

**TR'ONDĚK – KLONDIKE  
WORLD HERITAGE NOMINATION  
HERITAGE SITES RESEARCH REPORT**



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with Joelle Ingram**

**for  
Tr'ondĕk Hwĕch'in  
Government of Yukon**

**March 2020 / Updated June 2020**

cover photo: Tr'ondëk Hwëch'in celebration in the Alaska Commercial Co. yard off Front St. in Dawson, Victoria Day, 24 May 1901. *YA Bill Roozeboom coll. #6290*

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## Abbreviations

ACCo	Alaska Commercial Company
ACC, DY	Anglican Church of Canada, Diocese of Yukon
ASL	Alaska State Library
DCM	Dawson City Museum
DKN	<i>Daily Klondike Nugget</i>
DDN	<i>Dawson Daily News</i>
HBCo	Hudson's Bay Company
MCH	Museum of Canadian History (Ottawa)
MOH	Moosehide Oral History (Yukon College, 1994)
NATT	North American Trading & Transportation Company
NCCo	Northern Commercial Co.
NL	<i>Northern Lights</i> magazine (publication of Yukon Anglican church)
NWMP	Northwest Mounted Police
RNWMP	Royal Northwest Mounted Police
TH	Tr'ondëk Hwëch'in
T-K	Tr'ondëk – Klondike
UAF	University of Alaska Fairbanks
UCC/VUA	United Church of Canada/ Victoria University Archives
VPL	Vancouver Public Library
YA	Yukon Archives
YS	<i>Yukon Sun</i>



## Introduction

### Background

In May 2019, Canada provided ICOMOS with a concept proposal for the Tr'ondëk – Klondike nomination on behalf of Tr'ondëk Hwëch'in and the Tr'ondëk – Klondike Advisory Committee. On November 1st, 2019 a report was received from ICOMOS, the results of a rigorous five-month evaluation process. This report is peer reviewed by ICOMOS Officers and world heritage experts, and is the institutional advice from ICOMOS regarding the Tr'ondëk – Klondike concept proposal.

In the end ICOMOS recognizes that the Indigenous experiences of colonialism could be an important addition to the World Heritage List and states that if this proposal is successful (and Tr'ondëk—Klondike is inscribed in the World Heritage List) that it would provide guidance and encouragement for others. In several areas the ICOMOS reiterated the need for strong indigenous voice within the nomination- “utilising a more evident Tr'ondëk Hwëch'in ‘voice’ to affirm and demonstrate the specific evidence and claims is recommended in order to capture their agency and responses to colonisation processes.”

As per the Concept Proposal, and follow up workshop with the site experts, Tr'ondëk – Klondike will be a serial property composed of the following six components:

- ) Fort Reliance
- ) Ch'ëdähchëk kek'it (Forty Mile)
- ) Tr'ochëk
- ) Jëjik dhä dënezhu kek'it (Moosehide Village)
- ) Dawson City
- ) Black City

### Scope of Work

For the current project, Helene Dobrowolsky was contracted to research and provide an annotated bibliography for the six serial sites within the proposed Tr'ondëk – Klondike site<sup>1</sup>, noted above, to support the writing of “Chapter 2b: History and Development”, and provide materials to support indigenous voice and perspective within the nomination dossier as recommended by the November 2019 ICOMOS evaluation report. This research will also support key components in Chapter 3 of the nomination, including developing the attributes of authenticity and statements of integrity.

The following work plan tasks were agreed upon:

- Prepare a draft report outline and sample of annotated materials.
- Review and compile all relevant materials relating to the identified sites. Much of this will be drawn from previous projects performed for Tr'ondëk Hwëch'in and Yukon Government.
- Identify and research more recent archival resources.
- Travel to Dawson City to review resources held by Tr'ondëk Hwëch'in and possibly Dawson City Museum.
- Compile and organize digital copies of relevant materials (oral histories, historic and contemporary photographs, maps and plans, government records, publications, etc.).
- Submit a draft copy of annotated bibliography.

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<sup>1</sup> It was recommended that the new nomination be given a different name but the new name had not yet been selected at time of writing.

- Upon review and approval, submit a final copy of Annotated Bibliography report (two paper copies and digital copy) and a USB or hard drive with digital copies of materials compiled for the project.

## Methodology

The time frame for this research work was to encompass the period between 1874 (founding of Fort Reliance, the first trading post in TH Traditional Territory) and 1908 (post gold rush and construction of St. Barnabas Church in Moosehide). For the most part I limited my research to these outside dates although occasionally if I found photos or quotations from a later time that seemed particularly useful, I added these as well.

Thanks to many previous projects relating to both the Tr'ondëk Hwëch'in and these sites I have a plenitude of resource materials on hand. Particularly useful were a bibliography and chronology I prepared relating to Tr'ondëk Hwëch'in sources, as well as an interpretive plan and manual for the Forty Mile, Fort Cudahy and Fort Constantine Historic Site. But always, when I examine these subjects through a different lens, there are always more interesting things to learn. The research trip to Dawson City in early March filled a number of gaps and I appreciated gaining access to a number of oral history sources. An interesting counterpoint to the Tr'ondëk Hwëch'in materials has been newspaper reports of the time. For these I relied on two finding aids prepared for *The Yukon Sun* and the *Dawson Daily News*, as well as the very helpful searchable website Newspapers.com. I would have liked to check a few items at Yukon Archives but with the closure of the Archives and all libraries during the current situation, this was not possible.<sup>2</sup>

After submitting a draft of the Fort Reliance section, it was agreed that for each site the format would be: a brief introduction, chronological notes, an archaeology summary and a select bibliography. Sometimes quotations are interleaved with the chronological notes if they were pertinent to a particular event or else grouped in a separate section after the notes.

With this type of project, it is always a challenge to focus on the most useful and relevant materials, there is always much more could be included. I did my best, however. It was a pleasure to revisit these key sites in Tr'ondëk Hwëch'in and Yukon history and I appreciated the opportunity to tackle this interesting work.

Helene Dobrowolsky  
June 2020

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<sup>2</sup> In late June, Yukon Archives began a limited opening service. During a visit on June 26, I was able to examine a number of helpful resources. That information and the references have been added to this update of the report.

## 1.0 Fort Reliance



Figure 1. Drawing of Fort Reliance, 1884. UAF, Dr. Willis Everette coll. UAF 1976-91.

### Introduction

The following set of chronological notes describes the founding of Fort Reliance and its early operations from three main sources: McQuesten's recollections as later printed in a booklet by the Yukon Order of Pioneers (1952), an earlier letter that McQuesten wrote to Albert McKay in 1905, and the memoirs of Francois Mercier. While these sources differ in small details, they all contribute to the story of the first trading post in Tr'ondëk Hwëch'in traditional territory and the important role that indigenous people played in supporting both the traders and early miners. Of particular interest to me, was how the miners relied on accounts of the indigenous people to learn news of people and events that were happening a great distance away.

The archaeological summary briefly describes the remaining resources at the site and periods of occupation.

### 1.1 Fort Reliance: Chronological Notes

- Tr'ondëk Hwëch'in traders maintained a complex network of trade and exchange with their neighbours including Gwich'in people to the north, Southern Tutchone in the Kluane area, Northern Tutchone farther upriver, and Tanana to the southwest. People walked hundreds of miles to trade and visit over an extensive system of trails.

- Long before people of the Tr'ondëk Hwëch'in first met non-indigenous people they were using Euro-American goods acquired through their trade networks.
- By the time the first Euro-American traders steamed up the Yukon River, the Hän were already using kettles, beads, tobacco and tea acquired through this trade network. The Hudson's Bay Company and American fur traders, arriving in the mid to late 19th century, were met by shrewd entrepreneurs.

#### 1865

- great scarlet fever epidemic on Yukon River, spreads from Chilkoot to people of Upper Yukon killing many.

#### 1867

- This year marked two notable events that would have ramifications on this far northwest corner of the continent. This was the year of confederation when Canada officially became a country. This same year, Russia sold its interests in Alaska to the United States.

#### 1868

- The San Francisco firm of Hutchinson, Kohl and Co. bought out the Russian-American Company trading in Alaska and "took possession of all its posts and effects." The firm changed its name and incorporated as Alaska Commercial Co.

#### 1873

- A small group of newcomers entered the Yukon River basin to trap, prospect and trade. The subsequent movements of three of them — Jack McQuesten, Al Mayo and Arthur Harper — would affect the Tr'ondëk Hwëch'in over the coming years and contribute to great changes within their traditional territory. Conversely, they would rely on the Tr'ondëk Hwëch'in and other First Nations people for their survival and livelihood.

#### 1874

- McQuesten signed on with the American trading firm, Alaska Commercial Co., at St. Michael. He was engaged by the agent, François or "Frank" Mercier, a brother of Moses Mercier, in charge at Fort Yukon.
- On July 7, McQuesten was part of a group headed inland with five boats towed by the Steamer *Yukon*. After dropping off people and boats en route, the *Yukon* arrived at Fort Yukon on August 7. After a few days, it was arranged that McQuesten would continue upriver and "locate at some suitable place." His description of the crew:  
 "Mr. F. Mercier the Agent was in charge, Mr. Forbes was Engineer, Mr. T. Williams was Pilot, McIntire was cook, Mayo, Frank Farnfield [sic] and myself were passengers. We had an old Chief called Catsah [*Gâh Ts'yât*] and ten of his men aboard – they were Trondiak Indians. As it was the first time the Steamer had been on that part of the River, we had considerable trouble in keeping the channel which necessarily delayed us some. We had only about three ton of merchandise aboard and a Whale boat in tow. We selected a location near Trundeck about 350 miles from Fort Yukon." (McQuesten, 1952:4-5)

McQuesten had a slightly different version of how the site was selected in a 1905 letter he wrote to Albert McKay, 1 July 1905 (ASL, MS 13, Box 5, #5, p. 5 – hereafter referred to as the McQ 1905 ltr)

“We arrived at Fort Yukon on August 10. Cateah, the chief of the Trondick Indians, was here and he insisted on the agent building a station near his house, as that was the plan when I left St. Michael to go up the Porcupine, or the Yukon.”

McQuesten landed at the site on August 20, the farthest distance the steamer had travelled upriver. The steamer unloaded and left the following day, leaving McQuesten, Banfield and the Tr'ondëk Hwëch'in men who assisted in building the post and hunted for winter meat.

“I employed some Indians to carry logs and some went out to hunt. The hunters returned in a few days with plenty of meat before it froze up. We had our house and the store completed and the Indians brought in plenty of dried meat to last us all winter. I sold all of the goods we had for furs during the winter. I got our logs for store and dwelling house and hauled the timber on the ground.”

(McQ ltr, 1905:6 version of these events)

“We put up the building with the help of the Indians, who were very friendly, doing everything to help us and keeping us supplied with meat all winter. The trade in furs was very good. We named the station Reliance.”

- This became the first trading post within Tr'ondëk Hwëch'in traditional territory meaning the TH no longer had to travel great distances to trade. The post also attracted neighbouring First Nations.
- François Mercier also gives an account of this trip that varies in a few small details. He states the *Yukon* departed St. Michael on July 3 rather than July 7. The steamer was hauling three barges not five, and he stated that they arrived at Fort Yukon on August 3 not Aug. 7. He describes McQuesten's companion as a young Englishman called Bonefield rather than Barnfield.
  - He also gave a good description of the post buildings:

“It was very simply a row of three or four houses rudely constructed in Russian style, that is, the walls were formed of large pieces of wood, super-imposed, well-adjusted, and squared on only one face, the interior dovetailed at the four corners, whereas the carpentry of the roof was formed of pieces of round wood overlaid with birchbark, and on top of these layers of birchbark, a thickness of about six or seven inches of peat.”

Mercier stated his main reason for selecting this post site so far upriver was to better reach the local population saving them a trip of potentially hundreds of miles to the nearest post.
- Jennie Bosco Harper Alexander (Seentahna), from Koyukon River area, met and married Arthur Harper.
- Margaret Mayo (Neehunilthonoh), the daughter of the chief at Nuklukayet, married Al Mayo. She was among the first of her Native people to marry an American. McQuesten also married a local woman four years later (see 1878). It has been suggested that much of the success of these traders was due to their partnerships with their indigenous wives.

## 1875

- May 16, McQuesten and Barnfield went downriver to Fort Yukon then on to St. Michael. Harper and Mayo went on to Fort Reliance.

“They remained at Fort Reliance for three years, they came down in a boat every Spring and the little steamer would tow them back up in the summer.”  
(McQuesten, p. 5)

- Harper found gold in the Sixtymile drainage. Harper, Mayo and McQuesten ordered some mercury. The three planned to operate out of Ft. Reliance near the Klondike River, one to mind the store and two to mine the claim.

#### 1877

- Death at Fort Reliance. McQuesten returned to Fort Reliance with Waniuk, a Russian Creole, hired as an interpreter. At Charley Camp, they learned that three women had died from eating arsenic Mayo had mixed with grease and left in the store to kill mice. They were uncertain about their welcome but matters were settled in large part due to role of Chief Catsah [Gàh Ts'yàt] in negotiating compensation. (McQ 1905 ltr also has an account of this incident and the peaceful resolution.)
- Two TH elders, Stanley Roberts and Percy Henry, have both referred to a former leader named Gàh Ts'yàt, Hän for “Rabbit Hat” who later became father-in-law to Chief Isaac.
- Excerpt from McQ 1905 ltr. P. 6:  
“I was all alone at Reliance for five years and never had any trouble with the Indians going down to St. Michael every spring in a large boat manned by ten Indians and coming back in the fall in tow by the steamer, taking the furs down and bring back goods for the trade.”

#### 1878

- March, McQuesten had a serious injury falling out of the store loft onto a nest of camp kettles breaking a rib. “There were three bands of Indians within a day’s travel, Davids, Charley and the Tronduk – they would send a messenger every day to hear how I was getting along and the Shoman were making medicine for me to get well and still they were twenty miles away. They thought if I should die that they might be blamed for killing me as there was no other white man in this part of the country.” (McQ, p. 7)
- Year uncertain, but McQuesten and his partners in the ACCo ordered a new larger steamer, also named *Yukon*. Parts were shipped to St. Michael then vessel was assembled there.
- Ca. 1878 – Katherine or Kate (Satejenalno), a Russian-Athabaskan woman based at Kokrine’s trading post between the Yukon River villages of Tanana and Nulato married Jack McQuesten. From this time, Kate travelled with McQuesten from post to post, following mining strikes and new trading opportunities.

#### 1879

- Steamer *St. Michael* purchased by Western Fur and Trading Co. launched on Yukon River. When this company was bought out by the rival ACCo in 1883, the *St. Michael* became one of their assets.

#### 1880

- While working for the Western Fur and Trading Company, Francois Mercier founded another trading post in Hän territory, Belle Isles near the current location of Eagle, AK.

### c. 1881

- Anglican missionary Vincent C. Sim moved to Rampart House. For three and half years, this became a base for travels to First Nations people along the Yukon, downriver to Nulato and upriver to Fort Reliance.

### 1882

- That fall was notable for the number of prospectors coming into the country. A party of men wintered with McQ at Fort Reliance who had travelled by way of Juneau and Chilkoot Pass. They included William B. Moore, Joseph Ladue, John Rogers, John McGraw. [Ladue also mentions H.H. Pitts and Robert Adams.] The party had built two large scows to bring in a two years' outfit. According to Ladue:  
"Then we went into winter quarters after building our houses. The fort consisted of a trading post of the Alaska Commercial Trading company and had two men there—Mr. McQuesten and an Indian interpreter. Mr. McQuesten was trading agent for the Alaska Commercial Trading company and went there in 1875. His life was that of a trader and trapper.  
"I can't tell why the place was called Fort Reliance. It was established by a Canadian, Francisco [sic] Mercier, a native of Montreal for the A.C.T. company. We went into winter quarters about Sept. 25."  
- McQuesten 1905 letter, p. 7:  
"Twelve miners came in by way of the Chilkoot Pass, Sept. 15, 1882, the first white men that had come down the river. I heard through the Indians that white men were prospecting in the Lewes and Pelly for the past two years. Among these men were Joseph Ladue, Ch. Powell, J. Carr, Geo. Spangenberg?, Jos. Miller, J. Rogers, Joseph Paris. They remained all winter and in the spring they branched out prospecting."  
- Ladue and companions used Fort Reliance as a base for further prospecting in the area. All were at the fort for Christmas celebrations. McQuesten recalled a particularly merry Christmas season that year, celebrated with a foot race, snow shovelling match, a community feast for all, and a type of blanket toss using a large moose hide. He described the latter in great detail:  
*The Indians got a large moose skin and as many as could get around it would take hold of the edge and then some young Indian would get on top of the skin and they would toss him up. The white men thought it great sport and they joined in the game. After a while the men began to throw the women in the moose skin and tossing them up. After the women had been tossed they turned to and caught the white men and they had to take their turn to be thrown up in the air — it was great sport ... That practice has been kept up at Forty Mile ever since. When the Indians are all there and the whites always joined in the sport and everyone living near the town had to be tossed up and they most all took their medicine in good humour.*

### 1883

- Alaska Commercial Co. bought the steamer *New Racket* from Schiefflin brothers.
- U.S. army explorer Frederick Schwatka rafts down the length of the Yukon River. Part of his mandate was to determine acquire information about the country's "wild inhabitants as would be valuable to military authorities in the future."
- July 19, Schwatka and his party rafted by Fort Reliance, providing a brief description.  
"A few minutes before one o'clock we passed the abandoned trading station on the right bank of the river, which we surmised from certain maps and from subsequent

information to be the one named Fort Reliance. It was a most dilapidated-looking frontier pile of shanties, consisting of one main house, probably the store, above ground, and three or four cellar-like houses, the ruined roofs of which were the only vestiges remaining above ground.”

- Schwatka also described the indigenous settlement of Noo-klak-ó, Nuclaco, as a semi-permanent village with much canvas with about 150 people. Based on Schwatka’s later conversation with McQuesten, the usual number of inhabitants were 75 or 80; therefore, there must have been many visitors, likely Tanana. Mentioned that from this point a trail leads SW to a tributary of the Tanana “by means of which these visitors visit Noo-klak-ó”. [Schwatka, 1894: 245-47]
- McQuesten mentioned meeting Schwatka and party at Fort Yukon while on his way upriver. Schwatka stated they pulled into Fort Yukon on July 29, 1883.
- Rev. V.C. Sim of the Anglican Church Missionary Society travelled upriver to Fort Reliance, apparently in response to a request by Hän people visiting Rampart House, stopping at various camps along the way. He stayed there July 22 to early August. He was accompanied by two Han, one “Trushtsik Kwitchin,” and one Tanana Kwitchin and said they belonged to a band of Han Kwitchin above the Upper Ramparts.” (Wesbrook, YA Pam 1962-2, p. 41)
- At Fort Reliance, Sim “found assembled there the largest band of Indians we had yet met. They were also the wildest, and have the reputation of being very troublesome sometimes with the fur traders. They treated me well enough, however ...”
- Sim spent 14 days at Fort Reliance. These Indians are called the Trodh tsik Kuitchin and I think their country lies within the British boundary line, which is close by Fort Reliance.” Also mentioned the many others there including people from Tanana River.
- 
- Sim took exception to the indigenous people “holding a feast for the dead” or memorial potlatch. “They knew I didn’t approve but it is hard for them to get rid of their heathenism.” (Wesbrook, p. 42)
- Sim wrote about another incident where the already married shaman, Enoch or Ino, had taken another man’s wife. Apparently, Sim persuaded him not to bother the woman again. [Wesbrook, p. 42]
- Aug. 4, Sim mentions “the Indians were off in the woods near Fort Reliance making caches for the fish.” Also states many people were staying there in ten houses, each containing at least four families.
- A photo, supposedly taken August 18?, shows Rev. V. C. Sim with a group of First Nations people at Fort Reliance. [Assuming that the photo was taken looking inland from river, there are rough correspondences with Everette’s drawing.]
- Later, while at David’s camp repairing the steamer, McQuesten encountered Mr. Carr and Mr. Sims, a minister. Carr had misplaced his pack at Sixty Mile, could not locate it, made his way 60 miles to Fort Reliance where he met some First Nations people who gave him salmon.

## 1884

- Amendment of the Indian Act to ban potlatches in B.C. (Zaslow, 38; Miller 175,192-93)
- Willis Everette spent nearly a month at Fort Reliance recovering from typhoid. While there, he made one of the few depictions of the Fort, a simple drawing in what looks like coloured crayons. He added the following note: "Here is where I remained 22 days, (on a reconnaissance of the entire Yukon River) sick with typhoid fever, waiting to die, in August of 1884. This was an abandoned fur trading post of McQuestion [sic], Harper and Mayo for the Alaska Commercial Company. . . I recovered my strength, and following on down the Yukon River, wintered at St. Michaels Fort in 1884 to July 1885."

## 1884-85

- Sixteen miners overwintered at Fort Reliance. Harper spent this winter at Eagle, Mayo was at Fort Reliance, and McQuesten spent winter in San Francisco arranging to bring in mining supplies. This marked a shift from a fur trade economy, reliant on indigenous trappers, to a mining economy, making it possible for prospectors and miners to overwinter in the Yukon River basin.

## 1885

- McQuesten 1905 letter, p. 9: "I had brought in with me 30 tons of mining supplies, the first to come into the country, arriving at Reliance on Aug. 20."
- McQ continued upriver dropping miners off at various sites – mouth of the Stewart, at White River, Selkirk and farther – "I went on for forty miles above Selkirk to trade with the Indians," dropping off a few prospectors; then back to the Stewart and approx. 12 miles upriver.
- May 11, death of Rev. Vincent C. Sim at Rampart House.

## 1885-86

- 16 prospectors wintered at Fort Reliance and vicinity [1905 ltr. provides list of names].
- In spring, McQuesten took most of men upriver as far as McQuesten River, some went on to the Stewart.

## 1886

- Following gold discoveries up the Stewart, construction of Fort Nelson at the mouth of the Stewart River. Al Mayo overwintered at this post and joined the miners on the rush to Fortymile area in spring 1887.
- Major discovery of gold on Fortymile River.

## 1887

- McQuesten 1905 letter, p. 11: "In the spring of 1887 Stewart River was deserted – all the miners went to Fortymile. About 200 men came over the divide."
- McQuesten and Harper build new post at mouth of the Forty Mile, the beginning of a log cabin community, the first town in Tr'ondëk Hwëch'in territory.
- There was still some trade going on at Fort Reliance, however, as Bernard Moore and party stopped at Fort Reliance on May 30<sup>th</sup>, "and there bought one pair of overalls for two dollars and one pair of moccasins for one dollar."  
[Moore, *Skagway in Days Primeval*, p. 43]
- Both Fort Nelson and Fort Reliance posts were subsequently abandoned.

## 1.2 Fort Reliance: Archaeological Summary

- )] The material remains at Fort Reliance fall into six date ranges.
  1. **Precontact:** Before European contact; this period is characterized by stone and bone implements with broad technological and stylistic trends.
    - )] The presence of these materials is evidence of indigenous use of the site prior the influence of colonial actors (contrast Fort Selkirk I where that site showed no evidence of indigenous utility either before or after occupation). Later use of FR is evidence of post contact communal use by indigenous and colonial actors.
  2. **Indirect contact:** A.D. 1780 and A.D. 1800 European goods that may have originated from the West Coast and Russian traders in Alaska gradually appear in the archaeological record. However, the appearance of these goods is so sparse that it is difficult to differentiate this period from the precontact period.
    - )] The period of Han occupation that predates any settler influence at Fort Reliance represented by a sparse distribution of lithic tools and calcine bone that are likely from multiple periods of occupation over multiple decades or possibly centuries.
    - )] There is no specific dating available for this period as the dating techniques that could be applied to materials from the period are too imprecise to be reliable.
    - )] With few exceptions, lithic components at Fort Reliance are thought to predate 1848 and possibly 1800.
  3. **Direct Extraterritorial Contact:** Between 1847 and 1873, the establishment of Fort Yukon and Fort Selkirk allowed the Hän people to travel to neighbouring territories to trade directly for European goods.
    - )] Because of the influence of Euro-American traders who brought a new variety of technologies, discarded artifacts from the Hän people become increasingly varied and abundant.
    - )] There are two periods of extraterritorial contact for the Han: 1847-1869 where Euro-American goods primarily originated from the Hudson's Bay Company and 1869-1874 where American suppliers are dominant. Fort Yukon and Fort Selkirk were the two closest hubs.
    - )] Items acquired earlier and discarded later can blend these two periods together. Additionally, the taphonomic layers present at the site are thin and the depth of artifacts may be the same between chronological periods.
    - )] For these reasons, artifacts that harken to specific points in time are especially important i.e. Henry repeating rifles did not exist in Hän cultural record until somewhere between 1874 and shortly after 1883.
  4. **Direct Home-Territory Contact:** Began with the establishment of Fort Reliance in 1874 and represented a period of direct local trade between the Hän and European traders.
    - )] Most of the artifacts present at Fort Reliance date to the period of direct home-territory contact between the Hän and Euro-American traders specifically the period from 1874-1886.

