking it in skin bags filled with porpoise oil and suspended from trees. It is impossible to conceive of any odour like that which emanates from these vessels when the Eskimos open them to savour the contents. Nevertheless, it appears to me that this raw fish, red from fermentation, must be an excellent dish, such is the voracity with which our Tchiglit est it.

The reindeer-hunt accompanies and follows the fishing. It takes place in July and August, when these animals arrive on the shores of the Arctic Sea. Then comes the porpoise-hunt, which takes place throughout the month of August, on the sea, at the mouth of the Mackenzie, Natoswà, and Anderson Rivers. The Tchiglit families, long dispersed by the fishing, are then reunited in their summer villages, which consist of wooden houses (ight); they remain there until October. Not until then, after they have laid in their winter provisions, do they consider building winter quarters, which forces them to leave the desolate ocean beaches and penetrate more or less deeply into the estuaries of the aforementioned large
610. Glacier, lac du — (Lake)
{"Zebulon Lake}

65°03’; 117°45’w; (4)

"As to the waters of Lake Seguin, they are tributary to McTavish Bay (Great Bear Lake), through the medium of the rivière du Glacier [Glacier River] [Kkwén-yé] which form the lakes Canot [Canoe], du Glacier [Glacier], des Rochers [Rocky], and de l’Original [Moose] or Clut." (22:187)

611. Glacier, rivière du — (River)
{Nikkwén’lé, rivière, Ni-kkwéníhë, Nni-kkwéní-hë, "Snafu Creek"

65°25’; 129°02’w; (65°48’; 131°08’; 65°49’; 131°09’; (3)

"After climbing the barren, snow-covered banks, Éwi-kka, which form the right wall of the Mackenzie to an elevation of 200 feet, and crossing an immense forest of conifers, birches, and willows that had been ravaged by fire in 1864 and turned into a horrible, hideous desert of blackened, charred stems, I encamped on the shore of the rivière du Glacier [Glacier River], Nni-kkwéní-hë, which runs through this forest." (3:287)

See also: (5:27), or Carpe, rivière de la (Nni-kkwéní-hë, rivière du Glacier [Glacier River])
Maps 1 and 3

612. Glacier glissant — (Plateau)
{Koukkwénè-wéhon, Koukkwéné né-wéhon, montagne}

67°05’; 129°40’w; (66°57’; 132°00’; (3)

"We descended toward this lake, near its centre, and crossed it immediately, and dined on the other side at the foot of the mountain plateau Koukkwéné-wéhon, the Glacier-gisan[Sleeping Glacier], which separates this basin from the lakes de l’Élan [Elk] and du Plongeon [Loon]. Our route did not require us to climb it. We made our way along the lake Tiélapori to its northern extremity; we entered the bed..." (26:269)

613. Glissade, rivière de la — (River)
{Hoarfrost River; T’inzu-dessé, T’innuzz-dessé, rivière}

62°52’; 119°12’w; (63°01’; 113°01’; (8)

"In McLeod Bay there also meet five affluent, only the first of which is shown on Richardson’s map. They are...the rivière de la Gissage [Slide River] (T’inzu-dessé).” (22:182)

(T’inuzz-desé: rivière de la Glissade [Slide River]
Map 2

614. *Goodenough, Mount — (Mountain)
{Lékké-kundjo, montagne}

67°57’; 135°28’w; (67°56’; 137°25’; (3)

Map 1

615. *Gordon Point — (Point)
{Yak’ninti, pointe}

65°20’; 119°50’; (65°18’; 121°33’; (4)

Map 2

616. Gou-tchó détélé, montagne — (Mountain Range)
{Grands-Rochers dénudés; Grands-Rochers rouges; Gu-tchó-détélé, montagne; Kîvé-tchó-détélé, Kîvé-tchó-détélé; Rochers-Ranges, chute des}

66°02’; 126°50’; (65°57’; 127°42’; (65°55’; 127°53’; (4)

"This rugged, picturesque rock is the western spur of a series of cliffs which constrict the Hareskin River, where it meets another range of equally reddish mountains running from the south, the Kîvé-tchó-détélé or Grands-Rochers Rouges [Gréad Rochers].” (3:7)

"On March 7th, we began to distinguish in the distance, on the left bank, the barren, angular range of the Grands-Rochers rouges ou dénudés [Great Red or Barren Rocks].” (3:11)

"I took advantage of their trail, and instead of following the meanders of the Hareskin River, I crossed the Siège de la Vîre [Seat of Life] to the point where the range of the Rochers-Ranger joins with Ti-

617. Goutton, lac — (Lake)
62°49’; 119°30’w; (62°53’; 119°48’; (7)

"The rivière aux Sauûes [Willow River] emerges from the lac Goutton (On la trovâ, we found it (or him)) one short day to the southwest of lac la Martre [Marten Lake]." (2:318)

618. Graines, îles aux — (Island)
64°24’; 117°13’w; (4)

"At the summit I found a small lake, adorned with an island in its middle, the île aux Graines [Seed Island], which I called Lake Seguin." (2:247)

619. Graines-Rouges, lac des — (Lake)
{Mikomin Sakâhîgàn}

"This was not the case on October 2nd, during our crossing of the Montagne-Forte [Strong Mountain] or des Embarras [Obstruction Mountain]. It is a wooded knob 230 metres above the Kisîs-Kadjîwânn, rising in tiers of terraces concealing a myriad of small blue lakes, soft, rounded hills, and the beautiful lac des Graines-Rouges [Red Seed Lake] (Mikomin Sakâhîgàn) which lies very close to the river." (28:182-183)

(Mikomin Sakâhîgàn: lac des Graines-Rouges [Red Seed Lake])

620. Grand-Bruit, rivière du — (River)
See (5:27) or Carpe, rivière de la

621. Great Bend, the — — (??)
{Grand Détourn}
60°22’; 112°41’; (60°02’; 112°40’; (7)

Map 5
622. Grand-Détroit, lac du
— (Lake)
{L‘at a-kotchê, Latakotchô, lac} 
66°41'; 127°03' =; (66°42'; 127°42'); (4)
“Instead of going toward Colville Lake along the lac du Soufre [Sulfur Lake], I followed another track farther to the south—that is, on the right—which had been opened up by the fort’s hunters and was supposed to take me without difficulty or great fatigue to the lac du Grand-Détroit [Lake of the Great Strait] L‘at a-kotchê, and to the steppe du Rènne blanc [White Reindeer Steppe], Été-dékîlé-tsâoghe. Beyond this point, there was no beaten track, but this was Tadi-kîlé’s country and he knew the land, and would guide me to Kopa’s encampment.” (3:365)

623. Grand-lac — (Bay)
60°55'; 115°15'; (7)
“Great Slave Lake is divided into four vast, deep bays; the western bay, which extends from the mouths of the Slave River to the outlet of the Mackenzie. It bears only the name of Grand-Lac [Great Lake], and receives two sizeable watercourses: the rivièr aux Boeufs [Ox River] and the rivièr des Foins [Hay River].” (22:180)

624. Grand Lac des Ours, fort du
— (Establishment)
65°36'; 120°00' =; (4)
“At that time, Fort Good Hope was exclusively reserved for the Dindjî or Lounceos, and was situated below the Mackenzie, at the site called the Fox, Yêkîwê. As for us, Dénê Natîlé-gûottîné or People of the Reindeer of the Deserts, we took our fur and our smoked provisions to the fort du Grand Lac des Ours [Fort of the Great Bear Lake]. It stood on the point des Gros-lèvres [Big Hare Point], Kha-tcho-êhta, from which was derived our relatively recent name of Ka-tchoottîné, People of the Big Hares or People of the Hair.” (3:417-418)

625. Grand-Rapide (1) — (Site)
61°25'; 117°55'; (7)
“On the third day we reached the Grande-Ile [Big Island], where the Mackenzie issues from the lake to drain into the Arctic Sea. We descended the river yet one more day and reached a lonely site called the Grand-Rapide [Great Rapid]. This is where we must found a new Mission that will become the metropolis of the Far American North, just as Saint-Boniface is that of the Rivière-Rouge [Red River].” (3:228-229)

626. Grande-Rapide (2) — (Rapids)
{rivièr des Ours, grand Râpide de la, St-Charles Rapid}
65°02'; 124°33' =; (4)
“Below the Grand-Rapide [Great Rapid], the trail passes between two sheer promontories, one of which, on the right hand, plunges directly into the stream. The other is a phonolite cliff entirely covered with debris of various sizes from this volcanic stone, which is tabular and fissile, and produces a raspy, rattling sound. This cliff is the onkkayâ-bessê, mappie belly, or onkkayâ-kîwê, mappie stone, of the Dénê Slaves, so named because this rock has the same colour as the belly of the Canadian blue Jay, the only magpie in the far northwest.” (3:239)

“On the right bank, there is an Indian trail at the top of the cliffs, all along the Grand-Rapide, or at least over a distance of five leagues. It is used by the natives who travel in bark canoes and whose nerves are not steely enough, or who do not have enough nautical skill to brave the impetuousness of this stream.” (3:246)
See also: (3:228); (5:291)

627. Grand-Rapide, rivièr du
— (River)
{Kisis-Kajîwânn-Sipîy; North-Saskatchewan; Pas, rivièr du}
“Fort La Montée [the Climb] or Carlson House is situated at latitude 52°52'North and longitude 108°50' West of Paris, on the right bank of the Kisis-Kajîwânn-Sipîy or Grand-Rapide [Great Rapid], called by the Frenchmen who discovered it rivièr Du Pas, and the English who replaced them, North Saskatchewan.” (28:176)

628. *Grand Rapids — (Rapids)
{Great Rapid}
56°20'; 112°37' =; (56°26'; 112°43'); (10)

Map 5

25. See footnote at #258.—Tr.

Chapter III: Toponymic Inventory

629. Grand Steppe (1) — (Peninsula)
{Kokkwîn-tchoh, Kokkwîn-Tsêlé, Leith Peninsula}
65°38'; 119°15'; (65°32'; 120°56'); (65°40'; 120°56'); (4)
“Each of the five gulfs of which the Great Bear Lake is composed is separated from its neighbour by a peninsula or a stretch of land whose elevation and mountainous nature make it into a promontory. Èhta-tchin-ja, or the Cap boisé [Wooded Cape], separates Dease Bay from McTavish Bay. Between the latter and McVicar Bay or lake, is the mountainous peninsula called Kokkwîn-tchoh or Grand Steppe [Great Steppe].” (3:57)

[Kokkwîn-tchoh le Grand Steppe] [Great Steppe]
Maps 3 and 4

630. Grand Steppe (2) — (Steppe)
{Tsooghe-tchoh}
66°52'; 125°48' =; (4)
“At night, I made camp on the Grand Steppe [Great Steppe], Tsooghe-tcho...” (3:389)

“The Grand Steppe occupies the summit of Piéré-arjouë.” (3:390)
[Tsooghe-tchoh Grand Steppe [Great Steppe]]

631. Grand’ Vue — (Specific section of the Mackenzie River)
65°17'; 127°00'; (4)
“During the whole of the following night and the next day we sailed on another expansion of the Nakotsia, the Grand’ Vue [Broad Reach (?)], which was five kilometres broad. Here the river is no longer a stream. It is a lake, moving at the speed of one league an hour, except in the spring after the thaw. A double range of the Rocky Mountains borders this expansion; to the right, the Békêk dénéatchay or Roche frimaisée [Hoary Rocks], to which I gave the name of Mr. Alphonse L. Pinard in 1871; to the left, the Bighorn Mountains.” (5:24)

632. Grande Baie — (Bay)
{Kla-tchoh}
“I encamped at the entrance to the Grande Baie [Great Bay], Kla-tchoh, and on February 14th, had my mid-day meal well beyond the southern extremity of the lake, at the edge of the river that emerges from it, a tributary of the discharge of the Great Bear Lake.” (3:307)
633. Grande-Eau — (Lake)
{"Great Bear Lake; Ours, Grand Lac des; Ours, grand lac des; Sas-acho-trié, Tpéou-chó; 66°00' 120°00'; 65°52'; 122°41'}

My two Indians had heard of this portage through the Kha-tché Gottié of the Grand Lac des Ours ["Great Bear Lake."] Happily, we also found a trail that was already fairly old, and which, from the river Koun-Kifié-Kotsataté, went toward the aforementioned mountain, crossing four or five small lakes." (3:18)

"In 1863, in response to the request of a small nucleus of Dogribs and Harekins whose hunting grounds were the shores of the Grand Lac des Ours, the Hudson's Bay Company delegated the Sasaonoi John Hope, a Christian and a civilized man, to rebuild Fort Franklin a second time under the name of Fort Norman; as the Company's council decided that this trading post, previously located at various points on the Mackenzie River, would be transferred to the Grand lac des Ours.

The following year, the resident post-master, Mr. Nichol Taylor, settled his wandering lares and penates there.

Having myself journeyed down to Fort Good Hope in the autumn of the same year, 1864, I formulated a project to visit the Indians who were to provision the new post, and at the same time to explore the area around the Grand lac des Ours. To do this, I would have to ascend the Harekins River up to its source, which, so the Indians said, was close to the Grand Lac. I would require guides, a sledge, a team of dogs, and provisions for about fifteen days. Truly an Arctic expedition. Several even more pressing and attractive journeys, which I undertook among the Dindjé, the Bâtards-Lounsac and the Eskimos, forced me to postpone it until the spring of 1866. At that time, Fort Anderson having been abandoned, I found myself obliged to choose another destination, and thus directed my course toward the Grand lac des Ours, a lake never yet seen by any Frenchman, nor by any other missionary.

I returned to it again in 1867, 68, 69, 71, 72, 77 and 78. Indeed, I journeyed there twice in 1867. I used to set out on foot or on snowshoes, at the beginning of March, carrying the Northern mail entrusted to me by the officer in charge of Fort Good Hope; and I did not return to my residence at the latter post until mid-June, travelling by bark canoe along the Mackenzie River, which by then was again open for navigation. In 1869, I went to the Grand Lac des Ours as early as December, and spent six months there alone with a Harekins servant.

But in 1866, there were not yet at Fort Good Hope any guides capable of leading me across this remote area, which to me was an unknown region. The Harekins who frequented Good Hope never went beyond the crest line which separates the tributaries of the Mackenzie from the lac des Ours. They knew only that the shortest means of reaching this freshwater sea was to ascend the Harekins River, the upper reaches of which had never been penetrated by the Whites. According to Sir John Richardson, this stream even issued out of the Grand lac des Ours, as well as the Anderson River, the Marten Lake River and the discharge of the lac des Ours into the Mackenzie, thus giving four issues to this freshwater sea. This theory was too absurd to be true. My voyages put the lie to it completely in that the lake was proved to have only one outlet; this was also much more in conformity with the laws of hydrostatics. But I had learned from the officers of the Hudson's Bay Company, that the 'People of the Hair,' or Harekins of the lac des Ours had opened up a new trail between Smith Bay, which I was to reach along the Harekins River, and Keith Bay, where the new Fort Norman was situated. “(3:2-5)

“This trail, which we naturally attributed to the Kha-tché-Gottié of the Grand Lac des Ours, or 'People of the Hair,' People of the Grosse-Points [Great Point], would, we thought, lead us straight to the lac des Ours, and then to Fort Norman.” (3:34)

“As to the Grand Lac des Ours, it extends from latitude 64°45 to 67°58 North, and from longitude 119° to 125°30' West of Paris. Thus, it measures 69 and a half kilometric leagues from northwest to southwest, and 55 and a half leagues from west-northwest to east-southeast.” (3:54-55)

"We must not forget that the Dogribs have assured me that the Coppermine flows out of the lac aux Beufis-Muskéts [Muskox Lake], which on Franklin's map is shown as lying outside the path of this river, at some distance from its right bank and at an even greater distance from Providence Lake. Nor may we forget that these Indians call the grand lac des Ours only by the name of Tpéou-chó, la Grande-Eau [Great Water], as if it were the sea itself, and that, unfortunately for Franklin, this may have given rise to certain misunderstandings.” (2:250)

"In the group of Slave Indians I include: ...the 'Flat-sides of dogs,' or Dogribs: L'inchangé. They live between Slave Lake and the lac des Ours, to the east of the Mackenzie, and up to the banks of the Coppermine River. They are subdivided into the Dogribs of Fort Rac, Takwel-ottíne and Tisé-ottíne. The English call these natives Dogribs.

...The Harekins. They live on the Lower Mackenzie, from Fort Norman to the Arctic Sea, and are divided into five tribes, the Nni-ottíne or 'People of the Moss,' who live along the outlet of the grand lac des Ours, the K’a-t’a-gottié (People among the Hares), along the river, the K’a-tché-gottié (People among the Big Hares), who hunt in the interior between the Mackenzie and the Arctic Sea; the Sa-tché t’u gottié (People of the Grand lac des Ours) whose name indicates their territory; and lastly, the Bâtards-Lounsac or Nné-la-gottié (People of the Ends of the Earth), the nearest neighbours of the Eskimos in the north of the continent.

The Harekins are the English explorers' 'Hare-Indians' and Richardson's Ka-cho-éttindé.” (6:26)

"It is situated at the western extremity of Keith Bay, one of the five large bays which form the lac d'Ours (Sas-cho-trié), not far from the rive du lac d'Ours [Bear Lake River] or Télín-dyé.

“"The corrogens or white-fish (Coregonus lucius seu albus), the neg-casé [broken-nose (flatfishes)], which I named C. globulareus, and the pike are also found in the waters of the Grand Lac des Ours, although they are not as plentiful as trout. But the most abundant species is an ocean fish, our common herring (Clupea harengus), the oée-a of the Déné Slaves.” (3:60)

"On the other hand, the desert reindeer (Cervus tarandus, or Ranjifler Gronelandicus) abounds on its limitless steppes. The Indians call it ekfwen, or flesh, étié, pasture, life (human life being understood). As a body they are called nonéti, the nomads, the migrants. But
that is a collective name, which does not apply to the solitary or single reindeer, kon-ya. Reindeer are as plentiful on the shores of the Grand lac des Ours as herring in its waters; and these two animals make it a blessed land of plenty for the poor Déné. I found among the Indians of this lake the same erroneous belief that is held by the Hareskins of Good Hope, which is, that there exists between the fish and the reindeer a secret antipathy, so that the one disappears and goes into hiding when the other arrives.

When I arrived at the Grand lac des Ours on the 20th of March 1866, the Fort Norman stores already held more than ten thousand kilograms of smoked and dried reindeer haunches; this meant that ten thousand reindeer had been killed. But how many others had been completely devoured, leaving only those haunches, the only part of the animal which, together with its tongue and skin, is used in barter! For the mounds of fresh meat in frozen bales that I saw in the same storeroom, Mr. Taylor could not give me even an approximate figure. He did not weigh it.

But he told me he had 400 kilograms of rendered lard in loaves and 2,000 smoked tongues that he did not touch. We ate only the fresh tongues, and I can vouch that the daily consumption of this item at the fort was incredible, since all the servants received some for their subsistence as well as at each meal. Prior to my departure from the fort in June 1887, Mr. Taylor even made me present of a sack containing 80 of these reindeer tongues, that he had required to be salted expressly for my voyage to the Arctic Sea.

Truly an excellent fellow!

I have heard that in the old days the frugivorous black bear with the flesh-coloured snout, and the great yellow bear of the steppes, were also very common at the lake that had been named after them, and that they grew to an enormous size. However, many of these plantigrades have already been killed. They did not seem to me to be as common as in the Mackenzie, although their size has in no way decreased.

As for the beaver (Fiber canadensis), it is almost as plentiful as the Greenland reindeer, and when spring comes, it serves as the natives’ daily bread. All the hills and all the low mountains surrounding this fresh-water sea are dotted with lakes and ponds teaming with beaver. Because of the extreme cold reigning at the grand Lac des Ours, and the lake’s proximity to the Arctic Sea and to the immense, barren steppes that surround it, the area is not propitious to valuable fur-bearing animals. The cold is a great deal more intense than at Fort Good Hope, and the east wind or Khama-san blows with exceptional fury. Thus, there are very few martens, foxes, and musquashes or muskrats. On the other hand, one can find wolverines or badgers, white and grey wolves, visons, and large, handsome otters.” (3:62-64)

3. Slaves (nation); T'akwel-ottinié (People of the Running Water) (tribe); Desert between the lac d’Ours and the aforementioned Mackenzie River, lac d’Ours (locality); Slaves and Dogribs, Hareskins (common designation).” (20:136) The lac d’Ours is a life-long land of plenty. Fish is so plentiful all winter long that the fort is abundantly provisioned with it with only two nets. The caribou are as numerous as mosquitoses, and the natives are swimming in meat and fat. There is no better site for a mission, even if it is not a residence. The natives are at one day’s distance at the most.” (57:4)

See also: (5:11; 81); (3:64-69); (1:302-305) (T'ou tchéd: Dogribs)

Map 3

634. Grande-Eau fraîche — (River) [Johnny Hoe River, T’akk’a-tchéd: T’akk’a-tcho-dié, rivière, T’aa-k’kra-tchéd: 64°35’; 121°38’; (64°22’; 123°23’); (4) “Towards its western extremity, mount Vandenberge also divides two river systems. One, formed by the lakes I have called Taéh and Sante-Thérèse, is tributary to Great Bear Lake, through the western end of McVicar Bay. It measures up to a half-mile in breadth and is called the Grande-Eau fraîche [Great Fresh Water], T’aa-k’kra-tchéd.” (22:189) “From 1867 to 1869, I made several excursions south of the Great Bear Lake, through McVicar Bay and along the river system called T’akk’a-tchéd: which is not shown on the maps of the English explorers.” (22:154) (T’aa-k’kra-tchéd: la Grande-Eau fraîche [Great Fresh Water])

Chapter III: Toponymic Inventory

635. Grande Eau salée (?) (T’aréork)

“Aoularné was once more as lively and alert as a little plover. The poor woman was transported with happiness at the sight of the vastness of the river, the blue colour which made it resemble the sea, and the little artémisv marmots, greeting us with their glad cries from the top of the clay escarpment in which they made their burrows.

Everything, she said, reminded her of other places very like this landscape, but farther, much farther, at the edge of Téaréork, the grande Eau salée [Great Salt Water].” (4:225)

(T’aréork: la grande Eau salée [Great Salt Water])

636. Grande Queue de l’Onde

—(River) [T’aa-tchévé-tchéó] “Northeast of the Great Bear Lake, along the river T’aa-tchévé-tchéó, la Grande Queue de l’Onde [Great Water Tail], between Bear Lake and the mouth of the rivière du Métal [Metal River], Tsatson-die” (22:522) (T’aa-tchévé-tchéó: Grande Queue de l’Onde [Great Water Tail])

637. Grande Tête — (Falls) [Kwi-tchá]

63°09’; 116°50’; (7) “When we set out again, we descended the Marten Lake River to the lake Betchta-tié or du Gros Ventre [Big Belly], which we reached after midnight. There we found Chief Beauleau Náde’s band, which was preparing to journey to Fort Rae, or in truth, only the men, for as I have already mentioned, none of these Dogrib’s women, children, or old people travel to that fort, because of the difficulties encountered in navigation and the exiguit of their canoes. I accompanied them to their encampment at the end of the lake, just above the waterfall Kwi-tchá [grande Tête [Big Head]], beyond which their families never venture.” (64:5)

638. Grandes feuilles plates, lac des — (Lake) [Hardisty, lac; Hardisty Lake; Intron-tcho-k’ka, Intron-tchód: lac; Intron-tcho-k’ka-k’ka, lac, Intron-tchó-k’ka (Big) 64°30’; 117°45’; (64°47’; 120°01’); (64°45’; 120°03’); (64°40’; 119°50’); (4)
“I see Franklin’s Providence Lake lying along the trail followed by the illustrious explorer upon returning from his disastrous expedition, just as lake Inton-tchó-kka, along the Dogrib’s summer portage when they hunt the reindeer on the barren plateaus of the east and north.” (2:250)

“Prior to the day on which this cross commemorating the mission was erected, I had reconnoitred the lakes Yanéhibi and Inton-tchó-kka, to which I gave the names of Tozelli and Hardisty.” (2:254)

“At the end of a bay opening on the southwest, lake Yanéhibi meets and empties into the lake Inton-tchó-kka-tpié [lac des grandes feuilles plates [Lake of the Large Flat Leaves]], a name which indisputably refers to the floating leaves of the yellow-flowered nymphaea abounding in many northern lakes. This lake has only one island at two-thirds of its length which is nevertheless not as great as lakes Fabre and Rey. The lake is also much narrower, although there are two bays on the west. It is separated from the previous lake throughout its length by a narrow peninsula that is so curiously carved on both sides, that is, by lake Inton tchó kka on the east and by lake Yanéhibi on the west, that it might be taken for a multitude of islands scattered in all directions.

On my map of 1864, I gave this lake the name of Mr. W.L. Hardisty, chief factor of Fort Simpson. In the second bay to the west of this lake is also found an Indian trail leading to McVicar Bay.” (64:2-3)

(inton-tchó-kka-tpié: lac des grandes feuilles plates [Lake of the Large Flat Leaves])

Maps 2, 3 and 4

639. *Grandin, lac —(Lake)

{Tchendjéri, Tchen-djeri-tpié, lac; Tchen-djéri-foüé}

64°00'; 119°05'; (63°44'; 122°09'); (63°43'; 122°06'); (4)

“I learned from Néyollé and from Yëkkwëvënkion, the father of my young guide, that the natives I was seeking were still another two days;’ march away. On the first day, then, I repaired to Yåyin-pëlé’s dwelling, and rested until the morning; then, he leading the way, I continued my journey to the camp of Chief Carcajou (Nonnæ), on the borders of the lake Tchen-djéri-foüé.” (68:216)

Maps 2 and 4

640. Grandin, rivière —(River)

[{ Kia go tpié, Kia-to-ti’i-dessé, Petitot, rivière}]

63°43'; 116°53' =; (63°38'; 118°48'); (7)

“The river Esan-t-’i-’i-dessé receives, near longitude 115°30’ West (of Greenwich), the river Kia-go-t’i-’i-dessé, which I named after His Excellency Mgr Grandin; near its confluence it is almost as broad as the Isère, and is broken by falls and rapids.” (38:389)

“From then on, we were not to leave the river Kia-go-tpié or Petitot again. Although numerous portages were required owing to the frequency of rapids and falls, it was the most attractive part of my return journey. In that single day, between the lac des Lapidés blancs [White Hare Lake] and the lac de la Pêche [Fishing Lake], I counted...of which I wanted five of the least dangerous among them, which were still sufficiently perilous that we risked ending up at the bottom of the river, our skulls cracked on the rocks.” (64:5)

See also: (22:184)

Map 2

641. Grands Foins, lac des —(Lake)

“We encamped at the lac des Grands Foins [Great Hay Lake]. On the third day, after crossing the lac des Palisades de chasse [Hunting Palisades Lake], we descended onto the Anderson, at a distance of thirty leagues from the fort.” (5:200)

642. Grandes Lières, steppe des —(Steppe)

[{ Kha-tchó-tsoxhê}]

65°00’; 124°00’; (4)

“At this point, I left the bank of the Télini and struck out across woods and muskegs toward the steppe des Grandes Lières [Steppe of the Big Hares], Kha-tchó-tsoxhê.” (3:271)

(Kha-tchó-tsoxhê: steppe des Grandes Lières [Steppe of the Big Hares])

643. Grands Ours, montagne des —(Mountain)

[*Grizzly Bear Mountain; Ours, montagne des, Satchó-dji, Sa-tchó-jyowé, Sa-tchó-jyowé, montagne]

65°22’; 121°00’; (65°25’; 122°34’); (65°24’; 122°30’; 65°23’; 122°28’); (4)

“...In turn, McVicar Bay is separated from Keith Bay by the montagne des Grands Ours [Great Bear Mountain], Sa-tchó-jyowé, which forms a peninsula....” (3:57)

“A few days previously, a large band of Indians, hunting on the montagne-presqu’île des Grands Ours [Mountain-Peninsula of the Great Bears], had gone to Fort Norman with a long train of laden sledges...” (3:176)

“Each of the Great Bear Lake’s vast bays is separated from its neighbour by a peninsula with a mountain at its centre. Éta-tchinihla separates Dease Bay from McTavish Bay, which is separated from McVicar Bay by the grand Stepe [Great Stepe]. McVicar Bay is in turn separated from Keith Bay by the montagne des Ours.5om (22:211) [Infra]”

(Satchó-dji: montagne des Ours [Bear Mountain]; Sa-tchó-jyowé, montagne des Grands Ours [Great Bear Mountain])

Maps 2, 3, and 4

644. Grands-rochers —(Mountains)

[Kiwé-réchay]

65°45’; 127°20’ =; (4)

“But this very short range send out a northern branch which hugs the Mackenzie from the Télini-dié to the Sans-Saûl. Rapid, and which bears the names of Bekké-dénatchay [Sur quoi il y a des frimas [On which there is hoarfrost]] and Kiwé-réchay [grand-rochers [Great Rocks]].” (23:53)

(Kiwé-réchay: grands-rochers [Great Rocks])

645. Grassy River —(River)

55°50’; 106°50’ =; (55°43’; 106°36’); (14)

Map 5

646. **Grease River —(River)

59°21’; 106°47’; (59°24’; 106°47’); (11)

“The lake receives eleven watercourses, of which eight (the Peace, Mamawi, Athabasca, Little Fork, William’s, Unknown, Beaver, and Other-side rivers)
are on its south. The Grease and Carp rivers enter into it from the Barren-Ground...” (14:43)

Map 5

655. Grey-Bear Mountains
—(Mountains)
55°20'; 110°30'; (56'00'; 110°00'); (13)
Map 5

656. *Grizzly Bear Lake —(Lake)
{Sa-tqie, lac}
64°12'; 112°58'w; (64°13'; 115°20'); (4)
Map 4

657. Gros castor qui trempe à
l'eau —(Site)
{Tsa-tchô-tqé-nîha}
65°40'; 129°04'w; (3)
“As for him, still in the guise of beaver, he built in this location a second barrier across the Naotcha, which is the Sans-Sault Rapid; then he crossed the river, and settled on the right bank at the site named Tsa-tchô-tqé-nîha (le Gros castor qui trempe la queue à l'eau [Big beaver dipping his tail into the water]).” (8:328)
(Tsa-tchô-tqé-nîha, gros castor qui trempe à l'eau [Big beaver dipping into the water])

658. Gros-chien, cap du —(Cape)
65°21'; 121°32'w; (4)
“On my right were the cap du Gros-Chien [Big Dog Cape] and the point Éhtaraley, whilst the magic of the mirage appeared to bring closer the distant shores of McTavish Bay, which lay below the fires of the rising sun.” (3:186)

659. Groseillers, montagne des
—(Mountains)
{Tago-diâ-nénê, Tarwo-diîyâ-nènê}
65°45'; 123°30'w; (65°52'; 125°14'); (4)
“The first portage was very short. We ascended the rivière de l'Arc [Bow River] until noon, before leaving it altogether to strike out through the woods, on the western end of the montagne des Groseillers [Currant Bush Mountain], Tarwo-diîyâ-nènê, on whose shadowy flanks we followed the Indians’ trail, crossing seventeen ponds or marshes. The interior of the large point separating Smith Bay from Keith Bay is bleak...” (3:47)

Map 2

660. Gros-lièvres, pointe des
—(Point, Steppe)
{Kha-tcho, pointe, Kha-tchô-éhta, lièvres, pointe aux, Lièvres, pointe des}
65°35'; 120°00'w; (65°43'; 121°34'); (4)
“In the spring of 1799, that is, ten years after the discovery of the Mackenzie River, another Mackenzie, who was also a member of the Franco-Scottish North West Company, and whom the Canadians had nicknamed ‘Great-Neck’ in order to differentiate him from the explorer Sir Alexander Mackenzie, came to build the first trading fort to be established on the northern shore of Keith Bay, near a small lake in the woods of the pointe aux lièvres [Hare Point], Kha-tchô-éhta.” (3:68-69)
“At that time, Fort Good Hope was exclusively reserved for the Dindji or Laouchin, and was situated below the Mackenzie, at the site called ‘the Fox,’ Yëkkwë. As for us, Déné Natlé-t’a-Gottine or ‘People of the Reindeer of the Deserts,’ we took our furs and our smoked provisions to the fort on the Great Bear Lake. It stood on the pointe des Gros-Lièvres [Big Hare Point], Kha-tchô-éhta, from which was derived our relatively recent name of Kha-tchô-Gottine, ‘People of the Big Hare,’ or ‘People of the Hair.’” (3:417-418)
See also: (3:176)
(Kha-tchô-éhta, pointe des Gros-Lièvres, ou pointe des Lièvres [Big Hare or Hare Point])

Map 2

661. Gros-Nez —(Ridge)
“The trail follows the ridge called Gros-Nez [Big Nose]... Once we had reached the fort of the Gros-Nez, we crossed the Tchi-ven-tschiq, having tied ourselves to one another by the waist. It was the swiftest stream that we had to cross and we forded it four times.” (5:269)

662. Gros-Poissons, cap des
—(Cape)
66°45'; 125°18'w; (4)
“The horizontally stratified beds are found in the axis of and on the same meridian as the calcareous, tabular beach of Smith Bay, which indeed is not very far away. Eight kilometres ahead of us rose a promontory whose barrenness was not unlike that of the most depressing Arctic beaches. It is the cap des Gros-Poissons [Great Fish Cape], a rich fishery of salmon trout, similar to those of Great Bear Lake, Pouvé-tchô. We directed our course toward this cape, in the hope of bivouacking on the Pointeboursoufflé [Swollen Point], Éhtawâwely.” (3:394)
663. Gros-Poissons, lac des—(Lake)
   [L’oué-tchô-tqoué, Lué-tcho lac; Lué-tchô, Manuel, lac à; *Manuel Lake]
66°57'; 128°05'; (66°49'; 130°24'; (66°46'; 130°31'); (3)
“"Our fishermen were no more courageous than those of the forts. Nevertheless they brought us 1,106 corogram reckoning two kilograms each; and this fairly small quantity was taken in three different fisheries, at the rapide des Ramparts [Ramparts Rapid], the lac des Grénottes [Grouse Lake], and the lac à Manuel [Manuel Lake].” (5:118)
“We crossed Loon Lake from side to side, climbed the steep slopes of the plateau Éwï-kka, which continues on the other side of the lake, and ran another three leagues before bivouacking. We were then only one league distant from the beautiful lac à Manuel, L’oué-tchô-tqoué, whose Indian name means lac des Gros-Poisons [Great Fish Lake].” (26:367)
(L’oué-tchô-tqoué, lac des Gros-Poisons [Great Fish Lake])
Maps 1 and 3

664. Gros-Poissons, rivière des
(1) — (River)
   [L’oué-tcha-niliné, Lué-tcha-niliné]
65°10'; 123°28'—; (4)
“The Sainte-Thérèse mission (I say mission, although we use it only as a pied à terre [a place of call]) and Fort Norman are situated at the edge of Bear Lake, on the west side of Keith Bay and at the mouth of the small river ‘Lué-tcha-niliné’, at latitude 63°12’ North and longitude 123°13’ West of Greenwich.” (43:293)
“The second day, we came upon the rivière de l’Arc [Bow River] again, at its confluence with the rivière des Gros-Poisons [Great Fish River], L’oué-tcha-niliné, which flows from the east.” (3:48)
(L’oué-tcha-niliné, rivière des Gros-Poisons [Great Fish River])

665. Gros-Poissons, rivière des
(2) — (River)
   [Lué-tchôr-des-tchégé]
62°56'; 110°34'—; (62°42'; 114°48'); (8)
“In McLeod Bay there also meet five affluents, only the first of which is shown on Richardson’s map. They are…des Gros-

667. Grosse Roche, petit lac de la—(Lake)
   [Kwé-tcho-tir-utue; *Mills Lake; Petit L.; Tit’utue, petit lac]
61°30'; 118°15'; (61°38'; 120°52'; (61°28'; 120°26'); (7)
“The rapid Théba bé tpu gailin continues through a maze of wooded islets to a triangular expansion known as the Petit lac de la Grosse Roche [Small Lake of the Big Rock]. In spite of this adjective, its dimensions are so respectable as to render it in no way inferior to Lake Geneva. I consider it to be the extremity of the lac Castor [Beaver Lake], which itself is only a cul-de-sac of the Great Slave Lake, situated behind the upper delta of Big Island.” (5:3)
Maps 2 and 4

672. Grouard, lac (1) — (Lake)
   [Ttussié, lac; *Tutsieta Lake]
67°17'; 130°00’—; (67°12'; 131°22'); (67°12'; 131°28'); (3)
Maps 1 and 3

673. *Grouard Lake (2) — (Lake)
   [Kwé-kka, lac, Kwé-ka, lac, Rocher-à-pic, lac du]
65°24'; 117°57’—; (65°12'; 119°42'); (65°12'; 119°38'); (4)
“On Franklin’s map, I see that Providence Lake doubles back upon itself and joins Point Lake and the lac du Rocher-Ronge [Redrock Lake], as does the lake Intron-tchô-kka on my map, which empties its waters into the lakes des Rachers [Rocky], Kwen-yé and du Rocher-à-pi [Sheer Rock] (Kwé-kka… The general direction of Providence, Point, and Redrock Lakes, which, according to Franklin, form the headwaters of the Coppermine River, is from southeast to northwest; that is, it runs toward McTavish Bay in Great Bear Lake. Similarly, it is in this bay that the lakes Intron-tchô-kka, Kwé-yé, and Kwé-kka shown on my map empty their waters.” (2:250)
(Kwé-kka, Rocher-à-pic [Sheer Rock])

674. Grouard, rivière—(River)
   [Plongons, rivière des]
“We found ourselves on a beautiful sandy beach, within sight of the rivière des Plongons [Loon River] to which I gave the name of Grouard, in honour of my best counfrère.” (2:128)
The blazing sun, the warm, calm air, and the soft heat radiating from the high dunes of the chausée du Caillou [Causeway of the Beaver], all invited us to partake of the pleasures of bathing.” (4:225)

675. *Grouse Island —(Island) {Reindeer Island} 
59°20'; 108°48'W; (59°15'; 108°48'); (10) 
Map 5

676. Gt Cypress Point —(Point) 
{*Poplar Point} 
59°20'; 107°40'W; (59°14'; 107°30'); (11) 
Map 5

677. Guano, isles de —(Islands) 
“We were sailing at ten knots, and two hours after leaving the îles de Guano [Guano Islands], we reached the quartzose îles des Caribous [Caribou Islands].” (2:277)

678. Guano allignées, îles de —(Islands) 
{Tsonndou-néviît, Tson-ndo-néviît, Tson-ndo-néviit, îles Vaseux alignés, îlots} 
64°19'; 117°15'W; (64°28'; 117°33'); (4) 
“Opposite the village sprawled the white expanse of the lac des Pyrites [Pyrite Lake], dotted with the Kiïlé or Pyrite Islands, and Tsonndou-néviît or îlots Vaseux alignés [Swampy Islets Ranged in a Line].” 
“This part of the lake contains seven pretty large islands, the îles aux Pyrites [Pyrite Islands] (Kiïlé-ndoù, Tégthen Kio-nou [l'Ile un foin de Tégthen [Island of the Hay of Tégthen]], and Tson-do-néviît [îles de guano alignées [Guano Islands in a Line]].” (64:1) 
(Tsonndou-néviît, îlots Vaseux alignés [Swampy Islets Ranged in a Line]) 
Map 2

679. Gunfwalé, lac —(Lake) 
65°59'; 129°59'W; (65°59'; 133°18'); (3) 
Map 1

680. Gutchô-taranbe, île —(Island) 
{*Manitou Island} 
65°01'; 122°17'; (65°02'; 124°10'); (4) 
Map 2

681. Hache, lac de la —(Lake) 
{Great Hatchet Lake; **Wollaston Lake} 
58°15'; 103°15'; (58°04'; 104°00'); (11) 
“These Déné Dindji are subdivided into several tribes... The Caribou-eaters,” 
Ethin Eldéle (Déné). They number about 2,000 and hunt in the steppes to the east of Lakes Caribou, Wollaston, and Athabaskan. Fort Fond-du-Lac [End of the Lake] is their rendezvous on the last-named lake.” (25:833) 
“The most southerly of these rises at the foot of Bear's Mountain, not far from Wollaston or Great Hatchet Lake.” (14:23) 
The Portage La Lache is a long sandy plateau, whose base is calcareous in the west and granitic in the east, measuring four English leagues and nine arpents in width. It forms part of the range called montagne de la Biche [Doc Mountain] (Wawasiskiwi-watchy), which detaches itself from the Rocky Mountains near Fort Jasper, crosses the 111th degree of longitude West of Greenwich at latitude 56°36'30" North, site of the portage, and, continuing to the eastward beyond lac la Hache [Hatchet Lake] (Wollaston Lake), unites with the granitic rocks which form the basin of Hudson's Bay and which, according to Mgr Taché, belong to the Laurentian system.” (22:167) 
See also: (10:294)

682. *Haldane River —(River) 
{Haldanes River; Jambé de l'Outarde, Ra-inkwéné} 
66°50'; 121°12'; (66°44'; 123°04'); (66°44'; 125°05'); (4) 
“19th November. We descended four natural terraces, on each of which we found as many lakes; then disembogued into the river Ra-inkwéné or de la Jambé de l'Outarde [Bustard's Leg], which the English explorers named Haldanes River in 1826. It led us to the natural harbour Tou-koyintii, the Port, which is three-quarters of a league long by one kilometre broad. We were then on the frozen waters of the Great Bear Lake, half-way between Dease and Smith bays.” (3:444-445) 
(Ra-inkwéné de la Jambé de l'Outarde [of the Bustard's Leg]) 
Maps 2 and 4

683. Halkett, fort —(Establishment) 
“Jerome Saint-Georges was sent to Fort Halkett to work on the reconstruction of the post, which is situated on the Rocky Mountains on the banks of the impetuous rivière du Courant-Fort [Strong Current River].” (5:69) 
The Dané 'Bad People,' customers and provisioners of Fort Halkett, did not come, and the small store of dried provisions was soon exhausted.” (5:70) 
The provisions brought to Fort Halkett by the Bad People had been used up...” (5:73-74) (Ingra) 
The Canadians gave the name 'Bad People' to these Dané Esba-tqa-ottiné or 'People among the Antilopes,' because they found them completely naked during the summer.” 
“Chosen by the Yellowknife to be their chief, Beaulieu became the terror of the Dogribis, Slaves, and Sekanis, of whom he killed about a dozen, in the neighbourhood of Fort Halkett.” (1:313) 
The Montagnard group, or Rocky Mountain Déné, includes...: The 'Bad People,' or Etchta-ottiné (Those who Behave Perversely). They frequent the chaine des Pins [Range of Mountain Peaks] in the vicinity of old Fort Halkett, and very little is known about them. Richardson calls them Ditcha-ta-ottiné.” (6:27)

684. Halkett, île —(Island) 
{Halkett, îles, Ikočik} 
68°43'; 134°46'W; (68°30'; 137°12'); (1) 
“Esquimaux names of some localities, in Tchigler dialect: ile à la Tête du delta de Mackenzie [Island at the Head of the Mackenzie Delta]. Olâng... île Halkett [Halkett Island]....Ikočik.” (9:76) 
Map 1

685. Hameçons dans l'eau de roche, lac des —(Lake) 
See (5:207) or Baie, lac de la

686. Hameçons de l'Oie blanche, lac des —(Lake) 
“...we were now on the elongated crest of a mountain called Loge des âmes [Lodge of the Souls], which is the height of land lying between the Anderson River and the great Colville Lake. We both climbed to the top of the highest butte and perceived at the very bottom of the mountain a vast white surface dotted with black spots. Yawinpolé gave a happy shout: ‘Le lac des Hameçons de l'Oie blanche! [The lake called the 'Fish-hooks of the White Goose!'], he cried. I know those rocky islets very well.” (5:211)
687. Hamilton, cap — (Cape)
   {Lady Franklin Point}
   68°31'; 113°09'W; (69°27'; 118°56'); (2)
   Map 3

688. *Hanna River — (River)
   {Leutte, rivière}
   65°43'; 128°42'; (65°40'; 130°36'); (3)
   Map 1

689. Hardisty, lac — (Lake)
   {Hislop Lake; Khia-gô-tqié, Kiago, lac; Kia-go-tqié, Ki-go-f-îé, Kia-go-tqié, Lapins blancs, lac des; Lièvres-Blancs, lac des}
   63°31'; 116°55'W; (63°32'; 118°40'); (7)
   “The fourth day went well. We crossed the lac des Lièvres-Blancs [White Hare Lake], Kia-go-tqié, and the lakes des Esquimaux [Squirrel], des Rochers [Rocky], and des Rennes blanc [White Reindeer], Kon-ka-tqié, I gave the latter the name of Mazenod.” (2:197-198)
   “Between Faber Lake and the lac des Lièvres-Blancs, we followed the course of the rivière des Esclaus du Corbeau [Crow’s Locks River], Tchapston-hê-dês. Is this not the stream which Franklin apparently called rivière des Couteaux-Jaunes [Yellowknife River], Tchapston-ottinê-
   dês, because of a certain homophony between the words?” (2:263)
   “When the night’s chill air had crusted the snow’s surface and thus formed up the paths, we set out again and crossed the lake Ki-go-f-îé (lac aux Lièvres-Blancs), to which I gave the name of Mr. Hardisty, the officer in charge of the Mackenzie River district.” (37:450)
   “...we went back to our canoes on the banks of the Petiot River, and embarked toward midnight. We descended the river to the lake Khia-go-tqié, or des Lapins blancs [White Rabbits], which was completely free of ice.” (64:5)
   (Kia-go-tqié, lac des Lièvres-Blancs [White Hare Lake])

690. Hare Point — (Point)
   50°26'; 108°19'W; (50°20'; 108°23'); (10)
   Map 5

691. Harrison, îles — (Islands)
   {Harrison Island}
   68°38'; 134°04'; (68°32'; 136°20'); (1)
   Map 1

692. Harrowby, baie — (Bay)
   {Harrowby Bay}
   70°13'; 128°00'; (70°12'; 129°39'); (2)
   “In fact, he unknowingly passed it between Maitland Island and Cape Harrowby; Maitland Island in fact being the delta of the McFarlane, as Nicholson Island belongs to the Anderson Delta.” (22:216)
   Map 1

693. *Hachet Lake — (Lake)
   {Little Hatchet Lake}
   58°38'; 103°40'; (58°42'; 103°56'); (11)
   Map 5

694. *Haultain River — (River)
   {Pine River}
   55°50'; 106°45'; (55°43'; 106°36'); (14)
   Map 5

695. Hauteur du sentier — (Mountain)
   {Hauteurs du sentier, Kokké-naghé, Kokké-na-gé, Kokkéraghé, Kokkéraghé, Kokkéraghé, Kokkér-a-gié, Sentier, montagne du}
   65°40'; 122°40'W; (65°41'; 124°32');
   (65°45'; 124°42'); (4)
   “...whilst between Keith Bay and Smith Bay is found the Grande Pointe [Great Point], Éhta-tchô, with its three mountains of Klô-tesn-êwa, the montagne de l’Armoise [Sagebrush Mountain], or Petit Stepe [Little Stepe], Kokkéraghé or the Hauteurs du sentier [Heights of the Trail], and Loué-a-fyué or the montagne des Petits-Poissons [Little Fish Mountain].” (3:57)
   “And finally, the large peninsula Éta-tchô, formed by the three mountains des Petits-Poissons, des Sentier and du Petit Stepe,” separates Keith Bay from Smith Bay by a distance equivalent to three days’ forced march.” (22:211) (Infra)
   “L’ué-a-fyué, Kokké-na-gé and Kokkér-a-tqié.”

   “According to the tradition of the ‘People of the Hair,’ none of these small groups had come from the Great Bear Lake, and I can easily believe it. But long before the arrival of the Whites, a tribe lived there which is nowadays designated by the name of Touné or ‘People of the Lake,’ ‘People of the Water.’ I think that they must have been Eskimos from the mouths of Hearne’s Coppermine River. The Hareskins say that they were simple-minded and timid. They never left the shores of the lake, yet were not

mistrustful, for they knew or believed themselves to be the only inhabitants of the Great Bear Lake, and perhaps of the whole world.

When the Danite tribes arrived on the borders of Bear Lake, the tradition continues, they came down to it from the northwest, by the large, high point separating Smith Bay from Keith Bay. The Déné bivouacked within sight of the lake on the mountain’s summit, where they had observed lodges and smoke, and especially, wandering herds of reindeer. The Toune felt no surprise upon seeing these unusual fires, and stupidly took them to be new stars. They pointed them out to one another, but nonetheless went to sleep quite secure in their ignorance of the danger that threatened them. At dawn, they were all massacred by the Hareskins or ‘People of the Hair,’ who, not content with their easy victory, composed an ironic song about these unfortunate Toune Eskimos, mocking their extreme credulity:
   “Kokkéraghé kké, ta fwen netcha iya kké tahay? [What are those big stars shining in the sky, on the heights of the trail]?”

Since those heroic days, the central promontory of the Grosse Pointe bears the name of Kokkéraghé, la Hauteur du Sentier.” (3:66-68)

See also: (8:334-335)

(Kokkéraghé; les Hauteurs du sentier [the Heights of the Trail]; Kokké-na-gé; la montagne du sentier [the Mountain of the Trail])

Maps 2 and 3

696. Haut-Youkon, vallée du (Valley)
   “La porte too had been amongst those favoured men who crossed the Rocky Mountains in the company of such men as Bell, Murray, and Campbell, to establish trading posts in the vallée du Haut-Youkon [Upper Yukon Valley].” (5:59)

697. Hay Lake — (Lake)
   58°57'; 111°00'W; (59°01'; 111°00'); (10)
   Map 5
698. **Hay River — (Establishment)
60°51'; 115°44'—; (7)
“(Mackenzie) ...Hay River, 1874... Etch-ottiné—100.” (14:53)

699. Hay River — (River)
{Klopé-diétheté}
58°36'; 111°38'—; (58°28'; 111°44'); (10)
“Lake Mamawi (meaning in Cree, ‘reunion,’ or ‘assemblage’) receives its waters from Clear Lake, with which it communicates by a very short arm called the Hay River (Klopé-diétheté); and Clear Lake itself is fed from Bark Mountain, having no connection with the Peace River.” (14:37)
{Klopé-diétheté: Hay River}
Map 5

700. Head Island — (Island)
{*Ryan Island}
59°48'; 111°31'—; (59°46'; 111°39'); (10)
Map 5

701. Heart Island — (Island)
“From Athabasca the Chipewyans spread north by degrees toward the shores of the Great Slave Lake, and east and northeast toward Hudson’s Bay, where, having met with vast herds of wild reindeer, they settled on the Barren Grounds, living from that time in common under the names of Yellowknives (T’alsan Ottiné), and Caribou Eaters (Ethén eldèf). Such of these as remained attached to the Churchill traders took the name of the latter, and are still known to their western fellow-tribesmen as ‘Thé-yé-ottiné.’ Finally, many of them even ventured south to lac La Biche, Cold Lake, lac La Range, Cross Island, Heart Island, etc., where they bear the name of ‘Thi-lan Ottiné’ (Men of the End of the Head).” (14:51)

702. *Herschel Island — (Island)
{Herschell, Ile}
69°35'; 139°02'; (1)
“However, it is probable that the Russian forts in Alaska were established before that time. But even before they were established, the island Asiak or de la Traite (Barter Island) was used by the Eskimos as a market where goods which had come, said Sir John Richardson, from the Ostrownoy fair on the Kolima in Siberia, were bartered for furs brought by the Avanéméout from Herschel Island and the Colville River, who then passed them on to the Mackenzie Tchiglit. The Natervaliné were the western Eskimos who received those objects directly from the Asiatic Tchouktchis.” (4:197)
“The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kamtschatka Peninsula to the mouth of the Coppermine River: ... Tagéop-méout (People of the Sea). They are found from Herschel Island to Liverpool Bay exclusively, and in the mouths of the Mackenzie.” (7:X—XI)
“They are the Eskimos of the Kravane tribe, who live in the estuaries of the Mackenzie, live an Avane from the Herschel Island area and a Natervaline from even farther to the west.” (47:81)

703. Hibou-Blanc, roc du — (Rock)
{Péwinkha, Péwinkka}
65°55'; 128°22'—; (65°51'; 130°18'); (3)
“At the northeastern extremity of this panorama is found the chain of the lac avec Outardes [Bustard Lake], with the detached rocks called Nid du Grand Ours [Nest of the Great Bear], Hibou-Blanc [White Owl]9 and Natsénaaté.” (5:26)
{Natsénaaté} (Infra) “(9) Péwinkka
{Péwinkka: Hibou-blanc [White Owl]}
Map 1

704. Hiver, lac de l’— (Lake)
{Hiervement, lac de l’; **Winter Lake}
64°29'; 112°55'; (64°32'; 115°11'); (4)
“On August 21, 1820, that is, in mid-autumn, the famous mariner quitted Fort Providence for the place indicated to him by the Indians. Having ascended the riviére des Costeaux-Jaunes [Yellowknife River] and a string of lakes to which it gives rise, he reached the lac des Ours gris [Grey Bear Lake], at the end of which a portage led him to two other lakes called the Lacets de chasse [Snare Lake]; then at last to a third, smaller lake, the lac de l’Hiver [Winter Lake], where he decided to spend the eight months of the winter of 1820—21.” (2:80)
“Franklin therefore decided to leave the expedition at the lac de l’Hiver, where Mr. Wentzel and the Canadians immediately began to build Fort Enterprise. It was situated at latitude 64°30’ North and longitude 115°20’ West of Paris, on an altogether pleasing site.” (2:81)
“However, Fort Enterprise was not located on Snare Lake. It stood near a river branch abounding in blue fish, which connected this basin with the one Franklin named lac de l’Hiervement. In the same way, the Tsis-ra-niliné or riviére des Pirogues [Pirogue River], in which there are also a great many blue fish, joins Snare Lake to the lac des Pyrites [Pyrite Lake].” (2:248)
Map 4

705. Hooper, île — (Island)
{*Hooper Island}
69°41'; 134°55'; (69°42'; 137°10'); (1)
Map 2

706. Hope, cap — (Cape)
{*Hope, Cape}
68°59'; 116°19'; (68°58'; 118°45'); (2)
Map 3

707. *Horn River — (River)
{Kkgayigga, Kkrayira, riviére, Saules, riviére des}
61°30'; 118°01'; (61°33'; 120°02'); (7)
“I immediately ceased all assiduous study, harnessed my dogs, put on my snowshoes and left for the river Kkgayiga or des Saules [Willow], the first eastern affluent of the Mackenzie.” (2:316)
“On the third day, we reached the village of the Slaves of the riviére aux Saules, the Kkayiga-Gottine. It is found at the outlet of the lac du Viron [Mink Lake]. I found there seven small houses made of fairly well squared logs and fourteen hide-covered tents ranged in a line under fir trees whose trunks were as straight and slim as those of palm trees.” (2:319—230)
“My previous communication had the honour of informing you that I had made two missionary voyages to the Slaves of the riviére des Saules, three days’ march from Providence.” (61:1)
“It was on the 28th of October 1878, on the banks of the river Kkrayira, a large affluent on the right bank of the Mackenzie, at its exit from Great Slave Lake. I was returning from a visit I had just made to the Déne Slaves, or Etcha-Ottiné, a group which hunts between the declivities of the montagne la Corne [Horn Mountain] and the Rocky Mountains.” (17:2)
See also: (2:318—320)
{Kkpgayga: des Saules [of the Willow]}
708. *Hornaday River — (River) 
{Kk'ay-tto, rivière, Kkay-tôh-nilinê, Kkraay-tô-nilinê, pagaye de saule, rivière de la Ronzère, rivière la} 
69°19'; 123°48'14" (69°30'; 126°09'); (69°28'; 126°11'); (2) 

"Apart from the immense, majestic Mackenzie, the tortuous Anderson, the petulant McFarlane and La Ronzère, the Coppermine turns white with fall, the Natowdja which issues out of the grand lac des Esquimaux [Large Eskimo Lake], the Colville, the Back River and its innumerable rapids, the Wiseman and other long streams all quite unknown to geographers, and many of which I have myself named, all disgorge into the Arctic Ocean the debris their rushing waters have claimed from the forests." (4:29) 

"This mountain conceals the source of the three parallel rivers, the La Ronzère, the McFarlane, and the Anderson. The first, named Kkraay-tô-nilinê in Hareskin, takes its rise on the eastern slopes of Ti-déray. I have placed its source at longitude 120°, approximately. Without forming any lake or rapid, it runs into Langton Bay, which itself opens up into the great Franklin Bay." (22:214) (Infra) "Rivière de la pagaye de saule [River of the Willow Paddle]." 

"The Tchiglit (men), or Eskimos of the Mackenzie District, dwell along the Arctic seacoast from the Coppermine River to the Colville River. They do not ascend the Mackenzie beyond the natural Raparts of the Narrows (67°20'); along the Anderson, the McFarlane and the La Ronzère, they do not go beyond latitude 69° North." (22:224) 

Kkraay-tô-nilinê (Hare Indian): rivière de la Pagaye de saule [River of the Willow Paddle] 
Maps 1 and 3

709. *Hornby Bay — (Bay) 
{Korita'a, baie, Koroita, baie} 
66°35'; 117°50' (66°24'; 120°17'); (66°25'; 120°11'); (4) 
Maps 2 and 3

710. *Horton Lake — (Lake) 
{Nagowé, lac} 
67°29'; 122°31' (67°34'; 124°10'); (4) 
Map 1

711. Horton, rivière — (River) 
{*Old Horton Channel} 
70°14'; 127°33'14" (69°56'; 128°18'); (2) 
Map 1

712. *Hottah Lake — (Lake) 
{Touetchilé, lac, Tqwe-tchilé, lac} 
65°04'; 118°30'14" (64°59'; 120°32'); (64°58'; 120°31'); (4) 
Maps 2 and 3

713. Houillères, rivière des — (River) 
{Taw-zeg nilien} 
"...Here is another torrent at the summit of a first plateau forming a shelf. It is bordered by fragrant willows. It is the Taw-zeg nilien or rivière des Houillères [Coal-Bed River]. I had not thought to still be on carboniferous ground." (5:261)

714. House's River — (River) 
{*House River; Maison, rivière des; Waskaigan Sipi, Waskaghigan Sisipîsî} 
56°12'; 112°30' (56°04'; 112°48'); (10) 

"The right bank also receives the House's River (Waskaigan Sipi); then before reaching the turbulent cascades and foaming sheets called the Great Rapid, the right bank is again broken by the Miyotinaw; and the left by the Nistaukan (Mushch or Bison River)..." (14:30-31) 

"As we travel downstream the Athabasca's high, magnificently-wooded banks gradually rise, exhibiting an increasingly grandiose scenic beauty. Three turns, and we land at the mouth of the rivière des Maisons [River of the Houses], Waskaghigan Sisipîsî, to have our noonday meal." (27:195) 
{Waskaigan Sipi; rivière des Maisons [River of the Houses]} 
Maps 5

715. House's Lake — (Lake) 
55°48'; 112°09'14" (55°58'; 112°00'); (13) 
Map 5

716. Hsunadzê, pointe — (Point) 
66°30'; 123°00'14" (66°34'; 124°44'); (4) 
Map 2

717. Huart, rivière (I) — (River) 
{*Loon River; Unkkaay-khevvê-kka} 
66°28' (66°29'; 131°04'); (66°25'; 131°05'); (3)

718. Huart, rivière du (2) — (River) 
{Trutsi-ta-kqâlin, Tutsi-ta, rivière} 
64°11'; 124°24'14" (64°15'; 126°33'); (4) 

"When we awoke, on August 30th, we found that we had travelled 130 miles since the previous evening, and had passed the second right-angle bend of the river, the rivière avec l'Île-Tournée [Starling River], the rivière Terre-Blanche [White Earth], and the Huart [Loon]." (5:19) (Infra) "Trutsi-ta kqâlin xqen" 
{Trutsi-ta-kâîlin; rivière du Huart [Loon River]} 
Maps 2

719. Huile d'ours, lac de l' — (Lake) 

"At the entrance to the lac de l'Huile d'ours [Bear Grease Lake], another rock exhibits what are perhaps the most northern hieroglyphics in America. They are located about 10 metres above the ordinary level of the river Missi-nipiy, and at present cannot be reached." (23:9-10)

720. *Hume River — (River) 
{Pélé-ta-nilinê, rivière, Pélé-ta-nilinê} 
66°01'; 129°09' (66°56'; 131°20'); (65°55'; 131°25'); (3) 
Maps 1 and 3

721. Hutchinson, baie — (Bay) 
{Hutchinson, baie; *Hutchison Bay} 
69°44'; 132°15' (69°46'; 133°39'); (1) 

"Sir John adds that he supposes that the waters of Bowell Cove (latitude 70° North, longitude 132°29 West of Paris) issue from this gigantic basin, and that the Hutchinson, Russell, and Mackinley Inlets communicate with the sea. And yet he assures us that Esquimo Lake is a fresh water basin!" (4:271)

722. Hyde et Clarke, col d' — (Mountain Pass) 
See (5:101) or Cadotte, passe
723. *Ikanyo Island — (Island)
{ Ndou-néwétté, Ndou-nné-wétti, Ndou-néwétté, Ile, Plate, Ile, Qui s’étend, ile }
66°16'; 123°18'; (66°24'; 124°32'); (4)
...a sort of strait formed, by the meeting of two mountainous, calcareous promontories, Non-fyen-kfwe, on the north, or the montagne du Stepe [Mountain of the Stepe], and Kfwe-tsen-kféwe, on the south, or the Montagne qui rejetant la montagne [Mountain which joins the mountain]. In the middle of the strait lies a flat islet, not visible from the shore, called Ndou-néwétté or the Ile qui s’étend [Island stretching out].” (3:37-38)

724. Ikotsik, ile — (Island)
68°52'; 134°45'; (68°42'; 137°03'); (1)
Map 1

725. Île, montagne de l’ — (Mountain)
62°43'; 115°35'; (7)
“We were hardly four or five leagues away from the montagne de l’Île [Mountain of the Island], at the foot of which stands Fort Rae, when there arose a violent wind which forced us to hug the bays, going from island to island.” (38:473)

726. *Île-à-la-Croise — (Establishment)
{ Ile à la Croise, fort de l’ }
55°27'; 107°57'; (14)
“The lac de l’Ile à la Croise [Cross-Isle Lake] measures 8 leagues by 4 in width. It is situated at a distance of 193 kilometres from Portage La Loche and 450 kilometres from the portage des Grenouilles [Frog Portage]. The fort of the same name is located at latitude 55°25’ North and longitude 112°17’ West of Paris.” (1:266)
See also (1:266-269) or Cross-Isle Lake.

727. Ile aux fruits, lac de l’ — (Lake)
{ Ndu-diýé tépié, “Tuche Lake” }
64°20'; 117°19'; (64°33'; 119°39'); (4)
“I have said that the lac Ste-Croix [Holy Cross Lake] is the last lake of the fluvial system drained by the Tseégá nilíné and that it strikes to the northward. It is bordered on the north by the mountainous fold Ekkin-yetà-del’a [Lages à castor allignées en haut [Beaver lodges ranged in a line on the height] over which one must make a portage when going toward McGavich Bay. On this crest line is found the small, oblong lake ndu-diýé-tepié [lac de l’Île aux fruits [Lake of the Fruit Island]], because there is an island in the centre. It has no known outlet.” (64:2)
(Ndu-diýé, lac de l’île aux fruits [Lake of the Fruit Island])
Map 2

728. Îles-rouges, rivière des — (River)
{ Lewis, rivière }
“Francis Houle, brother of William and Antoine with whom the reader is already acquainted, combined the duties of Déné interpreter with those of helmsman in summer and voyageur in winter. He was a French-Beaver Half-breed who had spent his youth on the western slopes of the Rocky Mountains. He had lived at Fort Selkirk, had sailed on the Lewis, and had gone down the Stikine and wet his feet in the Pacific Ocean.” (5:55)
“This southern source emerges from Lake Kennicott at latitude 57°45’ North and longitude 133°18’ West of Paris, under the name of Tahko River. It receives the Ketchum, and traverses lakes Vatchet, Tahko and Lebange, under the European name of Lewis or des Îles-Rouges [Red Islands] River, which it bears until it joins the Pelly River which emerges from Lake Francis. It then takes the Dindjéi name of Nakotchgo-ttsig or fleuve Giant des grandes terres [Giant River of the Great Lands].” (5:306)
See also: (5:100-101)

729. Illouvéarto — (River)
{ Grande-Rivière, Kourvik, Kourvik-Ilouvéarto, Kurvik, “West Channel” }
68°41'; 135°49'; (68°07'; 136°53'); (1)
“But if we measure it from its source in the Rocky Mountains, the Athabasca-Mackenzie’s course is 2,500 geographic miles long, and it irrigates an area of 443,000 square miles! The western arm, which is the largest one, bears the Eskimo name of Illouvéarto or Kourvik, Grande Rivière [Great River]. The eastern arm, second in size, is the Nalron. As for the two central channels, they are called Kiglavé-kouk and Kiglavé-toupalouk.” (4:125)

“After breakfast, we found a third branch of the Niro-touna-louk, on our right, that is, on the east. It led us to the principal, western channel of the Mackenzie, which we then followed, leaving the Peel for good. This was the channel which Captain Franklin had taken in 1826, the Kourvik-Illouvéarto, and which he ascended in error as far as Fort Peel.” (4:199-200)
(Kourvik — Eskimo): Grande-Rivière
Map 1

730. Inconnus, lac des — (Lake)
See (5:209), or Cache à viande puante, lac de

731. Inconnus, rivière des — (River)
See (5:26-27), or Carpe, rivière de la

732. Inta-éta, pointe — (Point)
64°03'; 119°02'; (63°47'; 121°58'); (4)
Map 2

733. Intton-tchoka, ile — (Island)
64°34'; 117°46'; (64°48'; 120°00'); (4)
Map 2

734. Inttusen-tchieré — (River)
69°03'; 128°21'; (1)
“At the double confluence of the rivers Klya-Konilli and Inttsen-tchieré with the Anderson, we had an encounter which our new hosts appeared to find most fortuitous. We proposed to bivouack there, and had intended to build a snow hut or iglooyiaruk in order to spend the night, but it so happened that we found two vigorous youths, Tchiatsiark and Tavéyanark, already occupied in completing the erection of just such a hut.” (4:14)

735. Intsé-t’a-welin, lac — (Lake)
{ Intsé-tspawelin, lac }
67°00'; 129°34'; (67°03'; 131°15'); (67°02'; 131°17'); (3)
Maps 1 and 3
736. Ikrclélt, fort—(Establishment)

{**Mac-Pherson, Fort; Peel’s River, Fort}

67°27’; 134°50’; (67°17’; 136°35’); (3)

“At this juncture, two Scotsmen on their way to Fort McPherson with the European mail arrived at their lodge.” (5:48)

“The 6th of June, 1870, at 4 p.m., I left Fort Good Hope for Fort McPherson, on the Peel. I intended to visit not the Eskimos, as in 1868 and 1869, but the Dindjé of Alaska.” (5:254)

“They sadly shook their heads, as the Tdha-Kuttchin had done, and even before them, in 1868, the Tpéller-Kuttchin of Fort McPherson.” (5:314)

“That’s true, we arrived there together, more than fifteen days ago. So, you like him very much, Miss Goddem?”

