

## **Sample Nomination Form for Northwest Territories Historic Sites**

If you have any questions about this form, or the Territorial Historic Site designation process, please contact the Cultural Places Officer at the Prince of Wales Northern Heritage Centre.  
Phone (867) 873-7368; or email: [culturalplaces@gov.nt.ca](mailto:culturalplaces@gov.nt.ca).

**If there is not enough space provided to answer a question, please attach a separate page. You need not use this actual form, a document of your own making that follows the format of the form and answers the questions on the form would also be acceptable.**

### **A. Name of the Site**

*What is the place called? Places often have more than one name, maybe from different time periods or languages. Please list the names you know of.*

Nagwichoo tshik , or Mouth of the Peel Village  
Mouth of the Peel is the most common name now used to refer to the village. Nagwichoo tshik is the original Gwich'in name for this location and translates as 'at the mouth of the big country river' referring to the Mackenzie River, which the Peel River enters just below the village. Mouth of the Peel is often marked on topographic maps as 'Indian village'.

### **B. Reasons for Nominating the Site**

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

Mouth of the Peel Village is of great heritage value because it is associated with events that have shaped the history of the Northwest Territories. These are related to the fur trade and most particularly, the growth of muskrat trapping during the early twentieth century. The place is also representative of the Teet'it Gwich'in way of life and tradition, as it became a major fishing location for them during this period. Finally, Mouth of the Peel is one of a kind because it is the only historic village still standing in the Gwich'in Settlement Region.

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

All of the Teet'it Gwich'in have a strong attachment for the village at Mouth of the Peel. This place and its history are among the most celebrated as part of their heritage. The importance of the village throughout the twentieth century has directly affected the life of many elders and their children. Although not everyone used the village as a camp, most have spent some time there throughout their life and have therefore a strong attachment for the place. The fact that the village – which is really a unique feature in

the landscape – is still standing also contributes to maintain the close connection the Teetl'it Gwich'in feel for this place and its history.

*Does the site have a story? If so, what is it?* Add extra pages if needed.

Nagwichoo tshik ('at the mouth of the big country river') or Mouth of the Peel is located in the Mackenzie Delta near the confluence of the Peel and Mackenzie Rivers. It is situated about 50 kilometres below Fort McPherson. Prior to the contact period this area was not within the traditional range of the Teetl'it Gwich'in. In fact, both the Teetl'it Gwich'in and the Siglit considered the lower 80 kilometres of the Peel drainage and the head of the Mackenzie Delta a No Man's Land, because of the potential for conflict when they met. The Siglit inhabited villages located along the Arctic coast and they mostly relied on the sea for their subsistence. The Teetl'it Gwich'in occupied the upper Peel River area, hunting in the Selwyn, Ogilvie and Richardson Mountains in the winter and fishing along the Peel River and its tributaries in the summer. Both groups made occasional incursions within the "neutral ground" in the summer for raiding (Slobodin 1962:18).

With the establishment of a HBC trading post near the present location of Fort McPherson in 1840, the Teetl'it Gwich'in and the Siglit started to visit the lower Peel and Delta area more frequently. The year Peel River's Post was established, for instance, the Teetl'it Gwich'in went to Mouth of the Peel in order to escort John Bell, Alexander Isbister and their crew to the location where the trading post was to be erected:

On the 3rd of June we left Fort Good Hope in two boats, and by rapid travelling arrived at the mouth of Peel river about noon on the 6th. Here we found a party of the Indians belonging to the river, who, aware of our intention to settle among them, had waited for us at this place with the view of acting as an escort to our party in the event of a collision with the Esquimaux, whose uniform hostility to the whites rendered a meeting with them anything but desirable (Isbister 1845:335-336).

Encounters between the Gwich'in and the Siglit in the area were also problematic. Seven major fights on the lower Peel River were reported by Europeans between 1840 and 1856 (Slobodin 1960:89). One of these took place at Mouth of the Peel in 1844 or 1845, when the Siglit killed three Gwich'in men, their wives and four children (Hooper 1853, as cited in Slobodin 1960:24). The last reported incident of this sort took place in 1856 (Slobodin 1962:25). Relationships between the Gwich'in and the Siglit gradually improved afterwards, and both groups started to occupy the lower Peel and Delta area more intensely.

Slobodin commented that during the last quarter of the nineteenth century, several Teetl'it Gwich'in families used to fish on the Peel River below Fort McPherson. They started to hunt for beaver in the spring in the lower Peel and Mackenzie Delta areas

(1962:29). The Siglit, for their part, were seen at Mouth of the Peel on different occasions during this period:

Reached the mouth of Red River this morning. A few families of Indians there. Peter Simple and others there to meet the boats. A few Eskimo there also. Came to the mouth of Peel River after sunset, and found our progress closed up by the river being fast with ice. A large number of Eskimo encamped on the banks of the river crowded around us. We turned back a little way on the Mackenzie and encamped. Evening Prayers with the Indians [MacDonald 1867].