- ) At Fort Reliance, there is a notable break from Hän occupation to Hän-European co-occupation. One line of evidence of the latter being an indigenous structure with foreign goods, and a second being the distribution of beads throughout the site suggesting indigenous occupants of some European style structures.
- 5. **Abandonment:** A period of decay and neglect that occurred roughly between 1886 and the period of reoccupation that coincided with the 1896-98 Gold Rush.
  - ) Fort Reliance was suddenly abandoned following the departure of traders in 1886.
  - ) Dry logs harvested for firewood in 1887.
  - ) Surface evidence of site gone completely by 1896.
- 6. **Reoccupation:** The appearance of later dating associated with the 1896-98 Gold Rush suggests later occupation as well as sporadic camping in the area.
  - ) House pits 1 and 3 contain artifacts dating to the beginning of the 20<sup>th</sup> century. The depressions may have provided additional shelter for later temporary camps.

### The Houses

There are 12 houses present at Fort Reliance; based on the artifacts found in the floors of all these structures, they should all post-date 1869. However:

- ) Houses 1-4 are semi-subterranean structures with a trench entrance associated with earlier Hän occupation.
- ) Houses 5-11 are log cabins that may have belonged to direct home territory contact traders. However, material evidence suggests they might have had both white settler and Hän occupation.
- ) House 12 is also semi-subterranean but lacks a trench entrance (may have been filled in during later periods of occupation) and is thought to be the oldest structure at the site.
- ) Dating the structures based on the artifacts found in the house floors is unreliable as many of the older structures (the semi-subterranean houses) may have been used/occupied during multiple different periods.
  - Additionally, older artifacts present in the soil may have been shifted to higher levels in the soil during house construction.

### **Source:**

Clark, Donald W.

1995 *Fort Reliance: An Archaeological Assessment*. Hull, Quebec, Canadian Museum of Civilization, Archaeological Survey of Canada, no 150.

### 1.3 Fort Reliance: Archival Sources

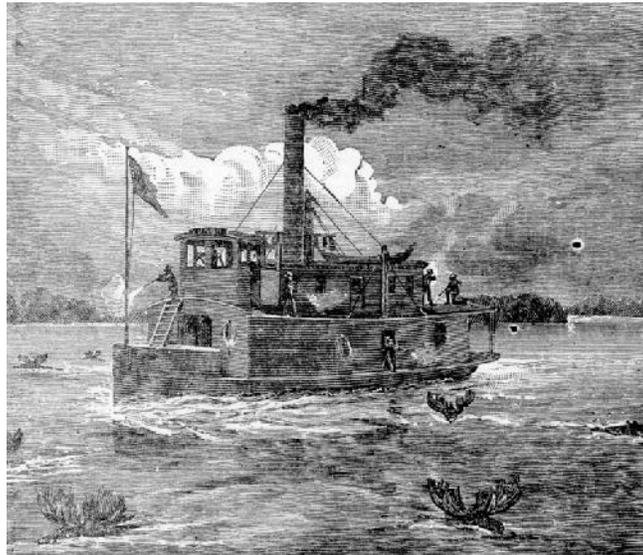


Figure 2. Steamer *Yukon* in the midst of a herd of swimming moose, 1883.  
Schwatka, *A Summer in Alaska*, p. 276.

### Manuscripts

McQuesten to Albert McKay, July 1, 1905. 15-page typescript describing McQuesten's early travels prospecting, trapping and trading before reaching the Yukon, and early posts and prospectors up until early 1890s. Alaska State Library, MS 13, Box 5, #5.

### Yukon Archives

Name & Description	Acc. #	Location	Date/s
Sim, Rev. V.C.	95/49	MSS 286	1881- 1886
The fonds consist of copies of Rev. Sim's appointment and ordination papers, 1881; 2 copies of his diary, handwritten and typed, June 1, 1884 to August 26, 1884, and January 14, 1885, which describes his interaction with the natives and their customs and beliefs; a copy of Sim's last letter to the Bishop, April 3, 1885; extracts from letters written August 1885 by Rev. Spendlove and Bishop Bompas after receiving news about Rev. Sim's death; letters from the archivist at the Church Missionary Society to Mrs. T.V. Ralph with information about Sim, Canham and Wigram; a genealogical chart of the William Sim family up to 1986; an article by Marjorie Almstrom about Sim and the donation of his records to the Yukon; and a summary written by Christine Roe of her visit to Canada and the search for her great-uncle's grave at Rampart House, 2002.	95/107		1980- 2002

## Maps and Plans

University of Alaska Fairbanks, Yukon River tracts

Sheet nos. M0391\_125, M0391\_121

Chart of the Yukon River from its mouth to above Fort Reliance. Includes key and explanatory notes on navigation and history. One map on 63 sheets, both sides. (126 segments, including title sheet with notes and section map on verso; 62 sheets with section maps on from and verso.) Manuscript map, blueprint copy. Published in [1900s?]. [Copied two sections showing Forty Mile and Fort Reliance]

Scale is not given. Creator: Albert J. Hill.

<https://vilda.alaska.edu/digital/collection/cdmg11/id/26909/rec/2>

Yukon Archives, Map H-213

Surveyor-General's Office, Department of the Interior, 1898

Sheet 10 shows the Yukon and Tatonduc Rivers as they enter Alaska at the 141st Meridian. Geographic and physical features are indicated around the Yukon River, Klondike River, Fortymile River, Tatonduc River, Porcupine River, Bonanza Creek, and Hunker Creek. Also noted are Dawson City, Fortymile, Cudahy, and Fort Reliance.

Yukon Archives, Map H-501

A group of maps of the Yukon. These maps were created in 1974 by Julie Cruikshank for a report she authored on Yukon First Nations history entitled, "Through the Eyes of Strangers: A preliminary survey of Land Use History in the Yukon During the Late Nineteenth Century". The report was funded by the Yukon Territorial Government.

"Map #2 Some Early Trading Posts and Indian Camps" (H-501) indicates Fort Yukon, Rampart House, LaPierre House, Fort McPherson, Belle Isle Post, Klat-ol-klin (John's Village), Fort Cudahy, Harper & McQuesten, No-Klahk-o, Fort Reliance, Moosehide, Dawson City, Lansing Post, Kah-tung, Stewart, Snag, Coffee Creek, Kowsh-hou, Katun, Harper's Post, Fort Selkirk, Tatlain Lake, Minto, Kit-ah-gun, Carmacks, Ghluksae, Big Salmon, Ross River, Fort Pelly Banks, Burwash Landing, Duke Meadow, Kloo Lake, Dalton Post, Neskatahin Post, Klukshu, Champagne, Hutshi, Lower Laberge, Upper Laberge, M'Clintock, Tagish, Nisutlin Post, Johnstontown, Calbreath, Dease Lake Post, Lower Post, and Fort Halkett.

## Newspapers

Juneau, *Alaska Free Press*, 1887, May 14

Re Fort Reliance: "Abandoned, dilapidated, 2 or 3 houses, main store nailed up, 3 cellar like ..."

Fort Reliance, abandoned, opposite of Indian Village of Noo-klahk-o"

Partial reference only from: Danielson, Cathy, *Alaska Free Press Newspaper Indexing Project*, Jan. 19, 1887-Jan. 21, 1888; Jan 28, 1888-Mar. 21, 1891.

*Racine Daily Journal*, 1897 Aug. 19 (note: this account appeared in many American Newspapers).

Joseph Ladue, "The True Story of the Klondike."

- Includes detailed account of Ladue's trip into Yukon interior in 1882 listing some of his companions and their winter at Fort Reliance.

*Weekly Oregon Statesman* (Salem, Oregon): 1897 Jul. 30

- Untitled account of W.B. Moore who accompanied Joe Ladue on 1882 trip into Yukon basin.

## Photographs

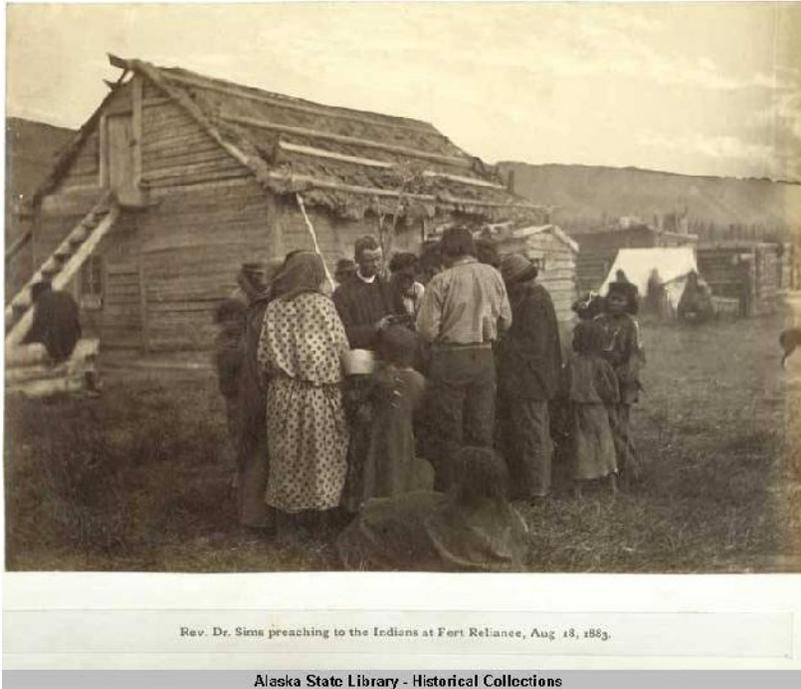


Figure 3. Rev. Dr. Sim at Fort Reliance, 18 August 1883.  
ASL, ASL-P277-017

### Alaska State Library – Historical Collections

Album. Schieffelin Brothers Yukon River prospecting trip, 1882-1883.

ASL-P277-017-Monograph

Rev. Dr. Sim preaching to the Indians at Fort Reliance, Aug. 18, 1883.

### University of Alaska Fairbanks

Dr. Willis Everette coll. UAF 1976-91.

Sketch of Fort Reliance, 1884.

Drawing appears to be done in crayon. Dr. Everette added the following note: "Here is where I remained 22 days, (on a reconnaissance of the entire Yukon River) sick with typhoid fever, waiting to die, in August of 1884. This was an abandoned fur trading post of McQuestion [sic], Harper and Mayo for the Alaska Commercial Company. It was about six miles below the mouth of the unknown Klondike River and site of Dawson City. Had I been aware of the fact, I had the entire golden wealth of the Klondike placer region, entirely and alone in my hands. The Klondike gold was not discovered, until 1896, or 12 years later than when I was alone on its icy gravel ba[nk?]. I recovered my strength, and following on down the Yukon River, wintered at St. Michaels Fort in 1884 to July 1885."

### Dawson City Museum

Acc. #	Description	Date	Coll.
1998.22.83	Child's grave at Fort Reliance. Small grave fence.	c1964	Ed & Star Jones

In Schwatka, *A Summer in Alaska*, 1894, p. 276 (see below for full reference)

Engraving titled: The steamer "Yukon," (in a herd of moose). (A scene in the Yukon Flat-lands.)

## Publications & Reports

Allen, Henry T.

1900 "Military Reconnaissance in Alaska, 1885" in *Compilation of Narratives of Exploration in Alaska*. Washington, Gov't. Printing Office.

Bennett, Gordon

1978 *Yukon Transportation: a history*. Ottawa, Indian and Northern Affairs, Parks Canada. [pp. 17-19 discusses early steamships on the Yukon River]

Chase, Will H.

1947 *Reminiscences of Captain Billy Moore*. Kansas City: Burton Publishing Co.

Clark, Donald W.

1996 "Archaeological Examination of Fort Reliance, Yukon," *Historical Archaeology*, Vol. 30, No. 2 (1996), pp. 93-100.  
<https://www.jstor.org/stable/25616459?seq=1>

1995 *Fort Reliance: An Archaeological Assessment*. Hull, Quebec, Canadian Museum of Civilization, Archaeological Survey of Canada, no 150.

Cox, Jody

1999 *Salmon in the Yukon River Basin, Canada: a compilation of historical records and written narratives*. Report funded by the Yukon River Salmon Restoration and Enhancement Fund.

2000 *The Upper Yukon River, The Salmon and the People: A History of the Salmon Fisheries*. Draft ms. prepared for Parks Canada, the U. S. Parks Service and the Tr'ondëk Hwëch'in.

Crow, John and Philip Obley

1981 "Hän" in *Handbook of North American Indians, Vol. 6, Subarctic*, pp. 506-513. Washington, Smithsonian Institute.

p. 509 - "During this first period of White contact the Indians began to shift from the traditional hunting and fishing economy to one based more on trapping. The Hän were relying more and more on store goods. Guns, European clothing, and certain food items were becoming necessities. Skin tents were being replaced with canvas and log structures, clustered near the White communities."

Dobrowolsky, Helene

2016 "Chapter 2B: History and Development," draft report prepared for Tr'ondëk-Klondike World Heritage Nomination.

2014 *Hammerstones: A history of the Tr'ondëk Hwëch'in*, second edition. © Tr'ondëk Hwëch'in.

Dobrowolsky, H. and T.J. Hammer

2001 *Tr'ochëk: the Archaeology and History of a Hän Fish Camp*. © Tr'ondëk Hwëch'in. [includes brief description of TH trade network]

<http://emrlibrary.gov.yk.ca/Tourism/archaeology%20and%20palaeontology%20booklets/trochek-archaeology-history-han-fish-camp-2001.pdf>

Johnson, Linda

2009 *The Kandik Map*. Fairbanks, Alaska: University of Alaska Press.  
(pp. 63—65: discusses founding of Fort Reliance, comparing McQuesten and Mercier accounts, and subsequent interactions of McQ, Harper, and Mayo with indigenous people; pp. 108-110: more re founding of Fort Reliance and changes to the trading structure.)

Jones, Ed and Star

2005 Deaths and burials: Fort Reliance, Fort Selkirk, Forty Mile, Stewart City, other locations throughout Yukon [and] Drownings and other deaths on the Yukon River from headwaters to Eagle, Alaska / [researched and compiled by Ed and Star Jones].  
YA 929.5 Deaths

McClellan, Catharine with Lucie Birckel, Robert Bringhurst, James A. Fall, Carol McCarthy and Janice R. Sheppard.

1987 *Part of the Land, Part of the Water*. Vancouver, Douglas & McIntyre Ltd. [pp. 11-13]

McQuesten, Leroy N. "Jack"

1952 *Recollections of Leroy N. McQuesten: Life in the Yukon, 1871-1885*. Yukon Order of Pioneers, Dawson Lodge No. 1, second printing.  
In this memoir, McQuesten tells of the founding of Fort Reliance and its early operations. According to William Ogilvie, McQuesten related this version many years after these events and there may be a few small discrepancies in his account. (e.g. the prospecting party of 1882 arriving on scows rather than rafts.)

1905 Letter from McQuesten to Albert McKay. Manuscript, Alaska Historical Library, Juneau. 14 pp typescript. ASL, MS 13, Box 5, #5. [see also Manuscript]

Mercier, Francois Xavier

1986 *Recollections of the Youkon, Memoires from the Years 1868-1885*. Alaska Historical Society, Studies in History No. 188. Translated, edited and annotated by Linda Finn Yarborough.

Miller, J. R.

1996 *Shingwauk's Vision: A History of Native Residential Schools*. Toronto, University of Toronto Press.

Mishler, Craig & William Simeone

2004 *Hän Hwëch'in: People of the River*. Fairbanks, University of Alaska Press.

1997 *Bibliography of the Han*. Ms. prepared under contract to US National Parks Service.

Moore, J. Bernard

1968 *Skagway in Days Primeval*. New York: Vantage Press.

Murphy, Claire R. & Jane G. Haigh

1997 *Gold Rush Women*. Anchorage, Seattle, Portland: Alaska Northwest Books.  
[includes brief biographies of Kate McQuesten (Satejdenalno), Margaret Mayo and Jennie Bosco Harper Alexander (Seentahna).

Ogilvie, William

- 1913 *Early Days on the Yukon*. London and New York, J. Lane. Reprint by Wolf Creek Classics.  
(pp. 64-66, 69-70, 91-97) Ogilvie interviewed many of the players in the early years of prospecting and gold discoveries.

Sawatsky, Don

- 1975 *Ghost Town Trails of the Yukon*. Langley, BC: Stagecoach Publishing Co. Ltd.

Schwatka, Frederick

- 1900 "Military Reconnaissance in Alaska" in *Compilation of Narratives of Exploration in Alaska*. Washington, Gov't. Printing Office.

1894 *A Summer in Alaska*. St. Louis, Mo.: J. W. Henry.

(pp. 245-247, describes passing by closed up Fort Reliance; pp. 281-284, describes meeting McQuesten and relates some of his early history with the Hudson's Bay Co.)

Sims, V. C.

- 1886 "Exploration of the Upper Yukon River," in *Report on Education In Alaska*, by Sheldon Jackson, pp. 52-55. Washington, Government Printing Office.  
YA Pam 1886-0004

Spurr, Josiah Edward

- 1897 "From the Coast to the Golden Klondike," in *Tales of the Canadian West*, compiled by Frank Opper (1986), pp. 297-314. Originally published in *Outing*, vol. 30 (1897).

Wesbrook, Mary E.

- 1969 "A Venture into Ethnohistory: the Journals of Rev. V.C. Sim, Pioneer Missionary on the Yukon," *Polar Notes*, Dartmouth College Library, No. 9: 34-45.  
YA Pam 1969-0002

Item to be reviewed:

) Ed and Star Jones report.

## 2.0 Ch'édähchëk kek'it (Forty Mile, Fort Cudahy and Fort Constantine Historic Site)



PA-017056

Figure 4. First Nations dwellings on Mission Island, 1901. LAC, PA-017056

### Introduction

Ch'édähchëk kek'it was important to indigenous people for a number of reasons: its spring grayling fishery, the salmon fish camps later in summer, as an occasional crossing place during migrations of the Forty Mile Caribou Herd, and as a corridor to hunting in the high country. Significant gold discoveries on the Forty Mile River in 1886 triggered a rush to the area. The miners were soon followed by the storekeepers. To some degree, all relied on the skills of the indigenous people to keep fed, clothed and to survive.

While First Nations people were attracted to new opportunities for trade, they were also exposed to unfamiliar illnesses and the ravages of alcohol. They were cut off from much of their territory and now had to compete for resources with the newcomers. There are accounts of indigenous women making alliances with the miners during this time. Forty Mile is where Hän people first encountered Canadian government as embodied by the first detachment of North-West Mounted Police in the Yukon, and the Church represented by Anglican missionaries. Mission Island, just upstream of the main settlement, became the base for visiting First Nations. This was also the site of the Yukon's first residential school. At Ch'édähchëk kek'it, the Tr'ondëk Hwëch'in encountered many of the institutions and forces that would govern relations with the newcomers for years to come.

## 2.1 Ch'édähchëk kek'it Chronological Notes:

### 1883

- Lt. Frederick Swatka headed a US government-funded expedition through Hän traditional territory. On July 19th, the party floated by the Fortymile River, which Swatka called Cone Hill River after a prominent hill near the mouth.

### 1886

- Building of Fort Nelson at the mouth of the Stewart River. Al Mayo overwintered at this post.
- Sept., Harry Madison and Howard Franklin discovered coarse gold on the Fortymile River, 23 miles above its mouth.
- Over the winter, Tom Williams and a First Nations man only known as "Bob" made a perilous trip to Dyea with the news of the gold strike and to ensure there would be sufficient supplies for the expected rush of miners the following spring. After a harrowing trip, Tom died within two hours of his arrival and delivering his news.

### 1887

- The gold find on the Fortymile River attracts hundreds of miners. Mayo joined Stewart River miners on the rush to Forty Mile in spring 1887.
- Hän people helped Jack McQuesten and Arthur Harper build an Alaska Commercial Company trading post at the confluence of the Fortymile and Yukon Rivers. Around it grew the log cabin community of Forty Mile.
- Over the winter, 160 men stayed near Forty Mile, 120 in Stewart R. area. (Gates, p. 43)
- Arrival of Church Mission Society (CMS) missionary, J.W. Ellington.
- In 1888, Ellington travelled upriver to meet people at Fort Reliance and mouth of Stewart River. "Upon his return, he found that the Native people were nearing the completion of the mission house, and that a start had been made on a separate school structure." (Gates, 1994: 56)
- Ellington had trouble adjusting to the isolation, rough miners and problems with local people and left in 1890.
- The Canadian government-sponsored Yukon expedition headed by George Dawson spends several months travelling in the country mapping and noting their observations. One member, William Ogilvie, arrived at Forty Mile in September. He and his party set up camp at boundary area to ascertain the location of the 141st meridian. (Gates, p. 42)

### 1888

- Feb., Wm. Ogilvie surveyed the international boundary line west of Fortymile area. Ogilvie departed the area in the spring, travelling out via HBCo. route to the north and east.
-

- The Mayos (Al & his First Nations wife Margaret) moved to Fortymile joining the Harpers and McQuestens. Their four youngest children were enrolled in Buxton Mission. Murphy & Haigh, *Gold Rush Women* (Alaska Northwest Books, 1997), p. 84.
- NL May 1926 – ref to establishment of Forty Mile Mission funded by Buxton family in England and therefore, called Buxton Mission. Refers to mission house on Mission Island being “probably the oldest building now standing in Yukon it having been erected in 1888 and 1889.”
- The Yukon’s first post office was established at Forty Mile. This was an American post office and Jack McQuesten was the first postmaster.

### 1889

- Wreck of the steamer *Arctic* while travelling upriver with winter supplies. After hearing the news, about 100 miners left downriver hoping to avoid starvation, while those who stayed were on short rations.

### 1890

- Rev. Ellington was in “a state of complete mental breakdown” and had to be escorted from the country. (Gates, p. 56)

### 1891

- Anglican Church creates new Diocese of Selkirk, encompassing what became the Yukon territory, with William Carpenter Bompas as Bishop.

### 1892

- Anglican missionaries, Bishop William Carpenter Bompas and his wife Charlotte, arrived at Forty Mile with to build a school and church. The First Nations camp was built around the church buildings on Mission Island. The Bompas’ took in a few children to board and their home became the Yukon’s first residential school.
- Missionary Benjamin Totty moved to Forty Mile. He later became the long-time missionary at Moosehide.
- Selina Mayo, daughter of trader Al Mayo and his First Nation wife Margaret, began boarding with the William and Charlotte Bompas and helped at the mission school.
- Many Forty Mile miners moved downriver to new prospects near what later became the town of Circle.