- “Oh! Yes, he is a Kroléáwoochtchi (a Frenchman) whom I saw many times, in my childhood, at the fort of the Ikrclélt (Fort McPherson).” (4:81)

“We did not reach Fort McPherson until one hour before the 11th of June. The fort was teeming with Eskimos. There were five hundred of them. I counted forty-two large tents and almost eighty outniit. The Lauchnot were only about 150 or 200 strong. The Inniot had been there for ten days.”

“They assured me that the only reason they had waited so long was that they hoped to see me, firmly trusting that I would accompany them to the Arctic Sea and build a house of prayer for them alone.” (4:295)

“Lastly, along the Peel we find Fort McPherson (69°16’), and in the Rocky Mountains, the fort La Pierre’s House.” (22:207)

“Thirty leagues distant from the Mackenzie, and one hundred and thirty from Fort Good Hope, on a plateau whose cliffs crumble away year after year, and on a terrain that is so swampy that the buildings are continually collapsing, there stands and sprawls the redoubtable Fort McPherson, built in 1848 (7) by Mr. Bell, officer of the Hudson’s Bay.

Duly laid down on English maps as a town of the third order, McPherson is a simple stockade of one hundred square metres of crumbling palisades, of rotting bastions, through whose loopholes never a rifle did pass, and surmounted by a blockhouse that is there only for the sake of appearances, since one cannot even climb up to it.

Four houses, or rather four square-log shacks, with only a ground floor, are set out along three sides of this quadrangle, leaving a sort of yard open in front.

At the back is the house of the trader, who, in this fort, does not bear the title of factor, but simply that of chief of the post. In a direct line behind this house, which contains only two rooms and an entrance way, is the kitchen; then, on either side, the stores and the huts of the servants, tall, blond Orkney Islanders.

That, if you please, my gentle readers, is what goes by the name of Fort McPherson, which you will find on the maps at latitude 67°20’ North and longitude 136°35’ West of Paris.

In the wall of the stores is a ‘Judas’ window protected by a sliding shutter like those found in lunatic asylums.

It is behind this small window that the chief of the post stands; this is where he receives and counts the furs of the fierce Eskimos, between two loaded revolvers lying on the counter; this is where these savages receive the price of their furs at once from his hand, without ever being allowed to penetrate into the stores, for fear that these communists’ great love of what is beautiful and good would cause them to appropriate the contents there and then.

Each night, the Eskimos are politely led out of the palisaded stockade; then the doors of the blockhouse are carefully barred and bolted by the old Baptiste Boucher, formerly Eskimo interpreter, now guide, factotum and trusted servant at McPherson.

At the time, the chief of the post was a tall, cold, and solemn Orkney Islander, whom the Dindjé called ‘Xiet;’ he was a thoroughly honest man, the excellent father of a numerous family, and a conscientious trader, dedicated heart and soul to the Hudson’s Bay Company. Having started as a simple fisherman, he had become a carpenter, then had risen to the rank he now occupied among the employees of this powerful corporation. But he was an uncultured, illiterate man, and zealous in his Presbyterianism to the point of intolerance.” (4:134-135)

“While awaiting the arrival of the Eskimos, who were still held back on the coast by the early spring’s extraordinary floods and the shifting ice floes, I busied myself with the Dindjé or Lauchnot, of whom I shall not speak in these pages, which are exclusively reserved for the Inniot.

Finally, on June 18th, the Eskimos began to appear, and in the following days their numbers increased to some three or four hundred. Upon arriving at the fort, they would land their outniit or bédans directly below the ochre cliff, level a small area on the narrow shore between that ridge and the water, and pitch their tents side by side.

In a few days, the shore was completely covered with tents. Such is their custom. They never venture to encamp on the esplanade on which the fort stands; nor would it ever occur to them to bivouac in the salutary shade of the woods, near a fresh, limpid spring. Like the beaver, from whom they, like the Celts, claim to be descended, the Eskimos never leave the edge of the water. If they had tails, they would sleep with their tails in the water, like their amphibious ancestor, for fear of a surprise attack.

The first to arrive were three of my acquaintances of 1865, the chief Kouninan, a headman (innok-toyok) who had just succeeded his father, the old Krouvalark, to the title of katorun or chief of the Western Eskimos, then Anhoutchinak and Innotakark, who had been my travelling companions on my return from Liverpool Bay,” (4:136-137)

“In the eyes of these Dindjé, the Eskimos are scarcely better than their dogs. They were indignant to see me ministering to their enemies and surrounding them with solicitude as if they were already Christians. Such is the outlook of the native; he is so exclusive, so contemptuous, so envious of everything that lies outside his own little group, that he can only appreciate and admire what pertains to him alone, and cannot comprehend that one might like and admire anyone else but him.

Most of the time, it is because of these little leagues, these petty rivalries between groups, arising from envy, that our civilizing attempts are abortive and our work is hampered.

Nevertheless, never yet had I had to contend with such serious opposition as was advanced by these supposedly fervent Christians. There was in it a fanaticism that I could neither approve nor tolerate.”
A man called Firmin Zjen (the Muskrat), whom I had baptized in November 1865, was the principal instigator of this anti-Christian league. The wretch began by breaking the bottle in which I kept the sacramental wine, so that I was unable to celebrate even one mass during my stay at McPherson. Once the Dindjé from Tsi-kka-trig arrived at the fort—there were about two hundred of them—they did their best to monopolize me.” (4:300)

“The Eskimos returned to the sea on June 15th, but not without challenging me with their prayers and entreaties for my exclusive attention.” (4:302)

“Our Tchiglit are sedentary from October to May, and nomadic for the rest of the year. Their whole life is spent in hunting and fishing, and in trapping fur-bearing animals, whose pelts they trade at the port of the Hudson’s Bay Company. When the sun reappears on the horizon and begins the climb to its zenith, spreading its beneficent warmth, the Eskimos undertake their first voyages to Forts McPherson and Anderson, to trade the pelts he has gathered during the winter for tobacco, beads, ammunition for hunting, and small items of hardware such as files, fire-steel, kettles, knives, marten traps, etc.

According to Richardson, trading with the Mackenzie Eskimos began only in 1849. A previous attempt had cost the lives of a Hudson’s Bay officer, Mr. Livingstone, and his crew. They were massacred by the Eskimos on an islet at the mouth of the Mackenzie. We know how Franklin, Richardson, Pullen, and Hooper were received by those same Tchiglit. They owed their salvation only to their numbers and their firearms, although they used them only to threaten the Eskimos.” (7: XVI)

“In June after the ice floes have disappeared from the estuaries of our rivers, the Tchiglit again travel to Forts McPherson and Anderson, but by water. The men used their lightweight kgayt (sing. kgayt), which are formed by stretching two porpoise skins over hoops, and are so well known that I need not describe them. The women, the old people, and the children use another type of boat that is also made with skins, which they call umnialit (sing. umniak), and which the Russians have named baidagka. These boats are used for the whale hunt.

The kgayt is used for hunting the vison, muskrat or ondatra, seal, and porpoise. The Eskimos kill these animals with javelins (kapochtin) with movable points that differ with the size and shape of the animal. They hunt the reindeer (tuktu) and the musk ox (umimmagq) with barbed arrows, of which they have a great variety. They have only very recently begun to use the flintlock.

From mid-June to mid-July, the Tchiglit fish for herring, whitefish and inconnu in the innumerable channels of the Mackenzie. They preserve the fish that is not consumed at once either by exposing it to the smoke of a slow fire, or by soaking it in skin bags filled with porpoise oil and suspended from trees. It is impossible to conceive of any odour like that which emanates from these vessels when the Eskimos open them to savour the contents. Nevertheless, it appeared to me that this raw fish, red from fermentation, must be an excellent dish, such is the voracity with which our Tchiglit eat it.

The reindeer-hunt accompanies and follows the fishing. It takes place in July and August, when these animals arrive on the shores of the Arctic Sea. Then comes the porpoise-hunt, which takes place throughout the month of August, on the sea, at the mouth of the Mackenzie, Natowjia, and Anderson Rivers. The Tchiglit families, long dispersed by the fishing, are then reunited in their summer villages, which consist of wooden houses (iglu); they remain there until October.

Not until then, after they have laid in their winter provisions, do they consider building winter quarters, which forces them to leave the desolate ocean beaches and penetrate more or less deeply into the estuaries of the aforementioned large rivers.

Though bereft of standing timber, their chill land abounds in driftwood (tchiamorr), prodigious quantities of which are washed downstream to the Arctic Sea, whence it is then transported by marine currents a great distance from the continent. This wood is a precious resource for the poor Eskimos; it is the fuel with which they warm themselves in summer, and with which they cook their food and build their boats, their weapons, and their utensils, and especially their houses; for this type of structure must not be confused with the snow huts that I have just mentioned.” (7: XX)

“(Mackenzie)...Fort MacPherson (Peel River), including La Pierre’s House, 1866 (Dindjé or La Pierre), Quadrellers, Katchin—290; Eskimo of the Anderson—250; Eskimo of the Mackenzie—300 = 550.)” (14:53)

Map 1

737. Iroquois River — (River) (Ogé-rue, rivière) 67°41’; 128°32” W. (67°27’; 128°55’); (3)

“A tenth ramification, parallel to the preceding only separated by a few miles from it, bears the names of Éta tchó-kwévé, Rakhuinéné and Betsoon, Natseña-lari. It extends from the banks of the Mackenzie to the junction of the River Iroquois with Lockhard River.” (10:288)

738. *Isabella Lake — (Lake) (Kíwen-yé, Rochers, lac des) 64°48’; 117°40” W. (65°00’; 119°48’); (4)

“The fourth day went well. We crossed the lac des Littres-Blanc [White Hare Lake], Kia-go-tapié, and lakes des Escrevains [Squirell], des Rochers [Rocky], and des Renne Blanc [White Reindeer], Kon-kka-tapié, I gave the latter the name of Mazened.” (2:197-198)

“On Franklin’s map, I see that Providence Lake doubles back upon itself and joins Point Lake and the lac du Rocher-Rouge [Redrock Lake], as does the lake Intron-chó-kka on my map, which empties its waters into the lakes des Rochers [Kíwen-yé] and du Rocher-à-pic [Sheer Rock] (Kíwe-kkáa).

I see Franklin’s Providence Lake lying along the trail followed by the illustrious explorer upon returning from his disastrous expedition, just as lake Intron-chó-kka lies along the Dogrib’s summer portage when they hunt the reindeer on the barren plateaus of the east and north.

The general direction of Lakes Providence, Point, and Redrock, which, according to Franklin, form the headwaters of the Coppermine River, is from southeast to northwest; that is, it runs toward McTavish Bay in Great Bear Lake. Similarly, it is in this bay that the lakes Intron-chó-kka, Kíwen-yé, and
Kîwê-kkga! shown on my map empty their waters.” (2:250)

“A broad, swift river emerges from Lake Hardisty; it is called Kîwen-yê-kîe, rivière Parmi les montagnes de roches [River among the Rocky Mountains]. It forms and traverses two lakes, Ewâ-têkê-nê-kîie (lac du Sentier des canots) [Canoe Path Lake], and Kîwên-yê-kîie (lac Parmi les rochers [Lake among the Rocks])...long capricious loops in the northeast; it doubles back on itself toward...west and enters the long lake Kîwê-tqa-pîie or du Rocher à pic [Sheer Rock]...the barrier of the Ewi (Barrier) range, which strikes from McVicar Bay toward the end of the bay Kla-nendêh, where, turning southward, it rejoins the Sami-Pîie range after some interruptions.” (64:3)

(Kîwen-yê, lac des Rochers [Rocky Lake])

Map 2

740. Isles, Lake of the —(Lake)
58°58'; 104°00' (59°15'; 104°25'); (11)

“The latter drains into the lake the waters of the Great Black Lake and the Lake of the Isles, a basin dotted with granite blocks and fed by two streams which are practically a chain of small lakes.” (14:43)

Map 5

741. Itchu-Iturk-nuna —(River)
68°04'; 133°50' (68°06'; 135°49'); (1)

Map 1

742. Iti-dêné-wê-klâ —(Bay)

Oui la foudre tua un homme, baie, Tri-dênêwê-în, baie.
64°19'; 117°02' (64°22'; 119°18'); (4)

“The lake Kîlêh continues in the east in two bays lying in a southeasterly direction: Iti-dêné-wê-klâ (baie où la foudre tua un homme [Bay where lightning killed a man]), and Kîwê-la-trêtdê Kotsen-Kpâdêhê kla (baie par ou l'on grante vers l'extrémité des montagnes [Bay where one climbs to the end of the mountains]). This part of the lake contains seven pretty large islands, the îles aux Pyrites [Pyrite Islands] (Kîlê-ndue, Teghen-klo-nndu (Lîle au foin de Téghen [Island of the Hay of Téghen]), and Tsong-nndu nêwîiti (les îles de guano alignées [Guano Islands in a Line]).” (64:1)

(Iti-dêné-wê-klâ: baie où la foudre tua un homme [Bay where the lightning killed a man])

Map 2

743. Ivia, montagne —(Mountain)

*Lang, Mount
67°50'; 135°39' (67°45'; 137°30'); (3)

Map 1

744. Jacques, lac-à —(Lake)

*Jacques, lac à, Loches, grand lac des, Nounkewé-kkewé-kotqê, lac; Nunkewé-kkewé-kotqê, lac
66°10'; 127°24'; (66°05'; 129°24'); (66°04'; 129°26'); (4)

“At the 6° we breakfasted on an islet at the foot of the Roches-aux-Aigles [Eagle Rock], an ochre-coloured limestone cliff about 450 to 500 feet high, falling sheer to the river on the right bank, two miles upstream from the outlet of the large, beautiful lac des Lacs [Loach Lake], or Lac à-Jacques [Jacque's Lake].

This rugged, picturesque rock is the western spur of a series of cliffs which constrict the Hareskin River, where it meets another range of equally reddish mountains running from the south, the Kîwê-tchô-kitélê—ou Grand-rochers rouges [Great Red Rocks].” (3:7)

Maps 1 and 3

745. Jacques, rivière à —(River)

Nunkewé-kkewé-kotqê
66°20'; 127°22'; (66°21'; 129°28'); (4)

Map 1

746. Jardine, rivière —(River)

69°43'; 126°39' (69°42'; 127°50');
(69°57'; 128°18'); (2)

Maps 1 and 3

747. Jasper, fort —(Establishment)

See (14:29) or Assiniboine, fort

748. Jean-Kounhê bé kpounkê —(Establishment)

See Providence, vieux fort, Ruines de la maison de Jean

62°14'; 113°56' (62°17'; 116°29');
(62°15'; 116°26'); (7)

“From the île de l'Original [Moose Island] Franklin journeyed to Fort Providence, which was then situated on the eastern shore of the baie du Nord [North Bay], on this side of the mouth of the rivière des Couteaux-Jaunes [Yellowknife River]. Mr. Wentzel of the North West Company was in charge of it.

At this post, Franklin took on some Yellowknife guides, and had several conversations with these Indians, who proposed to him that they build winter shelters on the shores of a lake which, according to them, lay three days' march to the southwest of the Coppermine River.” (2:80)

“Between McLeod Bay and the Grand-Lac [Great Lake] is North Bay, into which Franklin penetrated in 1820 as far as the mouth of the Yellowknife River. He then ascended this beautiful river in order to reach the sources of the Coppermine. At this mouth stood Fort Providence, which belonged to the North West Company. It is now almost fifty years since the fort has ceased to exist: its site alone can still be distinguished; the Yellowknives know it as the ruins of Jean's house.” (22:183)

“We spent two days in traversing the archipelagos called l’Amas de Gros poissons [Heap of Great Fish], la Résidence des Sasanais [Dwelling-Place of the Sasanais], and les îles aux Oeufs [Egg Islands]. We passed the mouth of the Yellowknife River, along which Franklin had travelled to the Coppermine in 1820; passed in front of the Grî-Cap [Great Cape], and after leaving North Bay, we turned eastward again, along some completely barren granitic cliffs, and encamped on the site of the old Fort Providence No. 2, Jean Kounhê bé kounkê.” (2:275)

See also: (3:57)

Maps 2 and 4

749. *Johnston Island —(Island)

[Sharp Island]

59°20'; 108°59' (59°19'; 108°48'); (10)

Map 5

750. J. Hope, montagne —(Mountain)

66°09'; 121°52' (65°59'; 123°50'); (4)

Map 2

751. Jonction, la —(Place)

L'artâ-dé-a, L'artâ-dé-a

68°32'; 125°40' (68°19'; 125°26'); (2)

“At the place called L'artâ-dé-a, i.e., the Junction, is discharged the second source

26. See footnote at #204. – Tr.
or rivières des Ecluses-blanches [White Locks River], which comes out of the lake Tcharlé-rue, not far from the lac des Bois-Flottants [Floating Wood Lake], at latitude 67°. This arm is larger than the preceding one and receives the waters of several lakes, among others the lakes des Poissons-Blancs [White Fish] and des Grass-Poissons [Great Fish] to which I have the name of the scientist, Mr. Ch. (Charles) Mauno, secretary-general of the Société de Géographie..." (22:217)

(L'at’a-de’a la jonction [the Junction])

Map 1

752. Kqadinla —(Islands)
{Ndu-K’adinla, île}
64°18’; 117°14’; (64°23’; 119°38’); (4)
“We had only one ten-foot long canoe, for three people. I sat down in it behind Petit Tabac [Small Tobacco] whilst Athabaska, carrying the provisions on his back, went along the bank, and in this manner we ascended the course of the river Tséga niliné, up to Lake Rey. We then climbed onto the ice, and having reached the northwest bay, we passed to the left of the three islands Kqadinla and the large island fwa-kvé-ndu, then of the two islands élénilla and échin-nud, and made a portage over the cape-mountain Kvé-nareti opposite its counterpart Kvé-Ehta.” (64:3)

Map 2

753. *Kakisa River —(River)
{Tsa-dés, rivièr}
60°51’; 117°40’; (60°52’; 119°23’); (7)

Map 4

754. Kalkett, fort
—(Establishment)
“The houses which depend on the Mission du Rapide are those of Big Island, Fort Liard on the Liard River, Fort Kalket in the Rocky Mountains, and Fort Simpson on the Mackenzie.” (32:230-231)

755. Kaministi Kwéya —(River)
{Wide River}
55°45’; 112°38’; (55°36’; 112°48’); (13)
“A little below the outlet of the drainage of the Lesser Slave Lake, the Athabaska receives the waters of another river, also called La Biche, which drains the pretty lake of the same name. Still lower, on the right bank, are the confluences of the Crying River (Kitou Sipi) and Wide River (Kaministi Kwéya), and on the left bank the Pelican River (Tatsakini Sipi), and Lake Wabasca. The right bank also receives the House’s River (Waskaigin Sipi)...” (14:30)

(Kaministi Kwéya: Wide River)

Map 5

756. Ka-mi-tié —(Lake)
{Khami-tipi, lac; Lacets à Lièvres, lac avec Lacets de chaîne; "Snare Lake"
64°10’; 114°20’; (64°29’; 116°00’); (64°17’; 115°56’); (4)
“On August 21st, 1820, that is, in mid-autumn, the famous mariner quit Fort Providence for the place indicated to him by the Indians. Having ascended the rivière des Coutoûtes-Janes [Yellowknife River] and a string of lakes to which it gives rise, he reached the lac des Ours gris [Grey Bear Lake], at the end of which a portage led him to two other lakes called the Lacets de chasse [Snare Lake]; then at last to a third, smaller lake, the lac de l’Hiver [Winter Lake], where he decided to spend the eight months of the winter of 1820-21.” (2:80)

“On the 6th of May, a deputation of Fifteen Dogbirds of the steppes arrived from the deserts located half-way between the Slave and Bear lakes. They belonged to the group called Tsa-kfwélo pottine, or ‘People of the Anus of the Waters,’ that is, of the ‘Running Waters.’ They said they had heard of my arrival at Fort Rae and had immediately set out from the lac des Lacets à Lièvres [Hare Snare Lake], where they were encamped, to invite me to follow them to their deserts.” (2:191)

“We encamped on the shores of the lac des Lacets à Lièvres (Ka-mi-tié), which is situated at about latitude 64° North and longitude 116° West.” (37:452)

See also: (2:247-251) or Escalve
Maps 2 and 4

757. Kpanik —(Place)
{Neige étalée, la}
“The following are names of Eskimo tribes known to the Mackenzie Tchigitit. I shall list them from west to east, that is, from the Kamatschantka Peninsula to the mouth of the Coppermine River: Apkwaménut (confined, sedentary people). Probably the sedentary Tchukatchis of Kotzebue Sound. It is from them that the Tchigitit have learned the use of a sort of boot with large folds, which for that reason is called apkwaménotok. Our Eskimos consider their compatriots living east and north of them to be pure savages, and want nothing more than to imitate their western brothers. The Apkwaménut live in the place called Kpanik (la Neige étalée [Starry Snow]).” (7:3X)

(Kpanik: neige étalée [Starry Snow])

758. Karakulé —(Bay)
{MacKintosh Bay}
66°08’; 123°05’; (65°56’; 123°40’); (4)
Map 2

759. Ka-tchin-édin’a, rivièr —(River)
66°21’; 119°47’; (66°19’; 121°56’); (4)
Map 2

760. *Katseydie River —(River)
{G’a-tse-yé-die, rivièr, Saules secs, rivièr des}
66°31’; 123°09’; (66°38’; 124°55’); (4)
“The western shore of Smith Bay is almost parallel to the 123rd meridian West of Greenwich. It measures ten leagues from north to south; the Polar Circle passes through its northern extremity, where two islets formed by the mouth of the river G’a-tse-yé-die or des Saules secs [Dry Willow] can be seen.” (3:37-38)

“This immense lake receives no fewer than thirty-six watercourses, four of which are larger than the others: the rivers G’a-tse-yé-die and Intin-tawéfón, in Smith Bay...” (3:58)

(Ka-tse-yé-die, rivièr des Saules secs [Dry Willow River])

Map 2

761. Kawe-kkwe, montagne
—(Mountain)
66°44’; 129°42’)
Map 1

762. Kékaké, rivièr —(River)
67°12’; 132°40’; (67°19’; 134°58’); (3)
Map 1

763. K’ê-ettas —(Mountain)
64°05’; 117°32’; (4)
“As they rose they hid from us the falls which, on the west, drain the waters of Faber Lake; but in front of us rose the high silhouette of the snow-covered mountain K’e-ettas, which sits partly in

Chapter III: Toponymic Inventory
snow and partly in the black mass of the forests...” (37:452-453)

764. *Keith Arm — (Bay)

{Keith, baie}

65°20’; 122°15’; (65°14’; 124°10’; 65°18; 124°06’); (4)

“But I have learned from the officers of the Hudson's Bay Company that the ‘People of the Hair,’ or Hareskins of Bear Lake had opened up a new trail between Smith Bay, which I was to reach along the Hareskin River, and Keith Bay, where the new Fort Norman was situated.” (3:5)

“Keith Bay, which bears the name of the Chief Factor James Keith, who was then the chief of the Athabasca District and the superior of the famous Mr. Campbell, is the flattest of the five, at least at its western extremity, where rises the Télinitié, which, with all due deference to Dr. Richardson, is the only outlet of the Great Bear Lake.” (3:55)

“On March 25th, 1866, a number of Dogbies and Slaves who were encamped on the southern shore of Keith Bay, on the steppe Taa-ta-tsogheh, came to visit me; they attended the Palm Sunday services, showed themselves very happy to see me, and urged me to visit them.” (3:85)

Maps 2 and 3

765. Kelé-yam, mont — (Mountain)

66°05’; 123°25’; =; (66°02’; 123°43’); (4)

Map 2

766. Kendall, île — (Island)

{Kendall Island}

69°29’; 135°15’; (69°24’; 137°38’); (1)

Map 2

767. Kinnicott, lac — (Lake)

See (5:306) or Îles-Rouges, rivière des

768. Ketchum — (Lake)

See (5:306) or Îles-Rouges, rivière des

769. Kettle Portage — (Portage)

55°33’; 103°15’; (55°36’; 103°08’); (14)

Map 5

770. Kfwe-karé-ha — (Mountain)

{Olivet, mont}

64°20’; 116°44’; =; (4)

“At nightfall, we reached a height of land forming a peninsula, on which we pitched our tent. This site is named Koun-y-Manlay or Esclaye [Slave]. The next morning, at sunrise, we found the view to be spectacular wherever our eyes were turned. In front of us there rose, from the middle of the lake, a feldspathic mountain shaped like a pack-saddle, a form which has led the natives to name it Kfwe-karé-ha. I gave it the name of Mount Olivet. On the right, the lake is closed by a range of barren mountains exhibiting grotesque attitudes, which touch the mountain Semi-trié-kifwe before joining the mont Osier [Mount Osier].” (37:468)

771. Kfwe-tré-ni-a — (Rocks)

{Kfwe-tgé-niha, Kfwe-tgé-tiha, Kfwe-té-ni’a, Kfwe-t’e-niha, Kfwe-t’é-nikhé, qui-trempe à l’eau, rochers},

63°25’; 123°13’; =; (63°28; 125°18’); (6)

“Kfwe-tgé-Niha (la Roche qui trempe à l’eau [Rock by the River’s Side]27). The Roche qui trempe à l’eau said to the Chipewyan: ‘Push me, if you can!’ Well, now, do you think he was able to comply? Elyanhéhé Elyanhéhé[28] (???) (Infra) [29]Mocking allusion, in the manner of a challenge, to the frequent incursions of the Déné-Chipewyans made among the Dénes-Dogbies and Hareskins to carry off their wives and daughters.”

“The Roche qui-trempe à l’eau is a detached spur of the Rocky Mountains, forming a sheer bluff at the edge of the Mackenzie between Forts Simpson and Norman.

It is because the Chipewyans have never dared to pursue their enemies this far, and seem to have stopped at the confluence of the Liard River, that the Hareskins have ascribed this challenge to this defied rock.” (10:298)

“ar towards the westward, this same crest line continues under the name of Chik-Kola or ‘Whole Mountain.’ Then, upon reaching the lac des Foin-Blancs [White Hay Lake], Klít-tikh-tópié, at longitude 124°30’ West of Paris, Where I crossed it in 1871, it takes the name of Kfóto-tgé-niha or Rocher qui trempe à l’eau, forming a remarkable bluff at the edge of the Mackenzie River before uniting with the Rocky Mountains.” (2:247)

“The seventh chain of the Rocky Mountains detaches itself from them opposite the mouth of the rivière des Ours [Bear River] under the name of Kfwe-t’é-nikhé (Rocher qui trempe à l’eau), crosses the Mackenzie, and, changing from one appellation to another whose meaning is identical, Kfwe-t’e-niha, borders the Télinitié or Bear River for about twenty miles.” (23:53)

“At the foot of the mountain Qui-Trempe à l’eau (Kfwe-tré-ni-a), I encountered the Klo-ké-Ottiné tribe (Dwellers on the Grass), which I would normally have seen only at Fort Norman (the Sainte-Thérèse Mission), had that fort not been abandoned last spring and re-established on Bear Lake, on the site of the old Fort Franklin.” (38:478)

“We prepared our supper at the foot of the Rocher qui-trempe à l’eau[30] the first one bearing this name...” (5:18) (Infra) (c)Kfwe-tgé-niha. There are three of them.

“It forms the extremity of a secondary mountain named Chie-Kola, which is a transversal spur of the Rocky Mountains.” (5:19)

See also: (5:11); (10:288)

(Kfwe-tgé-niha: Rocher qui trempe à l’eau [Rock by the River’s Side])

Map 2

772. Kfwe-detélé-niliné, rivière — (River)

{Little Bear River}

64°55’; 125°53’; =; (64°58; 127°44’); (4)

773. Kfwecta, cap — (Cape)

63°57’; 117°05’; =; (63°52’; 118°56’); (4)

Map 2

774. Kfwe-éta — (Cape)

{Kfwe-éta, pointe, Roché, cap de}

64°10’; 117°27’; =; (64°11’; 119°20’); (4)

“Olivier showed me a granite promontory rising on the left side of the lac des Lacs-a-Livres [Hare Snare Lake]. It is called the cap de Roché [Rock Cape], Kfwe-éta. Exactly opposite, on the other side of the lake, rises the cap Qui a lache la montagne [Cape which has let go of the mountain], Kfwe-naréeti-éta. Another excision in stone. Between these two capes the lake is only half a league broad, and is thickly strewn with clumps of greenery. Because of this, the reindeer use this site as their summer pass when they leave the interior and make their
way northward to the open steppes of the Arctic coast.

This was the strait where we were to meet the rest of the Tpa-Kiwéle pottiné tribe, who were going to give us something to eat.” (2:203-204)

(\textit{Kiwé}-\textit{éta} \textit{cap de Roche [Rock Cape]})

\textbf{Map 2}

775. \textbf{Kiwé-éyé, mont} —(Mountain)
63°50’; 119°40’; (63°47’; 122°55’) (7)

\textbf{Map 2}

776. \textbf{Kiwé-in-mmiè} —(Lake)
66°28’; 129°10’; (3)

“We pick up vast slabs of it in the rampart-rocks of the Mackenzie Rapid, near Good Hope. Fifteen miles downstream from this post, the phonolite reappears along another series of natural ramparts called \textit{Onkavé-kiwé}, which surround the pretty lake \textit{Kiwé-in-mmiè}, whose funnel-shaped ‘basin’ bordered by abruptly-rising rock faces looks exactly like an ancient crater.” (23:47)

777. \textbf{Kiwé Ka, lac} —(Lake)
{\textit{Kiwé-kqa, lac, ** Tempier, lac}}
62°34’; 118°26’; (63°36’; 121°58’; 63°20’; 121°56’; (7)

“The other stream rises in the \textit{lac du Midi} [Lake of the South] (\textit{Intraa-ciè}), traverses lakes Hardisty and \textit{Tempier} and empties into the large \textit{lac la Martre} [Marten Lake], whose waters, as we have already seen, had joined those of the \textit{rivière Grandin} [Grandin River].” (22:189)

\textbf{Maps 2 and 4}

778. \textbf{Kiwé-kqa, rivière} —(River)
{\textit{Kiwé-kka-goo, rivière}}
67°44’; 128°40’; (67°33’; 129°13’; 67°33’; 129°16’; (3)

\textbf{Maps 1 and 3}

779. \textbf{Kiwé-Kqa déninha} —(Range of Hills)
{\textit{Roches à pic}}
67°10’; 128°35’; (3)

“...the \textit{Roches à pic} [Sheer Rocks] to the west, is found a depressing steppe which encloses the \textit{Rond [Round] and Long lakes.” (5:168-169) (Infra) (\textit{Kiwé-kqa déninha})

(\textit{Kiwé-kqa-déninha} \textit{Roches à pic [Sheer Rocks]})

780. \textbf{Kiwé-kqa-nañîha} —(Island, Mountain)
{\textit{Kiwéka nañî-a-eta, Kiwé-kqa-nañîha-éta, Montoînet}}
64°17’; 117°14’; (64°22’; 119°48’; (4)

“From this point we could see, on the left, an island of granite shaped like a gigantic pack-saddle, the \textit{Kiwé-kqa-nañîha}, and on the right, the chaîne des Flancs-de-Chien [Dogrib Range], which separated us from the valley of the Coppermine River.” (2:246)

“But on the northern slope of this peninsula I am compensated by a very picturesque panorama, although it is equally arid and unsuitable for any cultivation. To the left, the bay from which flows the river \textit{Kî-ni-atché-rêpi}, and whose northern end consists of a high mountain...700 to 800 feet, which might be taken for an island, \textit{Kiwé-kqa-nañîha-éta} (Promontoire de la montagne à pic qui surgit [Promontory of the Looming Headland]). This cape hides the western end of the lake from my view: I gave it the name of Montoînet.” (64:1) (41:4)

\textbf{Map 2}

781. \textbf{Kiwé-Kat’lané, pointe}
—(Point)
66°14’; 125°06’; (66°34’; 125°09’; (4)

\textbf{Map 2}

782. \textbf{Kiwé-kfwo} —(Mountain)
{\textit{Rochers Jaunes}}
66°18’; 117°40’; (66°08’; 120°06’; (4)

“\textit{Kodlen-chiw}, or the montagne glacée [Icy Mountain], is a sixth ramification of the great cordillera, which cannot be seen from the river. It runs parallel to latitude 64°10’ North, and detaches itself from the Rocky Mountains at longitude 123° West, at the second right-angle bend of the Mackenzie. At 120°, it bifurcates. One of its branches joins the Vandenberghe mountains, whilst the other continues north-northeastward, under the names of \textit{Kwi-tchi, Katcho-fyé}, and \textit{Kiwé-kfwo.” (23:41)

“We can follow its lie beneath the waters of McTavish Bay and find this same range again in cape \textit{Kiwé-kfwo.” (23:41)

(22:196) (Infra) (\textit{Rochers Jaunes} [Yellow Rocks]).

(\textit{Kiwé-kfwo} \textit{rochers Jaunes [Yellow Rocks]})

\textbf{Map 2}

783. \textbf{Kiwé Kfwo, cap} —(Cape)
{\textit{Kiwé-kfwo, pointe}}
66°17’; 117°45’; (66°06’; 120°35’; (4)

\textbf{Maps 2 and 3}

784. \textbf{Kiwé-kqa} (1) —(Lake)
{\textit{Redrock Lake; Rocher rouge, lac du}}
65°28’; 114°10’; (65°27’; 116°48’; (4)

“On Franklin’s map, I see that Providence Lake doubles back upon itself and joins Point Lake and the \textit{lac du Rocher-Rouge [Redrock Lake]}, as does the lake \textit{Intron-tchô-kka} on my map, which empties its waters into the lakes des Rochers [Rocky] (\textit{Kwén-ya}, and \textit{du Rocher-à-pic [Sheer Rock]} (\textit{Kiwé-kqa})). I see Franklin’s Providence Lake lying along the trail followed by the illustrious explorer upon returning from his disastrous expedition, just as lake \textit{Intron-tchô-kka} lies along the Dogrib’s summer portage when they hunt the reindeer on the barren plateaus of the east and north. The general direction of lakes Providence, Point, and Redrock, which, according to Franklin, form the headwaters of the Coppermine River, is from southeast to northwest; that is, it runs toward McTavish Bay in Great Bear Lake. Similarly, it is into this bay that the lakes \textit{Intron-tchô-kka, Kwén-ya} and \textit{Kiwé-kqa} shown on my map empty their waters.” (2:250)

(\textit{Kiwé-kqa} \textit{rocher rouge [Red Rock]})

\textbf{Map 4}

785. \textbf{Kiwé-Kqa, lac} (2) —(Lake)
{\textit{Rocky Lake}}
63°02’; 114°18’; (63°03’; 116°41’; (7)

\textbf{Map 4}

786. \textbf{Kiwé-kka-tlâné} —(Steppe)
{\textit{Kwe-Kkra-Kla, plage, Rivage aux rochers plat}}
66°13’; 125°10’; (4)

“...I continued to follow the meanders of the river up to a small lake about ten to twelve kilometres in length, which bears the somewhat lengthy name of \textit{Ninstitchô-nawêkken-ayoue}, 'Lake where a great wind is heard to howl.' I traversed its full length, from north to south, parallel to the western shore of Smith Bay, and came to a marsh about twenty metres in diameter, in the centre of which rises the only true source of the lake and of the Hareskin River. This
marsh is situated only two to three kilometres from Bear Lake, from which it is separated by the steppe-bridge Kfwe-
kk'a-tlànè. I therefore had the honour of discovering it...” (3:37)
“This range forms, with the plateau Ti-
gotchô, which faces it on the north, the entire valley of the Hareskin, the beach Kwe-Kakra-Kla[1] in Smith Bay and the northern basin of the Great Bear Lake, which it separates from the Anderson, McFarlane, and La Roniauère.” (22:197)
(Infra) “Risage aux rochers plats [Flat Rock Beach].”
(Kwe-kakra-Kla: risage aux rochers plats [Flat Rock Beach])

787. Kfwe-klô-tébé, lac —(Lake)
68°49'; 127°05'w; (68°45'; 127°12'); (2)
Map 1

788. Kwelanon’a, rivière —(River)
64°28'; 130°58'w; (65°02'; 133°11'); (3)
Map 1

789. Kfwela-trédéted kottsen-
Kgadêha kla —(Bay)
{Kfwela-trédéted. Baie par où l’on granti vers l’extrémité des Montagnes, baie[1]}
64°21'; 117°02'w; (64°24'; 119°10'); (4)
“The lake Klêlé continues in the east in two bays lying in a southeasterly direction: Iti-dênê-wê-kla (baie où la foudre tua un homme [Bay where lightning killed a man]), and Kfwe-la-trédétè Kottsen-Kgadêha kla (baie Par ou l’on granti vers l’extrémité des montagnes [Bay where one climbs to the end of the mountains]). This part of the lake contains seven pretty large islands, the îles aux Pyrites [Pyrite Islands] [Klêlé-nnu], Têghen Klo-nnudu (L’île au sein de Têghen [Island of the Hay of Têghen]), and Tson-nndu nêwittât (les îles de Guano allignées [Guano Islands in a Line]).” (6:41)
(Kfwe-la-trédétè kottsen-Kgadêha kla: baie par où l’on granti vers l’extrémité des montagnes [Bay where one climbs to the end of the mountains])

790. Kfwéli-dêlin, lac —(Lake)
69°05'; 125°39'w; (68°58'; 126°05'); (2)
Map 1

791. Kfwe-naréti-êta —(Cape)
{Kfwe naréti, cap, Qui a lâché la montagne, cap[1]}
64°14'; 117°12'w; (64°12'; 119°16'); (4)
“Olivier showed me a granite promontory rising on the left side of the lac des Lacets-à-Libre [Hare Snare Lake]. It is called the cap de Roch [Rock Cape], Kfwe-êta. Exactly opposite, on the other side of the lake, rises the cap Qui a lâché la montagne [Cape which has let go of the mountain?[2]], Kfwe-naréti-êta. Another excision in stone. Between these two capes the lake is only half a league broad, and is thickly strewn with clumps of greenery. Because of this, the reindeer use this site as their summer pass when they leave the interior and make their way northward to the open steppes of the Arctic coast. This was the strait where we were to meet the rest of the Tiga-kfwêli gortinê tribe, who were going to give us something to eat.” (2:203-204)
(Kfwe-naréti-êta: cap qui a lâché la montagne [Cape which has let go of the mountain[2]])

792. Kfwé-nè-dêlin —(River)
{Kwé-nè-dêlin, Ma-hané, rivière des,
Nâ-anâns, Nahannés, rivière des,
Nahanni River, qui coule dans le giron des montagnes, rivière[1]}
62°14'; 123°19'w; (62°21'; 125°06'); (6)
“Here, on the left, is another valley. It drains the Kfwe-nâné-dêlin, or Rivière qui coule dans le giron des montagnes [River which flows in the bosom of the mountains]. The Canadians have named it rivière des Nahannès [River of the Nahannès], after a small Danite group which journeys to the Mackenzie along this affluent each year.” (5:14)
“The Montagnard group, or Rocky Mountain Dêné, includes: Lastly the Esba-t’a-ottinât [or 'Dwellers among the Argali']. They are Franklin’s ‘Sheeppeople’ and Richardson’s Amba-ta-
urtinât [or ‘People of the West’, name of the Dêné tribe which frequents both sides of the Rocky Mountains.’

793. Kfwé-ta-dêlin —(River)
{Kfweta-welin, rivière, Torrent-de-la-
Montagne, rivière[1]}
65°03'; 124°40'w; (65°04'; 126°33'); (4)
See: 3:231-232, 246-249 or Déchain-
kfwe-won-welin
(Kfwé-ta-dêlin, rivière Torrent-de-la-
montagne [Mountain Torrent River])
Map 2

794. Kfweta-welin, lac —(Lake)
65°13'; 124°42'w; (65°10'; 126°28'); (4)
Map 2

795. Kfwe-tetchô-idlin, rivière
—(River)
*Little Birch River
64°41'; 125°04'; (64°43'; 127°00'); (4)
Map 2

797. Kfwé-t’eh-nihá —(Mountain)
{Kfwé-t’eh-ingké[1]}
65°00'; 125°40'w; (4)
“The sixth transverse ramification of the Rocky Mountains is found at the 65th parallel of north latitude. It is called Kfwé-t’eh-ingké, or 'Rock which falls to
the water,’ is crossed by the Mackenzie, rises again on the left bank of the mouth of Bear Lake River, under the name of the “Second rocher qui trempe à l'eau,” borders for a distance of about a score of miles the course of this river and connects with the eastern chain of the Rocky Mountains.” (10:288)

“Beyond the island, our eyes could follow the infrequent meanders of the Télini as far as the Mackenzie, to which it married its waters, but only through the difference in the level of the cliffs; the river itself could not be seen. This magnificent panorama ended in the mountain Kfwé-tè-neh-na, the second one bearing this name, and by the first chain of the much more remote Rocky Mountains, whose saw-toothed crests stood out against the pale azure of the sky.” (3:257)

(Kfwé-tè-inké: Rock which falls to the water)

798. Kfwétitchó, pointe
—(Point)
64°58'; 121°07' =; (64°59'; 123°10'); (4)
Map 2

799. Kfwéton-dintti, port
—(Harbour)
{Kfwé-tou-on-dintti, port, Kfwé-ton-dintti: Qui s'allonge entre les montagnes}
64°56'; 122°04' =; (64°52'; 123°40');
(64°55'; 124°00'); (4)
“Leaving behind on the right the port Qui s'allonge entre les montagnes [Harbour that extends between the mountains], Kfwé-ton-dintti, as well as the pointe des Collets à renne [Reindeer Noose Point], Ektwen-ri-ehna, we set out toward the montagne des Ouri [Bear Mountain], Sa-chó-jpuné, after which, according to my guide, a very short portage would lead me to the end of McVivar Bay.” (3:182)

(Kfwé-ton-dintti: port Qui s'allonge entre les montagnes [Harbour that extends between the mountains])
Maps 2 and 3

800. Kfwétounta-djighé, lac
—(Lake)
{Kfwé-tunta-djigé, lac}
67°45'; 125°48' =; (67°53'; 126°42');
(67°51'; 126°54'); (4)
Maps 1 and 3

801. Kfwé-tseejeta-té-eta, montagne (Mountain)
63°20'; 116°50' =; (63°27'; 119°00'); (7)
Map 2

802. Kfwé-tsen-kfwe, cap
—(Cape, or Mountain)
{Kfwé-tsen-kfwe, Kfwé-tseejeta-kfwe, qui rejoint la montagne, montagne}
66°09'; 124°35' =; (66°15'; 124°00');
(66°15'; 124°23'); (4)
“I looked in vain for the large island shown to be lying west of Smith Bay on Lieutenant Kendall’s map. There is no island there. As to the island he shows as the île Acaya, it is none other than the cape Kfwé-tsen-kfwe, it is true that the land that connects this cape to the mainland is very flat, but it is not an island.” (3:38)
“The western shore of Smith Bay is almost parallel to the 123rd meridian West of Greenwich. It measures ten leagues from north to south; the Polar Circle passes through its northern extremity, where two islets formed by the mouth of the river KK’a-tse-ye-die or des Saules ses [Dry Willow] can be seen. To the east, one cannot see farther than five leagues, at which point the distance between the shores is construct, and a sort of strait formed, by the meeting of two mountainous, calcareous promontories, Non-tyen-kfwe, on the north, or the montagne du Steppes [Mountain of the Steppes], and Kfwé-tsen-kfwe, or the Montagne qui rejoint la montagne [Mountain which joins the mountain].” (3:37-38)
(Kfwé-tsen-kfwe: montagne qui rejoint la montagne [Mountain which joins the Mountain])
Maps 2 and 3

803. Kfwetta, montagne
—(Mountain)
69°04'; 126°28' =; (68°56'; 126°45'); (2)
Map 1

804. Kfwé-tseejeta-inlin, rivière
—(River)
64°28'; 130°57' =; (65°06'; 133°12'); (3)
Map 1

805. Kfwé-tseejeta-juyé
—(Mountains)
{Kfwé-zo, montagne}
63°45'; 119°00' =; (63°22'; 122°28'); (7)
Map 2

806. Kfwé-détellé-pèh-wèh-wéch'nhi (Calcareous Enamelment)
{Train des géants, Train des Têtes-Pelées}
66°38'; 125°28' =; (4)
“It led us onto the southwestern shore of the large lake Ta-tchinii or Péitout, whereas the previous year I had reached this lake on the northwestern side. We therefore crossed it from west to east at its broadest point. Upon reaching the beach, I had on my right the bay L'ouéch'nii, which is shaped like a closed purse; and on my left, a calcareous entablature continuing toward the north, which is called the traineau des Têtes-Pelées ou des géants [Sledge of the Skinned Heads or the Giants], Kfwé-détellé-pèh-wèh-wéch'nhi.” (3:393-394)

807. Kfwik'a-djilchit, montagne
—(Mountain)
68°07'; 133°05' =; (68°02'; 135°34'); (1)
Map 1

808. Kfwé-kra-djilchit
—(River)
{Onion, rivière}
68°16'; 133°16' =; (1)
“Along the river Kfwé-kra-djilchit, which I have already mentioned in this chapter, a two days' march will bring one to the western end of the lac des Esgumanacs [Eskuman Lakes], where the Natowdja enters the lake. I gave the Kfwé-kra-djilchit the name of Mr. Onion, an officer of the Hudson’s Bay who had intended to build a fort at its confluence and had visited the area.” (4:273-274)
“The area surrounding lake Stidji is entirely barren, and is covered with steppe oflichen and heaths. Between its western extremity and the small Onion River lies a series of four or five lagoons in which beavers may be found, and through which the Dindjé portage their canoes.” (4:274)
See also: (4:262)

809. Kfwé-ritché, rivière
—(River)
63°20'; 118°38' =; (63°00'; 122°54'); (7)
Map 2
810. Kha-dié — (River)  
\{Lièvres, rivière des\}  
$65^\circ33'; 124^\circ02'W$; (4)  

"On the second day, we came upon the rivière de l'Arc [Bow River] again, at its confluence with the rivière des Grands Poissons [Great Fish River], L'oué-tcha-niliné, which flows from the east. We ascended the river to the affluent des Lièvres [of the Hare], Kha-dié, which emerges from a broad lake with a similar name, Kha-toué; the latter lies on the heights and is connected by this same small river to seven other basins of respectable dimensions." (3:48)

811. Kha-dier, plateau — (Plateau)  
\{Kha-tié, Khatie, plateau, Pays des Lièvres\}  
$66^\circ34'; 124^\circ00'W$; (66°53'; 124°02'); (4)  

"The plateau Kha-dier, or Pays des Lièvres [Hare Country], extends between Ti-dé-ay and the sources of the Anderson, all four of which rise in as many small lakes surrounded by lichen. It is an immense steppe, this Hare Country, bleak and desolate, interspersed here and there by clumps of willows, heaths, and islands of scrawny fir trees, and dotted with swampy pools and asphalt deposits." (3:423)  

"The third camp which I visited is situated in a vast steppe, dotted with sparse clusters of rachitic firs, strewed with lagoons and quicksands, and bathed but not fcundated by the icy waters of the river É-dék'kalé (éluates Blanches [White Locks]). It lies on the large central plateau Kha-tié (Lièvres-pays [Hare Country]) which, properly speaking, is the hunting ground of the Kha-tcho-Gottiné or Hareskins of the Polar Seashore, who speak a dialect that is somewhat different from and much coarser than the one spoken by the Kha-t'a-gottiné and the Tchin-t'aa-gottiné or Hareskins of the Mackenzie and the forests in between." (53:387)  

(Kha-tié Lièvres-pays [Hare-Country])  
Map 2

812. Khami, lac — (Lake)  
\{Kha-mi-tsié, Lacs-t'-Lièvres; Rae, lac; *Rae Lake; Rey, lac\}  
$64^\circ10'; 117^\circ20'; (64°15'; 119°16'); (64°11'; 119°27'); (4)  

"We did not meet the Tnqa-kfélé gottiné on the lac des Lièvres-a-Ours [Bear Snare Lake]. Only two men awaited us there on a flat, barren rock emerging from the lake, called l'Omeplate [Shoulder Blade], Eyé-kokkiné. They informed me that there were no reindeer, that the tribe had moved farther to the northward, and that its members had found it impossible to meet on Faber lake, as the latter was a long way from their hunting pirogues and their summer trail. But they told me that I was likely to find them on the lake Yanéhi, three days to the northward, beyond the second water-parting. And they added that I would probably find that part of the tribe was still on the lac des Lacs-a-Lièvres, [Hare Snare Lake], Kha-mi-tsié, and would give us something to eat; for these two men had brought absolutely nothing with them." (2:201)  

"As they rose, they hid from us the falls which, on the west, drain the waters of Faber Lake; but in front of us rose the high silhouette of the snow-covered mountain Ké-ettas, which sits partly in snow and partly in the black mass of the forests; a myriad of islets of greenery crowded at its feet, criss-crossing the water in every direction, like clumps of trees rising above a flooded countryside. This lake was too charming, too poetic not to deserve the name of the beloved P.A. Rey, which it bears today." (37:452-453)  

"A stretch of river broken by a waterfall joins the lac des Lacs-a-Ours, or Faber Lake, to the lac des Lacs-a-Lièvres [Hare Snare Lake], to which I gave the name of lac Rae." (2:203)  

See also: (22:187)  
\{Kha-mi-tsié, lac des Lacs-a-Lièvres [Hare Snare Lake]\}  
Maps 2 and 4

813. Kha-tcho, île — (Island)  
\{Lièvres, île des\}  
$65^\circ32'; 120^\circ00'W$; (65°45'; 121°35'); (65°39'; 121°35'); (4)  
\{Kha-tcho, île de l île des Lièvres [Hare Island]\}  
Maps 2 and 3

814. Kha-tcho joué, mont — (Mountain)  
$66^\circ48'; 127^\circ24'W$; (66°44'; 128°40'); (4)  
Map 2

815. Kha-t'oué — (Lake)  
\{Khar'toué, lac\}  
$65^\circ29'; 123^\circ58'W$; (65°34'; 125°30'); (4)  

"On the second day, we came upon the rivière de l'Arc [Bow River] again, at its confluence with the rivière des Grands Poissons [Great Fish River], L'oué-tcha-niliné, which flows from the east. We ascended the river to the affluent des Lièvres [of the Hare], Kha-dié, which emerges from a broad lake with a similar name, Kha-toué; the latter lies on the heights and is connected by this same small river to seven other basins of respectable dimensions." (3:48)  

Map 2

816. Khetchéri'a, île — (Island)  
\{Khetchéri'é tié, plancher du Courant fort d'en bas\}  
$65^\circ32'; 117^\circ44'$; (65°19'; 119°42'); (4)  

"Lake Kf-é-kpa, which is about 7 or 8 miles in length, is followed by lake Intsé-ti'gié (lac des Orignacs [Moose Lake], with its île des Orignacs [Moose Island] Intsé ndu), which is situated between two points advancing into the water and appears to split this lake in half. In the southern bay is found another island, Khetchéri'é tié (le Plancher du courant fort d'en bas [Floor of the Strong Current Below]). I have set this lake down under the name of Mgr Clut, at that time a simple priest." (64:3)  

\{Khetchéri'é tié, le Plancher du courant fort d'en bas [Floor of the Strong Current Below]\}  
Maps 2

817. Khétlapatcho-Era-in'ay-ttsogé — (? Steppe)  
$66^\circ51'; 127^\circ00'W$; (66°50'; 128°30'); (4)  
Map 1

818. Kiglarvé-kourk — (River)  
\{Kiglarvé Kunk; * Napoiaq Channel\}  
$68^\circ41'; 135^\circ13'W$; (68°17'; 136°56'); (1)  

"But if we measure it from its source in the Rocky Mountains, the Athabasca-Mackenzie's course is 2,500 geographic miles long, and it irrigates an area of 443,000 square miles! The western arm, which is the largest one, bears the Eskimo name of Illouévatort or Kourvik, Grande-Rivière [Great River]. The eastern arm, second in size, is the Nalron. As for the two central channels, they are called Kiglarvé-kourk and Kiglarvé-toupalouk." (4:125)  
Map 1
819. Kiglarvé toupalouk —(River)  
{Kiglarvé-toupalouk; *Middle Channel;  
Tiglarvé toupalouk}
68°35'; 134°48'; (68°23'; 136°39'); (1)
“We ascended the river as far as its exit from the Ramparts of the Narrows, then,  
rapidly plying our paddles, we crossed it at an angle, swept along into the  
Tiglarvé toupalouk or east-central channel, which we descended at a  
prodigious speed.

Its extremely swift current led us very quickly through the large islands of the  
delta, where we hunted for waterfowl. My servants and I disembarked on one of these islands,  
where we gathered a quantity of fresh eggs of ducks, geese, eiders, and sea gulls.  
The Eskimos did not touch these eggs. They claimed that they were forbidden to  
eat them, that there was a taboo.” (4:248-249)

“The western arm, which is the largest one, bears the Eskimo name of  
Illouvéator or Kour-vik, Grande-Rivière  
[Great River]. The eastern arm, second in size, is the  
Nalron. As for the two central channels, they are called  
Kiglarvé-kourk, and Kiglarvéé-
toupalouk.” (4:125)

Map 1

820. Kija, mont —(Mountain)
68°32'; 133°20’=; (68°40'; 134°28');  
(68°41'; 134°25'); (1)
“Around the lac des Esguinaux [Eskimo Lake], this mountainous plateau is  
surmounted by several conical elevations, which, from afar, resemble ancient  
voleanos, or rather volcanic upthrusts. I was unable to determine their nature, but  
I believe they are trachytic.  
Kija and Voekkragoe-éke-nil'in are solitary truncated peaks, about 800 feet high.”  
(22:200) (Infra) “Kija means puffed up, swollen, in  
Lachnoc. Is it possible that this designation contains a remnant of traditional lore respecting the igneous  
origin of these mountains?”  
(Kija (Lachnoc): boursonflé, estflé [Puffed up, Swollen].)
Maps 1 and 3

821. Kpikepta-yoag —(Island)  
{Krikerk-tayaark, Krikertha-yoark,  
Krikerktayvaark, Sacré, ile}
68°54'; 134°40’=; (69°03'; 136°36'); (1)
“If the chief of the McPherson post refused me passage on his boat to the  
Arctic Sea, I proposed to journey by the  
Naurot up to the île Sacré [Sacred Island]  
{Krikerktayoaark}, which the  
Tchigit reserve for the graves of their dead, and  
to live there by fishing and hunting until the end of July, to spend the autumn with  
them in the village of  
Tchénerark where they gather to hunt the white whale, and  
return to them with Fort McPherson at the beginning of October.” (4:215)

“Eskimo names of a few localities, in  
Tchiglerk dialect: ...île Sacré [Sacred Island] ...Kpikepta-yoag.” (9-76)

“Instead of resuming my journey along the  
Tchigit reserve for the graves of their dead, and to live there by fishing and by  
hunting the reindeer until the arrival of the Eskimos.” (12:13)

Map 1

822. *Kimowin River —(River)  
{Little Fish River}  
56°13'; 109°13’; (56°17'; 109°09'); (10)

Map 5

823. Kivatldé —(Mountains)  
{Kkwat'le-di, monts; Kwatldé, chaîne}  
67°28'; 132°30’=; (67°37'; 134°35'); (3)

“It crosses in succession the Peel River, forming there the ramparts Tschilt'et,  
the Mackenzie, where it forms those of the Narrows, and then, under the name of  
Kivatldé, runs to the northeast, forming the valley of Tséntététin, and goes to  
join the mouths of the Anderson under different names, too barbarous to write here.” (10:288-289)

“I was quite willing to cross the river, but  
as for going to the range  
Kwadilé, a sandy plateau forming the right bank of the  
Mackenzie’s estuary, I would not hear of it.” (4:260-261)

See also: (10:296)

Map 1

824. Kivi-tchi Mountain —(Rocks,  
Mountains)  
{Kwi-tchi, Kwi-tchi, Maringouins,  
montagne des *Moirsboro Berry Hill}
64°44'; 122°20’=; (64°45'; 124°40');  
(64°45'; 124°30'); (4)

“Nninkon led us into the harbour  
Kiwé-ton-dinti, which is shaped like a  
taut bow. Inside this harbour, the heat  
was extreme, because of the  
reverberation from the rocky cliffs of  
Kkwi-tchi.” (3:186)

“Our two natives were completely  
ignorant of the whereabouts of the great  
horde of Indians which I was seeking.  
They denied having previously come to  
these parts this winter; but they told us  
that, some days before, two young men  
of my acquaintance, Ehi-deneyé and Nnini-  
kachié, had come to see them and that,  
at the time, they were encamped at the  
very summit of Kkwi-tchi, as they had  
promised me during the winter.” (3:190)

“In this encampment, there were only  
‘People of the Hair,’ or  
Éhta-tchó-Gottiné.  
The Slaves and the Dogribs  
had remained in the Dernier-Steppe [Last  
Steppe] or in the surrounding country.”  
(3:190)

“At 120°, it bifurcates. One of its  
branhes joins the Vandenberge  
Mountains, whilst the other continues  
north-northeastward under the names of  
Kwi-tchi, Satcho-joué and  
Kiwé-kwé. These mountains are  
calcareous. Their total elevation is about 300  
metres.” (23:41)

“The Slaves and the Dogribs from Great  
Bear Lake were encamped that year on  
this sandy fold. They hunted between the  
three mountains des Maringouins  
[Mosquito], Brule [Burnt], and du  
Grand-Emenné [Great Enemy].” (3:158)

“At four in the evening, that is after  
the fifteen hours of travelling at the double,  
or a distance of at least twenty leagues, I  
reached the end of the montagne des  
Maringouins: [Mosquito Mountain], or  
Kkwi-tchi.” (3:178)

“At the end of Keith Bay (Great Bear  
Lake) the Kivi-tchi Mountain terminates  
in a shallow cave pierced in the limestone  
rocks, the only cave which I have seen in  
these regions.” (10:291)

See also: (3:124)

(Kwi-tchi montagne des Maringouins  
[Mosquito Mountain])
Maps 2 and 3

825. Kkapok-kokkwin, montagne  
—(Mountain)  
{Kkapok-kokkwin}
67°43’; 128°08’=; (67°39'; 129°00');  
(67°39'; 129°01'); (3)
Maps 1 and 3
826. Kkpay-a-tqa-tché — (Lake)
   (Queue de l'eau parmi les petits saules)
61°30'; 118°02'. (7)
   "We encamped on the beautiful lake
   Kkpay-a-tqa-tché, the Queue de l'eau
   parmi les petits saules [Water Tail amidst
   Small Willows]; this was formerly a
   channel of the Mackenzie, but it has
   been blocked up for many a year and
   part of it is now grassland. The next day,
   we were on the rivière des Saules [Willow
   River], which we ascended for two days
   with the dogs." (2:317)
   (Kkpay-a-tqa-tché. Queue de l'eau parmi
   les petits saules [Water Tail amidst Small
   Willows])

827. Kk'ay-tché-tché, rivière
   — (River)
   (Ochre River)
63°28'; 123°42'. (63°28'; 125°44'); (6)
   Map 2

828. Kkay-tse-voen, lac — (Lake)
68°25'; 132°58'. (68°35'; 134°37'); (1)
   Map 1

829. Kkin ya, montagne
   — (Mountain)
65°20'; 124°30'. (65°32'; 125°51'); (4)
   Map 1

830. Kkpi-tqié, lac — (Lake)
   (*Second Lake)
62°06'; 117°26'. (62°29'; 119°05'); (7)
   Map 4

831. Kkwéni-tché, montagne
   — (Mountain)
66°20'; 125°27'. (66°31'; 125°51'); (4)
   Map 2

832. Ka nandès, baie — (Bay)
   (Kla-ron-dé, Kla-rondé, baie. Vers
   laquelle est une autre rivièr)
64°24'; 117°20'. (64°43'; 119°40'); (4)
   "I did not go beyond the lake Seguin; but
   my Ta-kwel-ottine companions very
   neatly and confidently traced the course of
   this stream for me, as far as the bay
   Kla-ron-té (22:187) (Infra) "Karl-
   ron-dé, la Baie vers laquelle est une rivièr
   [Bay toward which a river runs]."
   "But there is no communication between
   lake Kkelé or Ste Croix [Holy Cross] and
   the succeeding lakes whose waters empty
   into the bay Klawandé (baie allongée et
dernière [Elongated, Last Bay]). This same
   range or fold is the one Sir John Franklin
   called the Dog-Ribs Mountains, because
   in 1819 it was here that the territory of
   the Yellowknives ended and that of the
   Dogrib began.
   The entire area situated east of the
   range we have just descended is called by the
   Dénés Oispel-néni (Terre du plancher
   [Land of the Floor]). These are the
   Barn Grounds.
   The Indians assure me that it takes
   only two days to travel by canoe from
   Barrier Mountain to the Great Bear Lake,
   in the bay Kla nandé, the Dogrib's
   Klarondesh, an erroneous name which
   means nothing." (64:2)
   (Kla-ron-dé: baie vers laquelle est une rivièr
   [Bay toward which a river runs];
   Klarondesh (Dogrib))
   Map 2

833. Klaro-juué, mont
   — (Mountain)
67°05'; 127°05'. (entre 66°-68°, 125°-
   129'); (4)
   Map 2

834. Kla-tqa-wéhimi, lac — (Lake)
   (Kla-t'a-wéhimi, lac)
68°47'; 126°42'. (68°32'; 126°27');
   (68°31'; 126°27'); (2)
   Maps 1 and 3

835. Krá-tché, baie (1) — (Bay)
63°50'; 117°28'. (63°48'; 119°06'); (7)
   "On Faber Lake we covered a distance of
   twelve leagues; a long, low point cuts
   through it near the middle, forming
   Grande Baie [Great Bay], Kla-tché."
   (2:199)

836. Kla-tché, baie (2) — (Bay)
64°27'; 117°47'. (64°46'; 120°16'); (4)
   Map 2

837. Kla-tcho-nénié, montagne
   — (Mountain)
67°14'; 120°08'. (67°57'; 121°51'); (4)
   Map 2

838. Kkelé, iles — (Islands)
   (Kelé-ndé, Pyrites, iles aoc)
64°19'; 117°10'. (64°28'; 119°25'); (4)
   "From this point we could see, on the
   left, an island of granite shaped like a
   gigantic pack-saddle, the Kifwe-koa-
   naïnha, and on the right, the chaîne des
   Flans-de-Chien [Dogrib Range], which
   separated us from the valley of the
   Coppermine River.
   Opposite the village sprawled the
   white expanse of the lac des Pyrites [Pyrite
   Lake], dotted with the Kkelé or Pyrite
   Islands, and Tsonndou-névitít or îlots
   Vaseux alignés [Swampy islets ranged in a
   line]." (2:246)
   (Kkelé, aoc Pyrites [of] Pyrites)
   Map 2

839. Kló-kaak'tay, désert — (Desert)
68°56'; 129°00'. (68°48'; 131°28'); (1)
   Map 1

840. Kló Kagan — (Mountains)
67°15'; 135°15'. (67°02'; 136°45'); (3)
   "The eleventh and last ramifications of the
   Rocky Mountains takes its origin in the
   main range at 66°48' North latitude, and
   bears the name of Kló Kagan. It
   crosses in succession the Peel River,
   forming there the rumparts Tchilte, the
   Mackenzie, where it forms those of the
   Narrows, and then, under the name of
   Kivaltedé, runs to the northeast, forming
   the valley of the river Tsénetét, and
   goes to join the mouths of the Anderson
   under different names, too barbarous to
   write here." (10:288-289)
   Map 1

841. Kló-késat'ue, lac — (Lake)
68°39'; 126°28'. (68°47'; 126°58'); (3)
   Map 1

842. Kló-kka Rhâné — (Valley)
   (Torrent des herbes plates)
67°20'; 135°30'. (3)
   "We climb the plateau Kló-kkégé, the
   Plancher herbeno [Grassy Floor], the last
   vestige of the great prairies of the Far
   West, which, here, lie at the summit of a
   very acute triangle, so to speak, whose
   hypothenuse is the Mackenzie River.
   This plateau lies parallel to the Peel and
   forms a perpendicular with the valley
   Kló-kka Rhâné. (5:257) (Infra)
   "Torrent des herbes plates [Torrent of the
   Flat Grasses]."
   (Kló-kka Rhâné. torrent des herbes plates
   [Torrent of the Flat Grasses])
843. Klö-kka-ran-tdha

—(Mountain)

{Klo-kkær, montagne, Klo-kkra-ran, rivière aux foins, montagne de la, ruisseau aux grandes herbes, mont du}

67°30'; 135°30' W; (67°22'; 137°20'); (3) "This tenth and last one is the shortest; it is hardly more than a plateau, but in spite of its small size, it is distinguishable over a long distance. It rises opposite Fort McPherson under the name of Klö-kka-ran-tdha (montagne de la rivière aux foins [Hay River Mountain]) and at this point its elevation is 200 metres.” (23:66)

"Finally, the tenth and last transversal spur of these mountains detaches itself from mount Tchièn-zjiew at the 67th parallel, between longitude 134° and 135° West, under the name of Klö-kra-ran, crosses the Peel, forming the ramparts Tchiltý and one rapid, then becomes a long hill going toward the Mackenzie, and gives rise to the sixth rapid on this river, the K'ejia-kon'en, called the Détroit [Strait or Narrows] by Sir A. Mackenzie." (22:198-199) (Infra)

"Montagne de la rivière aux foins ou mont du ruisseau aux grandes herbes [Mountain of the Hay River or Mountain of the Big Grass River]."

