

TR'ONDĚK



KLONDIKE



UNESCO WORLD HERITAGE LIST

NOMINATION FOR INSCRIPTION

FOREWORD

Tr'ondëk-Klondike is located in the homeland of our people, the *Dënezhu*, in northwestern Canada. For thousands of years, we have lived in close connection with the land and organized our lives around the seasons and the movements of our non-human relatives, the salmon and the caribou—animals upon which we depend. We have upheld these relationships through our traditions, our laws, and our ways, otherwise known as *Tr'ëhudè*. We have a reciprocal relationship with the land and its occupants, and in this way maintain the integrity of our homeland and our culture.

The year 1874 marked the beginning of a period of profound change and upheaval when newcomers (*Nödlet*) moved to our lands and with our help established a fur-trading post. Initially, we had a mutually beneficial relationship with them, but soon the trading post evolved into a haven for those seeking gold. The lure of gold brought more foreigners to our mountains, valleys, and streams. In the early years of this new activity, the gold seekers were friendly and our relationships were equal. However, we soon learned of colonial ambition and experienced the *Nödlet* efforts to expand their wealth and strengthen their position, which quickly diminished the self-determination of our people. By 1908, Canadian colonial power was firmly established in the lands and lives of our people.

Our experience of colonization during this period was characterized by an intense and persistent erosion of our land tenure and land use that challenged our ability to be self-determining people. We experienced marginalization in our territory and alienation from our resources. Through our traditions and our unfailing relationship with our lands, we persevered and adapted. Our efforts to endure these circumstances attest to our resilience and our ability to remain connected with our homeland today. The collective evidence found at the eight component sites of the property provides comprehensive testimony to the events that transformed our way of life in the face of colonization by the *Nödlet*. This period in our history came at the turn of the twentieth century, when the experience of colonialism had already been disrupting lives, cultures, and societies around the world for centuries. The physical evidence of our life during this period is exceptional and the survival of our cultural traditions, knowledge, and practices bear compelling witness to the experiences and ability of our people to adapt to colonialism and its impacts.



November 30, 2020

Re: Support for Tr'ondëk-Klondike World Heritage Site Nomination

On behalf of Tr'ondëk Hwëch'in Council and Citizens, I am pleased to support the nomination of Tr'ondëk-Klondike for inscription on UNESCO's World Heritage List.

Tr'ondëk-Klondike is an exceptional serial site worthy of international recognition and protection for generations to come. The eight component sites of the serial property tell the story of Indigenous and newcomer relations within our homelands. This is a story that will resonate with Indigenous and non-Indigenous people the world over, as it discusses the globally significant phenomenon of colonialism.

When newcomers came to our lands, we knew change was coming. Indeed, between the years of 1874 and 1908, our lives and lands were forever altered by the new economy, government, and culture transported here by fur traders, gold miners, and settlers. However, we also knew we had to help these people survive in this landscape and teach them how to live here in a good way, according to our principles—*Tr'ëhudë*. The Tr'ondëk-Klondike nomination is a continuation of this work, as we share our experiences of adaptation and resilience in the spirit of reconciliation.

The Tr'ondëk Hwëch'in are proud to have taken a leadership role in the preparation of the nomination. It was a collective effort that increased understanding between different parts of our community and built a strong foundation for collaborative management of Tr'ondëk-Klondike in the future. Numerous local and regional organizations came together as advisors and participants in workshops and consultations. The nomination process allowed us to articulate the important cultural and heritage features of this special place and communicate them to visitors, Yukoners, and ourselves.

The serial site of Tr'ondëk-Klondike is truly remarkable, and we are honoured to share the important stories illustrated by our lands—stories that carry universal lessons.

Sincerely,

A handwritten signature in black ink, appearing to read 'Roberta Joseph'.

Roberta Joseph
Hähkë, Tr'ondëk Hwëch'in

Tr'ondëk Hwëch'in Government
PO Box 599 · Dawson City, YT · Y0B 1G0
Phone 867-993-7100 · Fax 867-993-6553
Web www.trondek.ca



Office of the Premier
PO Box 2703, Whitehorse, Yukon Y1A 2C6

December 22, 2020

To Whom It May Concern,

RE: Support for Tr'ondek-Klondike World Heritage Site

On behalf of the Government of Yukon, I am pleased to support the nomination of Tr'ondëk-Klondike as a UNESCO World Heritage Site. After years of hard work and collaboration, this nomination reflects the complex and multi-dimensional aspects of Yukon's history and culture. Tr'ondëk-Klondike is an extraordinary landscape with a story that will resonate with people around the world.

The eight component sites that make up this serial nomination reflect both the Indigenous and colonial history that occurred in the homeland of the Tr'ondëk Hwëch'in.

Tr'ondëk-Klondike tells the story of the fur trade, the lure of gold and how it spurred the development of a new territory in Canada. It also tells of the experiences and responses of Tr'ondëk Hwëch'in to the introduction and expansion of colonialism between 1874 and 1908.

Tr'ondëk-Klondike stands as a testimony to the strength and resilience of Indigenous people here and across the world, and demonstrates our continued commitment to work together to ensure that Tr'ondëk-Klondike will be cared for, and conserved, for future generations.

Sincerely,

Sandy Silver
Premier

THE CITY OF DAWSON

Box 308 Dawson City, YT Y0B 1G0
PH: 867-993-7400 FAX: 867-993-7434
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December 2, 2020

Tr'ondëk-Klondike is an exceptional place. The story of what happened here is worth sharing with the world and committing for all time to human memory.

On behalf of the residents of our community, City of Dawson Council is delighted to support the nomination of Tr'ondëk-Klondike as a UNESCO World Heritage Site. The municipality recognizes the importance of acknowledging and celebrating our history and heritage. World Heritage Site designation will sustain our long-term goals for a healthy community and contribute to the social, cultural, and economic well-being of Dawson City and the Yukon. As well, communicating the significance of this place and the lessons it has for humanity is an obligation we take seriously.

We will continue supporting the protection, preservation, and promotion of this incomparable area and its unique values through responsible management of municipal infrastructure and cultural resources. Should Tr'ondëk-Klondike be inscribed on the World Heritage List, the City of Dawson is committed to fulfilling its responsibilities on the proposed Tr'ondëk-Klondike World Heritage Site Stewardship Board.

The partnerships built between local and regional organizations in preparation of the Nomination Proposal will serve our community well in the years to come. We were brought together by our shared belief in Tr'ondëk-Klondike's Outstanding Universal Value and thankful for the efforts that articulated our shared legacy.

Sincerely,

Mayor Wayne Potoroka



December 11th, 2020

RE: Tr'ondëk-Klondike World Heritage nomination

Parks Canada has been a strong supporter of the Tr'ondëk-Klondike World Heritage nomination since it was placed on Canada's tentative list. The community pride and commitment to the project is most evident in the strong and active collaboration between governments and local organizations to support the nomination.

Tr'ondëk-Klondike is a mosaic of landscapes and features steeped in history, with multiple designations, owned and managed by multiple entities. The Klondike National Historic Sites of Canada include five distinct national historic sites managed by Parks Canada in and around Dawson City. The protection and presentation of the region is a shared responsibility and depends on the collaboration of multiple governments, organizations, and community members.

The community takes great pride in sharing the many stories that form the history of Tr'ondëk-Klondike. Places administered by Parks Canada contain archaeological and historic resources that demonstrate the experiences of the colonized and the colonizer often narrated only from the perspective of immigrant Canadian and American populations. This nomination demonstrates the experience and sustained resilience of the Tr'ondëk Hwëch'in to endure a colonial event characterized by the un-negotiated establishment and consolidation of colonial power. It evokes elements of the Truth and Reconciliation Commission's Calls to Action and is aligned with Parks Canada's initiatives to move away from timid history and whitewashed versions of the past.

In my role as Site Manager I am pleased to support the Tr'ondëk-Klondike nomination and admire how this initiative has solidified a community vision to recognize and appreciate an Indigenous Peoples' experience of, and adaptation to, the global phenomenon known as European colonialism. A successful designation as a World Heritage Site will be instrumental in ensuring a collaborative and fulsome approach to the long term preservation and presentation of our shared heritage and values.

Sincerely,

Travis Weber
Site Superintendent, Klondike National Historic Sites
Parks Canada
Dawson City, YT, YoB 1Go

Canada

GLOSSARY

Hän Language Words, Names and Phrases

<i>Ch'édähdëk</i>	Hän name for Fortymile River.
<i>Ch'édähdëk Tth'än K'et</i>	Hän name for <i>Dënezhu</i> Graveyard.
<i>Chu Kon'dëk</i>	Hän name for the Yukon River, meaning “sparkling water river.”
<i>Dänojà Zho</i>	“Long Ago House.” The name for the Tr'ondëk Hwëch'in Cultural Centre in Dawson City.
<i>Dä'òle'</i>	A term related to both respectful practices when hunting, fishing, or otherwise interacting with the land and its resources and disrespectful or taboo behaviours that can bring bad luck.
<i>Dënezhu</i>	Our People. The equivalent in English would be “Indigenous people.”
<i>Èdhà Dàdhëchq</i>	Moosehide Slide.
<i>Gàh Ts'yàt</i>	Chief Catsah (Rabbit Hat).
<i>Jëjik</i>	Moose.
<i>Jëjik Dhä Dënezhu Kek'it</i>	Moosehide Village.
<i>Luk cho</i>	King salmon.
<i>Nodlët</i>	A collective/singular noun referring to non-Indigenous people.
<i>Shär cho</i>	Grizzly bear.
<i>Srejil</i>	Grayling.
<i>Tätrà'</i>	Raven.
<i>They</i>	Dog (chum) salmon.
<i>Tr'ëhudè</i>	This term refers to overarching protocols, principles, and behaviors related to doing things in a good way or living your life in a good way.
<i>Tr'ochëk</i>	Hän name for the Indigenous encampment at the mouth of the Tr'ondëk or Klondike River.
<i>Tr'ondëk</i>	Hän name for the Klondike River.
<i>Tthe Zraq Kek'it</i>	Hän name for Black City meaning “Black Boulder Village.”
<i>Wëdzey</i>	Caribou.
<i>Zhür</i>	Wolf.

Aboriginal

The first or earliest known people present in a region. It implies having no known peoples preceding occupancy of the region. “Aboriginal” was widely adopted as the correct collective term for the Indigenous peoples of Canada in Canada’s *Constitution Act* (1982), Section 3.5.2, and includes the Indian [First Nations], Inuit, and Métis peoples of Canada. “Indigenous” is now the preferred term in Canada, and “Aboriginal” is only used when referring specifically to Section 35 Aboriginal rights and in historical contexts.

Adaptation through continuity

The ability of an Indigenous people to maintain a continuous relationship with the land by adapting to a disruption of their way of life. Despite the disruptive impact of the Klondike Gold Rush, the Tr’ondëk Hwëch’in maintained access to their traditional territory for subsistence, cultural, social, and spiritual purposes by adapting to the impact.

Athapaskan

Seven of the eight Indigenous languages spoken in the Yukon are from the Athapaskan family, which spreads from central Alaska through northwestern Canada to Hudson Bay and is within the Na-Dene language group.

Band

A body of "Indians" for whom lands have been set apart or who are declared to be a band for the purposes of Canada’s *Indian Act*. Community members choose a chief and councillors by election or sometimes through custom. Band members generally share common values, traditions, and practices rooted in their ancestral heritage. Bands were determined by the Government of Canada with little acknowledgement of Indigenous forms of social organization or kinship.

Beringia

During periods of glaciation when large portions of the continents were covered in ice sheets, the ocean would drop by 100–150 metres. This exposed the Bering land bridge, a stretch of land running between Siberia and Alaska that connected North America to Eurasia. This land bridge was a part of the ice-free area known as Beringia, which encompassed Siberia, Alaska, and the Yukon. The environment was too dry for ice sheets to form and the arid conditions caused the boreal forest to disappear to be replaced by the mammoth steppe.