### 1893

- In her biography, Charlotte Bompas is quoted re alliances between miners and indigenous women, often to the disadvantage of the latter:  
“Our American citizen would scorn to marry an Indian; indeed, by an iniquitous law of his country he is forbidden to do so; but the higher law of God he can set aside and ignore. The sweet, oval face and laughing eyes of our Indian girl please him; he knows that she can be made as deft with her hands, as tidy and orderly, as skilful with her needle as any white woman.” (Archer, 1929: 138)
- Charlotte Bompas spoke of the variety of languages spoken by indigenous people at Forty Mile:

It is well for these Indians that their Bishop is as at home in Tukulth as in many other Indian languages. The variety of tongues we meet with is a serious difficulty in the work. We have at present but five mission children boarding with us, but amongst these are three different languages. (Archer, 1929:139)

- John J. Healy of the North American Trading and Transportation Company (NATT) arrived on the steamer *Portus B. Weare* and built a new trading post, Fort Cudahy, across the river from Forty Mile. As part of his complex, he set up a sawmill used to cut lumber for commercial buildings.
- Bompas wrote to various federal officials seeking protection of First Nations people from the alcohol trade in Forty Mile.

## 1894

- Inspector Charles Constantine and Staff Sergeant Brown of NWMP travelled to Forty Mile to observe and report on local conditions. Based on Constantine's report, a detachment of Mounties was sent to the Yukon the following year.

5 May - Constantine had been given following letter by Supt. General of Indian Affairs:

"To whom it may concern:

This is to certify that Charles Constantine Esq., an Inspector in the North West Mounted Police Force, is empowered to act for me as Superintendent General of Indians Affairs in the Yukon country, to deal with the Indians in that country, and to take such action as he can within the law, as may seem to him advisable in their interest: it being understood that no authority has been given to him to make or negotiate any treaty with any of the Indians of that country, or to incur any expenditure or bind the Department of Indian Affairs or the Government of Canada to any expenditure other than may be absolutely necessary for the relief of actual cases of destitution.

Dated at Ottawa this 25<sup>th</sup> day of May, 1894

[illegible signature]

Superintendent General of Indian Affairs." (NAC, RG 10, vol. 3906, f. 105,378.)

- By this time the town many services including two bakeries, two restaurants, two blacksmiths, a tinsmith & hardware business, two doctors, a barber, a dressmaker, a theatre, one or two dance halls, six saloons and many distilleries. (Gates, pp. 74-75)
- Foundation of the fraternal organization Yukon Order of Pioneers. Membership was limited to those who arrived in the Yukon before 1888. Their first formal meeting was December 1, 1894.
- Photographer Veazie Wilson took several photos of Forty Mile and the gold mining area. Travelled with his wife, his secretary, Esther Lyons (later famous during gold rush as entertainer Cad Wilson) and her husband. (Melanie Mayer, *Klondike Women*, pp. 67-68.)
- The manager of Fort Cudahy, C.H. Hamilton is appointed postmaster (and post office is moved across the river).

## 1895

- July 24, detachment of 20 NWMP arrive at Forty Mile and commence construction of Fort Constantine, on south bank of the Fortymile River next to Fort Cudahy and across from settlement of Forty Mile.
- Forty Mile had a population of about 600.
- Rev. Bowen arrived to minister to the non-native population and built St. James Church.
- letter from Rev. Bowen describing the year 1895:  
 "The year 1895 was the transition year for the Yukon Territory. Many more miners than formally [sic] came down river by the first open water. The half breed population was increasing. The bishop became anxious. The N.W.M. Police arrived that year and they made the mission island a sanctuary for the Indians, and the white men visited on sufferance. The miners then refused to attend the services held, by Bishop Bompas, on the island."  
 Rev. R. J. Bowen to Bishop Adams, 25 Jan. 1950: (YA, ACR, IV.3, Box 52, f. 11)
- Selina Mayo, daughter of Al Mayo, married Reverend Benjamin Totty
- 16 August - George Carmack, Dawson Charlie and Skookum Jim staked the discovery claims on Rabbit (soon renamed Bonanza) Creek. Soon after the claims were registered at Forty Mile, miners begin stampeding to the area.
- Wm. Ogilvie returned to survey from international boundary to Sixtymile diggings.

#### **1896**

- William Ogilve surveys the Forty Mile townsite.

#### **1898**

- After being "almost deserted" the previous year, the population of Forty Mile is recorded as "200 white men and 80 Indians". No saloons the previous winter, but six were established over summer, one at Fort Cudahy and five at Forty Mile.
- Mounties set up a two-man town detachment at Forty Mile.
- Most of detachment was transferred to Dawson in September including town members.
- According to Inspector Scarth, the First Nations people living there mostly came from "the other side of the line." (NWMP Annual Report 1898, p. 74.)

#### **1898-1901**

- Charles Hall managed ACC store at Forty Mile. In his spare time, he collected bird specimens, including a few rarities, which were later donated to the Museum of Vertebrate Zoology of the University of California.

#### **1899**

- Rev. John Hawksley & family moved from Fort Yukon to Fortymile.  
 "I regret to report much sickness and death among the Indians at the Fort Yukon Mission last winter and the same at Buxton Mission, Forty Mile."  
 (MG 17, B2 Reel 121 - Bompas to CMS Secty, 9 June 1899.)

- April – “Lo! the Poor Indian.” Short piece in DKN re safe arrival of Bishop Bompas at Fortymile mission. According to Rev. Bowen, “the mortality rate amongst the Indians there has increased at an alarming rate. . .”
- Opening of Anglican boarding school in Carcross consisting of teacher Miss Ellis and “a half a dozen of her little folk from Forty Mile”
- Telegraph office opens at Forty Mile. The Dominion Telegraph Line is extended to the US border and then connected with the US Signal Corps system. (DDN, 17 Aug. 1917)

## 1900

- Telegraph office opened at Forty Mile. The Dominion Telegraph Line was extended to the American border and then connected with the US Signal Corps system.
- Coal mine at Coal Creek is being “rapidly developed”. NWMP Annual Report, p. 8.
- The much smaller detachment of Forty Mile NWMP moved from Fort Constantine to a new two-storey building near St. James church.
- 3 May, publication of census results in *Dawson Daily News*, 202 people living in Forty Mile excluding Indigenous people who were recorded separately and only for areas near police posts. “The total number of Indians recorded is 356, of which 93 are in Moosehide, 57 at Forty Mile, and 206 at Tagish District.”

## 1901

- May, spring flood at Forty Mile, photos show immense ice cakes on shore.
- “Flood Victims – The Disastrous Jam at Fortymile”  
Story re flooding of the town of Fortymile and the rescue of its inhabitants. NWMP Royal and “an Indian” risk their lives to rescue the Rev. Huxley, his wife and children, and five First Nations children staying at their home. Mentions that the missionary lived in a two-storey house near the “Indian colony” on the bank of the river. ACCo store and warehouse, located near waterfront, are totally submerged. (YS, May 25)
- August 2, steamer *Sarah* brings group of excursionists to Forty Mile including newspaper editor H.J. Woodside who makes a comprehensive photographic record of entire townsite.

## 1902

- June 24 - Letter from Mr. Hawksley, Missionary in charge, Buxton Mission, Forty Mile. “There are a few Indians here who are really in need of assistance in the way of food until the salmon come up the river. They have managed to keep to keep themselves going until recently with rabbits, grayling and ducks but the supply of these seem to have run out and in spite of their efforts they are in absolute need.”
- file shows that NWMP issued fish nets and ammunition to First Nations people and Indian Affairs reimbursed NWMP.

### 1903

- YS, April 18 - "Peter Gives a Potlatch – High Carnival of Indians at Fortymile," story of major potlatch attended by several First Nations.
- Potlatch held to celebrate Peter becoming hereditary chief of Fortymile people replacing his father David. First Nations people attending from Moosehide, Peel River, Tanana, Mackenzie River and Charley Creek areas. Chief Isaac & Chief Silas attending.
- YS, July 24 - "Upon his return from Fortymile, Bishop Bompas brought a number of Indian children who will be taken to Caribou for the winter."
- YS, Dec. 23 - gathering of FN peoples from Peel River, Fortymile and Tanana, at Moosehide for Christmas celebrations, also stories Dec. 27, 30.
- In Jan., FN people put on show of dancing at the Auditorium.

### 1904

- Flooding at Forty Mile during spring break-up.

#### Forty Mile Firsts

- ) Yukon's first major gold strike (Sept. 1886)
- ) development of new placer mining techniques
- ) Yukon's first non-indigenous settlement (1887)
- ) founding meeting of the Yukon Order of Pioneers (YOOP), 1 December 1894
- ) Yukon's first post office (1894)
- ) Yukon's first residential school (1893)
- ) first meeting between Canadian government representatives and Hän people
- ) the place where the Canadian Government first raised the flag in the Yukon and collected customs taxes (1894)
- ) Yukon's first Mounted Police post (1895)

## 2.2 Ch'édähchëk kek'it: Archaeological Summary



Figure 5. LAC, H. J. Woodside photographer & coll., #PA-017085

- Testing of the northern tip of Forty Mile done in 1999-2002 revealed two, possibly three, periods of Hän occupation. Later archaeological work done in the early 2000s was able to determine the very early beginning date of the first occupation period.
- Various environmental factors result in disruption of the stratigraphic layers at Forty Mile Island as well as the adjacent sites of Fort Constantine and Fort Cudahy. Because the layers may have been disturbed, dating artifacts found within the stratigraphy at these sites can be unreliable.
  - o The area is prone to both flooding and sediment deposit which disrupts the chronological layers.
  - o Features at Fort Constantine are being impacted by riverbank erosion and active freeze/thaw. Some components of the site's archaeology may be inaccessible due to the swampy terrain.
  - o Historic artifacts are found anywhere from 0-80cm below surface.
- Although, stratigraphy is not entirely reliable throughout these areas of archaeological excavation, the distribution of Hän and European artifacts suggest two or possibly three periods of Hän occupation at the site of Forty Mile: a pre-contact occupation, a post-contact/pre-townsite occupation, and the townsite era.
- Excavations from 1999-2002 found lithic tools and chips found in hearth features and not associated with any historical artifacts are indicative of pre-contact Hän occupation dating to 200-600BP.
  - o Later excavations in 2004 found hearth features under the historical Anglican Church that were beneath the White River Volcanic Tephra and dated to 2,300 BP.

- The second period of Hän occupation was post-contact.
  - o Fragment of bottle glass modified with regular chipping that are inconsistent with usual wear and tear demonstrates First Nation modification of European goods. Unfortunately, this artifact was found outside of context so it could not be dated.
  - o Eight glass beads and the remains of a birch bark basket which are artifacts consistent with First Nation occupation were found in a ground cache located between 15-55cm (layers in which European artifacts have the densest distribution) below surface suggests a second period of Hän occupation during the post-contact era. This feature appears to have been constructed before the townsite was built.
- Because of the broad distribution of First Nation artifacts through taphonomic layers that also contain historic material, it is possible there was more than one period of post-contact occupation.
- The site also includes a First Nations graveyard and Mission Island, home to the missionaries and their household including a few resident children. This was also the place where visiting First Nations stayed when in Forty Mile.

## Sources

Hammer, T.J.

2000 *Forty Mile Archaeology Project, 1999, Phase II: Preliminary archaeological testing of Forty Mile Island and survey of Fort Constantine and Fort Cudahy*. Hammerstone Consulting. Prepare for Heritage Branch, Government of Yukon.

2001 *Forty Mile Archaeology Project, 2000*. Hammerstone Consulting. Prepared for Heritage Branch, Government of Yukon and Tr'ondëk Hwëch'in First Nation.

Thomas, Christian

2005 *Forty Mile Archaeological Impact Assessment 2004, Final Report*. Thomas Heritage Consulting. Prepared for Tr'ondëk Hwëch'in First Nation.

2006 *Forty Mile Archaeology 2005, Final Report*. Thomas Heritage Consulting. Prepared for Tr'ondëk Hwëch'in First Nation.

## 2.3 Ch'édähchëk kek'it: Archival Sources:



Figure 6. Illustration of Forty Mile Creek, May 1893.

In F. Funston, "Over the Chilkoot Pass to the Yukon," in *Tales of Alaska and the Yukon*.

## Bibliographies

Dobrowolsky, Helene

2015 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Bibliography*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon, Historic Sites.

[Note: Originally prepared in 2002 as part of the management planning for the historic sites with some later updates. Most of the references in this abridged list of sources are taken from this document. For this report, I have mostly focussed on a selection of sources produced during or written about the outside dates, 1874-1905.]

2008 *Tr'ondëk Hwëch'in Bibliography*. Prepared for Tr'ondëk Hwëch'in.

## Maps and Plans

### Dawson City Museum

NMC 28045 G13520/1897/ P3/H3. Photocopied portion of map, no title, showing part of Upper Yukon R., Ft. Reliance, Forty Mile, Fort Cudahy, Belle Isle and Ogilvie's Observatory.

NMC 44336. NAC, National Map Collection. (Section 7 of 9 sheets) Traverse of the Yukon and Forty Mile, from Sta. 520 to the International Boundary. William Ogilvie, D.L.S. DCM research file.

NMC 80137 G135201/1898/ E3 / H3. Portion of map showing portion of upper Yukon River between Belle Isle and Klondyke gold fields.

### National Archives of Canada

B/710 Map of the route of Military Reconnaissance of 1883, Lieut. F. Schwatka commanding from Chilkoot... parts 1 and 3, from *Bulletin de la Société de Geographic de Quebec*, vol. 1, nos. 1-4.

F/7803, parts 1-6. Route of Yukon Expedition, 1887-1888. Copy at Yukon Archives.

RG 18, Vol. 1318, file 212 – 1894 Maps. Survey plan of Forty Mile townsite, Fort Constantine and Fort Cudahy including size of buildings for the latter two. ca. 1895.

### Yukon Archives

Map No.	Description
H-157	Forty Mile, 1899. Plan showing location of land applied for by T. O'Brien on Forty Mile and Yukon Rivers, Y.T., Lot 21, Group 1, surveyed by Adam Fawcett, D.L.S. From: YRG I, Series 1, vol. 7, f. 848. Survey No. 8390.
H-572	Fortymile creek and tributaries, ca. 1900.
H-605	Transverse of the Yukon and Fortymile Rivers. Surveyed by W. Ogilvie, 1889.
H-658	Fort Constantine, n.d. Sketch of the location of the buildings of the NWMP post. (PAC, RG 18, Vol. 1318, file 212)
H-749	Mounted photographic map of the Klondike, Stewart, Fortymile and Sixtymile goldfields, 1904. Glass plate negative also available.
H- 892	Plan of Forty Mile townsite, surveyed by Adam Fawcett, 28 July 1899. From: YRG I, Series 1, vol. 7, f. 848.
H-1623	Composite Plan of Forty Mile and Fort Cudahy, ca. 1900. From: 88/112, pt. 2, Ron A. Granger coll.

### Newspapers

#### *Daily Klondike Nugget*

1899: 22 April – “Lo! the Poor Indian.” Short piece re safe arrival of Bishop Bompas at Fortymile mission. According to Rev. Bowen, “the mortality rate amongst the Indians there has increased at an alarming rate. . .”

#### *Yukon Sun*

1898: 17 Sept.

1901: 25 May, “Flood Victims – The Disastrous Jam at Fortymile.”

1903: 18 April, “Peter Gives a Potlatch – High Carnival of Indians at Fortymile”; 24 July; 23, 27, 30 Dec. 1904: 1, 3 Jan.

### Photographs

Note: There are hundreds of photos of Forty Mile, fewer of Fort Constantine and Fort Cudahy, held by several repositories, with many of the same images showing up in different locations. For this report, I am only including a representative sample of photographs taken up to 1905. A comprehensive list can be found in the *Forty Mile, Fort Cudahy and Fort Constantine Bibliography*, which contains about 35 pages itemizing individual images.

### Alaska State Library

#	Description	Collection
ASL-P34-076	Forty Mile. [early view of bldgs on point taken from across river]	Charles H. Metcalfe

<a href="#">ASL-Groups-PioneersOfAlaska-01</a>	<a href="#">Yukon Order of Pioneers 40 Mile 1895.</a> <a href="#">Back row: Gordon Bettles, Pete McDonald, Barney Hill, Frank Buteau, Geo. Matlock, Al. Mayo, John Nelson, Billy Loyd, J. O'Donnel, L. LaFlem.</a> <a href="#">Center: Jas. Kenedy, H. Scales, Pete Nelson.</a> <a href="#">Front row: H. Hamilton Hart, Bill McPhee, N. Picotte, L.N. McQuestion, Frank Boker, Harry Rivers, Jo. Navarro.</a>	ASL Portrait File. Photographs.
<a href="#">ASL-P277-004-095</a>	<a href="#">Chief Roderick, Circle City, Chief Issac, Dawson (sic), Chief Charlie, Forty Mile</a>	Wickersham State Historic Site
<a href="#">ASL-P277-017-002</a>	<a href="#">Steamer "NEW RACKET" at the wharf of St. Michael, two hours before its departure for the Yukon River. Schieffelin Brothers Yukon River prospecting trip, 1882-1883.</a>	Wickersham State Historic Site <b>Photo</b>
ASL-P277-017-003	The <a href="#">white men</a> of <a href="#">St. Michael</a> and the <a href="#">Yukon River, 1885.</a> <a href="#">Title taken from album caption. Group portrait of thirteen men around two cannons. Back row (l. to r.): John Waldron, John C. Smith, John R. Forbes, Arthur Harper, Capt. Al Mayo, Capt. Chas. Peterson, Joseph La Due, John Franklin, Fred Mercer, Dr. W. E. Everette, Gregory Kokerine. Front row (l. to r.): Moses Lorenz, A. S. Frederickson . Name variations listed in Old Yukon p. 159: John La Farge, Moses Mercier, Gregory Kokrine, A.S. Frederickson.</a>	Wickersham State Historic Site
ASL-P277-017-019	Charlie. Chief of what is known as Charlie's Band, 1600 miles up the Yukon River. 1882-1883	Wickersham State Historic Site
ASL-P277-017-031	Steamer YUKON in a slough while ice is passing down the river. 1882-1883	Wickersham State Historic Site
ASL-P277-017-032	Spring, three early Yukon River steamers: <i>St. Michael</i> , <i>New Racket</i> and <i>Yukon</i> . 1882-1883	Wickersham State Historic Site

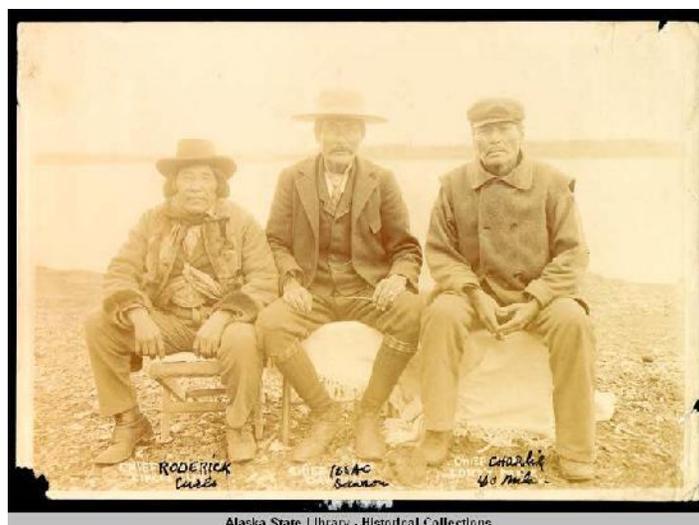


Figure 7. Chief Roderick, Circle City, Chief Isaac, Dawson and Chief Charlie, Forty Mile.  
ASL P277-004-095

### Bancroft Library

Photographs: Views of Camp Davidson and Alaska, presented to Professor George S. Davidson by D. M. Kingsberry (camp surgeon). John E. McGrath was in charge of international boundary survey.

### George Davidson Coll.

Number	Description
20. 1946.6, 19-D.	Trader's children, Forty Mile, 1891.
24 or 20, 1946.6, 19-E.	Al Mayo's children, Forty Mile, 1891.
26. 1946.6.	Traders at Forty Mile, 1891. Tom O'Brien, Jack McQuesten & Al Mayo.
36. 1946.6, 26-B.	Interior of Mission House, Forty Mile, April 1890.
37. 1946.6.	Traders' store at Forty Mile, Feb. 1891.
43.	Forty Mile on the Yukon River, 1891. (ref. # did not reproduce clearly in photocopy.)
48. (1946.6, 26?-A.)	Buxton Mission House at Forty Mile, home of William Carpenter Bompas, 1890-91.
no # available	Arthur Harper, Leroy "Jack" McQuesten and Alf Mayo.
no # available	"McQuesten and Mayo at Fortymile River."

### British Columbia Archives

Cat. No	Call No.	Description
HP013579	A-05123	Fort Constantine, Forty Mile town.
13579		"Junction of Forty Mile (Y.T.) and Yukon Rivers."
HP051570	C-05057	Forty Mile flood, May 1904.
HP051571	C-05058	"Forty Mile Flood; Reverend and Mrs. John Hawksley." May 1904
HP055552	C-07988	Near Forty-Mile, 1895.
HP77012	D-9950	"Forty Mile Hotel, Forty Mile, Yukon Territory – May 10, 1904." F.G. Lewis photo. Ice blocks piled in front of building after spring break-up.

## Dawson City Museum



Figure 8. First Nations family at Forty Mile, ca. 1898. DCM 2000.196.1

Ref. no.	Description	Date
1998.22.597	"An Indian Family at Home, Forty Mile City, c1900. Man, woman and three children in front of tent. [This photo is found in other institutions.]	c. 1900
2000.196.1	First Nations family with several children and a dog. Inscription: "Group of Indians at Forty Mile B169 Dawson, Y.T."	c.1898
2006.33.1.51	Forty Mile. Early view looking downriver – cabins, people and sternwheeler docked at the shore.	c. 1901

### Library and Archives Canada

There are two collections of special interest. One from Canadian Mines & Technical Surveys includes several photos taken 1895-96 showing Fort Cudahy, Fort Constantine and a few scenes along the boundary. The other is a comprehensive recording of the Forty Mile townsite and Mission Island taken by H.J. Woodside during a pleasure excursion to the site on the steamer Sarah, August 2nd 1901, during which he seems to have documented almost every building and site in the community. Some of these photos can be found in Yukon Archives. I have only listed a few of these images below, mainly depicting First Nations scenes. A full listing can be found in the *Forty Mile, Fort Cudahy and Fort Constantine Bibliography*. YG Historic Sites, and Tr'ondëk Hwëch'in, have a complete set of the Woodside photos.



PA-017088

Figure 9. "Chief Alexander, Fortymile Yukon, 1901." H.J. LAC, #PA-017088

NAC neg. #	Descriptions	Collection Name
PA-012157	"Chief Charley." Chief Charlie was the chief of a band of Han Indians based at a Yukon River settlement known as Charley's Village.	Can. Dept. of Mines & Tech. Surveys
PA-012160	Mouth of Fortymile River, Y.T. 1896.	Can. Dept. of Mines & Tech. Surveys
PA-012165	(Canada Alaska Boundary) Police Barracks, Cudahy, 1895.	Can. Dept. of Mines & Tech. Surveys
PA-012167	Fortymile, Y.T. 1895.	Can. Dept. of Mines & Tech. Surveys
PA-016314	North American Trading and Transportation Co., Fort Cudahy Store, 1901.	H. J. Woodside
PA-017009	Mission, Fortymile, Yukon, 1901.	H. J. Woodside
e007152280	Old cabins near Fortymile, August 1901. Original item number: 886; Location number: 0680	H. J. Woodside
PA-017051	Cabin at Forty Mile, 1901.	H. J. Woodside
PA-017052	Rev. Hawksley's family, August 1901.	H. J. Woodside
PA-017054	"Indian Caches" at Forty Mile, August 1901.	H. J. Woodside
PA-017055	Church of England Indian Mission, August 1901.	H. J. Woodside
PA-017056	"Indian huts," at Forty Mile, 1901.	H. J. Woodside
PA-017083	Indian cache, Forty Mile, 1901.	H. J. Woodside
PA-017085	Salmon drying at Forty Mile, August 1901.	H. J. Woodside
PA-017088	Chief Alexander [and family] at Forty Mile, 1901.	H. J. Woodside
C-003517	"An Indian family at Forty Mile, Y.T."	Stuart Taylor Wood?