...we carried on again [with the steamer] and at one o'clock the entrance to Peel River was reached where we found a large band of Esquimaux encamped. They had been up to the fort to trade and having heard that we were expected shortly, had delayed their return to the coast until our arrival [Robertson's journal 1887, republished in 1985].

Archdeacon MacDonald, an Anglican missionary who resided in Fort McPherson between the years of 1868 and 1904, entered several references in his journal about Gwich'in individuals and families who stayed at Mouth of the Peel around the turn of the century (see table p.3). It appears that by this time, Mouth of the Peel had already become an important hunting and fishing location for the Teet'it Gwich'in. The place was used in both summer and winter.

During the Gold Rush (1898-1917), Fort McPherson became one of the minor routes taken by the miners to reach the Klondike and the relationship of the Teet'it Gwich'in with Euro-Canadians intensified significantly. In 1899, some Gwich'in were hired by the Klondikers to guide them over the mountains, and the Gwich'in learned about the existence of Dawson City. A rapid shift towards Dawson took place starting in 1901. During the years that followed, most Teet'it Gwich'in families spent the winter hunting in the Yukon and travelled to Dawson and Moosehide for trading during the summer. Only a few of them visited Fort McPherson between 1905 and 1910 although some of the beaver hunters remained on the lower Peel River. It is not until 1914 that a large number of Teet'it Gwich'in began to revisit Fort McPherson in the summer and until "the middle of World War I that most of them returned to the Peel to live" (Slobodin 1962).

This return coincided with a drastic rise in the price of fur. The value of muskrat increased from 40 cents in 1914, to 75 cents in 1917 and to \$1.50 in 1920. As the lower Peel and the Mackenzie Delta were the most productive places for muskrat in the lower Mackenzie Valley, the Teet'it Gwich'in started to travel to the Delta on the ice in early spring (ibid.). It is during this period that Mouth of the Peel developed into an important village. The place was not only used as a base for muskrat trapping in the spring but also as a fishing camp during the summer. Some people even stayed at Mouth of the Peel year round, fishing, trapping and hunting for moose in the area (Kritsch and Andre 1994:No.41). Some of those who fished at the village sold their catch to the HBC in Fort McPherson:

I remember living at the Mouth of the Peel as a very young child, along with my mom, dad and younger brother, Peter. My father was fishing all summer and then again after freeze-up. After we had a huge pile of fish, the men from the Hudson Bay Company in Fort McPherson came and took most of it. My father had sold it to them (extract from *When I was a Boy*, by Abraham Alexie Sr.).

Elder Neil Colin remembers that the first man who built a cabin at the village was Jim Firth. This was around 1920 (interview for the Fort McPherson National Historic Project, 2001). Firth had a store at Mouth of the Peel:

Where we stayed at Mouth of the Peel, Jim Firth and his family stayed there, too. He had left the Hudson Bay Company. An outfit was given to him and he had a small store. Jim Firth was the son of a trader [Excerpt from “A Long Time Ago – Part 1”, by Jim Koe\*].