(Klö-kka-ran-tdha: montagne de la rivière aux foins ou mont du ruisseau aux grandes herbes [Mountain of the hay river or Mountain of the Big Grass River])

Map 1

844. Klö-kkégé, plateau

—(Plateau)

{Plancher herbeux}

67°20'; 135°35' W; (3)

See: (5:257) or Klö-kka-Rhané

(Klö-kkégé: Plancher herbeux: Grassy Floor)]

845. Klot’aent’ue, lac —(Lake)

66°03'; 124°25' W; (66°07'; 124°28'); (4)

Map 2

846. Klya-konlli, rivière —(River)

69°02'; 128°22' W; (1) "At the double confluence of the rivers Klya-konlli and Inttens-chhièrè with the Anderson, we had an encounter which our new hosts appeared to find most fortuitous. We proposed to bivouac there, and had intended to build a snow hut or ightreoar in which to spend the night, but it so happened that we found two vigorous youths, Tchiatsiarok and Tavyarark, already occupied in completing the erection of just such a hut.” (4:14)

847. **Knee Lake —(Lake)

55°50'; 107°00'; (55°55'; 106°45'); (14)

Map 5

848. Knee Rapid —(Rapids)

55°53'; 107°05'; (55°54'; 106°57'); (14)

Map 5

849. Kodiak, ile —(Island)

There are many volcanoes near this river, which is bordered by the chaîne des monts Cator [Beaver Mountain Range]; among them are the Saint-Edie, the Wrangel, and a number of other active volcanoes.

The mouth of this western fleuve de la Côte is near the large Kodiak Island, whose Eskimo inhabitants claim to be descended from dogs. The Ounalaska peninsula and the Aleutian Islands are also close by.” (2:168)

850. Koechech-t’en-kgen, lac —(Lake)

{Koechech-t’an-ken, lac}

69°02'; 128°58' W; (68°42'; 130°11'); (68°33'; 131°20'); (1) "We traversed several lakes; then, leaving on our left the lake Koechech-t’en-kgen, from which emerges the river Vendé-tcho-tlen, an affluent of the Anderson, we crossed the height of land which separates this river's tributaries from those of the Mackenzie.” (5:180-181)

Maps 1 and 3

851. Kokfwé-tsé, montagne —(Mountain)

64°48'; 124°15' W; (64°51'; 125°55'); (4)

Map 2

852. Kokka-nafweri-djige, lac —(Lake)

67°47'; 126°28' W; (67°44'; 127°35'); (4)

Map 1

853. Kokké-na-ghé, cap —(Cape)

*Kkerag Point; Kokkè-na-ghé, cap*

65°47'; 122°10' W; (65°40'; 123°55'); (65°39'; 123°55'); (65°41'; 123°53'); (4)

Maps 2, 3 and 4

854. Kokkwèn-tchô-la-età, cap —(Cape)

65°45'; 119°45' W; (65°51'; 120°54'); (4)

Map 2

855. Kokkwèn-tsél, cap —(Cape)

66°06'; 122°15'; (65°53'; 123°30'); (4)

Map 2

856. Kokkwèn-tsélè —(Mountain)

{Petit-Steppe, montagne de, *Scented Grass Hills*

66°08'; 122°30'; (65°53'; 123°30'); (4)

“And finally, the large peninsula Eta-tchô, formed by the three mountains des Petits-Poissons [Little Fish], du Senit [of the Trail], and du Petit Steppe [Little Steppe], separates Keith Bay from Smith Bay by a distance equivalent to three days’ forced march.” (22:211) (Infra) "Petit-Steppe, Kokkè-na-gé and Kokkèn-tsélè." (Kokkwèn-tsélè: montagne du Petit Steppe [Little Steppe Mountain])

Map 2

857. Kolla-Bédjîghé, lac —(Lake)

{Kollabédjîzé, lac}

67°06'; 129°29' W; (67°12'; 130°39'); (3)

“As for me, I set out immediately, in another direction, toward the lake Kolla-Bédjîghé, where the six reindeer Vinijjé had just killed for the mission had been cached.” (26:377)

“It was the encampment where the hunters had gathered. It was eight in the evening. I was then between lake Kolla-Bédjîghé on the east, and the lac du Plangon [Loon Lake] on the west, at latitude 67°10' North.” (26:369)

Map 1

858. *Kolliket Lake —(Lake)

{Tsoge-pa-tani, lac}

67°27'; 124°30'; (67°32'; 125°44'); (4)

Map 2

859. Kolli-ketzé, rivière —(River)

67°34'; 124°19'; (67°43'; 125°02'); (4)

Map 1

860. Kotcha-adjian, rivière —(River)

65°43'; 119°33' W; (65°43'; 121°02'); (65°42'; 121°00'); (4)

Maps 2 and 3
861. Kotè-nisèdè-net’ezjidi, désert —(Desert)
{ Kot’re-nisède-détéjzjidi}
69°40’; 127°30’; 69°33’; 129°05’; (2)
“At longitude 128’, this plateau takes the name of Onté-nendjé, and terminates suddenly at the edge of the Anderson in an embankment at least 600 feet high, which is completely barren and often very steep. A similar plateau, called Kot’re-nisède-détéjzjidi, rises on the right bank of the river; from the shore they might both be taken for mountains, but this is not the case at all.” (22:199-200) (Infra) “Les deux planchers (steppes) qui s’embrassent (se relient) [the Two floors (steppes) which embrace (are joined together)].”

{ Kot’t-e-nisèdè-détéjzjidi: Les deux planchers (steppes) qui s’embrassent (se relient) [the Two floors (steppes) which embrace (are joined together)]}

Map 1

862. Kotolò, rivière —(River)
See: 5:306 or Antoine, rivière

863. Kitzebue Sound —(Establishment)
“The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kamtschatcha Peninsula to the mouth of the Coppermine River... Apkwaméut (confined, sedentary people). Probably the sedentary Tchukatich of Kotzebue Sound. It is from them that the Tchiglit have learned the use of a boot with large folds, for which reason is called apkwaméotok. Our Eskimos consider their compatriots living east and north of them to be pure savages, and want nothing more than to imitate their western brothers. The Apkwaméut live in the place called Kpanik (la Neige étalée [Starry Snow]).” (7:X)

864. Koublou-oyar —(Channel)
{ Koublu-oyar, oued, le}
69°16’; 134°05’; 69°06’; 135°50’; (1)
“The Eskimos call the Mackenzie Kourvik, or Grande Rivière [Great River]; they compare its four branches to the fingers of the hand. Consequently, the channel Napoleon III, which separates Richards Island (Tounoumark, terre des Rennes [Reindeer Land]) from the bank, takes the name of Koublou-oyar, ‘the Thumb.’” (4:274)

“The Eskimos compare the four mouths of the Mackenzie (which they call Aréoualuk) to the fingers of the hand, and they call the channel which separates Richards Island (Tu-nunark) from the bank Koublou-oyar or ‘the Thumb.’ This channel is immediately followed by the canal des Eskimoaux [Eskimo Channel]; but the latter does not keep the same name. It is clear that it was at the entrance to the channel Koublou-oyar and by the Eskimos of the village Tchéneraark that Franklin was attacked and plundered in 1825.” (22:225)

{ Koublou-oyar: le Pouce [the Thumb]}

Map 1

865. Kounhèted nadélın —(River)
{ Poissons-rôts, rivière des}
“I have said that the waters flowing down the west side of the mountain Nedukka or de Semalé run into the Lard River. We crossed 31 lakes on these slopes. On several of them we saw reindeer, and unfortunately, also wolves and caracouzes. A small river, the Tonkékèzed délin, the one Qui coule sur sa mère [Which flows over its mother (?)] led us to the Kounhèted nadélın or rivière des Poissons rôts [Roast Fish River], which we followed until nightfall.” (2:342-343)
See also: 5:26-27
{ Kounhèted nadélın: rivière des Poissons rôts [Roast Fish River]}

866. Kouskowkin —(River)
“All of a sudden, change of subject; he turned the stage over to me. The reason was a small tool made of kiléouark, the fossil ivory from mastodons which is plentiful all along the Arctic seacoast, in the valley of the Yukon River, on the shores of the Kouskowkin and along the baie du roi William [King William Inlet].” (4:180)

867. Koutanais, rivière de —(River)
{ The Makoyanis-Sipiy or South Saskatchewan rises in the Rocky Mountains, at latitude 48°50’ North and longitude 116°10’ West of Paris. It receives the rivers la Biche [Ooe], Sainte Marie, du Lait [Milk], des Koutanis [Kootenay], des Saules [Willow], and de l’Arc [Bow], then joins the Kisis-kadjivánn-Sipiy at the site called Nipéwin, where Pierre de la Vérendrye the Younger established Fort La Corne in 1748.” (28:181)

868. Koutéraaloüt —(Estuary)
{ Kutéraloùt}
67°49’; 134°20’; 67°49’; 136°17’; (3)
“But if we measure it from its source in the Rocky Mountains, the Athabasca-Mackenzie’s course is 2,500 geographic miles long, and it irrigates an area of 443,000 square miles! The western arm, which is the largest one, bears the Eskimo name of Illouváaror or Kouvik, Grande Rivière [Great River]. The eastern arm, second in size, is the Nañron. As for the two central channels, they are called Kiglaré-kout and Kigaré-toupalouk. But, I repeat, when we entered the estuary or Koutéraaloüt, nothing of this could be seen. Of course, we knew that the Peel, or Feathered River has its principal outlet in the Kourvik...” (4:125)

Map 1

869. Koyoukon, monts —(Mountains)
“The wind is blowing on the Yukon River, and my husband is tracking the reindeer on the monts Koyoukon [Koyoukon Mountains].” (8:92)

870. Koyukuk —(River)
See: 5:306 or Noulato, fort

871. Koyune-djig, lac —(Lake)
67°50’; 123°42’; 67°52’; 123°42’; (4)

Map 1

872. Krablonet, fort des —(Establishment)
“The white chief has told me to go and see my sister, at the Krablonet’s big fort. I cannot look after you, nor take you to the coast.” (4:139)

873. Kravané-nouna —(Peninsula)
{ Kravané-noua}
70°20’; 127°49’; 70°24’; 129°34’; 70°16’; 129°12’; (2)

Maps 1 and 3

874. Kimrtchivik —(Island)
67°41’; 134°37’; (3)
“We had at once to take advantage of this state of the river to resume our explorations. We passed between a large
western island called *Krinermchikivik* and the island of *Ollânâ*, whose position was apparent to us only through the many snows of ice which covered it like a fortress. We passed three outlets of the Peel, which were then as broad as the *Seine* and near to overflowing..." (4:130)

876. *Kugaluk River* — (River)
{Wiseman, fleuve, Wiseman, rivière}
{69°07′; 130°57′; (69°23′; 132°38′); (69°23′; 132°38′); (1)}
“Richardson remarked that there appeared to be a current at the entrance to the Copland Hutchinson pass; and no wonder, for this entrance is found opposite a broad river which falls into the channel Napoleon III, and to which I gave the name of Wiseman.” (4:273)
See also: (4:29)

Maps 1 and 3

877. *Kuksedjan'en*, lac — (Lake)
{67°35′; 131°50′; (67°47′; 133°15′); (3)}
Map 1

878. *Kukkan-vaké-tunied*, lac — (Lake)
{68°48′; 129°46′; (68°36′; 130°48′); (1)}
Map 1

879. *Kuqunigioaq-kugk* — (River)
{Pêche, rivière de la}
“Eskimo names of some localities, in
*Tchiglerk* dialect... rivière de la Pêche
[Fishing River] (Point Separation)
... *Kuqunigioaq-kugk*.” (9:76)

880. Kunay-ë, lac — (Lake)
{66°24′; 130°45′; (66°50′; 133°08′); (3)}
Map 1

881. Kunay-ë, rivière — (River)
{66°14′; 130°18′; (66°48′; 133°08′); (3)}
Map 1

882. *Kuñee-Monlay* — (River)
{64°21′; 117°23′; (6)}
“When I reached the lac Vasseux [Miry Lake], where I erected the August symbol of our Redemption, I was told that the small stream connecting it to the lac des Lacs à Little [Hare Snare Lake] bore the name of *Kuñee-Monlay*, that is, la demeure du Français [the Frenchman’s Dwelling]...

As for the name of the small river *Kuñee-Monlay*, I could grasp no more from the savages’ explanations than that it may have been upon its banks that one of the unfortunate Canadians who perished of hunger and misery in that disastrous expedition met his end, while searching for the Indians.” (22:187-188)

(*Kuñee-Monlay: la demeure du Français [the Frenchman’s Dwelling]*)

883. *Kun-si-hë* — (Point)
{Rage, pointe, *Spruce Point*}
{62°15′; 115°10′; (62°19′; 117°07′); (62°17′; 117°04′); (7)}
“Fort Rae was built to replace the old Fort Providence, the former North West Company’s fort on the baie du Nord [North Bay] at Pointe-Rouge [Red Point].” (2:187)
Maps 2 and 4

884. *Kuntlan-chó*, montagne — (Mountain)
{66°55′; 121°10′; (66°47′; 122°57′); (4)}
Map 2

885. *Kwattchi*, rivière — (River)
{67°17′; 133°13′; (67°14′; 135°12′); (3)}
Map 1

886. *Labiche*, rivière — (River)
See (8:306) or *Antoine, rivière*

887. *Lac aux Outardes, chaîne du* — (Mountain Range)
{Norman Range (Franklin Mountains); Outardes, montagnes des}
{65°40′; 128°00′; (6)}
“At the northeastern extremity of this panorama is found the chain of the lac aux Outardes [Bustard Lake] with the detached rocks called *Nid du Grand Ours [Nest of the Great Bear], Hibou-Blanc [White Owl], and Natsénatič*.” (5:26)

888. *Lac aux Truites, montagne du* — (Hill)
{Sapa-joué, montagne, Thé-chesch; Thé-chité, Truite, montagne la}
{60°40′; 120°00′; (60°55′; 121°16′); (61°08′; 120°35); (7)}
“We climbed the hill *Thé-chesch*, which consists of horizontal calcareous strata, in which were crevices so broad that we were obliged to fashion logs from tree trunks in order to get across them.” (2:338)

“Two rows of hills border it, some fifteen leagues distant from the banks: on the east, the montagne la Corne [Horn Mountain]; and on the west, the montagne du lac aux Truites [Trout Lake Mountain]. Both form the valley of the Mackenzie over a distance of about 30 leagues.” (5:4)

“It is called *Théra bêt’u-rallén* and consists of a simple acceleration of the current. It is due to a constriction between the southern end of the Horn Mountain on the right bank and the hill *Thé-chesch* which borders the left bank. This mountain detaches itself from the mother range at about latitude 62°50′ and longitude 113°, and after striking eastward for some distance, descends toward the south to form the valley of the Mackenzie.” (22:194)

Maps 2 and 4

889. *Lac de la Traversée, rivière du* — (River)
{68°12′; 126°32′; (2)}
“In the afternoon, we ascended the rivière du lac de la Traversée [River of the Lake of the Traverse], and followed it up to that large basin.” (5:200)
890. Lac Francis, fort du
—(Establishment)
"He ascended the source of the Liard River, the ‘Turnagain, was the first to penetrate into the deep valleys of the chaîne des Pins [Range of Mountain Peaks], descended the rivière des Îles-Ranges [Red Islands River], the most southern source of the Yukon River, and ascended the Pelly’s Banks, where he established Fort Selkirk, after founding the fort on Lake Francis.

In this remote, solitary country, he and his small party were exposed to the importunities of the wild Kollouches Kégatz or Tchin-kki-tnatén, ‘People of the Forest,’ who are considered by the Déné and Dindjié to be a People of ghosts, madmen, and courtisans.” (5:100-101)

891. Lac La Biche, mission du
—(Mission)
54°45’; 111°38’w =; (13)
"Thus I had to break my journey, and I resolved to await new instructions in whichever mission of my apostolic vicariate was closest to Carlton, which happened to be the one at lac La Biche [Doe Lake], 643.5 kilometres to the northwest.” (28:177)

892. Lac la Truite, rivière du
—(River)
"The other affluent of the Mackenzie, of secondary size, are the rivers...du lac la Truite [Trout Lake] (longitude 119°47' West), de la Peau de bête [Hareskin (now Rabbittskin) River] (latitude 62')... .” (22:193)

893. Lac qui se dirige vers le lac
—(Bay or Lake)
{Mac-Vicar, bair; Mc Vicar Arm; Tpou-tsennéha, Tpou-tsennéha-foué, Tu-tsoo-neha, bair} 65°20’; 120°10’; (65°26’; 122°40’); (65°04’; 122°32’); (66°06’; 122°27’); (4)
"As for McVicar Bay, it was named by Franklin in honour of the Factor who was in charge of Fort Resolution in 1825. This new trading post had only very recently replaced the old forts Moose-Deer and Providence, which Franklin had seen in 1819. It was this same Mr. Robert McVicar who, in concert with Mr. Dease, brought about the reconciliation of the Dogrib’s of the Great Slave Lake with their neighbours, the Yellowknives, following the departure of the famous navigator.” (3:57)

894. Lac des Terre-haute, lac des
—(Lake)
{Roé-ti-gotchó-foué} 64°01’; 122°51’w =; (4)
"I had left Ste-Thérèse on the 18th of February. On the 25th, I crossed the pretty lac des Lacets de la Terre-haute [Snare Lake in the Highlands(?)], Roé-ti-gotchó-foué, which is only three leagues long. It empties into the lac des Éaux Noires [Blackwater Lake] and extends along the foot of the butte called du Rat-Musqué [Muskat], Dzen-tchi-khin.” (3:509)

895. Lac Blancs, coteau des
—(Hill)
"We had our noontday meal there, on October 4th, then crossed the pretty coteau des Lac Blancs [Hill of the White Lakes], whose violet tints reminded me of Mediterranean swells beneath a stormy sky. The uplands area consists only of groups of hillocks and depressions filled by shimmering lakes or muskogs. As it descends imperceptibly northward, the hill becomes increasingly wooded and in the end resembles a park, surrounding and providing shade to the pretty lac des Brochets [Pike Lake] (Kinoussew Sakáchigán), a tributary of the Kisis-Kadjiwán.” (28:184)

896. Laine, pointe —(Point)
61°16’; 118°52’w =; (61°16’; 121°08’); (7)
Map 2

897. Lait, rivière du —(River)
"The Makoyanis-Sipiy or South Saskatchewan rises in the Rocky Mountains, at latitude 48°50’ North and longitude 116°10’ West of Paris. It receives the rivers la Biche [Doe], Sainte Marie, du Lait [Milk], des Kootenais [Kootenay], des Saules [Willow], and de l’Arc [Bow], then joins the Kisis-Kadjiwán-Sipiy at the site called Nipéwin, where Pierre de la Vérendrye the Younger established Fort La Corne in 1748.” (28:181)

898. Lakke-ndu, ile —(Island)
65°25’; 119°32’w =; (65°26’; 121°26’); (4)
Map 2

899. *La Loche River —(River)
{La Loche, rivière la, Methy River} 56°09’; 109°07’; (56°11’; 108°58’); (10)
"Upon entering la rivière la Loche, we encountered a large encampment of Montagnais.” (69:2)
Map 5

900. *La Loche West —(Establishment)
{Loche, fort la} 56°29’; 109°39’; (56°31’; 109°26’); (10)
Map 5

901. Land hardened by the frost —(Mountain)
{Terre-blanche, Ti-dégay, Ti-Dégale, Tidégale, Ti-dék'alé, Tidéka'y} 67°45’; 121°00’w =; (67°30’; 123°00’); (67°39’; 123°18’); (4)
"Ti-dégy, la Terre sinueuse [Sinuous Land], with L'Étalé, la Terre-fendue [Split Lake], Nonfyen-kwé, to the west and southwest, and Ti-dék'alé, la Terre-blanche [White Land], to the east and northeast, form a gigantic 'S' lying on its side, ø, and constitute the north wall of the Great Bear Lake basin.” (3:423)

"Smith Bay, as well as Dease Bay, are bordered on the north, at some little distance, by a chain of mountains, which I have crossed several times, and which is divided into three trunks, named
“Nont'yen Kfwé (Mountain of the Steppes), Lét'ale (Separated Land), and Ti-Dégalé (Land Hardened by the Frost).” (10:294)
See also: (14:44)
(Ti-dék'lélé: Terre-Blanche [White Land]; Ti-dégalé: Land Hardened by the Frost)

Map 2 and 3

902. Langley, île — (Island)
* {Langley Island}
69°00'; 135°15'; (69°00'; 137°29'); (1)

903. Langton, baie — (Bay)
* {Langton Bay}
69°25'; 125°10'; (69°24'; 126°36'); (2)
“This mountain conceals the source of the three parallel rivers, the La Ronière, the McFarlane, and the Anderson. The first, named Kkray-tt'i-niliné in Hareskin, takes its rise on the eastern slopes of Ti-déray; I have placed its source at longitude 120°, approximately. Without forming any lake or rapid, it runs into Langton Bay, which itself opens up into the great Franklin Bay.”
(22:214)

Map 1

904. Lapierre, fort — (Establishment)
* {Lapierre’s House, fort}
67°24'; 137°00'; (3)
“Many other posts were subordinate to the Good Hope establishment... the fort Lapierre’s House, in the Rocky Mountains, 40 leagues farther west than Fort McPherson; population, 30 souls...” (5:81)
“The setting is still composed of mountains; but their disposition is longitudinal instead of transversal. It reveals the blueish mountains which border the Porcupine River, that eastern branch of the Yukon River, and, a little closer, a smaller range, against which, so I am told, stands Fort Lapierre. In the transparent morning fog, none of this can be seen clearly.” (5:265)
“These Dindjés and their chief, Hareskin Hood [?], Khé-dhow-tsé, tried their utmost to wring from me the soothing words that might echo those of the Anglican Minister and allay the fears occasioned by their conscience, which, unfortunately, was only too clairvoyant.” (5:274)

“Khe-dhow-tsé and his four subjects withdrew, quite abashed.
This tiny group of Dindjés is known to other groups speaking the same language as the Tdha-kuttchin, People of the Mountain; the Nattsu-Kuttchin, ‘Farther-most People’—a name whose meaning can be grasped only by placing the Dindjés departure point at the Bering Sea; the Klé-ven-Kuttchin, or ‘People of the Edge of the Grassy Plateaus’; and, finally, the Dakkadh or Louches [Squint-eyed]. Four names for a group of 30 people! Let the ethnologists take note. And yet this small tribe is the one to be credited for giving its Canadian name of Louches to the entire Dindjés nation.
These Indians are Sir John Franklin’s Degutheé-Deneé, an appellation which is as incorrect as it is ridiculous, since Dugutheé does not mean anything, and dennié means ‘moose,’ or ‘elk’.
The Dakkadh type is like that of the Peel, Mackenzie and Anderson Dindjés, as they all belong to the same stock.” (5:275)
“The area around Lapierre’s House is in no way different from the plain across which we had just travelled from the Grn-Nej [Big Nose]; thick lichens, moss, purple looserstrife, and mudholes aplenty. One can sink in them up to one’s knees. Not an inch of arable land around this miserable post—which is nothing more than three stacks made of logs covered with pine bark. We are right in the middle of the moss zone; it is impossible to harvest anything. The population corresponds to the beauty of the location; thirty Dindjés natives, of the Van-ta-kutt-chin tribe, or ‘People of the Lakes.’” (5:271-272)
“I have just recently returned from a journey to the Yukon for the purpose of sounding out the dispositions of the Louches of that post and of Lapierre’s House.” (764:1)

905. Laporte, lac — (Lake)
67°02'; 127°16’w; (4)
“In fact, in the area around Ti-della, these deposits of liquid naphtha are even abundant, and Fort Good Hope is provided with it around Lake Laporte, the source of the Lockhart River, which is an area that I have criss-crossed four times, between 1865 and 1868.” (3:343)

906. Lari-kke-gunl — (?Mountain or Lake)
64°37'; 123°42’w; (64°49'; 125°06’); (4)

Map 2

907. Lat’a, lac — (Lake)
67°07’; 126°58’w; (67°03’; 127°34’); (4)

Map 2

908. Laviolette, fort — (Establishment)
63°14’; 123°30’w; (6)
“A third fort has just been built at the Rock by the River’s Side,” with Laviolette as its bourgeois. This post has drawn natives from the fort and from Fort Norman.” (59:6)
“Fort Laviolette, at the Rock by the River’s Side’ 150 souls, most of them attached to Fort Norman, Fort Rae, or Fort Simpson.” (60:5)

909. Lebarge, lac — (Lake)
See (5:306) or Îles-Rouges, rivière des

910. Lebarge, rivière — (River)
See (5:306) or Noulato, fort

911. Leith, cap — (Cape)
* {Leith Point}
65°45’; 119°46’; (65°45’; 121°27’); (65°45’; 121°30’); (4)
Maps 2 and 3

912. *Lennie Lake — (Lake)
* {Médicine, lac de la, Nadidée-foué, Naitidé, lac}
65°34’; 126°33’w; (65°11’; 128°39’); (4)
“During the fifth day, I reached the source of the Ta-wélini, which is the lac de la Médicine [Medicine Lake], Nadidée-foué, a charming basin much like the lochs of Scotland. Wooded hills rise directly from its waters. Firs, aspens, and birches girdle it round with green, and in the background stand two gigantic pylons, on either side of a perpendicular opening carved by nature in the precipitous range Békké-dénatchay.”
(3:298)
(Nadidée-foué lac de la Médicine [Medicine Lake])

913. Leonetchu — (Lake)
66°07’; 129°38’w; (66°11’; 131°52’); (3)
Map 1
914. Lépine, cours d’eau souterrain — (Underground Stream)
66°30’; 124°30’ West (66°49.5; 125°20’); (4)
Map 2

915. Lé-pëzè, montagne — (Mountain)
66°32’; 124°40’ West; (4)
“I am told that one day’s portage separates Petiot Lake from Smith Bay in Great Bear Lake. Its waters drain into it through the Kk’asé-yé-dié or rivière des Saules secs [Dry Willow River]. They vanish underground at the extremity of an appendix of the lake called L’oué-tchoni, le Lieu des Truites [Place of the Trout] as do those of many other lakes in the same granitic region, pass under the mountain Lé-pëzè, which links Piére-ayoué to Nont’yn-kfévé and emerge again under the name of rivière des Saules secs.” (3:341)

916. Leseeps, île de — (Island)
69°33’; 132°20’ West; (69°32’; 134°10’; 69°32’; 134°15’); (1)
Maps 1 and 3

917. L’é-talé — (Mountain)
{Lé-talé, Separated Land; Terre-fendue
66°44’; 124°05’; (66°56.5’; 124°11’; 66°57’; 124°18’); (4)
“Our path lay directly northwest, between the mountain L’é-talé on the south, which we could not yet distinguish, and my lake on the west.” (3:421)

“Ti-dé ay, la Terre-sinueuse [Sinuous Land], with L’é-talé, la Terre-fendue [Split Land], Nont’yn-kfévé, to the west and southwest, and Ti-dé-ay, la Terre-blanche [White Land], to the east and northeast, form a gigantic ‘S’ lying on its side, and constitute the north wall of the Great Bear Lake basin.” (3:423)

“Smith Bay, as well as Dease Bay, are bordered on the north, at some little distance, by a chain of mountains, which I have crossed several times, and which is divided into three trunks, named Nont’yn Kfévé (Mountain of the Steppes), Lé-talé (Separated Land), and Ti-Dégalé (Land Hardened by the Frost).” (10:294)

(L’é-talé, Terre-fendue [Split Land])
Maps 2 and 3

918. Letsi, rivière — (River)
65°08’; 121°37’ West; (65°12’; 123°16’); (4)
Map 2

919. ** Liard, fort — (Establishment)
{Liards, fort des
60°15’; 123°28’; (59°43’; 123°14’); (6)
“(Mackenzie... Forts Liard and Nelson, Liard River (not collected by myself) [Slaves—500].” (14:53)
“My first two volumes introduced us to the story of the Maskegon Half-breed Burke. Peter Trindell’s wife was a remarkably beautiful Slave woman from fort des Liards, who was my first Eskimo teacher.” (3:54)
“A small nucleus of about 300 Na’annés (Men of the West), Dinné, live in the mountains of Mackenzie. These are Sir John A. Mackenzie’s Nannahans. To them may be added the Eta Ottinez (Richardson’s Dahadinah, ‘Men who Dwell in the Air’) of the mountains of Good Hope and the Espé-t-a-Ottinez (Franklin’s ‘Sheep Indians,’ who dwell among the antelopes) of fort des Liards, in similar numbers.” (25:834-835)
“At the Rapid, R.F. Eynard left the barges, giving up his seat to R.F. Grouard, who was to give a mission to the Thé-ké-né (Dwellers on the Stone), at the foot of the Rocky Mountains, near Fort Liard.” (38:477)
See also: (5:10-11)
Map 4

920. Lichen-blanc, lac du — (Lake)
{Niwelín, *Niwellin Lake; Tso-ko-ka, Tso-ko-ka-t’éc
67°53’; 125°55’; (67°55’; 126°49’) (67°54’; 126°50’); (4)
“Colville Lake empties into the Anderson through a series of lakes abounding in fish, which are too numerous to be mentioned here. The principal ones are the lakes du Lichen-Blanc [White Lichen], des Gros-Charibous [Big Caribou], and la Past [the Pass], or Simpson.” (22:218)
(Infra) “(Tso-ko-ka-t’éc)
(Tso-ko-ka-t’éc, lac du Lichen-Blanc [White Lichen Lake])
Maps 1 and 3

921. Lieu des truites — (Bay, or Lake)
[L’oué-tchoni, baie, L’oué-tchoni, lac; Lué-tchoni, lac]
67°41’; 125°15’ West; (66°53’; 125°03’; 66°43’; 125°03’); (4)
“As we found no one at Petiot Lake, on the evening of November 18th, we were forced to turn southward and land beyond the bay L’oué-tchoni.” (3:343)
“It led us onto the southwestern shore of the large lake Ta-tchoni or Petiot, whereas the previous year I had reached this lake on the northwestern side. We therefore crossed it from west to east at its broadest point.

Upon reaching the beach, I had on my right the bay L’oué-tchoni, which is shaped like a closed purse; and on my left, a calcareous entablature continuing toward the north, which is called the Trouinau des Têtes-Peintes or des géants [Sledge of the Skinned Heads, or the Giants], Kwi-détéllé-péh-wéh-wéonh.” (3:393-394)
“I am told that one day’s portage separates Petiot Lake from Smith Bay in Great Bear Lake. Its waters drain into it through the Kk’asé-yé-dié or rivière des Saules secs [Dry Willow River]. They vanish underground at the extremity of an appendix of the lake called L’oué-tchoni, le Lieu des Truites [Place of the Trout], as do those of many other lakes in the same granitic region, pass under the mountain Lé-pëzè, which links Piére-ayoué to Nont’yn-kfévé, and emerge again under the name of rivière des Saules secs.” (3:341)

(L’oué-tchoni, Lieu des Truites [Place of the Trout])
Maps 2 and 3

922. Lieu du Lynx — (Lake)
{ Tchizé-ta; Trézons-t’-oué; **Walmsley Lake
63°26’; 108°32’; (8)
“On the next and the following days, we suffered a great many setbacks, owing either to the wind or the calm, or to the ice floes coming out of Aylmer Lake (Vétéré-t’oué) and Walmsley Lake (Trézons-t’oué), and one of the natives said...” (38:476)
“The rivière du Glacier [Glacier River] is found on some English maps under the name of Hard-Frost River. It comes out of the lake Tchizé-ta or Walmsley.” (22:182)
(Infra) “Lieu du lynx [Place of the Lynx].”
(Tchizé-ta, lieu du lynx [Place of the Lynx])

150
923. Lieu du vieillard
— (Mountain)
{Tchané-guta}
The deluge of the Lacbene is identical to that of the other Dénès and even to the deluge of the Cres. Their tradition further tells us that the great canoe of their Noah, Etotchokgén, floated upon the waters, until they evaporated through the action of the winds and of heat. Only then did it stop at the summit of a high mountain, which they showed me in the Rocky Mountains, and which for that reason they call Tchané-guta (le lieu du vieillard [Place of the Old Man]). It is there that their Noah landed, and stayed until the earth was dry and habitable once more.” (688-89)
(Tchané-guta: le lieu du vieille [Place of the Old Man])

924. Ligne de pêche de l'oise blanche, lac des — (Lake)
See 5:209 or Cache à viande puante, lac de la

925. Lincoln, monts — (Mountains)
63°03'; 123°45'w; (63°30'; 126°06'); (6)
Map 2

926. Linakoné jyué, montagne — (Mountain)
67°05'; 124°15'w; (67°22'; 124°25'); (4)
Map 2

927. Lin-tchó-éta, pointe — (Point)
65°07'; 121°40'w; (65°12'; 123°20'); (4)
Map 2

928. Lisbonne, cap — (Cape)
The following are names of Eskimo tribes known to the Mackenzie Tchigilt. I shall list them from west to east, that is, from the Kanstchata Peninsula to the mouth of the Coppermine River...

929. Little Beaver Lake — (Lake)
59°11'; 106°50'w; (58°53'; 106°14'); (11)
Map 5

930. Little Fork, rivière — (River)
{William River}
59°09'; 109°19'w; (59°16'; 109°06'); (10)
The lake receives eleven watercourses, of which eight (the Peace, Mamavi, Athabaska, Little Fork, William's, Unknown, Beaver, and Other-side rivers) are on its south.” (14:43)
Map 5

931. Little Rat River — (River)
{Rat River}
61°07'; 112°36'w; (60°36'; 113°20'); (7)
Map 5

932. Liverpool, baie — (Bay)
{Liverpool Bay; Tchizare}
69°45'; 130°00'; (70°04'; 130°26'); (70°13'; 130°19'); (1)
Together we plotted our strategy, and, after consultation with the amiable Mr. McFarlane, it was decided that I would visit the Liverpool Bay Eskimos in March 1865, and that I would accompany that gentleman to Franklin Bay the following May.” (5:81)
“Today is April 18th, 1865. I have returned from my first, distant expedition among the Tchigilt Eskimos of Liverpool Bay.” (5:145)
The broad face of the chief and the no less circular countenance of the many Iyumatounak lit up when the two newcomers, who had just come up from the coast, told them that a storm last autumn had thrown up the carcass of a beached whale in Liverpool Bay, that several families had been living all winter long on the remains of this cetacean, like a colony of carrion beetles, and there was still enough left for a great many months.
Our hosts immediately cried out with one voice that they would betake themselves and their belongings to the neighbourhood of these rich spoils. Innorana, beside himself with joy, jubilantly depicted to me the delights of a whale meat repast, and especially of the ortchok it provided, which gives the Eskimos their plump, tubby contours.” (4:21)
Maps 1 and 3

933. Livingstone, fort — (Establishment)
{Simpson, Fort}
61°52'; 121°23'; (62°11'; 123°52'); (62°09'; 123°52'); (6)
...and go on to dine at the rivière du Goite avec lürens [Hare Seat River], Kha edhta, where Fort Livingstone used to stand. This post was moved to the confluence of the Liard River before 1825, and was given the name of the governor Sir George Simpson.” (5:6)
The island on which stands Fort Simpson rises 30 feet above the Mackenzie... On this island, formed of alluvial deposits, the ground is excellently suited to the cultivation of vegetables and cereals. Around and behind the fort lies a pretty meadow, which is grazed by some 15 or 20 cattle. Cool, natural groves, in which wild berries—red and black currants, strawberries, raspberries, and shadberries—grow in profusion, invite the stranger to stroll along a thousand criss-crossing pathways.” (5:7)
“I have myself known two unfortunate Hareskins who, upon returning from Fort Simpson to Good Hope in a bark canoe in the autumn of 1868, saw their craft swept along by the current, bearing away their provisions, their weapons, blankets and spare shoes, as well as the packet with which they had been entrusted.” (5:108)
On the previous day, the packet from the northern forts, carried by Béhé and Ya-mitsu, two Slaves, had arrived from Fort Simpson, chief post of the Mackenzie district. These two Indians spent the night under our roof, stretched out on the floor beside the stove; the next morning, at two hours past midnight, they continued their journey toward Great Slave Lake. They did not expect to make camp again before reaching Fort Big Island.” (2:3)
“It receives the Dease River, which is itself formed by the Christie and Stuart rivers, and joins the Courant-fort [Strong Current], which takes the name of Liard only at the confluence of the eastern branch or Beaver River. Finally, it empties into the Mackenzie at latitude 62°51'25" North and longitude 121°25'15" West, which is the position of Fort Simpson, the chief post of the Mackenzie district, according to the calculations of the last voyagers.” (22:191)
“(Mackenzie)...Fort Simpson, 1873....
Etcha-ottiné—300.” (14:53)
See also: (22:154)
Maps 2 and 4
934. Lléd-itchu-nan, désert
—(Desert)
68°40’; 131°25’; 68°29’; 132°11’; (1)
Map 1

935. Loche, lac de la —(Lake)
{} *Loche, lac de la, Methy Lake
56°30’; 109°30’; 56°34’; 109°22’; (10)
“I have already described the Portage La Loche. The lake of the same name occupies its summit. Beyond, this crest line measures not less than 19 kilometers 308 metres, that is, almost five leagues, up to the rivière d’Eau claire [Clearwater River] which has dug itself a bed 600 feet deep and bisects the lake.” (1:270)
See also: (1:266)
Map 5

936. Loche, grand portage la
—(Portage)
{} *Loche, portage la, Methy Portage; Or’esh-otchôré
56°38’; 109°43’; (56°44’; 109°53’); (10)
“The pay of a Déne sailor, from Fort Simpson to the Grand portage la Lache [Great La Loche Portage], was, in 1864, 100 pelus7 or 250 francs. The journey takes three months: 90 days of towage, portages, and similar donkey’s work. This miserable sum has since been considerably increased. In 1878, it was brought up to 150 pelus or 375 francs. Nowadays, it must be more than 400 francs, and that is not too much.” (5:10)
(Infra) *Pelù, a beaver skin, standard currency in the area.

“These Crees are French half-breeds, but this does not deter them from being as savage as one may be at this latitude. They are known in the area as the Gens libres [Free People]. They build small houses, cultivate small fields, and obtain some subsistence by hunting and fishing, but most of their earnings are derived from trading furs and from renting their horses to travellers making their way up the portage La Loche.” (1:282)

“it does not appear that the Woodland Crees have lived along the shores of Lake Athabasca since the distant past. In 1718, their territory did not extend beyond île à la Crosse, or at the most portage La Lache. The Chipewyans, for their part, occupied the Peace River which they called Beaver River (Tea Dés).” (1:292)

“We found 150 Chipewyans gathered on the southern slope of the portage La Lache.

Shouting and laughing, they crowded around us to shake our hands.

“Ahl Fathers,” said a Catholic Scots Half-breed, the guide of a brigade which had arrived ahead of us, “these are good natives; they love priests, and religion too. And when you see the Slaves and the Dogrins, on the other side, that is when there’ll be some hands to shake!”

A Scots guide, Baptiste Bruce, with the help of an Irish Half-breed, Ignatius McKay, and a French-Beaver Half-breed called Paulet, eagerly built for us a large lodge from unused barge poles, oars, and tarpaulins.

Although not more than four hundred people were then gathered on the southern slope of the Grande Portage, they gave us, in miniature, a sample of the confusion of tongues at Babel. Among them were French Canadians, Scotsmen, Orkney Islanders, Englishmen, Norwegians, Woodland Crees, Chipewas, Savanois, Chipewyans, Beavers, and Half-Breeds of all these nations; whilst Grouard and I represented the pure-blooded French element. One would have had to be a Pio Della Mirandola or a Mezzofanti to make oneself understood by all these groups, whereas for the greatest convenience of one and all we had only our mother tongue at our disposal. We contented ourselves with it and satisfied everyone.

The “flying village” of the Chipewyans stood at a distance from our tent. I visited it, in the hope of finding some ethnographic curiosities. Alas, never could I have imagined anything so poor and so insignificant.” (1:270-271)

“The Athabaskaw district begins with the heights of the portage La Lache (called Or’esh-otchôré by the Chipewyans, Methy Portage by the English), at latitude 56°36’30” North, and longitude 109°52’54” West of Greenwich.” (22:163)

(Or’esh-otchôré (Chipewyan))
Map 5

937. Loges aux Castors, lac de la
—(Lake)
{} *Tra-khin-tquéule
“I therefore left the six servants of the fort to carry on as best they could with their single load of meat and their paralysing fear of wolves, and made my way to the lake Tra-khin-tquéule or de la Loge aux Castors [of the Beaver Lodge], upon which we had earlier encountered reindeer, and it was not long before I found some tracks made by large hunting snowshoes, heading toward the northwest...”

It led me to the summit of the plateau, in a country that was greatly exposed and appeared to me to be a vast steppe, dotted with a few clumps of larches, weeping willows and muskeg firs. One could see very far to the west and northwest, in the direction of the lac du Plongeon [Loon Lake], and the river L’e-kota-la-d’elin, an affluent of the Lower Mackenzie.” (26:375-376)

938. Loges aux ours —(Mountain)
{} *Sa-tché-khin
62°17’; 123°10’; (62°28’; 125°00’); (6)

“The right bank, there is also a conical mountain, the Loge aux ours [Bear Lodge],” (5:14) (Infra) “Sa-tché-khin.”

(Sa-tché-khin: Loge aux ours [Bear Lodge])
Map 2

939. Loge du Castor —(Mountain)
61°47’; 115°08’; (61°43’; 116°51’); (7)
Map 2

940. Loges, montagne des
—(Mountain)
{} *Tentes, mont aux; Voe chein nivia, Vic-cheni-nivia
67°39’; 136°44’; (3)

“The setting is still composed of mountains, but their disposition is longitudinal instead of transversal. It reveals the bluish mountains which border the Porcupine River, that eastern branch of the Yukon River, and, a little closer, a smaller range, against which, so I am told, stands the fort Lapierre. In the transparent morning fog, none of this can be clearly seen. At a third of the distance, on the left, rises the montagne des Loges [Lodge Mountain], Voe chein nivia, which is a slate-coloured, schistous cliff rising twelve hundred feet high.” (5:265)

“The gullies are buried under beds of alders and willows, the muddy swamps concealed under carpets of flowering heather. In the valley around the mont aux Tentes [Tent Mountain] (Vic-cheni-nivia) and the Cé-kundjo, the two branches of the Tchi-ven-tchig (l’eau Qui circule autour des montagnes [Water
winding around the mountains], an impetuous stream, pursue each other like two snakes...” (52:166) (Voe-chëni-niviet: mont aux Tentes, ou montagne des Lages [Tent, or Lodge Mountain])

941. Long, lac —(Lake)
67°10'; 128°31'": (3)
See (5:168-169) or Békéké-sa-Kolli

942. **Loon Lake —(Lake)
56°32'; 115°24'; (56°43'; 116°15'); (9)
Map 5

943. Losier, mont —(Mountain Range)
{Mont-l'Osier, Montloisier, chaîne de, Nouéadlin-klève, Sa-mi-t'le-klève, Sa-mi-t'le-klève, Semi-t'le-klève, Té-lat-a-ra-T'le-klève, Weyé-Indi}
64°00'; 116°20'; (64°08'; 118°40'); (4)
“Between Great Slave and Bear Lakes, in the interior, the aspersions of the terrain are all composed of granitic or primitive rock; the longitudinal range of the Montloisier is formed mainly of orthose feldspar and compact quartz.” (23:41)

“The next day, we crossed Sé-mi-t'le-klève, Lake, which had the honour of bearing your name, dearly beloved father: Faber Lake is the largest of all the lakes I have crossed on this voyage; it measures one good day’s march, and is completely surrounded by mountains. Its position is lat. 64°40’ N and long. 115°45’ W. It is bounded on the south by a mountain range running west to east at lat. 64°20’ N, which is known to the natives by the names of Té-lat-a-ra-Té-klève, Weyé-Indi and Nouéadlin-klève. I gave them the name of Monts-l’Osier, in remembrance of the cradle of my religious life.” (3:451)

“Franklin’s long lac aux Lacs [Snare Lakes], were separated on the east from other freshwater basins by “a primitive country composed principally of feldspar admixed with quartz and mica,”28 like the granitic mountains Sa-mi-t’le-klève.” (2:248)

“According to our plans, the groups of Trakivel-Ottinés were to have gathered on Faber Lake at the foot of the mountains Sé-mi-t’le-klève, but my expecta-

28. As in #495, this quotation not checked.—Tr.

Chapter III: Toponymic Inventory

(Tchell-goul'an: lac des Loucheux [Loucheux Lake])

947. Loué-a-jyué, cap —(Cape)
{Loué-ya, cap}
65°25'; 123°00'; (65°23'; 125°03'); (65°19'; 124°42'); (4)
Maps 2 and 3

948. Loué-a-jyué —(Mountain)
{Loué-a-jué, Loué-a-youé, Loué-ya, montagne, Pets-Poissons, montagne des}
65°25'; 123°00'; (65°23'; 125°03'); (65°21'; 125°00'); (4)
“...whilst between Keith Bay and Smith Bay is found the Grande Pointe [Greater Point], Éhta-tchó, with its three mountains of Kló-ten-éwa, the montagne de l’Armise [Sagebrush Mountain], or Peti Steppe [Little Steppe], Kokkéra-gné or the Hauteurs du centier [Heights of the Trail], and Loué-a-jué or the montagne des Pets-Poissons [Little Fish Mountain].” (3:57)

“Onkayé-Bessé is also found in the montagne des Pets-Poissons (Loué-a-youé), on the shores of Keith Bay in Great Bear Lake.” (19:402)
{Loué-a-youé, montagne des Pets Poissons [Little Fish Mountain]}
Maps 2 and 3

949. L'oué-né-klfwen, lac —(Lake)
{Louenékwenoe, lac, "White Losh Lake”}
65°50'; 123°27'; (65°56'; 124°51'); (65°51'; 124°50'); (4)
Maps 2 and 3

950. L'oué-tcha, rivière —(River)
{Loué-tcha, rivière}
65°34'; 124°00'; (65°40'; 125°16'; (65°44'; 125°18'); (4)
Maps 2 and 3

951. L'oué-tchó —(Fishery)
“It is the cap des Gros-Poissons [Great Fish Cape], a rich fishery of salmon trout, similar to those of Great Bear Lake, L'oué-tchó. We directed our course toward this cape, in the hope of bivouacking on the Pointe-boursoufflé [Swellen Point], Éhta-nawéley.” (3:394)

Maps 2 and 4

(Tchell-goul'an: lac des Loucheux [Loucheux Lake])

946. Loucheux, lac des —(Lake)
{Trchell-goul'an}
“On the 1st of November, the last day of our long voyage, we made our way through the five portages that alone separated us from the Anderson. During the first one, we crossed the pretty lac des Loucheux [Loucheux Lake]29 where granite is everywhere present as on the Winnipeg, Beaver, Athabasca, and Slave Lakes, an indication that it is on the edge of the primitive lands of the east, the Laurentians.” (5:173)

934 (Infra "[Tchell-goul'an].")
952. L’oué-ya-mi —(Rapids)  
{Lué-ga-mi, rapide, L’oué-ya-mi, Petits-Poissons, rapide des Tuéya-mi}  
62°59’; 123°16’=; (63°06’; 125°32’); (6)  
"...whereas Franklin reached it at latitude 63° at the rapide des Petits-Poissons [Small Fish Rapids], L’oué-ya-mi.” (3:308)  
"The commencement of montagne la Corne forms in the river the small rapid called Petits-Poissons (Tuéya-mi). Here, the mountain which borders the river aux-Saules is not more than 300 or 400 feet high.” (10:291)  
"L’ue-ya-mi is the second rapid; it lies on the parallel at 63°10’ and hides between a high, rocky island and the right bank.” (22:195) (Infra) [Le fillet des Petits-Poissons [Little Fish Runnel or Net]]}  
(L’ue-ya-mi) le fillet des Petits-Poissons [Little Fish Runnel or Net?])  
Maps 2

953. L’oué-éd-tchô, lac —(Lake)  
{L’ue-é-d-tchô, lac}  
68°30’; 124°21’=; (68°14’; 124°30’); (68°15’; 124°30’); (2)  
Maps 1 and 3

954. Loup, rivière du (1) —(River)  
See (5:26-27) or Carpe, rivière de la

955. Loup, rivière du (2) —(River)  
"It was the Englishman Samuel Hearne who officially discovered the Great Slave Lake in 1772, for the benefit of the Honourable Hudson’s Bay Company. He came upon it on the southeast side, and recorded—more or less accurately—the bearings of the rivers de la Poudrière [Snowdrift], du Loup [Wolf], des Macmelle [Breasts], and du Rocher [Rocky], leaving them their Danite names." (2:75-76)

956. *Loutit Island —(Island)  
{Ouëfi, île aux}  
61°07’; 113°59’=; (61°14’; 116°25’); (7)  
"The unlucky prelate’s return voyage to the mission of the Rapid was very similar to his outward journey. He appeared to be dogged by misfortune. My servants, Narcisse Pepin and Joseph Tsépan-khé, were to accompany him as far as Fort Big Island.  
Our voyageurs had set out on December 25th, at five a.m., in clear weather. They thought it best to have their mid-day meal on an islet situated only one league distant from the mission. Having warmed themselves and downed a good meal, they started off again with renewed strength, Tsépan-khé in the lead. Soon, however, the moon disappeared, and the darkness increased, but the Indian pushed onward. At the end of an hour’s march, an island appeared before his astonished eyes.  
"What island could this be?" called out our good man. “Have we reached the îles Brûlées [Burnt Islands] already? Impossible. This must be the île aux Ouëfs [Egg Island].” (2:150-151)

957. *Loutit Lake —(Lake)  
{Pike Lake}  
58°58’; 110°51’=; (59°04’; 110°51’); (10)  
Maps 2

958. ‘Lue, Lac —(Lake)  
66°03’; 123°51’=; (66°04’; 132°57’); (3)  
Maps 1

959. Luède’e, rivièrë —(River)  
68°10’; 125°10’=; (68°19’; 125°30’); (2)  
Maps 1

960. Luèdékalé, lac —(Lake)  
67°22’; 127°00’=; (67°15’; 127°42’); (4)  
Maps 2

961. Luèdikalé, rivièrë —(River)  
67°15’; 125°44’=; (67°17’; 126°12’); (4)  
Maps 2

962. Louégu’annè, lac —(Lake)  
66°20’; 130°26’=; (66°16’; 132°59’); (5)  
Maps 1

963. Luemat, lac —(Lake)  
{Luè-ua, lac; Luè wa t’ue, lac}  
68°47’; 126°32’; (68°26’; 126°12’); (68°26’; 126°12’); (2)  
Maps 1 and 3

964. Luè-tcho-eta, cap —(Cape)  
66°45’; 125°12’=; (67°02’; 125°07’); (4)  
Maps 2

965. Luétcho’ta-dételi, lac —(Lake)  
67°16’; 124°50’=; (67°28’; 125°55’); (4)  
Maps 1

966. Luêtée, lac —(Lake)  
*{Moon Lake}  
65°37’; 127°27’=; (65°40’; 130°15’); (4)  
Maps 1

967. Lue-ttié-juyé, montagne —(Mountain)  
65°37’; 127°45’=; (65°39’; 129°54’); (4)  
Maps 1

968. Lue-wa, lac —(Lake)  
66°55’; 124°35’=; (67°14’; 124°20’); (67°16’; 124°23’); (4)  
Maps 2 and 3

969. Luéya-nodu, île —(Island)  
63°22’; 118°12’=; (62°58’; 122°14’); (7)  
Maps 2

970. Lugè-tchô-dekay, lac —(Lake)  
68°17’; 126°59’=; (68°21’; 127°40’); (2)  
Maps 1

971. L’ugè-tènè, lac —(Lake)  
67°33’; 125°52’; (67°35’; 126°59’); (4)  
Maps 1

972. Lugè-tto, lac —(Lake)  
67°34’; 125°53’=; (67°41’; 126°55’); (4)  
Maps 1

973. Lugode-K’alé, lac —(Lake)  
67°23’; 125°58’=; (67°22’; 126°39’); (4)  
Maps 1

974. Lyon, cap —(Cape)  
*{Lyon, Cap}  
69°50’; 122°57’; (69°49’; 124°59’); (69°47’; 124°57’); (2)  
Maps 1 and 3

975. Mac Gillivray, île —(Island)  
{McGillivray, île}  
68°12’; 134°00’; (68°12’; 136°08’); (1)  
"In 1789, Alexander Mackenzie, an officer of the North West Company, was the first to descend this river, which has since borne his name, to the place where I found myself.  
There he took the east-central channel, the Kiglarvé-roupalouk, and reached the Arctic Sea in August. Six years later, in 1795, the ill-fated Livingstone, another officer of the same Franco-Scottish company, also attempted to reach the Arctic Sea, in
order to ‘parley’ with the Eskimos. He encamped at the end of the rue des Piles-de-boulets [Canon-Shot Reach], took the east-central channel, and was massacred with all his people on MacGillivray Island.” (4:129)

Map 1

976. MacKay, mont
—(Mountain)
60°35'; 116°55' =; (60°45'; 118°49'); (7)

977. *Mackenzie Range
{Sales, montagnes; Tdha-tesen, Tdha-tesen}
65°10'; 131° — =; (66°00'; 135° — ); (3)
“Few if any bark canoes are seen on the river Cigator or Porc-épic [Beaver or Porcupine]. The stream is too dangerous, too swift. The Rhâne Kuttchina, after hunting the argali and the bighorn on the Tdha-tesen or Rockies, descend to the edge of the Tsé-onjig after the thaw. There they build rafts which they load with furs and provisions, and proceed along this stream to Fort Yukon with their families. Their bartering completed, they cross to the right bank where they abandon their heavy, cumbersome craft, spend the summer on the crests of the Tdha-tesen and from there return to the Tdha-tesen when the snow flies.” (5:286) (Infra) "[Judging from the words tcha and tesen, which might be abbreviations of étchian, the right, and nate-tesen, the left, these two names mean: ‘Mountains of the Right Bank’ and ‘Mountains of the Left Bank’—that is, of the Yukon."

“On the right, that is, to the southward, the view is bounded by the heights of Kló-kka Rhâne, which form a sort of tier below the montagnes Sales [Dirty Moun-tains], the true Rockies... Behind us are the first low mountains, upon whose foothills we are standing.

Right at our feet, by the Peel River, a white dot, surrounded by a white plume, like a smoking clay pipe, indicates Fort McPherson.” (5:258)

“The course of the Peel or Feathered River is therefore incorrect as laid down on Sir J. Franklin’s maps. This stream does not rise to the west of the chaîne des Pics [Mountain Peaks Range], but between this range and the one called Tdha-tesen, or montagnes Sales [Dirty Mountains], which is its eastern spur.” (4:131-132)

(Tdha-tesen: montagnes Sales [Dirty Mountains])

Map 1

978. Mackinley — (Bay)
{"McKinley Bay}
69°56'; 131°10'; (69°58'; 132°46'); (1)
See (4:271) or Browell Cove

Map 1

979. Mac-Leod, lac — (Lake)
“Its most northern source bears the name of Finlay River; the southern one, of which Lake MacLeod is a tributary, rises not far from latitude 54°30' North and longitude 120° West.” (22:176)

980. MacMurray — (Establishment)
{McMurray, Fort}
56°45'; 111°17' =; (10)
“(Forts) ...MacMurray (Clear Water River): Tinney—31, Crees—22, Half Casts—10, Whites—4.” (14:52)

"(Athabasca) ...Fort MacMurray, Athabaska River, 1879 ...(Chipe-wyans—81, Crees—22 = 53).” (14:53)

981. Mac-Tavish, baie —(Bay)
{"McTavish Arm}
66°06'; 118°04'; (65°53'; 120°24'); (65°57'; 120°43'); (4)
“From west to east, that is, from the end of Smith Bay to the end of Dease Bay, the lake extends over a distance of not less than 84 geographic mls, or 155 kilometres 658 metres... From Smith Bay to McTavish Bay, the distance is even greater.” (3:38)

Maps 2 and 3

982. Mai, point au (1) —(Point)
{Sale, pointe au}
61°26'; 118°07' =; (61°26'; 120°32'); (7)
Map 2

983. Mai, pointe au (2) —(Point)
{"Mirage Point}
61°56'; 114°38' =; (61°56'; 116°17'); (61°55'; 116°18'); (7)
Maps 2 and 4

984. Maison du sac —(Establishment)
{Nalchesh-ké-k'uné}
62°32'; 111°31'; (8)

“This entire section of Slave Lake has so far been laid down only in a very vague manner, and incorrectly at that. Both bays, called Ya-thén by the Indians, a name corresponding to the Fond de lac [Bottom of the Lake] of the Canadians, have a very tight opening, called T'a-thlê, which gives them the appearance of two bags or pockets. This explains the name of Maison du Sac [House of the Bag]² given to a small provision post which formerly stood at the entrance to the strait, and that of the lac des Seins [Lake of the Breasts] by which the savages designated the Great Slave Lake.” (22:181) (Infra) "Nalchesh-ké-k’uné.”

(Nalchesh-ké-k’uné. Maison du Sac [House of the Bag])

985. Maitland, cap — (Cape)
{Maitland, pointe}
70°14'; 127°40' =; (70°07'; 129°57'); (2)
“In fact, he unknowingly passed it between Maitland Island and Cape and Harrowby Bay; Maitland Island in fact being the delta of the McFarlane, as Nicholson Island belongs to the Anderson Delta.” (22:216)

Map 1

986. Maitland, île — (Island)
{Maitland, ile}
70°12'; 127°43' =; (70°06'; 130°03'); (70°05'; 130°02'); (2)
See (22:216) or Maitland, cap

Maps 1 and 3

987. Mamawa, lac — (Lake)
{** Mamawi, Lake}
58°37'; 111°28'; (58°33'; 111°43'); (10)
“Two lakes have remained imprisoned in the estuary of the second formation: the lac Clair [Clear Lake] and Lake Mamawi, whose Cree name means rassemblement des eaux [Meeting of the Waters]. In flood years, the Athabaska interrupts into this basin and connects it to the Embarrass River.” (1:289-290)

“Some maps make the Athabaska River communicate with Lake Mamawi (or Mamawa), which is also represented as an expansion of one of the mouths of the Peace River; but this is a double error.” (14:37)

(Mamawi (Cree): rassemblement des eaux [Meeting of the Waters])

Map 5
988. Mamawi, rivière — (River)

“The lake receives eleven watercourses, of which eight (the Peace, Mamawi, Athabasca, Little Fork, William’s, Unknown, Beaver, and Other-Side rivers) are on its south.” (14:43)

989. Mamelles, les — (Bays)

{ Thou-togouë, Ya-thén }
62°45’; 110°30’; (8)

“We were sailing at ten knots, and two hours after leaving the îles de Guano [Guano Islands], we reached the quartzose îles des Caribous [Caribou Islands]. They form an archipelago which lies along the projection of the axis of a long peninsula composed of serpentinite. The latter is called Kigan-ou-lou-ché-île, it separates the twin eastern bays, des Mamelles [Breasts], which give their Dené name to the Great Slave Lake, Tihou-togouë.” (2:277)

“This entire section of Slave Lake has so far been laid down only in a very vague manner, and incorrectly at that. Both bays, called Ya-thén by the Indians, a name corresponding to the Fond de lac [End of the Lake] of the Canadians, have a very tight opening, called Ta-thélè, which gives them the appearance of two bags or pockets.” (22:181) (Infra) “(2) Ya-thèn, boud de lac, grand-larg [End of Lhe lake, Open Waters(?)]”

(Tihou-togouë: les Mamelles [the Breasts]; Ya-thén: boud de lac, grand-larg [End of Lake, Open Waters(?)])

990. Mamelles, lac des — (Lake)
See (5:209) or Cache à viande puante, lac de la

991. Mamelles, rivière des — (River)

“It was the Englishman Samuel Hearne who officially discovered the Great Slave Lake, in 1772, for the benefit of the Honourable Hudson’s Bay Company. He came upon it one the southeast side, and recorded—more or less accurately—the bearings of the rivers de la Poudrière [Snowdrift], du Loup [Wolf], des Mamelles [Breasts], and du Rocher [Rocky], leaving them their Dené names.” (2:75-76)

992. Manitou, île — (Island)

{ Manitou, îles; *Manitou Island }
66°17’; 128°40’; (66°15’; 130°57’); (3)

“When we left Good Hope, the weather was delightful and a soft breeze was blowing from the southwest. It enabled us to spread a small gold-coloured sail which took us smoothly through the long Manitou Islands, which bristled with tall, black firs. These islands break up the vastness of this giant northern river over a good five leagues.” (4:199)

Map 1

993. *Marian River — (River)

{ Wékra-délín, rivière, Wétanélin, rivière }
63°04’; 116°21’; (63°12’; 118°34’); (63°17’; 118°33’); (7)

Maps 2 and 4

994. Marie, mission de

— (Mission)
67°27’; 134°50’; (3)

“...Fort McPherson (Peel River), consecrated to the holy name of Mary.”

(38:481)

995. *Marion Lake — (Lake)

{ Ontaratouë, lac }
66°48’; 130°35’; (66°42’; 132°31’); (3)

Map 1

996. *Martre, chutes la — (Rapids)

{ Nadalinin-tché, rapide }
63°09’; 116°52’; (63°11’; 119°24’); (7)

Map 2

997. *Maurice, point — (Points)

{ Poirias Point }
59°23’; 109°50’; (59°25’; 109°25’); (10)

Map 5

998. McFarlane, port — (Harbour)

69°24’; 125°40’; (69°25’; 126°40’); (2)

Map 3

999. *McGern Island — (Island)

{ Ratari, île }
62°40’; 123°10’; (62°45’; 125°44’); (6)

Map 2

1000. Melville, plateau — (Plateau)

69°35’; 126°45’; (69°30’; 127°57’); (69°15’; 125°45’); (2)

Maps 1 and 3

1001. Meskinakou-Sipiy — (River)

{ Tortue, rivière la }

“As evening fell, we reached the bank of the rivière la Tortue [Turtle River] (Meskinakou-Sipiy), which issues from the lake and mountain of the same name. This tributary of the Kisis-Kadjiwànn being dangerous and very swift, I galloped ahead like a scout to choose the best ford.” (22:188)

(Meskinakou-Sipiy: rivière la Tortue [Turtle River])

1002. *Mesureur, île le — (Island)

(70°33’; 120°—)

Map 3

1003. Meules, pointe aux

— (Point)

{ Meules, pointe de }
60°50’; 115°59’; (60°52’; 118°01’); (7)

“At the point des Meules [Milestone Point(?)], we were again forced to halt for a day... That day, however, with much plying of the oars we were able to reach an islet lost in the middle of a great traverse, between the pointe de Roche [Rock Point] and Big Island, and called la petite île de Roche [Little Rock Island].”