## Yukon Archives

### CATALOGUED PHOTOS

#### Library and Archives Canada coll.

- 535 Fort Cudahy, N.A.T.T. post. Exterior of company buildings at Fort Cudahy on the Fortymile River, August 1901. NAC no. PA-17007.
- 536 Forty Mile panorama, 1901. NAC coll., PA-16313, H. J. Woodside photographer.
- 537 Exterior of first cabin built at Forty Mile, August 1901. NAC coll., PA-17008.
- 538 Exterior of Forty Mile Lodging House and Restaurant, August 1901. H. J. Woodside photographer, NAC coll., PA-16319.
- 539 Exterior of Forty Mile Lodging House and Store, 1901. H. J. Woodside photographer, NAC Coll., PA-16320.
- 540 Exterior of Missouri House Restaurant, Forty Mile, 1901. H. J. Woodside photographer, NAC coll., PA-17082.
- 541 Exterior of Fortymile NWMP Post and Customs Office, 1902. NAC coll., #C-6269.
- 542 Exterior of St. James Anglican Church in Forty Mile, 1901. NAC coll., PA-17090.
- 543 Man in front of Gov't. Telegraph office at Forty Mile, 1901. H. J. Woodside photographer, NAC coll., PA-16322.

#### Alberta Provincial Archives coll.

- 858 Group shot of the original Yukon contingent in Regina before leaving for the Yukon, 1 June 1895. Top row: L-R, Brother, Gowler, Thornton, Brown, Webster, Engle, Newbrook and Ward. Second Row: McKellar, Sinclair, Murray, Francis Constantine (boy), Constantine, Strickland, Dr. Willis and Churchill. Front Row: Pinkerton, Jenkins, Jenkins, Telford, and Hayne. APA photo no. B2230, no copy neg.

#### Vancouver Public Library coll.

- 2146 Sternwheeler *Tyrell* on the Yukon River at Forty Mile, 28 May 1899. Keir photographer, VPL Coll.

#### Glenbow Museum and Archives coll.

- 2417 View of log buildings at Fort Constantine; they are the quartermaster stores with the work room to the left and guard room right. A sundial is also visible to the left. [1896] Glenbow photo no. NA-919-17.
- 2418 NWMP in winter garb posing for a picture in front of a log bldg. at Fort Constantine. Inspector Charles Constantine, back row, fourth from the left [1896]. Glenbow photo no. NA -919-15.
- 2419 NWMP posing for a picture at Fort Constantine, 1896. Back row: L-R: Sgt. P.C. Engel, Cst. S.R. Churchill, Cst. M. R. Gowler, \_\_\_\_\_, D'Arcy Strickland? holding Buster

Strickland, Cpl. E. Telford. Front row, L-R: Cst. Jenkins, \_\_\_\_\_, Cpl. E. Newbrook, Sinclair.

**D’Arcy Edward Strickland fonds**

This collection includes a good selection of photos of Fort Constantine and some early shots of Forty Mile.

**University of Washington coll.**

2563 “An Indian Family at Home, Forty Mile City.” [1899] E. A. Hegg photographer, U. of Wash. # B168.

**D’Arcy Edward Strickland fonds**

This collection includes a good selection of several early photos of Fort Constantine and some shots of Forty Mile.

**UNCATALOGUED PHOTO COLLECTIONS**

**Anglican Church of Canada, General Synod Archives.** ca. 1895-1930.

78/67, PHO 91, 92.

Restriction: The Yukon Archives may print these photographs and the Anglican Church of Canada must be credited. Proper credit line is: "Yukon Archives. Anglican Church of Canada / General Synod Archives 78/67." Caption list is available.

YA #	ACC/GSC #	Description	Collection
1.	P78-8-7	NWMP banking snow at Forty Mile, 1896.	Bowen
4	P78-8-13	Log church and residence of Bishop Bompas, Buxton Mission, Forty Mile, 1895.	Bowen
5	P78-8-14	Junction of Fortymile and Yukon Rivers with Forty Mile town.	Bowen
6	P78-8-15	Forty Mile mining camp, 1895.	Bowen
12	P78-8-22	The Rt. Rev. W. C. Bompas, D. D.	Bowen
14	P78-8-26	Fortymilers in front of their winter quarters. Andrew McRae was originally a cabinetmaker from Guelph, Ontario. Bowen reported that he came to church without fail, even at – 40, but his partner never did.	Bowen
107	P7517-196	Formal Portrait of Bishop William Carpenter Bompas.	Stringer
132	P7517-235	View across Yukon River showing Indian mission at Fortymile, 1906.	Stringer

**Robert Coutts fonds** 1847-1978. 78/69

Reference	Description	Date
Robert Coutts fonds 78/69 #317	Arthur Harper, one of McQuesten party of five to reach Fort Yukon	July 1873
Robert Coutts fonds 78/69 #327	Steamer <i>New Racket</i> at ACCo. post St. Michael.	1882

**J. E. Hiscock collection** ca. 1898-1900. 82/422.

Reference	Description	Date
J.E. Hiscock coll. 82/422 #3	Sketch of Fort Constantine.	
J.E. Hiscock coll. 82/422 #4	Sketch of Fort Constantine with mountains in background.	
J.E. Hiscock coll. 82/422 #5	Sketch of Fort Constantine	13 April 1898
J.E. Hiscock coll. 82/422	Sawmill at Fort Cudahy, property of N.A.T.T. Co. All logs for police post squared here and hauled ¼ mile on tramway with wooden rails. (1) Insp. Strickland; (2) Const. Ward – died Kentville, N.S., 1940.	

**Library and Archives of Canada coll.** 88/138.

PHO 369, folder 6.

Note: For this coll., local orders only (Yukon). Requests from outside should be referred to LAC (Library and Archives Canada).

Reference	Description	Date
LAC coll. 88/138 #83	"An Indian family at Forty Mile." LAC C-3517	
LAC coll. 88/138 #85	Mouth of Fortymile River, steamer P. B. Weare unloading at Cudahy, Y. T. LAC PA-12151	1895
LAC coll. 88/138 #86	Police Barracks, Cudahy, Y.T. LAC coll. PA-12155	1895
LAC coll. 88/138 #87	"Chief Charley." Chief Charlie was the chief of a band of Hän Indians based at a Yukon River settlement known as Charley's Village. LAC PA 12157	
LAC coll. 88/138 #88	Canada-Alaska boundary: Police barracks, Cudahy, Y.T. LAC coll. PA-12165	1895
LAC coll. 88/138 #89	Canada-Alaska boundary: Police barracks, Cudahy, Y.T. LAC coll. PA-12168	1896
LAC coll. 88/138 #90	Canada-Alaska boundary: Gardens at Cudahy, YT – Steamer P. B. Weare unloading. LAC coll. PA-12169	1895

**Publications & Reports**

Note: As well as books, academic papers and reports, this section also includes a variety of small publications that the Yukon Archives refers to as "pamphlets." These encompass a variety of items such as booklets, articles, flyers and other smaller written works.

Adney, Tappan

1900 *The Klondike Stampede*. New York: Harper Bros.

Anon.

1896 [photocopies of items pertaining to original gold claims in the Klondike], Fort Constantine, 1896. YA 1896-11

Archer, S. A.

1929 *A Heroine of the North: Memoirs of Charlotte Selina Bompas*. New York & Toronto: The Macmillan Co.

Association des Franco-Yukonnaise

- 1997 *Empreinte: La Presence Francophone au Yukon (1825-1950)*. Tome 1 et Tome 2. Whitehorse, Association Franco-Yukonnaise. Ref 929.37191 Emp v.1 & v. 2
- Bennett, Gordon  
 1967 *Yukon Transportation: A History*. Canadian Historic Sites: Occasional Papers in Archeology and History, no. 19. Ottawa: Parks Canada, National Historic Parks and Sites.
- 1971 "Forty Mile, Yukon Territory." Staff Report 30.1, prepared for Parks Canada.
- Berton, Pierre  
 1958 "Fortymile: American Outpost in the Canadian North," *University of Toronto Quarterly* 22, no. 4 (1958): pp. 413-23. YA Pam 1958-3
- 1972 *Klondike: The Last Great Gold Rush, 1896 - 1899*. Toronto: McClelland and Stewart.
- Bompas, Charlotte S.  
 1895 "Mission Work on the Upper Yukon," in *Spirit of Missions*, vol. 60 (June 1895), pp. 231-232. YA 1895-2
- Campbell, Judy with Eileen Fletcher and T.J. Hammer  
 2006 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Management Plan, Executive Summary*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon.
- 2005 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Management Plan*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon.
- Canham, T.H.  
 1898 "The Diocese of Selkirk: its Work and Workers," in *The Church Missionary Intelligencer*, vol. 23, Jan. 1898. YA Pam 1898-130
- Cody, H. A.  
 1908 *An Apostle of the North: Memoirs of the Right Reverend William Carpenter Bompas, D. D.* New York, E. P. Dutton and Company. YA Coutts 921 Bompas 1908c
- Crow, John and Philip Obley  
 1981 "Hän" in *Handbook of North American Indians, Vol. 6, Subarctic*, pp. 506-513. Washington, Smithsonian Institute.
- Cruikshank, Julie  
 1974 *Through the Eyes of Strangers: A Preliminary Survey of Land Use History in the Yukon During the Late Nineteenth Century*. Unpublished ms. prepared for Yukon Gov't. & Yukon Archives.
- Dobrowolsky, Helene  
 2014 *Hammerstones: A History of the Tr'ondëk Hwëch'in*, second edition. © Tr'ondëk Hwëch'in.
- 2006 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Interpretation Plan and Interpreters Manual*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon, Historic Sites.

2015 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Bibliography*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon, Historic Sites.  
[Note: Originally prepared in 2002 as part of the management planning for the historic sites with some later updates. Most of the references in this abridged list of sources are taken from this document.]

2003-06 *Tr'ondëk Hwëch'in Interpretive Manual*. Prepared for Tr'ondëk Hwëch'in. Of particular relevance are the interpretive units "Forty Mile" and "Fortymile Caribou Herd".

Funston, Frederick

1896 "Along Alaska's Eastern Boundary" in *Harper's Magazine*, 1 Feb. 1896, pp. 103, 104.  
ASL

1896 "Over the Chilkoot Pass to the Yukon," in *Tales of Alaska and the Yukon* (Secaucus, N.J., Castle, 1986), pp. 281-294.

[Describes arriving at Forty Mile, May 23, 1893 after passing "Indian village of Klonjek", the first arrivals from the Outside that year. Includes illustration of Forty Mile settlement.]

Gates, Michael

1992 *Gold at Fortymile Creek*. Vancouver, UBC Press.

Hammer, T.J.

2003 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Management Plan, Appendix One – Historic Summary*. Prepared for Tr'ondëk Hwëch'in and Government of Yukon.

2000b *Forty Mile Archaeology Project, 1999: Preliminary Archaeological Testing of Forty Mile Island and Survey of Fort Constantine and Fort Cudahy*. Ms. on file with Heritage Branch, Government of Yukon, Whitehorse.

1999b *Preliminary Archaeological Testing and Survey of the Historic Site of Forty Mile*. Ms. on file with Heritage Branch, Government of Yukon, Whitehorse.

Hayne, H. E.

1897 *Pioneers of the Yukon*. London: Sampson, Low, Marston & Co.

YA Coutts 917.91 Hay

[a member of the first Yukon detachment of Mounties who built Fort Constantine in 1895.]

Helm, June, ed.

1981 *Handbook of North American Indians, Vol. 6, Subarctic*. Washington, Smithsonian Institution. (See p. 511, of "Hän" chapter; p. 573 of "Tanana" chapter.)

Mishler, Craig & William Simeone

2004 *Hän Hwëch'in: People of the River*. Fairbanks, University of Alaska Press.

[A detailed study of the Hän focussing on people in the Eagle, Alaska area.]

Moore, J. Bernard

1968 *Skagway in Days Primeval*. New York: Vantage Press.

[describes early trips to Forty Mile in 1887.]

Ogilvie, William

1897 *Information Respecting the Yukon District*. Ottawa: Dept. of the Interior, Government Printing Office. YA Pam 1897-105C

1913 *Early Days on the Yukon*. New York: Arno Press, 1974 (reprint of 1913 ed. publ. by J. Lane, London and New York). YA 917.191 Ogi

Osgood, Cornelius

1971 *The Han Indians - A Compilation of Ethnographic and Historical Data on the Alaska-Yukon Boundary Area*. New Haven: Yale University.  
[lots of good information, includes interview excerpts from Charlie Isaac, Walter Benjamin and others. Lacking any mention of Tr'ochëk and significance to Tr'ondëk Hwëch'in.]

Pierce, W. H.

1977 *Thirteen Years of Travel and Exploration in Alaska*. Anchorage, Northwest Publishing Co. (originally printed in 1890)

Robinson, Sally

n.d. *Part II, The Hän: A History of Change 1847-1910*. Ms. on file with the Dawson City Museum, Dawson City. DCM

Tr'ondëk Hwëch'in

2016 *Moosehide Community Plan: Cultural Resources Management Plan*. Produced for Tr'ondëk Hwëch'in as part of the Moosehide Community Plan.

Wilson, Veazie

1897 *Glimpses of Alaska, Klondike and Goldfields* (compiled by Miss Esther Lyons). Chicago: Rand, McNally & Co., Oriental Library, Vol. 1, no. 15, October 1897, 96 pages. YA Pam 1897-66, c. 2

Wright, Allen A.

1976 *Prelude to Bonanza*. Sidney, B. C., Gray's Publishing Ltd.

Zaslow, Morris.

1971 *The Opening of the Canadian North, 1870-1914*. Toronto, McClelland and Stewart Ltd.

## Web Resource

Tr'ondëk Hwëch'in Heritage Sites: Forty Mile

<http://trondekheritage.com/our-places/forty-mile/>

### 3.0 Tr'ochëk

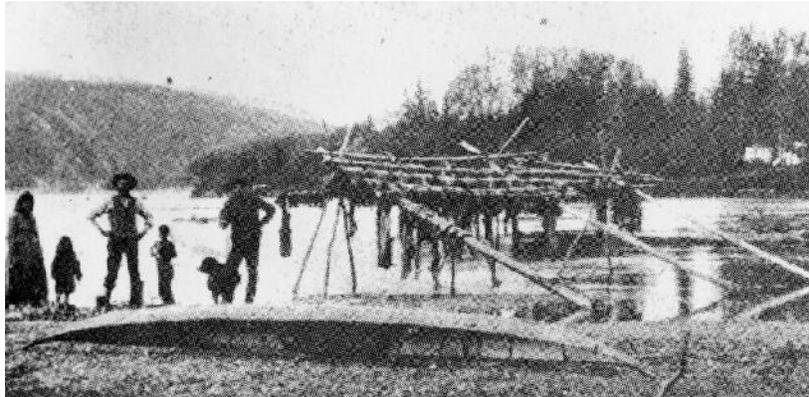


Figure 10. Chief Isaac's fish camp at Tr'ochëk. (Tappan Adney, 1900: 280)

#### Introduction

*This Dawson area use to be marsh country for moose, they hunt moose in this area, swamp. Lousetown use to be where they dry their fish and dry their meat when they go hunting ... they go up on the hill and they picked cranberries and blueberries in the fall time for their winter feed. Then they use to fish up the Rabbit Creek that they used call it.*

-- Doris Roberts (Adair) quoting Lucy Wood, 1993

While notes for these sites are ordered to follow a very general chronological time frame of where and when the TH met and interacted with newcomers, inevitably there is some overlap. Well over a decade before the Klondike Gold Rush, a number of travellers described the site and the people who were based at the mouth of the Klondike River. The main focus of this section, however, dates from 1896 and follows the interactions of the Tr'ondëk Hwëch'in with miners and others who moved onto the ancient fish camp site, displacing the original inhabitants. For accounts of traditional use of this place, gold and early encounters with white people, see the section titled "Tr'ochëk Quotations".

At Tr'ochëk, we are introduced to Chief Isaac who played an important role in influencing the fortunes of the Tr'ondëk Hwëch'in over the next decades and acted as intermediary with the newcomers. Although he apparently spent part of his youth at Forty Mile, no records have yet been found of his early life, just when he was given his Christian name (apparently by Bishop Bompas), or even what his original name was. Additional mentions of Chief Isaac and his important role as a bridge between his people and the newcomers will continue through the sections on Moosehide and Dawson City.

Tr'ochëk is a place of many names. There are many interpretations of the spelling by early visitors. Some of these include: Trundeck, Trurtsyik, and Klonjek. Shortly after newcomers began settling on the site, they nicknamed it Lousetown perhaps the most persistent of the names for several decades. William Ogilvie referred to it as South Dawson. Local businesses striving for respectability renamed it Klondike City in the fall of 1897, a name that never quite caught on. During land claims negotiations, the site was called *Tr'o-ju-wech'in* for a short time before elders and language specialists determined that Tr'ochëk was the most appropriate spelling of the original name.

The uses of the site also changed: a seasonal hunting and fishing camp, a suburb of Dawson, one of the town's red light districts, an industrial area, a transportation centre and eventually largely abandoned apart from a few market gardeners. In the 1950s, this became home to Northern Tutchone people from the Selkirk area who moved to Dawson when the sternwheeler era ended in the 1950s.

Tr'ochëk became a place of contention after several placer miner claims were staked on the site in 1977 and mining activity took place in the 1980s and early 1990s. After a long legal battle, the site was protected as part of the Tr'ondëk Hwëch'in Final Agreement in 1998. The federal government recognized that the significance of Tr'ochëk as the heart of the Tr'ondëk Hwëch'in traditional territory outshone the relatively brief use of the site at the time of the gold rush.

### 3.1 Tr'ochëk: Chronological Notes



Figure 11. Shelters at Tr'ochëk, 1895. YA, Robert Coumts fonds, 82/358 #2

#### 1874

- McQuesten signed on with the American trading firm, Alaska Commercial Co., at St. Michael. He was engaged by the agent, François or "Frank" Mercier, a brother of Moses Mercier, in charge at Fort Yukon.
- On July 7, McQuesten was part of a group headed inland with five boats towed by the Steamer *Yukon*. After dropping off people and boats en route, the *Yukon* arrived at Fort Yukon on August 7. After a few days, it was arranged that McQuesten would continue upriver and "locate at some suitable place."  
"We had an old Chief called Catsah [*Gâh Ts'yât*] and ten of his men aboard – they were Trondiak Indians. As it was the first time the Steamer had been on that part of the River, we had considerable trouble in keeping the channel which necessarily delayed us some. We had only about three ton of merchandise aboard and a Whale boat in tow. We selected a location near Trundeck\* about 350 miles from Fort Yukon." (McQuesten, 1952:4-5)

**Note:** \*As far as I know, this is the first mention in archival records of the Tr'ochëk site and one of many variations in spellings. HD

**1883**

- July 18, US explorer Frederick Schwatka camps at mouth of Klondike River, which he named "Deer River." Described and included illustration of Moosehide Slide but no mention of seeing TH or signs of the fish camp. Very likely most of the people were then at Nuclaco, approximately five miles downriver and opposite Fort Reliance.

**1887**

- July 13-14, Archdeacon McDonald visits mouth of the Klondike River. Only a few families were staying at the site, salmon run was just starting.
- July 30, McDonald stops again at "Trurtsyik" on way back downriver and leaves on Aug. 1st.

**1893**

- Frederick Funston arrived at Forty Mile, May 23, 1893 after passing "Indian village of Klonjek", the first arrivals from the Outside that year in "Over the Chilkoot Pass to the Yukon," in *Tales of Alaska and the Yukon* (Secaucus, N.J., Castle, 1986), pp. 281-294.

**1894**

- Veazie Wilson photographed Hän people at Tr'ochëk, the first known images of the site.

**1895**

- December, Bishop Bompas heard there was illness among the Tr'ondëk Hwëch'in at the mouth of the Klondike. He sent Rev. Bowen to check on their welfare. Bowen travelled to the site with two Hän men and remarked on how efficiently they travelled and camped during the two-and-a-half-day trip.
- Bowen was also much impressed by their ability to craft snowshoes using an "Indian axe, a bent knife, a hammer, wooden plugs, sinew, awl and sinew lashings." He later described how Hän women tanned hides and sewed them into attractive decorated garments.
- "How Klondike Gold Strike Was Made" – account of events leading up to the Klondike discoveries. Mentions that after Henderson had been prospecting, he travelled to Ladue's trading post at Ogilvie for supplies, returning to Gold Bottom by way of Klondike River, "he came upon a number of Indians fishing in the Yukon river at its confluence with the Klondike." As well as George W. Carmack. (DDN, 1913 Aug 17)

**1896**

- 16 August, Dawson Charlie, Skookum Jim, and George Carmack stake the discovery claims on Rabbit (soon renamed Bonanza) Creek. Soon after the claims were registered at Forty Mile, miners begin stampeding to the area from Fortymile and Alaska diggings.
- 1 Sept., Joseph Ladue staked a townsite at the mouth of the Klondike River, named it Dawson City and built a sawmill and its first cabin. He began selling townsite lots after William Ogilvie surveyed the town.
- The Tr'ondëk Hwëch'in were displaced from the settlement of Tr'ochëk River by the rush of miners who staked up any available piece of land including between the dwellings. Some claimed that the Hän were paid between \$50 and \$200 for each of their 14 or 15 dwellings. According to Bishop Bompas, the people thought they were only selling

buildings which would then be moved across the river to Dawson – which happened in a few cases – while the miners assumed they had bought both cabins and the land underneath. Many years later, Chlora Mason related stories that people were paid for their property with gold-painted rocks. (Dobrowolsky, 2014: 20)

- The fish camp of Tr'ochëk disappeared under the tents, cabins and new businesses that became Lousetown or Klondike City.
- The Tr'ondëk Hwëch'in moved to the north side of the river while government and church officials debated whether they should be compensated and where they should eventually resettle.
- The site to which they moved had been earmarked as the police reserve, a 16-hectare government compound that would include a large NWMP compound. As Elder Annie Henry commented nearly 100 years later, this was also the one part of town that wasn't on swampy ground.
- Anglican missionary Frederick Flewelling joined the Tr'ondëk Hwëch'in over the winter of 1896-97.

## 1897

- Most of the NWMP at Forty Mile moved upriver and began building a new police post, Fort Herchmer.
- After Chief Isaac negotiated with government and church officials, the Tr'ondëk Hwëch'in moved five km downriver to Moosehide.
- May – great rush of would-be prospectors arrived after break-up many of whom camped at the Tr'ochëk site, now commonly known as Lousetown. According to the police, the rush also brought in: “toughs, gamblers, fast women, and criminals of almost every type, from the petty thief to the murderer.” (NWMP, 1897 Annual Report)
- Wm. Ogilvie describing the scene when the first stampeders arrived after spring break-up on May 16<sup>th</sup>.  
“At that time the town site of Dawson was covered with scrub timber, with a fringe of larger trees along the riverbank. On the south side of the Klondike River was a few acres of flat just below a rock-cliff on the banks of the Yukon. This had been built on by the Indians, and their cabins had been bought by some of the white men in the country. Two of the cabins were, at the time I speak of, occupied as saloons.” (Ogilvie 1913: 216)
- July, NATT manager, John J. Healy had the company's sawmill moved from Fort Cudahy near Forty Mile to Klondike Island, located in the mouth of the Klondike River between Dawson and Klondike City.
- A survey conducted to the goldfields and one of the plans locates and identifies the “Old Indian Village” of “Tr'oandek City”.
- Late October, Journalist Tappan Adney arrives at Tr'ochëk just before Yukon River freeze-up. Below are some of his first impressions of the site:

- Mentions that this site was “until the miners bringing rafts of logs down the Klondike destroyed their fish-weirs, the seat of the local Indians, or Trochutin, as they call themselves” (Adney, 1900: 177)
- Refers to the new name recently given to the site, Klondike City, but more commonly referred to as Lousetown.  
“Lousetown is still the residence of Indians, but only of such as are the wives of old-timers, whose little half-breed children run about in furs, and whose dogs, to the number of four or six, lie around the door of their cabins, in their thick fur oblivious to the cold.” (Adney, 1900: 178)
- Two footbridges built across the Klondike River from Dawson to Tr’ochëk over winter of 1897-98. Both were taken out by ice during spring break-up. These were the first of a series of bridges to the site built over subsequent years.
- Spring break-up of the Yukon River temporarily flooded both Dawson and Tr’ochëk.