Cache

A food-storage structure that ranged from covered holes in the ground to raised structures on poles.

Chinook salmon (*Oncorhynchus tshawytscha*)

Species of Pacific Ocean salmon. Chinook salmon spend their first year in freshwater tributaries of the Yukon River before migrating downstream. The average adult weighs upwards of seven kilograms and returns home to spawn in four to five years.

Chum salmon (*Oncorhynchus keta*)

Species of Pacific Ocean salmon. Chum salmon migrate immediately upon emerging from their gravel nests in freshwater tributaries of the Yukon River. The average adult weighs upwards of seven kilograms and returns home to spawn in four to five years.

Claim

An area of land for which details have been filed with the proper government agency for the extraction of gold or other metals. It gives the claim holder the rights to the minerals within the claim for a certain period of time, subject to certain conditions. The boundaries of the claim are marked by posts and metal tags. A claim does not equal title or ownership of land.

Colonial Period

The period of time after a foreign colonial state assumes direct control over a region inhabited by an Indigenous population. This period of time may or may not correspond to the earliest date that the actors of the foreign state may have been in contact with or have had interactions with an Indigenous people. For many peoples, the colonial period is ongoing. The term “decolonization” refers to a long-term process involving the bureaucratic, cultural, linguistic, and psychological divesting of colonial power.

Dentalium

Tooth shells from scaphopod molluscs used as ornaments or as a form of currency, common in western Canada and the United States.

Dolly Varden trout (*Salvelinus malma*)

A species of salmonid found in the Peel River drainage, including the Blackstone River. It has a trout-like body, slightly oblique mouth, forked tail fin, and small scales.

Feature

A physical remnant of built structural elements, such as a foundation, or an excavated structure, such as a pit or a trench. A feature can also denote an assemblage of archaeological remains that, when interpreted together, provide evidence of a physical cultural object like a hearth or foundationless structure.

First Nation

A term that came into common usage in the 1970s to replace the word “Indian,” which some people found offensive. “First Nation” is now widely used in Canada to refer to both Status and non-Status Indians (see below). Yukon First Nations who have signed land-claim and self-governing agreements have legally defined First Nation governments.

Grayling (*Thymallus arcticus*)

A small, colourful game fish found throughout Yukon in streams, rivers, and lakes. Yukon grayling are less than 41 centimetres long with a weight of under one kilogram.

Gwich'in

An Athapaskan language which has also been known as Loucheux, Kutchin, and Tukudh. It is spoken by Indigenous people in northern Yukon, northeast Alaska, and the northwest corner of the Northwest Territories.

Hän

A language belonging to the Northern Athapaskan language family that is spoken by Indigenous people in the Yukon River drainage basin in western Yukon and eastern Alaska. The name Hän means “people of the river.”

Hearth

A firepit or other fireplace feature. Hearths are common features of many eras going back to prehistoric campsites and may be either lined with a wide range of materials, such as stone, or left unlined.

Indian

A legally defined term used by the Government of Canada in reference to a particular group of Indigenous people. Indians, Inuit, and Métis are recognized as Aboriginal peoples under Section 35 of Canada's *Constitution Act* (1982). The term "Indian" is now only used in specific legal or historical contexts. "Indigenous" is the preferred and accepted term and considered to be more inclusive and respectful. In United States law, the term "Indians" refers generally to Indigenous peoples of the continent at the time of European colonization. "Alaska Natives" and "Native Hawaiians" refer to peoples Indigenous to the areas occupied by those named states.

Indian Act

Canadian federal legislation first passed in 1876 and amended several times since. It sets out federal government obligations and regulates the management of Indian reserve lands, Indian monies, and other resources through the Department of Indigenous Affairs and Northern Development.

Indigenous

Living naturally in a particular region. It implies origin in a place or region, not having been introduced from elsewhere. "Indigenous" is a synonym for "Aboriginal." The term "Indigenous peoples" has been commonly used in an international context, referring to groups as having specific rights and interests based on their ties to the lands that their ancestors have occupied since time immemorial and their cultural or historical distinctiveness from other populations. "Indigenous peoples" is now the preferred collective term in Canada to include First Nations, Inuit, and Métis. In broader terms, "Indigenous peoples" refers in this nomination proposal to the peoples inhabiting the lands at the time of the arrival of miners and settlers during the gold-rush events in the Americas, Oceania, and South Africa.

Land claims

Claims based on the traditional use and occupancy of land by First Nations, Métis, and Inuit. Historic recognition of these claims has enacted into law two major pieces of legislation. The Royal Proclamation of 1763 established the basis for governing the North American territories surrendered by France to Britain in the Treaty of Paris, 1763, following the Seven Years' War. It also set the constitutional structure for the negotiation of treaties with the Indigenous inhabitants of large sections of Canada. The *British North America Act* of 1867 united three British colonies in North America as "one Dominion under the name of Canada," essentially Canada's constitution. These documents recognize Indigenous title to land prior to being ceded by treaty.

In 1973, the federal government recognized continuing Indigenous rights to lands and natural resources in areas not dealt with by treaty and other legal means. A model Yukon agreement, the *Umbrella Final Agreement*, was presented in 1991 and signed in 1993. Eleven Yukon First Nations have since signed their own individual final land-claim agreements. Each First Nation final agreement is a treaty recognized in Section 35 of the *Constitution Act* (1982) and therefore takes precedence over other laws.

Locality

A distinct geographical area within a bounded site that is notable for containing distinct heritage features or clusters of material remains that may, or may not, be related to one another.

Midden

A former dump for domestic waste which may consist of animal bone, human excrement, botanical material, mollusc shells, sherds, lithics (especially debitage), and other artifacts associated with past human occupation.

Moosehide Slide

The prominent rockslide at the north end of the Dawson townsite, which is a landmark for travellers in the area. It is an ancient landslide that figures in Tr'ondëk Hwëch'in oral history from long before the gold-rush days. The English name is shortened from a translation of the Hän: *Édhä Dädhëchq*—literally, “weathered moosehide hanging.”

Newcomers

Non-Indigenous people who arrived prior to, during, and after the Klondike Gold Rush.

Non-Indigenous people

People not Indigenous to the lands where gold was discovered who came to mine, and in some instances, settle those lands. These people were generally of European, African, or Asian descent.

North-West Mounted Police (NWMP)

A police force representing the Canadian government which enforced law and order in western and northern Canada. The force underwent a few name changes over the years, becoming the Royal North-West Mounted Police in 1904 and the current Royal Canadian Mounted Police (RCMP) in 1919.

Obsidian

A hard, dark, glass-like volcanic rock formed by the rapid solidification of lava without crystallization.

Occupation

Distinct groupings of archaeological evidence that provide evidence of cultural use related to specific periods of time. Occupations can be distinguished in distinct sedimentary units or at distinct localities within a site.

Oral history

Evidence taken from the spoken words of people who have knowledge of past events and traditions. Oral history is often recorded and transcribed. It is used in public schools, to write academic histories, and to document claim agreements. Oral history is valid and rigorous and has been upheld by Canada's legal system.

Oral tradition

Traditional knowledge that is imparted orally from person to person and across generations.

Parks Canada Agency

An agency of the Canadian government legally mandated to protect and present nationally significant examples of Canada's natural and cultural heritage and to foster public understanding, appreciation, and enjoyment in ways that ensure their ecological and commemorative integrity for present and future generations.

Permafrost

A permanently frozen layer of subsoil or sediment located under a layer of ground. Permafrost is ground that remains frozen for longer than two consecutive years and it may or may not contain significant amounts of ice. Permafrost is generally thicker and colder as one moves farther north.

Placer

A Spanish term describing a shoal or alluvial/sand deposit. Placer-mineral deposits are formed through erosion and the action of water in a stream or riverbed.

Placer-gold mining

The mining of alluvial deposits by using water and gravity to wash away lighter material, leaving the heavier gold to be collected. This deceptively simple method is known to have been used as a technique for extracting placer-gold deposits in the Ancient World.

Potlatch

A highly regulated and elaborate gift-giving feast to celebrate important events. It was widely practised by Indigenous peoples in the Pacific Northwest of Canada and the United States. It functioned as an economic system for distributing goods and demonstrating wealth and prominence. This was also an occasion for important acts of governance.

Pre-contact

In Yukon, this refers to the period of time before indirect or direct contact of Indigenous peoples with European traders, explorers, and missionaries.

Post-contact

Relating to the period after initial contact between Indigenous peoples and people of European descent.

Reserve

Tract of land to which the legal title is held by the Crown. First Nation reserves were set apart for the use and benefit of an Indian band. Heritage reserves are land notations established by the Yukon Government to indicating areas of cultural or historic interest. Similar forms of Indigenous settlement were imposed in Australia, New Zealand, and the United States.

Residential School System

Government-sponsored religious boarding schools established to assimilate Indigenous children into Euro-Canadian culture. The Yukon residential schools were in place from 1901 to the 1960s.

Sedentism

The transition from a nomadic society to a lifestyle that involves remaining in one place permanently. Essentially, sedentism means living in groups permanently in one place.

Self-Government

Arrangements for First Nations to govern their internal affairs and assume greater responsibility and control over the decision-making that affects their communities. Each First Nation that reaches a final land-claim agreement also reaches a self-government agreement. Chapter 24 of the agreement defines the powers, authorities, and responsibilities of the individual First Nation. The agreements provide for funding to support the delivery of programs and services. A self-governing First Nation has the power to make and enact laws that affect their lands and citizens, to tax, to provide for municipal planning, and to manage or co-manage lands and resources. Each First Nation's Constitution will define the membership code, establish governing bodies and provide for their powers, and protect the rights and freedoms of the citizens.

Settlement Land

Land owned and managed by a First Nation, as identified in that First Nation's final agreement. Specific lands identified in land-claim agreements fall into defined categories conveying different levels of use and control. A First Nation has surface and subsurface rights, including minerals and oil and gas, in Category A and reserve land. In Category B land, the First Nation has surface rights. Fee simple settlement land is the same fee simple title as any land registered in the Yukon Land Titles Office.

Staking a claim

The act of marking the extent of a mining claim by installing marked posts at the perimeter and then applying and paying to register the claim, giving the person rights to the subsurface minerals.

Stampeders

Term often used for non-Indigenous people who arrived during the Klondike Gold Rush.

Status and Non-Status

The specific legal identity of an Indigenous person in Canada as defined by the eligibility criteria laid out in the *Indian Act* (1876). Status Indians are entitled to a range of programs and services not available to non-status Indians.

Super-position

A method of understanding the comparative age of different components of buried archaeological materials. Where there are multiple layers of sediment that contain archaeological material, the more deeply buried occupations are older than those that overlie them.

Tephra

Tephra is the airborne material spewed out of a volcano. It is referred to generally as "ash" but it contains bits of volcanic glass and crystal as well as broken up bits of volcano.

Trapline

A series of traps, as well as the lands and trails along which they are set, for furbearing game.

Traditional Knowledge

An immense body of cultural material that might include stories of the days when animals could talk; detailed knowledge of the land and its resources; and practical knowledge about hunting areas, trapping techniques, and food preparation. While this term is usually applied to Indigenous cultures, every society possesses a body of traditional knowledge that it transmits in various ways.

In the Hän language, the term *Tr'ëhudè* would be used to refer to traditional knowledge; it refers to the ways of knowing and being in a way that is embedded in the worldview of the people indigenous to this area.

