

Traditional Knowledge of Caribou and Caribou People

APPENDIX F:

Water Crossings and Land Bridges Identified by Traditional Knowledge in the Bathurst Range Planning Area

Aboriginal Placename	English Placename	Meaning	Description	Reference
ɔedacho kué	Artillery Lake		Caribou crossing sites including those located at ɔedacho kué or Artillery Lake (Kendrick, Lyver, and Nation 2005, Parlee, Manseau, and Lutsel K'É Dene First Nation 2005b) are well known to be of key importance to caribou and to DenésŃliné. The crossings at both the north and southern points of Artillery Lake have always been gathering places for the DenésŃliné in fall... Prior to the last 10-15 years ɔedacho, recognized to be one of the most frequently used crossing sites, was known to have large and heavily used caribou trail networks. (11-12)	Lutsel K'É Dene First Nation 2016. Summary Report of Traditional Knowledge Research on Bathurst Caribou and Mining.
ɔeda cho kué	at Artillery Lake		Studies with Inuit of Arviat, the DenesŃliné and Tłı̨ Chę peoples reveal detailed knowledge of river crossings such as ɔeda cho at Artillery Lake (ɔeda cho kué). (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
edacho tué	Artillery Lake	"the lake of the big caribou crossing"	<p>Among the most significant caribou crossings were those on McKay Lake, Aylmer Lake, and Artillery Lake. These lakes are known as "the big water": Tha K'ai Tué, Tla Kai Tué, and Edacho Tué. They stretch over 300 km from west to east across the landscape.</p> <p>At their widest points, however, McKay Lake, Aylmer Lake, and Artillery Lake form a barrier to the fall migration. Although caribou are good swimmers and their dense coats provide them with buoyancy, they will travel along the shoreline until they can find a narrow point or crossing (eda). There the animals can easily cross in minutes or seconds. (31)</p> <p>...The southern crossing of Artillery Lake was one such area where families commonly gathered. Aptly named edacho tué (the lake of</p>	Parlee, Brenda, Micheline Manseau and ÁUTSŸL K'É Dene First Nation 2005. "Using Traditional Knowledge to Adapt to Ecological Change: DenésŃliné Monitoring of Caribou Movements." Arctic 58 (1):26-37

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			the big caribou crossing), this was a place where people knew large numbers of caribou would pass each fall. Some families would stay there only in the fall for the caribou harvest and then would move on to trap in other areas of the barren lands or portage back to Tue Nedhe. For others, however, the security associated with the crossing was so great that they began to stay there all year round. In the early 1900s, many people built cabins on Artillery Lake at the place just north of Timber Bay, and from time to time would stay there year-round. (33)	
?edacho tlazi	Timber Bay, Artillery Lake		For example, many Lutsel K'é elders lived at a site known as ?edacho tlazi (Timber Bay, Artillery Lake), located slightly inland from a major caribou water crossing (?edacho). (183)	Kendrick, A. with P. O. B. Lyver and Lutsel K'é Dene First Nation 2005. Denésoliné (Chipewyan) Knowledge of Barren-Ground Caribou Movements. Arctic 58 (2):175-191.
	north shore of Artillery Lake		The identified TK and TLU information suggests that some LKDFN hunters were concerned that there were "less animals than there used to be in that area" (eastern side of Artillery Lake) and that the caribou were late and were "crossing at different locations than they used to, migrating more towards the north shore of Artillery Lake and not through the traditional crossings." Two explanations were proposed for why the caribou were migrating further away from Łutselk'e. One explanation suggests that forest fires have burned caribou habitat. Another explanation is that mining and other development activity is stressing the caribou. (27-28)	De Beers Canada Inc. 2010. Gahcho Kué Project, Environmental Impact Statement, Section 5: Traditional Knowledge.
?edaàtsotì / ?edaàchotì	Artillery Lake		Named for an important caribou crossing (9)	Whàehdòo Nàowo Kò, Dogrib Treaty 11 Council 2001. Habitat of Dogrib Traditional Territory: Placenames as Indicators of Biogeographical Knowledge.