#### MacDonald's Journal Entries about Mouth of the Peel

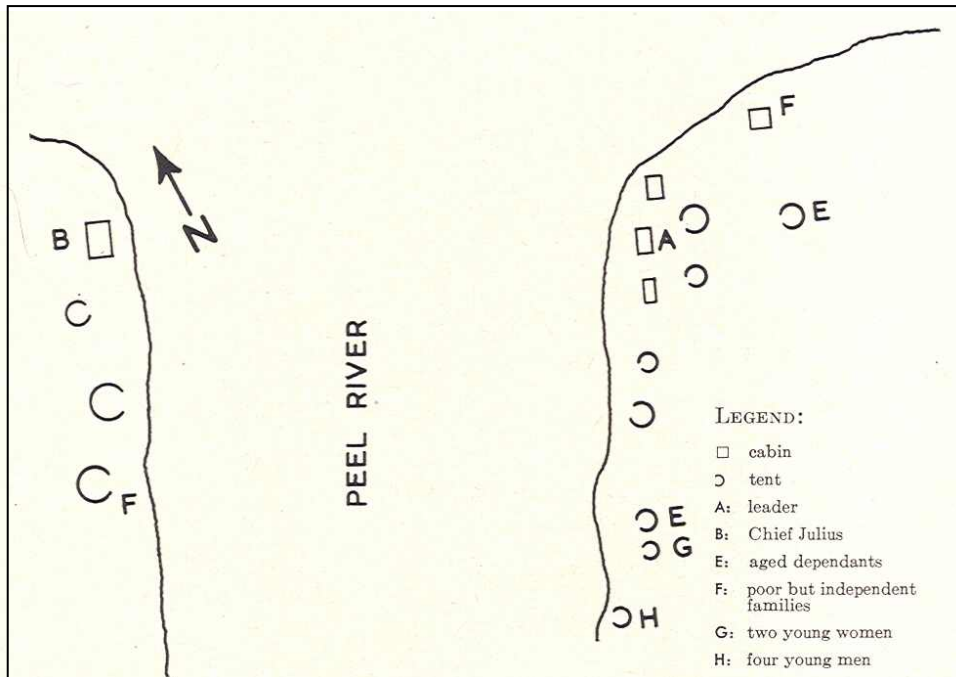
- 20/9/99** Finished puttying windows outside. Wm. Vit. mudding. Fanny Greenland arrived with her three sons from where she has spent the summer fishing near the mouth of Peel River. North wind and rain this evening. Henry Vikiyinit arrived yesterday from Lapierre's House : he brought news of the death of Mary Sibbeston, and of corpses of two miners discovered on Porcupine River. Indians in the party from which he came are well : no deer seen, but a few moose have been killed. Visited a little sick girl, whose days seem almost all numbered.
- 25/1/00** Wm. Njootli hauled for me the last three days two loads wood daily. Peter Ross and family decamped to proceed to mouth of Peel River, there to hunt and fish. Wm. Smith also went off to set two nets for fish. Andrew Thomson went off on Monday to set nets at Esqui Lake. Joseph and family went off yesterday to join his father. Taught in school, also students with another. 14\_-.
- 5/1/01** Visited Maggie Ssyinuggun who is ill and gave her medicine etc ; also James Sibbeston's house, and gave a few things to Ellen Tshttok. Cut wood for stoves. Wood hauled 1 load each by Wm. Njootli and Edward Sittechinli. Half a dozen men, the same number of women and three children left today for mouth of Peel River to seek for means of subsistence there, on rabbits, jackfish and possible moose. Weather moderate. Daily Evening Prayers conducted throughout this week. Students and Colin Vittshikk taught daily, excepting New Year's Day.
- 28/11/01** Julia with Neil set out for the place last named. 14 in school yesterday, 13 today. Joseph Thomson hauled 2 loads wood and cleared his debt. Another he hauled of wood cut for me by Colin. Weather moderate. Gave tea and tobacco to old Emma who with daughter Rachel is going to Kwisittsya at mouth of Peel River. Prayers in Indian.

More cabins were erected at the village over the years. Some people also used to stay on the north bank of the Peel River. In the 1930s, for instance, Chief Julius had a cabin on

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\* This story is part of the Committee for the Original Peoples Entitlement (COPE) files, which are housed at the Gwich'in Language Centre in Fort McPherson.

the opposite side of the village and other people had tents nearby. The main part of the village was composed of a few cabins and several tents. The residents crossed the river on Sunday to attend services outside the chief's cabin (Slobodin 1962:63-64).



Arrangement of fish camp at Mouth of the Peel in the late summer of 1938 (reproduced from Slobodin 1962:64).

The village at Mouth of the Peel continued to develop after this period, as more people built cabins on the south bank of the Peel River. At one point, more than forty families lived in the village for part of the year and Mouth of the Peel had become an important gathering location for the Teet'it Gwich'in. Different people also had stores there over the years. The steamboats used to stop at the village on their way to Fort McPherson from Fort Good Hope. Old Christopher Colin was a Minister at the village and he held church services on Sundays for the residents. He rang a church bell to announce the beginning of the service (Kritsch and Andre 1994:No.41).

Several present-day elders from Fort McPherson spent part of their life around Mouth of the Peel, trapping and fishing with their families in the area. Even though there was a decline in the fur trade starting in the 1930s, the Mackenzie Delta remained an important trapping area in the following decades and the Teet'it Gwich'in continued to occupy the village at Mouth of the Peel. Shepard Krech (III) lived in Fort McPherson from 1971-1972. He noted that despite the fact that many people started participating in the wage economy in the 1950s and were based in the community, the tempo of life was regulated by the seasons and land based activities – including muskrat trapping – were still very important:

From mid-March to mid-June the Fort McPherson trappers turn their attention to trapping and shooting muskrats. There is a general exodus from town just before

breakup: children are taken out of school for a month and often longer, as entire families move to the bush for this time of year. Muskrat prices, as fine fur prices, fluctuate from year to year: in the spring of 1971 over 25,000 muskrat were traded into the Fort McPherson stores at an average price of \$1.20; the average price in the spring of 1972 was close to \$2.00. The Mackenzie Delta country is dotted with tens of thousands of lakes, and muskrat thrive on most of them. There are three distinct parts to the muskrat season: the first begins in early March and ends in mid-May, when the rats are trapped in their pushup runs. By this time, the increasing sunlight melts the grassy areas around the pushups and they collapse. The muskrat then come onto the lake ice to feed, and they are shot with .22's. The third period begins with breakup: the ice breaks up on the creeks, then on the rivers, and finally on the lakes, and the rats are shot from scows and canoes. The best hunts are made when the sun is low on the horizon at night, as the rats are most active during this time [Krech 1973:18-19].