Treaty

A signed agreement that defines, among other things, the respective rights of Indigenous people and governments to use and enjoy lands traditionally occupied by Indigenous people. Treaties were the legal mechanism for Canada to develop or settle land. Treaties signed between the time of the Royal Proclamation (1763) and Confederation of Canada (1867) saw Indigenous people surrender interest in lands in exchange for reserves, annual payments, and certain rights to hunt and fish. The Numbered Treaties signed after Confederation saw Indigenous people give up large areas of land to the Crown in exchange for reserve lands, agricultural equipment and livestock, annual payments, ammunition, clothing, and certain rights to hunt and fish. Treaties were also negotiated in Australia, New Zealand, and the United States of America to govern the relationship between the non-Indigenous governments and certain Indigenous peoples.

Tr'ondëk Hwëch'in

The Indigenous inhabitants of an area centred on the Yukon River drainage basin in western Yukon Territory. *Tr'o* means hammer rock, used to drive the salmon weir stakes into the mouth of the river (*ndëk*), and *Hwëch'in* means the people. Liberally translated, it means “the people who lived at the mouth of the Klondike.” (Gerald Isaac, 1999)

In July 1995, *Dënezhu* officially changed their name from Dawson Indian Band to Tr'ondëk Hwëch'in First Nation; this was one of many acts by the community to assert their authority and rights.

Tr'ondëk Hwëch'in Final Agreement and Tr'ondëk Hwëch'in Self-Government Agreement

Treaties recognized and protected under Section 35 of the federal *Constitution Act* (1982). They came into effect between Tr'ondëk Hwëch'in (TH), Canada, and Yukon in 1998. Among other negotiated rights and benefits, these agreements establish settlement lands, entrench the rights of TH to participate in management of natural and heritage resources, and confirm TH's legislative powers to enact its own acts and regulations.

Umbrella Final Agreement

A political or policy document between the Government of Canada, Government of Yukon, and Yukon First Nations as represented by the Council of Yukon First Nations. This common template for negotiating Yukon First Nation final agreements is not itself a legally enforceable document. All of its provisions are contained in each legally binding First Nation final agreement.

Vista plana

A view of features on a landscape from an aerial perspective or topographic position where their two-dimensional geographic provenance is relatable.

Weir

A fishing technique using a fence that could be made of spruce stakes and willow branches to direct salmon into traps or enclosed areas where they could be speared or trapped.

Yukon Act

An Act passed by the Canadian Government on June 13, 1898, creating the Yukon Territory. It separated the Yukon Judicial District from the Northwest Territories and constituted a full executive, legislative, and judicial structure for the new territory.

EXECUTIVE SUMMARY

State Party: Canada

Region: Yukon Territory

Name of Property: Tr'ondëk-Klondike

Geographical coordinates to the nearest second

Component Name	Latitude	Longitude	NTS Map	Area (in ha)	Buffer Zone (in ha)	Total Area (in ha)	ID	Map No.
Fort Reliance	64° 8' 49.63017" N	139° 29' 41.93155" W	116B/03	1.6	1.4	3	1	1.2, 1.3 B.2, B.3
<i>Ch'ädähdëk</i> (Forty Mile)	64° 25' 14.8307" N	140° 32' 03.3147" W	116C/07	40.1	10.8	50.9	2	1.2, 1.4 B.2, B.4
<i>Ch'ädähdëk Tih'an K'et</i> (Dënezhu Graveyard)	64° 25' 12.5989" N	140° 31' 10.57489" W	116C/07	2	2	4	3	1.2, 1.4 B.2, B.4
Fort Cudahy and Fort Constantine	64° 25' 59.9615" N	140° 31' 34.5357" W	116C/07	37	7.75	44.75	4	1.2, 1.4 B.2, B.4
<i>Tr'ochëk</i>	64° 3' 1.24892" N	139° 26' 23.81066" W	116B/03	49	6.5	55.5	5	1.2, 1.5 B.2, B.5
Dawson City	64° 3' 39.9213" N	139° 25' 44.82717" W	116B/03	181.5	16.8	198.3	6	1.2, 1.6 B.2, B.6
<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	64° 5' 39.4801" N	139° 26' 14.5729" W	116B/03	13.64	4.3	17.94	7	1.2, 1.7 B.2, B.7
<i>Tthe Zraqy Kek'it</i> (Black City)	64° 49' 04.566" N	138° 21' 00.3134" W	116B/16	9.7	4.3	14	8	1.2, 1.8 B.2, B.8
		Total		334.54	53.85	388.39		

Textual Description of the Boundary of the Nominated Property

The nominated property is a serial nomination consisting of eight components: Fort Reliance; *Ch'ädähdëk* (Forty Mile); *Ch'ädähdëk Tih'an K'et* (Dënezhu Graveyard); Fort Cudahy and Fort Constantine; *Tr'ochëk*; Dawson City; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and *Tthe Zraqy Kek'it* (Black City). Composed of 334 hectares of land in the subarctic region of Northwest Canada, the property is located within the homeland of the Tr'ondëk Hwëch'in.

All components are geographically separated and located near Dawson City, within the central region of the Yukon Territory. Seven component sites are located along a section of the Yukon River from *Tr'ochëk* to *Ch'ëdähdëk* (78 kilometres) and one is located along the Blackstone River, approximately 170 kilometres northeast of *Jëjik Dhà Dënezhu Kek'it*.

The boundaries of the component parts were assigned to include the archaeological and historic resources that represent an Indigenous people's evolving experience of, and adaptation to, European colonialism at the turn of the twentieth century.

The buffer zone comprises 54 hectares of land surrounding the component parts of the nominated property. It includes a thirty-metre area immediately adjacent to the component boundaries, except where the boundary is the ordinary high-water mark on a riverbank, where this buffer is ten metres. The total area of the property and buffer zone is 388 hectares.

Map(s) of the nominated property

A4 maps of the nominated property and buffer zones are annexed to the nomination in Appendix B.1 including:

Map 1.1 Regional Setting of Nominated Property

Map 1.2 Nominated Property Boundary and Buffer Zone

Map 1.3 Cadastral: Fort Reliance

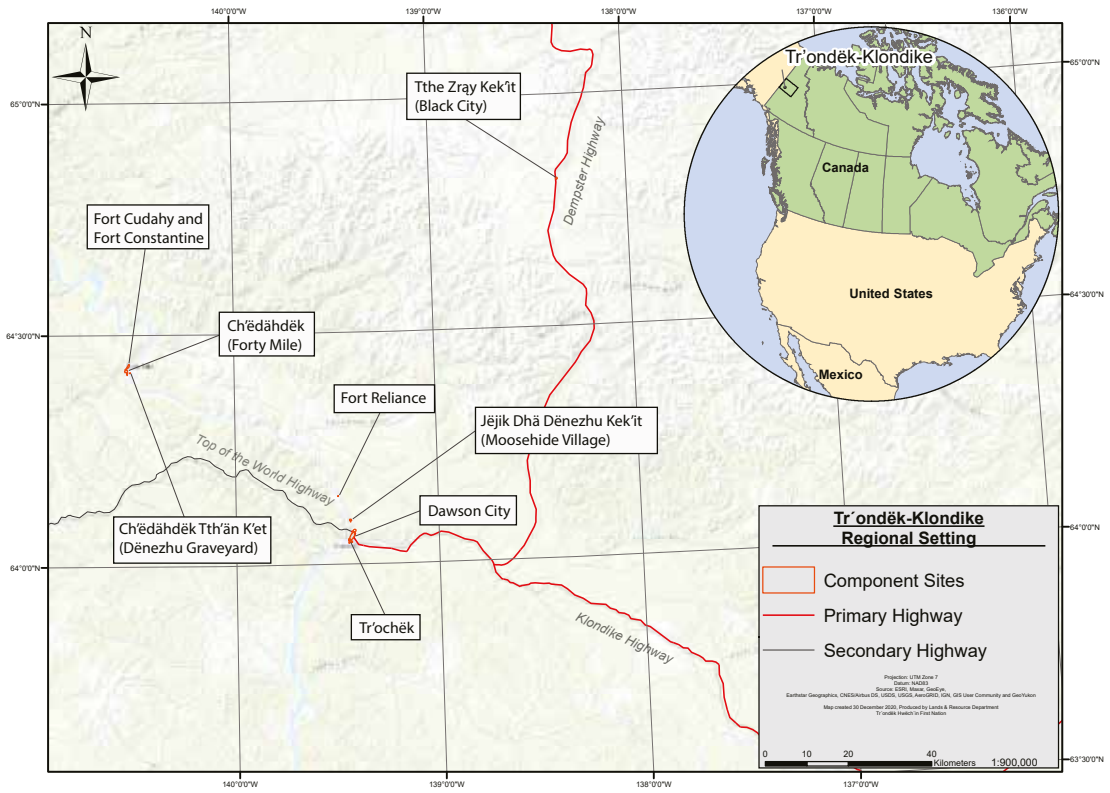
Map 1.4 Cadastral: Fortymile River Components

Map 1.5 Cadastral: *Tr'ochëk*

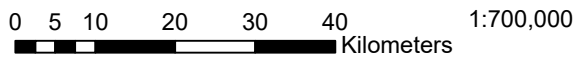
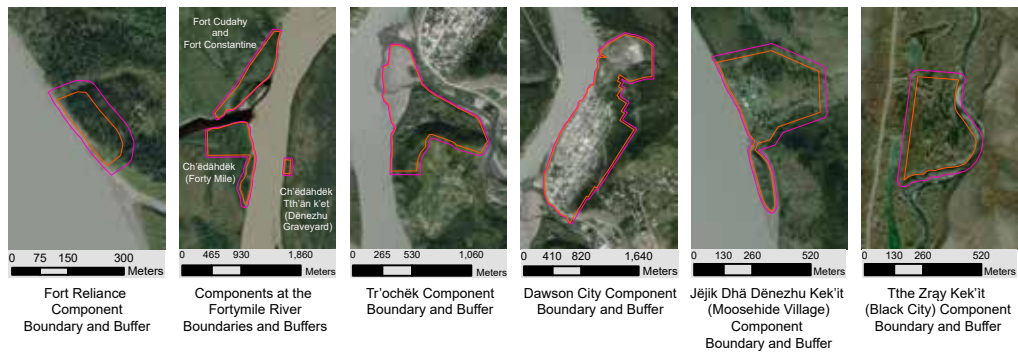
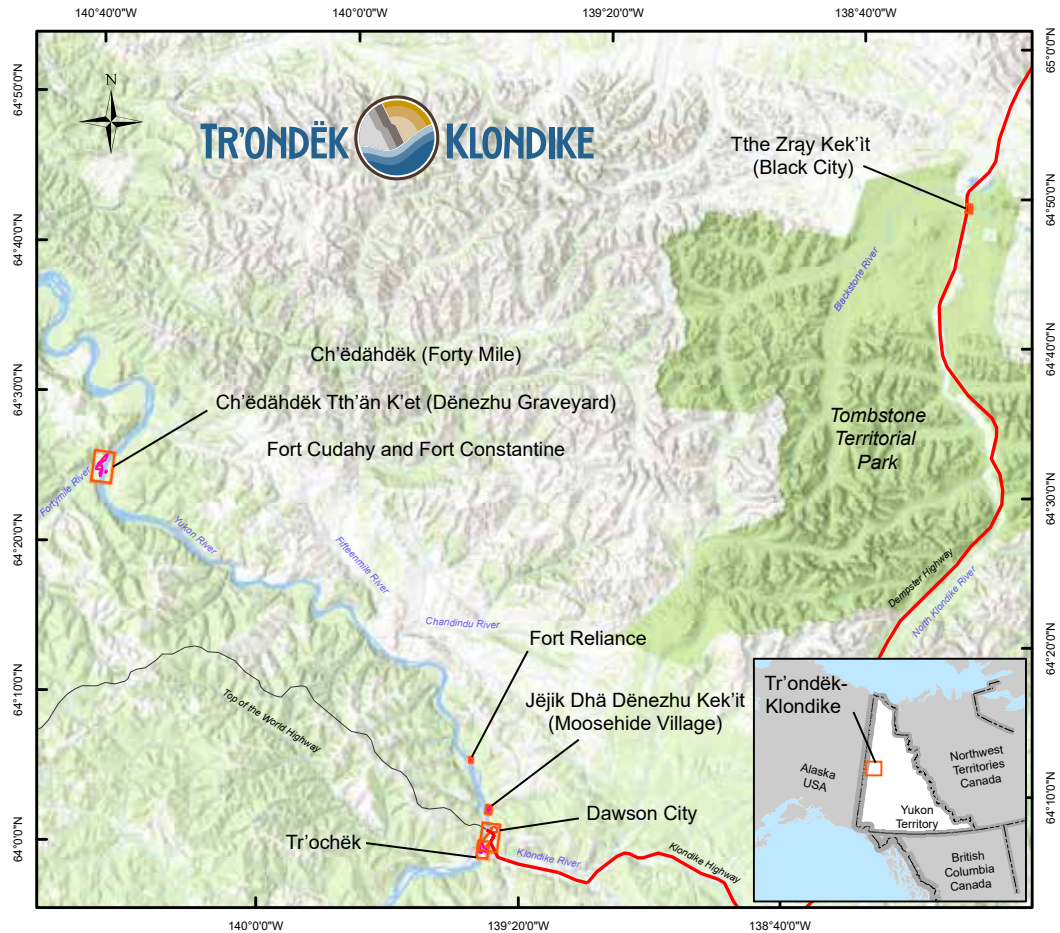
Map 1.6 Cadastral: Dawson City