(1:356)

Map 2

1004. Michel Archange, mission — (Mission)

62°45’; 115°45’; (62°42’; 117°35’); (7)

Map 2

1005. Middle Island — (Island)

59°18’; 106°53’; (59°20’; 106°41’); (11)

Map 5

1006. Middle Lake — (Lake)

{ *Peter Pond Lake }
55°43’; 108°35’; (55°47’; 108°29’); (13)

Map 5

1007. Middle Rapid — (Rapids)

55°54’; 107°07’; (55°55’; 106°57’); (14)

Map 5

1008. *Mikkwa River — (River)

{ Vermillon River }
58°24’; 114°45’; (58°47’; 114°20’); (9)

Map 5

1009. *Mink Lake (I) — (Lake)

{ Tép-tché-tpie, lac }
61°54’; 117°40’; (62°16’; 119°47’); (7)

See (2:318) or Faou, lac du

Map 4

1010. *Mink Lake (2) — (Lake)

{ Víson, lac du }
61°54’; 117°40’; (7)

See 156
1011. Miyotinaw — (River)  
56°11'; 112°24' =; (56°17; 112°48'); (1)  
“The right bank also receives the House’s River (Waskaigan Sipi); then, before reaching the turbulent and foaming sheets called the Great Rapid, the right bank is again broken by the Miyotinaw, and the left by the Nistaukam (Mustuch or Bison River), whilst another (Red-Deer or La Biche River), at least the sixth of the name in the district, also enters the rapid on the left bank.”  
(14:30-31)  
Map 5

1012. Môde, pointe — (Point)  
61°14'; 119°05' =; (61°10; 121°27'); (7)  
Map 2

1013. Montceau supérieur — (Mountain Range)  
{Ta-wou. Tawa, *Tawu Range}  
65°10'; 130°50' =; (65°42; 133°17'); (65°39; 133°18'); (3)  
“The Rocky Mountains strike away from the right bank at latitude 128°, and are replaced by the projection of the Fwakkan-jyuké, which then becomes the ranges Ta-wou, and Têtlê-têla, foothills of the chaîne des pics (Range of Mountain Peaks) beyond the 66° parallel.”  
(22:205) (Infra) “Montceau supérieur [Upper Heap].”  
(Ta-wou. Montceau supérieur [Upper Heap])  
Maps 1 and 2

1014. Montagne, portage la — (Portage)  
{Montagne Portage}  
59°58'; 114°45'; (59°52; 111°48'); (10)  
See (1:309) or Brûlé, portage le  
Map 5

1015. Montréal, île de — (Island)  
“It is unfortunate that they did not continue their search as far as the île de Montréal [Montreal Island], delta of the fleuve des Balaines [Whale River] in that same Elliott Bay. Who knows but that they might have come upon the last few members of this naval expedition, who might even still have been alive?”  
(2:84)

1016. Moore, îles — (Islands)  
{Moore Islands}  
70°08'; 124°18'; (70°01; 125°42'); (2)  
Map 1

1017. Moorhen Lake — (Lake)  
{Primrose Lake}  
54°57'; 109°45' =; (13)  
“At this date, the Ayis-iyiniwok or Iyiiniwok (Men), called by Duponceau Kilistini, by the Ojibways Kimistuinwok, and by the French Cristineaux (also called Klistinos and Knistineaux), from which have finally been derived the names Cri, Crees, Kree, and Kř, lived on the banks of the Beaver-Churchill River, which they called Great Water (Missis-Nipi), as well as on the shores of Cross-Isle Lake, Moor-Hen Lake, Cold Lake, etc. In short, they occupied the country between the Sakanais Indians on the east and the Grandpine (also called Prairie-Crees), on the west.”  
(14:48)

1018. Moose-deer, fort — (Establishment)  
{Original, fort de l'}  
61°11'; 113°45' =; (7)  
“As for McVicar Bay, it was named by Franklin in honour of the Factor who was in charge of Fort Resolution in 1825. This new trading post only very recently replaced the old forts Moose-deer and Providence, which Franklin had seen in 1819.”  
(3:57)  
“In 1819, Sir John Franklin, a captain in the British Navy, undertook his first overland expedition to search for the famous Northwest Passage. Having left England on May 22nd, he lost a great deal of time during his voyage. He did not reach Fort Moose-Deer or de l’Original [Moose], which stands on the island of the same name in Great Slave Lake, until June 24th, 1820.  
The ruins of this old North West Company fort were on the eastern shore of my island, twenty minutes distant from my residence... According to Franklin’s calculations, these ruins lie at latitude 61°11’8” North and longitude 113°51’37” West of Greenwich.”  
(2:79)

1019. Moose Deer Lake — (Lake)  
{South Wabasca Lake}  
55°54'; 113°45' =; (55°42; 114°14'); (13)  
Map 5

1020. Moose Deer River — (River)  
56°08'; 113°52' =; (55°37; 114°12'); (10)  
Map 5

1021. Moukoutou onipêgou paskaw — (Grassland)  
{Sources, prairie des}  
“On the 3rd, we crossed the beautiful, singular prairie des Sources [Grassland of the Springs] (Moukoutou onipêgou paskaw) which measures almost twelve kilometres in diameter, does not possess a single tree and is surrounded by a steep slope, striated by the glaciers of the Ice Age.”  
(28:183)  
(Moukoutou onipêgou paskaw: prairie des Sources [Grassland of the Springs])

1022. Mountain Rapid — (Rapids)  
56°41'; 111°32'; (56°35; 111°10'); (10)  
Map 5

1023. Mouse Lake — (Lake)  
{Sandfly Lake; Sauris, lac}  
54°54'; 106°05'; (55°45; 106°02'); (14)  
“On this side of Portage La Loche, the entire region, starting from the lakes Sauris [Mouse] and Serpent [Snake], is covered with quartzite sands of the utmost purity.”  
(23:10)  
Map 5

1024. Mousse Jaune, pointe de la — (Point)  
{Nini-réhów, Nîtrekfwo, pointe}  
64°59'; 121°24' =; (64°58; 123°24'); (4)  
“Leaving behind on the right the fort Qui s’allonge entre les montagnes [Harbour that extends between the mountains], Kfwe-ton-dintti, as well as the pointe des Collets à renne [Reindeer Noose Point], Ekfwen-mi-éhta, we set out toward the montagnes des Ours [Bear Mountain], Sa-tchô-jyout, after which, according to my guide, a very short portage would lead me to the end of McVicar Bay.  
At 10 a.m., that is, after a march of ten hours, I reached the shore of the aforementioned bay, after crossing the isthmus that separates it from the great lake between the points de la Mousse Jaune [Yellow Moss], Ni-réhów, and de la Viande d’ours [Bear Meat], Sa-tchô-kfwen.”  
(3:182)  
(Nini-réhów, pointe de la Mousse jaune [Yellow Moss Point])

1025. Moutons, rivière des — (River)  
See (3:306) or Antoine, rivière

157
1026. Na-déalin tchô — (Rapids)
{ Nadéalin-tchô, Remparts, rapide des; Remparts, rapide des}
66°12'; 128°48'; (66°10', 131°12'); (3)
"I made my way back to the rapide des Remparts [Ramparts Rapid]. After running on the ice for three long hours, we reached Fort Good Hope's principal fishery." (5:93)

"But Duné-yamun-riya plunged anew into the water, and once more turned into a Beaver; he ascended the Naotcha (Mackenzie River), and built an immense causeway at Na-déalin tchô (le rapide des Remparts), where he remained for some time in the shape of a fish, on the island Estié-ndué or des Renner [Reindeer]." (8:327-328)

"...the rapide des Remparts (latitude 66°15' North) is accessible only on the right bank." (22:194)

"Quite different is the Sans-Sault Rapid, as also the rapide des Remparts, as I have already mentioned." (22:196) (Infra)
"Nadéalin-tchô, la grande chute [the Big Waterfall]."
See also: (5:26-27)
(Nadéalin-tchô, la grande chute [the Big Waterfall])

Map 1

1027. Nadéalin-tsélé — (Rapids)
{ Sans-Sault, rapide, Sans-Sault Rapids}
65°42'; 128°48'; (65°36'; 130°46'); (65°37'; 130°38'); (3)
"Having reached the river's second rapid, the Nadéalin-tsélé or Sans-Sault, he took this porcupine across the river upon his back [?], and placed it above the rapid, on the left bank, to remain there until the end of time." (8:328)

"The seventh transverse chain takes its rise at the rapide Sans Sault (lat. 65°50') which it forms; then pursues its course toward the northeast under different names...." (10:288)

"However, the rapide Sans Sault (latitude 65°40' North) is impassable on the right bank, and even dangerous.... " (22:194)

"Quite different is the rapide Sans Sault, as also the Ramparts Rapid, as I have already mentioned." (22:196) (Infra)
"Nadéalin-tsélé, la petite chute [the Little Waterfall]."
See also: (5:26-27)
(Nadéalin-tsélé, la petite chute [the Little Waterfall])
Maps 1 and 3

1028. Naegeine-kkwêni, rivière — (River)
66°23'; 126°19' =
(River)
(66°22'; 126°51'); (4)
Map 2

1029. Nahannês, montagnes des — (Mountains)
"Certain large, fantastic stone features, like ninepins jutting out into space at an angle and threatening to fall upon the heads of travellers, have led me to believe that the structure of the mountain is of carboniferous sandstone. It is certainly the same as that of the mountain of the Nahannês, and of the chain called des Boucanes." (3:288)

1030. Na-haunér, rivière — (River)
"From Petit Lac to the river Na-haunér, an affluent of the Mackenzie, nothing is seen but alluvium, sediment, gravel and boulders, which are varied and numerous, heavy, and joined to rocks in situ." (10:291)

1031. Nakotchô Kludie nillen — (River)
{ Plateau herbeux de la Terre géante, rivière du}
67°37'; 135°40' =
(River)
(66°56'; 121°38'); (4)
Map 2

1032. Nakotchô-Kludie, plateau — (Plateau)
67°28'; 135°10' =
(Plateau)
"From Fort McPherson, the view is fairly restricted. A low mountain, the plateau Nakotchô-Kludie, intercepts the view of the Rocky Mountains; only the most northern crests of which can be seen to the right of the fort, receding in the distance until their blue silhouette merges with the azure of the Arctic sky."
(4:136)

1033. Naodelluë, lac — (Lake)
66°19'; 130°20' =
(Lake)
(66°13'; 132°58'); (3)
Map 1

1034. Narak'ay, iles — (Island)
{ 'Narakay Islands}
66°43'; 120°03' ; (66°38'; 122°00'); (4)
Map 2

1035. Naré-djigé, rivière — (River)
66°06'; 123°51' =
(River)
(66°05'; 123°53'); (4)
Map 2

1036. Naréni, lac — (Lake)
entre 124°-129°; 67°-68°
(Map 2

1037. Nata-dejya Kfwê, montagne — (Mountain)
67°10'; 119°30' =
(Mountain)
(66°56'; 121°38'); (4)
Map 2

1038. Natchont-sédéti, pointe — (Point)
66°49'; 124°54' =
(Point)
(67°02'; 124°50'); (4)
Map 2

1039. Natégovik — (Establishment)
"The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kametskatcha Peninsula to the mouth of the Coppermine River: ...Natégalinët (Inhabitants of the Natégovik), probably those of Norton Bay. Natégovik having been described to me as a Russian trading post, it can only be the old redoubt Mikaëlowski." (7:X)

"It is from Natégovik that the Mackenzie Eskimos have adopted the use of tobacco and the shape of their pipes, the cut of the daintiest boots, the bizarre custom of perforating their cheeks and inserting in them the labret-like tusait, the habit of shaving their heads, the enormous chignons into which their women coil their hair, etc. etc. East of Cape Bathurst, one no longer finds inlaid pipes, finely-pleated boots, or evenly rounded tonsures. The women do not sport the tugli, and cheeks are not adorned with putu.

If you should ask an Eskimo, "Where have these large blue beads come from?" - he will answer "Natégvalinnin (from Natégovik)."
"Where was this iron kettle purchased?"
Chapter III: Toponymic Inventory

1042. Natrérovik — (Establishment) "Among these Eskimos who had come from the West, there was one whose hair and long beard were of a fiery red colour. His complexion was white and freckled. He was undoubtedly a Russian half-breed. Indeed, I learned that he had come from Natrérovik, on the shores of the Behring Sea; this is probably the Russian redoubt Mikaëlowski.” (4:138-139)

1043. Natsénatlé, roc du — (Rock) [Natsératré] 65°33'; 127°32'; 65°30'; 129°30'; (4)

"At the northeastern extremity of this panorama is found the chain of the lac aux Outardes [Bustard Lake], with the detached rocks called Nid du Grand Ours [Nest of the Great Bear], Hibou-blanc [White Owl], and Natsénatlé.” (5:26)

Map 1

1044. Nau-chié, pointe — (Point) 63°23'; 117°45'; (63'00'; 121°45'); (7)

Map 2

1045. Ndou-chesh-kkè — (Island) [Nu-chié, île] 62°41'; 115°49'; (62°43'; 117°36'); (7)

"But I must be sparing of my readers’ patience, and shall therefore transport them immediately to Fort Rae, where we arrived in the afternoon of the 15th of April.

It is much like all the other trading posts of the northwest, and stands on the sandy, unproductive shore of the island-mountain Ndou-chesh-kkè.” (2:186)

Map 2

1046. Ndou-tchô-kka, île — (Island) [Nu-tchô-kka, île] 67°05'; 126°06'; (67°10'; 126°18'); (4)

"I did not cross Colville Lake lengthwise, but diagonally. It is situated between longitude 126° and 127° West of Paris. Hugging the southern shore from point to point, we passed in front of the vast northern bay and then turned toward the island Ndou-tchô-kka and other islets

and the skin of the animals they have slain during the hunt.” (22:224)

See also: (4:29)

Maps 1 and 3

"Nategvaliné (in Natégovik),” always Natégovik. There the days are long, the sun shows its nose, as the Innok say, the earth is warm, and European products are abundant. From there come the large Russian beads, the white Dentalium and Arecolina shells, the large, flat plugs of Cavendish tobacco, and the old sixteen-inch long blades discarded by the naval dockyards.

The name of Natégovik appears to fit the old Russian Fort Michélowski, in that the Innok tribe living closest to the post, toward the north, is designated by our Tchiglit as the Apkawam-méut or ‘Sedentary People,’ and this, in fact, is the geographic position for the sedentary American Tchukatchis, whose most northern limit, according to Captain Beechey, is Point Barrow. Thus, the Nategvalinét would be Von Bear’s Kuskutchéwaks or American Tchukatchis, and the Pigkormeut would be the Aleutians or Tchukchis of the Gulf of Anadyr. Whatever the case may be, this western point is the one to which they aspire, and in which they place their ideal of felicity. And in my opinion, to refuse to recognize in these Eskimos’ reminiscences the evident traces of a lamented past and an absent fatherland is to ignore our own nature.” (7:XXVI)

1040. Nativité, mission de la — (Mission) 58°42'; 111°11'; (10)

"After sailing for two hours, we passed in front of Fort Chipewyan without stopping and landed in front of the mission de la Nativité [Mission of the Nativity], where we set down, together with the parcels destined for this French establishment.” (1:290)

1041. Natowdja, rivière — (River) 69°26'; 132°58'; (69°23'; 134°33'; 69°22'; 134°33'); (1)

"Apart from the Wiseman, the channel Napoleon III also receives an outlet of the Anderson River, the L’étenduilen or rivière du Bout de la terre [River from the Ends of the Earth], which I identified in March 1865, as well as the river Natowdja, a stream as broad as the Mackenzie, which directly drains the waters of Eskimo Lake.” (4:273)

"The reindeer hunt accompanies and follows the fishing. It takes place in July and August, when these animals arrive on the shores of the Arctic Sea. Then comes the porpoise-hunt, which takes place throughout the month of August, on the sea, at the mouths of the Mackenzie, Natowdja, and Anderson Rivers. The Tchiglit families, long dispersed by the fishing, are then reunited in their summer villages, which consist of wooden houses (iglo); they remain there until October. Not until then, after they have laid in their winter provisions, do they consider building winter quarters, which forces them to leave the desolate ocean beaches and penetrate more or less deeply into the estuaries of the aforesaid large rivers.

Though bereft of standing timber, their chill land abounds in driftwood (Tchiamet), prodigious quantities of which are washed downstream to the Arctic Sea, and which marine currents then transport a long way from the continent. This wood is a precious resource for the poor Eskimos; it is the fuel with which they warm themselves in summer, and with which they cook their food and build their boats, their weapons and their utensils, and especially, their houses; for this type of structure must not be confused with the snow huts that I have just mentioned.” (7:XX)

"From this lake, one may, through a portage of one day’s march, which includes five fresh-water lagoons, reach the Natowdja, which comes from the south, forms the lake Sédíjé-van (whose greatest length is 25 geographic leagues from northeast to southwest) and drains into the Arctic Sea, near the eastern mouth of the Mackenzie, between Port Towker and Richards Island. It is at this very location that the Kravane Eskimos gather from the end of July to the middle of August to hunt the porpoise. It is at the mouth of the Natowdja that we find their large village Tchénéraik, the site of their autumn and winter encampments.” (51:293)

"Herds of porpoises (kraléath) and seals (natsei) crowd into the mouth of the Natowdja, and the Tchiglit or Eskimos of the Arctic Sea, come to hunt them toward the end of July. Once the hunting, or javelin fishing, is over, all the Eskimo bands gather at the village of Tchénéraik, where they feast, host sacred assemblies, and prepare the flesh
devoid of vegetation, which are composed only of sand and of pebbles rounded by the water, a sure sign that there has been a considerable drop in the level of this lake.” (3:340)

Map 1

1047. Ndou-tcho, ile — (Island)
   { Ndou-tcho, ile, Richardson, ile; Richardson Island
   65°45’; 118°20’; (65°40’; 120°03’; (65°41’; 120°02’; (4)
Maps 2 and 3

1048. Ndou-ntsénè, lac — (Lake)
   { Ndou-ntsénè
   68°29’; 124°10’; (68°04’; 124°08’; (68°03’; 124°08’; (2)
Maps 1 and 3

1049. Ndu’o-galé, ile — (Island)
   65°30’; 128°59’; (65°45’; 131°10’; (3)
Map 1

1050. Ndu-tcho, ile — (Island)
   66°22’; 120°23’; (66°18’; 122°20’; (4)
Map 2

1051. Ndu-ttawi, ile — (Island)
   65°32’; 120°10’; (65°48’; 121°16’; (4)
Map 2

1052. Ndu-wella Ehta — (Point)
   62°54’; 116°03’; (7)
   “We had our mid-day meal on one of the numerous islets obstructing the mouth of the Peitot River, in the lake Ennalay tpité (de l’ennemi [of the Enemy] called ...lac avec Brouets [Pike Lake]. From this point, our horizon on the south was bounded only by the blue sky. We pursued two beautiful swans...and encamped at six o’clock on the southern point Ndu-wella Ehta.” (64:5)

1053. Ndu-wera-nélín — (?Island?)
   { Richt Island
   66°52’; 119°18’; (66°46’; 121°12’; (4
   (Ndou-wera-nélín. La rivière coule à côté
   [The river flows by its side])
Map 2

1054. Né’éré-éni, rivière — (River)
   { Né-érékéni, rivière
   66°00’; 122°10’; (65°52’; 123°58’; (65°49’; 123°55’; (4)
Maps 2 and 3

1055. Nelson, fort — (Establishment)
   “Along the Liard River and its confluence the Beaver River rise the two forts, Liard and Nelson.” (22:207)

1056. Nék’agudjilkeg, lac — (Lake)
   { Nendjo-tintiné, lac; *Skim Lake
   68°47’; 129°02’; (68°35’; 129°55’; (1)
Map 1

1057. Néti-Néné — (Region
   (Peninsula)
   { Néti, presqu’île, Partage, presqu’île du, Terre du Partage
   62°00’; 115°30’; (62°00’; 117°00’; (7)
   “Lastly, four streams flow down from the Néti-Néné or Terre du Partage [Land of the Water-parting (?)], which lies in the northwest.” (2:75)
   “Big Island, the cap des Escales [Slave Point], and the presqu’île [peninsula] du Partage (Néti) loom up like so many Ossianic specters.” (2:20)
   “As for the northern shore of this section of Slave Lake, although it has been much frequented both by the clerks of the Hudson’s Bay Company and by missionaries, no explorer has yet set foot upon it. Its delineation is therefore questionable. This shore is part of the Dogrib’s territory, and is called Néti, that is, terre du Partage.” (22:181)
   (Néti-Néné terre du Partage [Land of the Water-parting (?)])
Map 2

1058. Nné-yé-inliné — (River)
   { Nné-yé-inliné, Souterraine, rivière
   66°25’; 126°42’; (66°23’; 127°26’; (4
   “Two other streams, also deeply incased, drain into the Hareskin River, the Ékodi-état-niliné on the left bank, and the Nné-yé-inliné or rivière Souterraine [Subterranean River] on the right bank.
   The latter stream takes its rise in the north. It comes rolling out of a bed of rocks; but for some twelve or fifteen leagues it serpentine in the bosom of the earth, for it is formed from the surplus waters of the lac du Siphon [Siphon Lake], Nné-yé-inliné-troué, which whirl into the depths below mount Bedzi-aijoué and reappear only at the location of which I have just spoken.” (3:12-13)

1059. Nicholson, ile — (Island)
   { Nicholson Peninsula
   69°55’; 129°00’; (69°57’; 130°39’; (69°56’; 130°38’; (1
   “During the third day, we passed a fork in the mouths of the Anderson River, which we left behind on our left to follow the mother branch. According to the Eskimos, this mouth falls into a large natural salt-water channel or ikaratsark which separates the so-called Nicholson Island from the mainland.” (4:33)
   “This channel, or ikaratsark, to which I gave the name of Napoleon III, has several openings into the great sea; this means that the large Nicholson Island is in fact an archipelago composed of several islands formed by this same channel.” (4:273)
Maps 1 and 3

1060. Nilavanoff — (River)
   See (5:306-307) or Anvik, rivière

1061. Nin’ay-éta, pointe — (Point)
   63°17’; 117°33’; (62°55’; 121°16’; (7)
Map 2

1062. Ninttsi-kô-nawékwin — (Lake)
   { Ninttsi-tchó-nawékkwen ayfué, lac, Ninttsiruaté, lac, où l’on entend mugir un grand vent, lac
   66°03’; 125°32’; (66°26’; 125°31’; (4
   “In 1867 and 1868, I ascended the Hareskin River to its source, which is the lac où l’on entend un grand vent [Lake were a great wind is heard to howl] (Ninttsi-kô-nawékwin).” (22:158)
   See (3:36-37) or Kikw-kk’aliné (Ninttsi-tcho-nawékkwen-ayfué, lac où l’on entend mugir un grand vent [Lake where a great wind is heard to howl])
Map 2

1063. Ninttsichio, ile — (Island)
   63°58’; 117°17’; (63°55’; 119°03’; (7)
Map 2

1064. Nipellué, lac — (Lake)
   65°05’; 125°20’; (65°07’; 127°13’; (4)
Map 2
1065. Nipéwin

“The Makoyanis-Sipiy or South Saskatchewan rises in the Rocky Mountains, at latitude 48°50’ North and longitude 116°10’ West of Paris. It receives the rivers la Biche [Doe], Sainte Marie, du Lat [Milk], des Koutanais [Kootenay], des Saules [Willow], and de l’Arc [Bow], then joins the Kysis-Kadjiwann-Sipiy at the site called Nipéwin, where Pierre de la Verendey the Younger established Fort La Corne in 1748.” (28:181)

1066. Niro-tounar-louk —(River)

“Phillips Channel
67°48’; 134°59’ east; (3)

“During the forenoon, the channel Niro-kilov-alouk branched out into a fourth channel leading to the principal, western mouth of the Mackenzie, which is called Niro-tounar-louk...

Toward noon, the channel Niro-tounar-louk underwent a curious expansion, to the extent that it resembled the Mackenzie River, and revealed the range of the Tchi-Kwajen or Black Mountains with the pyramidal forms and their perpendicular faces. The plateau Nakotchri Koundidé had completely disappeared, so that these sheer bluffs appeared to stand nearer to the river. I found the deep gash which marks the course of the Tdha-zjot or rivière du Rat [Rat River].” (4:176)

1067. Niwi, pointe —(Point)

67°07’; 126°09’ east; (67°08’; 126°49’); (4)

Map 2

1068. Nnu-ttere, ile —(Island)

64°13’; 124°27’ east; (64°16’; 126°37’); (4)

Map 2

1069. Noek’ag-sianem, lac —(Lake)

68°16’; 130°03’ east; (68°05’; 130°25’); (1)

Map 1

1070. Noupa, lac —(Lake)

{Nonga-te, Lac, *Yukon Lake}

65°06’; 124°28’; (64°58’; 126°06’; 65°08’; 126°08’); (4)

Maps 2 and 3

1071. Nonga-ezjig-gendjig, rivière —(River)

{Nonga-ezjig-gendjiy, rivière; *Wolverine River}

68°23’; 129°07’; (68°15’; 129°28’; 68°15’; 129°31’); (1)

Maps 1 and 3

1072. Nonga-ndu, ile —(Island)

66°19’; 118°45’ east; (66°16’; 121°35’); (4)

Map 2

1073. Nont’ien-Kfwe —(Mountain)

{Non’tyen-kfwe, Nont’yen kfwe, Nontygen-kyew, montagne, Steppé, montagne du}

66°43’; 122°50’; (66°40’; 124°28’; 66°48’; 124°57’); (4)

“The western shore of Smith Bay is almost parallel to the 123rd meridian West of Greenwich. It measures ten leagues from north to south; the Polar Circle passes through its northern extremity, where two islets formed by the mouth of the river Kka-tsé-yé-dlé or des Saules ces [Dry Willow] can be seen. To the east, one cannot see farther than five leagues, at which point the distance between the shores is constricted, and a sort of strait formed, by the meeting of two mountains, calcareous promontories, Non’tyen-kfwe, on the north, or the montagne du Steppé [Mountain of the Steppé], and Kfwe-tseen-kfwe, on the south, or the Montagne qui rejoint la montagne [Mountain which joins the mountain].” (3:37-38)

“Smith Bay, as well as Dease Bay, are bordered on the north, at some little distance, by a chain of mountains, which I have crossed several times, and which is divided into three trunks, named Nont’yen Kfwe (Mountain of the Steppes), Le’talé (Separated Land), and Ti-Dégaté (Land Hardened by the Frost).” (10:294)

See also: (3:421-422)

{Non’tyen-kfwe, la montagne du Steppé [Mountain of the Steppé]}

Maps 2 and 3

1074. Nonta-tson-été —(Mountain)

64°10’; 124°00’ east; (64°15’; 126°30’); (4)

Map 2

1075. Nord, baie du —(Bay)

{Raë, baïe}

62°15’; 114°45’; (62°18’; 117°01’); (7)

“I began by a three months’ exploration of an unknown country, among the Douné Dogribs who provision Fort Rae. This Hudson’s Bay Company post is situated close to the end of the baïe du Nord [North Bay], in Great Slave Lake. I spent the whole of the first day on the lake, which was still frozen. It was April 12th, 1864. I had started out at three a.m. with two Yellowknives, Pacôme Kgay-Khaa, ‘Willow Hare,’ and Fiacre Glé-tottq, ‘Squirrel’s Nest,’ and we did not touch land until, at seven p.m., we reached the small island du Pied-de-la- Traverse [Foot of the Traverse], a hardly discernable rock near the Grosse-Pointe des Esclaves [Great Slave Point], on the northern shore of the lake...

Having passed this cape, we penetrated into the long North Bay.” (2:183-184)

“Nevertheless I have enriched this map with several watercourses whose existence the first explorers could not even conjecture; I have completed the outline of Smith and McTavish Bays in Bear Lake, and of McLeod, Rae, and Christie bays in Slave Lake, which had never been fully explored, and which receive streams the volume of which is greater than that of the Seine at Paris.” (22:161)

See also: (2:186)

Map 4

1076. **Norman, fort —(Establishment)

64°55’; 125°35’; (64°56’; 127°26’; 64°55’; 127°24’); (4)

“That same evening we reached the last of the abandoned Fort Norman, No. 4. It is situated at the confluence of the outlet of the Great Bear Lake, the Télini dié, 271 miles from Fort Simpson, 559 from Fort Resolution, and 240 from Fort Good Hope. The Mackenzie here is more than 3 kilometres broad, over a distance of at least 20 leagues. It presents what the Canadians call a grand’vne [Great Reach]. It is not the first one on the Naotcha.

The shanties of Fort Norman were still standing and it would have been an easy matter to repair or rebuild them. This was in fact done in 1872, and the
fort once more restored to the fur trade." (5:22)

"His name was Chié-kké-nayéllé, the one who urinates upon the mountain. This man, a Slave from Fort Norman, was gentle, forthcoming, and gracious, and possessed a happy countenance." (5:49)

"Many other posts were subordinate to the Good Hope establishment. They were: ...Fort Norman, 96 leagues to the south, population 240 souls... " (5:81)

"In 1863, in response to the request of a small nucleus of Dogrib and Haresskins, whose hunting grounds were the shores of the Great Bear Lake, the Hudson's Bay Company delegated the Sausinois John Hope, a Christian and a civilized man, to rebuild Fort Franklin a second time under the name of Fort Norman; for the Company's council had decided that this trading post, previously situated at various points on the Mackenzie River, would be transferred to the Great Bear Lake." (3:2)

"But I had learned from the officers of the Hudson's Bay Company that the 'People of the Hair,' or Haresskins of Bear Lake had opened up a new trail between Smith Bay, which I was to reach along the Haresskin River, and Keith Bay, where the new Fort Norman was situated." (3:5)

"Sir John Franklin, who spent the winter of 1825 and part of the winter of 1826 at Great Bear Lake during his second expedition in search of the Northwest Passage, assigned to the winter fort which he had required Mr. Dease and his Canadians to construct at some five minutes' distance from the present Fort Norman, the position of latitude 65°11'56" North and longitude 123°12'44" West of Greenwich, variation 39°9' East. This geographic position is therefore the same for Fort Norman where I then found myself." (4:53)

"The first of April brought me, not an April-fool jest, but a pleasant surprise. A dozen Dogrib Ta-kswelé-ottiné, from the group whose deserts I had visited in 1864, and whom I had evangelized, suddenly appeared at Fort Norman with sledges laden with provisions." (3:94-95)

"In the group of Slave Indians, I include: ...The Slaves properly speaking, who are divided into the People of the rivière au Foin [Hay River], of the lac la Truite [Trout Lake], of the montagne la Corne [Horn Mountain], of the fourche du Mackenzie [Fork of the Mackenzie], and of Fort Norman. I shall refrain from giving their native names, to keep matters short. The name of Slaves was bestowed upon them by their neighbours to the south, the Crees, because of their timorousness... ...The Haresskins. They live in the Lower Mackenzie from Fort Norman to the Arctic Sea, and are divided into five tribes, the Nni-ottiné, or 'Peoples of the Moss,' who live along the Great Bear Lake outlet; the K'a-t'a-gottiné (People among the Hares), along the river; the K'a-tchó-gottiné (People among the Big Hares), who hunt in the interior between the Mackenzie and the Arctic Sea; the Sa-tchó t'u gottiné (People of Great Bear Lake), whose name indicates their territory; and lastly the Bâtard-Lachew or Nné-la-gottiné (People of the Ends of the Earth), the nearest neighbour of the Eskimos in the north of the continent." (6:26-27)

"...is Fort Norman. After being moved four times between the 64th and the 65th parallels, it was settled next to the ruins of Fort Franklin (Great Bear Lake) in 1862. Ten years later, it was moved back once more to the Mackenzie. It is now established at the confluence of the Télini-dié, 271 miles from Fort Simpson, at latitude 64°55'37" and longitude 125°. (22:207)

"Before the reconstruction of Fort Norman-Franklin in 1863, these Danites —although they wintered in their extremely rich steppes—were forced to trade their furs and their dried meat at the Mackenzie forts or at Fort Rae, north of the Great Slave Lake. These lengthy journeys consumed a great deal of their time and impeded the success of their hunt, for they occurred at a time when it would have been much more profitable for them to remain in the area. Since the establishment of the new trading post, however, these Indians have settled permanently around the Great Bear Lake, and they now hunt so close to Fort Norman that we could hear the reports of their rifles and glimpse the smoke of their camp fires. Yet the entire Redskin population of the Fort Norman-Franklin trading circle did not exceed 250 souls, and I doubt that this has greatly increased since then. I made an exact count in 1866. This handful of Indians belongs to four groups: the People of the Hair or Ehta-tchó-Gottiné, whose fetish or elloné pêlê was the white wolf. They lived on the large peninsula as well as to the north and east of Smith Bay; the People of the Canoes or Tisé-Ottiné, who revered Klin, the dog. Their hunting grounds were to the south and east of Great Bear Lake; the People of the End of the Willows; KK'a-ion-Gottiné, whose manitous was the otter, ettson. They favoured the shores of the Télini-dié and the area east of the Mackenzie. Lastly, the 'People of the Rocky Mountains,' Eta-Ottiné, who respected tché, the lynx, and hunted in the valleys of the great western cordillera. According to the tradition of the 'People of the Hair,' none of these tiny groups was native to the Great Bear Lake, and I can easily believe it." (3:65-66)

"(Mackenzie)... Forts Norman and Franklin (Bear Lake), 1869 together [Slaves or Etcha-ottiné—7; Dog Ribs—47; Mountain Indians—43; Haresskins—85 = 272]." (14:53)

"I had sent a message to the natives to the effect that, since I had not been able to see them during the winter, I would wait for them until the arrival of the boat from Fort Simpson; but they have not shown any urgency in this connexion, and have continued moving about the area. The reason is that it is now the beaver-hunting season, and any cessation of this activity would be detrimental to their temporal needs." (59:4)

"Ste Thérèse, as Your Excellency knows, comprises both posts, since all were used to journey to Bear Lake." (59:5)

"I repeat, the priest's residence must be at Bear Lake. There is an excellent fishery there, winter and summer. The canibou is at his doorstep; large herds can be seen wandering all around the lake (this year is a unique exception). The natives can be found at one day's distance at the most, and there are some 200 of them, a respectable figure. From there, nothing prevents him from visiting those who frequent Fort Norman, who are forced to hunt in the steppes around Bear Lake, and are thus closer to the latter fort than to the former." (59:6)

"The Slaves undertake their journey to Fort Norman only shortly before the arrival of the boats from Good Hope and Bear Lake, at the beginning of June and not before. They remain there a week or two and then depart once more."
It is thus a waste of time and an occasion for needless expenditures to journey there at that time, or worse, at any other period, unless it be for the purposes of cultivation, as the soil appears to be very rich. But the winds there are frightful, and blow almost continually.

In short, as there are only 80 miles between Fort Norman and Bear Lake, amounting to a two days' march in winter; these two posts have always been considered to form a single mission, which must be visited and served by the same missionary.” (59:2)

“I had told Your Excellency that if I have been unable to make the R.F.S. admit the validity of my case with regard to Ste Thérèse, it is because he would not even hear of a residence at Bear Lake, where we have 200 Christians who are devotedly religious, and wanted instead to take the mission to Fort Norman, where there is a sum total of 74 souls who are faithful to us and some fifty more whose allegiance has always been to the ministers.” (59:1)

See also: (5:10-11); (3:241); (2:40)

Maps 2 and 3

1077. Norton, baie — (Bay)

“And yet one of my confédérés of the Mackenzie, the R.F. Lecorre, has assured me that the shape of the coffins of the Malingmewut Eskimos (People of the Waves) of Norton Bay is derived from that of the Déné sarophagi, which are to be found all along the Yukon River.” (30:63)

“I later learned that the Malingmewout Eskimos of Norton Bay continue to retain the memory of the elephant; for one of my former confédérés, Mr. Lecorre, who is an erudite man of surpassing intelligence, has found representations of this animal crudely sketched in black and red upon various sarophagi pertaining to this group.” (4:181)

“The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kamchatska Peninsula to the Coppermine River... Natégvaliné (Inhabitants of the Natégovi), probably those of Norton Bay. Natégovi, having been described to me as a Russian trading post; it can only be the old redoubt Mikaëlow.ii.” (7:3) See also: (5:306-309)

1078. Notre-Dame, mission

— (Mission)

{Notre-Dame de Bonne Espérance, mission de 66°15'; 128°38'; (3)

“Consequently, on August 31st, 1859, that is, only four years before my arrival at Good Hope, Mr. Henri Grollier, a missionary priest from Montpellier, founded the mission of Notre-Dame de Bonne Espérance [Our Lady of Good Hope], and found the hospitality of the commander of the fort of the same name, Mr. Roderick McFarlane, to be as generous as it was open and courteous.” (5:79)

See also: (5:38)

1079. Noukloukayet, fort

— (Establishment)

See (5:309) or Anvik, fort

1080. Noulat, fort

— (Establishment)

“At longitude 125°20', this gigantic river is joined by the Tega-nan-nil, the rivers Tozi-kakat, Sun-kakat, Lebègue, and Koyukuk which form the large island Nu-lla-ttōp on which stands Fort Noulat.” (5:306)

See also: (5:309)

1081. Noullumalok, village de

— (Village)

“Mr. McFarlane, founder of Fort Anderson, had learned of the existence of a natural, navigable, salt water channel or likatsak, which joins the mouths of the Mackenzie to those of the Anderson. Indeed, it was through this channel that the officer proposed to bring food and all manner of provision to Fort Anderson, had not the Eskimos’ perfidy exceeded their honesty.

In November 1865, I made sure of its existence. The Tchiglit arriving at Noullumalok’s village came from the Mackenzie through this natural line of communication and did not take more than ten days to cover the distance separating the two rivers’ estuaries. And I knew that the Eskimos were very slow on the march.” (4:272-273)

1082. Noyès, grand rapide des

— (Rapids)

56°32'; 112°23'; (56°28'; 111°56'); (10)

“This vast rapid owes its ill-fated name of Noyes [Drowned Men] to a catastrophe of this nature, which occurred in the early days. A clerk of the North West Company was journeying to Slave Lake in a large pirogue manned by Iroquois. These Indians are the best paddlers in Canada. They fear no danger, and are so adept at steering their frail bark canoes through these foaming cascades that often, in order to display their self-control and their strength, they will bring them to a sudden stop on the brink of a waterfall, by vigorously planting their paddles into the bottom.

At the Noyès, the perilous nature of these rapids being as yet unknown to these voyageurs, they waited on the bank at the summit of the falls, whilst the clerk walked on ahead to reconnoitre. It was agreed that if the river appeared to him to be navigable, he would fire a shot from the foot of the rapids, as a signal to his men to come to him.

It appeared to him to be extremely perilous. But whilst he was returning toward his Iroquois crew to help them with the portage, a flock of ducks swooped down to settle in an eddy, and the officer fired upon these birds, forgetting that a shot could bring about an irreparable calamity. He remembered only after firing, and shouted a warning to the men. But it was too late, and he too far away. Unexpecting, the Iroquois sped forward. The pirogue was dashed upon the reefs, and they met their end in these turbulent waters.

I do not know how the clerk who had involuntarily caused this disaster was able to continue his journey.” (1:311-312)

See also: (5:56)

Map 5

1083. Nu-kodétélé, île — (Island)

67°18'; 125°45'; (67°15'; 126°27'); (4)

Map 1

1084. Nu-lla-ttōp, île — (Island)

See (5:306) or Noulat, fort

1085. Nu-na-k'änze, île — (Island)

{Waite Island

62°35'; 115°36'; (62°38'; 117°46'); (7)

Map 2

1086. Nunatagmun — (Place)

{ Tchigkewnéq Kaguipatcheinéq

“The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is,
from the Kamtschatka Peninsula to the mouth of the Coppermine River. Nuna-tag-mëut, or inhabitants of Nunatagmun, near the strait. This area is also called Tchikpeynëqk kagviqat chineqk (le Soleil montre le bout du nez) [the Sun shows the tip of its nose]." (7:X)

"But our Mackenzie Tchiglit extend their retrospection a great deal further. Akilineqk is relatively near to them; it is the place from which the last hordes of their nation had to withdraw when, upon arriving on the American continent, they found its outer reaches (Akillinek) occupied by the first emigrants. But from where might the latter have come? According to the Tchiglit, it was to Natégovik. Natégovik is to the Tchiglit what Akileneqk is to the Greenlanders and Nunatagmun to the central Eskimos. I have read, in a recent work concerning Arctic exploration published by the English, that the Eskimos of the islands of the Polar Sea spoke of Nunatagmun to the Europeans as a sort of land of plenty from which they obtained European goods; they too placed it in the west.

Here again we find this Nunatagmun, but our Tchiglit have assigned it a very precise location, that is, the approaches to the Behring Strait. Therefore, we now know Akileneqk and Nunatagmun whose position is not known to the eastern Eskimos. Where then is Natégovik? This the Tchiglit were unable to tell me. All they know is that it is far to the westward, but nevertheless not as far as the large Island in the Ocean from which the two brothers mentioned in the tradition departed." (7:XXV)

(Tchikpeynëqk kagviqat chineqk: le Soleil montre le bout du nez [the Sun shows the tip of its nose])

1087. Nun-kfwé-kkewe, lac
—(Lake)
66°28'; 127°25' =; (66°30'; 128°16'); (4)
Map 1

1088. Nun-kfwé-kkewe, rivière
—(River)
66°29'; 127°43' =; (66°25'; 128°48'); (4)

1089. Nunkfwé-o-éta, poînte
—(Point)
65°57'; 129°05' =; (65°47'; 131°14'); (3)
Map 1

1090. Nunkfwé-ridigé, lac
—(Lake)
68°25'; 128°36' =; (68°20'; 129°10'); (1)
Map 1

1091. Oge-djigé, lac —(Lake)
68°02'; 124°51' =; (67°49'; 125°01'); (2)
Map 1

1092. Oies grises, lac des (1)
—(Lake)
{Tattech-toué}
65°30'; 122°55' =; (4)

"Thanks to the time I saved by using the peninsula trail, I reached the lake des Oies grises [Grey Geese], on the eleventh day after my departure from Fort Good Hope. It lay at the end of a slope with a steep, 150-foot drop. This lake, which is a closed, well-sheltered natural harbour in the vast Keith Bay, is called Tattech-toué, measures 2 kilometres 413 metres, and is separated from the bay only by a simple strait." (3:48-49)

1093. Oies grises, lac des (2)
—(Lake)
{Ra-toué}
66°02'; 127°45' =; (4)

"We spent the third day on the steppe, hunting reindeer; then descended onto a lake hardly more than one kilometre broad, which was round and deep and sat surrounded by wooded hills as in a funnel. Its source is unknown, and it has no apparent outlet; but as it nourishes an abundant, never-ending supply of corgons, it is believed to have subterranean communications with other basins... This lake is named Ra-toué or des Oies grises [Grey Geese], and is characteristic of the gateway to the pays du Diable [Land of the Devil]." (3:290)

(Ra-toué: des Oies grises [of the Grey Geese])

1094. Oignons, lac des —(Lake)
"The Indians who provision Fort Pitt and engage in fur-trading there number about 500 Crees and 150 Chipewyans. The former live around the lakes la Tortue [Turtle], des Oignons [Onions], des Grenouilles [Frogs], and de l’Originé [Moose]. The latter live and hunt around the lakes des Hémecons [Fishing Hooks], Froid [Cold], and de l’Outarde [Bustard]." (28:195)

1095. Okwa-Kupiy —(Lake)
{Vert, lac}
"You know the rivière Castor or Amisko-Sipiy from Mgr Taché’s description, and I will not dwell upon it again. The lac Vert [Green Lake] (Okwa-Kupiy) is very picturesque, and its high, fir-covered banks and sweeping shorelines are vivid reminders of the Mackenzie that I miss so much. This basin is located in the territory of the Crees or Eyiniwot, called Knistimacq by the French discoverers who built trading forts throughout this area. At the lac Vert, by the Mission Saint-Jean Baptiste, most of the Crees are still deeply enmeshed in their fetishistic beliefs and have not yet seen the error of their ways. But there are not more than forty of them. Those of Ile à la Crosse, on the other hand, are all Christians, and, so it is said, fairly good Christians, at that." (55:459)

(See also: (1:266); (10:289)
(Okwa-Kupiy: lac Vert [Green Lake])

1096. Ołane, île —(Island)
{Ołane, ile}
67°43'; 134°24' =; (67°42'; 136°20'); (3)

"We had at once to take advantage of this state of the river to resume our explorations. We passed between a large western island called Krimentchivik and the island Ołane, whose position was apparent to us only through the mataxia of ice which covered it like a fortress." (4:130)

Map 1

1097. *Omstead Creek —(River)
{Wataraka, rivière}
66°35'; 122°24' =; (66°38'; 124°02'); (2)
Map 2

1098. *Onhda Lake —(Lake)
{Tsa-khuït-toué, lac}
67°05'; 129°17' =; (3)

"One can see very far to the west and northwest, in the direction of the lac du Plongeon [Loon Lake] and the river L’I-kota-la-d’e-lin, an affluent of the Lower Mackenzie. I remembered then that the banks of this stream exhibit unmistakable
traces of former burns, identical to those of the Bowances (bituminous schists in combustion), of Fort Norman and the Athabasca River. Hence I no longer harbour any doubts that what I had discovered to the north of lake Tsakhî-tgoué, at the source of the waters of lake Tédiaporé, was indeed an ancient volcano.” (26:376)

1099. Onkayé-bessé
—(Mountain)

{Onkayé kfvé, Phonolithe, montagne de la, Pèis, rocher des, Ventré de Pie, montagne}

64°52'; 124°35'w; (64°56'; 126°32'); (64°53'; 126°28'); (4)

"It is the Tchâné-ntsou-chiisot montagne du Véillârd [Old Man's Mountain], which joins the Kfîve-tchô-détellé of the Hareskin River. To the left, that is, to the south, the jagged peak of the mountain Ventré de pie [Magpie Belly] or de la Phonolithe [Phonolite], Onkayé-bessé, rises from the middle of its crater-lake, which is still frozen but surrounded by green firs. Between the two mountains winds the Télini-Dié..." (3:254)

"...the northern extremity of the rocher 'Clarke' [Clarke's Rock, now Mount Clark], a mountain situated on the right bank of the Mackenzie, not far from the outlet of the Great Bear Lake, appears to be composed of it. And indeed, this section of the mountain is named Onkayé-bessé (Pie-Ventré ou Ventré-de-Pié [Magpie Belly or Belly of Magpie], which is the name used by the Mackenzie Dénés to designate phonolite, because its colour greatly resembles that of a magpie's breasts.” (19:403)

"From Mount Clark (latitude 64°40' North), a range strikes directly northward to the 68th parallel. It bears various names, but retains a specific formation which is no longer that of the Rocky Mountains. From Mount Clark to the Bear River or Télini-dié, it is called Onkayé-kfvé, rocher des Pèis [Magpie Rock], or Onkayé bessé, ventre de Pie [Magpie Belly]." (23:44-45)

(Onkayé bessé: ventre de Pie [Magpie Belly]; Onkayé-kfvé: rocher des Pèis [Magpie Rock])

Maps 2 and 3

1100. Onkayé-bessé-dié —(River)

{Phonolithe, rivière de la, St-Charles Creek}

64°59'; 124°53'w; (4)

See (3:231-232) or Detchin-kfähre-mon-wélín

1101. Onkayé-bié, pointe
—(Point)

65°20'; 122°45'w; (65°18'; 124°38'); (4)

Map 2

1102. Ontaè, lac —(Lake)

65°58'; 130°04'w; (65°55'; 133°19'); (3)

Map 1

1103. Ontaratué, rivière —(River)

66°55'; 130°18'w; (66°49'; 132°20'); (3)

Map 1

1104. Ontarat'ue-néné, montagne
—(Mountain)

{Onta-ratqué-néné, montagne}

67°08'; 131°15'w; (66°54'; 132°46'); (66°39'; 131°58'); (3)

Maps 1 and 3

1105. Ontatcho, pointe —(Point)

67°03'; 126°06'w; (67°01'; 126°24'); (4)

Map 2

1106. Otgel-Nènè —(Region)

{Terres sûrîes}

64°40'; 115°15'w; (4)

"Then, turning toward the northeast, it ascends to the northern extremity of lake Kléle, taking the name of Ekkin-yêdâdé'a [Beaver lodges ranged in a line on the height]. In 1864 I named it Mount Van-den Bergh, but the name of Barrier Mountain which you have assigned to it faithfully reflects its nature as a crest line in relation to the tributaries of Great Bear Lake both before and beyond it. But there is no communication between lake Kléle or Ste Croix [Holy Cross] and the succeeding lakes whose waters empty into the bay Kla-nândeh (bâte allongée et dernière [Elongated, Last Bay]).

This same range or fold is the one Sir John Franklin called the Dog-rib Mountains, because in 1819 it was here that the territory of the Yellowknives ended and that of the Dogibs began.

The entire area situated east of the range we have just descended is called by the Dénès Otgel-nènè (terre du plancher [Land of the Floor]). These are the Barren Grounds.” (64:1-2)

(Otgel-Nènè terres sûrîes [Barren Grounds])

1107. Other-Side River —(River)

59°16'; 106°56'; (59°14'; 106°50'); (11)

"The lake receives eleven watercourses, of which eight (the Peace, Mamawi, Athabasca, Little Fork, William's, unknown, Beaver, and Other-Side rivers) are on its south.” (14:43)

Map 5

1108. **Otter Lake —(Lake)

55°33'; 104°35'; (55°34'; 104°40'); (14)

Map 5

1109. Ounalaska, presqu’île
—(Peninsula)

"It is a curious fact that I did not find among the Dindijé of the Lower Mackenzie the tradition of the ‘Woman of the Metals’ and her wanderings; but these Indians use the name Insî Dindisîch, ‘Men of the Iron,’ for one of their tribes, the one which is closest to the Ounalaska Peninsula. These are probably the Dânè Yellowknives or Atmans, of the western fleur du Cuir [Copper River]. However, it is true that they also apply this name to the Russians.” (2:164-165)

1110. Ours-Brunis, lac des
—(Lake)

64°12'; 112°53'w; (4)

"Having ascended the rivière des Couteaux-Jaunes [Yellowknife River] in a northerly direction up to its source, the lac des Rennes [Reindeer Lake], and journeyed over granitic steppes to the lac des Ours-Bruns [Brown Bear Lake], at latitude 64°15'17" North and longitude 113°2'29" West of Greenwich, Franklin’s expedition then turned to the westward and reached the lac des Lants [Snake Lake] after traversing three portages and another two lakes.” (2:249)

1111. Ours gris, lac des —(Lake)

64°12'; 112°58'w; (4)

"On August 21, 1820, that is, in mid-autumn, the famous mariner quitted Fort Providence for the place indicated to him by the Indians. Having ascended the Yellowknife River and a string of lakes to
which it gives rise, he reached the lac des Ours gris [Grey Bear Lake], at the end of which a portage led him to two other lakes called the Lacets de chasse [Snare Lakes]; then at last to a third, smaller lake, the lac de l’Hiver [Winter Lake], where he decided to spend the eight months of the winter of 1820-21.” (2:80)

1112. Ours qui nage, lac de l’—(Lake)
   {Starwán-apamiskak-sakahigán}
   “Beyond the lac de l’Ours qui nage [Swimming Bear Lake] (Starwán-
apamiskak Sakahigán) there stretches a vast plain which is riddled throughout with skunk and chinchilla burrows, and in which we found not one drop of potable water.” (28:183)
   See also: (28:182)
   (Starwán-apamiskak Sakahigán: lac de l’Ours qui nage [Swimming Bear Lake]

1113. Outarde, lac de l’—(Lake)
   “We encamped about midway on the trail to the lac de l’Île [Lake of the Island], and on the fourth day crossed the lakes de l’Outarde [Bustard], de l’Eau blanche [White Water], de la Plaie-de-soufre [Sulfur Rain], and du Gave [Torrent (?)]” These basins were many discoveries for the geography of this area, for they were not marked on any map, never having been seen by a European. However, the half-breed servants of Fort Good Hope occasionally traverse them, at very rare intervals, when necessity drives them to seek fish as far as the great Colville Lake.” (3:323)

1114. Outardes, île aux —(Island)
   65°01’; 124°44’—; (4)
   “Once we had passed the narrow defile formed by the constriction between the two mountains of the Grande Rapide [Great Rapid], we landed on the île aux Outardes [Bustard Island], where we reaped an abundant harvest of eggs from various species of geese and ducks. Beyond this islet, the bed of the Télini is sufficiently deep and safe that no Indian need be delegated to look out for reefs.” (3:239-240)

1115. Paint River —(River)
   57°15’; 103°07’—; (57°16’; 103°12’); (11)
   Map 5

1116. Pakkwé-néné —(Plateau)
   {Rakhué-néné, Rakhuenéné, Rakwé-
néné, montagne, Rakwé-néné, montagne, terre du Glacier}
   67°00’; 129°08’—; (66°53’; 130°33’); (66°57’; 130°35’); (3)
   “Another mountainous plateau, rising 800 feet above the lake, and named pakkwé-néné, la terre du Glacier [Land of the Glacier], separates Manuel Lake from the lake Té-daqori or du Plateau-sinueux [Sinuous Plateau], which is 45 kilometres long and 4 to 10 kilometres broad. The terre du Glacier has a breadth of twelve to fifteen kilometres; but I traversed it diagonally.” (26:368)
   “A tenth ramification, parallel to the preceding and only separated by a few miles from it, bears the names of Era-
tché-kiviéré, Rakhuenéné and Bettsen Natséna’lazi. It extends from the banks of the Mackenzie to the junction of the Iroquois River with Lockhard River. Same dimensions as the preceding chain.” (10:288)
   (Pakkwé-néné: terre du Glacier [Land of the Glacier])
   Maps 1 and 3

1117. *Palgrave River —(River)
   {Racso, rivière}
   69°42’; 121°06’—; (69°41’; 123°35’); (2)
   Map 3

1118. Palissades de chasse, lac des —(Lake)
   “On the third day, after crossing the lac des Palissades de chasse [Hunting Palisades Lake], we re-descended onto the Anderson, at a distance of thirty leagues from the fort. On the lac des Poissons-
Blancs [White Fish Lake], we came upon a recent burial mound, proof that the Old Men of the Sea, although not yet visited by any of the sick, had paid their tribute to the contagion.”

1119. Parry, cap —(Cape)
   *Parry, Cape
   70°12’; 124°31’; (70°07’; 126°00’); (70°06’; 125°51’); (2)
   Maps 1 and 3

1120. Pas-de-bout, rapide —(Rapids)
   56°45’; 111°59’; (56°35’; 111°36’); (10)
   See (14:33) or Brulé, rapide
   Map 5

1121. *Paulette Island —(Island)
   {Verte, île}
   60°58’; 114°02’—; (61°04’; 116°10’); (7)
   Map 2

1122. Pays des Couteaux-Jaunes —(Region)
   {Tqatsan ottiné Néné}
   63°10’; 115°00’—; (7)
   “Thirteen flow from the Tqatsan ottiné-Néné, or Pays des Couteaux-Jaunes [Land of the Yellowknives], in the north.” (2:75)
   (Tqatsan ottiné-Néné: pays des Couteaux-
Jaunes [Land of the Yellowknives])

1123. Pays du bout des Rochers —(Region)
   {Thé-lagé-Néné, Thé-laré-néné}
   60°35’; 114°20’; (10)
   “The Thé-lagé-Néné, or Pays du bout des Rochers [Land at the End of the Rocks], occupying the south, furnishes seven of them.” (2:75)
   “It is here that the barren grounds begin, the O’tel-néné, home of the desert reindeer and the muskox; whereas in the south, the thickets of the Thé-laré-néné afford pasture for the moose or elk, and the caribou or great reindeer of the woods.” (22:180) (Infra) Thé-laré-
néné, terre du bout des montagnes [Land at the End of the Mountains].
   (Thé-lagé-Néné: pays du bout des Rochers [Land at the End of the Rocks]; Thé-
laré-néné: terre du bout des montagnes [Land at the End of the Mountains])

1124. **Peace Point —(Point)
   59°57’; 112°25’; (59°04’; 112°40’); (10)
   Map 5

1125. Peace River (Great)
   —(River)
   58°59’; 111°29’; (59°05’; 111°35’); (10)
   Map 5

1126. Small Peace River
   —(River)
   58°57’; 111°32’; (59°08’; 111°36’); (10)
   Map 5

1127. Peaux-de- Lièvre, lac des —(Lake)
   66°07’; 126°06’—; (4)
   “The following year, being absolutely determined to solve the mystery of the true source of the Hareskin River, which
Richardson had shown as emerging from the lac des Our [Bear Lake], instead of passing through Mount Ti-della by the Glacier-fondant [Melting Glacier], I continued to follow the meanders of the river up to a small lake about ten to twelve kilometres in length, which bears the somewhat lengthy name of Ninitsitcho-nawêk'wen-ayoutew, ‘Lake where a great wind is heard to howl.’ I traversed its full length, from north to south, parallel to the western shore of Smith Bay, and came to a marsh about twenty metres in diameter, in the centre of which rises the only true source of the lake and of the Hareskin River. This marsh is situated two or three kilometres from Bear Lake, from which it is separated by the steppe-beach Kiwêkk’a-tlanê’.” (3:36-37)

1128. Pêche, rivière de la — (River)
61°19’; 119°44’; (61°14’; 122°01’); (7)
See (5:6) or Gîte aux Lièvres, rivière du Map 2

1129. Pêlican, lac — (Lake)
“Between the lake and Carlton, we encountered numerous bands of Cree on their way to their great assembly of the Mitewi at the site chosen by the chief of the jugglers on the shores of the lac Pêlican [Pelican Lake].” (55:462)

1130. *Pelican Lake — (Lake)
{Wabasca Lake}
55°47’; 113°15’; (55°36’; 113°27’); (13)
“A little below the outlet of the drainage of the Lesser Slave Lake, the Athabasca receives the waters of another river, also called La Biche, which drains the pretty lake of the same name. Still lower, on the right bank, are the confluences of the Crying River (Kîtou Sîpi) and Wide River (Kaministî Kwêya), and on the left bank the Pelican River (Tsatsakin Sîpi), and Lake Wabasca.” (14:30)

Map 5

1131. *Pelican River — (River)
{Pêlicans, rivière des, Tsatsakin-Sîpi, Tsa'tcakïw Sîpisî}  
55°50’; 112°39’; (55°39’; 112°56’); (13)
“On the 6th, along the same shore, I passed the confluence of the rivière des Pêlicans, [Pelican River], Tsa'tcakïw Sîpisî, and encamped at the beginning of a portage that is periodically used by the Half-breeds of lake La Biche when they go to fish in Lake Athabasca.” (27:194-195)

See also: (14:30) or Pelican Lake  
(Tsatsakin Sîpi: rivière des Pêlicans  
[Pelican River])

Map 5

1132. Pelley, fort — (Establishment)
See (22:148) or Francis, fort

1133. Pelly, ile — (Island)
{Pelly Island}
69°36’; 135°30’; (69°36’; 137°42’); (1)
Map 2

1134. Pelly, rivière — (River)
“This southern source emerges from Lake Kennicott at latitude 57°47’ North and longitude 133°18’ West of Paris, under the name of Tahko River. It receives the Ketchum, and traverses lakes Vatchet, Tahko and Lebarge, under the European name of Lewis River, or des Îles-Rouge [Red Islands], which it bears until it joins the Pelly River which emerges from Lake Francis.” (5:306)

1135. Pelly’s Banks, la — (River)
“He ascended the source of the Liard River, the Turnagain, was the first to penetrate into the deep valleys of the chaîne des Pics [Mountain Peaks Range], descended the rivière des Îles-Rouge [Red Islands River], the most southern source of the Yukon River, and ascended the Pelly’s Banks, where he established Fort Selkirk, after founding the fort on Lake Francis.” (5:100-101)

1136. Petit-Courant, lac du — (Lake)
“’When I am asked to explain these phenomena, I reply that these basins communicate either with each other, or with the Hareskin, the Anderson, and the MaFarlane, by means of subterranean torrents or streams. This fact has been known to the natives for many years in relation to the lakes Colville, des Bois flottans [Floating Wood], Tu’ naggotini (lac de l’eau renaisante [Lake of the Reborn Water]), du courant ou du Gave [Current or Torrent], du Petit-Courant [Small Current], de l’île [of the Island], etc. ... .” (23:63)

Chapter III: Toponymic Inventory

1137. Petit rocher — (Rock)
“(Letter from Good Hope) "...Since the beginning of November, and right up to the present, the canibou and the moose have been more than plentiful both near and far. Some canibou have literally come up to the doors of the mission and let themselves be killed by our people all around our houses. During a good half of the winter, meat was obtained at the petit rocher [Small Rock], an hour from the fort or at the lac aces brochets [Pike Lake].” (70:4)

1138. Petite-burette blanche, lac de la — (Lake)
“On the sixth day after setting out, I crossed a plain that extends over three leagues and contains seven lakes, only two of which have a name: the lac Sans-Eau [Waterless] and the lac de la Petite-burette blanche [Little White Butte Lake]. This plain is bordered by the stepppe du Bout des montagnes [Steppe at the End of the Mountains], Éwa-ilon-îlé, which is a high, completely barren plateau. It led us onto the southwestern shore of the large lake Tsu-tcheni or Petitot, whereas the previous year I had reached this lake on the northwestern side.” (3:393)

1139. Petite Outarde, lac de la — (Lake)  
(Ra-tsêlë)
66°38’; 124°41’; (4)
“We had reached the shore of a very small lake at the southern extremity of Lake Charles, called Ra-tsêlë or de la Petite Outarde [Little Bastard Lake]. It was the true source of the Anderson River, the head of this whole vast fluvial system, which, if truth be told, measures not quite three degrees, or 75 leagues as the crow flies, from south to north, but which in fact winds over twice that distance, has no fewer than thirty affluents and drains the waters of 94 lakes, several of them very large.

This source is located at latitude 66°54’ North and longitude 124°30’ West of Paris.” (3:348)  
(Ra-tsêlë: Petite Outarde [Little Bastard])

1140. Petites Ecores, pointe des — (Point)
61°18’; 118°35’; (61°22’; 120°55’); (7)
Map 2
1141. Petitot, mission
—(Mission)
{Ste Thérèse, mission}
65°11'; 123°26'; (65°12'; 125°24'); (65°12'; 125°34'); (4)

"However, we had now reached the upper part of the rivièrre Premiere-du-Bois [First in the Woods River], which was not yet open and resembled an enormous glacier. If we continued on foot, the distance yet remaining between this point and the Grand Lac [Great Lake] could not be great... ."

Upon reaching my mission de Ste Thérèse [Ste Thérèse Mission], I would send two Indian women with fresh bark... ." (3:269)

"The mission de Ste Thérèse (I say Mission, although we use it only as a pied-à-terre [a Place of Call]) and Fort Norman are situated at the edge of Bear Lake, on the west side of Keith Bay and at the mouth of the small river "lué-tcha-niliné, at latitude 63°12' North and longitude 123°13' West of Greenwich." (43:293)

Maps 2 and 3

1142. Petitot, rivièrre —(River)
{Tabac, rivièrre, Tseèédettari dés}
63°06'; 116°28' =; (7)

"That day we continued around the lake as far as the Mountain Portage, which separated us from the lake of the mountains Ktew-tcha tsiqi, and crossed the icy surface of this lake with the necessary precautions, walking at some distance from each other upon the poles which we placed in front of us, upon our paddles, etc.,...and yet the ice swayed beneath our feet, and water surged up and soaked our moccasins. In this manner we reached the southern shore in the afternoon, and stopped there until 9 in the evening to have our meal. Then we traversed the spongy valley in which [?] emerges the lac aux Esquimau [Squirrel Lake], as well as this one, made our way to the Tseèédettari dés (rivièrre du Tabac ou Petitot) [Tobacco or Petitot River] which flows to the Great Slave Lake... ." (64:4)

1143. Philip, ile —(Island)
{‘Phillips Island}
70°07'; 130°53'; (69°51'; 133°20')
Map 1

1144. Phoques, rivièrre des
—(River)

"The Aggruit of Churchill are the bravest. They travel to the lac Caribou [Lake Caribou] along the rivièrre des Phoques [Seal River]; but they long ago learned to trust in the good faith of the God."