Throughout the 1970s the number of muskrats in the Delta dropped significantly and many Teet'it Gwich'in had to look for other sources of income (GRRB 1997:82-83). Life on the land did not allow them to sustain themselves and their families and many had to find work in Fort McPherson or with the oil and gas industry. The village at Mouth of the Peel was gradually abandoned. Neil Colin (Old Colin's son) is the only person who still camps at Mouth of the Peel nowadays. Mr. Colin is affectionately known as the "mouth of the Peel" because he is never at a loss for words (Kritsch and Andre 1994:No.41).

**Extract from The Life Story of Mary Kendi\***

I was born at Aklavik. Right at Pokiak Creek on March 4<sup>th</sup>, 1915. Everybody was going to go hunt for muskrat, during this month I was born. In those years there was nobody staying in the Delta. They just go there to hunt muskrat. My father spent his time at the Mouth of the Peel. There was variety of fish, a lot of fish and fur, many ducks, a variety of ducks. Not every one have to leave mouth of Peel to fish because there was a lot of fish. They fished there during the summer. ... I was born in Aklavik at Pokiak Creek, but I went back to Fort McPherson and Mouth of the Peel and grew up there.

**Extract from "Life Story", by Sarah Ann Gardlund\***

It was in 1931 when my dad and mom came down to Aklavik in the summer time from the Mouth of the Peel River. My dad had a big boat, about thirty feet long - that's what they came down here [Aklavik] with. We lived there [Mouth of the Peel] for about thirty years before he moved. He used to trade there too. They had a good, big house, a big fish house, and a big stage with a tent on it (that's where he kept everything).

They used to fish all summer, making lots of dry fish for the winter. Then, in the fall, they put up fish on sticks and hung them up and kept them there till it was time to haul them into camp. Sometimes they had to stay away from the camp to do this so it was a lot of work. Sometimes there were about thirty families there at the camp called Mouth of Peel.

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\* The life Story of Mary Kendi was recorded by Leslie McCartney in 2001 for GSCI and is on file at the GSCI.

\* The stories from Roddy Peters and Sarah Ann Gardlund are part of the Committee for the Original Peoples Entitlement (COPE) files), which are housed at the Gwich'in Language Centre in Fort McPherson.

**Extract from "Fort McPherson Loucheux Indians in the 1940s"**

**By Roddy Peters**

This is another story about Fort McPherson people - how they made their living in the early 1940s. People used to move out in the bush all summer long. Every family had fish camps in different places - wherever there was a good eddy for nets. Sometimes four or five families stayed together and fished all summer. The people would fish all summer and then make all kinds of dry fish. People got enough dry fish to last them all winter long. This went on until the next spring. All the fish were put ahead for the next winter. People stayed around Snare River - they called it the mouth of Snare River; that's Peel River. They used to call it Knute Lang's place. Some people used to fish there all summer and at Creek (that's Andrew Kunnizzi's place). People used to stay and fish all summer. Also, Mouth of the Peel was the main fishing place. Lots of people used to live around there on both sides of the river and do their fishing all summer. At the Peel cutoff (they called it), that was where the people made dry fish all summer. People lived there, too, all the way up the Peel. Here and there, people stayed, during the summer putting up dry fish and then, finally, in the fall at freeze-up - about the middle of November - people started getting loads of it to Fort McPherson. All their fish and everything was taken up before Christmas. Before the end of November, they took a load ahead because people were going to start moving during the winter looking for caribou. A few families moved up Rat River, through the Rat River mountains, for the winter. Some people moved through Stoney Creek (they called it) and then shot right into the Yukon. They moved through towards Big Leager. Then they moved wherever there were caribou. They moved there and killed lots of caribou and stayed there to work with the meat. Some people moved up the Peel, up Vittrekwa River. They moved ahead and southwest along the mountains. There were rivers here and there and they put up camp here and there. They kept moving wherever they killed caribou. They stayed there maybe two weeks or one week and then they kept moving. They did that all winter. During the time they were moving, sometimes they stayed in one place where they killed lots of caribou and it got close to Christmas, so the group of people would travel together. They had Christmas and made a feast. They played all kinds of games, and that was the way they celebrated Christmas. They did that for New Years, too.

**References Cited**

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- Krech III, Shepard; 1973; Peel River Journal 1971-72; *Groton Quarterly* 42(8):15-22.
- Kritsch, Ingrid & Alestine Andre; 1994; *Gwichya Gwich'in Place Names in the Mackenzie Delta, Gwich'in Settlement Area*, N.W.T. Gwich'in Social and Cultural Institute, Tsiigehtchic, N.W.T.
- MacDonald, Robert; --; Journal between 1862-1902, as re-transcribed by the Yukon Archives, Whitehorse.
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- Slobodin, Richard; 1962; *Band Organization of the Peel River Kutchin*; National Museum of Canada Bulletin No. 179. Anthropological Series No. 55.