Map 1.7 Cadastral: *Jëjik Dhà Dënezhu Kek'it* (Moosehide Village)

Map 1.8 Cadastral: *Tthe Zrąy Kek'it* (Black City)

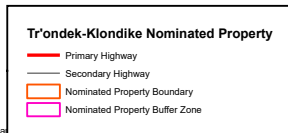


Map 1.1: Regional Setting of Nominated Property.



Coordinate System: NAD 1983 Yukon Albers
 Projection: Albers
 Datum: North American 1983
 Date: 12/30/2020

Service Layer Credits: Source: Esri, Maxar, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community
 P Corp., NPS, NRCAN, Ordnance Survey, © OpenStreetMap contributors, USGS, NGA, NASA, CIGAR, N Robinson, NCEAS, NLS, OS, NMA, Geodatasysteisen, Rijkswaterstaat, GSA, Geologia
 Created By: Government of Yukon



Map 1.2: Nominated Property Boundary and Buffer Zone.

Criterion Under Which Tr'ondëk-Klondike is Nominated for Inscription

Tr'ondëk-Klondike is nominated for inscription to the World Heritage List under criteria (iv) of Paragraph 77 of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2019), which states that such properties shall:

“be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.”

Canada wishes Tr'ondëk-Klondike to be considered as a serial site.

Draft Statement of Outstanding Universal Value

Brief Synthesis

Tr'ondëk-Klondike is located in the homeland of the Tr'ondëk Hwëch'in, in northwestern Canada. For thousands of years, the Tr'ondëk Hwëch'in have lived in close connection with the land and organized their society around the animals and natural resources they needed to succeed. Between 1874 and 1908, the Tr'ondëk Hwëch'in lived through a period of intense and dramatic upheaval as their territories were colonized. The attitudes and economic ambitions of the colonizing newcomers, as supported by the newly established Dominion of Canada, profoundly impacted their traditional lifeways and relationship with their ancestral lands. The eight component sites of the Tr'ondëk-Klondike serial property tell this story and contain one of the most complete and exceptional ensembles of archaeological and historic evidence that reflects an Indigenous peoples' experience of, and adaptation to, the global phenomenon known as European colonialism. The eight component sites have been significant resource areas for their ancestors for thousands of years and were places that were fundamentally transformed in the course of the colonial occupation of these lands. The geographic, structural, and archaeological evidence of the property chronicles dramatic modifications of land use, settlement patterns, and economy that testify to Tr'ondëk Hwëch'in experiences of colonialism, ranging from their active and inclusive socio-economic engagement in new economies to their dispossession and marginalization as an Indigenous people. The sites are also places where, through the endurance of traditions, the Tr'ondëk Hwëch'in fostered and maintained their distinct cultural identity.

The authenticity of the property is manifested through each of the component sites in a specific geographic space related to this colonial incursion. Whether being a place where Tr'ondëk Hwëch'in first began interacting with foreign traders at Fort Reliance; experienced increasing marginalization at Forty Mile, Fort Cudahy, and Fort Constantine and segregation demonstrated by *Ch'édähdëk Tih'än K'et* (Dënezhu Graveyard); or suffered dramatic disenfranchisement, such as at *Tr'ochëk*, the authenticity of the property is conveyed through evidence where a plurality of historic experiences can be interpreted through the preserved attributes of the property. The completeness of the serial property is enhanced by including Dawson City and *Jëjik*

Dhä Dënezhu Kek'it (Moosehide) at the epicentre of demographic and cultural upheaval, as well as the hinterland site, *The Zrąy Kek'it* (Black City), where Tr'ondëk Hwëch'in adaptations to these impacts are well illustrated.

The history of events that occurred at the eight component sites is told through oral histories, documentary resources, photographic evidence, and the archaeological and historical record. The physical evidence present in the component sites includes landscape features, distinct pre-contact and colonial-era archaeological localities, buildings, and historic resources that are related to both settler and Indigenous occupations.

Collectively, this ensemble of sites are authentic testaments that illustrate the experiences of the Tr'ondëk Hwëch'in and their responses to the expansion and consolidation of European colonialism, which had been occurring worldwide since the fifteenth century. The incremental impacts of colonialism over the course of three decades in the Tr'ondëk Hwëch'in homeland are illustrated through the conserved, protected, and well-managed component sites, which together demonstrate the Outstanding Universal Value of the property.

Justification for Criterion

The property is inscribed under criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape, which illustrates (a) significant stage(s) in human history.*

European Colonialism is considered a significant stage in human history, a driver in extraordinary global demographic movements accompanied by socio-economic upheavals that resulted from the expansion of European nations over the past 500 years. European colonial expansion from the sixteenth to the twentieth century created a dramatically altered world, and its effects are still perceptible in the governments, economies, and cultures across the globe to this day. The Tr'ondëk Hwëch'in experience, presented through Tr'ondëk-Klondike, vividly echoes the experiences of Indigenous people in North, Central, and South America; Oceania; Africa; and throughout many parts of Asia during this period. Tr'ondëk-Klondike chronicles the consolidation of colonial power and the cultural impacts to the Tr'ondëk Hwëch'in between 1874 and 1908. The nominated property conveys Outstanding Universal Value through its complete and exceptional ensemble of component sites that have tangible evidence of the distinct experiences and adaptations of an Indigenous people to a dramatic foreign incursion. These experiences were instigated by expanding commercial interests associated with the fur trade and the western North American gold rushes that were startlingly intensified during the Klondike Gold Rush of 1896–1898.

Tr'ondëk-Klondike is a serial property that includes eight component sites: Fort Reliance; *Ch'édähdëk* (Forty Mile); *Ch'édähdëk Tih'an K'et* (*Dënezhu* Graveyard); Fort Cudahy and Fort Constantine; *Tr'ochëk*; Dawson City; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and *The Zrąy Kek'it* (Black City). Each component contains archaeological and historic resources illustrating the experiences of the colonized and the colonizer and provides evidence of nuanced and multifaceted perspectives on an event often narrated only from the perspective of immigrant Canadian and American populations.

Together, the components of this serial property provide remarkable evidence of growing colonial influence through a concentrated timeframe—from the construction of the first commercial fur-trading post at Fort Reliance, in 1874, to the Klondike Gold Rush of 1896–1898, and, ultimately, the consolidation of colonial authority by 1908. The well-conserved physical evidence throughout Tr’ondëk-Klondike bears witness to the evolving adaptations of lifeways enacted by the Tr’ondëk Hwëch’in in response to the sudden and massive encroachment of migrants on their traditional encampment and harvesting sites. This evidence also documents the transition from a life “lived close to the land as it had been for thousands of years”¹ to one irreversibly changed by myriad transformative experiences due to the arrival of foreign populations and envoys of the Canadian government in the latter decades of the nineteenth century.

The property, with its archaeological and historic resources, convincingly and comprehensively illustrates the Tr’ondëk Hwëch’in experience of a significant stage in human history. The property illustrates the First Nations’ dispossession of their lands and marginalization from the new colonial society. Most significantly, Tr’ondëk-Klondike demonstrates how, through the continuity of cultural traditions and the continued use of established and familiar land-use areas and resources, Tr’ondëk Hwëch’in adapted to and positioned themselves to endure a colonial event characterized by the un-negotiated establishment and consolidation of colonial power. The property provides evidence of the impact of escalating immigration, as well as the rapid enactment of new administrative, legal, and spiritual policies that changed the character of the Tr’ondëk Hwëch’in’s relationship with much of their lands and challenged their ability to be self-determining people.

Statement of Integrity

All the elements necessary to demonstrate integrity of Tr’ondëk-Klondike are found within the boundaries of the serial property. The Outstanding Universal Value of the Tr’ondëk-Klondike property is demonstrated through the combined attributes of its eight component sites. Individually, each component contributes significant evidence, and when combined, provide a comprehensive understanding of the escalating effects of colonialism and its impacts on the Tr’ondëk Hwëch’in. It is through the inclusion of each component of the nominated property that the Outstanding Universal Value is demonstrated.

All of the archaeological and historic resources—composed of encampments and harvesting sites, buildings, artifacts, and buried archaeological features—that testify to Tr’ondëk Hwëch’in experiences of the expansion and consolidation of colonialism in this far northwestern part of Canada are enclosed within the boundaries of the property. The property includes evidence related to both foreign colonial actors and Indigenous people that demonstrate narratives of both extreme and rapid socio-economic change, as well as an active continuation of cultural traditions, resource use, and established settlement patterns. The property also features outstanding examples of the establishment and consolidation of colonial power in the centre of a colonial jurisdiction, expressed in both archaeological and built forms, that can be related

¹ Helene Dobrowsky, *Hammerstones: a history of the Tr’ondëk Hwëch’in*, 2nd Ed. (© Tr’ondëk Hwëch’in, 2014), p. 4.

directly to a corpus of documentary evidence pertaining to the events of the period. The property thus includes all elements necessary to express its Outstanding Universal Value and is of ample size to portray the complete representation of the features and processes that convey the property's significance.

Tr'ondëk-Klondike falls entirely within the homeland of the Tr'ondëk Hwëch'in. The 334-hectare property is of sufficient size to incorporate the archaeological and historic resources that illustrate the breadth of the Tr'ondëk Hwëch'in experiences of, and adaptations to, colonialism. As a whole, the property does not suffer from the adverse effects of development or neglect. There is a relatively low population in and around the property, with moderate visitation, and the engaged presence of resident Tr'ondëk Hwëch'in and other government stakeholders who ensure ongoing investment in conservation, maintenance, and management.

The physical evidence that transmits the heritage values of Tr'ondëk-Klondike is in good condition and the property's component sites are protected and managed under appropriate legislation and policy, with no component exposed to unplanned or unregulated developments. Joint stewardship, continuing use, and consistent conservation planning ensure Tr'ondëk-Klondike is intact.

Statement of Authenticity

Tr'ondëk-Klondike displays a high degree of authenticity.