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ɬek'ati			Tataa is a channel of land between two lakes forming a land bridge that caribou are forced to migrate through. The interpretation of the land formations throughout the area reveals how caribou move over the landscape. The large lakes in the region, such as ɬek'ati, Nq̄diikahtì and ɬewaànit'ı̄ı̄ı̄, create boundaries which compel the caribou to migrate through specific tataa` between the large lakes. (10)	Jacobsen, Petter 2016. A Summary Report of Tłı̄chq̄ Traditional Knowledge of Ekwò (Barren-ground Caribou) For the Bathurst Caribou Range Plan. Dedats'eetsa: Tłı̄chq̄ Research and Training Institute.
Ek'ati Island			Yellowknives Dene reviewed TK also includes the following references to places named for their relation to the caribou migration. - From the East point of Ek'ati Island across the water to the East mainland Ehda, where the caribou swims across. When migrating, caribou swim from Ek'ati Dee to the mainland. (11)	Yellowknives Dene First Nation 2016. Preliminary Traditional Knowledge of the Yellowknives Dene First Nation to support the Bathurst Caribou Range Plan.
	North east of Ekati		On the north east of 15 [Ekati] lake there is a creek there a caribou crossing. (15)	Thorpe Consulting Services 2016. DDMI Traditional Knowledge Panel Session #9: Focus on Caribou.
	North and west sides of East Island		On the north and west sides of East Island and at important caribou crossings. (5)	Thorpe Consulting Services 2016. DDMI Traditional Knowledge Panel Session #9: Focus on Caribou.
Nq̄diikahtì			An analysis of the land formations and tataa in the ɬewaànit'ı̄ı̄ı̄ region reveals four main areas that the caribou travel through: - In the north; the tataa between Starfish Lake and ɬewaànit'iiti. - The esker in the centre of ɬewaànit'ı̄ı̄ı̄. - The tataa between the south side of ɬewaànit'ı̄ı̄ı̄ and the north side of Nq̄diikahtì; and - Along the islands on Nq̄diikahtì. ... The majority of the migration moves through the tataa between	Jacobsen, Petter 2016. A Summary Report of Tłı̄chq̄ Traditional Knowledge of Ekwò (Barren-ground Caribou) For the Bathurst Caribou Range Plan. Dedats'eetsa: Tłı̄chq̄ Research and Training Institute.

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			<p>ꜱewaànit'ititand Nq̄diikahtì. This tataa is significant for the westward migration, as it directs the caribou towards T̄l̄chq̄ lands and especially towards Wekweèti's winter hunting grounds. (10)</p>	
ꜱewaànit'itit			<p>An analysis of the land formations and tataa in the ꜱewaànit'itiregion reveals four main areas that the caribou travel through:</p> <ul style="list-style-type: none"> - In the north; the tataa between Starfish Lake and ꜱewaànit'itit. - The esker in the centre of ꜱewaànit'itit. - The tataa between the south side of ꜱewaànit'ititand the north side of Nq̄diikahtì <p>... The majority of the migration moves through the tataa between ꜱewaànit'ititand Nq̄diikahtì. This tataa is significant for the westward migration, as it directs the caribou towards T̄l̄chq̄ lands and especially towards Wekweèti's winter hunting grounds. (10)</p>	<p>Jacobsen, Petter 2016. A Summary Report of T̄l̄chq̄ Traditional Knowledge of Ekwò (Barren-ground Caribou) For the Bathurst Caribou Range Plan. Dedats'eetsa: T̄l̄icho, Research and Training Institute.</p>
Nodinka narrows			<p>Additionally, some caribou migrate across the water crossings at the Nodinka narrows and other crossings on Nq̄diikahtì. (10)</p>	<p>Jacobsen, Petter 2016. A Summary Report of T̄l̄chq̄ Traditional Knowledge of Ekwò (Barren-ground Caribou) For the Bathurst Caribou Range Plan. Dedats'eetsa: T̄l̄icho, Research and Training Institute.</p>
	Matthews Lake		<p>"There are lots of caribou trails through there [around Matthews Lake], because it's the only narrow part the caribou has. They always go through the (Old Tundra and Salmitya) mine. And, they always go through that area, the whole [area between ꜱewaànit'itit and Nq̄diikahtì]. This is where the caribou travel a lot, at that narrow part." ~ Joseph Judas, May 9th 2012, Wekweèti. (10)</p>	<p>Jacobsen, Petter 2016. A Summary Report of T̄l̄chq̄ Traditional Knowledge of Ekwò (Barren-ground Caribou) For the Bathurst Caribou Range Plan. Dedats'eetsa: T̄l̄icho, Research and Training Institute.</p>
	MacKay Lake		<p>Yellowknives Dene reviewed TK also includes the following references to places named for their relation to the caribou</p>	<p>Yellowknives Dene First Nation 2016. Preliminary Traditional</p>