### **1899**

- June - Monthly Report of Supt. S. Steele for June 1899, Dawson, July 3, 1899 prepared for the Commissioner of the Yukon Territory, Dawson. [NAC, RCMP Records, RG 18, vol. 164, f. 183-99.]  
“On the 6<sup>th</sup> of July I received from Bishop Totty [?] a request that a reserve might be set apart for the Indians, who had been for many years getting a large part of their living from the river. I sent a man down to their fishing grounds and to their entire satisfaction set apart the river from the mouth of the Klondyke to the mouth of the twelve (12) mile creek, at the same time giving orders to have some white men who were fishing in this reserve moved... Since then I have considered that a number will like to fish opposite the town and consequently have changed their reserve to commence from the north end of Dawson...”

### **1904**

- start of construction of O'Brien's brewery. Opening is April 14.

### **1906**

- Completion of Klondike Mines Railway.



Figure 12. Steamer at Klondike City, August 1898. E.A. Hegg photographer. YA, Bill Roozeboom coll. #6291

### Tr'ochëk Quotations

Ed Kormendy and Percy Henry spoke with a number of elders about the Tr'ochëk site about 1993 and later prepared the *Lousetown Oral History Survey*. This valuable report contains interesting and useful stories about traditional use of the site and the early contact period. Below are some excerpts:

Doris Roberts (Adair) quoting Lucy Wood:

“Lucy tell me a story about before the gold rush when she was a little girl. When she used to stay at Lousetown, that was way before the gold rush, when she was a tiny little girl herself. She said that one they call gold, she said she used to play around with it at Bonanza Creek. That time it was called Rabbit Creek or something, they call it Rat Creek. She picked these yellow stones, she said it was pretty, pretty little stones so she pack a pouch of it. She didn't know it was gold.

“She said this Dawson area use to be marsh country for moose, they hunt moose in this area, swamp. Lousetown use to be where they dry their fish and dry their meat when they go hunting . . . they go up on the hill and they picked cranberries and blueberries in the fall time for their winter feed. Then they use to fish up the Rabbit Creek that they used to call it.”

Archie Roberts:

“Hambone may remember what they use to call Lousetown. All I know is the mouth of the Klondike, “Tro dik”. We use to get fish there in the spring and fall, shallow water, we use to spear them.

“Chief Isaac take all the Indians out of Lousetown. Move them down there. They use to call it Indian Reserve. I remember the bridge that use to be there. I went across the bridge when I was a kid.

“During gold rush they all moved down to Moosehide. My grandmother told me before white man come, they see a lot of yellow rock all along the Klondike.”

Martha Taylor (re early encounter with white men)

"When that man go to hunt, there were lots of people, just moose tent. And when they were to hunt up river, don't know how many hour, he come back, he run home, he say war coming, he say both sides something moving. Oh, lots of boys, they take us up on the hill there and we sit down there, whole bunch of them, whole lots of people. White man come out and boy come out and they go in my dad's tent. Shake hands with all the man. My mother and all went down, kids lots of kids.

"They talk to my dad with their hands, my mother catch on. They give us apple, bread and I don't know what else they give to my dad. We don't know what's that, after that they come to this side, we throw back in the river, we don't know what's that ...

"From there we went up Bonanza, whole bunch of them, we go hunt some more for meat and fish and berries. Blueberries, cranberries, low bush berries, high bush berries and lots of incho [?] too. Big basket they use to make, they make a cover and they sew. Some day I will find my basket and I will show it to you, I don't know where it is."

Annie Henry:

*Mary McLeod and Lucy Wood told me this story. They use to fish there at Lousetown. They would fish with sticks in water that guided the fish to a funnel-shaped trap that the fish could enter but not leave. They called the trap in Indian a (oak). They used to hunt for moose from there also. They would dry fish and meat at Lousetown.*

*We didn't know the value of gold but Lucy used to pick up the shiny rocks and had a bag of gold wrapped in mooseskin. The bag broke one day and the gold fell into the Yukon River. Her mom said she should not waste her time collecting yellow rocks but her dad said it was alright.*

*A couple of white men landed at Dawson and they knew the value of gold. They began staking ground and got the natives to stake claims also. The two white men then left.*

*With more white men coming they moved to Dawson. Dawson was just a big swamp except the ground near the police barracks [south end of Dawson]. With more people coming to Dawson, the Indians then moved down to Moosehide.*

Joe Henry:

*Lousetown, old day is Indian town you know. Indian didn't want to get mixed up with white people so they moved down to Moosehide.*

Percy Henry:

*Re story of Skookum Jim, the frog dream and gold discovery:*

*I did hear one old story that originally comes from Skookum Jim. The story goes that they were up near a lake upriver from Lousetown. Skookum was walking by the lake when he come across a frog stuck in the mud. He pulled the frog out of the hole and washed him before setting him free. That night the frog came back in Skookum's dream. The frog knew that Skookum and his party were searching for gold. He told Skookum he knew what he was looking for and since Skookum had helped him the day before, the frog was going to return the favour. He told Skookum that what he was looking for could be found by going over four mountains.*

*Skookum figured this must mean that what he was looking for was four days away. The party continued on down the Yukon River for four days and ended up at the mouth of the Klondike. Within days Skookum discovered gold on Bonanza Creek further up the Klondike River. George*

*Carmack told Skookum he could not record a discovery because he was an Indian. Therefore, George Carmack gets most of the credit for discovering gold in the Klondike.*

Re name of Tr'ochëk site:

"I think I heard they called it Tro dik which means river with lots of grass. I also heard that people stayed at Lousetown for most of the summer then went inland to hunt caribou. The people from around here also spent a lot of time down at Forty Mile which in my language is called Cheda Dek [Ch'ëdähchëk] and I'm not sure what it means."

## 3.2 Tr'ochëk: Archaeological Summary

### Periods of Human Occupation

- Archaeological evidence for two periods of pre-gold rush Hän occupation including a camp site with stone tools and bone dated to 1660-1800s, and two localities with beads and stone tools dated to 1840s-1895.
  - o The First Nation artifacts from the 1840-1895 soil layer includes a polished fragment of nephrite. Although nephrite occurs locally, the quality of the recovered fragment suggests that it may have originated from coastal trade.
  - o The presence of beads suggests trade; beads of the same style were recovered from Fort Reliance and as these two sites are close to each other, the archaeological record definitely suggests trade between these two locales.
  - o One of these localities was photographed in 1894. Both the above localities were built over between late 1896 and early 1897 according photographic evidence from Klondike Gold Rush.
- The soil layer dated to 1840s-1902 contains both First Nation and settler artifacts. This period coincides with the displacement of the Tr'ondëk Hwëch'in from their ancestral fishing village by European settlers who arrived after gold was discovered in 1896 at Rabbit (Bonanza) Creek.
- Later taphonomic layers (1902- Present) only contain settler and industrial artifacts representative of the European takeover of Tr'ochëk and the presence of Klondike Mines Railway.

### SOURCES:

Hammer, T.J. and H. Dobrowolsky

2001 *Tr'ochëk: The Archaeology and History of a Hän Fish Camp*. Prepared for Tr'ondëk Hwëch'in, Yukon Government and Parks Canada.

Hammer, T. J.

2000 *The Tr'ochëk Archaeology Project*. Prepared for Tr'ondëk Hwëch'in, Parks Canada and Yukon Government.

2000 *The Tr'o-ju-wech'in Archaeology Project 1999*. Prepared for Tr'ondëk Hwëch'in, Parks Canada and Yukon Government.

1999 *The Tr'o-ju-wech'in Archaeology Project 1998*. Prepared for Tr'ondëk Hwëch'in, Parks Canada and Yukon Government.

### 3.3 Tr'ochëk Archival Sources



Figure 13. Tr'ochëk, ca. 1950s. *Bill Knapp coll., from Facebook page, Yukon History & Abandoned Places.*

#### Maps and Plans

Reference	Description	Date
H 117	Plan of Block 6 in Klondike City along Bridge St. showing location of foot bridge and railroad stocks.	1904
H 508	Plan of Dawson and Klondike Townsites, Yukon District, NWT. (1898) James Gibbon, D.L.S.	1950
H 695	Dawson & Klondike Townsites. James Gibbon.	1897-98
H 711	Dawson & Klondike City showing group and lot numbers, n.d. James Gibbon, D.L.S.	
H-908	Dawson-Klondike Island. YRG I, ser. 1. vol. 12, file 2518, 1/2.	ca. 1909
H-914	Plan showing location of island opp. Klondike City & situated in Yukon R. Dawson District. From YRG I, ser. 1, vol. 12, f. 2518, 2/2.	21 Sept. 1899
H-920	Shows Klondike Mines Railway, mill day, foot bridge to Klondike City, Klondike & Yukon Rivers. from YRG I, ser. 1, vol. 12, f. 2518, 1/2.	ca. 1911
H-1022	Plan of survey of lot 265, group 2, Y.T. Being Repair Shops and Stock Yard Grounds applied for The Klondike Mines Railway. Surveyed by T. D. Green, DLS. From: YRG I, Series 1, vol. 25, f. 8312.	Aug. 1906

## Photographs

### Yukon Archives

#### Yukon Archives Catalogued Photos

note: These Yukon Archives photographs are listed in numerical order. There are copies of most of these images in the TH Library.

No.	Description	Date	coll./fonds
124	[Panorama of Klondike City looking north with Dawson in the background.]	[1902]	Anton Vogee fonds
125	Klondike City panorama looking south.	[1903]	Anton Vogee fonds
519	Toll bridge connecting Dawson and Klondike City. Shows horses, people and dogteams crossing bridge. PA-16985.	Oct. 1900	LAC Coll.
635	Bridge St. looking E with people, stores and start of suspension bridge to Klondike City. E. A. Hegg photographer, CMC photo no. J6160.	[1898]	MCH coll.
763	"Suspension bridge across Klondyke River." Hegg photographer. CMC J6278. (good shot taken from Crocus Bluff)	[1898]	MCH coll.
6291	Steamer at Klondike City. E.A. Hegg, photographer.	Aug. 1898	Bill Roozeboom

### University of Washington Libraries

Ref. No.	Description
AWC0805	Lousetown, ca. 1898. Good view of cabins and tents on housing platforms on hillside.
AWC1911	Klondike City waterfront with boats on sandbar and tents, cabins and lumber lining the shore. 1898. H. J. Goetzman photographer
CUR1452	View of Lousetown looking upriver toward Dawson, ca 1899. Nice clear photo of Yukon River part of settlement. Asahel Curtis photographer.
CUR1454	Lousetown from hill above Dawson, Yukon Terr., ca. 1899. Asahel Curtis photo coll.
CUR1456	Two men with mules walking the Bonanza Trail through Lousetown, ca. 1899. Asahel Curtis photographer
HEG088	"Suspension Bridge over Klondike River." ca. 1898. Showing bridge from S. Dawson spanning part of Klondike Island. Tents and small boats along shore line.
HEG693	View of Klondike City or "Lousetown" across Klondike River from Dawson, ca. 1898. Taken from Crocus Bluff showing rear view of Klondike Island, West Tr'ochëk with good views of tent platforms on Klondike Hill.
HEG722	"Free Ferry across Klondike." Tramline for ferrying people and goods across the Klondike River south of Dawson, Yukon Terr., 1898. Eric A. Hegg photographer

### Publications & Reports

Adney, Tappan

1900 *The Klondike Stampede*. Harper & Brothers Publishers. Reprinted by UBC Press, 1994.

1900 "Moose Hunting with the Tro-Chu-Tin," in *Harper's New Monthly Magazine*, vol. C, March 1900, No. DXCVIII. YA Pam 1900-11, c. 2

1902 "The Indian Hunter of the far Northwest," in *Outing*, Vol. XXXIX, No. 16, March 1902, pp. 623-633. YA Pam 1902-3

Dobrowolsky, Helene

2013 *Hammerstones – a history of the Tr'ondëk Hwëch'in*, second edition. © Tr'ondëk Hwëch'in.

2008 *Tr'ondëk Hwëch'in Bibliography: 2008 Update*. Prepared for Tr'ondëk Hwëch'in.

1998 "Hammerstones: A History of Tr'ondëk Village / Klondike City," in *The Northern Review*, No. 19, Winter 1998, pp. 226-237.

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1896 "Along Alaska's Eastern Boundary" in *Harper's Magazine*, 1 Feb. 1896, pp. 103, 104. ASL

1896 "Over the Chilkoot Pass to the Yukon," in *Tales of Alaska and the Yukon* (Secaucus, N.J., Castle, 1986), pp. 281-294.  
[Describes arriving at Forty Mile, May 23, 1893 after passing "Indian village of Klonjek", the first arrivals from the Outside that year.]

Kormendy, Ed and Percy Henry

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Ogilvie, William

1913 *Early Days on the Yukon*. London and New York: John Lane Company. Reprinted by Wolf Creek Books Inc.

Redmond, W. A.

1891 "Down the Yukon in 1887," in *Overland*, vol. 17, June 1891, pp. 611-628. YA Pam 1891-7

Tr'ondëk Hwëch'in

2010 *Tr'ochëk Heritage Site Management Plan, A Tr'ondëk Hwëch'in National Historic Site of Canada*. Published by Tr'ondëk Hwëch'in.

## Web Resources

Canada's Historic Places: Tr'ochëk National Historic Site of Canada

<http://trondekheritage.com/our-places/trochek/>

Tr'ondëk Hwëch'in Heritage Sites: Tr'ochëk

<http://trondekheritage.com/our-places/trochek/>

## 4.0 Jëjik dhä dënezhu kek'it (Moosehide Village)

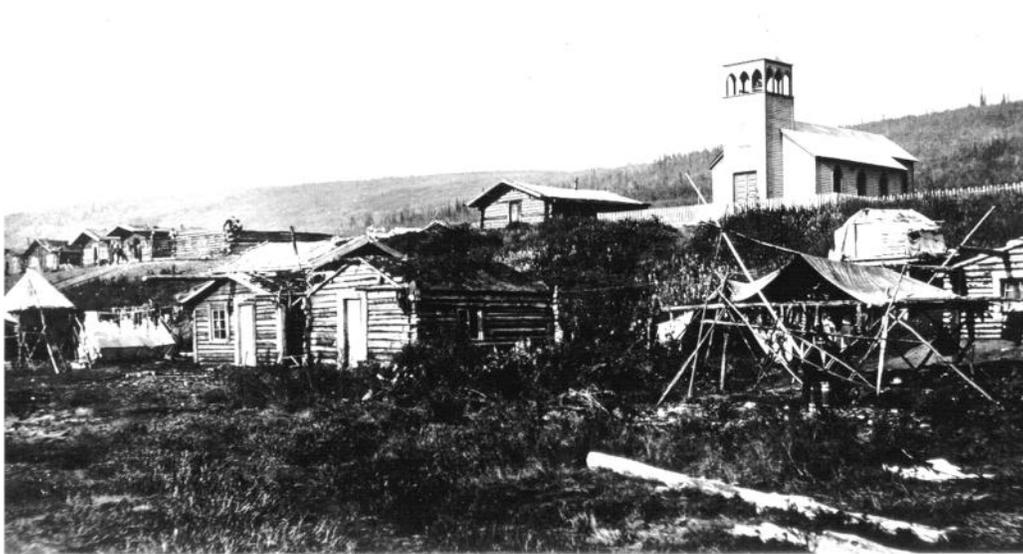


Figure 14. Moosehide Village. ACC/DY, 89/41 #1342.

*Town of Moosehide ... used to be nice, nice place. Can see way down the river, you can see way up Dawson City to here. Boy, we never get flooded though. High, high bank there. And we get good water, too. Cold water run year-round there.*

— Archie Roberts, 1993

### Introduction

As the late elder Archie Roberts stated, the Moosehide site is an excellent place for a settlement. It occupies a large open area on the east bank of the Yukon River well above flood level with expansive views in either direction. Fresh water is available from Moosehide Creek at the upriver end of the site and the site is a good base for fishing, trapping, hunting and gathering.

The people of Moosehide were isolated in a few ways. With the establishment of the International Boundary, Hän speaking peoples were cut off from part of their traditional territory when they were forced to select citizenship in either Canada or the United States, thereby cutting themselves off from family and friends, and likely some of their fishing, hunting and gathering spots. Their relocation from Tr'ochëk to Moosehide – in large part due to the agency of Chief Isaac – separated them from the mushrooming town of Dawson and its social ills both physically due to its location five km downriver as well as by various edicts discouraging people from spending much time in Dawson. The major link between the two communities was the Moosehide Trail or *Tan Dek Tay*. As mentioned in the *Moosehide Cultural Resources Management Plan*, this steep trail was not necessarily an easy walk:

*The steep trail between the settlements and the high rock cliff going into the river made casual travel between the two places difficult. It provided a buffer from the worst elements of the frontier town. (TH, 2016: 5)*

Otherwise people travelled the Yukon River, over the ice in winter or by boat in summer.

The Anglican Church played an important role in the lives of the Tr'ondëk Hwëch'in. Bishop Bompas of the Anglican Church negotiated on behalf of the Tr'ondëk Hwëch'in when they were displaced first from Tr'ochëk, then from the newly-staked government reserve across the Klondike River. When the Tr'ondëk Hwëch'in moved to Moosehide, their missionary moved with them and although the land at Moosehide was set aside as a reserve, Church officials arranged that they would own the land beneath the mission buildings and church. For most of the next 50 years, various missionaries stayed at Moosehide, led church services, taught school and otherwise ministered to the Tr'ondëk Hwëch'in with varying degrees of dedication and competence. Of particular note were the First Nations catechists who filled in when missionaries were away or there was no appointed minister. An important presence in Moosehide from the late 1920s, was Richard Martin, a Gwich'in deacon who was blinded in two separate rifle accidents then moved to Moosehide. He first visited Dawson and Moosehide in the early 1900s as one of the Gwich'in hunters who travelled south to trade fresh meat in mid-winter.

The Tr'ondëk Hwëch'in continued to draw much of their living from the land as well as some seasonal occupation on the boats, the docks and in the woodlots, but now much of their traditional territory was being torn up by mining or otherwise occupied by the newcomers. Also they were now competing with the newcomers for fish, game and other resources. In seasons of game shortages, they relied on government officials for relief.

Chief Isaac understood that great changes had come and were going to change his people lives and culture. In an act of great foresight, he "cached" many of the traditional songs and dances of his people with Alaskan neighbours. Percy Henry spoke of this in 1993:

*Hän song and drum and the "gänhäk" — all that are going to be messed up because there's white people coming in to Dawson like a mosquito there, just by the thousand. So I guess Chief really got a little nervous about all these stuff because he can't control his people. So he took all that stuff over to, I think, Tanana people for safe keep. (Dobrowolsky 1994: 86-87)*

Decades later, these songs were "returned" to the Tr'ondëk Hwëch'in at the Moosehide Gatherings when Alaskan elders shared these songs. Today a group of Tr'ondëk Hwëch'in citizens known as the Hän Singers and Dancers share these songs at various public gatherings. These celebrations coincide with the revitalization of the Moosehide site

\*Note: The extensive Anglican Church records at Yukon Archives contain much correspondence related to Moosehide, its resident missionaries and visiting First Nations catechists as well as a large historic photo collection. Most of this, however, is dated later than the outside date of 1905. St. Barnabas Church wasn't built until 1908 and the Mission House about a decade later.

## 4.1 Moosehide Chronological Notes



Figure 15. Moosehide Village, ca. 1905-06. UCC/VUA, Rev. Robert Hughes album, 86.363P/1 58 n

### 1897

- When the Tr'ondëk Hwëch'in moved downriver to Moosehide in June 1897, one of their first tasks was to help Rev. Flewelling obtain the logs for a mission house as well as building cabins for themselves.
- July 16, Flewelling applied to the Canadian government to reserve 40 acres of land bounded on the West by the Yukon River and to the south by Moosehide Creek (*Chithohtaventandik*).

**1898** Sept. Benjamin and Mrs. Totty appointed to continue mission work at Moosehide. "For some weeks they lived in the cabin mentioned above, but this was added to by the erection of a log house purchased from the Indians. Divine Service and School were held in an Indian house occupied by Jonathan Wood." [ACC, DY: COR 277 f.4]

**1899** April, a new log building was erected for use as a Church and school. [ACC, DY: COR 277 f.4]

### 1899/1900

- Bishop Bompas spent much of the winter at Moosehide while Rev. & Mrs. Totty visited England.

### 1900

- 27 March - by Order in Council, a reserve of 160 acres of land was set aside at mouth of Moosehide Creek "for the use of Indians residing in that locality." Application had been made previous year by Bishop Bompas. A separate parcel was set aside for the Mission buildings.
- 3 May, publication of census results in *Dawson Daily News*. Indigenous people recorded separately and only for areas near police posts. "The total number of Indians recorded is 356, of which 93 are in Moosehide, 57 at Forty Mile, and 206 at Tagish District.

- Mission house was restored by a grant from the Church Missionary Society. In Oct. "Jonathan Wood's house was bought and re-erected on the mission plot for use as a school-room." [ACC, DY: COR 277 f.4]
- July - Quote from Charlotte Bompas letter: (Archer, p. 165)  
"We have had a scare this week in hearing that smallpox is in Dawson; the Bishop is busy vaccinating all the Moosehide Indians under their strong protest and remonstrances."
- 31 Aug., DDN "Indians Dead in Heaps" – Mentions people along the lower Yukon are dying by the dozen from St. Michael to Rampart City, a combination of measles and pneumonia.

## 1901

- 1 Feb. - B. Baring Gould, Church Mission Society, to Bishop Bompas refusing request for funding for a school at Moosehide. (NAC, MG 176, B2, Reel A109.)
- *Yukon Sun*, 11 May – "The Indians in this locality are picking up many dollars these days standing on the ice and hauling fish from the water by means of a hook and line, with bacon for bait. The fresh fish find a ready sale."
- YS, May 25 - Chief Isaac and 17 men from Moosehide sign on as longshoremen on the steamer *Louise* for a downriver trip.
- DDN, May 31, "Grand Display of Floats". Victoria Day [?] Parade. Alaska Commercial Co. won prize for best float, representing pioneer days of the Yukon.  
"In the living allegorical group were some half dozen Indians from the tribe of the Moosehides dressed in all their fantastic original garb and standing about a tepee as if just in from a hunting expedition. Among them was the trader, one of the A. C.'s first men in the Yukon, offering linen, beads and other goods and they were offering furs in exchange. The dusky men and women in their native garb and flowing tresses, with bows, arrows and snowshoes, gave the group a natural and striking effect and the display was commented along the line of march. The float was drawn by four horses. Around the base of the float were the words in large letters: 'We were first – 1868-1901.'"
- NWMP, Annual Report of Insp. C. Starnes, Inspector Commanding AB" Division, Dawson, Dec. 1, 1901, in Report of the NWMP, 1901. Ottawa, 1902.
- p. 55 – "The salmon catch in front of Dawson this year exceeded by far that of any other year previous. For the latter part of July, the average catch was something like 10,000 pounds daily. The price of fresh salmon at the beginning of the season was \$1 per pound, but the sudden flooding of the market quickly brought the price down to 10 cents per pound. The cold storage companies bought the salmon in large quantities."

## 1902

- "The Remains of John Mode – Corporal Piper Returned Yesterday from Twelvemile With the Scattered Bones." A Moosehide resident had reported seeing a skeleton and later guided a party to the spot. Indian not named, Piper given credit for successful mission. (DKN, 1902 Nov. 14)
- June 10 - Chief Isaac travels Outside on a trip to visit various major coastal cities sponsored by the major trading companies. Chief Isaac and his brother Walter are the

guests of the three major trading companies on a trip to San Francisco. They travel downriver on steamer Sarah. [For more on this trip, see notes for Dawson City.]