The authenticity of Tr'ondëk-Klondike is supported through Tr'ondëk Hwëch'in stories and oral history about the property, the assessment and reporting on the archaeological and historic resources, and archival and documentary records. The archaeological and historical research is informed by published and unpublished documentary histories and photographic and documentary evidence, when combined provide credible and truthful information sources for the property. The authenticity of Tr'ondëk-Klondike is evident in the location and setting, changing land uses, and patterns of settlement by the Tr'ondëk Hwëch'in in response to the incursion of foreigners in their homeland. The form, design, materials, and substance of the archaeological and historic resources throughout the property truthfully reflect Tr'ondëk Hwëch'in experiences of, and responses to, colonialism, illustrating evidence of engagement, marginalization, economic reorganization, and increasing sedentism. Authenticity is also evident in language and other forms of intangible heritage, such as place names and *Tr'ëhudë*, all of which testify to cultural significance and the continuation of cultural traditions, knowledge keeping, and practices.

Protection and Management Requirements

The property is subject to a strong and comprehensive legislative and jurisdictional framework across four levels of government that protects the historic and archaeological resources of Tr'ondëk-Klondike. Protection and management of the serial property is secured through Tr'ondëk Hwëch'in, territorial, federal, and municipal legislation and policies. Tr'ondëk Hwëch'in legislation is consistent with traditional governance, traditional practices, community planning, and conservation policies. Territorial, federal, and municipal laws and policies contribute to the protection, conservation practices, management, and legal recognition of community-based planning and formal designation of historic sites. The collective legislation aligns and ensures the historic and cultural values of the site are protected. All component sites

within the property are designated as either national, territorial, or municipal historic sites or protected burial sites or identified in the *Tr'ondëk Hwëch'in Final Agreement*, which outlines provisions of protection and management. The "Tr'ondëk-Klondike World Heritage Site Management Plan" provides a framework for the four levels of government that have regulatory, management, or administrative responsibilities for the property.

Long-term protection and management challenges for the property include the effects of climate change and other environmental factors. Riverbank erosion, extreme climate conditions, and permafrost are the primary focus of risk-management priorities at the sites, which effects are mitigated through planned maintenance. Historic buildings are a safe distance away from shorelines or, in the case of those in Dawson City, protected from floods by a dike. Periodic flooding of some of the component sites has contributed to the protection of archaeological resources through silt deposits and continues to do so. Cooperative and anticipatory measures are being pursued to mitigate the effects of climate change on the property, including the stabilization of built resources. Fire-management plans for the area prioritize the above-ground heritage resources of the property. The property will be monitored according to the "Tr'ondëk-Klondike World Heritage Site Management Plan" and relevant mechanisms under each jurisdiction and risks mitigated through advanced planning, monitoring, stabilization work, and coordination.

Name and Contact Information of Official Local Institution

Tr'ondëk-Klondike Stewardship Committee
c/o Debbie Nagano, Director, Heritage Department
Tr'ondëk Hwëch'in Government
PO Box 599, Dawson City, Yukon Y0B 1G0
Canada
+1 867-993-7100 ext. 114
debbie.nagano@trondek.ca
<http://tkwhstatus.ca/>

TABLE OF CONTENTS

Foreward	i
Glossary	xi
Executive Summary	xxi
Chapter 1. Identification of Property	1
1.a. Country/State Party	3
1.b. State, Province, or Region	3
1.c. Name of Property	3
1.d. Geographical Coordinates to the Nearest Second	4
1.e. Maps and Plans Showing the Boundaries of the Nominated Property and Buffer Zone	5
1.f. Area of the Nominated Property (ha) and Proposed Buffer Zone (ha)	13
Chapter 2. Description	15
2.a. Description of the Property	20
2.b. History and Development	65
Chapter 3. Justification for Inscription	125
3.1.a. Brief Synthesis	127
3.1.b. Criterion Under Which Inscription is Proposed	128
3.1.c. Statement of Integrity	129
3.1.d. Statement of Authenticity	133
3.1.e. Protection and Management Requirements	140
3.2 Comparative Analysis	144
3.2.a. Experiences of/Adaptations to Colonialism	145
3.2.b. Selection of Properties (Methodology)	146
3.2.c. Properties on the World Heritage List	151
3.2.d. Properties on Tentative Lists for World Heritage	166
3.2.e. Western Subarctic Geo-Cultural Region of North America	178
3.2.f. Serial Nomination.....	194
3.2.g. Conclusion	195
3.3 Proposed Statement of Outstanding Universal Value	196
Chapter 4. State of Conservation and Factors Affecting the Property	203
4.a. Present State of Conservation	205
4.b. Factors Affecting the Property	221

Chapter 5. Protection and Management of the Property	233
5.a. Ownership	236
5.b. Protective Designation	238
5.c. Means of Implementing Protective Measures	246
5.d. Existing Plans	257
5.e. Property Management Plan	258
5.f. Sources and Levels of Finance	263
5.g. Sources of Expertise and Training in Conservation and Management Techniques	265
5.h. Visitor Facilities and Infrastructure	267
5.i. Policies and Programs Related to the Presentation and Promotion of the Property	272
5.j. Staffing Levels and Expertise	275
Chapter 6. Monitoring	277
6.a. Key Indicators for Measuring State of Conservation	279
6.b. Administrative Arrangements for Monitoring Property	280
6.c. Results of Previous Reporting Exercises	281
Chapter 7. Documentation	283
7.a. Photographs and Audiovisual Image Inventory and Authorization Form	285
7.b. Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems, and Extracts of Other Plans Relevant to the Property	288
7.c. Form and Date of Most Recent Records or Inventory of Property.....	292
7.d. Address Where Inventory, Records, and Archives Are Held.....	292
7.e. Bibliography	293
Chapter 8. Contact Information of Responsible Authorities	307
8.a. Preparers	309
8.b. Official Local Institution/Agency.....	309
8.c. Other Local Institutions	310
8.d. Official Web Address.....	310
Chapter 9. Signature on Behalf of the State Party	311

CHAPTER 1

IDENTIFICATION OF PROPERTY

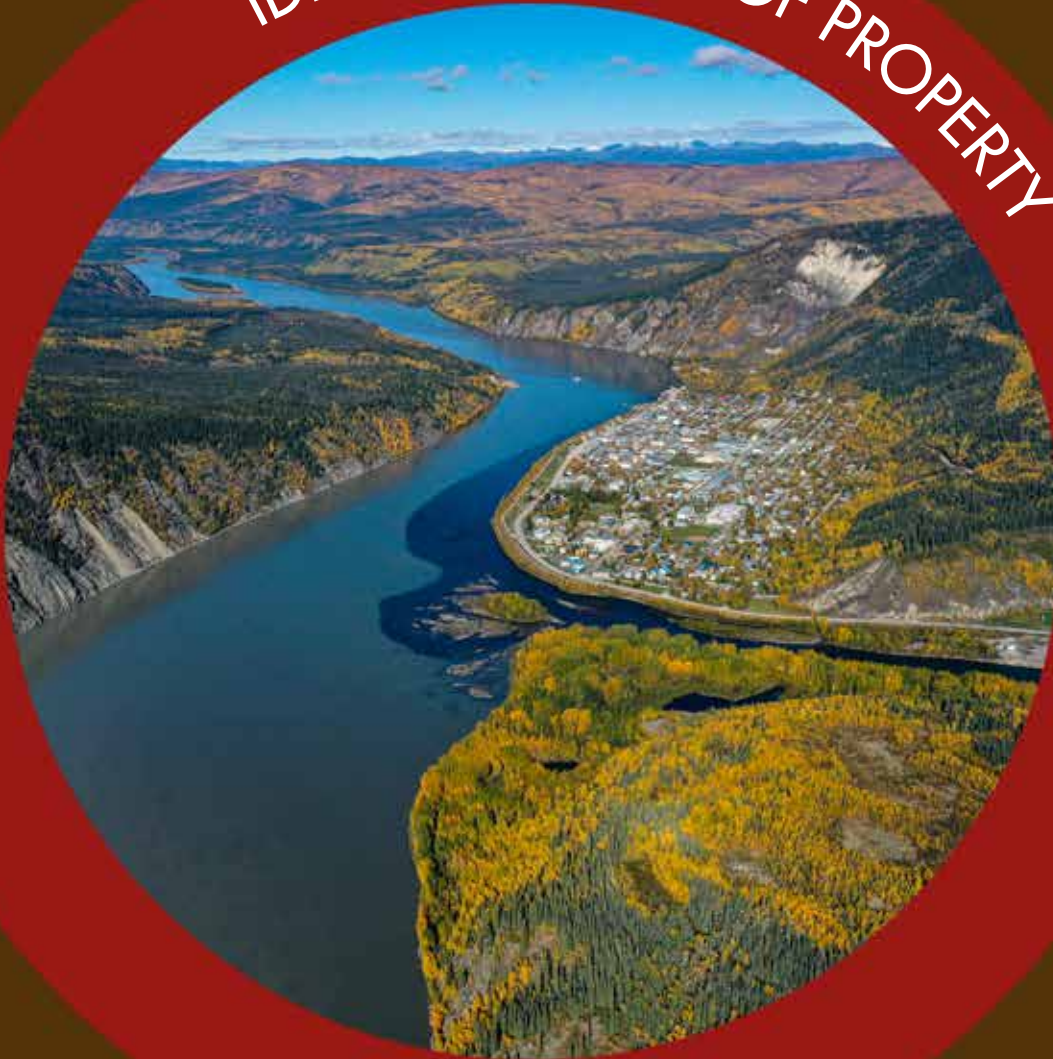


Photo: Looking north, from foreground: *Tr'ochëk*, Dawson City, and downriver to *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), 2020. GroundTruth Exploration

1. IDENTIFICATION OF PROPERTY

1.a. Country: Canada

1.b. State, Province, or Region: Yukon Territory

1.c. Name of Property: Tr'ondëk-Klondike

The nominated property is a serial nomination consisting of eight components: Fort Reliance; *Ch'édähdëk* (Forty Mile); *Ch'édähdëk Tih'an K'et* (Dënezhu Graveyard); Fort Cudahy and Fort Constantine; *Tr'ochëk*; Dawson City; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and *Tthe Zrąy Kek'it* (Black City). Composed of 334 hectares of land in the subarctic region of northwestern Canada, the property is located within the homeland of the Tr'ondëk Hwëch'in.

All components are geographically separated and located near Dawson City, within the central region of the Yukon Territory. Seven component sites are located along a section of the Yukon River from *Tr'ochëk* to *Ch'édähdëk* (78 kilometres) and one is located along the Blackstone River, approximately 100 kilometres northeast of *Jëjik Dhä Dënezhu Kek'it*.

1.d. Geographical coordinates to the nearest second

North American Datum 83. Coordinates are from the centre of each component.