(7:XXVII)

1145. Pico, chaîne des
—(Mountain Range)

"The Montagnard group, or Rocky Mountain Déné, includes: 9. The Bad People or Eetcha-ottiné (Those who Behave Perversely). They frequent the chaîne des Pico [Range of Mountain Peaks] in the vicinity of old Fort Halkett, and very little is known about them. Richardson calls them Detcha-la-uttiné." (6:26-27)

See also: (5:100-101)

1146. Piére, lac (1) —(Lake)
{Piére-adjî, Lac, Piére-foué, Truites, lac des}
66°43'; 125°35' =; (67°01'; 125°36'); (66°56'; 125°41'); (4)

"Between the eastern slope of Ti-della, which is fairly steep, and another range of plateaus called Piére-ajoué or montagne des Truites [Tout Mountain], in a landscape that I found cheerful and picturesque, I crossed the Eau qui s'allonge [Water Which Continues], which is simply a narrow extension of lake Nné-yé inlin, then the lac des Bichots [Pike Lake], Onta-rafoué, and finally the lac des Truites [Trout Lake], Piére-foué, these were many discoveries to my credit since no Whites had ever journeyed beyond the Grand-Détroit [Great Strait] along this trail." (3:389)

(Piére-foué, lac des Truites [Trout Lake])
Maps 1 and 3

1147. Piére, lac (2) —(Lake)
{Piére-Odijî, Piére-foué, Truites, lac des}
66°39'; 124° =; (67°01'; 124°30'); (67°01'; 124°35'); (4)

"I then crossed a round lake 8 kilometres in diameter called lac des Truites [Tout Lake], Piére-foué, and finally the lac des Esclaves blanches, He-dekkalé, which is twelve kilometres long and only four kilometres broad. Both are tributaries of the Upper Anderson, and are the first basins fed by its western source (this river has four sources, all of them bearing the same name, Si-tchâ-niliné). These two lakes are featureless. They lie upon high plateaus between flat, sparsely wooded shores beaten by the east wind and buried under moss and Iceland lichen. Properly speaking, this is the country of hunting ground of the Khatchô-Gottiné." (3:422)

(Piére-foué, lac des Truites [Trout Lake])
Maps 2 and 3

1148. Piére-ajoué —(Mountain Range)
{Piére-ajoué, plateau, Piére-joué, Truites, chaîne des}
66°56'; 125°50'; (67°00'; 126°00'); (4)

"With our dogs moving at a gallop, we reached the southern end of Colville Lake in six hours; the basin therefore measures one geographic degree, at latitude 67°30' North. Its direction is from northwest to southeast. The lake is divided into three broad bays both vast and deep, and two others of lesser dimensions. The granitic range of the Bëdzi-ajoué borders it on the west; the range of the Piére-ajoué or des Truites [Trout] on the east; and the range Éyounné-Khin or Loge des âmes [Lodge of the Souls] on the north. These hills attain a height of 1,000 or 2,000 feet above the lake." (3:339-340)

"Farther on, it bears the successive names Chiv-tchô (Grand Game), Tchané-tsou-Chiw (Montagne du Veilleur [Old Man's Mountain]), Ti-della (Terres alignées [Lands in a Line]), Piére-joué (Montagne des Truites [Tout Mountain]), and lastly Bëdzi-ajoué (Montagne des Rennes [Reindeer Mountain])." (23:45)

(Piére-ajoué, chaîne des Truites [Trout Range])
Map 2

1149. *Pierre Creek —(River)
{Tsi-tcha-tchig, rivièrre}
67°20'; 133°21' =; (67°18'; 135°15'); (3)
Map 1

1150. Pierre, île de —(Island)

"We halted again, on the île de Pierre [Peter's Island (?)], and waited there from 5 to 9 a.m., but fared no better than on the two previous occasions. This time, we were hoping that the wind would drop, for we had to cross the dangerous
115. Pierre aux Calumets

—(Peninsula)

{Roche aux Papes; *Urseing Point; Urseingé}

62°21’; 111°40’; 62°14’; 115°06’; (8)

“The French have named this peninsula the Roche aux Papes [Pipe Rock], because it is the principal source of the material used by the Dénès of Great Slave Lake to fashion their small canals.” (19:400)

“The extremity of the long peninsula of which I have just spoken is called the Roche aux Papes or Pierre aux Calumets [Calumet stone].” (23:27)

Map 2

1152. Pierres, rapide des

—(Rapids)

“We rowed the canoe once again, stowed away its contents, and resumed our journey. However, at the rapide des Pierres [Stony Rapids], Duncan and Lecompte being in the craft whilst Cardinal and I were on the bank, holding fast to the tow line so as to curb the rapidity of this descent, a fresh surge in the current swept the pirogue away toward some very dangerous cascades.” (27:202)

That same day we passed the Cascade without any trouble, and on the 11th we made our way through the rapide de la Grosse-Roche [Great Rock Rapids] by the greatest good luck, after having been obliged to make a double, zig-zag crossing between two bodies of water lying close together and barring the entire width of the Athabasca.” (27:202)

1153. Piétoq —(Region)

{Poudere, la}

“The following are names of Eskimo tribes known to the Mackenzie Chiglit. I shall list them from west to east, that is, from the Kamschatka Peninsula to the mouth of the Coppermine River...Piétoqmeut (Dwellers in the drifting snow), tribe beyond the Behring Strait, either in Kamschatka or on the western coast of America. The locality they inhabit is called Piétoq (la poudere [drifting snow]).” (7:5)

(Piétoq: la poudere [Drifting Snow])

1154. *Pine Channel —(Strait)

{Pines Straight}

59°16’; 106°30’; 59°15’; 106°15’; (11)

Map 5

1155. Pine Point —(Point)

57°47’; 102°15’; (57°40’; 102°40’); (11)

Map 5

1156. Pine Portage —(Portage)

{Pins, portage de}

56°47’; 111°41’; 56°33’; 111°14’; (10)

See (1:286) or Bonne, portage la

Map 5

1157. Pine Rapid —(Rapids)

55°17’; 105°52’; 55°46’; 103°57’; (14)

Map 5

1158. *Pinehouse Lake —(Lake)

{Serpent, lac; Snake Lake}

55°30’; 106°33’; 55°43’; 106°15’; (14)

“The highlands of Portage La Loche and of all the region in that neighbourhood from lac des Sablés, that is to say, the great basin which contains lakes Serpent, Primeau, Isle à la Crosse, Vert, Clair, Buffalo, La Loche, and some others, are entirely sandy, as well as the valley of the river d’Eau Claire.” (10:289)

Map 5

1159. Pitt, fort —(Establishment)

“The Cree of Fort Pitt were cruelly decimated by the smallpox two years ago, and by famine last spring.” (55:471-472)

Fort Pitt occupies almost the same site as the old forts George and Manchester, which it has replaced. It is situated on the left bank of the Kisis-Kadjiwânin-Sipi, at latitude 53°33’ North and longitude 111°35’ West of Paris (109°15’ West of Greenwich). It is equidistant from forts Carlton and Edmonton, that is, 354 kilometres or 88 and a half leagues from either of these trading posts; 289 kilometres 620 metres, or almost 75 leagues, separate it from the beautiful lake La Biche and 1,319 kilometres, 380 metres or 330 leagues from Winnipeg City.

The site of Fort Pitt is bleak, depressing, and monotonous. Lying in a hollow which is occasionally overrun by the river, this narrow terrace is devoid of any vegetation other than some scant clusters of gray willows, alders, and elaeagnus argentea, with its whitish leaves resembling purslane. But this flat terrain, entirely composed of sediments taken from the river, and completely sheltered by the high cliffs rising 230 metres above the right bank, is so fertile and so well exposed that all manner of European cereal grains, vegetables, fruits, and flowers grow in profusion. I have even seen fully mature melons and pumpkins there.

The servants of Fort Pitt numbered sixty French Half-breeds, all of them Catholics. Only Mr. Mackay and his two clerks, Messrs. MacGrim and James Simpson, were Presbyterians. And even the latter was married to a Catholic Half-breed, the widow of Baptiste Pattenotte, called the Assiniboine, who had been the guide for Lord Milton and Dr. Chedele on their journey to British Columbia. Their son, Louis Pattenotte, who was then married and had a family, was also at Fort Pitt.

The Indians who provision Fort Pitt and engage in fur-trading there number about 500 Cree and 150 Chipewyans. The former live around the lakes la Tortue [Turtle], des Oignons [Onions], des grenouilles [Froses], and de l’Original [Moose]. The latter live and hunt around the lakes des Hameçons [Fishing Hooks], Froid [Cold], and de l’Outarde [Bustard].

(28:194-195)

See also: (18:2)

1160. Pitt, île —(Island)

{Pitt Island}

69°09’; 136°12’; 69°06’; 138°30’; (1)

Map 2

1161. Plat en racines tressées, lac du —(Lake)

See (5:207) or Baie, lac de la

30. See also Franklin’s account of his first journey, in which he mentions the North West Company fort Pierre au Calumets, which “receives its name from the place where [the calumet stone] is procured,” and which appears to be not far from the junction of the Pembina with “the Athabasca, or Elk River.” (Pages 121-123 in the Dent/Dutton edition.)

– Tr.

31. See footnote at #158. – Tr.
1162. Plateau-Sinueux, lac du
——(Lake)
{ Tiédagori, lac; Tiédarori, lac; Toselli, lac; Tozelli, lac; Yéléla, *Yeltea Lake*
66°55'; 128°23'; (66°55'; 130°50'); (66°58'; 130°47'); (3)
“Another mountainous plateau, rising 800 feet above the lake, and named
pakkwé-néné, la terre du Glacier [Land of the Glacier], separates Manuel Lake from
the lake Tiédagori or du Plateau-Sinueux [Sinuous Plateau], which is 45 kilometres
long and 4 to 10 kilometres broad. The terre du Glacier has a breadth of twelve
to fifteen kilometres; but I traversed it diagonally.” (26:368)
“At latitude 66°40’ North, we meet the
north branch in the form of a cape rising
300 feet above the river. It is first called
Ewa-tchó-kwénéré and forms the valley of
the lake Tiédarori or Yéléla.” (22:198)
“1871-1873—I discovered numerous
lakes and streams between Good Hope,
Anderson, and the Great Bear Lake: the
lakes Maunou, Petitot, Toselli, etc. ‘” (29:102)
(Tié-dagori, du Plateau-Sinueux [Sinuous Plateau])
Maps 1 and 3

1163. “Plenty Room,” fort
——(Place)
“There is plenty of room at Fort
Youkon,” the Scots Half-breed Saint-
Pol had told me at LaPierre’s House.
“We have plenty of room, the fort is
chock-full of provisions, and the banks
are full of heads.”
I could not know then that these
three statements were mysterious and
hyperbolic in nature. There was indeed
a great deal of space, ‘plenty of room,’
but this space was unobstructed by the
tiny house. Let us therefore call the site
of this so-called fort ‘Plenty Room,’ since
there was nothing else there. Its
provisions consisted of mosses and
lichens. As to the heads, there was no
lack of them on the esplanade, but they
were nothing more than ‘têtes-de-femmes,’
cotton grass.”

1164. Plonge, rivière la —-(River)
“The first mistake refers to the lake La
Ronge, which empties into the Churchill,
and which was also said to open into the
Bear River; but I showed in 1873 that
the Bear receives the Plonge River,
which rises near lac La Ronge, though not
taking the actual waters of the latter
lake.” (14:43)

1165. Plongeon, lac du —-(Lake)
See (26:369) or Elan, lac de l’

1166. Pluie-de-soufre, lac
de la —-(Lake)
{ Soufre, lac de; Yadikkon, Ya-dikk’kon-
roué}
66°47'; 126°24”; (66°49'; 127°21’); (4)
“We camped about midday on the trail
to the lac de l’Ile [Lake of the Island],
and on the fourth day crossed the lakes of
l’Outarde [Bustard], de l’Eau blanche [White
Water], de la Pluie-de-soufre [Sulfur Rain],
and du Gave [Torrent(?)]: these basins
were as many discoveries for the
geography of this area, for they were not
marked on any map, never having been
seen by a European. However, the half-
breed servants of Fort Good Hope
occasionally traverse them at very rare
intervals, when necessity drives them to
seek fish as far as the great Colville Lake.”
According to the Haréskin tradition,
one upon a time the skies above the lac
du soufre, Ya-dikk’kon-roué, caught fire;
sulphur and melted bitumen rained down
to form this sort of Dead Sea, which has
no apparent outlet and receives only a
very thin stream.” (3:323-324)

1167. Poisson-blanc, lac —-(Lake)
63°21'; 114°02” (63°21’; 116°38’); (7)
Map 2

1168. Poissons-bleus, lac
des (1) —-(Lake)
66°19'; 128°16” (3)
“At Fort Norman, I was to send
Hyacinthe back to Good Hope with my
dog sleigh and keep Arsène with me
until June.
We set out on March 4th, and
crossed the lac des Broschets, des Poissons-
bleus, Allongé and de la Cache-à-stande [Pike,
Bluefish, Elongated, and Meat-Cache
lakes], skirting the plateau des Boisfin-
musqués [Muskox Plateau], Yakkry-dié,
at the foot of which we spent the first
night...
On the 5th of March, I disembogued
into the Hareskin River, a little above the
affluent des Poissons-bleu [Bluefish River],
Tsaé-niliné, an area I had reconnaissed
twice before....” (3:5-6)

1169. Poissons-bleus, lac
des (2) —-(Lake)
{Tséitéin, lac; Tséétiné, lac; Tsétiné
toué}
68°04’; 120°14” (64°55’; 122°42’); (64°55’; 122°40’); (4)
“Whilst Franklin was wintering at Great
Bear Lake, he established a fishery on
the southern shore of McVicar Bay, by the
little lac des Poissons-bleu [Blue Fish Lake],
Tséétiné toué, Back’s ‘grayling.’” (3:183)
(Tsétiné toué: lac des Poissons-bleu [Blue
Fish Lake (in fact, Back’s ‘Grayling’)])
Maps 2 and 4

1170. Poissons bleus, rivière
——(River)
{Porcupine River; Tchin-la-dié, rivière, 
Tsétiné-dié}
65°03’; 123°42” (65°04’; 125°32’); (4)
See (3:231-232) or Déctno-kkweré-
won-wélin
Map 2

1171. Poissons gelés, lac des
——(Lake)
See (5:207) or Baie, lac de la
1172. Poissons mous, lac des — (Lake)
See (5:207) or Baie, lac de la

1173. Poissons pâles, lac des — (Lake)
See (5:207) or Baie, lac de la

1174. Poissons rôtis, montagne des — (Mountains)
“The site which affords it is called the Sann Saul” Rapid. The mountains here determine a double right-angle bend in the Mackenzie River. As it passes from one valley to the other, the river spreads majestically over an immense area. We are surrounded by mountains, but the dimensions of the landscape are so vast that they appear to be reduced to molehills. On the right, the mountains des Poissons rôtis [Roast Fish] and du Kapiile [Rapids]; on the left, the chaîne du Grand-Bruit [Range of the Great Noise], and the mont du Port-Epic [Mount Porcupine]; and farther away still, the high montagnes des Bigborns [Bighorn Mountains], resembling high petrified waves.” (3:26)

1175. Polaire arctique, mer — (Sea)
“We know that the English Admiralty searched long and fruitlessly for a passage from the Atlantic to the Pacific through the Arctic Polar Sea.” (3:73-74)

1176. Porc-Epic, mont du — (Mountain)
See (5:26) or Poissons-rôtis, montagnes des

1177. Porcupine River — (River)
58°47’; 104°00’; 59°08’; 103°30’; (11)
Map 5

1178. Port, le — (Harbour)
{Tou-koiinti}
66°48’; 121°07’; (4)
“19th November. We descended four natural terraces, on each of which we found as many lakes; then disembogued into the river Ra-inkwéne or de la Jambe de l’Ouistre [Bustard’s Leg], which the English explorers named ‘Haldanes River’ in 1826. It led us to the natural harbour Tou-koiinti, the Port, which is three-quarters of a league long by one kilometre broad. We were then on the frozen waters of the Great Bear Lake, half-way between Dease and Smith bays.” (3:444-445)
“Looking up toward the shore upon our right, which forms a steeply-sloped amphitheater, I perceived two log-houses in the American style, in front of which stood a tall fir tree whose branches had been trimmed off, except for its hoary tip: it was a lopstick. We immediately headed toward it, and a few minutes later we were resting by the side of a good fire in the home of Philippe Yétantétel, nicknamed the ‘Soldier’ because of his whiskers. His half-brother Joseph Norquay, the ‘Lanky One’ or Loutsiétà, another of my readers’ old acquaintances, occupied an adjoining room.” (3:445)
“Unfortunately, his daughter, and later his wife, died there in 1867-68, and in accordance with the Danile goven which decrees that any habitation in which a human being has passed away must be abandoned or torn down, he had left his home again and built a new one at Tou-koiinti, where I had found him that day with his half-brother and some twenty ‘People of the Hair.’” (3:446)
(Tou-koiinti le Port [the Port])

1179. Portage-du-Diable — (?)
“To this end, Mr. Campbell disregarded all perils, and accomplished truly venturesome feats, amongst which must be counted his crossing of the Rocky Mountains through the Portage du Diable [Devil’s Portage] and the Porte-d’Enfer [Hell’s Gate], which he discovered.” (5:100)

1180. Porte-d’Enfer — (?)
See (5:100) or Portage-du-Diable

1181. Poule d’eau, rivière — (River)
“I have chosen an excellent location. It is in the middle of a square, in each corner of which lies a lake; they are the lakes de l’Original [Moose], Grenouillé [Frog], Froid [Cold], and d’es îles [of the Islands] where the Cree of the rivière Poule d’eau [Moorhen River] are to be found. Each of these four points is a reserve, and the reserve of the Montagnais occupies the centre.” (62:2-3)

Chapter III: Toponymic Inventory

1182. Presse, pointe à la — (Point)
60°51’; 115°49’; (60°48’; 117°52’); (7)
Map 2

1183. Primeau, lac — (Lake)
{Primeau Lake; Primo, lac}
55°53’; 107°12’; (55°55’; 107°08’); (14)
“The highlands of Portage La Lache and of all the region in that neighbourhood from Lac des Sables, that is to say, the great basin which contains lakes Serpent, Primeau...” (10:289)
“I have enjoyed that magnificent spectacle on Lake Primo, the last lake one encounters before entering lake Isle à la Cruse.” (31:217)
Map 5

1184. Promenade Rapid — (Rapids)
56°01’; 107°39’; (55°58’; 107°39’); (11)
Map 5

1185. Prospère, lac — (Lake)
{Prosperous Lake}
62°36’; 114°12’; (62°38’; 116°24’); (62°33’; 116°22’); (7)
Maps 2 and 4

1186. **Providence, fort — (Establishment)
61°21’; 117°40’; (61°26’; 119°44’); (7)
“For the past four months, I had been one of the three solitary inhabitants of the French establishment of la Providence, a mission which we were building in 1862, where the beautiful Mackenzie River flows out of the Great Slave Lake...” (2:1)
“I spent eight months at la Providence, from September 1878 to April 1879. During these eight months, my time was entirely devoted to my mission among the Étcha-Ottiné or Slaves, who had been my first flock in 1866.” (2:316)
“(Mackenzie)... Providence, 1871... Slaves, or Étcha-Ottiné — 300.” (14:53)
Map 2

1187. Providence, lac — (Lake)
{Providence Lake}
64°50’; 112°10’; (4)
“I see Franklin’s Providence Lake lying along the trail followed by the illustrious explorer upon returning from his disastrous expedition, just as lake Intron-tcho-kka lies along the Dognib’s summer
portage when they hunt the reindeer on
the barren plateaus of the east and north.

The general direction of lakes
Providence, Point, and Redrock, which,
according to Franklin, form the
headwaters of the Coppermine River, is
due southeast to northwest; that is, it
runs toward McTavish Bay in Great Bear
Lake. Similarly, it is this bay that the
lakes Inton-tcho-kka, Kiwén-yé and
Kiwé-kkapa shown on my map empty
their waters.” (2:250)

1188. Providence, mission
—(Mission)
61°21′; 117°40′; (61°26′; 119°44′); (7)
Map 2

1189. Pullen, île —(Island)
{“Pullen Island}
69°46′, 134°23′; (69°45′; 136°38′); (1)
Map 2

1190. Pyéré-a-jué, plateau
—(Plateau)
66°50′; 125°45′; (66°53′; 126°00′); (4)
Map 1

1191. Qui a une rivière entrant
à son extrémité, lac —(Lake)
{“Tathlina Lake; Tqa-tla-inlinhé,
Vatimesnil, lac”
60°33′; 117°39′; (60°30′; 120°27’); (7)
“On the fourth day, I discovered a lake
that was even larger than lake Charencie.
It is called Tqa-tla-inlinhé, “Lake into
the end of which a river flows.” So many
things expressed in only four words:
Eau-
fon-d’a coule-entrant [water-end-it flowsentering]. The Indians are superior to us.
With their aptly juxtaposed monosyllables
they have no need of our
inflexions or of all our prepositions.
I gave this beautiful lake the name of
Mne. de Vatimesnil. Its general direction
is from east to west. The rivière Cator
[Beaver River], which crosses three-fourths of it, forms at its exit several
woody islands, any of them of
considerable size.” (2:340)
(Tqa-tla-inlinhé, lac Qui a une rivière
entrant à son extrémité [Lake into the end
of which a river flows])
Map 4

1192. Qui coule sur sa mère,
rivière —(River)
{Tonkkézedélín
“I have said that the waters flowing
down the west side of the mountain
Ndukkia ou de Semallé run into the Liard
River. We crossed 31 lakes on these
slopes. On several of them we saw
reindeer, and unfortunately, also wolves
and carcajous. A small river, the
Tonkkézedélín, the one Qui coule sur sa
mère [Which flows over its mother (?)] led
us to the Kounbéto nadélín or riviére des
Poisons ritis [Roast Fish River], which we
followed until nightfall.” (2:342-343)
(Tonkkézedélín: celle qui coule sur sa mère
[The one which flows over its mother (?)]

1193. Qui relient, montagnes
—(Mountains)
{Tdha-tcha
67°20′; 138°00′; (3)
“In the background is a range of conical
hillocks resembling volcanoes. These are
the Tdha-tcha or montagnes qui relient
[Mountains that Join], thus named
because they connect the Rockies to the
range of mountains Castor [Beaver], or
Wrangel which border the fleuve du Caïen
[Copper River]. They are quite and and
barren. Their flanks are covered with
lichen almost to the summit, where pink
granite is then exposed. The direction of
this range is from north-northeast to
south-southwest.” (5:284)
“Meanwhile, the swift current had
transported us into the very midst of the
monts Tdha-tcha. This range, which cuts
diagonally across Alaska from northeast
to southwest, is itself traversed by the
Porcupine, which has forced a narrow
passage, or rather has created it, by dint
of lancing at the feet of the mountains.”
(5:290)
See also: (5:305)
(Tdha-tcha: montagnes Qui relient
[Mountains that Join])

1194. *Rabbit Hay River
—(River)
{Titsii-kkato, Rivière
67°13′; 132°45′; (67°20′; 135°03’); (3)
Map 1

1195. *Rae —(Establishment)
{Rae, fort}
62°45′; 115°45′; (62°42′; 117°35′);
(62°41′; 117°42′); (7)
“I had previously been invited to visit the
Dogrbi Indians at Fort Rae. I
immediately formulated a plan to travel
inland from the latter post to Fort Good
Hope, without retracing my steps to the
île de l’Original [Moose Island].” (2:131)
“I began by a three months’ exploration
of an unknown country, among the
Douné Dogrics who provision Fort Rae.
This Hudson’s Bay Company post is
situated close to the end of the baie du
Nord [North Bay], in Great Slave Lake.”
(2:183)
“In the group of Slave Indians, I include:
...The ‘Flat-sides-of-dogs,’ or Dogrics:
Theino-tchané. They live between Slave
Lake and Bear Lake, to the east of the
Mackenzie, and up to the banks of the
Coppermine River. They are subdivided
into the Dogrics of Fort Rae, Taksikelottiné
and Tséottoniné. The English call
these natives ‘Dog-Ribs.’” (6:26)
“Fort Rae and the mission Saint-Michel are
situated at latitude 62°28′ North and
longitude 114°49′ West of Greenwich,
near the end of an elongated bay and at
the base of a mountain that is completely
surrounded by water.” (37:385)
“At a distance of one day’s navigation
from the rivière des Couteau-Jaunes
[Yellowknife River], on the eastern
shore, stands Fort Rae. It is a recent
structure and one of the most important
provision posts in the district. It is
situated at latitude 62°28′ North and
longitude 115°29′ West of Greenwich,
three-quarters of the way into North
Bay, which is here not more than four or
five miles broad.” (22:183-184)
“The elk or moose never frequents
North Bay, nor the area beyond it; it
abhors granite terrains, barren steppes,
and heaths devoid of brushwood and
forests. Even the caribou or great
reindeer of the forests (Rangifer caribou)
is not seen there. The only species of
reindeer which frequents this desolate
land is the desert reindeer (Rangifer
greendlandicus). It is often seen around
the fort itself, and abounds in the interior.
For the same reason, that is, the
absence of dense forests, North Bay and
the surrounding countryside harbour few
fur-bearing animals. The beaver, vison,
and pekan are unknown there. The otter
and the marten are rare. There are few foxes. The only fur to be found in great quantity in these granitic parts is that of the musquash or muskrat.

North Bay is too cold for fish to be plentiful there. The Corogoneus or whitefish (Corogoneus lucidus) is execrable. Its flesh is soft and pasty and has a decidedly muddy taste. On the other hand, the bluefish (Corogoneus signifer) is abundant, and the Mackenzie salmon or inconnu (Salmo Mackenzi) is renowned for its flavour and its colossal proportions. There are no trout. The bay is not deep enough for this salmonid, which frequents open waters.

There are no other interesting facts to relate concerning this small post, which bears the name of a distinguished Arctic explorer, Dr. John Rae, one of the courageous men who devoted themselves to the search for Sir John Franklin and his companions. He was a Chief Factor of the Hudson’s Bay Company.

Mr. Henri Grollier was the first Frenchman to visit Fort Rae. He evangelized this post in March 1859 and baptized thirty children. Fort Rae was at that time frequented by 1,200 Douni natives of the Klinchaneh or Dogrib tribe. This population was reduced to 788 souls by a strange epidemic illness known in the north as the Fort Rae sickness. I believe it to have been caused by these Indians’ former licentiousness.

This mysterious malady was compounded by other infirmities, such as syphilis, consumption, scrofula, and Coriza fluens.

I had been told that, of all the Indians evangelized by our compatriots in the northwest, the Dogribles were the most well-disposed and the most sincere catechumens. My stay amongst these natives convinced me that I had not been deceived. A few days after my arrival at Fort Rae, a large band of Dogribles appeared at the lake. This group of Indians is the one which lives closest to the fort. They are almost always in close proximity to the Yellowknife and they understand Chipewyan perfectly. Many of them even speak it, and we therefore understood one another very well.

They were led by their chief, Ennaka or ‘White-of-the-eyes.’ When they saw me, they dropped to their knees as if I were the ‘Living Budha,’ and refused to get up again without first receiving my blessing. And yet not one of them had been baptized.

“We hunger for prayer, Father,” the Chief said to me. “We thirst for your good words.” (2:188-189)

“(Great Slave Lake) ...Fort Rae, 1864... Dog Rib—788.” (14:53)
See also (2:186-187); (5:11)

Maps 2 and 4

1196. Rae, île — (Island)
   {* Rae Island}
   69°32’; 135°06’; (69°35’; 137°25’); (1)
   Map 1

1197. Rakatsell, rivière — (River)
   67°18’; 133°10’; (67°20’; 135°05’); (3)
   Map 1

1198. Rakfwa-nain’a, lac — (Lake)
   67°42’; 125°46’; (67°48’; 126°52’); (4)
   Map 1

1199. Rallougou, lac — (Lake)
   {Travailant, lac; *Travailant Lake}
   67°42’; 131°45’; (67°45’; 132°30’; 67°48’; 132°30’); (3)
   Maps 1 and 3

1200. *Remparts River — (River)
   {Tsou-te-a-niliné, rivière}
   66°11’; 129°03’; (66°08’; 131°29’); (3)
   Map 3

1201. Rapide, mission du — (Mission)

“The houses which depend on the mission du Rapide are those of Big Island, Fort Liard on the Liard River, Fort Halkett in the Rocky Mountains, and Fort Simpson on the Mackenzie. M. Montaigne has already asked me to officiate at Fort Liard or Fort Rae in the spring. These two missions are more than two hundred and fifty leagues distant from the Rapide.”

(32:230-231)

1202. Rapide, montagne du — (Mountain)
   {Rapide, rocher dé} — (Mountain)
   65°04’; 124°40’; (4)

“From this confluence one could see, in the blue-shadowed distance, a mountain appearing to bar the Téléni-Dié, twenty-five miles lower down. It is called the montagne du Rapide [Rapids Mountain] and rises at the foot of that vertiginous acceleration of the torrent, which measures not less than 24 kilometres in length.” (3:237)

“From Mount Clark to the Bear River or Téléni-Dié, it is called Onkayé-kfwe, rocher des Pies [Maggie Rock], or Onkayé-béssé, centre de Pie [Maggie Belly]. It is of sandstone, and terminates in a sheer escarpment at the foot of which a quantity of phonolite debris lies upon, or rather, forms, the steep banks of the Téléni.

On the other side of this river, the continuation of the same spur takes the name of rocher du Rapide [Rapids Rock].”

(23:45)

1203. Rapide, pêche du — (Place)

“We have just had a dismal autumn, and the winter does not promise to be any better. The fisheries have yielded very little, not only because of the lack of fish, but also because of human mortality. At the Pêche du Rapide [Fishery of the Rapid], the old ‘Pig’ Issé has died, and Tobacco’s daughter and Jeanne Blondin. At the Sans Sauls Rapid, the ‘little Pig’ and his wife, and their nephew Khatsék’ay. In the interior, ‘Marten Tail’, Kadifel, the ‘Pig’s son’, Lébélé. In all, some thirty natives have paid their tribute to Death. And I almost forgot old Yéllé and Passe-partout.” (48:12)

1204. Rapides, fort des — (Establishment)

“The Montagnais of the fort des Rapides [Rapids Fort], of the Salt River, and especially of Saint Joseph, vainly entreated me to stay amongst them...”

(56:1)

1205. Rapids Portage — (Portage)
   55°23’; 104°10’; (55°24’; 104°21’); (14)
   Map 5

1206. Rat Portage — (Portage)
   {Rats-musqué, portage des}
   58°58’; 111°27’; (58°58’; 111°53’); (10)

“The land surrounding Lake Mamawaj, long drained of water, the long portage des Rats Musqué [Muskat Portage], and the no less long portage des Canards [Duck Portage], had exhibited the same wooded islets, although in those locations they had taken on the shape of rocky outcrops, scattered over sedimentary plains.”

(1:301)
1207. *Rat River (1) — (River)
{(Rats, riviére aux; Rats-musqués, riviére aux)
67°41’; 136°37’; (3)}
“In front of the little fort Lapière’s House, the Tchi-ven-tchig, augmented by the riviére aux Rats Musqués [Muskat River] which flows from the north, is now of such depth and volume that it can no longer be farded. It then takes the name of Bell’s River, in honour of Mr. Bell, the first pioneer in these mountains.” (5:270)

“The Zien-ta-kutchin Indians, or People of the Muskrats,’ arrived with the boat in their bédacre, or skin boat. They hunt on the Bell, or Rat, River.” (5:276)

“It was in 1877, on the 5th of June, that is, six long years after my last visit to the Eskimos, that I boarded a boat that was being sent to Fort McPherson by the chief of the Mackenzie District, in the hope that it might be got over the Rocky Mountains through the portage separating the Rat River from the Bell River, so that Fort Lapière might have the use of it.” (4:294)

1208. *Rat River (2) — (River)
{(Rat, riviére du; Téda-ziit)
67°37’; 134°52’; (67°48’; 137°15’; (3)}

“Toward noon, the channel Niro-toumar-louk underwent a curious expansion, to the extent that it resembled the Mackenzie River, and revealed the range of the Tchi-kwajen or Black Mountains with their pyramidal forms and their perpendicular faces. The plateau Nakotcho kloundié had completely disappeared, so that these sheer bluffs appeared to stand nearer to the river. I found the deep gash which marks the course of the Téda-ziit or riviére du Rat [*Rat River]...

Seeing the immensity of this panorama, I understood how Franklin and Pullen had been misled into taking the Peel for the Mackenzie itself, despite the protests of their respective guides.” (4:176)

(Téda-ziit: riviére du Rat [*Rat River])

Map 1

1210. Raval-razy — (Mountain)
{(Tigkhezi, mont)
66°30’; 123°45’; (67°36’; 124°30’; (4)}

Map 2

1211. Rawaqazj, mont — (Mountain)
{(Rawaqazj, montagne, Ra-warazj, mont)
68°09’; 127°48’; (68°08’; 128°49’; (68°06’; 128°45’; (2)}

“Ti-della means ‘Land in a Line.’ Nevertheless, this line of bald hills, surrounded by a ruff of green fir trees, constitutes the crest line of the deserts I was traversing. It commences with mount Ra-warazj, at the intersection of the Lockhart River with the Anderson, at latitude 68° North and longitude 129° West...” (3:23)

“From this point one may, looking upstream, perceive the craggy, barren crest of mount Rawaqazj, a name which indicates a succession of gigantic, doubtless duneial, dunes. At Chantierville, the Anderson is no more than 800 metres wide. It is moderately incised between banks which are almost denuded, and are disposed in natural, regular terraces. The distance between this point and Fort Eskimo is about twelve leagues.” (5:173)

Maps 1 and 3

1212. Rawaradn, montagne — (Mountain)
68°22’; 132°10’; (68°41’; 132°57’; (68°34’; 132°42’; (1)}

Maps 1 and 3

1213. Rawarazj, montagne — (Mountain)
{(Tigkhezi, montagne)
67°22’; 123°45’; (67°35’; 124°33’; (4)}

Map 2

1214. Ray-takafwéne-tsagilé, lac — (Lake)
66°43’; 128°12’; (66°45’; 129°36’; (3)}

Map 1

1215. (Little) Red River — (River)
{Wabasca River)
58°21’; 115°20’; (58°36’; 115°55’; (9)

Map 5

1216. Red River — (River)
58°34’; 111°29’; (58°30’; 111°35’; (10)

Map 5

1217. Red Deer Creek — (Creek)
56°26’; 112°43’; (56°19’; 112°46’; (10)

Map 5

1218. Red Deer, fort — (Establishment)

“An excellent cart road connects all these modest farms, skirting the southern shore of lake La Biche, from Fort Red-Deer, which belongs to the Hudson’s Bay Company, to the mouth of the river des Chevaux [Hair], Moustaim Sipiy, which is near the lake’s outlet into the Athabasca River. This outlet is called the Little La Biche River.” (27:193)

1219. Red River, fort — (Establishment)
58°19’; 115°19’; (58°34’; 115°52’; (9)

Map 5

1220. Regent Strait — (Strait)

“Captain (later Sir) John Franklin, who met his end in the ice of Regent Strait during his ill-fated expedition of 1845-51, himself noted that this passage to which he had just discovered one of the entrances, would be of no practical utility to English trade, owing to the physical impossibility of effecting such a long journey through a sea that is open to navigation only one year out of three—and then for only three months.” (3:74)

1221. Reindeer Point — (Point)
59°09’; 108°25’; (58°50’; 108°33’; (10)

Map 5

1222. Reliance, fort — (Establishment)
62°47’; 108°50’; (8)

“In 1855, L. was sent to the large riviére des Poissons [Fish River], in the company of Messrs. Anderson and Stewart, to search for Sir John Franklin’s party. After his return from this expedition, he rebuilt Fort Reliance, with the help of one of Beaulieu’s sons, nicknamed ‘the King.”’ (1:349)

“His brother-in-law, Baptiste Le Camarade de Mandeville, a Half-breed of Norman origin, was the opposite. He was a great deal more ignorant and far less intelligent than Cayen, but he was frank and honest, and had a fundamentally Christian nature. His five sons were models of virtue, especially the
eldest, Baptiste de Mandeville, a man of surprising innocence but possessing the wisdom of a sachem.

If I have spoken of these two men, it is because the second acted as interpreter for Sir John Franklin, during his first expedition of 1820-1823, and later both of them helped Mr. McLeod build Fort Reliance for Sir George Back’s Expedition, at the eastern extremity of Great Bear Lake.” (2:78)

“It was at the mouth of the river Ta-tchêgé that Sir George Back had Mr. McLeod build Fort Reliance in 1833, and there spent the following winter. This post, which was abandoned after the expedition, was rebuilt a few years ago by the Hudson’s Bay Company, but was again deserted, as its location was prejudicial to the interests of Fort Resolution, one of the best trading forts in the Mackenzie district.” (22:183)

See also: (2:82)

1223. Remer, montagne du
—(Mountain)
{Remer, Mount}

“The seventh transverse chain takes its rise at the Sans Saînt Rapid (lat. 65° 50’) which it forms; then pursues its course toward the northeast under different names, of which the principal are montagne des Carpes, montagne des Ouvardes, Terres Allignées, and montagne du Remer. It crosses the Peaux de Lièvre River, forms the basin of several great lakes, amongst which is Lake Colville, and ends not far from the banks of the Lockhart River, the principal affluent of the Anderson River, at the 67th parallel of north latitude... its highest point, Mount Remer, measures 1,200 feet above the Mackenzie, and 900 feet above Lake Colville, which lies at its base.” (10:288)

1224. Ramparts, les —(Rocks)
{ramparts du Rapid; *Ramparts, The}
66°12’; 129°00’; (3)

“Here, the bank consists of an impervious stratum of shelly millstone grits. Taking advantage of a bend, we proceeded to freshen up our appearance. We were now only four leagues distant from Fort Good Hope—at its doorstep, so to speak. Three Hareskins who had espied us from the top of the Ramparts, where they had been watching for the arrival of the boats, came to meet us in a bark pirogue. Two of them were the fort’s fishermen, accompanied by Jacques Takekovaly’s nephew, a young lad of fifteen years with a gentle, intelligent mien.” (5:27-28)

“Our entrance into this damp, sonorous corridor was met by unexpected hurrahs and a salvo of rifle shots. Some of the Hareskin population was encamped at the summit, impatiently awaiting the arrival of the boats...

That autumn was the last time the Hareskins encamped en masse at the summit of the Ramparts.” (5:29)

“The Ramparts of the Rapids are completely inaccessible.” (5:92)

1225. Ramparts, fort des
—(Establishment)
67°10’; 141°45’; (3)

“But they were not even allowed to settle there. It appeared to me that they were still some forty leagues inside the boundaries of the American possessions in Alaska, and that, consequently, the Yankees would not suffer them to remain there...

The Americans are not to be trifled with as far as territorial limits are concerned. They are not as easy-going as the Russians. The Ramparts had to be given up to them and the new embryonic fort transported to the confluence of the rivière de la Courrier (Carrier River), and that is where this fort, called des Ramparts (Ramparts), now stands.

As to the old Fort Youkon, it has remained in the hands of the Americans.” (5:297-298)

“Three days and two nights after leaving la Pierre-House, during which we sailed with a current almost as swift as that of the Ramparts, we reached the newly-built Fort Youkon. To differentiate it from the old one, which is presently an American possession, it has been named fort des Ramparts, since it is situated beyond this defile. It stands at latitude 67° North and longitude 143° West of Greenwich, 40 leagues outside the demarcation line of the British possessions, and hence in the Territory of Alaska.” (52:170-171)

“At the Fort Youkon des Ramparts, I saw about one hundred and fifty men of the three tribes Kwitcha-Kutchkin (Giant People), Tchan-djoeiri-kutchkin (People of the Marmots), and Dizjen-la-kutchkin (People of the Muskrats).” (52:173)

See also: (52:174)

1226. Renard, le —(Place Name)
{Yékfwé, Yó-kfwé, Yékkfweé}
67°24’; 130°57’; (67°24’; 130°30’; (3)

“At the beginning, Fort Good Hope was located 152 miles lower down on the left bank of the Mackenzie, at the site called Yékfwé or ‘the Fox,’ at latitude 67°28’1” North and longitude 133°11’38” West of Paris; variation 47°28’41” East. It was washed away by an extraordinary rise in the waters, and rebuilt in 1836 on one of the Manitou Islands, opposite the present post.” (5:37)

“He was the brother or the cousin of Mr. Charles Dease, factor of Fort Good Hope, whom Franklin visited at that post in 1825. The post was then on the left bank of the Mackenzie, at the place called Yékfwé or le Renard [the Fox], at latitude 67°28’21” North and longitude 130°51’38” West of Greenwich, variation 47°28’41” East. At that time it was the most remote trading post in North America, and was intended solely for the Loutocou or Dinidjé Indians. The Canadians serving the fort never ventured beyond the rivière de la Traite [Trading River], which since then has had the name Canadien Travailant [Working Canadian]; it is the Loutoco’s Raloughou-tséchig.” (3:56)

(Yékfwé, le Renard [the Fox])

Map 1

1227. Rencontre, Point —(Point)

“In 1825, Captain John Franklin of the British Navy entered the east channel, or Naïron, with the French half-breed interpreter Baptiste Boucher, and reached the Arctic Ocean with two open boats. He was robbed and pillaged by the Eskimos at pointe Rencontre [Point Encounter], he and his companions owing their salvation only to their firearms, which they used to scare off these Arctic pirates, who had never seen them before.” (4:129)

1228. Rennes, montagne des
—(Mountain)
{Voedzey-tchq tchi}
67°22’; 128°42’; (3)

“At the extremity of Carcajou Lake, we ascended the montagne des Rennes [Reindeer Mountain], in order to reach the lac Canot [Canoe Lake], across a marshy steppe.” (5:169) (Infra 160 Voedzey-tchq tchi)
1229. Rennes, rivière des (1)
—(River)

“The following are additional names, which were listed somewhat differently by Richardson, of central Eskimo tribes, that is, those which dwell between the Mackenzie and Hudson’s Bay. The direction is still from west to east, but the names pertain to the Liverpool Bay tribe and are unknown to the Mackenzie Tchiglit... Kpotyelogueur (Dwellers on the montagne des Rennes) east of the mouths of the Mackenzie.” (7: XI)

(Voedzey-chcpché tché montagne des Rennes [Reindeer Mountain])

1230. Rennes, rivière des (2)
—(River)

{Wédzi-mi, Wédzi-mi, Wédzi-mi
64°51'; 121°07'W; (64°47'; 123°18'); (64°46'; 123°19'); (4)

“McVivar Bay receives three affluents on its southern shore: 1. The Toulé-tchélé-diée, at its eastern extremity. It flows out of the lake of the same name, which is situated beyond the mountain Éiw, and is laid down on Richardson’s map; 2. the Wédzi-mii or rivière des Rennes [Reindeer River], near its western extremity...”

(3:184)

Maps 2 and 3

1231. Rennes, sentier des —(Trail
68°00'; 130°30'; (67°35'; 130°20'); (1)

Map 1

1232. Rennes mâles, lac des
—(Lake)

See (5:207) or Baie, lac de la

1233. Résidence des Savañnais, archipel de la —(Archipelago
62°21'; 114°15'; (7)

“We spent two days traversing the archipelagos called l’Amas des Gros Paiseson [Heap of Great Fish], la Résidence des Savañnais [Dwelling Place of the Savanois], and les îles aux Orcs [Egg Islands]. We passed the mouth of the Yellowknife River, along which Franklin had travelled to the Coppermine in 1820; passed in front of the Gros-Cap [Great Cape], and after leaving the Baie du Nord [North Bay], we turned eastward again, along some comparatively barren granitic cliffs, and encamped on the site of the old Fort Providence No. 2, Jean Kounhé bé kgouné.” (2:275)

1234. **Résolution, fort
—(Establishment
61°10'; 113°40'; (61°08'; 116°00'; (61°10'; 116°03'; (61°18'; 113°55'); (7)

“That same evening we reached the last of the abandoned Forts Norman, No. 4. It is situated at the confluence of the outlet of the Great Bear Lake, the Télini diée, 271 miles from Fort Simpson, 559 from Fort Resolution, and 240 from Fort Good Hope.” (5:22)

“As for McVivar Bay, it was named by Franklin in honour of the Factor who was in charge of Fort Resolution in 1825. This new trading post had only very recently replaced the old forts Moose-Deer and Providence, which Franklin had seen in 1819.” (3:57)

“My secondary purpose was to relieve the solitude of an excellent confiante, Mr. Emile Eynard of Gap, a former inspecteur des eaux et forêts [waters and forests inspector], who had remained alone on the île de l’Original [Moose Island] twenty-five kilometres distant from Fort Resolution, at the mouth of the Slave River.” (2:22-3)

“At the mouth of the Slave River stands a trading post, Fort Resolution, whose position, identified by Franklin, is latitude 61°11’ North and longitude 113°45’ West.” (22:180)

“I have left my Dèné flock, Chipewyans and Yellowknives, encamped the former at Fort Resolution, the latter around my residence on the île de l’Original. Their true name, Dané or Dèné, means ‘Men,’ without distinction as to number. In these Hyperboreans’ tongue, the plural can be formed only with the addition of the adverb ‘much’ to the noun. Dèné is the name of the westernmost tribes, the Beavers, Sekanis, Nahannés, Sarcees, Carriers, and Ingaliiks; it is the oldest one. ‘Dèné is the name of those living just east of the Rocky Mountains, along the Mackenzie system, with the exception of the Dogrib, who are called ‘Douné,’ and the Montagnards, ‘Dounié’.” (2:97)

“(Fort) ...Resolution (Slave Lake)... Tinney—300, Crees—, Half Castes—25, Whites—15.” (14:52)

“(Great Slave Lake)...Fort Resolution, 1863-64... [Chipewyans—245; Yellow Knives—332 = 577].” (14:53)

Maps 2, 4 and 5

1235. Retour, récif du —(Reef)

“The following year, he made a similar attempt on the west side, and continued his explorations as far as the récif du Retour [Return Reef], situated at longitude 151°57’ West of Paris, and latitude 70°24’ North.” (4:129)

“In 1826, he again descended to the sea and discovered the entire coastal area from the mouth of the Mackenzie to the récif du Retour [Return Reef].” (22:146)

1236. Richard, île —(Island
{Richards Island; Terre des Rennes; Tounounag; Tounounark; Tunnark; Tununark
69°20'; 134°30'; (69°27'; 136°22'); (1)

“The Eskimos call the Mackenzie Kourvik, or Grande River [Great River]; they compare its four branches to the fingers of the hand. Consequently, the channel Napoleon III, which separates the île Richard [Richards Island] (Tounounark, terre des Rennes [Reindeer Land]) from the bank, takes the name of Koublooy-oayak, ‘the Thumb.’” (4:274)

“Eskimo names of some localities, in Tchiglérek dialect: ... île Richard - Tununag.” (9:76)

“Instead of resuming my journey along the western channel (Illuvearto), I intended to descend the eastern arm (Kurvik) of the Mackenzie as far as the île Sacré [Sacred Island] (Krikerktaayak), which the Eskimos reserve for the graves of their dead, and to live there by fishing and by hunting the reindeer until the arrival of the Eskimos. I could also hunt the reindeer on the île Richard (Tununark), which is not far from there. As the Krananê Eskimos usually meet in these parts toward the end of July to hunt the white whale, I could not fail to encounter them. I would then have gone with them to their village of Tchénérank.

34. See #204. – Tr.
on the mainland, which is the place where they divide the spoils, and stayed there until the autumn.” (12:13)

(Tounoumark [Eskimo]: Terre des Rennes [Reindeer Land])

Map 1

1237. Richardson, chaîne
—(Mountain Range)
{Richardson Mountains}
67°55′; 136°40′; (67°45′; 138°00′); (3)

“In the Arvéron itself, we enjoyed some magnificent views of the Rocky Mountains, which here bear the English name of chaîne Richardson [Richardson Range, properly *Richardson Mountains]. Their elevation appeared to me to be not more than 200 metres above the river. But I might very well be mistaken, as was Sir John Franklin, who estimated them to be only 11 kilometres distant from the Peel, whereas the true distance is 45 kilometres.” (4:133)

Map 1

1238. *Richardson Mountains
—(Mountain Range)
{Tatatloq-en, montagnes; Tatall-teqín, chaîne}
67°20′; 136°20′; (67°05′; 137°39′); (3)

“This second valley behind us, we were climbing the range Tatall-teqín, when the air was rent with long drawn out howls.” (5:264)

Map 1

1239. Rivière Rouge, fort de la
—(Establishment)

“On each side of the river is to be seen limestone rising from point to point in undulating beds, which sometimes rest upon pudding stone. At the site of the old Fort de la Riviére Rouge, this limestone is entirely formed of fossil shells amongst which are Termites in quantities.” (10:289)

Map 2

1240. Roche, île de
—(Island)
61°18′; 113°38′; (61°21′; 116°03′); (7)

Map 2

1241. Roche, petite île de
—(Island)
60°55′; 116°08′; (60°56′; 118°21′); (7)

“At the pointe De Meules [Millstone Point(?)], we were again forced to halt for a day. The wind lowered the temperature to such an extent that, on October 1st, the centigrade thermometer showed -5° below zero, and ice was forming around the edges of the lake. That day, however, with much plying of the oars we were able to reach an islet lost in the middle of a great traverse, between the pointe de Roche [Rock Point] and Big Island, and called the petite île de Roche [Little Rock Island].” (1:356)

Map 2

1242. **Roche, pointe de
—(Point)
{Thé-nutchella}
60°53′; 116°06′; (60°54′; 118°20′); (7)
See (1:356) or Roche, petite île de
{Thé-nutchella: pointe de roche [Rock Point]}

Map 2

1243. Roche, grande pointe de
—(Point)
{Ténu-ru-tché-Lla}
62°24′; 111°00′; (62°10′; 115°10′); (8)

Map 2

1244. Rocher noir, lac du
—(Lake)
See (5:209) or Cache à viande puante, lac de la

1245. Rocher-Rond, lac du
—(Lake)

“To the east of the fort lay Winter Lake. And this is exactly the position occupied by my Pyrite Lake in relation to the Maison des Français [Frenchmen’s House]. To the west lay the lac du Rocher-Rond [Round Rock Lake], which would be my lake Tpa-wokkpa or de l’Eau-glacie [Icy Water], beyond which we indeed perceive the rounded head of the Gros-Cap de Roche [Great Rock Cape].

Lastly, to the southward flowed the Winter River, whose banks, according to Franklin, were well wooded and provided the timber required for the construction of Fort Enterprise. The banks of the rivière des Pirogues [Pirogue River] fit the description exactly.” (2:248)

1246. Rocher-Rouge
—(Rock)

“A little lower rises the Rocher-Rouge [Red Rock], at the foot of which we bivouacked, under dull, rainy skies.” (5:25)

Chapter III: Toponymic Inventory

1247. *Rochers, rivière des (1)
—(River)
{Rocky River; Stony River}
58°47′; 111°13′; (58°51′; 111°27′); (10)

“But the most remarkable thing was that the estuary of the Athabasca had entirely left this high and dry prairie, and betaken itself to a point between its old mouth and that of the Peace River, into the Rocky (or Stony) River, the drainer of the Great Lake.” (14:38)

Map 5

1248. Rochers, rivière des (2)
—(River)
62°55′; 114°20′; (62°58′; 116°25′); (7)

Map 2

1249. Rocher, rivière des (3)
—(River)
{Sains, rivière des; Taltsan-dessé, "Talton River; Thou-ban-dessé, Thou-bau-dessé, Thou-wu-dessé, Tihu-pan-dessé; Yellow Knives River}
61°24′; 112°46′; (61°41′; 115°06′; 61°42′; 115°10′; 61°46′; 108°20′); (7)

“Above the rapids formed by the Caribou Range, where that range leaves the left bank and turns off toward the east, along the course of the great des Seins River, or Thou-bau-dessé,” the Slave River crosses a flat plain covered with inextricable forests, apparently reclaimed by degrees by the sedimentary deposits of its muddy waters.” (14:44)

(Infra) *This river, a southern affluent of the Great Slave Lake, is apparently represented in M. Petitot’s map by the Taltsan-dessé or ‘Yellow Knives River’. The name used in the above text seems to agree with the Thou-wu-dessé of the map of Bach’s ‘Narrative’ (1836), which enters the Slave Lake to the east of the mouth of the Slave River.”

“If a line be drawn on the right from this point to the mouth of the river Des Seins [Breasts], (Thou-pan-dessé), a large triangle will be described, the base of which is directed toward the Great Slave Lake, and which is wholly occupied by the mouths of the river of the same name.” (23:20)

“Peter Pond was the first to visit the Great Slave Lake, in 1780, and to trade with the Indians on Big Island, where it drains into the Mackenzie. But the southeastern part of the lake had already been discovered in 1772 by Samuel Hearne, who had reached it by the ristère

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Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, as reported by Émile Peitot

1250. Rock Portage — (Portage)
56°35'; 111°45'; (56°33'; 111°20'); (10)
Map 4

1251. Rocky Portage — (Portage)
55°35'; 105°22'; (55°39'; 105°11'); (14)
Map 5

1252. Rocky Point — (Point)
[*Stone Point]
58°51'; 110°20'; (58°54'; 110°04'); (10)
Map 5

1253. Roi William, baie du — (Bay)
“All of a sudden, change of subject; he turned the stage over to me. The reason was a small tool made of kilmokourkuk, the fossil ivory from mastodons which is plentiful all along the Arctic seaboard, in the valley of the Yukon River, on the shores of the Kousskokwin and along the baie du Roi William [King William’s Inlet].” (4:180)

1254. Romanzoff, chaîne — (Mountain Range)
“In the afternoon, we pass the confluence of the rivière du Courrier (the Carrier River of the English), which owes its name to an estafette dispatched there by Mr. Bell in 1848, to meet Commodore Pullen’s expedition on the Arctic Coast. This watercourse, whose mouth is more than 300 metres broad, emerges from the chaîne Romanzoff [Romanzoff Range]. It may be used, with a portage, to reach the Colville River, which drains into the Arctic Sea.” (5:287)

1255. Rond, lac — (Lake)
[*Rond Lake]
67°05'; 128°28'; (66°50'; 130°02'); (3)
Map 1

1256. Ronde, île — (Island)
[*Round Island]
61°09'; 113°47'; (61°11'; 116°12'); (7)
Map 2

1257. Ronge, fort la — (Establishment)
55°15'; 104°24'; (14)
“Not far from fort la Ronge, a post whose name reflects its French origin, stands a sheer cliff 50 to 60 metres high, exhibiting handsome veins of flesh-coloured compact quartz in a gray granite.” (23:9)

1258. *Ronge, lac la — (Lake)
55°08'; 104°58'; (14)
“The first mistake refers to lac La Ronge, which empties into the Churchill, and which was also said to open into the Beaver River; but I showed in 1873 that the Beaver receives the La Plonge River, which rises near lake La Ronge, though not taking the actual waters of the latter lake.” (14:43)

1259. *Root River — (River)
[Ta’ay-die-K’awelin]
62°26'; 123°20'; (62°21'; 125°00'); (6)
Map 2

1260. Russell, golfe — (Gulf)
(70°23'; 118°30')
Map 3

1261. Russel — (Inlet)
70°05'; 129°52'; (70°05'; 131°50'); (1)
See (4:271) or Browell Cove
Map 1

1262. Sable, île de (1) — (Island)
62°21'; 115°16'; (62°35'; 117°42'); (7)
Map 2

1263. Sable, île de (2) — (Island)
61°15'; 113°43'; (61°15'; 115°59'); (7)
Map 2

1264. Sables, lac des — (Lake)
[*Big Sandy Lake]
54°36'; 104°05'; (14)
“The highlands of Portage La Loche and of all the region in that neighborhood from lac des Sables, that is to say, the great basin which contains lakes Serpent, Primeau, Isle à la Crosse, Vert, Clair, Buffalo, la Loche, and some others, are entirely sandy, as well as the valley of the river d’Eau Claire.” (10:289)

1265. Sacré Cœur, mission — (Mission)
61°52'; 122°23'; (62°11'; 123°52'); (6)
Map 2

1266. *Sadene Lake — (Lake)
[Sa-déné-wéhini, ic]; La-déné-wéini, lac]
68°52'; 126°37'; (68°39'; 126°42'; (68°41'; 126°43'); (2)
Maps 1 and 3

1267. Sainte-Anne — (Mission)
60°51'; 115°44'; (60°50'; 117°36'); (7)
“At the mouth of the Slave River stands a trading post, Fort Resolution, whose position, identified by Franklin, is latitude 61°11′ North and longitude 113°45′ West. A few years ago, a second trading post was built at the mouth of the rivière des Foins [Hay River], Fort Hay River. There is a residence of French missionaries near each of these forts: Saint-Joseph and Sainte-Anne.” (22:180)
Map 2

1268. Saint-Barnabé, mission — (Mission)
67°24'; 137°00'; (3)
“...and that of la Pierre-House, in the Rocky Mountains, which bears the title of Saint-Barnabé.” (38:481)

1269. Saint-Charles, mission — (Mission)
“There are three trading posts on the Peace River, established many years ago;
these are forts Vermilion, Dunvegan, and des Espinettes [Spruce] or Saint-John. We have two French missions there: Saint-Henri and Saint-Charles.” (22:177)

**1270. Saint-Elie** — (Volcano)
“There are many volcanoes near this river, which is bordered by the chaîne des monts Castor [Beaver Mountain Range]; among them are the Saint-Elie, the Wrangel, and a number of other active volcanoes.” (2:168)

**1271. Saint-Henri, mission**
— (Mission)
“There are three trading posts on the Peace River, established many years ago; these are Forts Vermilion, Dunvegan, and des Espinettes [Spruce] or Saint-John. We have two French missions there: Saint-Henri and Saint-Charles.” (22:177)

**1272. Saint-Jean l’Évangéliste**
— (Mission)
67°10'; 141°45'**w**; (3)
“Fort Yukon, in Russian America, on the Yukon or **Kwichpak** River; title: Saint-Jean l’Évangéliste; population 4,000 souls.” (38:481)

**1273. Saint-Joseph, mission**
— (Mission)
61°10'; 113°45'**w**; (61°14'; 116°16'); (61°14'; 116°12'); (7)
“We could not stop at Fort Resolution for very long. The boats were to depart the same day. I was to come on board at the île de l’Original [Moose Island] in the evening. But before their return, Reverend M., my travelling companion since the Red River (whom the reader doubtless remembers), came to see me at the mission Saint-Joseph.” (1:319)

“In June, the **Déné** came flocking to Saint-Joseph to attend the mission’s spring exercises. I counted 660 of them, and set down an exact list of each group and family, with the full names of each person.” (2:69)

“These Indians encamped, some at the fort and some on the island.” (2:70)

“The mission Saint-Joseph was founded by Mgr Faraud five years ago. There, I replaced the R.F. Eynard, who left a few days after my arrival to visit the Dogrib natives who inhabit the region at the end of the lake. The natives who frequent the mission Saint-Joseph are the Montagnais or Chipewyans, whose proper name is **Déné**, that is, the ‘true men’; the Yellowknives or **Tsatsanottine**, and the natives from the lac aux Buffle [Buffalo Lake]: **Ediéree toukénâdë**.” (34:369)

“Letter from the mission Saint-Joseph: the behaviour of a great many Yellowknives has but reinforced my beliefs. Recently three of them, **Eksasèf ou, Tsenf’ou et Dzen**, carried impetly to...” (33:2)

Maps 2 and 4

**1274. Saint-Laurent**
— (Establishment)
“It is said that Carlton House has 900 clients, but in that number, one must include the 600 Franco-Cree Half-breeds and Chipewas of Saint-Laurent, a village recently established on the South Saskatchewan or Fourche des Gros-Ventres [Fork of the Big Bellies], 25 English miles from [Fort] la Montée [the Climb].” (28:177)

**1275. Sainte-Marie, rivière**
— (River)
“The **Makoyanis-Sipiy** or South Saskatchewan rises in the Rocky Mountains, at latitude 48°50’ North and longitude 116°10’ West of Paris. It receives the rivers La Biche [Doe], Sainte-Marie, du Lait [Milk], des Koutanais [Kootenay], des Saules [Willow], and of l’Arc [Bow], then joins the **Kisiskadijwann-Sipiy** at the site called Nipéwina, where Pierre de la Vérondrie the Younger established Fort la Corne in 1748.” (28:181)

**1276. Saint-Michel, mission**
— (Mission)
{Saint Michel Archange, mission}
62°45'; 115°45'**w**; (62°42'; 117°35'); (7)
“On April 12th last, I left the Saint-Joseph Mission for that of Saint-Michel, which is also on the Great Slave Lake, but one hundred and forty English miles farther north (about fifty-six French leagues). I shall not speak of the voyage itself, which, as always, was made on foot over the ice.

On April 15th, I reached my mission of Saint-Michel, and immediately began the religious exercises for the **Lichahuerés** or Dogrib Indians, who frequent Fort Rae. These exercises continued without interruption for three weeks, until I went to visit the **Takwel-Ottinés**.” (35:378)

Map 2

**1277. Saint-Raphaël, mission**
— (Mission)
60°14'; 123°28'; (6)
“This large, beautiful lake, to which I gave my name, empties its waters into the Liard River through the **Bes-tcchonhi elínda**, called **riière Noire** [Black River] by the Canadians. Its confluence is found between Fort Liard and the mission Saint-Raphaël. At the time nothing more was known of it.” (2:343-344)

**1278. Salée, rivière**
— (River)
(*Saline River, Sel, rivière au, Tewa-die, Teway-Dié, Teway-dye*)
64°18'; 124°30'**w**; (64°27'; 126°40'); (4)
“When **Kotew** paid her last tributes of respect to her husband, she crossed the river and encamped at the mouth of the **riière au Sel** [Salt, properly *Saline*, River], **Teway-Dié**, a salt water course which wells up from the foot of the Rocker-Clarke [Clarke’s Rock, now Mount Clarke].” (3:89)

“When we awoke, on August 30th, we found that we had travelled 130 miles since the previous evening, and had passed the second right-angle bend of the river, the **riière aux Étourneaux** [Starling River], the **riière Terre-Blanche** [White Earth River], and the **Huwart** [Loon]. We saw the **riière Salée**,[b] but did not stop there. It emerges from a mountain having a volcanic appearance and resembling a half-open melon, called the rocher Clarke.” (5:19) (Infra) [*Tewa-die*]
(Tewa-die: **riière Salée** [*Saline River]*)

Map 2

**1279. Salés, lacs**
— (Lakes)
(Tcioutagánn Sakáhígànn)
“We bivouacked on this side of the **riière Crus** [Hollow River], Katimik Sikisisp, then at the lacs Salés [Salt Lakes], Tcioutagánn Sakáhígànn, then on the montagne Forte [Strong Mountain], Sakíttakaw Watij, then at the lac de l’Ours qui nage [Swimming Bear Lake], and finally at the **riière des Buttes** [Butte River], Pettikotinaw Sikisisp; and on October 5th, we found ourselves among the Pike Indians, whose name is derived from the lake and river of the same name, **Kinousëw Sakáhígànn** and **Sipyi**.” (28:182)

(Tcioutagánn Sakáhígànn: lacs Salés [Salt Lakes])
1280. Saline, lac la —(Lake)
56°54'; 110°53'\(\sim\); (57°05'; 110°50'); (10)
"Still on the right bank of the Athabasca River, we find a salt lake, consequently named La Saline. Near the site of the old fort Pierre-au-Calumet is the mouth of a small stream, which may be seen serpentine, the precursor of the crystalline rocks of the east." (23:16) See also: (10:289)
Map 5

1281. Saline River —(River)
[*Stepbank River]
57°02'; 111°28'; (57°06'; 111°13'); (10)
Map 5

1282. *Salmon River —(River)
{Saumon, rivière du}  
66°32'; 142°33'\(\sim\); (3)
"...we then entered the Tesa-ontchig (rivière aux castors [Beaver River]) which the English have named the rivière Porc-Epic [Porcupine], and the Canadians the rivière aux Rats-musqués [Musk Rat]. It comes from the south, and after receiving the Bell River or Tchi-ventchig, the rivers du Courrier [Carrier], du Saumon [Salmon] and the rivière Noire [Black River], it joins its limpid waters to the murky waters of the Yukon. But, properly speaking, the waters of the Porcupine (Tesa-ontchig) are the mother branch of the Yukon, for it is quite clear that it is the Porcupine that maintains its current, and communicates it to the waters of the Yukon, which joins the Porcupine only in a diagonal line, whilst the latter pursues its course straight ahead." (52:169)

1283. *Salt River —(River)
{Sél, rivière au, Têdhay-desdéstêchê, Têdhay-desdéstêchê}  
60°06'; 112°15'; (60°00'; 112°06'); (7)
"In the evening of that same day, we bivouacked at the rivière au Sel [Salt River]. This stream, whose waters are unfit to drink, flows out of the montagne des Caribous [Caribou Mountains]. The salt with which its waters are saturated settles naturally upon its banks, where it is gathered in quantities sufficient to provision all the forts and missions of the North.

This river was the property of the man who discovered it, a French Half-breed named Beaulieu, who had cleared a parcel of land and built a pretty farm where he lived with several of his children.

He was one of the oldest living witnesses of the North's historic moments. His father, a Frenchman, had been a coureur-de-bois in the service of the Compagnie des Siouc... His son, our hero, born of a Chipewyan woman, saw the first explorer arrive in 1780... " (1:312-313)
"According to the Chipewyans, there is a great deal of rock salt in the Caribou Mountains. The best confirmation of their claim is the existence of the rivière au Sel (Têdhay-desdéstêchê) whose mouth is situated a few miles below the rapids before mentioned." (23:19)
"The Athabascav district begins with the heights of the Portage La Loche (called Or'esh-otchôré by the Chipewyans, Methye Portage by the English), at latitude 56°36'30" North, and longitude 109°52'24" West of Greenwich. It ends at the mouth of the rivière au Sel (Têdhay-desdéstêchê), which, according to John Franklin, is situated at latitude 60°6' North, and longitude 112°15' West." (22:163)
Map 5

1284. Sanawotleri, lac —(Lake)
67°26'; 127°11'\(\sim\); (67°19'; 127°55'); (4)
Map 1

1285. *Sand Point —(Point)
[Sandy Point]
58°56'; 110°44'; (59°09'; 110°31'); (10)
Map 5

1286. Sandy Island —(Island)
59°09'; 108°14'\(\sim\); (58°57'; 107°45'); (10)
Map 5

1287. Sandy Lake —(Lake)
58°57'; 111°05'\(\sim\); (58°59'; 111°14'); (10)
Map 5

1288. Sandy Point —(Point)
59°09'; 108°17'\(\sim\); (58°57'; 107°40'); (10)
Map 5

1289. Sans-Eau, lac —(Lake)
See (3:393) or Petite-Butte blanche, lac de la

1290. Sapa-juvé, montagne —(Mountains)
67°00'; 131°20'\(\sim\); (66°55'; 132°56'); (3)
Map 3

1291. Sapa-Tqoué —(Lake)
[*"Trout Lake; Truite, lac la]  
60°38'; 121°10'; (60°14'; 122°33'); (6)
"In the sixteen years since the Providence Mission had been established, it had not been possible to visit or evangelize the Dané Etcha-Ottine of the area to the west of Slave Lake and the Upper Mackenzie. At rare intervals, a few of these Indians came to the fort to trade their meat or their furs, then quickly returned to their distant land. These Indians were much more commonly known as the natives of lac la Truite [*"Trout Lake]. This lake, not yet seen by any White, was said to occupy the centre of a triangle whose points were the forts Providence, Simpson, and Liard." (2:337)
"In the group of Slave Indians I include: ... The Slaves properly speaking, who are divided into People of the rivière au Poin [Hay River], of the lac la Truite, of the montagne la Corne [Horn Mountain], of the fourche du Mackenzie [Fork of the Mackenzie], and of Fort Norman." (6:27)
Map 4

1292. Sapa-pouvé-dès, rivière —(River)
[River]
61°19'; 119°51'; (61°14'; 122°07'); (61°26'; 122°37'); (7)
Maps 2 and 4

1293. Sapins, rivière des —(River)
See (5:26-27) or Carpe, lac de la

1294. Saresto, pointe —(Point)
[*Sarristo Point]
61°13'; 117°17'; (61°09'; 119°24'); (7)
Map 2

1295. Sa-tchô-juvé, cap —(Cape)
56°22'; 121°00'; (65°25'; 122°34'); (4)
Map 2
1296. Sa-tchô-kfwen  — (Point)
{} Sotcho-kfen, pointe, Viande d’Ours, pointe de la)
64°38’; 121°19’; (64°58’; 123°13’); (4)
“Leaving behind on the right the port
Qui s’allonge entre les montagnes [Harbour
that extends between the mountains],
Kiwé-lon-dintit, as well as the pointe des
Collets à renne [Reindeer Noose Point],
Ektwen-mi-éhta, we set out toward the
montagne des Ours [Bear Mountain], Sa-
tchô-joué, after which, according to my
guide, a very short portage would lead
me to the end of McVicar Bay.