- YS, Nov. 18 - Two Moosehide women purchased a White sewing machine to make moccasins for sale.
- Chief Isaac and his brother Walter return from trip to the coastal cities, sponsored by ACCo, NCCo and NATT.  
[See Dawson chronological notes for more details, YS, 1902 July 23]
- "Peel River Tribesmen Arrive With Big Load of Caribou. Made Trip in Six Days Notwithstanding Bad Condition of the Trail." Thirteen Peel river Indians with 13 dog teams arrived this morning from the headwaters of the Klondike with their toboggans loaded down with the carcasses of 30 caribou. They struck the market when it was low on wild game and high on beef and mutton at '98 prices and within an hour had unloaded their stock at 25 cents a pound."  
Goes on to mention this was first time Peel River people had been in town since previous winter, they were greeted by Chief Isaac, and would be staying at Moosehide. (DKN, 1902 Nov. 4)
- "Weather Wisdom" References to First Nations weather predictions and mentions Chief Isaac's request of blankets and supplies for the people at Moosehide. (YS, 1902 Dec. 11)
- About 100 people from Peel R. area arrived in Dawson with moose and caribou for sale. 25 dog teams had arrived. Many people had also arrived from up the Klondike. Chief Isaac reported to NWMP that the previous winter, people from Moosehide had saved the Mackenzie River people from starving by gifts of game. Reportedly felt that, in return, some of the meat should be given to his people. (YS, 1902 Dec 25)
- Dawson Daily News, 26 Dec.: "Big Christmas Potlatch at Moosehide, potlatch to follow." Article re six-day celebration to be held at Moosehide.

### 1903

- "Moosehide Chief is on his Muscle". Chief Isaac visited the *Yukon Sun* to complain about the portrayal of his people in the paper. (YS, 1903 Jan 27)
- *Yukon Sun*, Jan 31 – "Silas Taken in by Boston Man." Silas and other First Nation members had agreed to catch and sell fish to a man named Marshall. Marshall subsequently left for Tanana without paying any of the money owed.
- *Yukon Sun*, Feb. 17 – "His Trip Postponed - Chief Isaac Seizes a Musher's Dog."  
W. Patterson en route to Tanana when he was held up at Moosehide. A First Nation woman claimed that one of the dogs on his team was hers. Chief Isaac agreed and Cpl. Burns has to settle the dispute.
- mentions that many dogs had been stolen by Tanana stampeders.
- YS, April 7 – "Chief Silas Wife - Teamster George McGill Charged With Making Indecent Proposals to her." - Chief Silas of Moosehide in police court to charge teamster for making indecent proposals to his wife Katharine.

- “Distinguished Visitor Here. Chief [Jim] Boss Visits Chief Isaac.” (DDN 1903, 21 April)
- “Mr. Horse Beats Moosehide Squaw” Moosehide woman beaten by man from Tanana. NWMP received news that woman was dying; a party of NWMP constables, Insp. Howard and Dr. Thompson canoed to Moosehide. Found woman “was not in a dangerous condition although she had received a hard beating.” Silas Horse taken into custody. (YS, 1903 Jul. 15)
- YS, July 18 – “Mr. Silas Horse Heap Good Advice - Chief Isaac Holds Up the Woodpile as a Warning to the Tanana Brave.”  
Chiefs Isaac & Silas acting as interpreters at trial of Tanana Silas in court for beating a Moosehide woman. Tanana Silas released with a warning.
- YS, Sept. 15 – “Laws are Stringent – Sever Penalties for Their Infraction – Provisions Regarding Game – Reports Must Be Made to Police, Who Are Game Wardens of the Territory – Dogs and Indians are Tabooed”  
listing of new game laws including ban on hiring First Nations people to assist in hunting.
- YS, Nov. 3 - NWMP distribute blankets, underwear, socks and stockings to FN people at Moosehide. (40 sets of each)
- Great Christmas gathering at Moosehide of First Nation peoples from Peel River, Mackenzie River, Fortymile and Tanana, at Moosehide for Christmas celebrations. There were dances every night at the home of Chief Silas until two days after New Year’s.  
Reverend Totty married a young couple from Peel River, two more couples were to be married.  
Several Dawson residents travelled to Moosehide over the river ice to take part in the festivities. Chief Isaac made everyone welcome, there was lots of caribou stew, and presents for everyone.  
On New Year’s night, manager Newman had arranged for all the First Nations peoples to demonstrate their regional dances after a grand parade throughout Dawson.  
“Dawsonites will never again have the opportunity of witnessing such a unique entertaining.”  
Henry Phillips a Chilkat who worked as a printer, was the MC and nearly 100 First Nations people were on stage. The performance was such a success it was held over for another night.  
Jan. 5 – After “two full and happy weeks” Peel River people left for home.  
(YS, 1903: Dec. 27, 30; 1904: Jan. 1, 2, 5)
- “Indian Hunters – Supply Dawson With Much of Her Caribou Meat.” Hunters from Peel River provided Dawson with most of its caribou meat that winter. Hundreds of animals were killed in the Gravel Lake country early in the season and sold on the creeks. (YS 1904, Jan. 3).

## 1904

- NWMP did a census of Indians in the Dawson District: Figures for the following:
  - Moosehide –89
  - Forty-mile – 29
  - Twelve-mile – 25
  - McQuesten – 53

Selkirk – 75  
Lower Pelly – 11  
Upper Pelly – 115

- *Dawson Daily News*, 10 April: “Eighty-Five Indians Here”  
85 people visiting Dawson from Peel River. They arrived with 12 toboggans, each loaded with 300-400 lbs. of caribou.

## 1905

- DDN, Jan. 31 – “Indians Bottled: Chief Silas is Sick. Silas sick with chicken pox contracted from Eagle residents. Moosehide quarantined.”
- DDN, 23 Feb. - quarantine lifted, Moosehide residents flock to Dawson.
- DDN, 20 Sept. – “Moosehide Gives Big PowWow.” People arrived from Stewart on raft carrying four large moose.
- DDN, 22 Nov. – “Braves are Here: Many In The Party”. Arrival of Peel River people with fresh game. Dog teams among finest ever seen.

## 1906

- DDN, 19 Jan. – report re Chief Isaac and party of 25 return from festivities at Eagle.
- A Moosehide man named Silas sold fish to a restaurant in Dawson. When a non-native fisherman protested against unlicensed activity, the investigating officer prohibited First Nations people from selling their catch. (YRG I, vol. 9, file 1490, pt. 7)  
Note: This is included as an example of various changes to the Fish and Game laws over the years that were often punitive to First Nations people.
- 9 June, death of Bishop Bompas in Carcross, age 72.
- *Whse. Star*, 2 Nov. 1906 - Mild Potlatch, Indians at Hoochi Not Going Very Strong  
“The potlatch now being held at Hootchi by the Indians of that name is not of the strenuous kind where everybody gives away his clothes and wears only a smile or a pinched look – according to the weather.  
“Captain Demers and Dr. Fraser, of the police, returned from Hoochi yesterday, the former reporting to Major Snyder that he had assurance that the potlatch is not to be of such a nature as will impoverish the tribe giving it, but is to be more of a big feed in payment of like courtesies extended by other tribes to the Hoochis in times past.  
“A number of members of the police are still at Hoochi, and should the potlatch reach the too generous stage, it will be summarily “sot” upon.”
- Construction of Twelve Mile Power Plant.

## 1907

- May 1907: W. L. Phelps to Rev. A. E. O’Meara, re \$200 donation from Skookum Jim for the Bishop Bompas Memorial Fund (part of which may have gone to Bishop Bompas Memorial Church in Moosehide)
- . [ACC, DY: COR 259, f. 1]

- DDN, 1 Aug., H. H. Pitts, the trader at Fort Selkirk, shipped a dancing staff to “Chief Isaac of Moosehide, as a trophy of the great potlatch held at Selkirk last spring. The staff is six feet high, is surmounted with a wolverine head, and adorned with small totem pole figures and patches of fur.
- list of Moosehide Indians, Nov. 1907 (COR 257, f. 10) about 75 people listed (ink blurred for some of entries)
- timber reserve set aside for Moosehide residents, far from the reserve, in one of few areas not being used by non-native applicants. After some years of repeated requests, this was eventually exchanged for another, more convenient, timber reserve just upstream of Fort Reliance.
- diptheria outbreak in Moosehide claimed 4 lives including three children under eight before quarantine established. (Coates, *Best.* , p. 101.) also referred to in DDN, 10 Oct.; 14 Nov.; 5 Nov.
- people sick with diptheria and tonsillitis. All bedding, clothing etc. burned to prevent spread of disease; urgent appeal to Dawson for old clothing, etc.
- 28 Dec. – Peel people visit Dawson for trading. Toboggans heavy with goods for trip home. They were required to observe quarantine and kept apart from Moosehide. “The Indians resented this very much and we were obliged to employ special constables to keep them on their reservation.” [YRG I, GOV 1644, f. 22052]

## 1908

- DDN, 3 Jan. “Santa At Moosehide: Had Very Big Load”. Bishop Stringer gives out presents; donations received for building of church in honour of Bishop Bompas.
- Over 40 Moosehide men and women contributed \$70.00 for the painting of the Bishop Bompas memorial church. Includes full list of names including a number of Gwich’in names. [ACC,DY: COR 259, f. 1]
- DDN, 4 April – Chief Silas and “Moosehide tribe” to head to Eagle for party.
- Canadian Gov’t. sent two officials – A.W. Vowell, B.C. Supt. of Indian Affairs, and A.E. Green, Inspector of Indian Schools in B.C. – to visit several Yukon indigenous communities to determine their educational needs. Final report advocated keeping day schools in a few communities but main recommendation was that a “first class central Boarding School” be established.  
This led to the establishment of the Choutla residential school in Carcross in 1911.
- Construction of new St. Barnabas (Bishop Bompas Memorial) Church at Moosehide. In 1993, Elder Archie Roberts described the communal work that went into building of the church:  
*“Sometimes the whole community, the whole works of us. Everybody pitch in ... They built that church. There’s whole different kind of tribe, all different kind of people built that church, Peel River, Tanana people, Moosehide, Eagle and Fort Selkirk, Carmacks, they all come together to build that church down Moosehide, still stand.”* (MOH, 1994: 70)
- Aug 20, letter from Benjamin Totty to Mr. O’Meara describing progress of church construction: delay in getting window sashes, painting of exterior by Moosehide people.

"I think you wished for a few particulars for the Insurance. The roof is of iron. Church to be heated by two wood stoves, one in church & other in vestry. Building is of wood. Nearest building (unoccupied) is 13 feet distant; the next, the school room is 24 ft distant... Stove pipes pass through iron safties [safeties?] in roof."  
[ACC,DY: COR 259, f. 1]

### **Moosehide Quotations**

[Note: The main source for the following is the Moosehide Oral History compiled by Yukon College students in 1994. Although the speakers make reference to times and events well after 1905, such as the Moosehide Council (formed in 1921) they also draw on stories they heard from their elders and describe seasonal activities – hunting, fishing, berry picking – as well as Christmas gatherings with visiting Gwich'in people that would have been ongoing through the decades.

### **Community Gatherings, Celebrations**

#### Mabel Henry

*What I could remember about Moosehide is when they have gatherings and on a special occasion like Christmas, New Year's, Easter and that's when people have come together. And as far as I could remember, down Moosehide there's people always working together, looking after one another and can't talk back to older people.*

#### Gerald Isaac

*I remember the seasonal celebrations, especially around Christmas, New Year's and Easter time. We always received visitors from Fort McPherson who came into the village by dog team. The dog teams – I'll never forget them. They were so beautifully ornamented with beadwork, pompoms and silver bells. The dog teams were just beautiful!*

*When the Fort McPherson people came into the village of Moosehide, it was a real exciting gathering. The celebrations between Christmas and New Year's would go on for almost two weeks, day and night non-stop, the feasting, the cooking, the dancing and the excitement at the community hall was just tremendous.*

*I remember being there with my grandmother at these happy occasions. When I became tired, grandmother fixed a blanket bed on the bench and I crawled in for a sleep. The women would cook and the men would supply the firewood. They also played the fiddles, and other instruments and generally had a good time. (MOH, 1994: 34)*

#### Angie Joseph

*We had lots of community gatherings: Christmas, New Year's festival, Easter festival, the annual Memorial Day – that's graveyard cleaning and big feast – gatherings, traditional activities such as picking berries with Grandma McLeod and her taking us out, showing us how to snare rabbits, and taking us for a little picnic camp. (MOHP, 1994: 42)*

#### Julia Morberg

*I remember when I was a little girl that Annie Henry and them used to travel with dogs over through from McPherson up Moosehide Creek, they come out Moosehide Creek and they come there. They come in, everybody is happy because everybody help each other there. (MOHP, 1994: 52)*

### Archie Roberts

*There's Peel River Indians, come from Inuvik too some of them, Aklavik, they call it, Aklavik. And they come from Mayo, Lansing Creek, and Fort Selkirk, Pelly, Carmacks; they all come down by boat ... They got telegraph, they send wireless telegraph, to the wire station. They send code to Fort Selkirk or Mayo, they got telegraph there. And they got telegraph down Peel River ... they come with dog packs in the summer, in winter they come by dog team.*

(MOH 1994: 63-64)

### **Seasonal Activities**

#### Percy Henry

*Hunting areas is just about anywhere in wintertime, you can go any place with dog team. In the summertime we have moose lick, they call it moose lick, like on the Klondike there's quite a few lick. Now I hardly remember where they are no more. And same as on Yukon River, there was lots of moose lick.*

[post interview note: Percy recalled that the Hän people used to go on hunting trips down the Yukon to Sheep Creek then up Sheep Creek and along the Ogilvies to the Stewart River, above Fraser Falls. They would build a skin boat there, and sometimes go upstream to the White River, where many people would gather. He also told us a story about a chief who separated a large gathering into smaller groups and sent each group to different areas so that there would be enough game for everyone. (MOH, 1994: 28)

(making and selling crafts)

*Yeah, we used birch bark basket and stuff like that. There used to be pretty good sale in Dawson for fifty cents each. They never used moose hair except for football, used to make football from moose hair. They used to use it for dog harness, stuff it in their collar, and stuff like that, but we never use it for sewing or anything. They use the skin for different things.*

(MOH, 1994: 28)

#### Margaret Henry

*I used to go out hauling wood with my sister Fanny. We'd go up on Moosehide Hill. We got about six dogs in a dog team, six dogs and a sled. We go up high on the hills, we haul some wood and cut it, and we load it on a sled or toboggan then we haul it down with a dog team. I remember that. I was ... probably around 12 or so and my sister is probably year older than I am. (MOH, 1994: 15)*

*... I never did hunt but my brothers they go out and hunt with my dad, and they always have a moose or a caribou. One time my dad caught a sheep way out Blackstone and my brothers they hunt around there with my dad and also they hunt around Moosehide Creek up that road.*

#### Gerald Isaac

*My most outstanding memories were all activities connected with the fishing, hunting, berry picking, packing water, hauling and cutting wood, and sledding in the winter. My most outstanding memory was speaking the Hän language, that was my first language. There was not English spoken at that time. (MOH, 1994: 34)*

*The Fortymile Caribou Herd, for example, used to cross between the Moosehide Indian Village and the Midnight Sun Dome and swim across the Yukon River towards the shipyard. There would be hundreds and thousands of them crossing the river, just like a moving land mass. I remember seeing this as a child and I don't know how many years after it continued but it didn't continue for very long. (MOH, p. 36)*

### Archie Roberts

*In summer, they go down below Moosehide, way down around that bluff. Eight Mile they call it. They go down there, maybe ten, fifteen people. Tent. They get fish net. They got it from Indian Affairs. They get fish net, they take fish out and they dry it for the winter, and then there's one big mountain behind that Eight Mile. They go up there and come back with flour sack, 100-pound flour sack full of cranberries, so they could keep for the winter. And women, they could make stuff, and caribou leg marrow, they mix it up with stone-berries too, grease, great big pot of grease, and they freeze it up. (MOHP, 1994: 64)*

## **Justice System / Relationships with Dawson**

### Percy Henry

*Well the chief and council always is the law of Moosehide. Because if you get into trouble, they go with you to town and go to court with you. And if you do something wrong in the village, you have to go before chief and council and then see if they could solve the problem. But if they can't, and if it's serious, and then you have to go to court in town. That's how it worked, I think.*

### Julia Morberg

*Moosehide and Dawson? Oh, nobody go to Dawson. They're just to themselves down there ... they survive fishing and hunting and they come up town just to get dry food and stuff. They don't allow us candy, cookies, apples, nothing. Us kids each had our own garden. (MOHP 1994: 52)*

### Archie Roberts

MOH, pp. 61-62: speaks about Chief and Moosehide Council in maintaining order and relations with Indian Agent and police. Because this deals with time period from 1930s to 1950s, did not include specific quotes.

Bishop Stringer, 1908, quoting "a friend at White Horse"

"It is well for the Yukon Indians to be thus wisely and tenderly brought under control. In no other way could the haughty defiant spirit be broken or tamed. Our present relations with the Indians are such that Christianity and civilization must be taught simultaneously."  
(from Archer, *Heroine of the North*, p. 177)

## **4.2 Moosehide: Archaeological Summary**

- ) Moosehide is the oldest recorded archaeological site within *Tr'ondëk Hwëch'in* traditional territory and contains evidence of three separate archaeological cultures.
  - o Northern Cordilleran tradition 8,000-7,000 BP:
    - The artifacts associated with this time period are sparse and is represented by lithic debitage found in the same stratigraphic layer as ash with a radiocarbon date of 8,050±100 BP. Unfortunately, no formed artifacts were found.
    - The layer associated with the Northern Cordilleran tradition is separated from the next layer of occupation by 35-55 cm of silts which is evidence that this site was abandoned for approximately 2,500 years between periods of occupation.
  - o Little Arm phase 7,000-5,000 BP:

- This phase of occupation is represented by microblades, burins, and blade core technology was found in conjunction with calcine bone that could be radiocarbon dated to the Little Arm phase (5,625±80 BP)
    - Late Prehistoric/Aishihik phase:
      - Stratigraphic layers associated with the Aishihik phase are found about White River Volcano tephra and date to around 1,250 BP. This phase is most notable for the appearance of the bow and arrow.
      - Fire cracked rock, scrapers, a blunt hunting arrow, a Klo-kut style arrow point, and pieces esquille.
      - The Late Prehistoric period occupation at Moosehide dates to approximately 300 BP which places it well within the later half of the Aishihik phase and within 150 years of contact.
    - It is possible that the Taye Lake period is approximately a 4,000 year period between the Little Arm and Aishihik phase is represented at Moosehide.
      - Charcoal from the same soil layer as the ash that dated to the Little Arm phase produced a date of 1,405±60 BP.
      - This date was rejected as being too young for the soil layer. However, due to soil compression causing mixing between soil layers, it is possible that the Taye Lake phase is present at Moosehide representing a continuous occupation spanning several millennia.
- ) The majority of the artifacts recovered from Moosehide date to the historic occupation that began in the late 1890s after the establishment of the reserve.
- These artifacts include clothing, household glass, food cans, a variety of leisure items and a very large quantity of waste bone fragments from subsistence activities.
  - Based on the lack of proto-historic artifacts, it is likely that the Hän used Moosehide as a camp site rather than a permanent settlement during the 1800s before western contact.

**Source**

Thomas, Christian D.

2007 *Moosehide Archaeology Project, 2006, Final Report*. Thomas Heritage Consulting. Prepared for Tr'ondëk Hwëch'in First Nation.

### 4.3 Moosehide Archival Sources



Figure 16. Grave fences at Moosehide, ca. 1898. Tappan Adney, photographer.  
*YA, Tappan Adney fonds, Dept. of Rare Books & Special Collections of the McGill University Libraries, 81/9 #31*

### Corporate Records

#### Anglican Church of Canada / Diocese of Yukon

Note: The extensive Anglican Church records at Yukon Archives contain much correspondence related to Moosehide, its resident missionaries and visiting First Nations catechists as well as a large historic photo collection. Most of this, however, is dated later than the outside date of 1908. St. Barnabas Church wasn't built until 1908 and the Mission House about a decade later.

COR 259, f. 1 – Accounts, 1907-09, 1905-08

COR 260, f. 15 – Diocese of Yukon, 1905-08

COR 277 f.4 Register of Services Register for St. Barnabas – Moosehide; included is a two-page history of the mission. 1906-1913

COR O/S 003, f.5 Original unavailable due to mouldy condition Baptism, Marriage and Burials  
RESTRICTED Original register for St. Barnabas, Moosehide. Handwritten summary found at COR 286 f.2. 1897-1929

COR 1034 f.3 – Baptism, Marriage & Burials COR 286 f.2 Baptism, Marriage and Burials  
RESTRICTED Handwritten summary based on original registers at COR O/S 003 f.5 and COR O/S 003 f.6 for Selkirk, Rampart House and Moosehide. 1897-1929

COR 1090 f.17 – Baptisms – Moosehide COR 286 f.2 Baptism, Marriage and Burials  
 RESTRICTED Handwritten summary of original register at COR O/S 003 f.5 and COR O/S 003  
 f.6. Register for St. Barnabas – Moosehide and for St. Luke’s – Rampart House. 1878-1929

## Government Records

Location	File	Title	Date
GOV 1617	1187	Indian Reserve, Moosehide Creek, Surveys	1899-1930
GOV 1630	4777	Rev. F. F. Flewelling – Land at Moosehide for Mission	1897-1901
GOV 1644	22052	Diphtheria at Selkirk and Moosehide	1907-08

## Maps and Plans

Reference	Description	Date
YA H-133	Plan of Subdivision Block A, being a part of lot 35 in Group 3, Y. T. Moosehide Indian Reserve. A. J. McPherson, DLS.	1902
YA H-134	Plan of lot 35, Group 2, Moosehide Creek Indian Reserve. Inset: Area from Klondike River to Moosehide. Paul T. C. Dumais, DLS.	1902
YA H-663	Plan of survey of lot 387, Group 2, Moosehide. C. W. MacPherson, Dept. of Indian Affairs.	1907
H-897	Plan of Lot 35, Group 2, Moosehide Indian Reserve. Surveyor: Paul T. C. Dumais. From: YRG I, Ser. 1, vol. 7, f. 1187.	12 Aug. 1907
H-901	Plan of Subdivision Block A being a part of Lot 35, Group 2, Y.T. Moosehide Indian Reserve. Surveyed by A. J. McPherson. From: YRG I, Ser. 1, vol. 7, f. 1187.	
H- 1129	Canada. Plan of Moosehide Mission House.	1923

## Photographs

### Yukon Archives

Yukon Archives Catalogued Photos

No.	Caption	Date	coll./fonds
579	Street scene in Moosehide. LAC coll., PA-17127.	1900	LAC Coll.
580	Scene in Moosehide. LAC coll., PA-17115.	1900	LAC Coll.
5781	Potlatch at Eagle, spring 1907.	1907	Martha & Brian Kates fonds

### Anglican Church of Canada / Diocese of Yukon

YA reference	Description	Date
89/41 #1342	Moosehide Village.	n.d.
2012/38 #121	[St. Barnabas' Church, Moosehide - built in memory of Bishop Bompas.]	1906 [?]

YA reference	Description	Date
V. Wilson, <i>Glimpses of Alaska, Klondike and Goldfields</i> , Oct. 1897, p. 40	Tr'ochëk fish camp. Veazie Wilson, photographer	1894
Robert Coutts fonds, 82/358 #2	Tr'ochëk. W.D. Johns, photographer.	1895
Tappan Adney fonds, 81/9 #31	Grave fences at Moosehide. Tappan Adney, photographer.	
Tappan Adney fonds, 81/9 #45	Young women and dogs at fish drying racks, Moosehide village.	ca. 1898

### Dawson City Museum

Note: There are many excellent photos ca. 1910s-30s (beyond the timeline) showing the settlement as well as Chief Isaac and his family with traditional items such as snowshoe frames, drums, etc.