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			<p>migration...</p> <p>- North bay on MacKay Lake Gla da, where the caribou cross. This bay is significant for caribou because they cross MacKay Lake at this bay when they migrate. The area is a favourite camping place for the Weledeh people because there are many caribou and because there is a patch of trees for firewood. The Weledeh spent many winters here. (12)</p>	<p>Knowledge of the Yellowknives Dene First Nation to support the Bathurst Caribou Range Plan.</p>
Tha K'ai Tué	MacKay Lake		<p>Among the most significant caribou crossings were those on McKay Lake, Aylmer Lake, and Artillery Lake. These lakes are known as "the big water": Tha K'ai Tué, Tla Kai Tué, and Edacho Tué. They stretch over 300 km from west to east across the landscape. (31)</p>	<p>Parlee, Brenda, Micheline Manseau and ÁUTSŸL K'É Dene First Nation 2005. "Using Traditional Knowledge to Adapt to Ecological Change: Denésôáiné Monitoring of Caribou Movements." Arctic 58 (1):26-37</p>
	Peel River		<p>The Teet'it Gwich'in would look for caribou at key locations, such as crossing points on the Peel River. (72)</p>	<p>Wray, Kristine and Brenda Parlee 2013. "Ways We Respect Caribou: Teet'it Gwich'in Rules." Arctic 6 (1):68-78</p>
Kwek'aghoti	Point Lake, southern end		<p>...there is a place called Kwek'aghoti (southern end of Point Lake) and that is where there is a lot of ?ekwò, that is where the water crossing is. That is why there is people living around that area. (20)</p>	<p>Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.</p>
?ehdaaghoò			<p>For example, they expect ?ekwò will swim across Deèzàatideè at ?ehdaaghoò and "over here on this lake, over beyond Deèzhàati a place called Kwik'ii?edaà it is said the ?ekwò swim across this great lake at this point." (39)</p>	<p>Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.</p>

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Kwik'ii?edaà			For example, they expect ?ekwò will swim across Deèzàatideè at ?ehdaaghò and "over here on this lake, over beyond Deèzhàati a place called Kwik'ii?edaà it is said the ?ekwò swim across this great lake at this point." (9))	Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.
Ts'oti			The people would continue on to Wekweèti, using birch-bark canoes along here [checking the spot where ?ekwò swim across the lake] and on to ... Be?aiti searching. If they did not find anything, they would go north to [check the water crossing at] Ts'oti [and from there they would travel to] they would go towards Deèzàatidehti... Again, if there was nothing to be found there, they would proceed along the great route leading to Sodeè... then the people would go north to Deèzàati- all the way to Kwik'ii?edaàts'ahti. (39)	Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.
Kwek'ak'e?o			Then it was also said that on our land by a rock called Kwek'ak'e?o on Tsotì near a point a lot of ?ekwò were killed. ... Before, the ?ekwò used to come in this direction into our land so that there were ?ekwò trails going in this direction from ?ezhati... [they] told us stories. He said that there are a lot of ?edaeti [Living Lakes]. There, an ?edaeti [place where [?ekwò swim across] is located; that is called ?edaeti. ?edaeti is called that because ?ekwò swim across. (40-41)	Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.
Kwedashii			Since I became aware - and before my time - the people used to travel past Wekweèti, to a place called Kwedashii. The people used to go there by canoe for ?ekwò. There, they killed ?ekwò with spears. So it was said. At the end of the place called Kwedashii the ?ekwò used to swim across here. The killed a lot of ?ekwò there. (40)	Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.
?edaeti			Diavikís biologists did not know or observe the important water crossing associated with ?edaeti. (82)	Whahdoo Naowoo Ko, Dogrib Treaty 11 Council 2001. Caribou Migration and the State of their Habitat: Final Report.
Nalluarjuk		"little caribou crossing" (12)		Golder Associates Ltd. 2003. Inuit Qaujimajatuqangit Literature Review, Gap Analysis