At 10 a.m., that is, after a march of
ten hours, I reached the shore of the
aforementioned bay, after crossing the
isthmus that separates it from the Great
lake between the points de la Mousse jaune
[Yellow Moss], Nin-réchitwé, and de la
Viande d’ours [Bear Meat], Sa-tchô-
kfwen.” (3:182)
Map 2

1297. Satony Lake  — (Lake)
55°33’; 103°05’; (55°41’; 102°42’); (14)
Map 5

1298. Saules, lac des  — (Lake)
{‘Second Lake}
62°06’; 117°27’; (7)
See (2:518) or Faon, lac du

1299. Sa-younné-kfvé
— (Mountains)
{Sa-younné kfwé, ‘Sayunei Range}
6°10’; 129°00’; (65°00’; 129°50’);
64°50’; 129°30’; (3)
Map 2 and 3

1300. Schital-kraingoe  — (River)
{Schital-käing}
67°29’; 133°34’; (67°24’; 135°32’); (3)
“The Narrows is a natural boundary that
is never crossed by the Eskimos. Once, it
is true, they did pass beyond it, but it was
to massacre a party of forty Loucheauc
encamped at the confluence of the
Schital-käing.” (4:122)

“The watercourse falls into the
Mackenzie at latitude 67°27’ North and
longitude 133°31’ West of Greenwich, at
the northern extremity of that
contraction of the river which was
named ‘the Narrows’ by the unfortunate
Captain Franklin. Constricted between
cliffs 50 to 100 feet high, the Mackenzie
River is here 8 fathoms deep, and its rate
of flow is not less than 13 miles an hour.
This site serves as a boundary between the
Diindji or Loucheauc and the Inniit or
Eskimos. The latter have crossed it only
to, once to massacre a party of forty
Loucheauc encamped at the confluence of
the Schital-kraingoe.” (47:68)

Map 1

1301. Seconde Équerre du fleuve
— (Place)
64°18’; 124°43’; (4)
“At the place called the Second Équerre du
fleuve [Second right-angle bend of the
river], we meet the sixth ramification of
the Rocky Mountains. It is called
Kodlen-chiw. Parallel to latitude 64°10’,
it leaves the great range at longitude 123°,
unites with the Vandenberghe Mountains
at longitude 120°, after crossing la Sainte-
Thérèse, and sends one of its branches
toward Bear Lake under the name of
Ewi.” (22:195)

1302. **Séguin, lac  — (Lake)
{Tozelli, lac, Yanéhi, lac, Yané’it, 
Yäné’it-üé}
64°23’; 117°23’; (64°42’; 119°48’); (64°40’;
119°50’); (4)
“We did not meet the Tpa-kfwele
gottine on the lac des Laets-a-Ours [Bear
Snare Lake]. Only two men awaited us
there, on a flat, barren rock emerging
from the lake, called l’Omeplate [Shoulder
Blade], Évé-kokkwéne. They informed
me that there were no reindeer, that the
tribe had moved farther to the
northward, and that its members had
found it impossible to meet on Faber
Lake, as the latter was a long way from
their hunting pirogues and their summer
trail. But they told me that I was likely to
find them on the lake Yanéhi, three days
to the northward, beyond the second
water-parting.” (2:201)

“At the summit I found a small lake,
adorned with an island in its middle, the
île avec Graines [Seed Island], which I
called Lake Seguin. Then the mountain
sloped downward again toward the
immense lake Yanéhi, and borders its
southern shore under the name of
Ekkkin-yéda’re’a. I gave this lake the
name of my respected relative the
Honourable Judge Tozelli. But lack of
time prevented me from exploring this
large basin. I had to be content with
contemplating it from the top of the
mountain, and set out again immediately
for our new encampment on the lac des
Pyrites [Pyrite Lake].” (2:247)

“On the northern slope of the montagne
des Loges à Castor [Beaver Lodge
Mountain], we immediately find the large
lake Yanéhi itié, a name which contains the
particle néhi, a vision of something
that is supposed yet not expressed—probably reindeer. The lake is
divided into five bays, of which the southeastern one is the largest. From a
bay on the northwest, a Dogrib trail
leads to the Coppermine River. The lake
is as large as the lac Ste Croix [Holy
Cross], but does not possess a single
island. I did not cross it, indeed I did not
even go down to it, but I gave it the name of Séguin.” (64:2)

“From April to July 1864, I travelled
from the Saint-Joseph Mission near Fort
Resolution (Great Slave Lake), beyond the
mountain range to which I gave the
name of Vandenberghe, on lake Yané’it-
üé. I was unable to proceed farther in
that direction, for the Indians with
whom I had travelled were continuing
toward the Coppermine River, from
which another mountain range separated
us.” (22:153-154)

Maps 2 and 3

1303. Selkirk, fort
— (Establishment)

Francis Houle, brother of William and
Antoine with whom the reader is already
acquainted, combined the duties of Déné
interpreter with those of helmsman in
summer and ngayuik in winter. He was a
French-Beaver Half-Breed who had
spent his youth on the western slopes of
the Rocky Mountains. He lived at
Fort Selkirk, had sailed on the Lewis, and
had gone down the Stikine and wet his
feet in the Pacific Ocean.” (5:55)
See also: (5:100-101; 308)

1304. **Sellwood Bay  — (Bay)
69°54’; 124°48’; (69°50’; 126°10’); (2)
Map 1

1305. *Separation, pointe  — (Point)
{Séparation, pointe, Séitéjén}
67°38’; 134°07’; (67°40’; 136°00’); (3)
“The year 1850 saw the last Arctic
expedition from the Mackenzie. It was
led by Dr. John Rae, who set out to find
Franklin’s remains. His guide was the
French Canadian Manuel, who, terror-
stricken at the sight of the fearsome
Eskimos, welcomed them with rifle shots, just above Point Separation. He wounded one of them, and thus was the expedition aborted.” (4:130)

“The impetuous northwest wind (Onhanlark) being favourable to us, we set sail and ascended the Peel with such swiftness that in three days and one night of running before the wind, we had reached Point Separation, the Dindjié's summer fishery.” (4:213)

“Until now, trading between this tribe and the Hudson’s Bay Company has been carried on without quarrels or bloodshed, but not without threats or attempts on the part of these restless and troublesome natives. It needed all the English traders’ prudence and calm to achieve this result.

Before 1849, the Tchiglit traded in the south with the Dindjié or Lachhow and the Né-la gottiné or Harekins from the Ends of the Earth, a Déné tribe. Exchanges took place with the Dindjié at Point Separation, that is, at the head of the Mackenzie Delta, and with the Harekins at the place where Fort Anderson was built in 1859.” (7:XVI)

“Even today, the Tchiglit are content to spend the winter at the mouths of the Peel and the Mackenzie, and never ascend this river beyond Point Separation. At most, they occasionally travel as far as the natural ramparts of the Narrows (67°20′).” (7:XXVII)

See also: (1:325); (4:125)

Map 1

1306. Shaginaw Lake —(Lake)
{ Shagwenaw-Lake
55°54′; 107°40′; (55°53′; 107°47′); (14)
Map 5

1307. **Shelter Point —(Point)
58°50′; 110°50′; (59°—110°41′); (10)
Map 5

1308. **Shiltee Rock —(Rock)
{ Tchiltlet, rampart; Tchiltlet, ramparts
67°19′; 134°58′; (67°00′; 136°29′); (3)
“The eleventh and last ramification of the Rocky Mountains takes its origin in the main range at 66°48′ north latitude, and bears the name of Kló kagan. It crosses in succession the Peel River, forming there the ramparts Tchiltlet, the Mackenzie, where it forms those of the Narrows, and then, under the name of Kivaltledi, runs to the north-east, forming the valley of the river Tsenëtëtin, and goes to join the mouths of the Anderson under different names, too barbarous to write here.” (10:288-289)

“From this point, the stratum crosses the Peel River, striking westward; it forms there the ramparts Tchiltlet (piéros Qui se dissient, ou grands rochers [Rocks which Divide, or Great Rocks]), and goes on to border the left bank of the Porcupine, where I saw it again in great tiers 200 feet high.” (23:47)

(Tchiltlet piers Qui se dissient, ou grands rochers [Rocks which Divide, or Great Rocks])

Map 1

1309. Shoalwater, baie —(Bay)
{ Shoalwater Bay
68°53′; 136°43′; (68°54′; 138°50′); (1)
Map 2

1310. Si-mié, rivière —(River)
68°12′; 129°22′ =; (67°56′; 129°36′); (1)
Map 1

1311. Simpson, ile —(Island)
68°38′; 134°25′ =; (68°18′; 136°48′); (1)
Map 1

1312. Simpson, rivière —(River)
“Following Sir Alexander Mackenzie’s expedition on the Peace River, other officers of the combined North West and Hudson's Bay Companies discovered and explored the western valleys of the Rocky Mountains, as well as several large tributaries of the Pacific such as the rivière Simpson [Simpson River], the Tchilkat, the Stikine, the Lewis (Southern arm of the Yukon), and the sources of the Liard River.” (5:99)

1313. Sinewuse, montagne —(Mountain)
{ Terr sinewuse, Ti-d’ori, Ti-déréalé, montagne, Ti-dé’ay
67°15′; 122°30′ =; (67°06′; 123°22′); (4)
“Smith Bay and Dease Bay are on the same prolongation, and no cape separates them; however, between them extends the Terrineuse [Sinewuse Land], Ti-d’ori or Ti-déréal, which conceals the sources of the McFarlane and the Anderson.” (3:57-58)

“I was then two days’ march to the north of Smith Bay in Great Bear Lake, from which we were separated by the montagne Sinewuse [Sinewuse Mountain], Ti-dé’ay.” (3:423)

(Ti-d’ori: Terr sinewuse [Sinewuse Land]; Ti-dé’ay: montagne Sinewuse [Sinewuse Mountain])

Map 2

1314. Sio-kkadh, lac —(Lake)
68°48′; 129°53′ =; (68°33′; 131°18′); (1)
Map 1

1315. Si-tchó-égé, lac —(Lake)
{ Stopover Lake
67°39′; 123°10′; (67°47′; 123°53′); (4)
Map 1

1316. Sitka —(Establishment)
“In 1870, General Davis was governor of Alaska and resided at Sitka, on the western coast, where there was also a troop of American soldiers.” (5:309)

1317. Si-yé, lac —(Lake)
67°54′; 126°33′ =; (67°54′; 127°30′); (4)
Map 1

1318. Sledge Island —(Island)
57°52′; 111°23′ =; (67°58′; 111°13′); (10)
Map 5

1319. Small Pines Point —(Point)
59°24′; 107°43′ =; (59°22′; 107°50′); (11)
Map 5

1320. **Smith, fort —(Establishment)
60°01′; 111°50′ =; (59°54′; 111°52′); (8)
“(Forts) ... Chipewyan, Smith, and small Red River together...” (3:53; Crees —86, Half-Castes —50; Whites—28).” (14:52)

“(Athabasca) ... Forts Chipewyan and Smith, 1879 {Chipewyans—53; Crees—86 = 623}.” (14:53)

Map 5

1321. Smith, ile —(Island)
{ Smith Island
68°45′; 134°30′ =; (68°53′; 138°48′); (1)
Map 1
1322. Smoky Lakes — (Lakes)
   (*Utkunamss Lake*)
   55°55'; 115°45' =; (55°20'; 116°00'); (12)
   Map 5

1323. Snake Rapid — (Rapids)
   55°43'; 106°33'; (55°45'; 106°32'); (14)
   Map 5

1324. *Snowdrift River — (River)
   { *Thu-pan dessé, rivière* }
   62°25'; 110°40' =; (61°52'; 113°44'); (8)
   Map 2

1325. Société de Géographie, île de la — (Island)
   69°50'; 130°40' =; (69°46'; 132°30');
   (69°44'; 132°31'); (1)
   Maps 1 and 3

1326. Soldat, montagne — (Mountain)
   66°47'; 121°37' =; (66°44'; 123°14'); (4)
   Map 2

1327. Somalli, montagne — (Mountain)
   "I ascended the river *Kkayvara or des Saules [Willow] almost to its source; then
   the river des Castors [Beaver], west of the
   Mackenzie, and discovered the great lakes*
   Charency and Vatimesnil, the mountain
   *Somalli* and another lake Petiott, travelled up from Good Hope to lake
   *Labiche.*" (29:102-103)

1328. Sounding Rapid — (Rapids)
   55°57'; 107°26'; (55°56'; 107°38'); (14)
   Map 5

1329. Square Rapid — (Rapids)
   56°01'; 107°38' =; (55°57'; 107°34'); (11)
   Map 5

1330. Steep Rapid — (Rapids or Portage)
   55°11'; 105°06'; (55°41'; 105°09'); (14)
   Map 5

1331. Steppe blanc, lac du — (Lake)
   See (5:207) or *Baie, lac de la*

1332. Stikin, rivière — (River)
   "Francis Houle, brother of William and
   Antoine with whom the reader is already
   acquainted, combined the duties of *Dénè*
   interpreter with those of helmsman in
   summer and *voyageur* in winter. He was a
   French-Beaver Half-Breed who had
   spent his youth on the western slopes of
   the Rocky Mountains. He had lived at
   Fort Selkirk, had sailed on the Lewis, and
   had gone down the *rivière Stikin* [Stikine
   River] and wet his feet in the Pacific
   Ocean." (5:55)

1333. *Stivens Point — (Point)
   { *Stivens, pointe* }
   69°36'; 125°05'; (69°34'; 126°30'); (2)
   Map 1

1334. *Stony Creek — (River)
   { *Tchi-dhell-diig, rivière* }
   67°23'; 134°56' =; (67°10'; 136°38'); (3)
   Map 1

1335. Stony Island — (Island)
   59°32'; 111°27' =; (59°35'; 111°36'); (10)
   Map 5

1336. Stony Rapid — (Rapids)
   56°34'; 111°45'; (56°33'; 111°20'); (10)
   "Besides the Great Rapid, properly so
   called, the traveller must pass as best he
   may the Brulé, Noèyl, Pas-de-bout, Croche (or
   Sinous), Stony, Cascade, and Mountain
   rapids. In short, the whole make one
   continuous rapid, twice as long as that of
   the Bear River, for the current
   sometimes reaches a rate of twelve to
   fifteen miles an hour." (14:33)
   Map 5

1337. Stony Head Island — (Island)
   59°37'; 111°26' =; (59°40'; 111°35'); (10)
   Map 5

1338. Sun-kakat — (River)
   See (5:306) or *Noulato, Fort*

1339. Sussex, lac — (Lake)
   "Lake Sussex, the source of the Back or
   Great Fish River, lies so close to Ayler
   Lake (*yé-taré-t'ue*), that many maps
   show the great Back River to be flowing
   out of Slave Lake." (22:182)

1340. Swan Point — (Point)
   59°08'; 108°36' =; (58°50'; 108°33'); (10)
   Map 5

1341. Swan Port — (Harbour)
   59°06'; 108°32'; (58°47'; 108°33'); (10)
   Map 5

1342. Tabellay-ayetti, lac — (Lake)
   68°36'; 127°45' =; (68°32'; 128°51'); (2)
   Map 1

1343. Tadagoünne, rivière — (River)
   67°11'; 124°22' =; (67°40'; 124°56'); (4)
   Map 1

1344. *T'adek Lake — (Lake)
   { *T'adekfiwé, lac* }
   67°02'; 125°23'; (66°55'; 127°21'); (4)
   Map 1

1345. *Tadenet Lake — (Lake)
   { *T'adénéchiri, lac; Tpa-déné-chiri, lac* }
   68°38'; 126°05'; (68°22'; 125°50'); (68°22';
   125°46'); (2)
   Maps 1 and 3

1346. Tajié, lac — (Lake)
   66°52'; 125°31' =; (67°08'; 125°32'); (4)
   Map 2

1347. Taëkénageni, lac — (Lake)
   { *Taë-kké-naghénii, lac* }
   66°48'; 124°20' =; (67°10'; 124°02'); (4)
   "I was happy to learn, at Kopa's
   encampment, that a trail existed from
   there to the Soldier's house of Smith
   Bay..."
   After a quarter of an hour's march,
   we were out of the burn in which the
   camp had been located, and found
   ourselves on the barren plateau,
   bordered on the left by a strip of green
   timber, which separated us from the lake
   *Ho-dekk'aa-lé.* In front of us lay the
   small lake *Taë-kké-naghénii.* To the
   right, the long white wall of *Ti-de-way.*
   (3:440)
   Map 2

1348. Tahko, lac — (Lake)
   See (5:306) or *Iles-rouges, rivière des*

1349. Tahko, rivière — (River)
   See (5:305-306) or *Iles-Rouges rivière des*

1350. *Taka Lake — (Lake)
   { *Tawon'ay, lac; Tawon-kpay, lac* }
   64°14'; 117°31' =; (64°10'; 119°58');
   (64°11'; 119°53'); (4)
   Maps 2 and 3
1351. T’a-K’aa-tchô, rivière
— (River)
[* Takaatcho River]
66°22’; 119°36’; (66°20’; 121°42’); (4)
Map 2

1352. Takalé, lac — (Lake)
67°47’; 125°44’≈; (67°49’; 126°41’); (4)
Map 1

1353. T’ak’awa-tchô, rivière
— (River)
66°05’; 125°05’≈; (66°25’; 125°32’); (4)
Map 2

1354. T’akénaan, pointe
— (Point)
66°06’; 123°58’≈; (66°10’; 125°56’); (4)
Map 2

1355. T’akotchô, rivière
— (River)
66°07’; 123°46’≈; (66°04’; 123°49’); (4)
Map 2

1356. Taku-éyé, lac — (Lake)
[* White Water Lily Lake]
65°46’; 124°07’≈; (66°02’; 124°38’); (4)
Map 2

1357. *T’altheileie Narrows
— (Strait)
[T’a’althele], détroit; T’a-Ithélé, détroit
62°34’; 111°31’≈; (62°19’; 115°08’); (8)
“T’altheileie Narrows is a rather narrow strait with a rather shallow passage, and which is not difficult for canoes to pass through.”
Map 2

1358. T’pa-nan-nilien — (River)
“It changes its name of Kokotchgo-tsgi into that of Yookpona only after it has passed the T’pa-nan-nilien, that is, in Dané country, for the Danite tongue, which has given way to Dindjié—a hybrid mixture—beyond Fort Good Hope, re-appears in Alaska at Nuklukayer.” (5:307)
See also (5:306)

1359. T’-Araka-t’-ié — (Lake)
[Tarakatìe, lac]
64°13’; 117°32’≈; (4)
“This lake was too charming, too poetic not to deserve the name of the beloved P.A. Rey, which it bears today...”

After crossing the lake, we made another long portage through the woods, and came to another lake, called T’-Araka-t’-ié; it was the eleventh sizeable lake I had discovered since Fort Rae, not counting an infinity of lagoons and smaller lakes.” (37:453)
“We all set out to search for an encampment on the shores of lake Tarakatìe. It made for an unusual sight, this long procession of dog sledges and natives all walking along in Indian file.” (35:380)

1360. T’ata kka’h, lac — (Lake)
68°25’; 129°45’≈; (68°17’; 130°20’); (1)
Map 1

1361. Ta-tqa-tqou-inha-kfwe
— (Mountain)
[T’ata-t’tu-in ‘an, montagne; Taqatquinha, montagne]
63°40’; 117°13’≈; (63°44’; 119°00’); (7)
“We bivouacked on the shores of the large lac des Filets-d’Inconnus (Lake of the Inconnu Nets)—or des Lacets-d’àours [Bear Snare], if the reader prefers—to which I had invited the entire tribe. This magnificent basin, strewn with islands which are in fact granite mountains, is surrounded on the south and west by other granite masses rising to heights of 1,000 or 1,200 feet, which separate it from the sources of Hearne’s Coppermine River.”

To the south was a mountain which we had to cross, and on which we encamped. Its name was Ta-tqa-tqou-inha-kfwe, a fine example of polysynthesis; it means, literally, supérieur-à travers-eau-qui-unit-montagne [superior across-waters—which-unites-mountain], or montagne de l’eau qui unite des lacs supérieurs [Mountain of the water which unites two upper lakes].” (2:198)

1362. T’pta-tchagé-nou — (Island)
“At 7 p.m. we landed on the islet T’pta-tchagé-nou and bivouacked there.” (2:186)

1363. Tatchel-loe-trén
— (Mountain Range)
“On the right and on the left the principal range of the Toovi-taro, Tschikivagien and Tatchel-loe-trén continues. The mere sight of their forest of saw-toothed crests, jagged peaks and precipices is enough to terrify a man.” (52:166)

1364. T’atchin, lac — (Lake)
66°13’; 130°16’≈; (66°11’; 133°04’); (3)
Map 1

1365. T’atchiné-nené, montagne
— (Mountain)
65°42’; 126°32’≈; (65°44’; 128°26’); (4)
Map 2

1366. Tatchini, lac (1) — (Lake)
66°11’; 130°26’≈; (66°11’; 133°22’); (3)
Map 1

1367. Tatchini, lac (2) — (Lake)
[* Tatchini Lake]
67°01’; 125°15’; (67°23’; 124°56’); (4)
Map 1

1368. T’a-chini-nené — (Mountain Range)
[Terre à pic dans l’eau]
“I made camp on an elongated point which occupies half of the lacs des Grandes-Foins [Tall Hay Lake]. This basin extends from the southeast to the northwest, parallel to the range. Bekké dénatchay (montagne des Frimas [Hoary Mountains]) which borders the Mackenzie. A smaller range, T’a-chini-nené (Terre à pic dans l’eau [Sheer Cliff in Water]), encloses it on the east.” (3:298)
(T’a-chini-nené. Terre à pic dans l’eau [Sheer Cliff in Water])
1369. T’a-tchô, lac — (Lake)
67°25’; 126°51’
(67°16’; 127°32’); (4)
Map 1

1370. Taté-kotchô, lac — (Lake)
66°12’; 130°18’
(66°10’; 133°10’); (3)
Map 1

1371. T’atié, lac (1) — (Lake)
65°37’; 127°04’
(65°41’; 129°56’); (4)
Map 1

1372. T’atié, lac (2) — (Lake)
65°07’; 125°07’
(65°05’; 127°03’); (4)
Map 2

1373. T’ats Таttô, pointe — (Point)
67°16’; 125°45’
(67°18’; 126°16’); (4)
Map 2

1374. T’atsan-tto-let’élé, pointe — (Point)
65°46’; 122°31’
(65°49’; 124°12’); (4)
Map 2

1375. T’atsél dé-ingoy, montagne — (Mountain)
68°38’; 125°45’
(68°38’; 125°55’); (5)
Map 1

1376. Tatsennea-eta, pointe — (Point)
65°02’; 120°57’
(64°59’; 123°06’); (4)
Map 2

1377. Tatson’e, rivière — (River)
{ Téatsen-Eh, rivière}
63°42’; 117°16’
(63°45’; 119°16’); (63°45’; 119°08’); (7)
Maps 2 and 4

1378. Tawon’ay, montagne — (Mountain)
64°12’; 117°38’
(64°10’; 120°00’); (4)
Map 2

1379. Tawu-t’auni’a, montagne — (Mountain)
65°41’; 130°25’
(65°58’; 133°30’); (3)
Map 1

1380. Taya kkk, rivière — (River)
{ Tta-yakk, rivière}
66°41’; 121°46’
(66°38’; 123°44’); (66°37’; 123°36’); (4)
Maps 2 and 3

1381. Tazin, lac — (Lake)
67°17’; 127°21’
(67°13’; 127°51’); (4)
Map 2

1382. Tazjin, pointe — (Point)
67°07’; 125°50’
(67°04’; 126°00’); (4)
Map 2

1383. Tchan-tchota, rivière — (River)
66°47’; 126°56’
(66°48’; 127°55’); (5)
Map 2

1384. Tchan-ttsou-chiw — (Mountain Range)
{ Tchan-ttsou-chyout, montagnes; Tchan-ttsou-chiw, Tchan-ttsou-chiw; Viellard, montagne du}
66°00’; 126°00’
(65°48’; 126°34’); (65°35’; 126°34’); (4)
...it is then continued in the chains Bédzi-chô and Ti-della, after which, on the south side of the Hareskin River, it divides into the two chains K’wé-tchô-détélle and Tchan-ttsou-chiw, and ends at last at the range bordering the Mackenzie, whose basin it separates from Great Bear Lake as well as from the Anderson River.” (3:25)
“To the right, that is, to the north, the mountain turns into a range of rocks formed by an upward thrust of the earth’s strata. It is the Tchan-ttsou-chiw or montagne du Viellard [Old Man’s Mountain], which joins the K’wé-tchô-détélle of the Hareskin River.” (3:25)
“Farther on, it bears the successive names Chiw-chô (Grande Montagne [Great Mountain]), Tchan-ttsou-chiw (montagne du Viellard [Old Man’s Mountain]), Ti-della (Terres alignées [Lands in a Line]), Piére-juvé (montagne des Truites [Trout Mountain]), and lastly Bedzi-ajyvé (montagne des Renne [Reindeer Mountain]).” (23:45)
“This chain which is named at first Tchan-ttsou-chiw, then Ti-della, presents this peculiarity, that it resembles a long file of volcanic cones, which must have risen at a far distant epoch, without, however, having had enough expansive force to constitute volcanoes.” (10:292)
(Tchan-ttsou-chiw: montagne du Vieillard [Old Man’s Mountain])
Maps 2 and 3

1385. Tchan-tcholloë, lac — (Lake)
67°21’; 126°10’
(67°23’; 127°05’); (4)
Map 2

1386. Tché-K’a-digé-nené, montagnes — (Mountains)
66°35’; 127°13’
(66°34’; 128°30’); (4)
Map 1

1387. *Tchendferi Lake — (Lake)
67°14’; 127°16’
(67°09’; 128°01’); (67°08’; 128°02’); (4)
Maps 1 and 3

1388. Tchien-jiow — (Mountains)
{Tchien-jiow, Tchi-ensjow, Tête-neigeuse}
67°25’; 135°50’
(67°10’; 137°44’); (3)
“Although I could limit my work to the area around the Mackenzie, I do not wish to abandon the interesting question of the geology of the Arctic basin without giving a brief sketch of the Rocky Mountains and the valley of the Porcupine, the northern source of the Yukon River, which I visited in 1870.
The low mountains on both sides are calcareous (Tchien-jiow, Tchi-kwazer)...” (23:67)
“There are a few glaciers here and there. They are only 8 to 12 feet thick, and will not last the summer. Before us rises the enormous saddle of the Tête-neigeuse [Snowy Head], Tchi-ensjow; between its two cones can be seen the vague outline of the pass through which we will cross the first range. We shall have to cross nine such ranges.” (5:259)
(Tchi-ensjow: Tête-neigeuse [Snowy Head])
Map 1

1389. Chikgenegelég — (Region)
“The following are names of Eskimo tribes known to the Mackenzie Tchiglit. I shall list them from west to east, that is, from the Kamtschatka Peninsula to the mouth of the Coppermine River:
...Tuyugmiyat, or People of the Behring Strait. Their country is called Tchikéngéngélbék: “(7:3)

1390. Tchilekou djigé, montagne
—(Mountain)
{Tchiléku djíé, montagne)
68°09'; 119°25' =; (65°13'; 121°17'); (65°13'; 121°26'); (4)
Maps 2 and 3

1391. Tchilkat, rivière —(River)
“Following Sir Alexander Mackenzie’s expedition on the Peace River, other officers of the combined North West and Hudson’s Bay Companies discovered and explored the western valley of the Rocky Mountains, as well as several large tributaries of the Pacific such as the Simpson River, the Tchilkat...” (5:99)

1392. Tchill-lan, lac —(Lake)
{Tchill-vann)
68°44'; 129°34' =; (68°00'; 130°28'); (1)
“The lac du Milieu [Middle Lake] communicates with the lac Edskinétée through a short arm which rises in the lake Tchill-vann. Ball and I crossed this lake alone, at night, and in such intense cold that if I had not divested myself of my thick cloth gaiters and put them on the lad, and if we had not before long found Vinizjie’s yurt, the unfortunate Captain would have frozen to death before reaching it. The night was already far spent when we reached the encampment.

It was composed of only two yurts, deeply buried beneath earth and snow. They contained five families, several of whose members were dangerously ill with scarlet fever.” (5:190)

1393. Tchi-tsengja-nilhen —(River)
“Two years ago, during the autumn, two Scottish clerks became lost on these crests and wandered about for an entire day. They almost perished of hunger and thirst. In winter, the trail does not follow the passes, it winds around the mountains through the canyon of the Tchi-tsengja-nilhen. It is called the chemin des échines [Trail of the Falls].” (5:265)

1394. Tchitsi-kkadh, lac —(Lake)
68°47'; 129°50' =; (68°30'; 131°15'); (1)
Map 1

1395. Tchi-zjan-k’oén, montagnes —(Mountains)
68°05'; 136°15'; (68°27'; 137°55'); (1)
Map 1

1396. Tchontsedétée, lac —(Lake)
67°18'; 126°55' =; (67°10'; 127°34'); (4)
Maps 2 and 3

1397. Tchontselleté, lac —(Lake)
68°43'; 128°46' =; (68°30'; 129°40'); (1)
Map 1

1398. Tch’ozja, montagne
—(Mountain)
68°23'; 131°40' =; (68°30'; 132°29'); (1)
Map 1

1399. Tsjipay, pointe —(Point)
61°14'; 119°16' =; (61°10'; 121°39'); (7)
Map 2

1400. Téantchiri, pointe —(Point)
65°32'; 121°10' =; (65°38'; 122°22'); (4)
Map 2

1401. Téantchiri, rivière —(River)
65°32'; 121°10' =; (65°34'; 122°20'); (4)
Map 1

1402. Te-ché-a, montagne
—(Mountain)
64°58'; 124°40' =; (64°05'; 126°14'); (4)
Map 2

1403. Tedji, lac —(Lake)
[* Tedji Lake]
67°42'; 126°32'; (67°38'; 127°38'); (4)
Map 1

1404. T’édjil-Ko, lac —(Lake)
68°19'; 133°12' =; (68°27'; 135°02'); (1)
Map 1

1405. T’ékiedhé’è, lac —(Lake)
68°27'; 131°31' =; (68°15'; 131°56'); (1)
Map 1

1406. Téko-i-déingoy, montagne
—(Mountain)
69°04'; 125°35' =; (68°52'; 125°57'); (2)
Map 1

1407. Télétn-kié, rivière
—(River)
66°57'; 120°15' =; (67°01'; 121°45'); (4)
Map 2

1408. Téltentsi-via, lac —(Lake)
68°36'; 129°10' =; (68°16'; 129°54'); (1)
Map 1

1409. T’emi’è, pointe —(Point)
67°16'; 125°49' =; (67°14'; 126°36'); (4)
Map 2

1410. T’emi-égé, lac —(Lake)
{T’emi-égé, lac
68°28'; 127°56' =; (68°27'; 128°35');
(68°26'; 128°36'); (2)
Maps 1 and 3

1411. T’en-’lék’ay, rivière —(River)
65°09'; 131°12' =; (65°19'; 133°39'); (3)
Map 1

1412. Tènlén, lac —(Lake)
[* Tenlen Lake]
67°52'; 131°05'; (67°48'; 132°02'); (3)
Map 1

1413. Tent, ile —(Island)
[Tent Island]
68°54'; 136°35'; (68°55'; 138°32'); (1)
Map 1

1414. T’en-zjig, lac —(Lake)
68°30'; 129°33' =; (68°24'; 130°18'); (1)
Map 1

1415. Tèréka, pointe —(Point)
65°16'; 120°34' =; (65°18'; 122°08'); (4)
Map 2

1416. Terre-blanche, portage
—(Portage)
[White Mud Portage]
56°39'; 111°33'; (56°35'; 111°10'); (10)
(See: (1:286)) or Bonne, portage de la
Map 5

1417. Terre-grise —(?)
“The shores of lac Maumoir are as bleak and barren as those of Great Bear Lake, and their physical aspect is similar. Immense vistas, whose giant, waving, blue-tinted horizon can be glimpsed only from the summit of the ridges; a glittering, white surface resembling an immense dish of milk soup—there is
nothing more to behold here. The view can be described in two words: a white page.

The Terre-Grisse [Gray Land] extends on our right into a deep bay, and it may be supposed that the waters of the lake flow out of it through a subterranean siphon, for this vast basin apparently has no outlet above the ground.” (16:387)

1418. Terre-haute — (Plateau)
{ Ti-gotchô, Ti-gotchô, montagne}
66°37'; 127°50' =; (66°26'; 129°41'); (66°27'; 129°40'); (4)
“The Roche-aux-Âigles [Eagle Rock] is the southern extremity of the Terre-Haute [Highland] or Ti-gotchô. The current of the Hareskin is here so swift that it freezes only in hard winters.” (3:10)
“On the third day, a string of pretty lakes led me to the summit of Ti-gotchô or Terre-haute, a sandy hill separating the Hareskin from the Bluefish River.” (3:322)
Maps 1 and 3

1419. Terres alignées
— (Mountains)
{ Ti-della, montagnes}
66°15'; 126°15' =; (66°32'; 126°38'); (66°39'; 126°31'); (4)
“Until one o’clock in the afternoon, we strode blithely along this blessed trail; but just as we were reaching the highest point of the crest line, where lay the remains of a large abandoned encampment, the track suddenly turned toward the north—it was the trail followed by the horde of the chief called the ‘Burnt One,’ that is, of the Hareskins of the Steppes;” on their way from their usual hunting ground to the mountain Ti-della, where we had just come upon it.” (3:34-35)

“Farther on, it bears the successive names Chiw-Tchô (Grande Montagne [Great Mountain]), Tchané-tsu-chiw (montagne du Vé intelligent [Old Man’s Mountain]), Ti-della (Terres alignées [Lands in a Line]), Piéret-fyé (montagne des Traits [Tout Mountain]), and lastly Bedzi-ayéu (montagne des Rennes [Reindeer Mountain]).” (23:45)
See also: (3:11-12; 25; (10:292)
(Ti-della Terres alignées [Lands in a Line])
Maps 2 and 3

1420. Terres ennemies — (Region)
“The native names of all the lands which we encountered during the three more days required for our journey to Fort Rae recall the civil wars that long divided the Yellowknives and the Dogrib. Today the Cross and the Gospel have prevailed over these animosities, but the Litcharinë territory has retained the name of Terres ennemies [Enemy Lands].”
(37:384)

1421. T’etchi-Konna, rivièrê
— (River)
67°32'; 133°52' =; (67°32'; 135°53'); (3)
Map 1

1422. Tête, montagne de la
— (Mountain)
{ Thî-chi}
59°25'; 118°45' =; (9)
“On the eighth day, we came upon the immense, beautiful and hill-fringed lake Bes-tchonhi or Gros-Ventre [Big Belly]. It is not less than sixty miles long by eight miles broad. Straight ahead, to the west-southwest, mount Thì-chi or de la Tête [Head], hoary with frost, marked the extremity of the lake which our eyes could not perceive.

This large, beautiful lake, to which I gave my name, empties its waters into the Liard River through the Bes-tchonhi elinda, called rivièrê Noire [Black River] by the Canadians. Its confluence is found between Fort Liard and Saint-Raymond Mission.” (23:43-344)
(Thî-chi montagne de la Tête [Head Mountain])

1423. Tëte-au-Chien — (Cape)
“Leaving Athabasca, we passed the Tëte-au-Chien [Dog Head], a large red granite cape, crossed a creek which is now dry, and entered the swift, narrow rivièrê des Rochers [Rocky River], the continuation of the Athabasca River where it leaves the lake.” (1:306)

1424. Tête de ligne — (Specific Section of the Mackenzie River)
61°20'; 120°00'; (61°20'; 122°09'); (7)
“From the Arctic Ocean to the Éau stagnante supérieur [Upper Stagnant Water], the only way to ascend the Mackenzie is by hauling the boats with a tow-rope. Hence the name of Tête de ligne [Starting Point] given to the point where the boatmen take up the oars again.” (5:4)
Map 2

1425. Tetelli-égé, rivièrê — (River)
67°41'; 124°27' =; (67°45'; 125°15'); (4)
Map 1

1426. Tetelli’o, rivièrê — (River)
67°09'; 125°48' =; (67°08'; 126°00'); (4)
Map 2

1427. Téthet-nillen — (River)
“As a result of the voyage I have just made, I may now say—entirely without presumption—that Sir John Franklin’s map of the estuaries of the Mackenzie contains several errors.

The Richardson Range is laid down next to the western branch of this river, whilst in fact there exists between this branch and the mountains an infinity of channels formed by the Peel and the T’êchet-nillen, whose mouths are as innumerable as those of the Mackenzie itself.” (50:199-200)

1428. Tëtëlia-sakadh, rivièrê
— (River)
{ Tëtya-sakadh, rivièrê}
68°42'; 128°28' =; (68°32'; 129°11'); (68°33'; 129°12'); (1)
Maps 1 and 3

1429. Tëwë-koonn-ta-ya-nenê
— (Hill)
“Soon, an almost perfect circle of wooded hills formed before my eyes a sort of natural funnel, at the bottom of which lay a little lichen swamp or muskeg. It looked to be a very old volcanic crater, and very probably it is one, judging by the Danite name for these escarpments: Tëwë-koonn-tay-ya-nêné, that is: Terre élevée où le feu se montre pendant la nuit [Highland where fire is seen at night].” (26:374)

1430. Tëyetogan, lac — (Lake)
68°47'; 129°03' =; (68°34'; 130°25'); (1)
Map 1
1431. Theltey-kwizjé —(Steppes or Desert)
   \emph{Thelthey-kwizyce, désert}
   69°08'; 129°30' =; (69°09' ; 131°00'); (69°14'; 131°06'); (1)
   "The branch of the same system which surrounds the large \lak{Esquimau} [Eskimo Lake] is likewise of sandstone or trachyte.
   It exhibits truncated cones similar to mount Bedziayuë, mounts Kija and Vekragoe-êkke-nit'in are examples. But I was unable to come close enough to determine their nature. The rocks forming the steppes \emph{Theltey-kwizjé} are granitic." (23:66-67)
Maps 1 and 3

1432. Three Lakes, the —(Lake)
   59°08'; 106°40'; (58°43'; 106°20'); (11)
   Map 5

1433. *Tieda River —(River)
   \emph{Tie-dagori, Tie-dagori}
   66°38'; 129°19'; (66°40'; 131°15'); (3)
   "Following their despicable lover's inglorious flight, these two women fled Fort Good Hope alone and retired to the mouth of the \emph{Tie-dagori}, one day's journey by canoe down the Mackenzie." (5:47)
   "Ramparts of sandstone are found five leagues below Good Hope on the left bank, and others, of limestone and of yellowish clay alternately, at the mouth of the river \emph{Tie-dagori} on the right bank." (10:295)
   Map 1

1434. Tigokinat'ûé, rivière —(River)
   65°09'; 131°11'; =; (65°19'; 133°50'); (3)
   Map 1

1435. *Tigonankweine Range —(Mountains)
   \emph{Tic-konan-kwenë}
   64°06'; 127°45' =; (64°30'; 128°00'); (4)
   Map 2

1436. Tik'ay-taralti, rivière —(River)
   68°04'; 125°38' =; (67°56'; 125°33'); (2)
   Map 1

1437. Tindjish-tchon, lac —(Lake)
   68°22'; 130°21' =; (68°08'; 130°44'); (1)
   Map 1

1438. Tiresome Point —(Point)
   59°04'; 109°31' =; (59°06'; 109°28'); (10)
   Map 5

1439. Tslepa neline —(River)
   "To the left, the bay from which flows the river \emph{Klo-nni-atché-réiqi}, and whose northern end consists of a high mountain shaped like a pack-saddle and rising 700 to 800 feet, which might be taken for an island, \emph{Kivé-kpa-na-inha-chet} [promontoire de la montagne à pic qui surgit [Promontory of the looming headland]]. This cape hides the western end of the lake from my view. I gave it the name of Montolinet.
   To the right, i.e., to the east, extends the peninsula on which we stand, whose extremity on the bank of the \emph{Tislepa neline} bears the name of \emph{Kahé-Manlay} (maison française [French House])." (64:1)
   Map 2

1440. Tonwié, lac —(Lake)
   65°05'; 124°58' =; (65°01'; 126°55'); (4)

1441. Tortue, lac la —(Lake)
   "As evening fell, we reached the bank of the rivière à Tortue [Turtle River] (Meskinaouk-Sipi), which issues from the lake and mountain of the same name. This tributary of the \emph{Kisis-kadjiwânn} being dangerous and very swift, I galloped ahead like a scout to choose the best ford." (22:188)
   Map 1

1442. Toué-chilé-dié —(River)
   \emph{Toué-chilé-dié desse, nistre}
   65°20'; 119°29' =; (65°19'; 121°04'); (4)
   "McVicar Bay receives three affluent on its southern shore: ...the \emph{Toué-chilé-dié}, at its eastern extremity. It flows out of the lake of the same name, which is situated beyond the mountain \emph{Ewi}, and is laid down on Richardson's map... ." (3:184)
   Map 1

1443. Tjoujouvé, mont —(Mountain)
   \emph{Tjoujouvé, mont}
   64°57'; 120°30' =; (64°42'; 122°50'); (64°40'; 122°48'); (64°33'; 122°52'); (4)
   "Three years later, in 1867, Mr. W.C. King, a young clerk at Fort Rae, travelled along the same route that I had followed, but upon reaching \lak{Ste-Croix} [Holy Cross Lake], he turned westward with his guides and journeyed to the new Fort Norman, which had been built very close to the ruins of the old Fort Franklin. Thus, on my map, that portion of the route running from \emph{lac Ste Croix} to mount \emph{Tjoujouvé} (near longitude 120°25') was established by this gentleman." (22:154)

1444. Tjou-tsé-tchiéré —(River)
   \emph{Tuttsé-tchyré, nistre}
   68°59'; 128°25' =; (68°55'; 129°09'); (1)
   Map 1

1445. Towker, port —(Port)
   \emph{Toker, Port}
   69°39'; 132°44' =; (69°39'; 134°25'); (1)
   "From this lake, one may, through a portage of one day's march which includes five fresh-water lagoons, reach the \emph{Nawoédjia}, which comes from the south, forms the lake \emph{Stiidjé-van} (whose greatest length is 25 geographic leagues from northeast to southwest) and drains into the Arctic Sea, near the eastern mouth of the Mackenzie, between Port Towker and Richards Island." (51:293)
   Map 1

1446. Tozi-kakat —(River)
   See (5:306) or \emph{Noulato, fort}

1447. Tafic, mont —(Mountain)
   "Its proper name is \emph{Courant-fort [Strong Current]. Its northern source, or northwestern branch, flows out of Lake Francis at the base of Mount Trafic (latitude 62°5' and longitude 131°; the maps do not agree on these bearings) and runs near the Pelley-Bank River." (22:191)

1448. *Trail Point —(Point)
   \emph{Trail, pointe}
   70°19'; 127°18'; (70°19'; 128°54'); (2)
   Map 1

1449. Traíneau, le —(Island)
   "On August 1" in the evening, the high, white sand banks drew back on either side and disappeared into the depths of the forests, at the same time as the Athabasca River branched out into three channels, below a large, high island called \emph{le Traíneau [the Sledge].}" (1:289)
1450. Traite, portage de la
—(Portage)

“The southern branch takes the name of montagne de la Tortue [Turtle Mountain] (Esknakou-Watchiy), After forming the valley of the Saskatchewan and the basin of the lakes Vert [Green] and la Ronge [Rumination (?)], it too strikes toward the east. It is this spur that is crossed by the portage de la Traite [Trading Portage]. It is granitic and, here, does not rise more than 7 or 8 metres above the river Missinippi.” (23:8-9)

1451. T'on-jyowé, montagne
—(Mountain)

66°13'; 127°45'w; (4)

“This slope comes to an end at the river T'a-wellini, a sort of groove appears in the rock and there is a drop of a metre and a half. But if the river had not been frozen, never would we have been able to penetrate into the pays du Diable [Devil's Country] through such a singular entranceway.

Once we landed upon the ice, all went well, and we reached the lac du Diable ou de la Traite géante [Devil's, or Giant Trout, Lake] without a hitch and in plenty of time to bivouac comfortably in the shelter of the mountain T'on-jyowé.” (3:296)

1452. **Trout Lake
—(Lake)

55°39'; 105°15'; (55°36'; 105°10'); (14); (3)

Map 5

1453. Truites, montagne des
—(Mountain)

67°04'; 131°00'w; (3)

“To the right and to the left are found the first low foothills of the Rocky Mountains, the chaussée du Castor [Causeway of the Beaver] and the montagne des Truites [Trout Mountain].

The following morning, we saluted in passing the site of the old Fort Good Hope. The point on which it had stood was not high enough for it to withstand the sudden, periodic rises in the river's waters. It was swept away by a flood in 1836 and rebuilt on the site it occupies today.” (4:121)

“At latitude 66°40' North, another small transversal system of hills strikes away from the montagne des Truites, on the left bank of the Mackenzie, and runs to the northeast under the name of Etsatcho-kfwéret (la première grande pointe [The First Large Point]),...” (23:60-61)

1454. Tsa-égé, lac —(Lake)

66°58'; 125°08'w; (67°15'; 124°20'); (4)

Map 1

1455. Tsa-ellé-niwhé’a, lac
—(Lake)

66°02'; 129°52'w; (66°04'; 133°05'); (3)

Map 1

1456. Tsa-ka-kfwe-éya, lac
—(Lake)

64°06'; 119°34'w; (64°08'; 122°33'); (4)

Map 2

1457. Tsawé-ttssér” Tse’dé’a, lac —(Lake)

67°26'; 127°22'w; (67°20'; 127°55'); (4)

Map 2

1458. Tsendat’awe’a, lac
—(Lake)

67°24'; 125°35'w; (67°20'; 126°54'); (4)

Map 2

1459. Tsenkarí’tué, lac —(Lake)

67°09'; 129°32'w; (67°17'; 130°35'); (3)

Map 1

1460. Tsévetet’ajunin-djig, lac
—(Lake)

68°20'; 133°07'w; (68°33'; 134°45'); (1)

Map 1

1461. Tsidjio-van, lac —(Lake)

68°14'; 129°54'w; (68°24'; 129°27'); (1)

Map 1

1462. Tsié-a, rivière —(River)

65°38'; 122°58'w; (65°27'; 125°02'); (4)

Map 2

1463. Tsi-kutsi-dëch’o, lac
—(Lake)

68°22'; 131°26'w; (68°11'; 131°54'); (1)

Map 1

1464. Tsiuntu River —(River)

66°08'; 129°03'; (66°04'; 131°16'); (66°03'; 131°41'); (3)

Maps 1 and 3

1465. Tso-dat’ani’a, lac —(Lake)
68°10'; 124°26'w; (67°57'; 124°38'); (2)

Map 1

1466. Tsoko Lake —(Lake)
68°23'; 125°32'; (68°08'; 124°53'); (68°07'; 124°53'); (2)

Maps 1 and 3

1467. Tta, lac —(Lake)
65°15'; 123°37'w; (65°14'; 125°28'); (4)

Map 2

1468. Tta, rivière —(River)
65°12'; 123°29'w; (65°14'; 125°28'); (4)

Map 2

1469. Ttaë, lac —(Lake)
66°48'; 127°00'w; (66°50'; 127°45'); (4)

Map 2

1470. Ttaëkeke, lac —(Lake)
66°17'; 127°47'w; (66°06'; 129°57'); (4)

Map 1

1471. Ttaëkeke, rivière —(River)
66°24'; 128°06'w; (66°21'; 130°28'); (4)

Map 1

1472. Ttan-jiéar, rivière —(River)
67°24'; 135°33'w; (66°58'; 137°13'); (3)

Map 1

1473. T’tasi-elle-gé, lac —(Lake)
67°52'; 126°37'w; (67°49'; 127°30'); (4)

Map 1

1474. Ttaxin-zéné, montagne
—(Mountain)
60°45'; 114°32'w; (60°52'; 117°00'); (7)

Map 2

1475. Ttaykké, lac —(Lake)
67°06'; 124°40'w; (67°28'; 124°55'); (4)

Map 1

1476. Tték-Káré-égé, rivière
—(River)
66°22'; 120°17'w; (66°23'; 122°17'); (4)

Map 2
1477. Tsi-nan-koettcha, rivière — (River)  
   66°56'; 120°34'.timeScale — (66°55'; 121°40'); (4)  
   Map 2

1478. Tsi-tcho-enk'a, baie — (Bay)  
   64°04'; 119°05'.timeScale — (63°45'; 121°50'); (4)  
   Map 2

1479. Tsō-ndu, île — (Island)  
   63°59'; 118°57'.timeScale — (63°35'; 121°59'); (7)  
   Map 2

1480. Tsou-chyou-nadéko, montagnes — (Mountains)  
   {Tsou-chiu-nadéko}  
   64°48'; 127°00'.timeScale — (65°08'; 129°00');  
   (65°10'; 129°00'); (4)  
   Maps 2 and 3

1481. Tsuyue, rivière — (River)  
   64°02'; 117°28'.timeScale — (64°02'; 119°09'); (4)  
   Map 2

1482. Tuck-a-néné, montagnes — (Mountains)  
   {Tō-kk'ay-néné}  
   67°05'; 128°45'_=— — (66°49'; 130°12'); (3)  
   "The ninth ramification detaches itself from the western branch at the mouth of the Huart River (66°25' North lat.). It is called Peaux de Lion, Tō-kk'ay-néné. It is 400 feet high, ten miles wide, and forms several large lakes." (10:288)  
   Map 1

1483. Tu'e'kay, lac — (Lake)  
   66°45'; 126°55'.timeScale — (66°45'; 127°32'); (4)  
   Map 2

1484. Tō-qu'chilé, baie — (Bay)  
   65°19'; 119°30'_=— — (4)  
   "A small band going to the Great Bear Lake makes a portage to the river Klônîatché-re'tipin dé — (rivière Qui est la queue de la terre herbeuse [River which is the tail of the grassy land] which flows out of the southwestern by of lake Klêt-wpi or Ste-Croix. They make their way down this river in birch bark canoes, to the bay Tō-qu'chilé, which lies at the entrance to the great McVicar Bay and receives the waters of the river system tseqa nilliné." (64:1)  
   1485. Tukkenlin, rivière — (River)  
   65°06'; 125°28'='— — (65°07'; 127°18'); (4)  
   Map 2

1486. T'ukweyé, lac — (Lake)  
   66°07'; 129°33'.timeScale — (66°02'; 131°58'); (3)  
   Map 1

1487. Turnagain, cap — (Cape)  
   "In 1819-20, Franklin had discovered and mapped the Arctic seacoast from cap Turnagain [Point Turnagain] to the mouth of the Coppermine River." (3:74)

1488. Turnagain, la — (River)  
   "He ascended the source of the Llard River, the Turnagain, was the first to penetrate into the deep valleys of the chaîne des Picos [Mountain Peaks Range], descended the rivière des Îles-Rouge [Red Islands River], the most southern source of the Yukon River, and ascended the Pelvy's Banks, where he established Fort Selkirk, after founding the fort on Lake Francis." (5:100-101)

1489. Tu-té-a-denilay, lac — (Lake)  
   67°20'; 127°22'.timeScale — (67°18'; 127°54'); (4)  
   Map 1

1490. T'utsidet, rivière — (River)  
   67°16'; 130°20'.timeScale — (67°07'; 132°27'); (3)  
   Map 1

1491. Tutsiné, lac — (Lake)  
   65°46'; 127°56'_=— — (65°45'; 130°12'); (4)  
   Map 1

1492. Unkakayé-kfwé, rocher-remarts de — (Rocks)  
   66°25'; 129°00' — (66°25'; 131°10'); (3)  
   "For the first time, I was travelling down the majestic Naotchta-Kotchó beyond Fort Good Hope; the reader can therefore imagine my happiness! On the left rose the rocher-remarts [Rampart-Rocks] of Unkakayé-kfwé, vast beds of sandstone and phonolite stretching out for several leagues, forming very charming sites and enclosing crater-like lakes." (4:119-120)  
   Map 1

1493. Unknown, river of the — (River)  
   "We left a fourth and last time the direction of the River of the Unknown to ascend the left bank and we headed inland, as another large bend of the Anderson forced us to make that other portage in a steppe just as desolate and dreary as the preceding ones.  
   All of a sudden, after two hours’ walk, no more land was to be seen. The ground fell way in sharp terraces to the shores. The Anderson River reappeared, but larger, forming a wide and last expansion, the terminal point of which was its emptying into Liverpool Bay." (15:11-13)

1494. Vandenberghé, portage — (Portage)  
   63°35'; 116°27'.timeScale — (7)  
   "The Grandin River, which crosses it, flows from the northeast, probably from Point Lake. We left it to make a long portage on land, the longest I have yet seen in this area. I called it portage Vandenberghé. It is nothing but mudpits, lagoons, and burnt hills, with the exception of the northern section where the Banksian pine (erroneously called cypress by the natives) abounds. Everything else has been devastated by fire and offers nothing but the most desolate vistas; but upon reaching the end of the portage, one is amply compensated by the sight of the lakes aux Montagnes [Mountain] (Kwit-ťchaf-śi), and aux Ecorvois [Squirrel], (Gitś-śi), whose gleaming surfaces, dotted with rocky islets, surround the portage on the north and east." (37:450)

1495. Vatchet, lac — (Lake)  
   See (5:306) or Îles-Rouges, rivière des

1496. Vekragoe-ékke-ńit'in — (Mountain)  
   {Voomieg-ekk-sniit'in, Voomieg-ekk-ńit'in, montagne, Voekrago-ekk-ńit'in, mont, Voomkeggo-ekk-ńit'in}  
   68°35'; 133°10'='— — (68°55'; 134°02');  
   (68°54'; 134°05'); (1)  
   "The lac des Esquiremas [Eskimo Lake] was indeed spread out before us, to the northwest, with its bit of river, the Natowđja, and two or three eminences on the left, the mountains Kija and Voekkrago-ěkke-ńit'in. But I was unable..."
to estimate the lake’s dimensions, as its eastern extremity was lost to my sight in the blue haze floating over the water.” (4:268)

“Around Eskimo Lake, this mountainous plateau is surmounted by several conical elevations, which, from afar, resemble ancient volcanoes, or rather volcanic upheavals. I was unable to determine their nature, but I believe they are trachytic. *Kija* and *Voeckragoe-éké-nit’in* are solitary truncated peaks, about 800 feet high” (22:200) (Infra)

“Sur lequel les vagues se bissent [Upon which the waves break].”

“The branch of the same system which surrounds the large Eskimo Lake is likewise of sandstone or tachyte. It exhibits truncated cones similar to mount *Bedziyoué*; mounts *Kija* and *Vekragoe-éké-nit’in* are examples. But I was unable to come close enough to determine their nature. The rocks forming the steppes *Thelty-kwizjé* are granitic. (23:66-67)

(*Voeckragoe-éké-nit’in, sur lequel les vagues se bissent [upon which the waves break]*)

Maps 1 and 3

1497. Vendié-tchó, rivière —(River)

{Vendié-tchó-den, rivière, Vendié-tlen}

69°12'; 128°23'—; (69°04'; 129°45'); (69°03'; 129°33'); (1)

“We traversed several lakes; then, leaving on our left the lake *Koecheg-temperature*, from which emerges the river *Vendié-tchó-den*, an affluent of the Anderson, we crossed the height of land which separates this river’s tributaries from those of the Mackenzie.” (5:180-181)

“From the Narrows, this same range takes the name of *Kwateidi* and borders the Mackenzie, then, at longitude 121° West, it strikes toward the northeast, forming the valleys of the rivers *Tnitétiéten* and *Vendié-tlen*, which are tributaries of the Mackenzie and the Anderson, respectively.” (23:66)

Maps 1 and 3

1498. Vent, lac du —(Lake)

{Wind Lake}

66°02'; 125°25'—; (66°24'; 125°30'); (4)

“The source of this water-course is found in *lac du Vent*, and not in Smith Bay of Great Bear Lake, as Richardson contends." (10:294)

“The third refers to the Great Bear Lake, to which Sir John Richardson attributed three outlets, *îrï*, the Bear Lake River and the Hareskin River, entering the Mackenzie, and the *Beghula* River, entering the Arctic Ocean. In ascending these three rivers to their respective sources, I proved in 1869-1870 that the Bear Lake has only one outlet, *îrï*, the river of the same name; that the Hareskin River flows out of the Wind Lake near Smith Bay in Bear Lake... .” (14:44)

1499. Vermilion, fort —(Establishment)

{Forty ...Vermilion (Peace River)}

{Tinney—234; Crees—6; Half Castes—15; Whites—1.} (14:52)

“(Abasabac) ...Vermilion, Peace River, 1879 ...[Beavers—234; Crees—6 = 240].” (14:53)

1500. Vermilion, prairies du —(Prairies)

“The reader can imagine my astonishment when, three years later, at Fort Anderson, I discovered some striking resemblances between the language of this nation, which dwells on the southern *prairies du Vermilion* [Vermilion Prairies] (from latitude 55° to 60° North, at longitude 115° West of Greenwich), and that of the *Neyégottini* and the *Louchov*; the northernmost *Montagnais* tribes (latitude 69° North and from longitude 126° to 130° West), whilst it is completely different from that of the *Montagnais* properly speaking and the Slaves, the Beavers’ neighbouring tribes.“ (20:215)

“Beavers *Danë* (nation); *Tsa-ottini* (Dwellers in the land of the beavers), (tribe); *Prairie du Vermillon*, Peace River (locality); Beavers (common designation).” (20:136)

1501. *Victoria Island* —(Region, or Island)

{Wollaston, Terre}

69°30'; 113°00'—; (69°46'; 118°09'); (2)

Map 3

1502. Vititchion, lac —(Lake)

68°39'; 129°08'—; (68°21'; 130°07'); (1)

Map 1

1503. Voecha-edhéhen, lac —(Lake)

“(Lake)

“The fourth day of our journey, I left these unfortunate people, who were doomed to a certain death, and continued toward the lake *Voecha-edhéhen*, the last stage of my voyage. Whistling over the lake, I observed some *shils* or hunting palisades, which enclosed a vast area of heaths and forests ending at the edge of the lake.” (5:191-192)

“In the last-named encampment, I saw two *yurs*, and three families whose members bore Chinese names; *Ki-yin*, the name of the former governor of Canton; *Sida-jein*, at that time the name of a General in the Imperialist camp; also *Van-lin*, *Sch-i-tye*, *Vi-toedh*, *Voelin*, etc. ... ” (5:192)

1504. Voete-van, lac —(Lake)

68°49'; 129°34'—; (68°40'; 130°38'); (1)

Map 1

1505. Vx (Vieux) Fort, pointe du —(Point)

{Wrigley Point}

62°19'; 115°14'—; (62°27'; 117°30'); (62°28'; 117°32'); (7)

Maps 2 and 4

1506. Warren, cap —(Cape)

{Warren Point}

69°44'; 132°30'; (69°46'; 133°54'); (1)

Map 1

1507. Wedderburne, fort —(Establishment)

58°36'; 110°45'; (10)

“The first trading fort was built there in 1778 by the Canadian Joseph Frobisher for the North West Company. He established it at the mouth of the Abasabac River and named it Fort Chipewyan; but the *Dénë* called it *la Sanierrée* [Willow Grove] (*Kkpgay tpéle ké*). The Hudson’s Bay Company, which was a rival of the Canadian company but had less initiative, immediately built Fort Wedderburne on a nearby islet. This fort existed until the amalgamation of the two companies in 1821, after which Fort Chipewyan was rebuilt at the site it now occupies, and Fort Wedderburne was abandoned.” (1:291-292)
1508. Wedzé-tchon-eta, pointe
—(Point)
66°28'; 118°09'N; (66°19'; 120°53'); (4)
Map 2

1509. Wékkalé-tchó, lac —(Lake)
68°56'; 126°26'W; (68°54'; 126°22');
(2)
Map 1

1510. Wékfwi-dinwa, cap —(Cape)
{ Wékfwi-dinwa }
66°05'; 118°00'; (65°58'; 120°18'); (65°59';
120°17'); (4)
(Wékfwi-dinwa: éloigné de sa tête [far from
its (2) head])
Maps 2 and 3

1511. Wényé-kqadêja —(Rock)
{ Wényé ‘kqadêja, groûte }
65°01'; 122°28'; (64°56'; 124°30'); (4)
“We were unable to reach the end of the
lac aux Brochets [Pike Lake] that same day.
We encamped, at eleven o’clock in the
evening, in a cove protected from the
north wind by a barren prophyry bluff,
which is called Wényé-zatla, dans son
intérieur on a pénètre [Its interior has been
penetrated (?)]. A bizarre name which has
no doubt related to some absurd tale. At
the edge of Great Bear Lake, also in
Dogrib country, another bluff, this time
of limestone, bears the name of Wényé-
kpqadêja [son intérieur est sorti [Its interior
came out (?)].” (2:194-195)
(Wényé-kqadêja: son intérieur est sorti [Its
interior has come out (?)])
Maps 2

1512. Wényé-zatla —(Mountain)
{ Wényé-zatla, grotte; Wényé-zatla;
Wényé-zatla }
62°49'; 116°43'W; (63°02'; 118°34');
(63°02'; 118°26'); (7)
“The eve of the first day, we reached the
extremity of the lac aux Brochets [Pike
Lake] (Oultsayé-rí), which, I believe, is
simply a bay of the Great Slave Lake,
closed off by a multitude of islets. For
our camp we chose a small cove,
protected by a perfectly polished, barren
feldspathic mountain, called Wényé-zatla.”
(37:388)
“In fact, the poor boy died the same year
of galloping consumption, which he had
cought while in the arduous service of the
Hudson’s Bay Company boats. And this
death will simply confirm the timid Bear
Lake Déné’s beliefs in the hostile,
harmful power of the cave Wényé-zatla.
Nnikon had defied the spirit of the
cape by sleeping in his domain. What
could be more natural than that this
spirit should choose to wreak vengeance
upon him by taking his life?
Thus are the sophisms of superstition
too often confirmed by the force of
circumstances.
Wényé-zatla means: son intérieur est
parti [Its interior has left (?)].” (3:181)
See also (2:194-195)
(Wényé-zatla: dans son intérieur on a pénéré
[Its interior has been penetrated (?)];
Wényé zatla: son intérieur est parti [Its
interior has left (?)])
Maps 2 and 4

1513. Whale, île —(Island)
69°26'; 135°03'N; (69°13'; 137°16'); (1)
Map 1

1514. Great White Island
—(Island)
60°46'; 113°00'; (60°24'; 112°52'); (7)
Map 5

1515. White River —(River)
56°; 103°06'; (56°01'; 102°58'); (11)
Map 5

1516. White Fish Lake —(Lake)
56°23'; 115°25'W; (56°26'; 115°56'); (9)
Map 5

1517. William, île —(Island)
{William’s Island}
68°41'; 134°10'; (68°40'; 136°28'); (1)
Map 1

1518. William’s River —(River)
59°06'; 108°51'W; (59°00'; 108°58'); (10)
“The lake receives eleven watercourses of
which eight (the Peace, Mamawi,
Athabasca, Little Fork, William’s,
Unknown, Beaver, and Other-side rivers)
are on its south.” (14:43)
Map 5

1519. Winter, rivière —(River)
64°26'; 113°11'W; (4)
“To the east of the fort lay Winter Lake.
And this is exactly the position occupied
by my Pyrite Lake in relation to the
maison des Français. To the west lay the
lac du Rocher-Rond [Round Rock Lake],
which would be my lake Tupa-wokkpg or de
l’Eau-glacée [Icy Water], beyond which we
indeed perceive the rounded head of the
Gros-Cap de Roch [Great Rock Cape].
Lastly, to the southward flowed the
rivière Winter [Winter River], whose banks,
according to Franklin, were well wooded
and provided the timber required for the
construction of Fort Enterprise. The banks
of the rivière des Pirogues [Pirogue
River] fit the description exactly.” (2:248)

1520. *Wool Lake —(Lake)
{Woods, Lake of the}
55°15'; 103°17'; (55°25'; 103°12'); (14)
Map 5

1521. Wrangle, monts
—(Mountains)
“In the background is a range of conical
hullocks resembling volcanoes. These are the
Tdiha-tcha or montagnes Qui rélient
[Mountains that Join], thus named
because they connect the Rockies to the
range of mountains Cajtor [Beaver] or
Wrangel which border the fluenze du Cuirre
[Copper River]. They are quite arid and
barren. Their flanks are covered with
lichen almost to the summit, where pink
granite is then exposed. The direction of
this range is from north-northeast to
south-southwest;” (5:284)

1522. Wright, baie —(Bay)
{*Wright Bay}
69°43'; 124°52'; (69°46'; 126°16'); (2)
Map 1

1523. Wurazo, montagne
—(Mountain)
65°39'; 118°30'W; (65°32'; 120°10'); (4)
Map 2

1524. Yadekkon, lac —(Lake)
65°54'; 130°14'W; (65°52'; 133°35'); (3)
Map 1

1525. Ya-inlin —(River)
{Yainlin, Yainlin’s, rivière}
64°10'; 123°02'W; (64°34'; 125°38'); (4)
“The Dogries call it lac des Gelonnes
[Grouse Lake], Kkapa-tsélé-ré. It
discharges its limpid waters into the river
Ya-inlin, which flows from north to
south, that is, parallel to the Mackenzie,
but in the opposite direction... Along
the way I crossed another lake, the
Békki-inlin, which is four leagues long
by one league broad. It too empties its
waters into the river Ya-inlin, which traverses the lac des Esano-Nuaires [Blackwater Lake] along three quarters of its length, which is not less than 68 kilometres; it then emerges, forming a right angle with its course and with the lake itself, and, striking from east to west, falls into the Mackenzie at the remarkable elbow called the "Second right angle bend of the river."" (3:156)

"In 1868, I stopped at Fwa-kiwe, a long, sandy knoll clothed with pines—most of them ravaged by fire—which borders the Yainlin and Blackwater Lake on the west." (3:157)

Map 2

1526. Yanon’a, pointe —(Point)
67°23’; 126°02’=; (67°23’; 126°40’); (4)

Map 2

1527. *Yatage River —(River)
{Yatage-nalde’le, nistresse; Yatag-nalde’le’}
67°59’; 129°10’; (67°44’; 129°34’; 67°45’; 129°33’); (3)

Maps 1 and 3

1528. Yataotinës, rivière —(River)
"I will mention only the nistère à la Biche,5 which has its rise at the foot of Mount Brown and falls into Lake Athabasca; the Mackenzie River, which takes its rise in the Rocky Mountains under the name of Peace River, and after a great loop in the south, winds northward again, falls into and crosses Slave Lake, is further augmented by the Liard River, the river Yataotinës, and the waters of Bear Lake, and at last joins the Ocean." (39:40)

1529. Yékk’aytchô, îles —(Islands)
66°45’; 119°40’=; (66°40’; 121°37’); (4)

Map 2

1530. Yesna-dessé, rivière —(River)
62°23’; 110°12’=; (61°55’; 113°02’); (8)

Map 2

1531. Yétanétel, montagne —(Mountain)
65°20’; 122°55’=; (65°15’; 125°00’); (4)

Map 2

1532. Youkon, fort —(Establishment)
"But the first left the following year for Fort Youkon, and henceforth concerned himself only with the Dindjé or Loucheux, whose language he began to study." (5:79-80)

"On June 22nd, at 10 a.m., the Fort Yukon boat arrived, steered by the civilized Chipewa Peter Pelly, and manned by a crew of Dindjé of the Rhâne-Kutchin or ‘People of the River.’ Their old chief was with them. He was a middle-aged man, with a (..36) face whose Tartar cast was new to me. His face showed a mixture of Chipewa and Eskimo, but he did not resemble in any way the Danites I had seen previously." (5:276)

"Few if any bark canoes are seen on the nistère Castor [Beaver River] or Porc-épic [Porcupine]. The stream is too dangerous, too swift. The Rhâne Kutchin, after hunting the argali and the bighorn on the TÎcha-tsee’ or Rockies, descend to the edge of the Tséndig after the thaw. There they build rafts which they load with furs and provisions, and proceed along this stream to Fort Yukon with their families. Their barbering completed, they cross to the right bank where they abandon their heavy, cumbersome craft, spend the summer on the crests of the TÎcha-tcha, and from there return to the TÎcha-tsee’ when the snow flies." (5:286)

"But let us come back to the Ramparts.