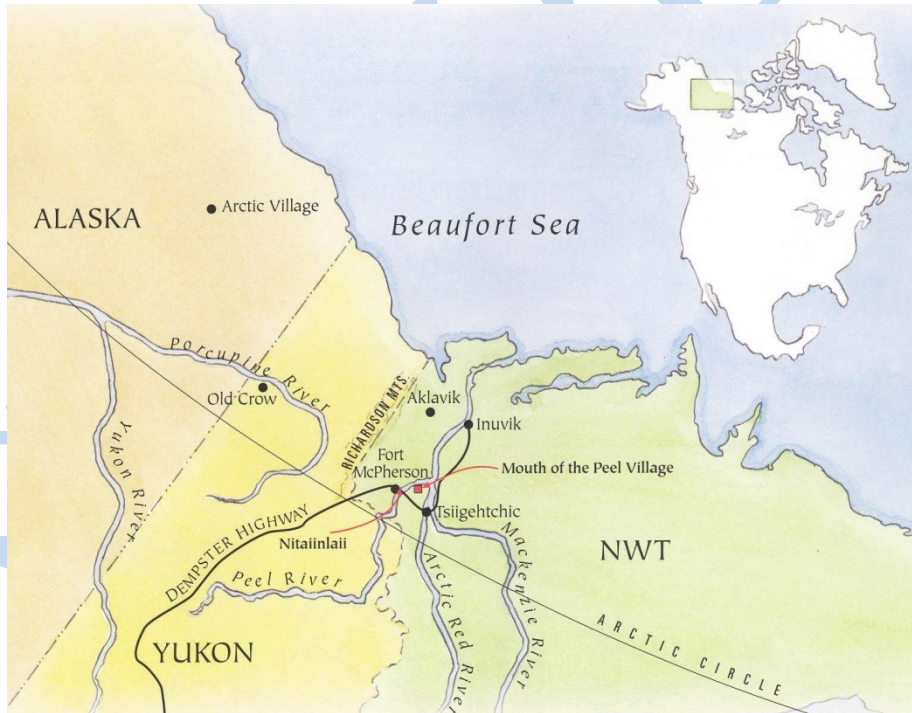
Stephenson, Wendy; 2001; *Iitsilalii Oozri Hah: The Bell With a Name*; Pub. Eva & Hugh Colin, Gwich'in Social and Cultural Institute & GNWT (Department of Municipal and Community Affairs).

### C. Geographical Location of the Site.

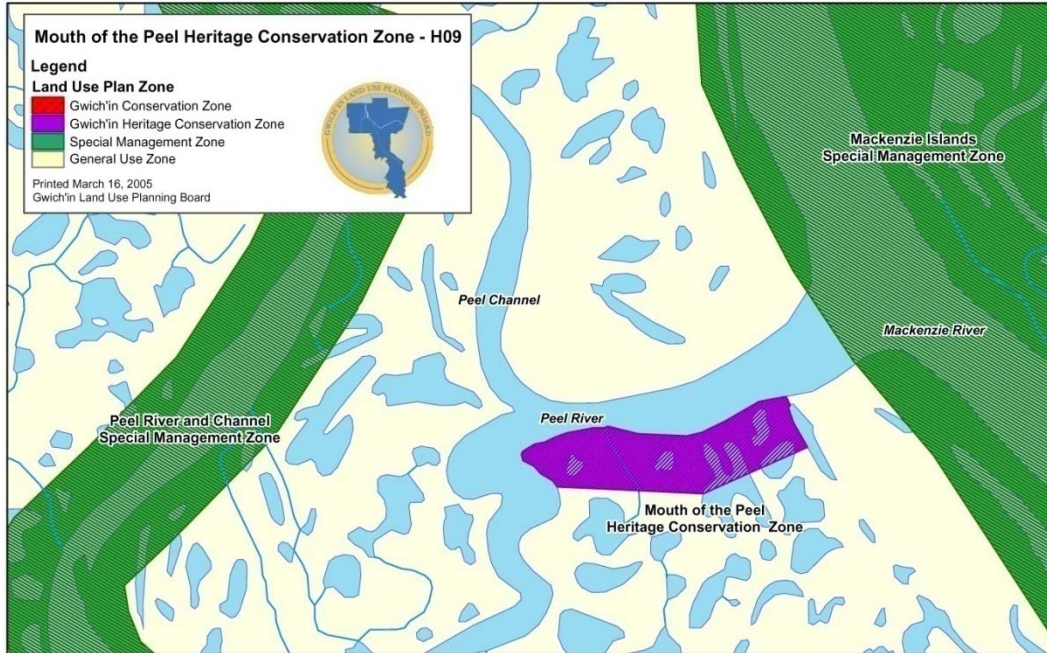
*Where is the site? What are its boundaries? Describe its location provide a map.*

Mouth of the Peel Village is located in the Mackenzie Delta near the confluence of the Peel and Mackenzie Rivers about 50 kilometres below Fort McPherson. It is located on the right (south) bank of the Peel River. Please refer to the maps below.