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				and Workshop Results Related to the Doris North Project Hope Bay Belt, Nunavut.
Qalgilik		"It has a Qalgiq or large dancing tent."	People would gather here to hunt caribou during the season ukiakhaaq. The caribou would be crossing here just at freeze-up. There is a very old story told by Paul Omilgoetok about a big fish – Iqaluaqpalik – that swallowed a bull caribou while crossing here. Mary [lady from Umingmaqtuuq] added that the people became afraid to hunt caribou here because of this big fish that ate caribou. She was told the story by Kannujaujaq – Archie Komak’s father. She says that this area was still hunted when Inuit had guns. Paul Omilgoetok added that people would be cautious in this area and would wait for the crossing caribou more inland away from the water [instead of hunting by qajaq] due to their fear of the Iqaluaqpalik. Frank Analok told a story about another place where a hunter with a qajaq was attacked by an Iqaluaqpalik, but was saved because he was in the shallows. When the fish splashed the man ran on to shore. From then on the people were cautious. (13)	Golder Associates Ltd. 2003. Inuit Qaujimagatuuqangit Literature Review, Gap Analysis and Workshop Results Related to the Doris North Project Hope Bay Belt, Nunavut.
Kimaktun - at Kimaqtuut (part of Hiukitak River)		I have no idea why it is called by that name."	Inuit, in the old days have named the place, often people who lived around that area often would bear the name.. for instance, Kimaktut may have lived around there so people would start calling the place by his name, they often did that (LN). There is a nalluq (caribou crossing) there at Kimaktun (LN). (13-14)	Golder Associates Ltd. 2003. Inuit Qaujimagatuuqangit Literature Review, Gap Analysis and Workshop Results Related to the Doris North Project Hope Bay Belt, Nunavut.
Tununiq Point	on Richard Island		Tununiq Point of Richards Island is known to have caribou crossings and associated archaeological sites. (8)	Inuvik Community Corporation, Tuktuuyaaqtuuq Community Corporation, Aklarvik Community Corporation 2006. Inuvialuit Settlement Region Traditional Knowledge Report.