The Americans had really chased the Hudson’s Bay Company out of Fort Yukon, seeing that its clerks had shown no haste in submitting. The latter had come to this new site which they were now clearing, a day and a half upstream from the junction of the Porcupine with the nistère des Îles-Rouges [Red Islands River], the mother branch of the Yukon River. For the nonce, Messrs M. and Saint-Pol had no shelter other than the vault of heaven during the day and a small canvas tent at night.

This was the fort." (5:297)

"...and finally joins the eastern branch, the Porcupine. We are already acquainted with this last river. The junction takes place at longitude 145°10’ West of Paris, which is the location of Fort Yukon."

(5:306)

"Four trading forts, Anvik, Noulato, Noukloukayet, and Yukon, had already been built or repaired on the Yukon, and were occupied by these companies’ agents." (5:309)

"Loucheux Dindji (Mackenzie’s Quarellers) (nation); Han-goutchin (Dwellers..) (tribe), Russian America, Fort Yukon (locality); Loucheux, Quarellers or J. Kouchbinn (common designation)." (20:136)

See also: (5:81)

1533. Yuk’a-intli, pointe —(Point)
65°34’; 120°58’=; (65°27’; 121°50’); (4)

Map 2

1534. Zje-kotha, rivière —(River)
68°29’; 129°30’=; (68°24’; 130°12’); (1)

Map 1

36. The word missing here is nêbîle, which may be a misprint for 'nièlle.' It is not possible to determine Petitot’s meaning.— Tr.
Maps

Maps to accompany the Toponymic Inventory

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**APPROXIMATE SIZE OF FEATURE**
Ra-fou-youë mountain

Saint-Michel Mission and Fort Rae, north bay of Great Slave Lake
Saint Joseph Mission, and Fort Resolution, Great Slave lake

Fort Good Hope and Mission, on the Mackenzie River
Great Dié-tcho-ellon-îiîelé Steppe

Kounée-Manley, on Pyrite Lake (Klêri-tgié)
Farauld Lake, or Tou-a-kountie-troué

The Sio-tchgô-Ondjig, or Anderson River
Chapter IV:
Legal Implications

Cadre Juridique:
What’s in a Name?

Geoffrey S. Lester

In presenting the information contained in this work, it is expected that our historical and anthropological knowledge of Indian and Inuit land use and occupancy systems in the Mackenzie Valley region will be increased. But this project has also been conceived in a more specific context, and this is the way in which the material extracted from Petitot’s researchers can deliver information of importance for the establishment of an aboriginal title in the various groups of Tshiyiti Inuit (though our material on these people is not very extensive), and in the several groups of Indians which constitute the Dene Nation. This larger purpose will better enable the Dene and Inuit political groups, and the Federal Government, to assess the validity and depth of their various claims, and hence it will be useful in the event that, for one reason or another, it is felt the most promising way to resolve conflicting or deadlocked positions lies through litigation. Beyond this probably remote prospect also is the fact that in order to be regarded by the Federal Government as being a beneficiary of its announced policy to negotiate comprehensive land claims settlements, the various aboriginal groups throughout the country must first be able to demonstrate that they have a ‘traditional interest’ in the lands and waters which they presently claim.¹

While our knowledge of aboriginal land use and occupancy in the region traversed by Petitot is already quite extensive, exploitation of this hitherto untapped source of information will fill out that knowledge in greater depth and supplement it in the important practical context of demonstrating the argument from aboriginal rights; and, also, that the aboriginal inhabitants of the Mackenzie Valley region represented by the

¹. Canada, Minister of Indian Affairs and Northern Development, Communiqué on Claims of Indian and Inuit People, August 8, 1973, 8pp.

Northwest Territories Indian Brotherhood and the Committee for Original People’s Entitlement, the subject of Petitot’s observations, have a traditional interest in the lands and waters which they are using and occupying today. At this level, however, there arise several difficult questions as to just how the information we have gathered can be interpreted and utilized. In this Chapter we discuss some of these problems and try to provide a broad theoretical framework within which the toponymic material can be located.

The Problem of Aboriginal Rights

At issue in the argument from aboriginal rights is the legal relationship between the rights claimed by and acquired by the Crown in newly-acquired territory beyond the realm during the age of Discovery and after, and the fate of the preexisting private rights of the aboriginal inhabitants. What was the legal nature of those rights? How were those claims justified in terms of law? Does the simple fact that the Indians and Inuit were in Canada before the assertion of these rights by the Crown, using and occupying their traditional territories and resource-bases according to their customary systems of land use and occupancy or lex loci mean, by virtue of that simple fact, that the aboriginal inhabitants have legal rights which can be enforced against the Crown? Or is something else required? Such as the Crown must first have ‘recognized’ these rights, so that their juridical status flows not from the fact of antecedent or aboriginal possession but from the instrument of recognition (such as a treaty or statute) or other juridically relevant facts.

At this point in time it is impossible to give clear and authoritative answers to these questions. The reason for this state of affairs is that, while the principles underpinning the argument from aboriginal rights are both reasonably clear and also of ancient origin, coherent discussion of these problems in Canada in the context of the land claims by the Indians and Inuit is only of very recent date, and there is much disagreement and division in judicial opinion both as to the interpretation of the available precedents as well as how they should be applied. These judgements, too, are badly reasoned and, at times, rely on mistaken assumptions. Canadian law is
at the moment going through an important period of confusion and transition and it will unlikely be clarified until the Indians and Inuit once more take the initiative and invite the courts to rule on their contentions.

It is clear, however, that in North America there has been a traditional presumption against the proposition that the aboriginal inhabitants have legal rights in their lands and waters which must be respected by the Crown (or, in America, by the United States). But the crucial question which hangs fire and has yet to be adequately discussed is the legal premises which support this presumption. At this point, however, the problem becomes broader than a simple question of applying relevant legal principles, and is intimately connected with the nature of Indian and Inuit land use and occupancy and how the dominant society perceives and describes these phenomena. For one reason—and this is a major factor of great consequence—for this traditional presumption against the argument from aboriginal rights is that European sovereigns (with the possible and technical exception of Spain) thought that the aboriginal inhabitants of the New World ought to be, and consequently were in fact, disqualified from having any sort of legal rights, which had to be wrested from their hands, on the grounds of their alleged heathenism and barbarism. In short, they were regarded as being too uncivilized to be said to have legal rights and attributes of sovereignty. Under these circumstances, the general principles of law which determined the relationship between the rights claimed and acquired by the Crown and the antecedent ‘rights’ of aboriginal inhabitants were not applied. Confronted in the New World with a new kind of aboriginal people, these principles were in time thought to be applicable only to acquisitions beyond the realm where those territories were inhabited by people who were recognized as being civilized. Thus the conquest of the Dutch in New Amsterdam in 1664, and of the French in 1760 are examples of their application. Acquisition of territories inhabited by people who practised a hunting and gathering economy became, towards the end of the seventeenth century, a problem *sui generis* and English common lawyers devised a new category of acquisition in addition to those already available to accommodate what was, to the law at that time, a new problem. It is this development which constitutes the main reason for the present confused state of the law, aided and abetted by the apparent persuasiveness of the Marshall-Story explanation of these legal problems, and the courts have had few opportunities to sort out the issues and think through the principles to a coherent conclusion. The best example of this is to be seen in the irreconcilable division in the reasoning and conclusions of Judson and Hall JJ. In *Calder et al. v. Attorney-General of British Columbia*, a decision which, for all its defects and unsatisfactory features, is the most thorough statement on this branch of Canadian law which we have received. Because of the narrow ground on which this appeal was decided, this case cannot be said to be binding or have settled the important questions. But aboriginal litigants will ignore it at their peril because it is the only major Canadian precedent which we have got to guide us.

**What is an Aboriginal Title?**

As stated above, the central questions in the argument from aboriginal rights focuses on whether the Crown is bound by the law to respect Indian and Inuit land use and occupancy according to their *lex loci* or whether, before it is so bound, the rights of the native people

2. See [1973] S.C.R. 313; 34 D.L.R. (3d) 145. Also important, but not directly in point, is the decision of Morrow J. in *Re. Paulette et al. and Registrar of Titles* (No. 2) (1973), 42 D.L.R. (3d) 8. Much of Morrow J’s reasoning did not survive the appeal to the Supreme Court of Canada, *sub., nom. Paulette et al. v. The Queen* (1976), 72 D.L.R. (3d) 161. See also the judgment of Malouf J. in *Kanatawet et al. v. The James Bay Development Corporation and Attorney-General of Canada* (unreported, Superior Court of Quebec, November 15, 1973; case no. 05-0484-72). This decision was appealed, the appeal being upheld on grounds not material to the present point. The action was later withdrawn and abandoned as part of the agreement between the plaintiffs and other parties which led to the *James Bay Agreement*. The *James Bay Case* turned on special statutory considerations which, Malouf J. held, imposed an obligation on the Government of Quebec to deal with the rights of the Indians and Inuit. It is difficult to know how far the reasoning in this decision can be applied *parte passu* to the territory formerly included in Rupert’s Land, surrendered to the Crown in right of Great Britain and later, together with the North-West Territories, transferred to Canada and admitted pursuant to s. 146 of the *British North America Act*, 1867; as to which see the provisions in the Order in Council which might arguably have the effect of entrenching the various obligations therein mentioned in the *Federation Act* and beyond the power of Parliament to amend. Apart from this, it is difficult, in light of the reasoning as well as specific passages in the unanimous judgement of the Supreme Court of Canada in *Knapp & Manuel v. The Queen* (1977), 75 D.L.R. (3d) 434, to predict the fate of the argument from aboriginal rights, for the refusal by the Court to make any assumptions as to the legal status of an aboriginal right to hunt makes the reasoning in this judgement unsatisfactory, if not quite incomprehensible, although it is clear that the door has been left open for the Labrador Inuit. But there is every reason for supposing, in light of s. 28 of the *Interpretation Act*, R.S.C. 1970, c. I-23 and notwithstanding s. 14(1) of the *Northwest Territories Act*, R.S.C. 1970, c. N-22, that the Indians and Inuit in that Territory will be caught by the general thrust of the reasoning of this decision.

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must have been recognized. And, as we have just seen, this question is still undecided in Canada. It has, however, been settled in Australia, against the aboriginal people.\textsuperscript{3} In the event that the courts hold that there must be some act of recognition or set of facts from which an intention to respect aboriginal land use and occupancy can be inferred, then this means that the argument from aboriginal rights will have effectively been defeated.\textsuperscript{4}


4. The reason for this is that it is highly unlikely that, in light of the decided cases in Canada and elsewhere, the aboriginal people who are negotiating comprehensive claims with the Federal Government will be able to point to the requisite act of recognition. The provisions relating to the admission of Rupert's Land and the North-West Territories may raise only political, but not justiciable, issues (but see the remarks of Johnson J. in Regina v. Sikeya (1964), 43 D.L.R. (2d) 150 at 152, and the suggestion in n. 2, supra), and the better view is that the Royal Proclamation of 1763 does not, in terms, apply to the territory embraced by Rupert's Land or, if it can be construed to apply as a matter of statutory interpretation, the requisite facts necessary to take advantage of the relevant provisions are not present (but see the argument of Kenneth M. Narvey, “The Royal Proclamation of 7 October 1763, The Common Law, and Native Rights to Land within the Territory Granted to the Hudson's Bay Company” (1974), 38 Sask. Law Review, 123-233; for the counter argument, see Geoffrey S. Lester, “A Draft for an Approach to the Legal Problems Raised by the Royal Proclamation of October 7, 1763” (an essay submitted to Osagoohe Hall Law in practical requirement for the degree D. Jur., June 1976). It follows from the reasoning in St. Catharine's Milling and Lumber Company v. The Queen (1888), 14 App. Cas. 46 and the Indian Claims Case 1897 A.C. 199 that the beneficiaries of the Proclamation have legal rights, capable of being vindicated in competition with the rights claimed by the Crown or the party-grantees, but in this case these rights are not, strictly speaking, 'aboriginal', but flow from the instrument of recognition and are therefore 'recognized' rights. If the Indians and Inuit cannot be said to be beneficiaries of the Proclamation, or of the surrender provisions in 1870, they will be driven back to the argument from aboriginal rights, and so if the reasoning of Judson J. in Calder's Case is followed, it is probably that all Indian aboriginal rights in Canada have been lawfully abrogated, an impression which is strengthened by a reading of Kruger & Manuel (supra, n. 2). This is because Judson J. held, in effect, that if the Crown acts on the assumption that the Indians have (had) no legal rights in their lands which must be respected until lawfully abrogated, and grants lands which are (were) used and occupied by the Indians from under their feet, then even if this assumption can be shown to be false, nonetheless their aboriginal rights have been lawfully extinguished. (This argument, incidently, appears to be not only circular, but is not supported by the main authorities relied upon by Judson J. in support, in particular Johnson v. McIntosh (1823), 21 U.S. (8

It follows from these considerations, therefore, that the legal argument which will be relied upon by the Indian and the Inuit can be predicted in advance. These people will be driven to argue that there is no need for their antecedent rights to have been recognized, and to assert that the better view is that their legal entitlement to protection by the courts flows from the fact that they were here first, using and occupying their lands according to a customary system of tenure or lex loci which is of a class which can be presumed to have survived the assertion of a territorial sovereignty over their lands according to the principles of law discussed by the Judicial Committee of the Privy Council in cases like In re. Southern Rhodesia; Amodu Tijani v. Secretary, Southern Nigeria; and Nireaha Tamaki v. Baker. As legal rights, therefore, they can be asserted against the Crown or someone claiming under the Crown unless and until those right have been lawfully abrogated pursuant to statute. Then the argument becomes one of whether that abrogation has been lawfully effected, which is a question of statutory interpretation.

For the purposes of this study, therefore, an aboriginal title can be defined in general terms as being a legal right to exercise all of those rights, privileges, and prerogatives which accrue to the aboriginal people in relation to their territories (both land and marline) under their own customary system of land use and occupancy or, in the terminology which will be adopted throughout the rest of this discussion, their 'lex loci'. What the courts should do is simply to ask the question: looking at the aboriginal lex loci as proved by the evidence, who can claim what rights and privileges in relation to what territory? The Indians' and Inuit rights of the 'property' flow from the fact that they have a lex loci which is, on the evidence, of a class which can be presumed to have survived the assertion of sovereignty by the Crown. It

Wheaton) 543. This decision is quite clear that an aboriginal right of occupancy—which was not a legal right, but a mere licence to occupy at the sufferance of the sovereign—survives the issuance of a colonial charter; a fortiori, so must an aboriginal right as a legal right.) Thus, where the Crown acts in a manner inconsistent with the supposition that the aboriginal people have some sort of entitlement and makes grants of their lands, there is no set of facts from which an intention on the part of the Crown to respect that entitlement can be inferred; indeed, the facts point the other way, although the courts in this day and age might take a more liberal view of this matter.

5. [1919] A.C. 211.
7. [1901] A.C. 561
then becomes cognizable by a court of common law, and it does not derive its inherent validity from the authority of the court, and the ‘sanction’ of the court is merely declaratory and not constitutive. In sum, if the lex loci is proved to be of such a class, the function of the court is merely to declare that lex loci operative law.8

The Problem of Proof of an Aboriginal Title

The supposed requirement that antecedent rights be recognized by the Crown before they provide an impediment to the title of the Crown should be seen as an attempt to reconcile the position of the aboriginal inhabitants with a basic doctrine of English common law, known as the Theory of Tenures. According to this doctrine, the only way in which a subject can acquire rights in land which are enforceable against the Crown is through being able to trace his rights back to the point where the Crown has granted them away to his predecessor in title. The basis of this rule is that the Crown is, by virtue of a legal fiction, supposed to have originally owned all of the land in the realm as lord paramount and universal occupant, and so the subject can only acquire rights derivatively, from the Crown. Rather than subvert this doctrine, the courts might prefer to rule against the argument from aboriginal rights on the simple basis that the Indians and Inuit cannot prove a crucial element: a documentary title in their own hands, derived from the Crown. Therefore, it will be argued, they have no rights which are enforceable against the Crown. There is thus no outstanding interest in these people which the Crown must respect, or risk being sued, so it can go ahead (pursuant to the proper constitutional channels), and build pipelines, explore for minerals, dam rivers for hydro developments, or what have you.

Without considering here the refutation of this argument it is clear that, unlike proving titles in other situations, which is generally done by pointing to a Crown grant or letters patent, proof of an aboriginal title under the lex loci is a matter of fact, to be done by adducing evidence. How might this be done? At this stage three distinct theoretical and practical problems of proof arise. Petiot’s evidence and the material in this study are relevant to grappling with these questions.

The argument from aboriginal rights asserts that if it can be shown that the people claiming these rights have a lex loci which is of a class which can be presumed to have survived the assertion of a territorial sovereignty, then under certain circumstances legal rights accrue to those people who can demonstrate an entitlement by reference to that lex loci, and these are legal rights under Canadian common law. The point above all else is that the argument from aboriginal rights appeals to and is grounded in the principles of common law.

The presumption of the survival of the lex loci

Putting to one side any consideration of the various theoretical premises underpinning the argument from aboriginal rights, and whether the Crown is bound to respect them, the first task facing litigants who rely on an aboriginal title is to persuade the court that, on the evidence, they have a customary system of tenure or lex loci which is cognizable by the common law.9 That is to say, it has to be shown that it is of a class which can attract the rule of law that a mere change in sovereignty does not alter or diminish preexisting private rights. Whether the lex loci is of such a class is ultimately a question of fact, and has to be measured against a number of criteria—criteria which are, to say the least, vague and unsatisfactory unless certain theoretical alternatives are in the event held by the courts to be equal to the task of grappling with this problem.

The emphasis in the formulation of the argument from the lex loci is on the systematic nature of the particular aboriginal land use and occupancy, and any evidence which tends to prove the system is admissible as proof of facts relevant to facts in issue. There has, as yet, been no coherent explanation given to us by the courts as to when it can be concluded that aboriginal claimants have proved that they have a lex loci which is of a class which can attract the presumption of survival, and so guidance has to be sought in the decided cases to see what sort of evidence was admissible, and what it all proved. While we do not propose to investigate this problem here, some general observations will clarify some of the issues.

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9. Ibid., passim.
One of the statements that we have as to the meaning of an aboriginal title is that given by Judson J. in *Calder's Case*. In the course of his judgment he said:

... the fact is that when the [white] settlers came, the Indian were there [in British Columbia], organized in societies and occupying the land as their forefathers had done for centuries. This is what Indian title\(^\text{10}\) means... What they [the plaintiff Indians] are asserting in this action is that they had [sic] a right to continue to live on their lands as their forefathers had lived... \(^\text{11}\)

Broadly stated as this definition is, Judson J. does stress two aspects which have to be proved before an aboriginal title can be said to exist: first, that the land use must be systematic (“organized in societies”); second, that it must also be related to some traditional use and occupancy (“using and occupying their land as their forefathers had done for centuries”). It is not wholly clear whether there must be some nexus between the land used and occupied by the plaintiff’s forefathers, but doubtless, had Judson J. put his mind to the point, he would have so insisted. Nor does the formula ‘for centuries’ appear to be stated precisely enough, but this matter will be mentioned in due course.

*Calder’s Case* was an easy case for the Supreme Court to deal with from the point of view of the facts. This was because it proceeded on the basis of an agreement before the trial between the plaintiff Indians and the defendant Attorney-General that certain matters of fact need not be proved by the plaintiffs, but were admitted to be true by the defendant. The most important questions of fact admitted were that the Indians who were bringing the action were the descendants of Indians who have inhabited since time immemorial the area which was claimed in the present suit to be subject to an aboriginal title; and it was also admitted that these ancestors of the plaintiffs had obtained a living since time immemorial from the lands and waters claimed today. In short, that there was direct linkage between the land claimed in the suit and that which had been used and occupied by the plaintiffs, predecessors’ in title and possession, and their system of land use and occupancy had an economic basis to it. Had these facts not been admitted, in all probability it would have turned out to be the case that the Indians in *Calder’s Case* would have faced enormous problems of proof which they would not have been able to overcome.

It is clear that the question of whether the *lex loci* is of a class which can be presumed to have survived the change in sovereignty is quite distinct from the question as to what legal consequences ensue and can be attached to the existence of this *lex loci*. It is at this point that the legal status to be ascribed to the *lex loci* becomes the issue, and this question turns on the constitutional status and mode of acquisition of the territory in question. While it is apparent that Judson J. erred in his reasoning on this question, it is evident that the facts admitted were quite within his definition of an aboriginal title, and so for this judge (as with Hall J. as well, but he discussed this factual issue in greater depth), the only question to be decided was one of law: on these facts, did the plaintiffs still have an aboriginal title, or had it been lawfully extinguished? The presumption of survival was attracted by force of these admissions. What legal consequences ensued? In the event, Judson J. ruled against the plaintiff’s claims and held that their antecedent rights had been lawfully extinguished.

Now in light of experience from other jurisdictions, it is clear that grave problems of proof confront aboriginal plaintiffs who seek to set up an aboriginal title. These were obviated in *Calder’s Case* by the admissions of the defendant. The plaintiffs in *Mihirput & Ors v. Nabalo Pty Ltd, & Commonwealth of Australia*\(^\text{12}\) were not so lucky, and we shall soon see why. Meanwhile, it will be useful to make some suggestions as to when it can be said that aboriginal plaintiffs in Canada have a *lex loci* which can attract the presumption of survival on a change of sovereignty.

Stress is to be placed on the argument from the *lex loci* not only because it is supported by sound legal principles, but also for another, perhaps more important, reason, and one which assumes great weight when considering the problems of conceptualizing and describing land use and occupancy systems in hunting and gathering economies. What has to be resisted—and
Blackburn J.’s failure to do so in Milirrpum is one of the main objections to his overall reasoning—is the temptation to render conceptually Indian and Inuit land use and occupancy systems into common law categories. This Blackburn J., for example, held that before the aboriginal plaintiffs in that case could be said to have a ‘proprietary’ interest of the nature alleged in the pleadings, they had to be able to show on the evidence that their lex loci, when looked at from the inside, disclosed within that system either the (exclusive) right to use and enjoy territory by a clan, the clan’s right to exclude others, or the right to alienate. Apart from a most peculiar and unnecessarily restrictive definition of what amounted to use and enjoyment, Blackburn J. concluded, on the evidence before him, that “there is so little resemblance between property, as our law, or what I know of any other law, understands that term, and the claims of the plaintiffs for their clans, that I must hold that these claims are not in the nature of proprietary interests.” In sum, what the plaintiffs’ own system of law had to say about the matter of their rights was not worth considering. If you come to a white man’s court, Blackburn J. seemed to say, you have to be able to show that you have a white man’s relationship to the land.

Now this approach is quite at odds with the principles of law enunciated by the Judicial Committee where it is made quite clear that, in interpreting the nature of native title to land, much caution is essential. As Viscount Haldane put it in Amudu Tjani:

> There is a tendency, operating at time unconsciously, to render that [native] title conceptually in terms which are appropriate only to systems which have grown up under English law. But this tendency has to be held in check closely. As a rule, in the various systems of native jurisprudence throughout the Empire, there is no such full division

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13. Ibid., at 272.

14. Ibid., at 273. There are special features behind this statement and the reasoning leading up to it which are intimately connected with the problems disclosed by the evidence as to the relationship between the plaintiff clans to the land (found by Blackburn J. to be basically a religious one), and the relationship between the clans and the land-using bands. Because of these complexities it was very difficult to interpret the evidence to the effect that the clans, which were the plaintiffs, exploited the land as an economic mode of production—unlike in Calder’s Case, where this was admitted—and so any argument from economic use as delivering proprietary interests got hopelessly bogged down in the intricacies of the facts.

between property and possession as English lawyers are familiar with... .

and after discussing examples from Canada, Scotland, and India, he continued:

... The native title, such as it is, may not be that of an individual, as in this country it nearly always is in some form, but may be that of a community. Such a community may have the possessory title to the common enjoyment of a usufruct, with customs under which its individual members are admitted to enjoyment, and even to a right of transmitting the individual enjoyment as members by assignment inter vivos or by succession. To ascertain how far this latter development is right has progressed involves the study of the history of the particular community and its usages in each case. Abstract principles fashioned a priori are of but little assistance, and are as often as not misleading.

And Lord Sumner explained the matter in In re Southern Rhodesia:

The estimation of the rights of aboriginal tribes is always inherently difficult. Some tribes are so low on the scale of social organization that their usages and conceptions of rights and duties are not to be reconciled with the institutions or legal ideas of civilized society. Such a gulf cannot be bridged. It would be idle to impute to such people some shadow of the rights known to our law and then to transmute it into the substance of transferable rights of property as we know them... . On the other hand, there are indigenous peoples whose legal conceptions, though differently developed, are hardly less precise than our own. When once they have been studied and understood they are no less enforceable than rights arising under English

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15. [1921] 2 A.C. 399 at 403-404. This is a particularly strong statement by a strong Committee: Viscount Haldane, before he left the Bar, had one of the biggest practices before the Privy Council and House of Lords, and was extremely knowledgeable about the law of the various jurisdictions from which came appeals in which he appeared before their Lordship’s Bar; see his book, Richard Burton Haldane: An Autobiography (New York: Doubleday and Dorden 1929), 46-49.
law. Between the two there is a wide tract of much ethnological interest. 16

Blackburn J. found that the plaintiffs in *Milkrtum* had a ‘system (of law)’ 17, and so they fell on the right side of that unbridgeable gulf. But his inability to resist the temptation against which Viscount Haldane warned him and to insist that the plaintiffs do the impossible inevitably meant their defeat. After all, their system of land use and occupancy was communal and collectivist, and this clearly emerged from the evidence and was so found by him. This was why the clans could not show “property, as our law, or what I know of the law, understands that term.” But why should they?

What has to be overcome, then, is the palpable bias in the law against systems of land use and occupancy which, when looked at from the inside, do not disclose common law categories of rights and relationships. This, in fact, is a disguised way of redefining the problem of primitivism and barbarism, disabilities which have historically been associated with hunting and gathering societies where the collectivist and communal nature of land use and occupancy is at a premium and where there is a general presumption (at least at the conceptual level) against private rights, and arises from the way in which the means of production are organized in response to various external pressures such as that of the environment. And this ethnocentric bias in the law, to which both Blackburn J. and the judges in the British Columbia courts who heard *Calder’s Case* succumbed, 18 has a long tradition in North America and, indeed, was given new vigour by the need to accommodate legal theory with the facts as perceived by contemporaries, found in the New World. 19 Thus Samuel Purchas, for instance, argued that English penetration into Virginia was able to be justified because the Indians roamed the land like animals and could scarcely be said to inhabit it, so fleeting, chaotic and haphazard what their land use and occupancy. 20 No system could be perceived, let alone understood and respected, at least by this ardent propagandist for empire. Other observers, much more astute and knowledgeable, such as Captain John Smith, could of course argue against this view, 21 but in the end the ethnocentric bias (“Some tribes are so low on the scale of social organization that their usages and conceptions of rights and duties are not to be reconciled with the institutions or legal ideas of civilized society. Such a gulf cannot be bridged.”) of even the most ardent Little Englanders prevailed in the set of ideological justifications which were appealed to in order to justify seizing the lands of the Indians. 22 Much the same ideology was also used to justify the conquest of the Irish. 23 And so in the *Case of Tanistry* the Irish King’s Bench judges rejected the Breton law of succession by tanistry, under which property descended not to the eldest-born, but to the senior et dignissimus of the blood of the surname of the last owner, being outraged at this apparently barbarous rule which seemed to sanction the triumph of might over right—right being the civilized, and English, institution of primogeniture. 24 With this decision the common law effected a revolution in the Irish law of inheritance, from which these aboriginal people took generations to recover. 25


Granted, then, that the presumption of survival of the lex loci cannot work in the abstract, but can only be attracted in light of the particular facts, the problem becomes one of trying to establish criteria against which to measure the lex loci to see whether it qualifies for the application of presumption; that it is of a class which the common law can recognize. Stressing the systematic nature of the land use and occupancy under the lex loci and explaining its underlying rationale can go a long way, it is believed, towards breaking down the prejudices of the courts. Are the Indians and Inuit so low on the scale of social organization as to be disqualified from having rights which, once they have been studied and understood, are less enforceable than rights arising under English Law?

One way of answering this question—and it will be readily appreciated that the question is formulated in this way not from choice, but is forced on us by the demands made by the common law—would be to test the particular aboriginal lex loci against the criteria under which a custom is proved to exist under the common law. If it conforms, then the court could be invited to hold that the lex loci has been proved, notionally, to exist and is of a class to attract the presumption of survival.26 If, therefore, the evidence adduced as proof of the systematic nature of the lex loci shows in its total effect that is has (1) continued without interruption for as long as living memory can cover; (2) is certain and definite in its incidents; (3) is limited either to a locality or in respect of the class of persons affected; (4) the territory covered by the lex loci has been enjoyed peaceably; (5) is supported by opinio necessitatis; and (6) is reasonable,27 then the lex loci ought to be held to be one which qualifies its beneficiaries as being people who fall on the right side of that unbridgeable gulf spoken of by Lord Sumner. If this can be done, then unless this presumption is rebutted by an examination of those principles which may, or may not, depending on the constitutional status of the territory in question, establish a legal obligation on the Crown to respect that lex loci and the rights arising thereunder, as a consequence of all of this it can be concluded that the Indians and Inuit have legal conceptions and usages which, though differently developed from general common law concepts, are no less enforceable than rights arising under Anglo-Canadian common law. In sum, the presumption against survival, which arose originally in North America from the historical experience and perceptions of the nature of aboriginal land use and occupancy and the ideological imperatives which justified the seizure of the lands of the Indians and Inuit can be overthrown, and the proper principle, that of the presumption in favour of survival, in light of the evidence and not some set of chauvinistic prejudices and assumptions can begin to operate thus throwing the burden of proof onto the Crown to show why the lex loci and the rights under it have not, in law, survived and are unenforceable (which leads into the argument as to whether those rights must first be recognized).

This suggested solution to the problem, it will be noticed, easily conforms to Judson J.’s definition of an aboriginal title, and also complies with the criteria applied by Blackburn J. when he made his most important finding of fact in favour of the plaintiffs in M’Phearum, that they had a ‘system of law’. Although the argument from analogy by proof of custom was not used by this judge, there is nothing inconsistent with this view and the way he approached and defined his findings of fact on this particular issue. Thus he found that the evidence in that case showed that there was a system of law which was obligatory and felt to be obligatory by them on the members of the community. A community which was, in principle, defineable, and which related to a territory which could be ascertained with reasonable precision.28 Behind this finding lay an exhaustive examination of the plaintiffs’ religious belief-system and world view, a system which stretched back into the mythical and undatable past.29 What this solution does do, though is to go somewhat beyond Judson J.’s definition in giving a more precise set of indicia against


29. Ibid., at 165-176. Unfortunately, In re Southern Rhodesia is not of much assistance with this problem, and this is because, although the Africans were represented by counsel at the hearing before the Board, the exigencies of World War I made it impossible to collect evidence in support of their claims, and so the reference was disposed of on the basis that their rights were not in issue. There is, therefore, no thorough analysis of the facts which might provide further guidance in future cases; see n.41, infra.
which the existence of the *lex loci* can be determined. In short, that the *lex loci* is of a class which attracts the presumption of survival of antecedent rights on a change of sovereignty, and that these rights are not diminished or modified by the assertion of that sovereignty. The law regards the Indians and Inuit as civilized human beings, with full rights and privileges according to law.

Since it is the *lex loci* and the systematic nature of that land use and occupancy which has to be proved, a great deal of evidence will have to be adduced to describe that system and some organizational principle is necessary to present the evidence in a coherent and convincing way. This is where the toponymic evidence in the present study becomes relevant.

It may be said at this stage that there are two broad kinds of toponymic designation, the popular, and official. These may be distinguished by pointing out that popular toponyms are both acts of creation of something new, and also may be taken to prove the actual existence or historical presence of an individual or group of people in the territory where the toponyms are found. Official toponymic activities, on the other hand, is (most usually) merely the recognition or confirmation of some preexisting fact. In this sense it may be said to represent the will of the people to whom the authorities naming a place are responsible and may be regarded as an act of "sovereignty". And because of this, it will usually be found that official toponymic designations have a precise territorial and spatial significance, while this is less true for popular toponymic activity.

Place-naming is a well-known phenomenon in Indian and Inuit land use and occupancy systems and plays an important role in defining, through analysis of the dialects in which the places are named, in the first place, the relationship between a particular band or group of people and a particular territory and, as a consequence of this, also helps in establishing the territorial extent of that land use and occupancy.

Aboriginal bestowing of place-names can be regarded as occurring at the level either of popular or official designation; official in the sense that naming places is a public activity and sanctioned by the value system and world view which the name expresses, but popular also, in the sense that aboriginal place-names are not immune from being changed by the lawfully constituted sovereign authority in the state. While the theoretical distinctions may be kept conceptually apart, they tend to merge together in aboriginal land use and occupancy systems because of the practice of place-naming.

Speaking broadly, the practice of naming places can be said to be an integral part of the way in which the Indians and Inuit both use the land and also relate themselves to it. Practically all of the territory used and occupied is named. Some of these names are functional and descriptive of a particular geographical or environmental feature of the territory, such as a brook, knoll, or bay; others find their origin in being identified with the activities of a particular individual or, in other cases, with the heroic deeds of ancestors whose exact relationship to the present-day users and occupiers is lost in the mythical and mysterious past. And the people possess an incredibly detailed and rich knowledge of these names and their meanings. The names provide sign-posts, as it were, by which territory can be identified as to locale relative to other reference points, as well as in relation to people. Lying behind this is a profound sense of being and belonging, of access to the universe of things both animate and inanimate, and a kind of title to the land is established, one which is not demonstrated by producing a written deed, but by being able to recite an almost endless list of place names in the territory used and occupied. To ignore the importance of this aspect of Indian and Inuit land use and occupancy or, worse still,

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to deny its legal relevance, is to rob the Inuit and Indians of their humanity and spirituality and, in the long run, to subvert the very law which is supposed to serve these universal ends. It is tantamount to saying that the only valid view of reality is the white man's.

Place-naming, then, becomes the Indian and Inuit lex loci 'symbolic possession' (and the various stone and wooden markers or inukshuks perform the same function) of the land, evidence not merely that it has been used and occupied from the undateable past into the present, but also a title deed, so to speak, to places and territories which are named. In trying to organize the presentation of the systematic nature of aboriginal land use and occupancy, of its subtleties, depth and richness, then, the phenomenon of place-naming can be used as a starting point, a heuristic device, on which the rest of the evidence which shows that there exists a lex loci which is cognizable by the common law can be presented. This evidence is then tested against the criteria for proof of customs, and if conformable to those tests, the presumption of survival of the lex loci is attracted.

Proving the lex loci is light of the requirements to be met in the proof of custom, however, is only one possible method. Another way is to suggest that by analogy with English law and practice place-naming, in itself, might be mobilized to overcome the problem of whether the lex loci is cognizable. Once the significance of place-naming is proved as part of the baggage of Indian and Inuit land use and occupancy, the court could be invited to presume, then and there, that the lex loci under which this practice of place-naming is sanctioned, is of a class which attracts the presumption of survival. The court, in other words, could infer from the fact that places are named that, behind this fact, there must lie a subtle and elaborate system, highly adapted to the country in which the aboriginal people lead their lives, and one which is remarkably free from the vagaries and whim of personal influence; that it is one which provides a stable order for their lives.

The assumption behind this argument is simply that people who practise place-naming must be regarded by the law as falling on the right side of that unbridgeable gulf between primitivism and civility. Whether any particular custom sanctioned by that lex loci survives the change in sovereignty depends on different considerations, connected with matters of public policy and morality—to which, if the Indians and Inuit want to assert their rights in a court of common law, they inevitably surrender themselves in the last resort. So, for example, aboriginal customary marriages, and adoptions are to be regarded as valid under Canadian law. Rival prostitution and suttee in India is not permitted by Anglo-Indian law. Customary infanticide and semilicide would not survive; customary devolution of property does.

The argument, in sum, is that the presumption of the survival of the lex loci after a change of sovereignty is attracted as soon as the importance and significance of place-naming is proved. How can it be said by the courts, the question is, that the Indians and Inuit are primitive barbarians, when their land use and occupancy system can be conceptualized and abstracted at his level? Put this way, the Judicial Committee of the Privy Council, as composed in the 1920s, would probably have regarded this argument with scepticism, and this for one simple reason. Place-naming seems to be a universal phenomenon, practised by those people, for example the.

31. As did Blackburn J. in Milairpum, when he dismissed the argument from mythology, and argued that what the plaintiffs 'think' about their land begs the question as to whether there is a proprietary relationship to the land; 17 F.L.R. 141 at 268-270.

32. The theoretical premises on which this argument is based have been developed in Lester, "Aboriginal Land Rights: The Significance of Inuit Place-Naming," Études/Inuit/Studies, III (1979), pp. 53-75

33. This last formulation is a free adaptation of the description of the plaintiffs' system as found by Blackburn J. in Milairpum, 17 F.L.R. 141 at 267. This judge, it is to be understood though, arrived at this conclusion after an exhaustive examination of the evidence before him, and the formulation just stated is not cited as a deduction from his reasoning but as a desideratum.


36. See generally Allen, op. cit., Appendix A.

37. But homicides carried out in accordance with such customs might not be prosecuted or, alternatively, the role of the custom may go to the question of sentencing.

38. Re Noah Estate, 32 D.L.R. (2d) 185.

39. The legal theory and principle behind the above argument, in addition to that afforded by an analysis of the significance of place-naming (supra, n. 32) is that of the conflict of laws and choice of law, which is the province of private international law.
Chapter IV: Legal Implications

Masai in Africa, whom the Privy Council would more than likely have had little hesitation in holding fell on the wrong side of that unbridgeable gulf. But times have changed. As Hall J. makes clear in Calder's Case, one of the basic defects in the judgment of Marshall C.J. in Johnson v. M'Intosh—a leading case in this branch of the law—is that it is blighted by ancient and outmoded concepts of Indian land use and occupancy, concepts which were formulated “when understanding of the customs and culture of the aboriginal people of North America was rudimentary and incomplete and when they were thought to be wholly without cohesion, laws or culture, in effect a subhuman species... Chief Justice Marshall was, of course, speaking with the knowledge available to him in 1823.” Lord Denning seems to have stated the modern attitude of the courts, and what is to be noticed is the broad terms in which he formulated it, when he said that the courts “will assume that the British Crown intends that the rights of property of the [native] inhabitants are to be fully respected. Whilst, therefore, the British Crown, as Sovereign, can make laws enabling it compulsorily to acquire land for public purposes, it will see that proper compensation is awarded to every one of the inhabitants entitled to compensation according to their interests [under their own lex loci], even though those interests are of a kind unknown to English law.”

There is no suggestion that the Africans might be disqualified from having rights of 'property' here on the basis that they are too primitive and barbaric. And what modern court would dare so to characterize the Indians and Inuit?

The conclusion is, then, that a presumption is established that the lex loci of the Indians and Inuit is of a class which can be said, in the contemplation of the law, to be of a kind which attracts the presumption of law that private rights are not altered or diminished on the change of sovereignty. This presumption arises either in light of all the evidence, evidence which is organized and explained on the basis of place-naming as a starting point for its presentation to the court or, at a higher theoretical plane, on the strength of the evidence of place-naming itself, from which the court can infer from behind the practice of place-naming the existence of a lex loci, which either known to lawyers or discoverable by them, by evidence. This presumption can, of course, be rebutted by other evidence which tends to show that the particular aboriginal claimants do fall on the wrong side of that unbridgeable gulf between primitivism and civilization, but at this stage, the burden of proof has shifted onto the shoulders of the party resisting the claims of the Indians and Inuit. Whether that presumption, attracted in light of the evidence, becomes legally binding so that the antecedent rights can be said, in law, to have survived, so that the Crown is bound by this law to respect the rights arising under the lex loci is not a question of fact but of law, to be decided by appeal to quite different legal principles relating to the constitutional status of the territory in question.

The problem of establishing historical linkages

Once it has been shown, as a result of the above analysis that the lex loci relied upon by any particular Indian or Inuit group who claim they have aboriginal rights is of a class which can attract the presumption of survival, there then arises a second problem, one which flows from the considerations to be next discussed.

Since it is of the essence of the argument from aboriginal rights that these are legal rights at common law, capable of being vindicated in competition with the


41. In In re Southern Rhodesia the members of the Board were uncomfortable enough with the governmental institutions of the paramount chief, Lobengula, saying that “...it would be idle to ignore the fact that,” even though the Africans in this case were not destitute of any recognizable form of sovereignty, “between the subjects of Her Majesty Queen Victoria and those of this [native] monarch...there was in all juridical conceptions a great gulf fixed, which is, would, perhaps, be only fanciful to try to span.” [1919] A.C. 211 at 216. On the other hand, the Judicial Committee had little difficulty in coming to grips with the lex loci in cases like Amodu Tijani v. Secretary, Southern Nigeria [1921] 2 A.C. 399; Esugbayi Eleko v. Officer Administering the Government of Nigeria [1931] A.C. 662; and Idenw Inusa & Ors v. Sakartiyawo Osiboli [1939] A.C. 99; and see also the judgment of the Full Court in Oduntan Oniisowo v. Attorney-General [1912], 2 N.L.R. 79.

42. 34 D.L.R. (3d) 145 at 169. Actually, Hall J. misreads Marshall's meaning. Marshall purported to lay down an historical account of European claims in the New World, as much as a legal one; thus when he spoke of the Indians as being warlike and savage, this was not necessarily his own view of this matter, but was instead a view which he ascribed to European monarchs. Marshall changed his tune in later cases in response to important political issues and pressures; see Lester, "Aboriginal Land Rights: Notes on the Historiography of English Claims in North America" (unpublished paper, 1978).

43. Oyekan & Ors v. Adele [1957] 2 All E.R. 785 at 788, per Lord Denning for the Judicial Committee. This acquisition, of course, can only be done pursuant to the constitutional processes of the particular territory which, in Canada, is in accordance with statute and not under the prerogative.

rights claimed by the Crown, the question inevitably arises as to when those rights first came into existence. The problem, simply stated, is to establish the point in historical time when the aboriginal title relied upon and asserted today could have been asserted in similar proceedings. For the 'chain of title', so to speak, relied upon by aboriginal plaintiffs, as we have seen, is not proved by tracing it back to a documentary source, but to the fact of antecedent possession under a lex loci which is cognizable by the common law, prior in time, that is to say, to the arrival of the Crown. It is traced back, then, through a lineal descent from the aboriginal occupiers, predecessors in title of the plaintiffs, into the hands of the present claimants. The modern-day Indians and Inuit are the heirs of these aboriginal rights and claim them through the devolution mechanisms found the lex loci itself. These mechanisms might be many and varied, arising all the time from the customary usages and practices, and may range from the successful assertion by a powerful chief of an allodial right to all of the land and resources, an assertion backed by force or other sources of prestige, these various territories or gardens being parcelled out to his subjects. Or, to take another example, these usages may owe their origin to some mythical past, connected with spirit ancestors or the inherent virtues of the folk. 45 These aboriginal rights become the birthright and inheritance of the modern aboriginal people.

Because these aboriginal rights are claimed to arise under the common law, entailed in this assertion is the proposition that they could not have arisen prior in time to the introduction of that law. They may well have had a juridical status before that date, but if so, this was not in existence under the common law because, in relation to that particular territory, that law did not exist and therefore could not take cognizance of those rights. It would also seem to follow from this, as a matter of logic (as opposed to proof) that nor could those rights arise at some time after the introduction of the common law, because there is no ascertainable principle 46 on which it could be said that, having arrived in the territory, later on that common law created an aboriginal right. 47

We are driven, therefore, to the conclusion that the only apparent reasonable basis on which to date the coming into existence of the aboriginal title is the moment that the common law itself, under which that right arises and is protected, was introduced. The time of the introduction of the common law can be called the 'in-force date'. And this, indeed, must be said to provide the fundamental theoretical basis on which the argument from aboriginal rights rests—their aboriginal nature being axiomatic—meaning that they exist at a moment prior in time to the accrual of the various rights claimed and supposed to be acquired by the Crown, which are also supposed to be justified and sanctioned under that same law. And so the law of aboriginal rights is concerned with adjusting competing claims to the same object, the land. Whose rights to the land prevail, those of the aboriginal occupiers, or those of the Crown?

Now there is a number of extremely difficult theoretical problems in deciding just when the common law of England was introduced into a particular territory. Not only is there some confusion and ambiguity in the statement of the principle relating to the in-force date, it is often very difficult to apply this principle in any given situation. Without further considering this problem, it is evident, however, that the court will have either to come to a firm decision on what is the in-force date or else make an assumption about it. And this decision or assumption has a crucial bearing on a key problem of proof.

Let us assume for the sake of analysis that the in-force date in the Mackenzie Valley region is 1870. 48 It

45. Indeed, English common law and thought about it betrays these two features: the myth of immemorial antiquity sanctioned by the wisdom of the ages, in tension with the claim that English rights were organized on tenurial principles, introduced on the Norman Conquest.

46. Other than doctrines relating to adverse possession, simple possession (which in both cases the aboriginal and antecedent nature of the possession becomes irrelevant) and presumptions as to lawful origin. None of these, however, are relevant considerations in the present context.

47. Also, there is the theoretical risk that in the meanwhile there has sprung up an interest in the Crown which might overreach the aboriginal right. Additionally, that right may have been abrogated by the prerogative.

48. This assumption is made to simplify the presentation of the problems, and should not be taken as representing a considered opinion on the matter. It is, however, proper to point out that it is extremely problematical to decide the force of s. 5 of 32 & 33 Vict., c. 3 (1869) and s. 4 of 34 Vict., c. 16 (1871), for behind these sections lies the question as to what laws were in force in Rupert's Land and the North West Territories, which in turn raises issues as to the meaning and effect of the clause in the Hudson's Bay Company Charter enabling the proper authorities as therein expressed to "make, ordain, and constitute such and so many reasonable laws..." which were to be "reasonable and not contrary or repugnant to but as near as may be agreeable to the laws, statutes or customs" of the realm of England. This has led many commentators into the erroneous belief that the common law of England ran into Rupert's Land as of May 2, 1670, but this
follows from the matters mentioned above that any aboriginal rights under the common law must have sprung up at that moment. Let us also assume, to take only the Dene as an example, that a given group of Indians—Band A—might assert today that it has an aboriginal title to a given territory—Area A. But if these aboriginal rights in relation to Area A are to be successfully asserted, will it not have to be shown that there is a congruence or nexus between Band A and Area A not only as it exists today but also back in 1870, the date when this present aboriginal right originally arose? It might be admitted for the sake of argument that Band A has aboriginal rights to some place; but it does not necessarily follow that this place is Area A. Band A, for instance, may have migrated since 1870. This is where Petiot's evidence and our extrapolations are uniquely valuable.

It will be remembered that none of these theoretical and factual problems arose in Calder's Case because they were admitted to the Attorney-General. This was indeed fortunate because these admissions obviated one of the most difficult problems of proof faced by aboriginal litigants who set up an aboriginal title. This problem is that, at worst, no one has a firm and detailed factual knowledge of the exact location of a particular ground (Band A) in aboriginal times because no one has survived who can give evidence; and we might be largely ignorant of the details of the history of Band A because no reliable records are available or have survived. Or, at best—and this is all too often the case—our knowledge of aboriginal land use and occupancy before contact consists for the most part of a reconstruction of the past, very often from scarce or problematic sources (not to mention also the problems of methodology encountered). Unless we are very lucky, reliable source material which is specific enough for the problems in hand is unavailable. If the aboriginal plaintiffs assert that they have an aboriginal title to a particular tract of land, land which, let us suppose, is subject to non-renewable resource exploration and development, which the aboriginal people want to oppose in court, how can they prove that this is the same land which could have been claimed way back in 1870? How can they establish the historical linkage between the land claimed today and the land they could have claimed when their aboriginal title to land—some land, admittedly, but which land—arose?

Of course in any particular situation the aboriginal claimants might be blessed with very rich source material, such as detailed descriptions of their lex loci or land use and occupancy patterns by missionaries, explorers, travellers, traders and so on; or the societal differences between groups proximate to each other geographically may be great enough that, for instance it can safely be deduced from archaeological evidence that these differences can be readily identified. Unfortunately, however, this optimum position is rarely the case, and this can have fatal consequences for the proof of an aboriginal entitlement to a particular tract of land. An example of this problem is afforded by the Milirrpum case on the Northern Territory in Australia.

While there is reason to suppose that this important judgement will not be followed in Canada,49 Blackburn J's judgement in this case contains the most extensive discussion of this important problem which has yet appeared. This case, too, proceeded on the basis of certain admitted facts, and the most important of these was as follows. Effective white contact with the plaintiffs did not occur until a Methodist mission was established in their traditional lands in 1935. Whites knew of the plaintiffs' existence from an early date, but this contact had been minimal and sporadic and did not prove all that much. It was accordingly agreed by the defendants that, if the plaintiffs could prove on the balance of probabilities (as required in civil proceedings) they had,

view rests, first, on a misunderstanding of this type of clause (as to which see: Julius Goebel, Jr. and Raymond T. Naughton, Law Enforcement in Colonial New York: A Study in Criminal Procedure (1664-1776) (Washington, D.C.: The Commonwealth Fund, 1940; reprint ed., Montclair: Patterson Smith, 1970), S; Elizabeth Gaspar Brown, British Statutes in American Law, 1776-1836 (Ann Arbor: The University of Michigan Law School, 1964), Chapters 1 to 2; and Joseph Henry Smith (ed.), Cases and Materials on the Development of Legal Institutions (St. Paul, Minn.: West Publishing Co., 1965), 432); second, on a mistaken view of the history of the development of the method of acquisition by 'peaceful settlement' and, as a consequence, third, the problem of the constitutional status of Rupert's Land. Until these issues are properly addressed, the view that the common law of England ran as of 1670 must be treated with skepticism, if not disbelief. The whole question is further confused by problems relating to issues arising in relation to the provisions in the Mutiny Act of 6 Geo. III, c. 18 (1766) and 9 Geo. III, c. 18 (1769), as well as 43 Geo. III, c. 138 and 1 & 2 Geo. IV., c. 66.

49. Thus Hall J. in Calder's Case said of the Blackburn judgement: "It will be seen that he [Blackburn J.] fell into the same errors as did Gould, J. and the Court of Appeal [in Calder]. The essence of his concurrence with the Court of Appeal judgement lies in his acceptance of the proposition that after conquest or discovery the native peoples have no rights at all except those subsequently granted or recognized by the conqueror or discoverer. That proposition is wholly wrong. ..."34 D.L.R. (3d) 145 at 218. Judson J. did not deem it necessary to express a view on the soundness of the reasoning or conclusion in Milirrpum. Whilst Hall J's remarks do not go to the precise point under discussion, Canadian courts must treat with respect to obvious hostility to this judgment as found in Hall J's comments.
as of 1935, a customary system of tenure in land which was cognizable by the common law in the sense alleged in the pleadings, then it was admitted that this system of tenure (or in the preferred terminology the *lex loci*) was the same as that which (must have) existed in 1788, this being the in-force date in relation to the territory in question and the date at which the aboriginal entitlement, if any such creature existed under Anglo-Australian common law, arose. This, then, facilitated proof of the existence of the *lex loci* back to 1788 because there was a number of aboriginal people alive who could give direct oral testimony as to the nature, indica and territorial extent of the *lex loci* in 1935; and this evidence could be supplemented by the expert opinions of anthropologists who had studied these people in recent times.

But this admission did not carry with it any kind of admission that this *lex loci*, alleged to confer rights in relation to particular territories at the time of the trial, covered the same territory in 1788. On this question of the antiquity of the linkages between the territory to which the original entitlement will have arisen in 1788, and to which it was now claimed applied, the plaintiffs were put to their proof. This is one major reason why the plaintiffs lost this case on the facts, and the reason for this is twofold. They could not discharge this burden of proof because, in the first place, there was a dearth of evidence available which would establish the point. No one had detailed knowledge of their whereabouts from before 1935, and so there was nothing which could be appealed to in any convincing way other than the Aborigines’ own evidence. This, however, contained problems of its own, and provides the second difficulty they encountered. These were connected with several features inherent in the *lex loci* itself.

Put simply, because of the mechanisms by which a member was recruited into a clan (the clan being the entity which was supposed, for the purposes of the litigation, to possess the juristic personality such as to make it the proper plaintiff in the action), it was both logically and factually possible, due to the way these principles of recruitment worked, that a clan could die out and become extinct, never to be revived. The question was raised as to what, under these circumstances (and they were not remote or unlikely), would happen to the land of this extinct clan? The answer to this question, on the evidence, was that a neighbouring clan would take over the land of the extinct clan, minding it and acting as a sort of trustee. In time, however, it would be forgotten that its relationship to this newly-acquired land was only that of trustee, and would claim it as of right. Clan A would finish up claiming land which (really) belonged to Clan B. Faced with this possibility, Blackburn J. held that the plaintiffs had failed, on the balance of probabilities, to prove that the land which they claimed in the present suit under an aboriginal title was the same land which could have been claimed in 1788. (And their oral traditions were unequal to the task, apparently, of explaining why this possibility had not in fact occurred.) The land claimed by Clan A today might really belong to (extinct) Clan B. Who knows? Because the plaintiffs could not satisfactorily answer this question they lost this crucial issue of fact.  

The toponymic material assembled in the present study, therefore, ha a second contribution to resolving this problem of proof. Through extracting the data from Petiot’s source materials and transferring it to maps, as well as those which he himself published, it is possible to get a clear picture—a snap-shot, as it were—of aboriginal land use and occupancy at a particular period in historical time.

Yet, it must not be supposed that Petiot’s collection of place names is exhaustive or represents the total number of place names which were in use at the time he carried out his research. Experience gained elsewhere suggests that this is inevitably the case. But within this limitation, what is especially valuable about Petiot’s material is that it is contemporaneous with the in-force date assumed for the purpose of this discussion and at which the aboriginal entitlement relied upon by the Indians and Inuit arose. This evidence, then, will considerably facilitate identifying, through linguistic analysis of the place names collected by Petiot, the

50. It will be readily appreciated, therefore, that the problem of the in-force date is not merely one of academic interest but may well determine the outcome of the litigation. It is obviously in the interest of the aboriginal plaintiffs to argue for as late an in-force date as possible, so as to bring themselves within the reach of reliable and available evidence; equally, it is of benefit to the defendant to argue for as early an in-force date as possible so as to rob the plaintiffs of this evidence. Against this, both parties must weigh the risks created by the possibility, or otherwise, of abrogation of these rights under the prerogative. It is essential, therefore, that the aboriginal claimants possess a thorough knowledge of the legal and legislative history of the territory before a decision is taken on which date to nominate as the in-force date.

51. For example, M. Jean Poirier has conducted toponymic research into Indian place names in the Abitibi region, and found that many names had been suppressed. Similarly, M. Henri Dorion followed up earlier research in the Mingan district. The first census of place names uncovered approximately 160 names, of which only six were found on any maps, and only one on an official map. Later research uncovered about 40 more names in addition to the original 160, and the Indians in the area believe that the total number of aboriginal place names could be as high as 500. From this other experience, it seems reasonable to infer that Petiot only collected a fragment of the whole.
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territorial extent of a modern Band’s land claim and may well increase that Band’s entitlement to territory.

This could be done on the basis, for instance, that over the intervening years certain lands having become less productive, they might have been abandoned, so that modern informants may not be in a position to recount the true extent of their land use because they are not aware of it, memories of the old days having faded with the passage of time. So when the demand be made that the Indians and Inuit prove that the land which they are claiming today is the same land they could have claimed the day their aboriginal entitlement arose, the Petitot toponymic evidence can be appealed to in support of this claim. On the other hand, there may well be a converse problem, in that through migrations or other changes in land use and occupancy patterns, the Petitot evidence might undermine the claim that there is an historical nexus to the territory used and occupied, for the real aboriginal claim might be to a territory which is now, and has been for many years, out of production.52

Equally, however, if it be alleged that a certain place is or was called by a particular name, but it does not appear in the materials either anywhere or under a different name, this proves nothing either way. For if a name does not appear, it cannot be inferred from this, either on logical or theoretical grounds, that no such name existed. Nor can the absence of aboriginal place names be taken as evidence for the non-existence of aboriginal land use and occupancy, for this would at best be an argument from silence. It would only amount to the proposition that the alleged land use and occupancy has not been proved on the basis of particular toponyms; and the inability to demonstrate those toponyms from Petitot’s evidence may be simply because Petitot overlooked or omitted them. This, of course, is in contrast to those situations where the toponymic evidence has been officially sponsored and designated. The absence of toponymic activity might be urged in opposition to the claims of a state, but not of the aboriginal occupiers. For, seeing that official toponyms are acts of sovereignty (best expressed in the notion in French, ‘la volonté d’appropriation’), if the state were to defend its claim to sovereignty over a territory on the basis of toponymic evidence, we can reasonably expect that, if the sovereignty did exist as the date alleged, then we would find evidence for this claim. There being no evidence in support, we can infer that the claim, at least in so far as it is based on the argument from toponomy, is ill-founded. There being no official toponyms, we can infer that there is no sovereignty located in the claiming state in relation to the coveted territory.53

In helping to establish the historical linkages, therefore, the Petitot evidence will serve a function in negotiations with the Federal Government for the settlement of the comprehensive land claims of the Dene and Inuit, negotiations which are predicated on the basis that the Indians and the Inuit are able to show a traditional interest in their lands.

Being able to show a traditional interest means meeting criteria which are a lot less rigorous and demanding than those faced in fighting land claims in the courts. This follows not only from the announced intention and desire by the Federal Government to negotiate land claims, rather than to litigate the differences, but also from the fact that, from the Federal Government’s point of view, an aboriginal right is not a legally enforceable right anyhow. It would be thus quite inconsistent for the Federal Government to require the Indians and Inuit to demonstrate the historical nexus insisted on by Blackburn J. in Miiurruum, for this would mean having to meet a set of criteria which the Federal Government believes to be fatuous and unrealistic to begin with. Doubtless, this explains why the Federal Government chose to demand only that a ‘traditional interest’ in their lands be demonstrated. Alternatively, if

52. At the practical level, this should cause no real difficulty due to the fact that it is the Northwest Territories Indian Brotherhood and the Committee for Original People’s Entitlement, as representatives of the Indians and Inuit respectively, who will be negotiating on behalf of their constituent members. Thus if, for instance, Band A of an Indian group is presently using and occupying territory which, according to Petitot’s evidence, ought to be regarded as belonging to Band B, then because the Brotherhood is negotiating on behalf of both Band A and Band B, the question of the precise entitlement of the two Bands will merge into the general claim advanced by the Dene Nation and become an internal domestic political matter, to be decided by the Indian parties themselves. Thus this should be of no concern to the Federal Government because as against the Government it is not a question of which precise group or band has the better title, but whether an aboriginal title or traditional interest to the land claimed can be demonstrated in one of the groups represented by the appropriate political organization. In legal terms, the Government could not, against Band A, plead the jus tertii (that the land belongs to Band B).

it had in mind a more demanding set of criteria, it is reasonable to suppose that these were the ones in Judson J’s mind in \textit{Caldar’s Case}. In which eventuality the Pettiot evidence is once more of great relevance, because the toponymic material can go a long way towards showing that, on the basis of linguistic analysis, the people studied by Pettiot, and their modern descendants, have been organized in societies, using and occupying their lands as their forefathers had done for centuries.

However, in the event that the rigorous and demanding criteria laid down in the \textit{Miliqruup} case are followed by the Canadian courts, or that the Federal Government take the view that negotiation of comprehensive land claims settlements should proceed in the context of a first-principled analysis of the legal situation and comprehensive claimants be able to measure up to these legal demands, a final word about this question seems to be called for.

It is apparent that the logical requirements as to proof of the antiquity of linkages can be overstated as a practical problem. There are two alternative methods of overcoming this important problem of proof, and Pettiot’s evidence is also relevant to these questions. This is not the place to give a detailed presentation of this matter, but two points can be briefly made.

The reader is asked to recall here the discussion above in relation to proving that the \textit{lex loci} is of a class which can attract the presumption of survival on a change of sovereignty, and this was located in the context of proof of customs at common law. In English law, a custom must have existed since time immemorial. Since, however, antiquity is relative, the arbitrary date of 1189 was chosen as the beginning of legal memory. It is obvious, however, that the common law of England did not run into Canada until many centuries after 1189, and so the questions arises, that is legal memory in Canada? Once again, the only reasonable conclusion to this question seems to be that legal memory runs from the date the common law was introduced. If this proposition is rejected and it be insisted that legal memory be the same as that in England (which requires over looking the arbitrariness of that date in the first place), then it follows that there can be no such thing as a ‘custom’ in Anglo-Canadian law, because it would be both logically and practically impossible to provide that it dated from legal memory 1189.\(^{54}\)

Identifying legal memory with the in-force date, then, the problems of proof created by the internal logic of the argument from aboriginal rights, problems which were in the event insuperable in \textit{Miliqruup}, can be overcome in the following way. The requirement that a custom be ancient in origin rests on the propositional basis that it should be continuous over a long period of time, and not a mere fad or change of habit. This test as to immemorial origin is not really as demanding in practice as a simple statement of the rule would imply for, although the burden of proof lies on the party pleading the custom, it is obviously impossible in most cases to show that the custom relied upon goes back to 1189. In effect, therefore, the rule is that the custom will be presumed to be of ancient origin if it is proved to have existed for a long time and there is no actual disproof of its existence from legal memory by the party resisting the custom. In other words, once the custom has been shown to be old, there is a presumption that it goes back to legal memory, and this presumption will prevail unless the other party denying the custom proves that it could not have existed from legal memory. The point is that the burden of proof shifts from the one party to the other, and this can have very significant consequences.