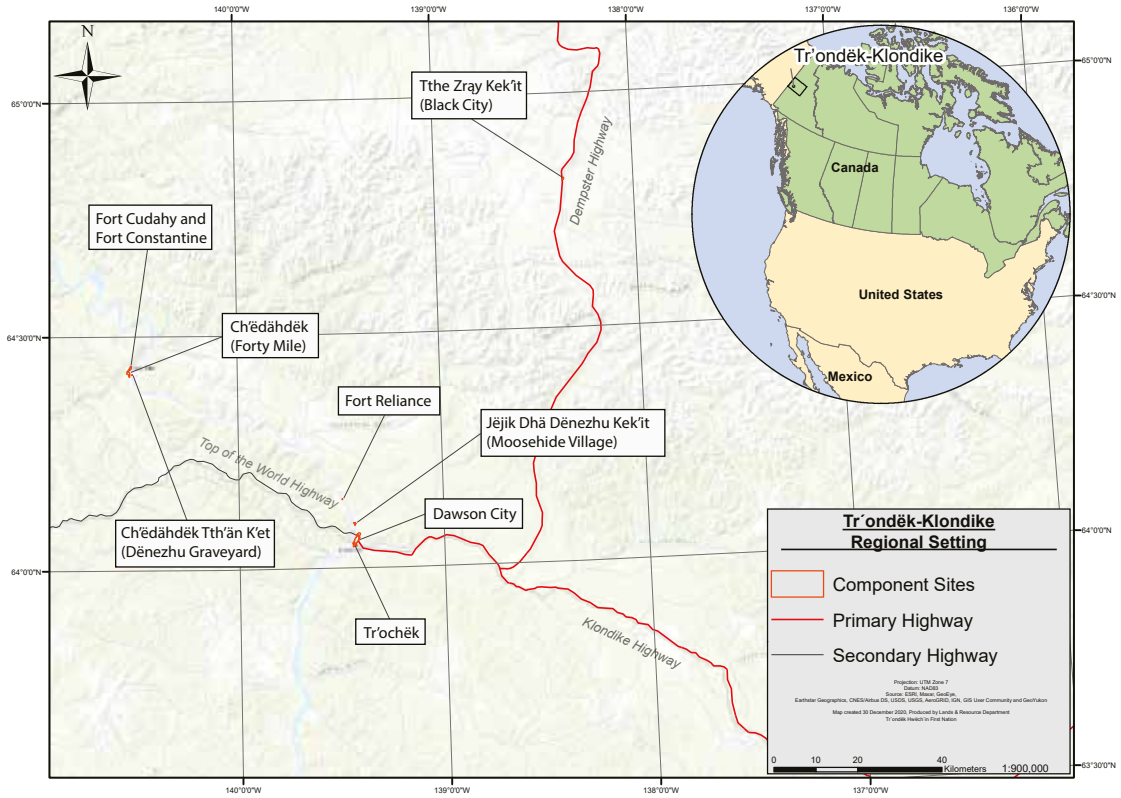
Serial Components of Tr'ondëk-Klondike

Table 1.1: Serial Components of Tr'ondëk-Klondike

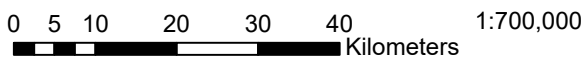
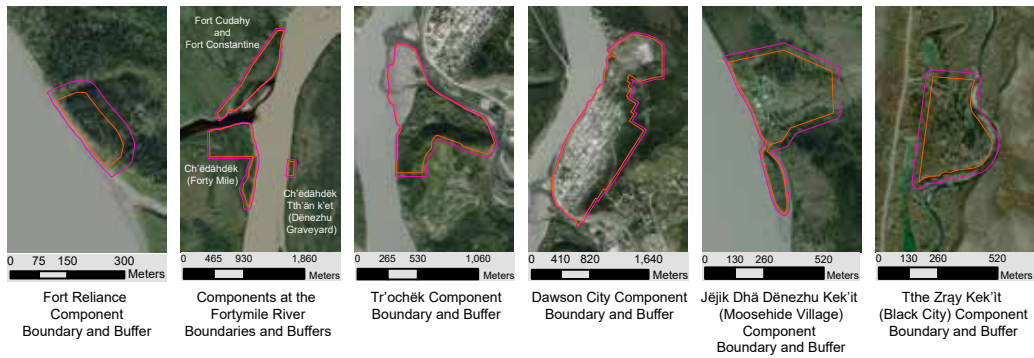
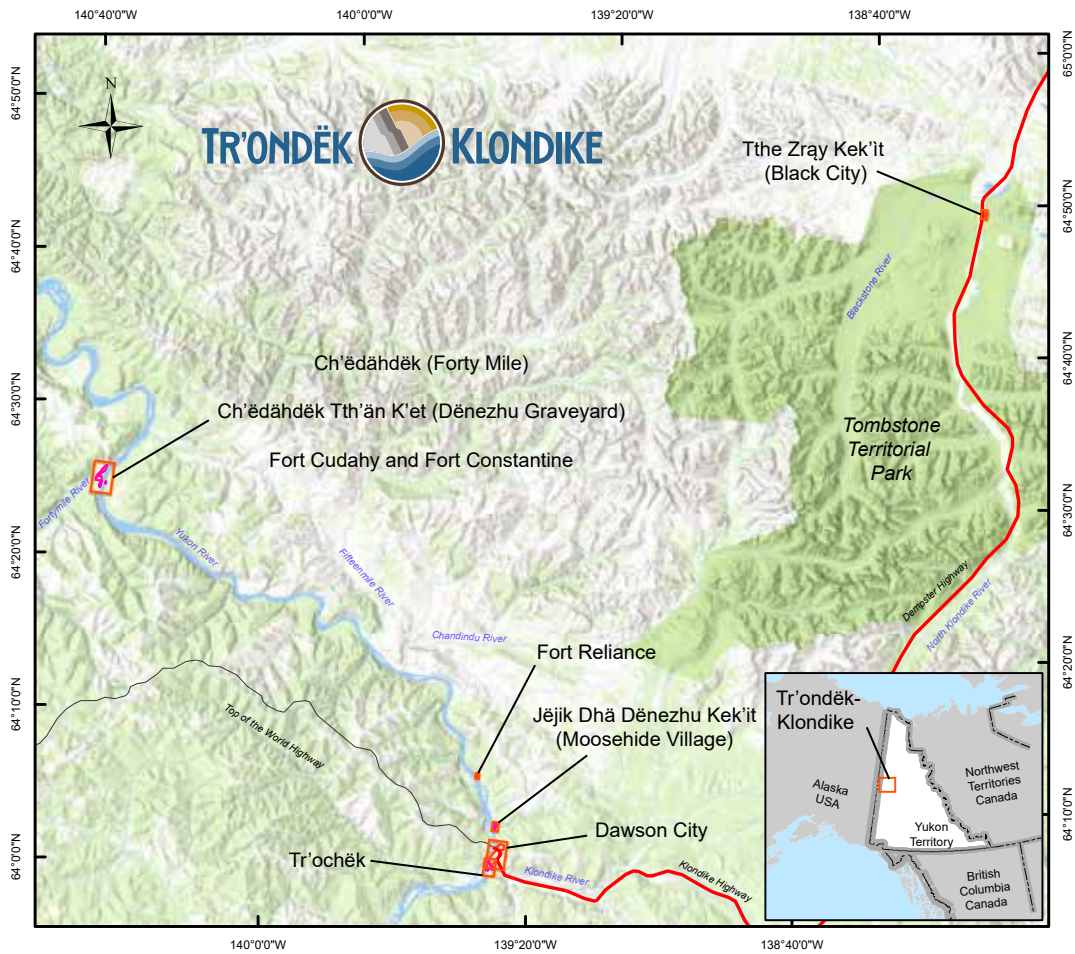
Component Name	Latitude	Longitude	NTS Map	Area (in ha)	Buffer Zone (in ha)	Total Area (in ha)	ID	Map No.
Fort Reliance	64° 8' 49.63017" N	139° 29' 41.93155" W	116B/03	1.6	1.4	3	1	1.2, 1.3 B.2, B.3
Ch'édähdëk (Forty Mile)	64° 25' 14.8307" N	140° 32' 03.3147" W	116C/07	40.1	10.8	50.9	2	1.2, 1.4 B.2, B.4
Ch'édähdëk Tih'an K'et (Dënezhu Graveyard)	64° 25' 12.5989" N	140° 31' 10.57489" W	116C/07	2	2	4	3	1.2, 1.4 B.2, B.4
Fort Cudahy and Fort Constantine	64° 25' 59.9615" N	140° 31' 34.5357" W	116C/07	37	7.75	44.75	4	1.2, 1.4 B.2, B.4
Tr'ochëk	64° 3' 1.24892" N	139° 26' 23.81066" W	116B/03	49	6.5	55.5	5	1.2, 1.5 B.2, B.5
Dawson City	64° 3' 39.9213" N	139° 25' 44.82717" W	116B/03	181.5	16.8	198.3	6	1.2, 1.6 B.2, B.6
Jëjik Dhä Dënezhu Kek'it (Moosehide Village)	64° 5' 39.4801" N	139° 26' 14.5729" W	116B/03	13.64	4.3	17.94	7	1.2, 1.7 B.2, B.7
Tthe Zrqy Kek'it (Black City)	64° 49' 04.566" N	138° 21' 00.3134" W	116B/16	9.7	4.3	14	8	1.2, 1.8 B.2, B.8
		Total		334.54	53.85	388.39		

1.e. Maps and Plans Showing the Boundaries of the Nominated Property and Buffer Zone

Map 1.1: Regional Setting of Nominated Property

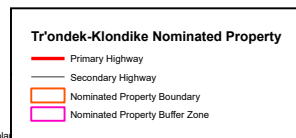


Map 1.2: Nominated Property and Buffer Zone

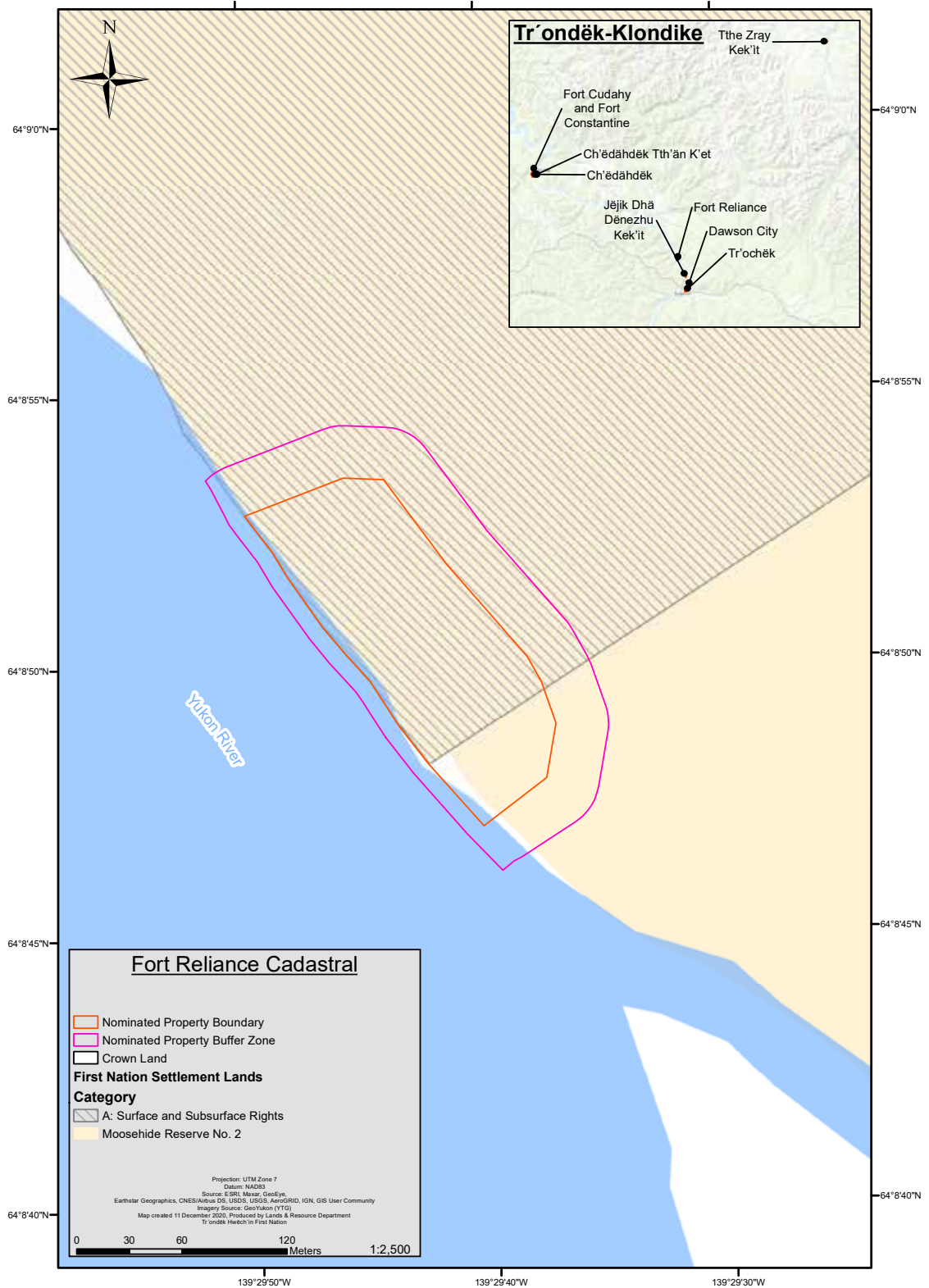


Coordinate System: NAD 1983 Yukon Albers
 Projection: Albers
 Datum: North American 1983
 Date: 12/30/2020