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Piqqaq	on the lower Kazan River		studies with Inuit of Arviat, the Denesq̄liné and Tłj Ch̄ peoples reveal detailed knowledge of river crossings such as ʔeda cho at Artillery Lake (ʔeda cho kué) or Piqqaq, Akunni'tuaq, and Qavvavaujarvik on the lower Kazan River (Parlee et al. 2005; Stewart 2004). Crossing sites on the Kazan River have been the most studied sites associated with the movements of the Beverly caribou. (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
Akunni'tuaq	on the lower Kazan River		studies with Inuit of Arviat, the Denesq̄liné and Tłj Ch̄ peoples reveal detailed knowledge of river crossings such as ʔeda cho at Artillery Lake (ʔeda cho kué) or Piqqaq, Akunni'tuaq, and Qavvavaujarvik on the lower Kazan River (Parlee et al. 2005; Stewart 2004). Crossing sites on the Kazan River have been the most studied sites associated with the movements of the Beverly caribou. (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
Qavvavaujarvik	on the lower Kazan River		studies with Inuit of Arviat, the Denesq̄liné and Tłj Ch̄ peoples reveal detailed knowledge of river crossings such as ʔeda cho at Artillery Lake (ʔeda cho kué) or Piqqaq, Akunni'tuaq, and Qavvavaujarvik on the lower Kazan River (Parlee et al. 2005; Stewart 2004). Crossing sites on the Kazan River have been the most studied sites associated with the movements of the Beverly caribou. (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
Akunni'tuaq		"big interval"	Akunni'tuaq, the "big interval," alludes to its relatively weak or subsidiary location between two powerful crossing sites. (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
Qavvavaujarvik		"place of ghosts"	Qavvavaujarvik, the "place of ghosts," also suggests a kind of transitional existence. ... Oral accounts simultaneously support the notion of permanence of crossings like Piqqiq and the unpredictable element—the awareness that caribou may pass over a certain crossing in a given year to use another one, or that they might not come at all. (50)	Thorpe Consulting Services Inc. 2013. Izok Corridor Project IQ/TK Report.
ʔedaàgodeè			crossing (9)	Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2001. Habitat of Dogrib Traditional Territory:

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				Placenames as Indicators of Biogeographical Knowledge.
?etsaà?jiti	Rawalpindi Lake		there is a caribou crossing here at a narrow spot on the lake where there is a place to lie in wait for caribou (12)	Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2001. Habitat of Dogrib Traditional Territory: Placenames as Indicators of Biogeographical Knowledge.
Njtsaghòò?edaà			This is a caribou crossing. Because this is an old word it is not known what the parts of the name mean. (23)	Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2001. Habitat of Dogrib Traditional Territory: Placenames as Indicators of Biogeographical Knowledge.
Wèet'aà			Nothing is known about this very old placename. A narrow peninsula. A caribou crossing which was a place where caribou were trapped in among the surrounding islands before there were guns. This name is also pronounced something like Wòot'aà. (31)	Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2001. Habitat of Dogrib Traditional Territory: Placenames as Indicators of Biogeographical Knowledge.
?etsaà?jjedaà		"Crossing of ?etsaà?jj [Lake]" (21)		Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2002. Dogrib Knowledge on Placenames, Caribou and Habitat.
Kwik'ii?edaà		"Gun Crossing" (21)		Whàehdò Nàowo Kò, Dogrib Treaty 11 Council 2002. Dogrib Knowledge on Placenames, Caribou and Habitat.
Tl'a?edaà		"Bay Crossing"	A major crossing for caribou on their trail. (89)	Whàehdò Nàowo Kò, Dogrib Treaty 11 Council

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				2002. Dogrib Knowledge on Placenames, Caribou and Habitat.
?etsaà?jj?edaà			A caribou crossing -- ?ekwò nòo?ò... The name includes the points of land on either side of the water. N of this area is a grave on the large-ish island there. (89)	Whàehdòo Nàowo Kò, Dogrib Treaty 11 Council 2002. Dogrib Knowledge on Placenames, Caribou and Habitat.
Tl'á?edaà'òotsèa / Tl'á?edaà'òochèa			"bay-crossing-PNSuff-willow-river mouth?-SmSuff (145)	Whàehdòo Nàowo Kò, Dogrib Treaty 11 Council 2002. Dogrib Knowledge on Placenames, Caribou and Habitat.
Degha?à	on the Coppermine	The Narrows?	This crossing of the Coppermine ['The Narrows/Degha?à(?)'], by the way, is an important spot in the history of the Dog-Ribs and Yellow Knives. It has always been a favourite swimming- place for the caribou.	Thorpe Consulting Services 2016. DDMI Traditional Knowledge Panel Session #9: Focus on Caribou.
Leryahda	at Aylmer	"the ice is moving slowly"	There is a place where the caribou cross at Aylmer and that caribou crossing is called Leryahda [the ice is moving slowly]. (63)	Parlee, Brenda with Marcel Basil and Nancy Casaway 2001. Traditional Ecological Knowledge in the Kaché Tué Study Region.