Ref. #	Description	Date	Coll.
1983.180.1.5 5	Moosehide Village. [several cabins lined up along riverbank]	c. 1902	
1984- 195.1.21	"Indian Village Moosehide." Back view of row of elevated caches with sod roofs. Hanging underneath some caches is a sled and some dried fish. Racks of drying fish in background.	ca. 1900	F.T. Congdon
1990-54-9	Group portrait at Moosehide. [People lined up along riverbank likely watching a sternwheeler passing by. Tents in background.]	c. 1916	Napoleon Baker
1990-54-10	Potlatch at Moosehide; December 20, 1912. C. F. Peterson photo. Large group of First Nations people in cabin at Moosehide.	1912	Napoleon Baker
1990-54-11	Distant view of Moosehide waterfront in winter.	ca. 1910	Napoleon Baker
1990-54-12	Unidentified indigenous woman carrying spruce boughs and firewood on her back.	ca. 1900-11	Napoleon Baker
1993.67.1.12 3	Child in front of a row of low residences at Moosehide in winter 1908-09.	1908	Douglas Ferry
2006.33.1.32	"Indian Grave, Moosehide Creek, n.d." [Actually, this is a photo of raised log cache.]	n.d.	

### University of Washington Libraries

MEE016	Chief Isaac, leader of the Klondike band of Hän Indians, ice fishing near Moosehide, ca. 1900. George G. Cantwell photographer
MEE070	"Domestic scene – Moosehide." Woman sewing with two small children sitting outside Moosehide cabin. George G. Cantwell coll.

### Washington State Historical Society

Photo #	Description
46136	Chief Isaac standing in front of a tent in 1898. He holds a bow with a projecting wooden string guard and wears a hide quiver with painted borders and beaded fringe. Photograph by Asahel Curtis. (see p. 507, <i>Handbook of North American Indians, Subarctic</i> .)

46137	Chief Isaac in canoe. Asahel Curtis photo
46138	Chief Isaac with a rifle and little girl in front of birch bark canoe. Asahel Curtis photo
46139	Non native man sitting near woman doing washing in front of a tent. Asahel Curtis photo
46140	Man working on birch bark canoe. Asahel Curtis photo
46141	Five women working on birch bark canoe (same canoe as #46140). Asahel Curtis photo
46142	Woman and boy in front of tent (same scene as 46139). Asahel Curtis photo
no ref #	Old woman in tent.

## Publications & Reports

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Wilson, Veazie

1897 *Glimpses of Alaska, Klondike and Goldfields* (compiled by Miss Esther Lyons). Chicago: Rand, McNally & Co., Oriental Library, Vol. 1, no. 15, October 1897, 96 p.  
YA Pam 1897-66, c. 2

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## 5.0 Dawson City



Figure 17. Arrival of Peel River Indians in Dawson, March 21, 1902. YA, VPL coll. #2155.

### Introduction

For travellers, indigenous people, and newcomers,  dh  d dh ch  or Moosehide slide, was an important landmark. For indigenous people, it indicated the location of Tr'och k, the heart of Tr'ond k Hw ch'in territorial territory. Much later, for thousands of gold seekers it marked the location of Dawson City and the gateway to potential riches on the Klondike River. Elder Mary McLeod related a story of how the slide was formed when people were protecting themselves from cannibals. The slide is a key feature in most photos of Dawson City. According to the Municipal Designation: "It is a significant character defining element of Dawson City, made world-renowned by the famous twentieth century Klondike Gold Rush. The slide has strong associations with the Indigenous people of the region, the Tr'ond k Hw ch'in, and the Gold Rush, both which have greatly shaped the course of Yukon history."

Within a few short years, the moose swamp at the mouth of the Klondike had transformed into the capital of the new Yukon Territory, boasting everything from tents and humble cabins to grand hotels and substantial government buildings. This became the headquarters for the Canadian government, the Anglican Church, and the Mounted Police – all institutions which would affect the lives of the Tr'ond k Hw ch'in.

As the thousand of stampeders poured into the small flat at the mouth of the Yukon River, NWMP resources were strained. Originally the sole representatives of the federal government, the police handled everything from acting as miner recorder, timber agent, game warden, law enforcement officers, magistrates and jailers. Even when more federal officials arrived, the police were still expected to handle a multitude of tasks, hence they were the officials with whom the Tr'ond k Hw ch'in had the most dealings.

Many newspaper accounts of the time tended to view their downstream neighbours as second-class citizens even though Dawson residents relied on the Tr'ondëk Hwëch'in for fresh meat and fish, for their intimate knowledge of the country, and purchased First Nations furs, clothing and "curios" as Christmas gifts to send to family members Outside. For their winter patrols in the north Yukon, the police were most successful when they hired First Nations guides and hunters and wore hide and fur clothing made by indigenous women.

As I have previously noted:

In many cases, the stories about First Nations people tended to reflect the prevailing non-native attitude toward the Yukon's first peoples—a combination of ignorance and prejudice. Despite this colonial attitude, the people of Dawson seem to have been fascinated by their neighbours downstream at Moosehide. Although Chief Isaac was mocked for his broken English and imperfect understanding of the workings of white society, the reporters seem to have had an underlying respect for this leader who brought his people through so many difficult changes. The First Nations hunters from the Peel River area brought colour and excitement, as well as provisions, during their annual winter trip to Dawson to sell fresh caribou and moose meat. The great gathering of several First Nations over the Christmas season of 1903/04 was the subject of daily stories and the whole town turned out to see representatives from seven First Nations dance at the Auditorium.<sup>3</sup>

Chief Isaac continued to play an important role representing his people and lobbying for their needs. He proved to be a savvy communicator, quickly realizing that the newspapers were a good way to communicate his concerns with the citizens of Dawson. He frequently reminded Dawson residents that while his people did not mine or otherwise interfere with the living of the newcomers; by going hunting and fishing, Dawson residents depleted resources in Tr'ondëk Hwëch'in traditional territory thereby making it hard for his people to survive. In 1902, both Chief Isaac and Chief Silas actively lobbied for a school in Moosehide showing understanding of the importance of local education and getting the same services as other children.

Inevitably there is some overlap among these sections. While the meat trade between Gwich'in traders and the people of Dawson is very much a story of Dawson residents appreciating the arrival of these colourful visitors with fresh meat, it is also an important element of the economy of the Gwich'in residents of Black City. These visitors stayed at Moosehide during their southern trips leading to intermarriages with the Tr'ondëk Hwëch'in and eventual resettlement in Moosehide by many families. To some degree, placement of these items was arbitrary depending on where they seemed to best fit.

A side note: as a sign of their esteem, the Yukon's first fraternal organization the Yukon Order of Pioneers, named Chief Isaac as an honorary member. While being a somewhat ironic gesture, designating Chief Isaac as a "Pioneer" in his own country, this "honour" also stressed just how unusual it was to accept an indigenous person as a member in such an organization.

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<sup>3</sup> Rob Ingram & Helene Dobrowolsky, with Felicitas Tangermann, *The Yukon Sun, 1898-1905: Index and Summary* (prepared for Heritage Branch, Gov't. of the Yukon), p. 1.

## 5.1 Dawson City: Chronological Notes



Figure 18. California Meat Market in Dawson, Nov. 1901.  
YA, University of Washington coll., #1207

### 1896

- 1 Sept., Joseph Ladue staked a townsite at the mouth of the Klondike River, named it Dawson City after George Dawson of the Geological Survey of Canada, and built a sawmill and its first cabin.
- This was then surveyed by William Ogilvie after which Ladue began selling townsite lots.
- The Tr'ondëk Hwëch'in were displaced from the settlement of Tr'ochëk River by the rush of miners. They moved to the north side of the river onto land that had been staked out as a government reserve. Government and church officials debated whether they should be compensated and where they should eventually resettle.

### 1897

- Most of the NWMP from Forty Mile moved upriver and began building a new police post, named Fort Herchmer after the force Commissioner. Meanwhile, Inspector Constantine had sent urgent requests for reinforcements.
- Arrival of another wave of stampedeers immediately after break-up of the Yukon River bringing population of Dawson, Tr'ochëk and the goldfields up to approximately 30,000.

### 1898

- Arrival of approximately 30,000 gold seekers as soon as the river opened. According to Percy Henry, the stampedeers "came like mosquitos".
- June 13, royal assent of *The Yukon Territory Act*, creating a new territory with Dawson City as its capital. Soon after William Ogilvie was appointed Commissioner. This was a mark of federal government belief in the future of this part of the country but government officials felt no need to negotiate a treaty with the original inhabitants.

## 1899

- With arrival of steamships travelling upriver, came rumours of a great new gold strike in Nome, Alaska. That summer, over 8000 people left Dawson for the new diggings. As well, many disappointed gold seekers left town upon learning most of the claims had been staked.
- Bank of British North America.  
From *Dawson Historical Complex Management Plan*:  
“The original log building used by the Bank of British North America burned in April 1899, and the present fireproof structure was built by Big Alex Macdonald later the same year. Its heritage character is defined by its location in the heart of downtown Dawson, its massing, surface finish of corrugated iron sheeting and the quality of its interior fittings and furnishings. The role of banks in connecting an important new mining area to the international financial world through their assay office and banking services is an important element of its commemoration.”
- Sept. 20, telegraph lines constructed by the federal gov't. and WP and YR were opened to link the territorial capital and Skagway. Messages to and from Ottawa now only took about five days instead of two months.
- The deaths of the Nantuck brothers, four indigenous men convicted of murdering a prospector in southern Yukon, was a frightening, and inexplicable, example of white justice. Two of these men died during their long imprisonment and two were hanged in Dawson City in August 1899. These were among the first executions in the Yukon.
- Many stories about the Nantucks in Yukon newspapers over 1898 and 1899.
- Elder and former Chief Percy Henry spoke of this in 2005:  
*And that first hanging in Dawson, [Chief Isaac] asked for his people to be there. So the whole village came and watched the hanging. So, after they see that, so he told them, this is what happen, the white man law; if you kill people and get away with it, they hang you.* (Dobrowolsky, 2005: 24)
- NWMP Annual Report, p. 54-55.  
re census of Dawson including West Dawson and Klondike City and as far as upper Ferry: 3,469 males, 786 females, including 163 children under 14. Also gives breakdown by nationality. Figures were probably well under actual number since there was so much coming and going from cabins to goldfields.

## 1899/1900

- Bishop Bompas spent much of the winter at Moosehide while Rev. & Mrs. Totty visited England.

## 1900

- Party of First Nations people from Fort McPherson travel to Dawson bringing several moose and caribou which they trade for provisions. (YS, 1900 March 20)
- Another party from the Mackenzie River arrived in town with eight toboggans of moose meat. They had travelled by way of Peel River, across the divide, and down the Klondike. (YS, 1900 April 10)

- July - Quote from Charlotte Bompas letter: (Archer, p. 165)  
“We have had a scare this week in hearing that smallpox is in Dawson; the Bishop is busy vaccinating all the Moosehide Indians under their strong protest and remonstrances.”
  - 3 May, publication of census results in *Dawson Daily News*, a total of 10,703 non-indigenous people: Men – 8631, Women – 549, Infants – 263. Indigenous people were recorded separately and only for three areas near police posts. “The total number of Indians recorded is 356, of which 93 are in Moosehide, 57 at Forty Mile, and 206 at Tagish District.
  - “Indians Dead in Heaps – Measles and Pneumonia Sweeping Lower River Natives Away With Frightful Virulence.” – epidemic extending from St. Michael to Rampart City, people “dying by the dozen” (DKN, 1900 Aug 31)
- RG 18, vol. 189, f. 339-00. Dawson Reports.
- December – “A large number of very serious cases of Typhoid and Pneumonia now exist in Dawson, and a great number have already proved fatal. The typhoid in particular seems to be of a very serious and fatal nature.”
  - The Canadian government introduced new mining regulations allowing large industrial interests to purchase “concessions”. This led to industrial mining with introduction of techniques such as steam thawing, dredging, and hydraulicking meant that much more gold-bearing gravel could be processed profitably, even if the gold content was relatively small. This shift in mining trends led to many individual prospectors moving on.
  - Construction of post office, designed by federal architect Thomas W. Fuller.  
From *Dawson Historical Complex Management Plan*:  
“In use until 1923, it illustrates the establishment and exercise of Canada’s sovereignty through the construction of imposing federal buildings. It also signifies the importance of communications with the world outside the Yukon. The building is an excellent example of a pre-1914 wooden post office, gaining its heritage character from its design, the quality of interior workmanship and materials, and as a rare example of a federal building displaying every detail of its original purpose and design.”

## 1901

- Half a dozen Peel River people arrived in Dawson. They brought four toboggans loaded with caribou and other game. Their dogs were of medium size and hardy appearance. “The whole outfit is consistently different from the native outfits of the Yukon valley.” (YS, 1901 Feb. 2)
- Chief Isaac and his people returned Wednesday from another trip up the Klondike, laden with a supply of caribou meat. (YS, 1901 Feb. 16)
- Local First Nations people ice fishing using bacon for bait and selling their catch in Dawson. (YS, 1901 May 11)
- *Dawson Weekly News*, 1901 May 31, from coverage of the Victoria Day parade: The A. C. Co. was declared by the judges to have entered the most elegant float and was awarded the prize. Its float was in representation of the pioneer days of the Yukon.

In the living allegorical group were some half dozen Indians from the Moosehides, dressed in all their fantastic original garb and standing about a tepee as if just in from a hunting expedition. Among them was the trader, one of the A.C.'s first men in the Yukon, offering linens, beads and other goods and they were offering furs in exchange. The dusky men and women in their native garb and flowing tresses, with bows, arrows and snowshoes, gave the group a natural and striking effect and the display was favorably commented on everywhere along the line of march. The float was drawn by four horses. Around the base of the float were the words in large letters: "We were first — 1868-1901."

- NWMP, Annual Report of Insp. C. Starnes, Inspector Commanding "B" Division, Dawson, Dec. 1, 1901, in *Annual Report of the NWMP, 1901*. Ottawa, 1902. p. 55 – "The salmon catch in front of Dawson this year exceeded by far that of any other year previous. For the latter part of July the average catch was something like 10,000 pounds daily. The price of fresh salmon at the beginning of the season was \$1 per pound, but the sudden flooding of the market quickly brought the price down to 10 cents per pound. The cold storage companies bought the salmon in large quantities."
- Construction of three substantial buildings, a major federal investment in Dawson and the new territory: the Courthouse, the Territorial Administration Building and the Commissioner's Residence. These structures and increased government presence marked a transition from the free-wheeling mining camp to a more regulated society less tolerant of gambling and prostitution, although these activities never ended completely.
- [https://www.pc.gc.ca/apps/dfhd/page\\_fhbros\\_eng.aspx?id=3032](https://www.pc.gc.ca/apps/dfhd/page_fhbros_eng.aspx?id=3032)  
[https://www.pc.gc.ca/en/lhn-nhs/yt/klondike/culture/lhn-nhs\\_courthouse](https://www.pc.gc.ca/en/lhn-nhs/yt/klondike/culture/lhn-nhs_courthouse)  
<https://www.historicplaces.ca/en/rep-reg/place-lieu.aspx?id=15784&pid=0>
- From *Dawson Historical Complex Management Plan*:  
Canadian Bank of Commerce  
Noted for its distinctive and rare pressed metal facade, this bank branch was designed and constructed in 1901. The building's physical values lie in its elaborate classical Renaissance styled facade, which presents the image of stability and permanence in the context of a gold rush town. The building symbolizes the role of financial institutions in Dawson's history, especially in buying and assaying gold, and in financing commercial development of the community from the gold rush era to 1989.

## 1902

- YS, May 25 – "All Dawson joins in Celebration." Detailed account of Victoria Day celebrations in Dawson. Various races include a running event for First Nations men and women. Under subhead entitled "Chief Isaac's Pathetic Oration" is description of an address given by Chief Isaac depicting the prosperity of his people before arrival of white people. Since then Isaac's people had lost their country, their game had been driven off and they were "reduced to poverty without the means of sustenance."
- June 10 - Chief Isaac travels Outside on a trip to visit various major coastal cities sponsored by the major trading companies. Chief Isaac and his brother Walter are the guests of the three major trading companies on a trip to San Francisco. They travel downriver on steamer Sarah. The residents of Moosehide fire off muskets as the boat passes their community. (YS, 1902 Jun 2)
- July 22, YS - "Chief Isaac in Seattle" - quotes *Seattle Post-Intelligencer*.

“Chief Isaac, head of the Moosehide tribe of Indians in the British Yukon, is in Seattle as the guest of the North American Transportation & Trading Company. The old chief is a remarkable Indian. He has done more than any other man to hold the Moosehides in subjugation and by peaceful methods make them adopt the customs of civilization as far as it is possible for the red man to do. He has for years given the Canadian government valuable assistance in the matter of governing its Yukon wards. His counsel has always been for peace and he is greatly beloved by the whites on the Yukon, especially those of the Klondike region.”

- Chief Isaac and his brother Walter return from trip to the coastal cities, sponsored by ACCo, NCCo and NATT. Describes Isaac as a man of forty and his brother Walter about ten years younger. States chief born at mouth of Klondike; Walter born in Eagle, Alaska.
- Account of the Chief’s trip, stories of his people in Moosehide and the changes they had experienced, and a reunion with a Yukon friend “Black” Sullivan on the streets of Seattle. (YS, 1902 July 23)
- “Peel River Tribesmen Arrive With Big Load of Caribou. Made Trip in Six Days Notwithstanding Bad Condition of the Trail.” Thirteen Peel river Indians with 13 dog teams arrived this morning from the headwaters of the Klondike with their toboggans loaded down with the carcasses of 30 caribou. They struck the market when it was low on wild game and high on beef and mutton at ’98 prices and within an hour had unloaded their stock at 25 cents a pound.”  
Goes on to mention this was first time Peel River people had been in town since previous winter, they were greeted by Chief Isaac, and would be staying at Moosehide. (DKN, 1902 Nov. 4)
- “Sold Their Meat” Peel River people preparing to return home after selling caribou meat at 25 cents a pound. Their trip to Dawson took seven days, much over bare ground. Brought only caribou as there was no moose in that part of the country. (YS, 1902 Nov 26)
- “Chief Silas is after an Appropriation” “Chief Silas and several other Indians were waiting to see Acting Commissioner Wood this morning in regard to an appropriation for Indian schools. There has been an appropriation made by the government for Indian schools in this territory of \$5000, but by some oversight the money has not reached here yet.” (DKN, 1902 Dec. 3)
- DKN, 5 Dec. “High Price of Meat Still the Bone of People in Moderate Circumstances” All fresh beef and pork being held by one company charging high prices.  
“Wild game is slow in coming in ... There are some 50 or 60 hunters up the Klondike. Chief Isaac has a number of his tribe in the same region and also in the Twelve Mile District, and there are the Peel river Indians who may be relied upon as steady producers as long as there is any game in the country, ...”  
[Makes clear the reliance of Dawson residents upon the supply of wild meat provided by Tr’ondëk Hwëch’in and Gwich’in hunters.]
- “Chief Isaacs in Politics” Lobbying NWMP Acting Commissioner Wood for a school at Moosehide and supplies. Quoting Chief Isaac, “I tell him my papa was great chief all Yukon. He no sell, he give white man plenty. Heap hunting land, moose, everything. Now Indian get no good job.” (DKN, 1902 Dec. 9)

- “Post Office is Doing a Large Business” – mentions that “Indian baskets, curios and furs are among the chief articles contained in the Christmas parcels” (DKN, 1902 Dec. 17)

### 1903

- Article re Yukon Horticultural Association fair detailing results. Includes prizewinners for best collections of Indian curios, Indian baskets, imported Indian curios, and “best collection exhibited by Indians” won by Chief Isaac. (YS, 1903 Sept. 11)
- YS, 17 Nov. – “Peel River Indians Here – Bring Several Tons of Caribou – Came By Way of Twelvemile – Found Ready Sale for Their Meat, Which Consisted Only of Choicest Parts – Report Game Plentiful – Indians and Dogs Looking Well”  
Previous days two dozen or more Peel River people arrived in Dawson with 20 sleds of caribou meat, each sled being pulled by five dogs.  
Had travelled by Twelvemile instead of their usual route down the Klondike.  
Hunters remarked that game plentiful on the headwaters of the Twelvemile and had cached much of meat to bring home on return journey. People and dogs looked healthy and prosperous.

### 1908

- Re-opening of Commissioner’s Residence after substantial renovations following a 1906 fire. [https://www.pc.gc.ca/apps/dfhd/page\\_fhbros\\_eng.aspx?id=3032](https://www.pc.gc.ca/apps/dfhd/page_fhbros_eng.aspx?id=3032)

### Dawson City Quotations

Percy Henry, 1993 (re impact of International Boundary)

*The last dance they had in Dawson City was when the Alaska border went across, cut off two people there, Hän. Hän people – one is in Eagle, Alaska, another one is in Dawson City. They used to be like one people. They talk the same language. When the boundary come across, they heard about it so they call a big meeting in Dawson. All the Indian gather there and they were going for quite a while. While the meeting going, they dance til the last man stand up, that’s how long it take. They drop off but they keep going til the last man stand up. And that fire is going for week, it could take week, it could take four days, three days and that’s the way they do their ceremony because they figure they never going to see one another again. And that’s a real sorrow dance, really sorrow. And even they hair was burned off because they stick their head in the fire once in a while. All their hair is scorched off and so I guess it was pretty sad. They didn’t know that, they thought they never going to see one another again.*

Gerald Isaac

(relationships between Dawson and Moosehide)

*There was a distinct relationship between the Moosehide Indian Reserve and the City of Dawson residents. The Moosehide Indian Reserve was reserved for the use and benefit of Hän Indians and it was governed by chief and council. To some extent, the reserve was administered by the Indian agents on behalf of Her Majesty the Queen. The Indians were restricted from free access and entry into the white man’s domain. Indians were not allowed to attend public school and were not allowed to enter into the local liquor establishments, unless the Indians enfranchised themselves under the Indian Act whereupon they were no longer recognized as Indians. They became a white person under the white man’s laws by enfranchisement. His rights as an Indian person were rescinded. Under the Indian Act, curfews were imposed upon reserve members going to town. Restrictions were placed upon non-native members entering Moosehide – no liquor / curfews. (MOH, 1994: 35-36)*

## 5.2 Dawson City: Archaeological Summary

- J A plethora of gold rush era artifacts were found on the hillsides surrounding Dawson City. The artifacts are mostly found in association with platforms and foundation outlines that once hosted dwellings.
  - o The archaeological findings from the hillside are mainly composed of subsistence, household, personal, and structural artifacts.
  - o The bulk of these artifacts were glass bottles, metal containers, and milled lumber items.
  - o There are also re-purposed artifacts present, e.g. rectangular metal cans were attached to a wooden handle and re-purposed as a shovel.
  
- J Due to the common nature of these artifacts, we can't determine whether they were associated with white settlers or First Nation residents.
  
- J The site of Crocus Bluff also situated on the hillsides surrounding Dawson contained an undated microblade site indicative of early indigenous occupation. Gold rush cabins were also later built in this area.