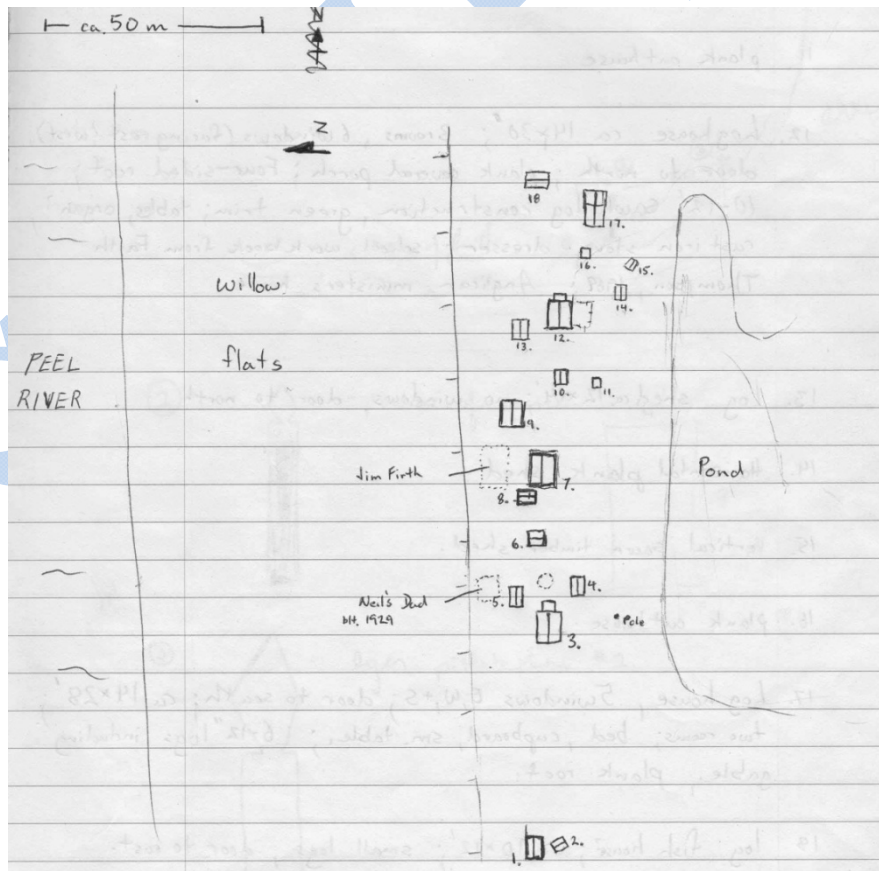
Map showing the location of the fishing village at Mouth of the Peel (reprinted from the children's book *Iitsilalii Oozri Hah: The Bell With a Name*, by Wendy Stephenson (2001). Illustration by John Allerston).



***Draw or insert map here or attach a map to the Nomination Form***



Map showing the boundaries of the Mouth of the Peel Heritage Conservation Zone and the nominated Mouth of the Peel Historic Site. (Source: Gwich'in Land Use Planning Board).



Map of the village at Mouth of the Peel drawn by archaeologist Eric Damkjar in 1996.

***If you can provide an address or geographic coordinates, please do so.***

<b>Street Address (#, Street)</b>	NA
<b>Community</b>	Fort McPherson
<b>Legal Address (Lot # and Block #)</b>	NA
<b>Latitude / Longitude</b>	Latitude: 67° 41' 13" Longitude: 134° 34' 06" NAD 1983

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

The boundaries of the site have already been determined as part of the Gwich'in land use planning process. The village at Mouth of the Peel was designated as a Heritage Conservation Zone in the Gwich'in Land Use Plan (2003). Information about the boundaries of the site was published in the Canada Gazette in 2003 (Vol. 137, No. 12, pp.1474-75) where they are officially described as follows (map, p. 11):

Tracts of Land Withdrawn From Disposal (Heritage Conservation Zone - H09 -)  
In the Northwest Territories; In the District of Mackenzie;

All that parcel of land more particularly described as follows, all geographic coordinates hereinafter referred to being North American Datum 1983, and all topographic features hereinafter referred to being according to: National Topographic Data Base data set 106M (codification: edition 2, v.2.2 1992; structure: edition 2, v.2.2 1992), produced by Geomatics Canada, Natural Resources Canada;

Commencing at the point of intersection of the west bank of an unnamed creek with the west bank of an unnamed lake, at approximate latitude 67° 41' 26"N and approximate longitude 134° 32' 25"W;

thence southerly along said bank to its intersection with latitude 67° 41' 15"N, at approximate longitude 134° 32' 13"W;

thence southwesterly in a straight line to the intersection of latitude 67° 41' 03"N with the west bank of an unnamed lake, at approximate longitude 134° 33' 25"W;

thence westerly in a straight line to the intersection of latitude 67° 41' 05"N with the east bank of Peel River, at approximate longitude 134° 35' 05"W;

thence northwesterly and easterly along said bank to its intersection with the west bank of an unnamed creek, at approximate latitude 67° 41' 28"N and approximate longitude 134° 32' 28"W;

thence southerly along said bank to the point of commencement.