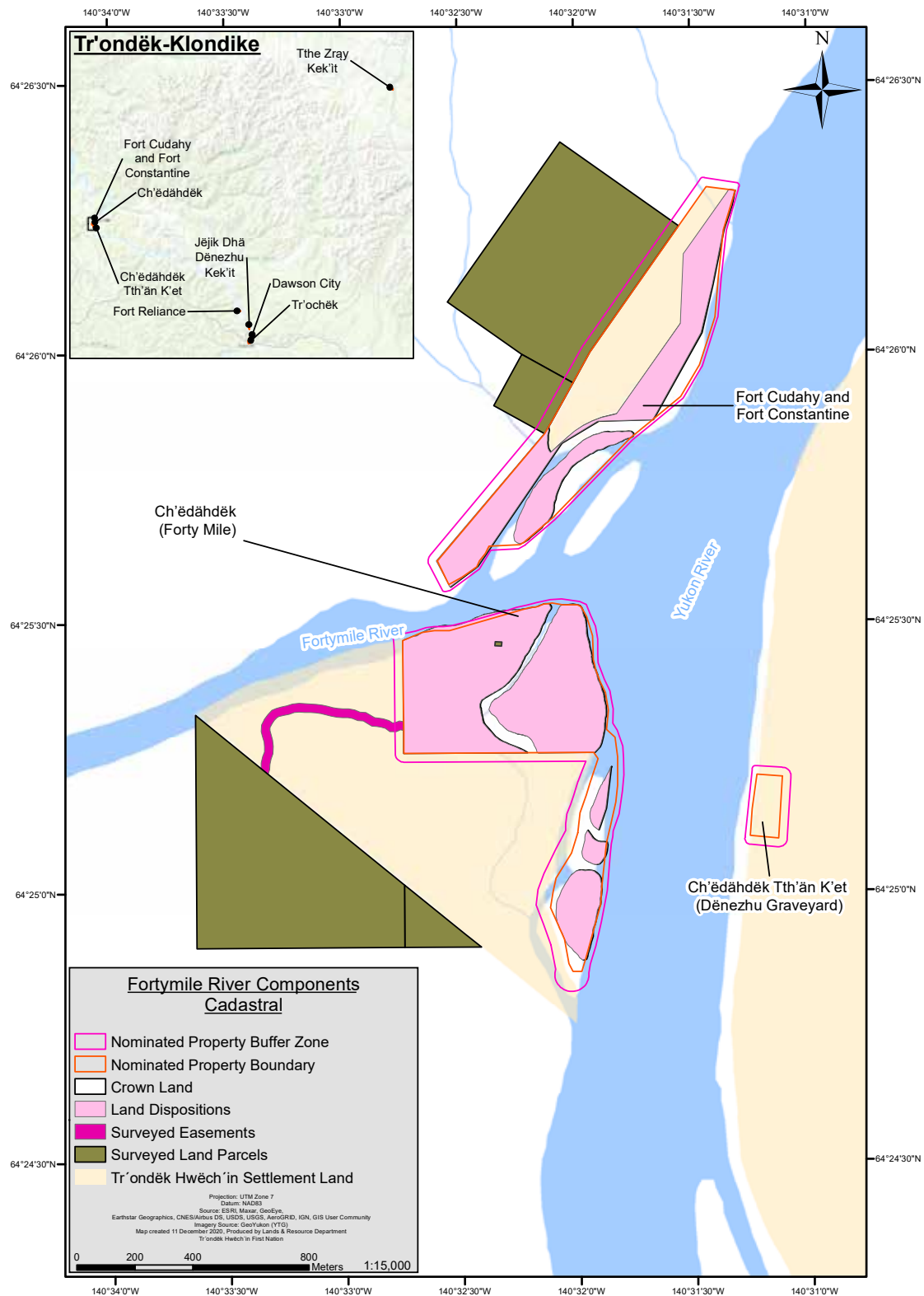
Service Layer Credits: Source: Esri, Maxar, GeoEye, Earthstar Geographics, CNES/Airbus DS, USDA, USGS, AeroGRID, IGN, and the GIS User Community
 P Corp., NPS, NRCAN, Ordnance Survey, © OpenStreetMap contributors, USGS, NGA, NASA, CIGAR, N Robinson, NCEAS, NLS, OS, NMA, Geodatasysteisen, Rijkswaterstaat, GSA, Geola



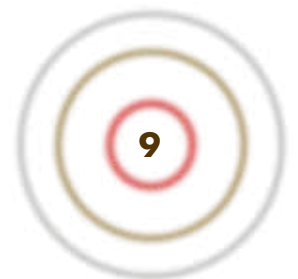
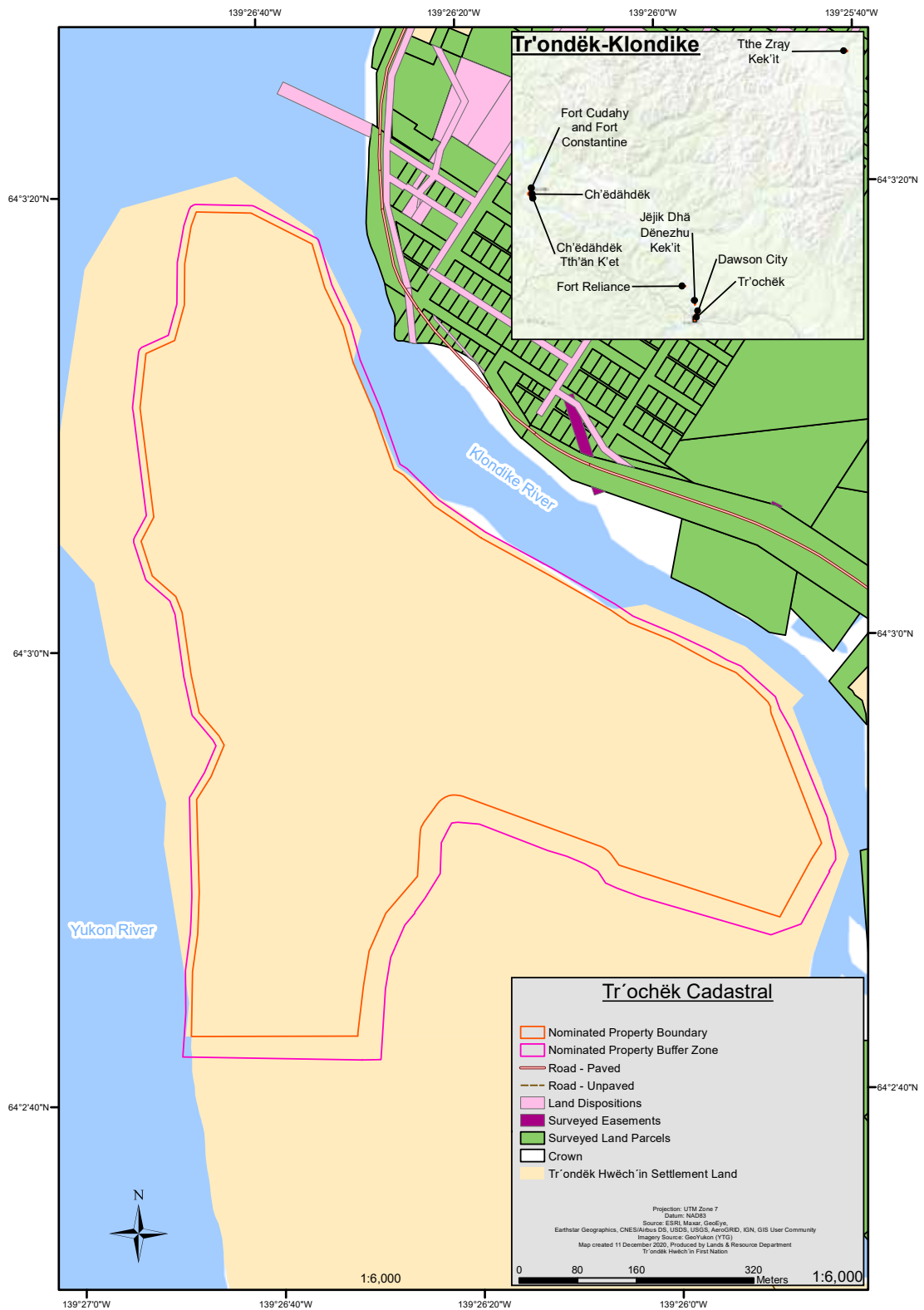
Map 1.3: Cadastral: Fort Reliance



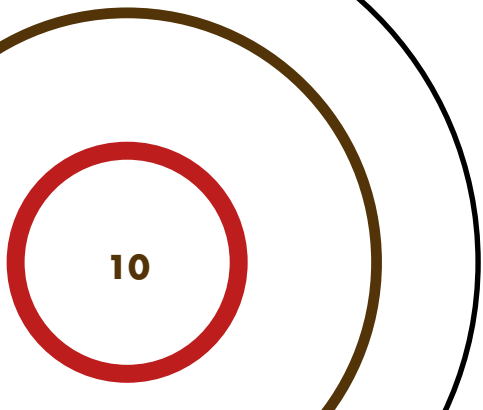
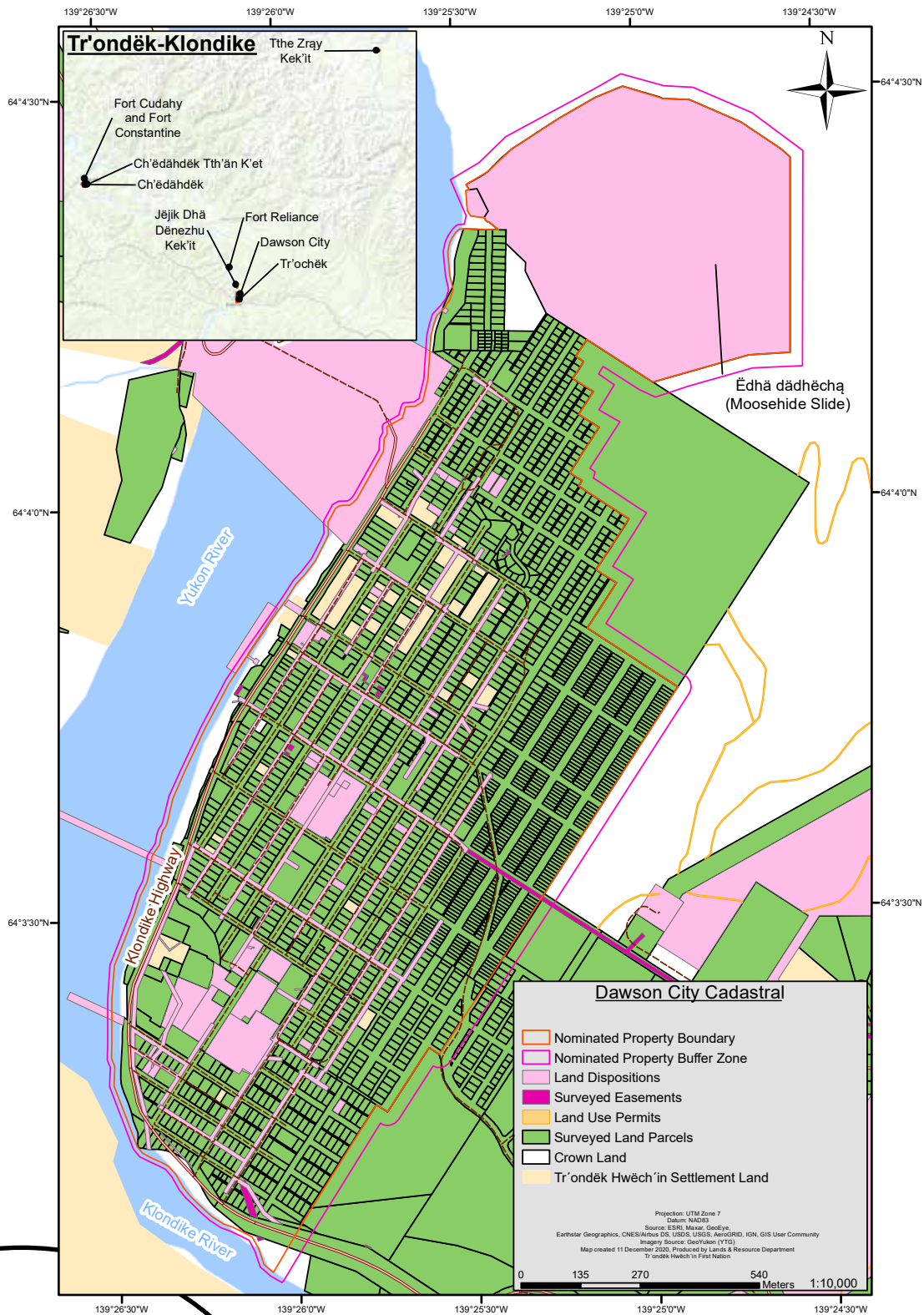
Map 1.4: Cadastral: Fortymile River Components