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### 5.3 Dawson City: Archival Sources



Figure 19. Dawson City from Klondike City or Tr'ochëk, 1900. DCM 1962.7.109

#### Maps and Plans

Reference	Description	Date
YA H-118	Plan of land applied for by H. A. Constantine being lot no. 2, group 1, YT. Wm Ogilvie.	1896
YA H-123	Town of Dawson. James Gibbon.	1898

#### Newspapers

Newspaper	Date	Headline / Description
DKN	1898 Jun 16	A revealing opinion piece of how the “heretofore retreat of Indians and bears” is giving way to “the demands of civilized man” and farther on “the Yukon Valley as one of the inhabited portions of the civilized world must be brought into direct contact with all that is necessary to the comfort and happiness of civilized man.”
DKN	1898 Jul 27	“Indians to be tried for Murder”
DKN	1898 Aug 6	“Improvements at Headquarters. The Police are Arranging for the Winter Season. How Dawson’s Prisoners are Guarded – ” Description of how facilities at Fort Herchmer are inadequate, also discusses the prisoners including Nantuck brothers.
DKN	1898 Oct 29	“Four to Hang at Once”
DKN	1899 Feb 18	“Indians in Jail”
DKN	1899 Mar 4	“Two Indians Dead and Two Reprieved”

DWN	1900 Aug 31	"Indians Dead in Heaps – Measles and Pneumonia Sweeping Lower River Natives Away With Frightful Virulence."
DWN	1901 May 31	"Grand Display of Floats – Rich Allegorical Cars in Parade – A.C. Company Win the Prizes"
DKN	1902 Nov 14	"The Remains of John Mode – Corporal Piper Returned Yesterday from Twelvemile With the Scattered Bones"
DKN	1902 Nov 18	"Kindly Act Returned. Save Peel River Indians from Starvation."
DKN	1902 Nov 24	"Peel River Tribesmen Arrive With Big Load of Caribou. Made Trip in Six Days Notwithstanding Bad Condition of the Trail."
DKN	1902 Dec 3	"Chief Silas is after an Appropriation"
DKN	1902 Dec 5	"High Price of Meat Still the Bone of People in Moderate Circumstances"
DKN	1902 Dec 9	"Chief Isaacs in Politics"
DKN	1902 Dec 17	"Post Office is Doing a Large Business"

## Photographs

### Yukon Archives

#### Yukon Archives Catalogued Photos

YA #	Description	Source
LAC coll. #407	"Dawson, Yukon, Canada. From S. Klondike City. H. J. Woodside photographer. NAC # PA-16168.	June 1900
LAC coll. 408	View of Dawson City taken from Klondike Hill. Good view of farming operation on Klondike Island in foreground. E. A. Hegg photographer. NAC # PA-12138.	1901
MCH coll. #736	Group of First Nation men standing by sleds loaded with trade goods on Front St. MCH photo no. J6163.	[1898]
U. Wash. Coll. #1207	Game and birds [swans?], moose head cover the exterior of the California Meat Market, located on Third Ave. south. Peter and Julius Bucholz proprietors. Goetzman photographer. U of W. 3084.	Nov. 1901
U. Wash. Coll. #1276	Long view of Klondike City from hill above Dawson. NATT Co. mill and lumber yard at front of island. Asahel Curtis photographer.	
<i>Bill Roozeboom coll. #6290</i>	Tr'ondëk Hwëch'in celebration in the Alaska Commercial Co. yard off Front St. in Dawson, Victoria Day,	24 May 1901

#### **Their Own Yukon collection**

YA #	Description	Source
2000/37 #19 PHO 574	A group of Indian men, probably from the Peel River, stand by sleds loaded with trade goods on Front Street in Dawson City at the turn of the century. Some of these men are probably the 'Dawson Boys' who traded to Dawson in summers after 1898.	Museum of Canadian History

2000/37 #21 PHO 574	As recently as 1961, Rev. Martin could still remember and draw accurate maps showing how Peel River people first came to the Dawson City gold rush. [Portrait of Richard Martin]	George Walters
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### Dawson City Museum

DCM #	Description	Date	Coll. name
\1984-15-5	Group shot of Peel R. Indians and their dog teams in front of the Fifth Avenue Hotel (Klondike Market) Dawson, Y.T. Caption: Peel River Indians in Dawson with Game Feb. 27, 1905 Wolfe photo Dawson Y.T.	Feb 27 1905	F.W. Collins
1984-50-71	Small group of First Nations people on Front St. by one of the arches built to welcome Lord and Lady Minto. Arch reads: "Britain's Most Northerly Possessions Welcome Their Excellencies."	1900	Cribb's Drugstore
1984-211-7	"Peel River Indians with Mr. MacAdam" (under arrow). In front of NATT bldgs., Front St,	ca. 1900	Eric D. Lawson
1991.51.24	Peel River Indians in Dawson with game, 27 Feb. 1905.	1905	Vesco.
1982.7.109	Dawson City from south Klondike City [Tr'ochëk].	1900	

### Glenbow Museum and Archives

Reference #	Description	Date
NA-2114-33	Two dog sleds and teams in front of ticket office for White Pass and Yukon Railway, Dawson, Yukon Territory. [Peel River people?]	1917

### University of Washington Libraries

Ref. No.	Description	Date
AWC1918	First Nations dance in ACCo. yard in Dawson. H.J. Goetzman photographer	ca. 1901

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<https://www.historicplaces.ca/en/rep-reg/place-lieu.aspx?id=15784>

Parks Canada, Directory of Federal Heritage Designations  
Commissioner's Residence, Dawson, Yukon Territory  
[https://www.pc.gc.ca/apps/dfhd/page\\_fhbros\\_eng.aspx?id=3032](https://www.pc.gc.ca/apps/dfhd/page_fhbros_eng.aspx?id=3032)

Dawson Historical Complex National Historic Site of Canada  
[https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=770](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=770)

## 6.0 Black City

### Introduction



Figure 20. The Blackstone Uplands. From: *Tr'ondëk Hwëch'in Heritage Sites*

The country of the Blackstone Uplands is a dramatic landscape of distant mountains, river and creek valleys, and rolling tundra near the edge of the treeline. The high plateau is connected to the Yukon River valley through Seela Pass and down the drainage of the Chandindu or Twelvemile River. This geographical link has affected the human history of the region.

To the casual highway traveller, the Blackstone Uplands can seem beautiful if bleak and forbidding. But for indigenous people, this was an important part of their homeland: an area rich in resources, part of the wintering area of two different caribou herds<sup>45</sup> and an important travel route between the Yukon River valley and the interior. The three First Nations who travelled and subsisted in the area as part of their annual round included the Hän-speaking Tr'ondëk Hwëch'in from the Yukon River valley, and two Gwich'in speaking groups, the Tukudh<sup>6</sup> from the upper Porcupine River country and the Teet'it Gwich'in from the upper Peel River drainage.

Due to the work of Anglican Archdeacon Robert McDonald in training Gwich'in catechists as well as translating scriptures into Takudh, many of these people observed the Christian faith, led by First Nation catechists who travelled to their camps. Some of the catechists who worked at Black City and elsewhere in the Yukon, over the years, included Jonathan Wood, Joseph Kunizzi, Andrew Kunizzi, Julius Kendi, Johnny Semple, John Martin, and Richard Martin. Several of these men regularly travelled between the Peel River and Blackstone areas and Moosehide.

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<sup>5</sup> Up until ca. late 1920s/early 1930s, this was also part of the historic range of the Fortymile Caribou herd and according to Dorothy Cooley, Yukon Regional Biologist, possibly the Clear Creek Caribou herd as well.

<sup>6</sup> This name has also been spelled as Tukkuth, Takudh, Dagoo, Dagadh, Dëgät.

Black City (sometimes also called Blackstone Village) is a former Gwich'in settlement that was occupied in the late 19th and early 20th century. It was named after the black rock in the area. It is located on the east side of the Dempster Highway and the west side of the Blackstone River, approximately two km south of Chapman Lake. It is strategically sited within a grove of spruce trees, close to a caribou migration route. The river supplied grayling and Dolly Varden fishing while the trees provided shelter and fuel. This was an excellent base for hunting, trapping and fishing as well as a welcoming shelter for people travelling the land.

From 1900 on, when the Gwich'in people began travelling to Dawson in mid-winter to sell supplies of fresh caribou meat, they were generally referred to as the "Peel River Indians". Their arrival was a welcome winter break. Many items regarding these trips can be found in the chronological notes for Dawson City.

Elders such as Joe and Annie Henry, Mary Vittrekwa, Walter Alexie and Percy Henry have shared stories about the people who used to live here, how they made their living and where they eventually moved.

## 6.1 Black City: Chronological Notes



Figure 21. Peel River family, 1926. YA, ACC/GSA 78/67 #179

- The Blackstone Uplands and the surrounding region were an important hunting, trapping and fishing area for three groups of First Nations people: the Hän-speaking Tr'ondëk Hwëch'in, the Tukudh Gwich'in, and the Teet'it Gwich'in. Early non-indigenous sources tend to refer to the Gwich'in people as the "Peel River Indians".
- In fall, people hunted caribou during the great migrations. There are stories of a nearby caribou fence though its location has not yet been confirmed. Before the introduction of rifles, hunters worked together to corral part of the herd into the fenced area where they could be snared and speared. It was a community effort to skin and butcher the animals, tan hides, and to dry and cache the meat for the winter ahead. Mary Vittrekwa recalled that the fat from these caribou was especially prized with "back fat just like bacon."
- Hunters also travelled into the high country to hunt sheep. In winter, people trapped for a variety of furbearers, including fox and beaver. When fox farms were prospering in the 1910s and 1920s, trappers made good money by capturing young foxes live in spring then selling them to fur farmers.
- In spring when people craved fresh meat, they hunted for ducks at Chapman Lake. People also fished and trapped ground squirrels for their meat.
- Black City was a seasonal settlement located on the west side of the East Blackstone River near a caribou migration route.
- Black City was occupied from the late 19th century until about 1927, when people dispersed, many moving to Moosehide, Old Crow and Fort McPherson.

### **Late 19<sup>th</sup>- early 20<sup>th</sup> century**

- In the late 19th and early 20th century, people stayed at small settlements and camps such as Black City, Calico Town, Ts'ok giitlin and Cache Creek while travelling through the area.

### **1900s**

- Shortly after the Klondike Gold Rush (in 1901 according to Annie Henry; 1900 according to Dawson newspaper *Yukon Sun*), the Gwich'in people who spent time in this area "discovered Dawson" travelling to the brand-new settlement at the mouth of the Klondike River. This was a much better place to trade than the small post at Fort McPherson so began people making regular trips to Dawson City to sell fresh meat and furs from winter trapping.
- They travelled down the Chandindu or Twelvemile River valley to the Yukon River valley, often using a trail down Moosehide Creek. They used dogteams in winter and pack dogs in the summer. Alternately they travelled to Dawson down the North Klondike River valley. Their arrival in Dawson was always a welcome event and the fresh meat most appreciated. The Dawson City chronological notes list several items relating to their arrival. [Note: Percy Henry mentioned that it was a different group of Gwich'in at the head of the Klondike.]
- On their southern trips, the Gwich'in stayed with the Hän people in Moosehide, just downriver from Dawson. Their arrival at Christmas with tonnes of fresh caribou was much anticipated and an occasion for feasting and dancing.
- The Gwich'in made another trip to Dawson City in late spring or early summer, often spending a month or so in the Yukon River valley.
- Tr'ondëk Hwëch'in hunters used these same routes to travel inland to the high country in fall and winter to hunt caribou, sheep and moose.

### **1903**

- "Peel River Indians Are Good – Entire Tribe Belongs to Church of England – Leader a Teacher" Interview with Amos, leader of the party of people from the Blackstone River. Amos stated he attended the Church of England mission at Fort McPherson, learned how to write with the "Indian bible, hymn book and prayer book." Yukon River had worn out the bottoms of their toboggans, they were returning as soon as new toboggans were made. (YS, 1903 Nov 19)

### **1904**

- Up to 14 families stayed here at one time. In 1904, this was the birthplace of Annie Henry, the daughter of a Teet't Gwich'in couple, Jarvis Mitchell and his wife Esther. Annie and her husband, Joe Henry, later spent many years in this area hunting, trapping and raising a large family. After construction of the Dempster Highway, they lived at Wolf Creek where they trapped until the 1990s.

### **1904**

- The first of the annual police patrols between Dawson City and Fort McPherson, then in later years over the sea ice to Herschel Island. This route was nearly 1000 miles (1600 km) round trip. First Nations guides and hunters were important to the success of these long winter trips.

### **ca. 1900s-1910s**

- The contact with the people of Dawson City proved fatal to many people from the Blackstone Uplands. Several traders developed influenza, a disease for which they had no resistance. When they brought the sickness back to their families, there were many deaths during the subsequent epidemic. Deacon Richard Martin later told of digging numerous graves throughout the Blackstone Uplands.

### **1907**

- 26 Jun, Benjamin Totty to O'Meara re Tukudh people. "I presume no Schedule will be required for the Takudh Indians from Peel River. They do not live here for any length of time, though they seem to make Dawson their headquarters for trading purposes. I hard expect they will ever return to the Station on Peel River for permanent residence. They usually stay here for about a week in July, and a week at Christmas. The men come in much more frequently for trading purposes. ... One family has been living here for a few years past; it is quite possible others may do the same though I do not hear of it."  
[ACC, DY: COR 260, f. 15]

### **1910s**

- Fox farming became popular in the Yukon and a number of First Nations people made a good living trapping and selling live foxes. In 1913, the *Dawson Daily News* reported that Gwich'in people trapped four live foxes and delivered them to Dawson.

### **ca. 1927**

- According to a few sources, Black City and other places in the Blackstone Uplands were abandoned by about 1927. The Tukudh people moved to various communities including Fort McPherson, Old Crow, Eagle and Mayo. The reasons for this dispersal are unclear although they may be related to changes in availability of game, low fur prices and the departure of their minister, Richard Martin, after he lost his sight in a hunting accident.

### **1930s**

- There was intermarriage between the Hän and Gwich'in. By the 1930s, a number of families, such as the Henrys, Martins and Semples had resettled in Moosehide.

### **Recent history**

- The Blackstone Upland and Black City are within the Traditional Territory of the Tr'ondëk Hwëch'in. Black City is a designated heritage site in the Tr'ondëk Hwëch'in Final Agreement and is managed solely by the First Nation.
- Tombstone Territorial Park was created in 1999 as a direct result of the Tr'ondëk Hwëch'in Final Agreement (1998). The First Nation negotiated the establishment of the park to help protect the cultural and natural heritage of their ancestors so that future generations could maintain these ties to the land. The area is still integral to the well-being of the people and many Tr'ondëk Hwëch'in citizens spend time in this country and harvest its resources as their ancestors have for generations.
- Young people have been working with elders and scientists to learn more about Black City and life in the Blackstone Uplands through oral history and archaeology projects.

## Black City Quotations

*You see the Blackstone, if you look at it on the map it's right on top of the both slopes, the Yukon Slope and North Slope and that high country there, there's everything in there. Lot of game and so people from all over use that place long time ago ...*

— Percy Henry, 1993

*Hän used to use that country quite a bit way back before the white people come in this country. They say the Hän used to travel around those country when the stone axe was still around and after that Tukudh and McPherson people, people from all over, start come in there, so Hän didn't bother no more, let the people use it ... it was big gold rush in the Yukon and they didn't have to go back to those part of country no more, so they let them have it.*

— Joe Henry (translated by Percy Henry), 1992

“The Peel River Indians are divided into several camps, some of which trade with Dawson and some with Fort McPherson. Those who occupy the Blackstone and Hart country trade with Dawson and seem fairly prosperous. They number about 40 or 50. The camps on the lower Peel do not seem to do so well owing to the scarcity of big game. They dry fish in the summer and when the fish are not plentiful, they run short of food in the winter. The Indians all appear to be peaceable and very honest. The majority can read and write in their own language. They belong to the Church of England, having been educated at the Fort McPherson mission. Each camp has its minister, or religious leader, and holds service on Sunday.”

Royal North-West Mounted Police Annual Report. Sessional Paper No. 28. 1906:68.

*Poor Totty, he used to go to Blackstone to visit people. They make church and sometime on the glacier they used to give him rides, but the rest of the way he walk. He used to go to Ogilvie. The people who used to live there they call Tukudh. That's their name, a tribe called Tukudh. They split up. They usually go there to the minister. Stringer, he walk there, and Totty. They hold service for people.*

— Annie Henry referring to Rev. Benjamin Totty, a long-time Moosehide missionary, 1990

*In those days, yeah, there was a lot of people come from Northwest Territories, lots of people stay. Back, back beginning of gold rush, I think it's a lot of people up in the Blackstone country and up ahead of Ogilvie, there's another tribe there, they're called Tukudh. . .*

*So in winter time, like during Christmas, they come in and they would bring their fur and they will bring some meat for sale and then they go back and then before spring, they do it again.*

— Percy Henry, 1994 (MOH)

*When we live around there, we stay around Blackstone all the time. Summer and winter, ... and sometime spring time, June, June 15<sup>th</sup>, we go down with dog pack, by Twelve Mile. . . And Moosehide Creek, we go down by Moosehide Creek, and get down there. And the peoples stay down there for one month, and then they go back again, go back to mountain again and September is lots of caribou, and they kill lots of caribou, and making dry meat for winter. And when no caribou, they, they fishing too around there.*

— Mary Vittrekwa, 1993

*In 1934, I think, 38 teams came this way and they camp around here someplace ... and that is the last big trip Gwich'in made from Hungry Lake, Doll Creek, Burning Mountains, from that part of the country and they came this way and they all made a trip to Dawson ... that was the last time they made that big trip, they always talk about that ...*

— Walter Alexie, 1999

*I really appreciate what they're doing now, they work together, non-status and status, and the non-Indian people. It's really good and they know what the country feel like. You just come in here, you gonna feel it. Nobody rush here, time don't mean anything.*

– Percy Henry, talking about archaeology work at Black City, 2002

## 6.2 Black City: Archaeological Summary

- Archaeological evidence shows continuous use of this area for at least 10,000 years (Denali / Little Arm Tradition Artifacts styles) when this land was still part of Beringia, the steppe tundra that remained ice-free during the most recent glaciations.
- Since 1989, archaeologists have worked with elders and Tr'ondëk Hwëch'in citizens on a number of archaeological surveys along the Dempster Corridor and within the area of present-day Tombstone Territorial Park.
- They have identified numerous sites where tool makers chipped points from local, grey coloured chert. At several of these tool-making sites, stone-age hunters watched for game while preparing their tools.
- Archaeological digs at Black City in 1989 and 2003 have identified the remains of 19 features: cabins, semi-subterranean house pits similar to those found at Fort Reliance (according to elders, these were seasonal shelters covered with caribou and moose hides), caches and tent sites.
- The artifacts included numerous seed beads, tools for processing caribou, faunal remains and implements of daily life such as cookware, stove remains and knives.
- Other features in the area include brush and pole trap sets, and a burial fence.
- This site was only occupied by indigenous groups. Ethnographic evidence suggests this site was also an economic hunting site used to hunt for meat that would be sold to community of Dawson.

### Sources:

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*Field notes, summer 1989 Dempster Highway*. Field notes and map on file with Heritage Resources Unit, Department of Tourism and Culture, Government of Yukon

Thomas, Chris

2004 *Archaeological Testing at Black City, North Central Yukon, 2004 – Interim Report*. Prepared by Chris Thomas of Thomas Heritage Consulting for Tr'ondëk Hwëch'in, Historic Places Initiative and Heritage Resources Unit.

## 6.3 Black City: Archival Sources

### Corporate Records

Anglican of Canada, Church Diocese of Yukon

Series I. Diocesan Records, 1888-1980.

I.1 Correspondence files. I.1.a. Clergy & layworkers

Location	File	Description	Dates
COR 252	16	Kunzi, Joseph Correspondence between Bishop Stringer and Joseph Kunzi regarding personal letters and parish affairs at Blackstone River.	1914-1917
COR 253	1	McDonald, Archdeacon Robert Correspondence between R. McDonald and parishioners regarding personal and general affairs at Fort McPherson and in the Peel River area. Some of these letters are written in the Takudh language and all were translated at a later date.	1884-1913
COR 258	4	Peel River. Correspondence between Bishop Stringer and Rev. E. Reid, the Rev. E. Sittichinli, the Rev. J.M. Crisall, the Rev. S.C. Deacon, Captain Peter Ross, various parishioners and others regarding general operations of the Peel River-Fort McPherson Mission and numerous personal matters. Also included is a greeting telegram from the Rev. R. Martin to the Rev. J. Martin and a list of baptisms and funerals.	1919-1929

### Photographs

- Tr'ondëk Hwëch'in Archives have several excellent photos taken in recent years showing archaeological activity, features and elders and students at Black City.
- Yukon Government, Archaeology has images of sites, objects and activity at Black City.
- ) Plan of the Black City site (likely from the forthcoming Thomas report or from TH)

### Yukon Archives

#### Yukon Archives Catalogued Photos

No.	Caption	Date	coll./fonds
736	Group of First Nation men standing by sleds loaded with trade goods on Front St. MCH photo no. J6163.	[1898]	MCH coll.
936	Arrival of Peel Indians on Front St. in Dawson City.	n.d.	Martz fonds
2155	"Arrival of Peel River Indians in Dawson - Mar. 21 - 1901." Group of Indians from Peel River standing in the midst of their sleds and exhausted dog teams on a Dawson street with men watching in background. Adams & Larkins photographers. [*see Dawson section]	21 Mar. 1901	VPL coll.

6581	Unidentified First Nations man and child. "One of the Peel River Indians from Fort McPherson who traded in Dawson. These Indians were known as the 'Dawson Boys'."	n.d.	Canadian Bank of Commerce fonds
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### Yukon Archives Uncatalogued Photos

#### **Anglican Church of Canada, General Synod Archives fonds**

Restriction: The Yukon Archives may print these photographs and the Anglican Church of Canada must be credited. Proper credit line is: "Yukon Archives. Anglican Church of Canada / General Synod Archives 78/67"

YA #	ACC/GSC #	Description	Collection
179	P7517-309	Peel River Indians, 1926.	Stringer
180	P7517-323	Blackstone River native people. (woman)	Stringer

#### **Their Own Yukon collection**

YA #	Description	Source
2000/37 #19 PHO 574	A group of Indian men, probably from the Peel River, stand by sleds loaded with trade goods on Front Street in Dawson City at the turn of the century. Some of these men are probably the 'Dawson Boys' who traded to Dawson in summers after 1898.	Museum of Canadian History
2000/37 #21 PHO 574	As recently as 1961, Rev. Martin could still remember and draw accurate maps showing how Peel River people first came to the Dawson City gold rush.	George Walters

#### **Dawson City Museum**

DCM #	Description / Caption	Date	Coll. Name
1984-15-5	Group shot of Peel R. Indians and their dog teams in front of the Fifth Avenue Hotel (Klondike Market) Dawson, Y.T. Caption: Peel River Indians in Dawson with Game Feb. 27, 1905 Wolfe photo Dawson Y.T.	Feb 27 1905	F.W. Collins
1984-211-7	"Peel River Indians with Mr. MacAdam" (under arrow). In front of NATT bldgs, Front St,	ca. 1900	Eric D. Lawson
1991.51.24	Peel River Indians in Dawson with game.	1905	Vesco.

#### **Glenbow Museum and Archives**

No.	Description	Date
NA-2114-33	Two dog sleds and teams in front of ticket office for White Pass and Yukon Railway, Dawson, Yukon Territory. [Peel River people?]	1917

#### **Publications & Reports**

##### *Dannzha*

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McClellan, C. et al

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## Sound Recordings

Alexie, Walter

1999 Interviewed by Ingrid Kritsch & Georgette McLeod on July 28-29, 1999 on Dempster Highway.

TH Tape/Transcript #: 99-12A&B

Henry, Joe and Annie

1990 Interviewer: Percy Henry; translator: Mary Jane Kunnizzi; recorded July 11, 1990;

TH Tape/Transcript #: 90 – 04 A

1990 Interviewer: Percy Henry & Jackie Olson, 13 & 14 July 1990, TH Tape/Transcript #: 90 – 07 A

1990 Interviewer: Percy Henry, recorded at Dawson City, Yukon; July 23 & June 28, 1990.

TH Tape/Transcript #: 90 – 10 A

1990 Interviewer: Percy Henry; Dawson City, Yukon; July 15, 1990; TH Tape/Transcript #: 90-12 A

Henry, Percy

1993 Interviewed by Bob Charlie, April 15, as part of the Elders' Documentation Project. TH tape no. 93-05.

1993 Interviewer: Marilyn Jensen; recorded in Whitehorse, Yukon; April 1, 1993; TH Tape/Transcript#: 93-06 A & B

Vittrekwa, Mary

1993 Interviewers: Grace Blanchard (GB) and Karen Dubois; Translator: oldest daughter; Dawson City, Yukon; November 2, 1993. TH Tape/Transcript #: 93-18

1993 Interviewer: Louise Profeit-LeBlanc; recorded at Moosehide, Yukon; July 30, 1993. TH Tape/Transcript #: 93 – 25

### **Web Resources**

Tr'ondëk Hwëch'in Heritage Sites: Black City

<http://trondekheritage.com/our-places/black-city/>