**Please estimate the size of the site.**

The area where the buildings are located at the village is approximately 200 meters long (east-west direction) by 50 meters wide (north-south direction). The area nominated, however, is the area delimited by the Heritage Conservation Zone H09 in the Gwich'in Land Use Plan. Its size is approximately 98.6 hectares or 0.986 square kilometres. Please refer to the section on the boundaries of the site for more details.

## D. Description of the Site

*Historic sites can be of many types, for example: a ruin, a sacred site, a grave site, a trail, a river route, a road, a site used traditionally for a specific purpose, a cultural landscape, a building, a structure, a complex of buildings and structures, a historic district, a man-made landscape, a place where evidence of occupation can still be seen, or a combination of several of the above.*

**How would you describe the site you are nominating?**

It is a site traditionally used for a specific purpose or activity; a cultural landscape; a complex of buildings and structures; a historic district; a place where early land occupation patterns can still be seen; a ruin or archeological remnant

**Please explain what the site looks like.**

There are still many buildings standing at Mouth of the Peel, on the south side of the river (figures 1-7). They consist of 18 log cabins, raised and ground level warehouses, smoke houses and outhouses. The village is located on a hill that overlooks the Peel River. Between the village and the river is a flat of willows that follows the riverbank. There is a path that leads from the river through the willows and up to the village. There is also a small pond on the south side of the village (detailed map page 11 and figures 1 to 7).

The riverbank on the opposite side of the village has eroded and there are no remains of Chief Julius' cabin. This area is not a part of the site nominated for NWT historic site designation.

**Attach recent and/or historical photos of the site if possible.**

**How many photos have you included?** Seven

**When were they taken?** 1996 and 2003

**Who took them?** Melanie Fafard and Ingrid Kritsch

**Do we have permission to use these photos (with credits) in our documentation?**

YES  NO

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Materials that are submitted cannot be returned.*

***If you are nominating a building or structure, has it been moved to its present location from another place? If so, please tell us what you know about when it was moved and where it came from.***

NA

***Have parts or features of this historic place been removed and taken elsewhere? If so, what parts, and how can we find them?***

NA

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

The GSCI and the Gwich'in Language Centre in Fort McPherson are two agencies that could have more documentation about the site. They have a large bank of interviews and videos that have been carried out with elders. Some additional information could also possibly be found in the COPE files and the HBC and PWNHC archives.

***Do you know where we can obtain additional information about the site? (Please list the names of any books, articles, tapes, videos, or similar materials.)***

Not beside those in the references cited.

## **E. Use and Condition of the Site**

***How is this site used today?***

Mouth of the Peel has been largely abandoned as a settlement and a fishing location. There is only one elder—Neil Colin—who still spends some time there every year. In 1996, the Gwich'in Social and Cultural Institute held one of its science camps at the village. There was also a wedding that was celebrated there in 1999, and many people traveled to Mouth of the Peel for this event. The Teet'it Gwich'in are interested in expanding tourism activities within their area. The Mouth of the Peel Village offers good potential for this. The village could be a point of interest for tourists who embark on an outfitters tour with local residents.

***Is this site currently under threat? If so, please describe the threat. For example: demolition, vandalism, deterioration, erosion, alterations, removal, or encroachment by development.***

The Community Steering Committee expressed concerns about the fact that the structures at Mouth of the Peel Village are falling apart. They also mentioned that willows are overgrowing the area. It was suggested that some of the buildings could be restored. The Committee also emphasized the importance of documenting (through maps, photographs, video) the village and all its features so that there is a good record of the place and its history.

**How would you describe the present condition of this place?**

Excellent



Poor

Details? \_\_\_\_\_

The village is still in relatively good condition at this point, but many of the buildings are deteriorating and will eventually collapse if nothing is done to prevent it. Neil Colin apparently used some of the logs from one of the structures at the village as firewood. There is therefore an urgent need to raise people's awareness about the importance of preserving the village.

**What parts of the site must be preserved for it to keep its historical importance?**

*For example, particular features of a building, views and scenery, the layout of the site, how people use the site, the materials the site is made of, the stories that go with the site.*

The buildings at Mouth of the Peel are definitely an important component of the site and highly contribute to its heritage value. They are tangible remains of the past and stand in the landscape as witnesses of the history that has unfolded there. Even though most of the structures at Mouth of the Peel are not used and some are partly collapsed, it would be important to stabilize or even restore the buildings to preserve them as long as possible.

The village at Mouth of the Peel is situated in a beautiful area, and the natural landscape around the site contributes to its heritage value. From the village, there is a beautiful view of the Peel River. There is also a small lake on the south side of the village, which is also a significant part of its setting. If possible, the general area around the village should be maintained as it is.

The oral history associated with Mouth of the Peel area is a very important part of its heritage value. Some of this history has been recorded, but there is much more information that could be collected from the elders about the history and life at the village. Many of the elders in Fort McPherson have lived near or at Mouth of the Peel during their life and have taken part in muskrat trapping and fishing activities in the area. They have a direct experience with this place, in addition to all the stories that were told to them by their parents and grandparents.