Thus in \textit{Bastard v. Smith} Tindal C.J. required proof, to the limits of living memory, of a continuous, reasonable and uninterrupted user of the custom.\(^{55}\) If, therefore, there arises a presumption that the custom exists if it goes back to the limits of living memory and the burden shifts to the other side to show why it cannot have gone back to legal memory, applying this principle by argument from analogy to the problem of proof of the \textit{lex loci} and the entitlement to land under it, then it is clear that the problem faced by the plaintiffs in \textit{Miliqruup} would have been turned on its head and become the defendants’ problem. For the plaintiffs easily managed to provide their entitlement, and the nexus between the clans and the land, back to the limits of living memory, but failed to persuade the judge that the situation which pertained today was the same as that in 1788 in relation to the tracts of land which were being claimed. Having

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\textit{Ganesh Ramwaja Parshad Sing} (1900), L.R. 27 I.A. 238 the Judicial Committee held that the appellants had satisfied the serious burden of proving a special custom of descent by primogeniture, the evidence showing that for a period of nearly eighty years from the time of the British occupation of the district in which lay the estate in suit, the enjoyment had been consistent with the alleged custom, and for the earlier and greater part had been inconsistent with any other legal basis.
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54. As C.K. Allen has put it: "Again, it is clear that some of the more artificial tests recognized in English law would be quite inappropriate in other surroundings. A 'legal memory' dating from the first year of Richard I (1189) would be meaningless in India; accordingly, judicial decisions have established an equally arbitrary but useful period for the antiquity of Indian customs"; Allen, \textit{op. cit.}, 503. Thus in\textit{Khoramkhor v. Khoramkhor} (1948) 28 Her. 114 the court rejected the plaintiff’s claim that the land was a "custom of descent by primogeniture" of the same age as the English law, and proposed its own arbitrary cut-off date by which the "legal memory" of custom was determined.
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55. (1837), 2 Mood. & R. 129 at 136.\end{flushright}
led enough evidence to raise the presumption of antiquity of the linkages, and thus shifting the burden of disproof to the defendants, the defendants would have been just as helpless in trying to prove an unprovable positive fact—that Clan A was occupying land which was, in 1788, rightfully Clan B’s—as were the plaintiffs in trying to disprove a negative fact—that they were not on the wrong land and claiming the wrong land at the date of the action.

The same problem can be overcome from a different theoretical perspective. One feature which is believed by historians of legal ideas and institutions to distinguish ‘primitive’ from ‘civilized’ systems of law is that the former revolves around the principle of the group or the person, while the other is confined territorially so that anyone in the territory is bound by the legal regime in that territory; he does not carry his own lex loci with him which can be set up in opposition to that territorial law. Now it is a feature of Inuit and Indian systems of land use and occupancy that they are portable and mobile, carried with them by the people who subscribe to that lex loci and who are its beneficiaries, into any new territories which they might occupy (for example, because they have been left vacant through death or disease, large-scale immigration by the Inuit of Alaska into the Mackenzie delta region is an example).  

Now it may well be the case, and this can be investigated in light of the known evidence, that according to deceased Band B’s lex loci, someone else (such as Band A) might be allowed, under given circumstances (to be demonstrated), to take over Band B’s land. That is, Band A might be able to ‘inherit’ or ‘succeed’ to vacant land according to the lex loci. All that this amounts to saying is that, granted that the whole question of aboriginal title focuses attention on the lex loci, the problem of proof of the antiquity of the linkages ought, also, to be solved by appeal to that lex loci. What does the customary system of tenure have to say about the question of taking over vacant land? This, then, could be one answer to the problem encountered by Blackburn’s application of the theoretical principle of proof.  

And the Crown cannot claim that it can step in to fill the vacuum during this temporary hiatus between the removal of Band B and the occupation of their territory by Band A, because it cannot plead the jus tertii (Band B’s original entitlement) against Band A. Band A could sue the Crown in ejectment, setting up its entitlement as successor in title to Clan B according to the lex loci.

If the argument developed above be regarded as a convincing and persuasive view of the law in this context, then Petitot’s evidence is relevant to these problems as well. If it be supposed, for instance, that the in-force date is considerably earlier than 1870 but might be, for example, 1670, then his material still permits the Indians to establish their entitlement much closer to that date, enabling the presumption of continuity and long user to be read back to 1670 without much fear that it can be rebutted by counter evidence. Similarly, the linguistic analysis of the evidence from place-naming can help establish the linkages between the present-day users and occupiers and those presumptively using and occupying from that earlier in-force date. It is thus Janus-

56. One the ‘racial law’ (‘Stammsrecht’) and ‘territorial law’ (‘Landrecht’) and bodies of special class and local law (‘Rechtskreise’) see Rudolf Huebner, A History of Germanic Private Law, trans. Francis S. Philbrick, The Continental Legal History Series, no. 4 (Boston: Little, Brown, and Company, for the Association of American Law Schools, 1918), Chap. 1; and see also: Sir Henry Maine, Ancient Law (1861), Everyman’s Library edition (London: J.M. Dent & Sons Ltd., 1917), Chap. 5; Sir Frederick Pollock and Frederick William Maitland, The History of English Law Before the Time of Edward I, 2 vols. 2nd ed., reissued with a new introduction and select bibliography by S.F.C. Milson (Cambridge: At the University Press, 1968), I, 13, 90. It may be added here, as well, that the point made in the text in no way derogates from the argument from analogy of proof and custom for, while it is true that in actions based on an aboriginal title the Indians and Inuit will be setting up their own lex loci against the general laws of the territory, the argument is that this lex loci becomes, for these purposes, part of the law of the territory and is, like custom, whose essence is that it is an exemption from what is supposed to be the general law, but is confined either to a particular locality or class of persons. Thus an aboriginal entitlement under the lex loci is confined in its territorial reach. If a custom is not so restricted, then it is either common law or it is nothing.

57. English common law, too, of course, is also portable in this sense, brought to North America by operation of its own principles (principles which also determine the constitutional status of the territory in question, which in turn go to the problem of whether the common law was introduced, and when it was introduced).

58. This would be a matter for proof, and where local rules of evidence exist, it is thought that they should be recognized by the courts, in which case they must be taken as valid in establishing the existence of the entitlement.

59. It was correctly applied in this case, because there was no convincing evidence to the point being made in the text.

60. This is the date on which Charles II made his grant to the Hudson’s Bay Company. It is highly unlikely that a date earlier than this would be at all possible; 1496, the year of Cabot’s discovery, is simply absurd as an in-force date for a number of theoretical reasons connected with the whole theory of the problem of fixing an in-force date, as well as with the problem of the original constitutional status of the plantations.
like, pointing backwards into the past and forwards into the present.

Consideration of the role of this evidence as tending to establish an entitlement in successive land users and occupiers is best postponed to the next subsection.

The problem of establishing title to sue

The argument from the *lex loci* invites the court to look at the question of the Indians’ and Inuit aboriginal entitlement to territory and waters from the vantage-point of the *lex loci* itself. It does not go behind that system to see whether, before legal rights arise under Canadian common law, it discloses relationships which can be rendered into common law categories, and the failure of the plaintiffs in *Mii'rpoom* ought to stand as a serious warning. For the moment that Blackburn J. required that the *lex loci* disclose, within its own terms and inner logic, exclusive rights of enjoyment *inter se*, or a right to alienate or exclude others, he condemned practically all hunting and gathering societies to losing in the courts. The reason for this is that, while there are of course, great differences between the land use and occupancy systems in hunting and gathering societies throughout the world, there are also great similarities.

It is a feature of Indian and Inuit land use and occupancy systems that territorial rights are usually fairly generalized and shared between units, units which are more or less discrete and identifiable, and identification with which can exist at different levels of generality. Hugh Brody has discussed this matter at length in relation to Inuit land occupancy. While in the nature of things there are territorial limits to any groups’ range of land use and occupancy (for instance, the productivity of the land, and difficulties of travel), it is often the case that various groups, related to each other according to some identifiable principles (such as kinship mechanisms, which are legal fictions in many instances; and dialect groupings) use and occupy the same general territory, but yet consider that there are differences between their own group and another, neighbouring, one which give it a sense of having a sort of preferred or preemptive claim to a particular territory. It might be rare for this preemptive right ever to be challenged by another group due, perhaps, to the prevailing ethical values governing inter-group relationships but, if ever contested, appeal can nonetheless be made to a set of criteria by which the first group might, theoretically, vindicate its preferred claim against the claims of a rival competitor for the resources. Thus, although all of the Dogrib Indians might be said to be members of the Dene Nation, it does not follow that all Dene are Dogrib. And the Dogrib might want to maintain that, although they are Dene, when it comes to exploiting a particular territory they, as Dogrib, have a better right to that territory than other members of the Dene Nation. This simply reflects the fact that within the Dene Nation there are many different groups. The Dogrib will justify their contention by pointing to their own *lex loci*. Conversely, this same logic will be used against them when they want to rival their neighbour’s land use and occupancy of a particular territory.

Now in launching a land rights action in the courts based on an aboriginal title, great care must be taken to ensure that the proper people bring it. The allegation will be that certain people have an aboriginal title under their *lex loci* to a particular territory, and that as a result of the defendant’s activities on the land (for example, in constructing a pipeline), these people are suffering loss and damage; that the defendant is illegally interfering with their aboriginal rights. The problem is to discover, in light of the fact that many different groups might exploit that territory in a general way who, under the *lex loci*, has a better right to possession of that territory. It might turn out to be the case that, under the *lex loci*, several different bands have an entitlement, in which case each band can claim aboriginal rights. Unless it can be convincingly shown that there is a ‘Dene *lex loci*’, and not just a series of *lex loci* which, when added together, the beneficiaries of these rights exhaust the entire membership of the Dene Nation, it is not the Dene Nation as such which has an aboriginal title to the whole territory collectively used and occupied. Instead, that title resides in the Dene Nations’ constituent members. If there is no Dene *lex loci*, it is not the Dene who should sue.

Who, then, should bring the action? The theoretical answer to this questions is those people who can demonstrate an aboriginal title to the territory where the


62. The principle here is that title to sue cannot be established simply by tacking onto someone else’s coat-tails and arguing that, if one Band can sue, it must be the case, because another Band is affected by the defendant’s activities, that second Band can also sue. This has to be established independently. Thus the Dene Nation could not, it seems, bring a representative action on behalf of its membership; instead, its constituent members would have to bring suit, as individual units, in either the same or separate actions. This is an especially important question in the event that it be held that an aboriginal title can only be protected by damages, for damages are regarded as being personal and distinct, and assessed in relation to the damage suffered, and this might vary between different groups.
allegedly illegal activity is being carried on. And this, in turn, requires that a group of people be able to be related to particular land and this relationship under the _lex loci_ be identified.

One of the indicia by which various bands can be distinguished from one another is through dialect differences, and these, in turn, are often found expressed in the way places are named. Thus if it could be shown (and it is outside the province of the present study to do this\(^{63}\)) that place-naming is held by the band members to be indicative of a sort of preemptive right to use a particular territory, the interface between two groups which use and occupy the same territory—use which is legitimated and sanctioned under the _lex loci_—can be identified. When this is done, one group of people can be separated from the next and it can be concluded that, forced to a choice, Group A has a better title to the territory the locus of the allegedly illegal interference than does Group B. And this point might, possibly, be refined further, so as to identify the interface between sub-groups within the various bands on the basis of place-naming (although, in fact, the Pettitot material is not equal to this task; instead only large groups or bands are able to be identified). The general logic also works in reverse, in that the evidence might show that Group B has a better title to Area A than does Group A. If this is the locus of the defendant’s activities, then Group B would be the proper plaintiff.\(^{64}\) In the first example, Group A is the proper plaintiffs because it can be shown that the legal rights being interfered with inhere in it, and only consequentially in Group B.\(^{65}\)

Pettitot’s evidence, therefore, will facilitate solving this problem of establishing title to sue. By enabling access to this source of information, the present study will provide the Dene and their constituent members with the means by which they can decide which Band, under the relevant _lex loci_, has the better right to possession which can then be asserted against the defendant; a right based not, _vis-à-vis_ the defendant, on a simple possessory title but on an aboriginal title, one which is a lot more valuable in terms of the possible award of damages and which will probably much more easily support an application for injunctive relief. Defining the aboriginal title-holders with this degree of precision will also help defeat a defence based on lawful authority which will in all probability be set up by, say, a defendant mining company, which will appeal to legislative sanction and permission for the activities which the Indians and Inuit want to oppose. This legislation, it will have to be argued by the Indians and Inuit, does not authorise the conduct complained of because, as a matter of statutory interpretation, it was not contemplated by the legislature that legal rights are permitted to be interfered with (the legislation itself not amounting to an abrogation of those rights or, if it does, then there is raised a presumption in favour of the payment of compensation). Thus the defendant will not be able to argue that, granted all of this, if legal rights (other than those based on simple possession) are being invaded, then it is not the present plaintiff’s rights (Band A’s) but Band B’s, and if it is to be restrained from its conduct or sued in damages, this must be at the suit of the people who have the right to have their aboriginal rights protected (Band B). Unless the proper plaintiffs are identified, it could be open to the defendant to argue that as against Band A it has a better right to possession, a right derived from the statutory authority under which the activities are being carried out. In short, that the wrong party brought the action and should be non-suited.

In relation to the problem of demonstrating that a band which is using and occupying land today is, under the _lex loci_, the proper successor in aboriginal title to some now defunct or incorporated band which no longer has an independent existence, the modern place-naming terminology can be compared with that found in the present study. If it were to be found that there are substantial differences in place-names, then this might raise an inference or invite the conclusion that there has

\(^{63}\) See the references supra, n. 30.

\(^{64}\) The theoretical premise of this proposition is the doctrine that rights to possession are relative. X can sue Y if he can show a better right to possession. The proposition is also formulated in this way in order to avoid the thrust of American doctrine which, whilst not strictly in point because of the statutory basis for it, is to the effect that (depending on the particular facts in each case) overlapping or contested land use by two groups can be fatal to mounting a claim; see, as examples; _Assiniboine Indian Tribe v. United States_, 77 Ct. Cl. 347 (1933); _Pawnee Indian Tribe of Oklahoma v. United States_, 109 F. Supp. 860 (1953); _United States v. Santa Fe Pacific Railroad_, 314 U.S. 339 (1941); _Dawes Commission Indians et al. v. United States_, 79 Ct. Cl. 530 (1934); though joint and amicable possession of land by two or more Indian tribes or groups of Indians will not defeat a claim: _United States v. Seminole Indians_, 180 Ct. Cl. 375 (1967). In sum, it seems preferable to be cautious on this matter, rather than run the risk of the courts following American doctrine; the problem should be resolved not only by outward factual indicia of competing land use and occupancy, but also in light of how the competing groups themselves resolve any tensions, and this is done by examining the _lex loci_.

\(^{65}\) This also goes to the problem of whether any damage suffered by Band B might be too remote to fix liability on the defendant, which is another reason for taking care over this matter.
been a change in the aboriginal occupiers from the past to the time when Pettit recorded his observations to the present; that the present users and occupiers might have immigrated into the territory in the meantime. There may well be, however, various survivals of the old place names, and the precise significance and explanation of this would have to be elucidated by competent commentators and the Indians themselves. That explanation might turn out to be one which is based on incorporation mechanisms to be found in the lex loci itself.

**Admissibility of the Pettit and the Derivative Evidence**

The following remarks are confined to a narrow legal context, and address the questions of whether the Pettit map evidence, and the material we have assembled on the basis of his other source material, are admissible in a court of law and, if so, what weight the court would be expected to attach to this evidence as tending to prove a fact relevant to a fact in issue. As already remarked, these technical requirements will not be encountered in a negotiating context.

As will readily be appreciated, it is in the nature of a claim based on an aboriginal title that, to prove the relevant facts on which that title is based, much information concerning matters up to and beyond living memory will have to be introduced in evidence. This raises various problems of proof in addition to those already encountered. These relate to the admissibility of the evidence.

In proving the nature of the land use and occupancy and the lex loci under which it is sanctioned, as well as the territorial extent of that land use, three sources of evidence will be available. The first, and probably the most valuable, will be the direct oral testimony of the Indians and Inuit themselves; these people can describe their land use and occupancy system, their cosmology and belief system, and their social and political arrangements to the court, drawing on their own knowledge and experience as well as that handed down to them through the oral traditions of their ancestors. This evidence, or at least that which is known from others, form a strictly technical point of view, may well be hearsay evidence, but it is admissible under one of the standard exceptions to the hearsay rule, that known as the rule relating to declarations of deceased persons as to matters of public or general rights (commonly known as reputation evidence). Then there will be various items of historical evidence, such as contemporary accounts of aboriginal land use and occupancy as observed and described by traders, travellers, explorers, missionaries, and so on. This evidence, too, is admissible as proof of public (but not private) facts or matters. Finally, there will be the evidence of experts such as anthropologists and historians who can, from their respective spheres of expertise, reconstruct and explain the past and present to the court in much the same way as expert medical evidence is given by doctors.

Turning now to the more pertinent problem of the admissibility of the evidence collected in this work, several questions emerge. As has been explained elsewhere, the evidence in this volume can be classified into three broad groups of material: (a) the original printed maps prepared under Pettit's own hand or general direction, either for publication or for private distribution; (b) maps prepared by the authors based on Pettit's maps just mentioned, which consist of information transferred from his maps onto modern charts (and we have indicated exact locations where verifiable, and noted doubtful identifications); and (c) maps prepared by the authors based on information extracted from other source materials of Pettit, such as his private journals and published works. Also classified under this heading is a map which, based on linguistic

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66. *Mi"rrpum v. Nabalco*, 17 F.L.R. 141 at 151-159. It is to be stressed there that in formulating the exception by reference to the facts as being in the nature of 'public rights,' there is no suggestion that an aboriginal title or its incidents (such as hunting, trapping, and fishing activities) are 'public rights' in the sense used in the substantive law.

67. Thus in *Fawke v. Berington* [1914] 2 Ch. 308, in an action brought by the perpetual curate and one of the churchwardens of the parish church against the lord of the manor to recover possession of certain ruins which were formerly aisles and transepts of the church but had been in the possession of the lord of the manor since the dissolution of the lesser monasteries in 1535, Habington's *Survey of Worcestershire*, a work written in the seventeenth century but only published in the twentieth century, and regarded as an historical authority, was tendered as evidence of the physical condition of the church when the author saw it, was held inadmissible.

68. "Where it is important to ascertain actual facts of a public nature, the law does permit historical works to be referred to," *Read v. Bishop of Lincoln* [1892] A.C. 644 at 653, per Lord Halsbury.

69. *Mi"rrpum v. Nabalco*, 17 F.L.R. 171 at 159-165. This goes only to admissibility, and not necessarily to the weight which the trier of facts should put on the evidence.
analysis of the place name evidence, shows the location of five main groups of Indians at the time Petiot was in the vicinity and collecting his data. Each of these classes of material pose their own problems of admissibility and weight.

General Remarks

It is self-evident that documents cannot talk back or answer questions. This is one reason why the courts have to be careful that, when admitting a document into evidence, the truth of the facts contained in it can be relied upon. As a general proposition, the courts are very reluctant to admit into evidence maps as proof of the facts contained in them. The main reason for this is that, unless special circumstances surrounding the status and authority of the map are disclosed, they are felt to be unreliable. For usually, at best maps merely represent the opinion of the cartographer and he may be mistaken in his opinion, and consequently convey erroneous facts. 70

In overcoming this bias against the admission of maps, then, we have to be careful about two things. The first is to define what is sought to be proved by the information in the cartographic evidence itself. The second is the provenance of the information relied upon by the map-maker and his general competence and expertise.

The law may be summed up by stating that an oral and written declaration by a deceased person concerning the reputed existence of a public or general right is admissible as evidence of the existence of such right provided the declaration was made before a dispute had arisen, and, in the case of a statement concerning the existence of a reputed general right, provided the declarant had competent knowledge. 72 Thus the authorities establish that, although hearsay evidence is good evidence of reputation of matters of public interest, it is not good evidence of particular facts from which an inference of fact may be drawn in respect to individual rights. 73 Unless the precise fact, then, which is sought to be proved is to be found in the map itself and not just able to be inferred from the facts found in the map, it will be inadmissible. 74

Admissibility at common law

The claim which we make on the strength of Petiot's maps, and those which have been constructed derivatively from his other materials, is simply this. The information contained in this study shows that the Indians and Inuit named various places in the Mackenzie region. Stated this bluntly, his original maps are admissible in evidence at common law because they pass the tests laid down. Petiot is dead; his information was collected before any dispute had arisen; and the facts in the maps and his other sources relied on concern matters which, to the Indians and Inuit, were matters of public and general interest and subject to scrutiny. In sum, they are of the same kind of public right in which the community is interested, and with which all persons living in the neighbourhood are likely to be conversant. There is that in-built guarantee of accuracy because,


71. If the map-maker is still alive, then he can be called to give direct evidence of the facts contained in the map.


73. The Queen v. Berger (1894) 1 Q.B. 823 at 827 (on trial of indictment for obstructing a highway the map attached to an old enclosure award, shewing an ancient highway in existence when the award was made, held to be inadmissible as evidence of reputation to prove the boundaries of a highway at the date of the award against a defendant whose property lies adjacent to the highway, and was not subject to the jurisdiction of the Inclosure Commissioners in making the award); Pipe v. Fulcher (1858), 28 L.J. Q.B. 12; Hammond v. Bradstreet (1854), 10 Exch. 390; s.c., 23 L.J. Rep. (N.S.) Exch. 332; Attorney-General v. Homer (No. 2) [1913] 2 Ch. 140.

74. This rule was taken to extreme lengths in Mercer v. Denne [1904] 2 Ch. 534; [1905] 2 Ch. 533, where the issue was whether the fishermen of Walmer had a customary right of immemorial antiquity to dry their nets on a part of the foreshore. In support of the contention that the custom could not have existed throughout the relevant period, a survey, depositions, and old maps were produced. These showed that the sea had run over the foreshore in respect of which the customary right was claimed, but they were rejected as they amounted only to statements of particular facts and had nothing to do with the reputed existence of the custom.

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common rights and liabilities being naturally talked about in public, what is dropped in conversation respecting them may be presumed to be true; because conflicting interests would lead to contradiction from other Indian informants if the statements were false. Thus the place names may be taken as being trustworthy reputation, arising from the concurrence of Indians and Inuit unconnected with each other, and who are all interested in investigating the subject. If, on the other hand, it were to be held that place names were only matters of general, but not public, rights, then competent knowledge will not be presumed. Thus it must be shown that Petitot, from his experience in the Mackenzie region, was conversant with the neighbourhood. Either way, Petitot’s maps and materials under Class A are admissible in evidence. Proof of the authenticity of the maps as documents (as opposed to their contents) may be done by calling the keeper of the records where they are housed.

Admissibility under the evidence ordinance

Nor is there any difficulty as to the admissibility of the documents in Classes B and C. This is because the extrapolations and transferences are being offered on the basis of assumed true facts, namely, Petitot’s maps and journals, and so these transferences are merely expert opinion based on those facts. The makers of the report, however, would have to submit themselves to cross-examination. Section 52 of the Evidence Ordinance requires personal knowledge of the facts attested to, but while Petitot had personal knowledge of some facts, those which he did not know personally were, as we have seen, matters of public or general right. In short, the present volumes are merely expert interpretations of admissible evidence, and so the material in Classes B and C are admissible as well.

The Theoretical Implications of Place Names: A Prodroma

In his famous work published in 1516 Sir Thomas More described an ideal commonwealth, which he called ‘Utopia’. There has been much scholarly debate as to the etymology of this word. Perhaps Sir James Mackintosh came closest to the mark when he dismissed this learned discussion as being of little consequence, and suggested that all of the names which More invented for the men and places in Utopia were intimations of their being unreal, “and were, perhaps, by treating with raillery his own notions, intended to silence gainsayers.” It is evident, however, that in inventing a fictitious place wherein to describe his ideal commonwealth More did not merely choose an artistic vehicle or literary device by which to propound his arguments, for the circumstances surrounding the founding of Utopia have classical analogies and antecedents.

More tells us that the island now called Utopia had formerly been connected with the mainland, which at that time was known as ‘Abraxa’. Next, Utopus conquered the peninsula, and ordered that fifteen miles of high ground, where the sea had no passage, be dug up and a channel between the mainland and what was now to be an island be made. Both the inhabitants of the newly-created island, as well as his own soldiers, set about this work, and their enterprise was closely watched by the people living on the mainland. So quickly did this work proceed that the “borderers, whiche at the fyrst began to mocke and to geste at thysayne enterprise, then turnd theyr laughte to marveyle at the successe, and to feare.”

More may have had in mind a similar achievement of Xerxes, who, we are told by Herodotus and others, also ordered that a channel be dug near Athos, so that his triremes could sail through rather than be hauled overland. “As far as I judge by conjecture,” says Herodotus, “Xerxes gave command for this digging out of pride, because he would display his power and leave memorials of it.” But the interesting thing which distinguishes Xerxes from Utopus is that, after conquering the mainland and creating this new island, Utopus gave a new name to his creation, ‘Utopia’. A new start was to be made, and, in time, Utopus “also brought the rude and wild people to that excellent perfection, in al good fassions, humanitie, and ciuile gentilines, wherin they now go beyond al the people of the world.”

77. Sir James Mackintosh, Miscellaneous Works, 2d ed. (London: Longman, Brown, Green, and Longman, 1851), 191. This point of view is disputed by J.A. Picton, in Notes and Queries, ser. vii, V (1888), 101-102, and the discussion as to the derivation of Utopia raged through ibid, 229-231, 371.


80. Utopia, 118.
This idea of a new entity being created reminds us of one of the rituals and taboos practised and observed by the Romans when they founded a new colonia. While founding a colony was a political act, and the considerations governing the choice of site and details of its lay-out were essentially of a practical nature, “the Romans were also traditionalists, clinging tenaciously to many of the rituals and taboos which they had inherited from their peasant ancestors.” One of these, which they ignored at their peril, was the marking out the line of the walls and gates of the new colonia by ploughing a symbolic furrow, the sulcus primigenius, and the sacrosanct nature of this line was emphasised by the fact that the plough was lifted at the places chosen for the gates; the boundary would not be violated. Ward-Perkins remarks:

One must not underrate the significance of such rituals, which constituted the ultimate sanction for such important aspects of city life as the inviolability of duly established boundaries and the prohibition of burial inside the pomerium, i.e., within the formally sanctified area that adjoined the city walls.81

Jean Bodin, one of the foremost legal thinkers of the sixteenth century, described various attributes of ‘sovereignty’ and of the kind of rights, prerogatives and privileges that attached to a king who was truly sovereign. Among these he listed as one of the minor incidents belonging to the royalty of the sovereign majesty the ability “to compel the subjects to use the language and speech of him that ruleth over them.”82

While he discussed neither the problem of place names and of the power of the sovereign in this regard, nor the obvious connexion between language and place-naming, he did make some remarks which are of interest to this general theoretical question.

In the context of his analysis of how a change or conversion could come about in a commonwealth, he cited the league between the Romans and the Sabines. Having defined the conversion of a commonwealth as being that situation where the state is altogether changed (for example, a popular estate into a monarchy, or an aristocracy into a democracy), he argued that this league was an example of two being made into one and the same commonwealth. As Bodin explained it:

their two kinds and people being in the same power and league joyned and combind together, neither of them suiect vnto the Lawes or command of the other; but with equall power both of them growing together in the same citie. And lest the Sabines so joyned vnto the Romans should have seemed to have accrewd vnto another mans kingdome, it pleased them that the names of both the people being taken away or suppressed, they should be called Quirites, which name the Magistrates in their orations vnto the people euer after vse:83

After this league Romulus caused Tatius, the Sabine King, to be killed, but this did not mean, Bodin argued, that the Sabine commonwealth perished or acceded to the Romans (contrary to other authorities), “albeit that other people called them neither Sabines, nor Quirites, but Romans.” The reason for this, it seems is that this is an example of incorporation of two commonwealths into one; thus:

For that the name once gien vnto the Citie and the people, could neuer more be changed; or for that the name of the Romans was more stately; or else for that those two people grew together within the walls of Rome, yet so that one became not subject vnto the other: as it chanceth when one being vanquished, yeeldeth it selfe vnto the other, and so suffereth the lawes of the vanquisher.84

The Sabines became Roman citizens, not inferior subjects.

In his Dialogo en louvor da nossa lingua (1540), the Portuguese chronicler Joao de Barros remarked that:

The Portugese arms and pillars [evidences of symbolic acts of possession] placed in Africa and Asia, and in countless isles beyond the bounds of three continents, are material things, and time may destroy them. But time will not destroy the religion, customs, and


83. Ibid., Bk. IV. Cap. 1, p. 407.

84. Ibid., pp. 407-408.
language which the Portugese have implanted in those lands.\textsuperscript{85}

A Portugese presence would be maintained through language; and, by extension, through place names. And so it was a matter of considerable pride to William Lisle that, in spite of the tyranny and ravages consequent on the Norman Conquest of England in 1066, the English language survived: "Thanks be to God", he wrote, "that he that conquered the land could not so conquer the language."\textsuperscript{86} Again, look at the northern border areas of England. Northumberland, Cumberland and Westmorland all at one time or another were claimed by the kings of England and of Scotland to be part of their respective realms. While these territories technically should have been called ‘counties’, they were called ‘marches’. "But in the records of England," Sir Matthew Hale pointed out, "they are rarely called marches of Scotland but marches of England versus Scotia, for the other would give too much colour of proprietary thereof to Scotland."\textsuperscript{87}

It seems, then that with the severing of Utopia from the mainland of Abraxa a new community came into being, one with its own laws, customs, institutions and language, and other wondrous things to behold. Calling this new creation by a new name symbolically created a new entity, and was an act of sovereignty and dominion on the part of Utopus. Place-naming, jurisdiction, and juridical possession are inextricably connected.\textsuperscript{88}

This concern over place names and its connexion with juridical rights and jurisdiction is supported by a long historical tradition. One of the richest sources of evidence is to be found in the significance which various European sovereigns attached to place-naming in the struggle for empire in the New World during the Age of Discovery and beyond. While it has proved difficult to discover explicit statements to this effect, it is clear that the bestowal of names on the places discovered was regarded as playing an important role in delivering ‘symbolic possession’ to the places discovered, and for some monarchs symbolic possession amounted to full juridical possession, on the strength of which a legal title to territory beyond the realm could be acquired and, if the need arose, defended.


\textsuperscript{86} William Lisle, \textit{Saxon Treatise} (1623), Preface, quoted in David Douglas, \textit{The Norman Conquest and British Historians}. The David Murray Lectures, No. 13 (Glasgow: University of Glasgow, 1971), 33-34.


\textsuperscript{88} Much of the same point was made by Paul Sauriol in his preface to Michel Brochu’s book, \textit{Le défi du Nouveau-Québec}, when he wrote: "C’est ainsi qu’il a tenu un rôle de premier plan dans la campagne pour refraniser la toponymie du Nouveau-Québec. Dans ce domaine qui relève de la juridiction provinciale, mais où les fonctionnaires anglophones d’Ottawa prétendaient imposer et maintenir leur influence, et perpétuer les noms anglais qui dominaient la carte du Nouveau-Québec, on a dû engager une lutte, ce qui montre que la défense de l’autonomie et des juridictions du Québec exige une vigilance tenace," Michel Brochu, \textit{Le défi du Nouveau-Québec} (Montréal: les Éditions du Jour, 1962), Préface. Brochu takes up this theme at length in the rest of his study and argues for a greater Quebec presence in Nouveau-Québec. Having admitted that many of the islands off the mainland of Quebec are juridically part of the Northwest Territories, and so beyond Quebec’s jurisdiction (and he presents a number of reasons in support of his view as to why these islands ought to be part of Quebec), he then concludes that “Cette frontière naturelle sise-dessus de la limite des hautes eaux peut, de surcroît, entrainer une restriction sériouse des droits du Québec en matière de toponymie.” Why? Because “En effet, le Gouvernement du Canada pourrait dēnir au Québec le droit de baptiser ou changer les noms de tous les reflets de côtes: fjord, baie, anse, comme le cas s’est produit à la fin de l’année 1961, et de nouveau en février 1962, sous prétexte que ces accidents géographiques sont dans les limites des Territoires du Nord-Ouest” (Ibid., 19-20). This argument seems to be contradictory. Federal Government intervention in relation to place-naming can only be “extrémement dangereux pour sa souveraineté territoriale” of Quebec when it names places in Quebec. The islands in question are not (whether for reasons which are good or bad is irrelevant) in Quebec. Thus if “Le Québec doit se faire un point de prendre et d’occuper, dans le Nouveau-Québec, la place qui, de droit, est la sienne, et d’y remplir la mission civilisatrice chrétienne et française qui lui est imparti aux marches septentrionales de son territoire” (Ibid., 54), it can only do this in relation to territory which juridically belongs to it. While French place names would be a symbol of French possession and assertion of jurisdiction, for Quebec to name territories beyond its jurisdiction, while an assertion of sovereignty, would also, for the same reason that Brochu assigns to Ottawa’s naming places in the Northwest Territories, be a usurpation. But Brochu’s point is clear enough, and is perhaps best summarized in the announcement by l’Honorable Bona Arsenault, Ministre des Terres et Forêts de la province de Quebec when he unveiled a new policy on place names: “Cette politique symbolise la détermination bien arrêtée de la province de Québec de marquer sa présence française dans ces régions nouvelles ...” (quoted in ibid., 126).
Chapter IV: Legal Implications

One of the least understood aspects of the discovery of the New World is the problem of how a valid legal title to new territory beyond the realm could be acquired, and how the various rivals for empire during the Age of Discovery justified their claims. This period was a formative one, and saw the development of two protean, nascent but rival codes on territorial acquisition. An American scholar, John T. Juricek, Jr., has called these two codes the 'preemptive' (or 'permissive') and the 'dominative' (or 'demanding'). He has shown that the main distinction between these two codes was the way in which their respective proponents defined the key concepts of 'discovery' and 'possession'. According to the preemptive code, 'discovery' was essentially a mental act, one of recognizing the existence of something which was not known before. 'Possession' meant, primarily, 'symbolic' possession, and this was acquired through the performance of symbolic acts such as a ritual pantomime on the beach-head, the erection of a cross or a cairn, the unfurling of the sovereign's or national standard, and other acts of appropriation. As a consequence of discovery and symbolic possession, the sovereigns on whose behalf and for whose benefit these things were done acquired a plenary legal title to the territory in question, or at least a preferential right to acquire title which could be consummated by further (symbolic) acts of possession.

In contrast to the preemptive view, the proponents of the dominative code argued that the acquisition of a valid legal title was a time-consuming process, one which required much more than the resolution of a question of fact; the discoverer had not only to find something new, but to possess it as well, and this meant possession which was 'real', 'actual', or 'effective'. If this discovery, which was inextricably linked with possession, was not supported by such possession, then the process of discovery could begin anew. The proponents of the demanding code could not be said to have preempted the field. Throughout the struggle for empire, the Iberian powers, Spain and Portugal, cleaved to the preemptive code from the beginning, while her northern European rivals, France, the Dutch provinces, Sweden and, for a long time, England, propounded the dominative code. Juricek has shown, however, that the English, under the leadership of James I in the period between about 1610 and 1620, gradually abandoned their support of the dominative code, and by 1620 had done a complete somersault and had shifted over to embrace the code of her former rivals. France, to her credit, remained consistent throughout.

The point to underline here, however, is the fact that, according to the preemptive code, 'symbolic' possession amounted to juridical possession, and this meant that any attempt by a rival power to acquire title to new territory was to be denounced as an illegal interference with acquired rights; the proponents of the permissive code had preempted the field. And it is in this context of the preemptive definition of 'possession' that the argument from place-naming was propounded by the English, Spanish and Portuguese. Conversely, we can expect the French and those other powers which subscribed to the dominative code to belittle this argument, to give it no weight whatsoever, and, on occasion, actively to oppose it. They would have nothing to do with the proposition that the fact that territories carried place names in a particular language or in honour of a particular national was an important muniment in a claim to legal title and possession.

One of the clearest examples of the importance which was put on place-naming is that provided by the Spanish. Spanish sovereigns instructed their explorers and discoverers thus:

Arrived there by good providence, first of all you must give a name to the country as a whole, and to the cities, towns, and places.

Again: "First you must name all the cities, towns and places which you find there." Sebastian Vizcaino, when he departed on his expedition to California in 1602, received strict instructions not to change the names of any of the places that had been named by preceding Spanish explorers.


Queen Elizabeth, who whole-heartedly embraced the dominative code, rejected the protest of the Spanish ambassador that English sailors were illegally trespassing on Spanish rights in the Indies, saying that she knew not why her or any other prince's subjects should be debarr ed from the Indies, because the Spanish sovereign had acquired no just title there, neither by the donation of Alexander VI, 'nor yet by any other Claim, [other] than as they touched here and there upon the Coasts, built Cottages, and given Names to a River or a Cape: which things cannot entitle them to a Propriety.'

Naming places was no evidence of title, much less a means of acquir ing a title. This response by Elizabeth implies that the ambassador had argued along these lines in his protest, only to have this complaint flatly rejected. And the fact that Spanish explorers were instructed to bestow names is indicative of the importance attached to it. As George Stewart suggests, "The king's lawyers who wrote these commissions believed that naming was part of the holding of empire, that no one could well lay claim to a nameless city, and that a province without a name was hardly a province at all."

At a more subtle level of generality, Spanish acquisitions in the New World were not mere colonies but kingdoms, thus raising their prestige and importance. In order to rebut the implication that he might not have a full plenary title to those territories in the Indies which he had not actually conquered, in 1573, Philip II ordered that the enterprises in the Indies no longer be called 'conquests' but 'pacifications', and he described his jurisdictional relationship to the Indies as being one of "Universal Lordship and Jurisdiction," and he and his successors styled themselves "King of the East and West Indies, islands and mainlands of the Ocean Sea."

What a thing was called was what it was, and this had important theoretical implications. A priest is no less a priest when he steps out of his parish. But what of a king of England when he goes to Normandy or the other English continental possessions? Thus in the famous controversy over the prerogative power to tax through the raising of ship money, Sir John Banks, Attorney-General to Charles I, elaborated an argument to the effect that by "those supreme Titles which the Common Law of England giveth unto the King ... may enforce this [writ]";

Bracton saith, that the King he is *Vicarius Dei*, his Power, it was agreed, is *Juris Divino*. God is the God of Hosts, and the King is a Model of God himself. The King is the chief Guardian of the Commonwealth. The Sheriffs hath *Posse Comitatus* under the King, the King's viceregent in the County: And he hath this Power, not only for the execution of Legal Process, but for the Defence of the Realm. This delegate Power of the Sheriff is as well for Defence, as for the Execution of Process. Shall the Sheriff do it, and not the King? The King is the conservator of the Law. *Rex est Capitatis Justiciarius totius Angliae*, he is not only

to furnishing information on place names in the Indies, see Charles Gibson (ed. and comp.), *The Spanish Tradition in America* (New York: Harper & Row, 1968), 147, 140, 149.

94. William Camden, *The History of the Most Renowned and Victorious Princess Elisabeth, Late Queen of England*, 4th ed. (London, 1688; reprint ed., New York: A.M.S. 1970), 255; c.f. the remarks of Edward Hayes: "The French, as they can pretend lesse title unto these Northern parts than the Spaniard, by how much the Spanyard made the first discovery of the same continent so far Northward as unto Florida, and the French did not review that before discovered by the English nation, usurping upon our right, and imposing names upon countrys, rivers, bayes, capes, or headlands, as if they had bene the first finders of those coasts; which injury we offered not unto the Spanyards, but left off to discover when we approached the Spanish limits ...."; Richard Hakluyt, *The Principal Navigations and Voyages, Trariffques, and Discoveries of the English Nation* ..., 12 vols. (Glasgow: James MacLehose and Sons, 1903-1905), VIII, 37 (1583).

95. Stewart, op. cit., 12.


to maintain Justice in the Courts of Justice, but to protect and defend his People. The King is the most worthy Part of the Body of the Commonwealth, the Preserver, Nourisher, and Defender of it: And by this they enjoy the Laws, Goods, and Lands. Rex est Medicus Regni et Sponsis Reipublicae. It is the part of a good Physician, as well to prevent Diseases, as to cure them; and the office of a good King, as well to prevent Danger, as to remedy it. He is the Soul that animates the Body of the Commonwealth; and we ought to move as he moves. The King is the Fountain of the Common Right, therefore we have no reason to stain the Fountain. 99

Out of such threads lawyers spun their legal arguments. It is doubtful that place-naming, as such, led to legal results of significance, 100 but it is clear that it was regarded as of importance. James I was well aware of the legal significance of styles and titles. This monarch claimed that the plantations in America were ‘dominions of the king,’ his own personal possessions, and not ‘dominions of the crown,’ or if Englishmen got jittery at the idea of the king ruling his new acquisitions personally and insisted that they be annexed to the ‘crown,’ James wanted them to be annexed to his own peculiar creation, the ‘Imperial Crown of Great Britain,’ rather than that of England. Accordingly, he tampered with the oaths of allegiance and supremacy with the result that there were subtle but significant differences in the wording of the oaths which had to be sworn in England and those sworn in Virginia. 101

Virginia was the first area to be successfully planted by the English, and the circumstances of its discovery and naming provided a fertile field for serious punning on the place name. As William Camden explained it, “Virginia [was] so named in Honour of Queen Elizabeth, a Virgin...” 102 William Symonds preached a sermon in London and made great pay with place-naming:

This land, was of Old time, offered to Our Kings. Our late Soveraigne Queen Elizabeth (whose storie hath no peere among Princes of her sexe) being a pure Virgin, found it, set foot in it, and called it Virginia. Our most sacred Soveraigne [James I], in whom is the spirit of his great Ancestor, Constantine, the pacifier of the World, and planter of the Gospel in places most remote, desireth to present this land a pure Virgin to Christ. Such as doe manage the expedition, are careful to carry thither no traitors, no Papists, that depend on the Great Whore. Lord finish this good worke thou hast begun; and marry this land, a pure Virgin to thy Kingly sonne Christ Jesus; so shall thy name be magnified: and we shall have a Virgin or Maiden Britaine, a comfortable addition to our Great Britaine. 103

Society, January 10, 1889 (Boston: Privately printed, 1889).

102. History of the Most Renowned Elizabethe, 324.


99. Rex v. Hampden (The Ship Money Case) (1637), 1 State Trials (Hargraves ed., 1776), 505 at 594; references omitted.


101. See Juricek, “English Claims to 1660”, 682-721. The Spanish, too, in an age obsessed with legal forms, were concerned about their rights when Charles V became Holy Roman Emperor, and extracted from him in September 1519 the promise that “the placing of the title of the Emperor before that of King of Spain was in no way to be understood as prejudicing the liberty and exemptions of these kingdoms,” quoted in J.H. Elliott, Imperial Spain, 1469-1716 (London: Edward Arnold, 1963; paperback edition, Harmondsworth: Pelican Books, 1970), 167. For American hostility to evidences of the royal presence in the colonies in the period before the Revolution, see Edmund F. Slafter, Royal Arms and other Regal Emblems and Memorials in Use in the Colonies Before the American Revolution. A paper read before the Massachusetts Historical
Protestanism was to be firmly established in a virgin land, unsullied by the filth of the Great Whore. Support for English enterprise in Virginia was both a national and religious duty.

William Strachey, in his *Historie of Travell into Virginia* (1612), divided "Virginia-Britania" into two areas, the 'high' country and the 'low' country. The low country consisted of those areas of residences, towns and forts, within the mouth of Chesapeake Bay up to the heads of the rivers. This area was called 'Virginia'. On the other hand, the high land "above the Falls (as yet undiscovered) being the mayne Continent, I call Britannia: nor do I hold this particion lesse proper, or more impertinent, vnto this kingdome, then England, Scotlend, and Wales. Is the great Britanny: or Acquitania, Celtica, and Belgium to France; or to Spayne, Portugall, Castile, and Aragon." Strachey wrote at the time when the official position on how English claims to title in North America was going through a period of confusion and transition, and James I was moving away from his support for the dominative code and towards embracing the preemptive code. Accordingly, Strachey drew a distinction between those areas which were actually occupied and possessed, which he called Virginia, and those "(as yet undiscovered)" which therefore stood on a different legal basis from the first. This called for a distinction in terminology: that between 'Virginia' and 'Britania'. Together they were known as 'Virginia-Britania,' and exhausted the territory within the charter boundaries. Similar reasoning explains James I's renaming of the northern part of Virginia as "New England:" this was a signal that he claimed this territory on a different legal basis than that hitherto advanced.

George Stewart has drawn attention to several interesting items of evidence which are to be connected with place-naming as an exercise of sovereignty and jurisdiction. For example, Captain John Smith had made a map of New England and announced, in his Epistle Dedicatory to Prince Charles (later Charles I):

So favourable was your most renowned and memorable Brother, Prince Henry, to all generous designes; that in my discovery of Virginia, I presumed to call two namelesse Headlands after my Souerainges heires, Cape Henry, and Cape Charles.

Since then, it beeing my chance to range some other parts of America, whereof I heere present your Highness the description in a Map; my humble sub[e]t[e] is, that you would please to change their Barbarous names, for such English, as Posternity may say, Prince Charles was their Godfather. Because his work, *A Description of New England*, went to press before this invitation to the Prince was issued, Smith was obliged to provide an addendum containing the alterations made by Charles. Later editions of this map carried the legend "The most remarkeable parts thus named by the high and mighty Prince CHARLES, Prince of Great Britaine." One of the highest examples of the sovereign actually naming territories is to be found in the colonial charters. It is quite unreasonable to suppose that there was anything untoward about this practice, for it is unlikely that the grantees would have agreed to allow the king to name a new province in the basic legal instrument erecting the province, if such a practice might put that legal foundation at risk. And so Charles I, for instance, claimed the right, "by the fulness of our power & Kingly Authority" to erect and incorporate the grantees into a province "& name the same Carolina or the province of Carolina, & the foresaid Isles the Carolams Islands and soe we will that in all times hereafter they shall be [so] named." Charles made similar claims to the right and power to name provinces in the charter to Maine in 1639, and for Maryland in 1632.

Stewart has adduced evidence for the way in which the Massachusetts General Court viewed the problem of naming new territories and towns, and has shown that


108. In *ibid.,* II, between 694 and 695.


110. Charter for Maine, 1639, in *ibid.,* III, 1625-1637 at 1626; charter for Maryland, 1632, in *ibid.,* III, 1669-1686 at 1679.
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much thought and care went into this matter. This same evidence also shows, however, that the General Court seems to have assumed that "Plenitude of our Royal Power and Prerogative" claimed by English monarchs in relation to place-naming had now passed to the legal authority in Massachusetts: Naomeage in Connecticut, for instance, was renamed "New London" by order of the General Court. Their right to do so was not challenged. Stewart also points out that, even though Charles I, in his grant of Maine to Sir Ferdinando Gorges in 1639, had ordained that portion of the mainland conveyed in the grant "shall forever hereafter be called The Province or County of Mayne and not by any other name or names whatsoever," "this did not establish the name, for in the years afterwards the sovereignty of the North was changed, and the new rulers gave new names to strengthen their title."  

Explorers and discoverers of all sovereigns interested in empire in the New World of course were active in the business of bestowing place names,113 but, as we can expect, it was only the proponents of the preemptive code who placed weight on it. As we shall see below, the French, for example, denounced the importance of place name evidence, yet they, too, were suitably cautious about this problem. In the dispute between the English and French over Hudson Bay, to take an example, in their negotiations throughout the year 1699 the French diplomats were careful not to refer to Hudson Bay by that name. Instead, in their memoirs they referred to it as 'the Bay to the North of Canada' or 'the Northern Bay'. And, as if to underline the point, they insisted on referring to what the English called Fort Nelson and Nelson River as Bourbon Fort and Bourbon River.114 The English commissaries, ever-vigilant and on guard against being outwitted by the crafty and devious French, immediately took the point and gleefully turned it against their opponents: It may be observed with what caution the French, in this paper, doe industiously avoid the naming or owning of Hudson Bay, but all along call it the Bay to the North of Canada, which signifies nothing but to show how ill founded their pretences is to it, and that the very name (which yet they cannot deny) betrays the emptiness of their Title; and yet in all former Memorials, in 1687 and in divers since, they have owned the name of Hudson Bay, and we are not beholden to them whether they will call it so or noe, nor doth it avail them any more than their late giving the name of Fort Bourbon in their St. Thereza River to our York Fort in Port Nelson, and to show how little they have had of the place and the man whose name the said Bay bears to this day, they have affirmed in a late memorial that the said Hudson ...

had been in the vicinity, named the bay and so on (and the memorial went on to accuse the French of being wrong in some of their important other facts).115

It is clear that, if these tactics of the French commissaries seem to us to be splitting hairs, there was nonetheless a serious point to it, one which the English diplomats instantly understood and tried to turn to their own advantage. Both sides were deadly serious. And the English, who throughout this struggle over Hudson Bay rested their case for legal title on preemptive premises, were even more so. This appears from an earlier phase of the dispute. One item of evidence will serve to make the point.116

The connexion between place-naming and (juridical) symbolic possession is made most explicit in a paper prepared for the Hudson’s Bay Company by William Yonge in 1687. This document sought to establish the legal basis for the Company’s title to Hudson Bay, which could then be asserted against the French as part of the Company’s claim for damages occasioned by the attack on Fort Nelson. Here is the crux of Yonge’s reasoning on this matter:

Hudson’s Bay was first discovered by the Subjects of the Crowne of England and the whole Bay hath been entirely and solely

111. Stewart, op. cit., chap. 6, "How the Massachusetts General Court dealt with names."

112. Ibid., 52-53, 54.

113. See Keller, Lissitzyn and Mann, op. cit., passim.

114. French Answer to the Memorial Presented by the Commissaries of the King of England, March 7, 1698/9, in Great Britain, Privy Council, Judicial Committee, In the Matter of the Boundary Between the Provinces of Ontario and Manitoba, in the Dominion of Canada. Between the Province of Ontario, of the one part, and the Province of Manitoba, of the other part, Joint Appendix of Documents (s.l., s.n., n.d.), 637, 638.

115. Reply of the Hudson Bay Company to the Answer of the French Commissaries to the Memorial of Deduction of the Right and Title of the Crowne of England to Hudson Bay, etc., June 1699, in ibid., 556.

116. For a fuller statement of these paragraphs see Lester, “The Significance of Inuit Place-Naming.”
possessed by them for more than One Hundred Years.

All the Rivers Lakes Streights Islands Capes and Promontories are called by English names and are soe denominated even in Sanson’s Mapps which hee lately dedicated to the Dauphin.

King Charles the Second being soe Seized of the said Bay by Descent from his Royall Progenitors did grant the same by his letters Patents to the Hudson’s Bay Company &c.117

On the dominative view of discovery and possession, this argument is, of course, sheer nonsense. A discovery was only juridically valuable if followed up by real, actual or effective possession. But the English were not operating on the dominative code, but under the preemptive one. It did not matter, therefore, that Cabot’s, Hudson’s, Button’s or Foxe’s or other English voyages of discovery had not been consummated by real or effective possession. Instead, symbolic possession sufficed. And the point to notice about this paper by Yonge is that what usually passed as symbolic possession, ritual acts such as erecting a cross or cairn and unfurling a flag (and so on), are not mentioned or relied upon. Instead, what counted to him was that the various places in the Bay bore English names. This was not only good evidence in support of English contentions that their men had discovered first; it was also mobilized by Yonge in support of the implied assumption that the English sovereign also had valid juridical possession. As a result of those discoveries, as well as the fact of English place names, Charles II was ‘seised’ of the territories conveyed under the charter to the Hudson’s Bay Company of 1670. Discovery and possession delivered a plenary title which the French could not contest with any reasonable grounds. This possession was possession through place naming. In short, place-naming was a legally significant activity, and amounted to symbolic (juridical) possession.118

The French commissaries would have nothing to do with the argument that place-naming was of legal significance, and went on to indulge in their own brand of legalism.

Ce pays qui est appelé dans toutes les anciennes cartes, la Côte de Labrador a été ainsi nommé par les Espagnols qui en firent la découverte longtemps avant que les Anglais y eussent été... .

...Les francais y ont été en divers temps, mais on n’a jamais cru que ces voyages pussent servir de titre.

Henry Hudson peut avoir navigué dans le Détroit de la Baie du Nord du Canada comme plusieurs autres ont fait, mais il est constant qu’il en prit point possession n’y ayant aucun acte qui en fasse mention ni aucun vestige d’établissement fait par les Anglais.119

The French, like the Spanish and Portuguese, were quite scrupulous about keeping a notarised record of the proceedings relating to symbolic acts of possession and the assertion of a territorial sovereignty over the territories which they claimed.120 Even if Hudson’s symbolic act was supposed to carry weight, then, it was

place-naming as symbolic possession; see “Les droits de sa majesté sur la Baie d’Hudson,” Ontario-Manitoba Boundary Dispute, Joint Appendix, 459-460, 460-461.

119. Réponse, ibid., 461 at 461-462.

120. For a collection of French acts de prise de possession, see Pierre Marqy (ed.), Découvertes et établissements de français dans l’ouest et dans le sud de l’Amérique septentrionale (1614-1754): Mémoires et documents originaux, 6 vols., (Paris: Maisonneuve et Cie, 1879-1888), V, VI, passim. The English, on the other hand, routinely produced their various charters as definitive evidence for claims to possession; see Juricke, “English Territorial Claims in North America Under Elizabeth and the Early Stuarts,” 21. The principle underpinning this sort of reasoning, incidently, has a fundamental importance for the problem as to how the Crown becomes formally entitled to new territories beyond the realm and the source of its documentary title as required by English and, it seems, French law. For an example of how this important problem has been misunderstood, see the editorial on “The Rise of Law in Rupert’s Land,” Western Law Times, 1 (No. 3), 49-59; (No. 4), 73-80; (No. 5), 93-100 (1890), at 50 where the significance of the remarks of the Marquis de Denonville that “of these rights yet no memorials of them are to be found” in the registers was missed.
still worthless because unsupported by the appropriate documentation. The French commissaries then went on, in this reply to the English memoir, to reject any argument from cartographic evidence, saying:

Si on veut admettre ces sortes de preuves, les Français feront voir par plusieurs relations imprimées à Londres avec privilège que tous les pays en question leur ont appartenu avant que les Anglais les eussent connus, et cela seul finirait la contestation; mais il me semble qu’il serait plus convenable et qu’on connaîtra mieux le fond du droit des deux nations en examinant les titres qui seront produits par les deux compagnies de commerce, ceux de la compagnie Française seront mis ci-après.  

They also denied the English contention that the territory to the west of James Bay, called New North Wales, could be claimed on the basis of place-naming.

One final example may be mentioned. In the peace negotiations following the Seven Years’ War and leading up to the Treaty of Paris of 1763, the British demanded that the French King cede ‘all Canada.’ But what was the territory comprehended by the place name ‘Canada’? The Pitt Cabinet argued that it was all of that territory contained in a map agreed to by the Marquis de Vaudreuil at the capitulation of Montreal in 1760, which showed the western boundary of Canada as following a line drawn down the Ohio and Wabush rivers from the confluence of the Ohio with the Mississippi to the source of the Wabush, and thence following the height of land to Lac Rouge, at the headwaters of the Mississippi. The English Ministry was willing to allow the French to retain Louisiana, and Choiseul then played a very clever diplomatic game in which he sought to redefine the boundaries of Canada by fixing its southern limits at the watershed between the lakes and the Ohio. This strategy was totally unacceptable to Pitt, who denounced it as an attempt to establish an inadmissible principle, namely, that “that which is not Canada is Louisiana,” when, in reality, the territory between the Ohio and the Mississippi belonged to Virginia. In the event, Pitt won his point, but the negotiations broke down over other issues. Under the Treaty of Paris the French King ceded “Canada, with all its dependencies...” but even this was ambiguous enough and became one of the main issues in the dispute between Ontario and Manitoba as to the northerly and westerly boundary of Ontario.

Summary and Conclusions

It seemed to us that the utility of the present study would be strengthened by the inclusion of an analysis of the relevance of the toponymic evidence from the point of view of land claims which forms the bulk of this work. In the course of this essay several problems have been identified.

From the outset, it is to be stressed that much of the law and learning on the legal basis of an aboriginal claim to land and marine resources under Canadian law is still in a primitive state. Consequently, much of the argument in the above pages ought to be read as being suggestive, rather than being an attempt to provide authoritative answers to the various legal and historical problems which require analysis. Within these limitations, however, the following generalizations seem to be warranted.

In the first place, the relevant legal principles point to the conclusion that the focus of our gaze should be on the problem of the nature of the aboriginal lex loci. For proof of an aboriginal title is a question of fact, and the legal question to be decided is whether the lex loci is of a kind which is cognizable by a court of common law. It was argued that one way of grappling with this problem was through seeing whether the lex loci could meet the criteria established by the common law for the proof of customs, and it was suggested that toponymic evidence can be mobilized as the starting point from which the systematic nature of the lex loci can be explained. It was also suggested, further, however, that a presumption that the lex loci was of a class which could be presumed to

121. Réponse, Ontario-Manitoba Boundary Dispute, Joint Appendix, 462.
122. For the English argument, see Rich and Johnson, op. cit., XI, 282, and Ontario-Manitoba Boundary Dispute, Joint Appendix, 459; for the French Reply, see Joint Appendix, 463.
have survived the change in sovereignty, and that it was
cognizable by a court of common law, could be set up
on the strength of the phenomenon of place-naming
alone. In all land rights actions based on an aboriginal
title, the ultimate question which has to be answered by the
courts is simply this: are the people who are seeking to
set up an aboriginal title based on their own customs and
usages too primitive and barbaric to be able to said to fall
on the right side of the 'unbridgeable gulf' which divides
some people as being so low on the scale of social
organization from these indigenous peoples whose legal
conceptions, though differently developed from Anglo-
Canadian ideas, are hardly less precise than those
normally cognizable by the law and, when once studied
and understood, are not less enforceable than rights
arising under English law? Once the courts are
confronted with this question—brutally ethnocentric as
it is, but this is the heart of it—it is expected that they
will pause long, and think hard, before they answer it
against the Indians and Inuit. The subtle significance and
sophistication of the phenomenon of place-naming
should go a long way toward dissolving the law's
traditional view that the Indians and Inuit do not have a
society, culture or legal conceptions worth the same. So
far, indeed, that a presumption that the lex loci in
question is cognizable by the common law ought to arise
at that point. For, as was pointed out by the Supreme
Court in Mitchel v. United States (1835), 'Indian
possession or occupation was considered with reference
to their habits and modes of life ...'.126 Place-naming is
integral to Indian and Inuit land use and occupancy.

Granted, then, that the Indians and Inuit have a lex
locri which is of a class which can be presumed to have
survived the change of sovereignty and that it is
cognizable by a court of common law, other problems of
proof of an aboriginal entitlement begin to emerge. Two
of these are intimately connected with the aboriginality
of that land use and occupancy. The first goes to the
problem of historical linkages, or the theoretical
requirement that the present claimants be able to prove
that the land or other resources claimed today are the
same as those they could have claimed at the in-force
date, when their aboriginal entitlement arose. The
second, closely connected, goes to the question of which
group of people has title to sue. By correlating modern
place names and naming usage with the evidence
produced by Petitot, the problem of historical linkages
can be resolved by establishing a lineal connexion
between present and past land use and occupancy, or, on
the other hand, raise a presumption of use since legal
memory which the party denying the proposition has to
rebut by contrary evidence which shows that the
connexion could not exist since legal memory. Similarly,
by identifying the correlation between place names and
local dialects, it will be possible to identify the band or
other appropriate cultural and territorial unit which can
be said to have, if not a (more or less) 'exclusive' right to
use and occupy, then a sort of pre-emptive right to do
so; conflicting land use patterns are resolved either by
concluding that the land-using groups all have an
entitlement under the lex loci, or that one has a
preferential right. Place names are not, of course, the
only means of locating a group of people with a given
tract of land; kinship mechanisms, dressing habits and so
on may also be useful indicia. Place names, however,
appear to be particularly valuable in this regard.

The problem of the admissibility of the evidence
contained in this book was also considered, and it was
concluded that the material was admissible in evidence.

Elio Antonio de Nebrija (1444-1522), one of Spain's
leading humanist scholars, published in 1492 a
Castilian grammar, the first grammar of a European
language to be compiled. He presented this work to
Queen Isabella, who, on asking 'What is it for?', was
told by the Bishop of Avila, replying on behalf of de
Nebrija, 'Your Majesty, language is the perfect
instrument of empire.'127

We have called the last section of our analysis a
prodroma because we want to emphasize the preliminary
nature of our ideas and arguments. Before any study of
the significance of place-naming can make any
reasonable pretentions to being adequate, it is clear that
several important issues will have to be discussed: in
particular, the connexion between language and spatial
relationships, and how different people relate to the land
through language. This, in turn, will have to be located in
the different national and cultural traditions of the
various place names which are studied.128

The focus of the last section, therefore, has been
narrow, and avowedly legalistic at that. Yet in spite of the
limited range of the evidence which we have discussed
in the above pages, although this material is at times thin,
it is nonetheless suggestive and compelling, enabling us
to draw one or two conclusions with some degree of
certainty.

It would be putting the case too high to claim that
the act of place-naming, as such, was supposed to be of

126. 34 U.S. (9 Peters) 711 at 746.


128. For a useful introduction to the subject, see the article "Names" in *Encyclopedia Britannica* (17th ed., 1974), XII, 814-819.
enduring legal significance. Instead, it has to be located in a broader context, this being the importance which the proponents of the preemptive code put on symbolic possession as being juridical possession. Yonge’s paper, for example, is clear evidence for place-naming being held to be juridical possession, but even he linked this possession (as he was driven to by the logic of the preemptive code and the demands of the context of the argument) to discovery.

Yet juridical possession was rooted in a wider theoretical principle, that of legitimate sovereignty and jurisdiction. We interpreted the naming of Utopia within this framework, and noted that Bodin held that one of the attributes of sovereignty was the right to impose the sovereign’s language. These elements were fused together, for example, by Charles I, who claimed explicitly that he had the right to bestow names on his possessions in North America through this “plentitude of royal power and prerogative.” Naming a place was both an act of sovereignty and evidence of sovereignty.

Naming places is an important enterprise, because it is an assertion of the juridical presence and sovereign possession. The sovereign has the right to impose his own language on his subjects, which is the “perfect instrument of empire.” Could William, Duke of Normandy, really be said to have conquered the English in 1066, seeing that their language had survived? Sir William Alexander, grantee of Nova Scotia, systematically eradicated French place names so as to remove all traces of a (legitimate) French presence in his province.129

Since place-naming is supposed, under Canadian law, to be evidence of juridical possession, the question arises as to whether, seeing that the Indian and Inuit name places, this might be urged as an argument that they are in juridical possession of those territories which they have named. It would be widening our frame of reference too much if we undertook a discussion of the thorny question of aboriginal ‘sovereignty.’ It was a characteristic of Indian-white relationships during the seventeenth and eighteenth centuries—a period of confusion, transition, and development in various legal concepts—that the inchoate and developing legal principles were extremely susceptible to the pressure of expediency. Not all Englishmen disqualified all of the aboriginal inhabitants of the New World from having sovereign and property rights over their dominions. James I, for example, in his tract on that subject so dear to his heart, A Remonstrance on the Defence of the Right of Kings (1615), declared his horror and indignation at the deposition of the Inca king, Atahualpa, by Pope Alexander VI under the donations and papal investitures of the New World in favour of Ferdinand and Isabella in 1493.130 Other Englishmen also took the view that the Indians in North America were sovereign and capable of making valid and effective cessions of territory of American colonists.131 But as already suggested, from the broad perspective of the historical sweep of European-aboriginal relationships, the weight of evidence leans against the view that the Indians and Inuit were sovereign,132 although the analytical framework within which the problems can be discussed nowadays takes on new nuances and implications in light of modern political developments, in particular the notion of self-determination.133

But because aboriginal land rights have to be understood in the context of the claims of the Crown, and the respective rights of the Indians and Inuit against the Crown in light of the prevailing principles of municipal law (to which the principles of international law may, or may not, be relevant), in the final analysis the question of perpetuating the aboriginal place names catalogued in these pages falls to be determined according to the policies adopted by the sovereign, or the authority which has legitimate jurisdiction in relation to these matters. The present contribution is offered, then, in the hope that the proper authorities will take due regard of the significance of aboriginal place names, both for aboriginal land use and occupancy systems, as a means of defining a relationship with the land and its


130. James the First, Works, 225, 228.

131. See the opinions of Counsel quoted in Samuel Wharton, Plain Facts; being an examination into the Rights of the Indian Nations of America, to their respective countries ... (Philadelphia, 1791), 96 ff. This kind of evidence, however, bristles with problems of methodology and relevance, and brings into sharp relief the question of how to reconcile official views of the rights of the Indians with the views of private colonists. The provenance of this evidence is clearly tainted with self-interest and fraud on the part of the promoters, and is particularly difficult to assess in light of the reasoning and decision in Johnson and Graham’s Lessees v. McIntosh (1823), 21 U.S. (8 Wheaton) 543.

132. The Indians did, however, possess sufficient attributes of sovereignty to maintain and prosecute actions at law and under royal commissions, and the famous controversy between the Mohegan Indians and the authorities in Connecticut (1704-1773) is the leading precedent for this proposition.

133. For example, see the argument of Mr. Justice Thomas Berger in Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry, 2 vols. (Ottawa: Minister of Supply and Services, Canada, 1977), I., 172-176.
resources, as also as a legitimate and valid expression of reality as seen through the eyes of the aboriginal people who, after all, were here first, and who claim the land as theirs. Here, it might be appropriate to recall the sagacious words of the Chaldean Oracle: "Never change native names, for there are Names in every nation God-given, of unexplained power in the mysteries."