The GSCI had the village mapped in 1996 but since the buildings are gradually deteriorating it would be very important to do a good photographic and perhaps video survey of Mouth of the Peel to complement the oral information provided by the elders and have a good record about the place. Research could also be carried out at the PWNHC and the HBC archives to find historic references and photographs of Mouth of the Peel. Finally, archaeology would also contribute to document and preserve the history of the place.

*Has this site already been recognized as a historic place by another government or agency? If so, by whom and as what type of site?*

Mouth of the Peel is designated as a Gwich'in Heritage Conservation Zone (H09) in the Gwich'in Land Use Plan. As a result, there is a range of development activities that are not permitted there. These include oil and gas exploration and development, mineral exploration and development requiring a permit; sand, gravel and rock extraction, transportation, waste disposal, communication, power development and commercial renewable resource activities (GLUP 2003:39).

## **F. Ownership of the Site**

*Who currently owns the site?*

The Gwich'in Tribal Council owns surface title over lands in this area (parcel No. 12).

*Do they know about and support this nomination?*

\_\_\_\_\_ YES \_\_\_\_\_

### **PLEASE ATTACH A LETTER FROM THE OWNER INDICATING THEIR SUPPORT**

The GSCI is the cultural arm of the Gwich'in Tribal Council and acts on its behalf. It will request a letter of support from the Council and forward to the PWNHC as soon as possible.

*Does someone who is not the owner occupy this site? Please give the name.*

Neil Colin is the only person who still spends part of the year at Mouth of the Peel. The land in this area is owned communally by all the Gwich'in of the NWT. The Gwich'in Tribal Council is the land manager.

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

YES /  NO /  UNKNOWN

Neil Colin was a member of the Community Steering Committee who selected Mouth of the Peel for nomination as a NWT historic place.

*Has anyone (other than the owner or occupant) maintained this site over the years? Please name the person and give contact information.*

NO

**Please list names and addresses of any individuals or organizations other than the owner that may have a legal interest in the property.**

NA \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Does the community support the nomination of this site?**

YES

/

NO

/

UNKNOWN

**PLEASE ATTACH A LETTER OF COMMUNITY SUPPORT FOR THIS NOMINATION.**

The Gwich'in Social and Cultural Institute is nominating this site for designation on behalf of the Teet'it Gwich'in. The village at Mouth of the Peel was selected by a Community Steering Committee composed of elders and younger individuals from Fort McPherson. The Steering Committee included: Walter Alexie, Robert Alexie Sr., Jane Charlie, Neil Colin, Wilbert Firth, Bertha Francis, Doris Itsi, William Koe, Eunice Mitchell, Sharon Snowshoe, Rachel Stewart, Mary Teya, William Teya. The GSCI will request a formal letter of support from the Teet'it Gwich'in Council and forward it to the PWNHC as soon as possible.

**Please list any source material you used in filling out this application such as, books, documents, interviews, etc.**

Please see page 9

## Thank you for completing this nomination form.

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

<b>Name</b>	Research Director
<b>Name of Organization</b>	Gwich'in Social and Cultural Institute. The GSCI is applying for this designation on behalf of the Teet'it Gwich'in Community Steering Committee.
<b>Mailing address</b>	4912-49 Street, Yellowknife, NT X1A 1P3
<b>Telephone and Fax</b>	Phone 867 873-9744 Fax 867 920-7633
<b>E-mail</b>	hrf-j@yahoo.com

### This nomination form can be submitted:

*by mail*



**Cultural Places Officer  
Prince of Wales Northern Heritage Centre  
Box 1320, Yellowknife, NT. X1A 2L9**

*by email*



**Cultural Places Officer  
culturalplaces@gov.nt.ca**

*by fax*



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

*in person*



**Cultural Places Officer  
Prince of Wales Northern Heritage Centre (museum)  
Yellowknife, NWT.**

**A digital version (PDF or MS Word) of your nomination submission would be appreciated**



**Figure 1.** Mouth of the Peel Village looking south from the Peel River. (Photo credit: Mélanie Fafard, 2003)



**Figure 2.** Cabins at Mouth of the Peel Village. (Photo credit: Ingrid Kritsch, 1996).



**Figure 3.** Cabin at Mouth of the Peel, with a washing machine in the fireweed. Photo credit: Ingrid Kritsch, 1996).



**Figure 4.** Cabins at Mouth of the Peel Village (looking west). (Photo credit: Mélanie Fafard, 2003)



**Figure 5.** Neil Colin in front of his cabin at Mouth of the Peel Village. (Photo credit: Ingrid Kritsch, 1996).



**Figure 6.** Cabin at Mouth of the Peel Village (looking north). (Photo credit: Mélanie Fafard, 2003).



**Figure 7.** Interior of a cabin at Mouth of the Peel Village. (Photo credit: M. Fafard, 2003).