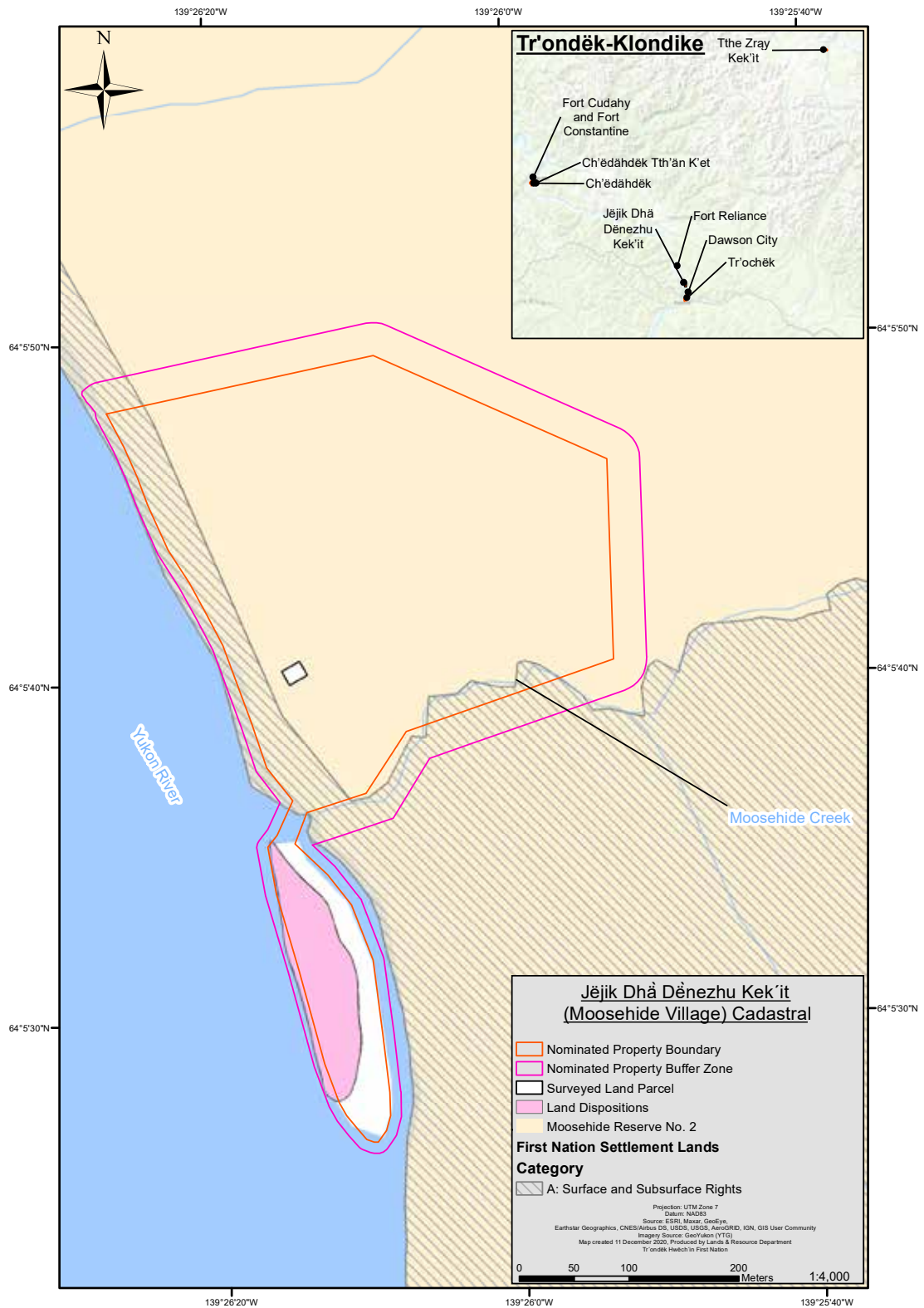
Map 1.5: Cadastral: Tr'ochëk



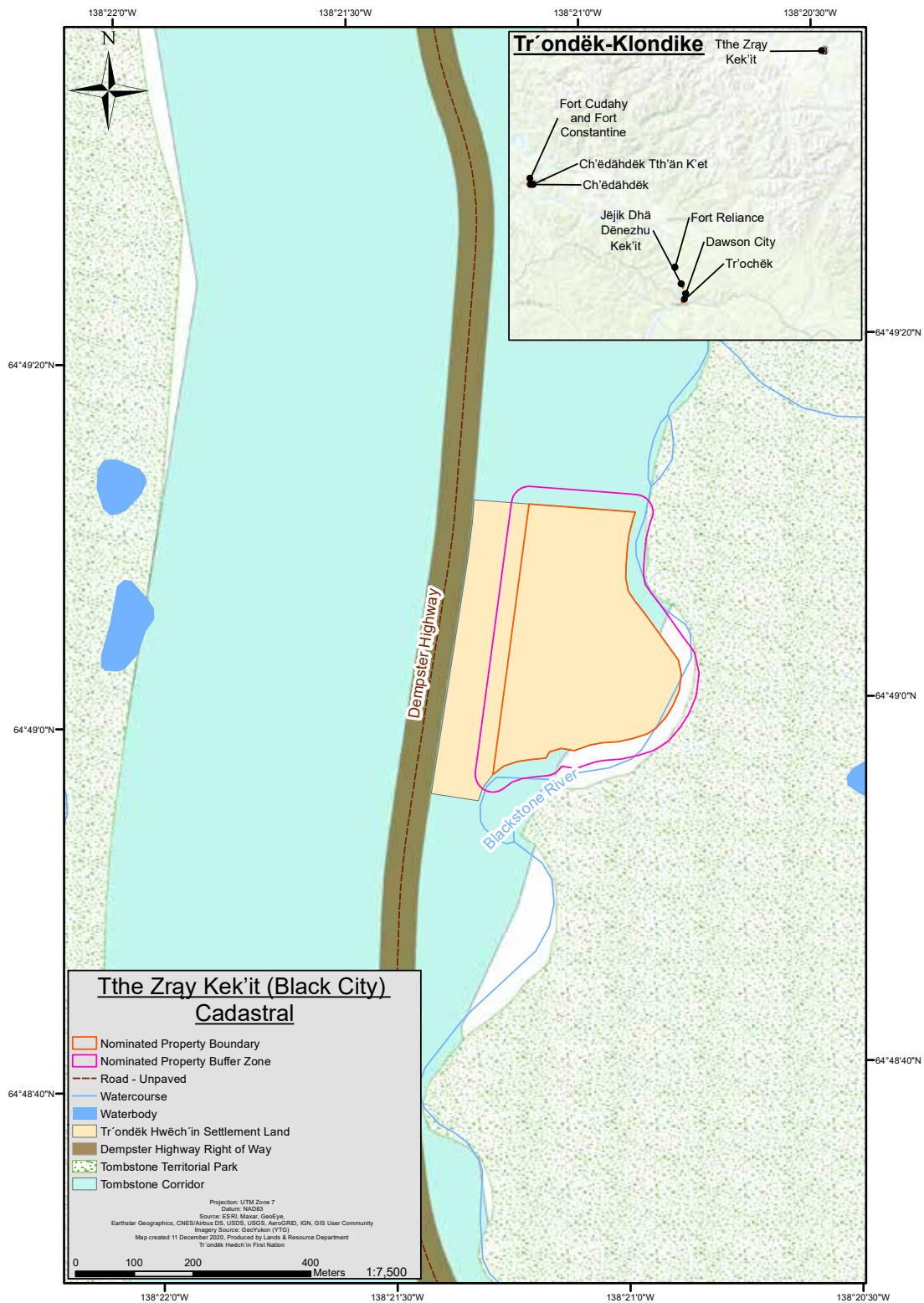
Map 1.6: Cadastral: Dawson City



Map 1.7: Cadastral: *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village)



Map 1.8: Cadastral: *Tthe Zray Kek'it* (Black City)



Annex B: Maps

Regional Setting of Nominated Property at 1:250,000 rolled and annexed (Map B.1)

Topographical map showing Nominated Property and Buffer Zone at 1:150,000 rolled and annexed (Map B.2)

Cadastral: Fort Reliance 1:1,250 rolled and annexed (Map B.3)

Cadastral: Fortymile River components 1:7,500 rolled and annexed (Map B.4)

Cadastral: *Tr'ochëk* at 1:2,750 rolled and annexed (Map B.5)

Cadastral: Dawson City at 1:5,000 rolled and annexed (Map B.6)

Cadastral: Jëjik Dhä` Dènezhu Kek`i (Moosehide Village) at 1:2,000 rolled and annexed (Map B.7)

Cadastral: *Tìhe Zrąy Kek`it* (Black City) at 1:3,500 rolled and annexed (Map B.8)

Property Boundaries

Composed of 334 hectares of land in the subarctic region of northwest Canada, the property is located within the homeland of Tr'ondëk Hwëch'in. The boundary encompasses component sites along parts of the Yukon River and the Blackstone River. The boundaries of the component parts were assigned to include the archaeological and historic resources that represent an Indigenous peoples' evolving experience of, and adaptation to, European colonialism at the turn of the twentieth century.

Buffer Zone

The buffer zone comprises 54 hectares of land surrounding the serial components of the nominated property. It includes a 30-metre-wide area immediately adjacent to the site boundaries, with the exception of boundaries that are the ordinary high-water mark on the riverbanks, where the buffer is 10 metres.

1.f. Area of Nominated Property and Buffer Zone

Area of the Nominated Property is 334 hectares.

Proposed Buffer Zone surrounding the site components is 54 hectares.

Combined, the total area is 388 hectares. See Table 1.1 for the size of the nominated area and buffer zone for each of the eight serial components.

CHAPTER 2

DESCRIPTION

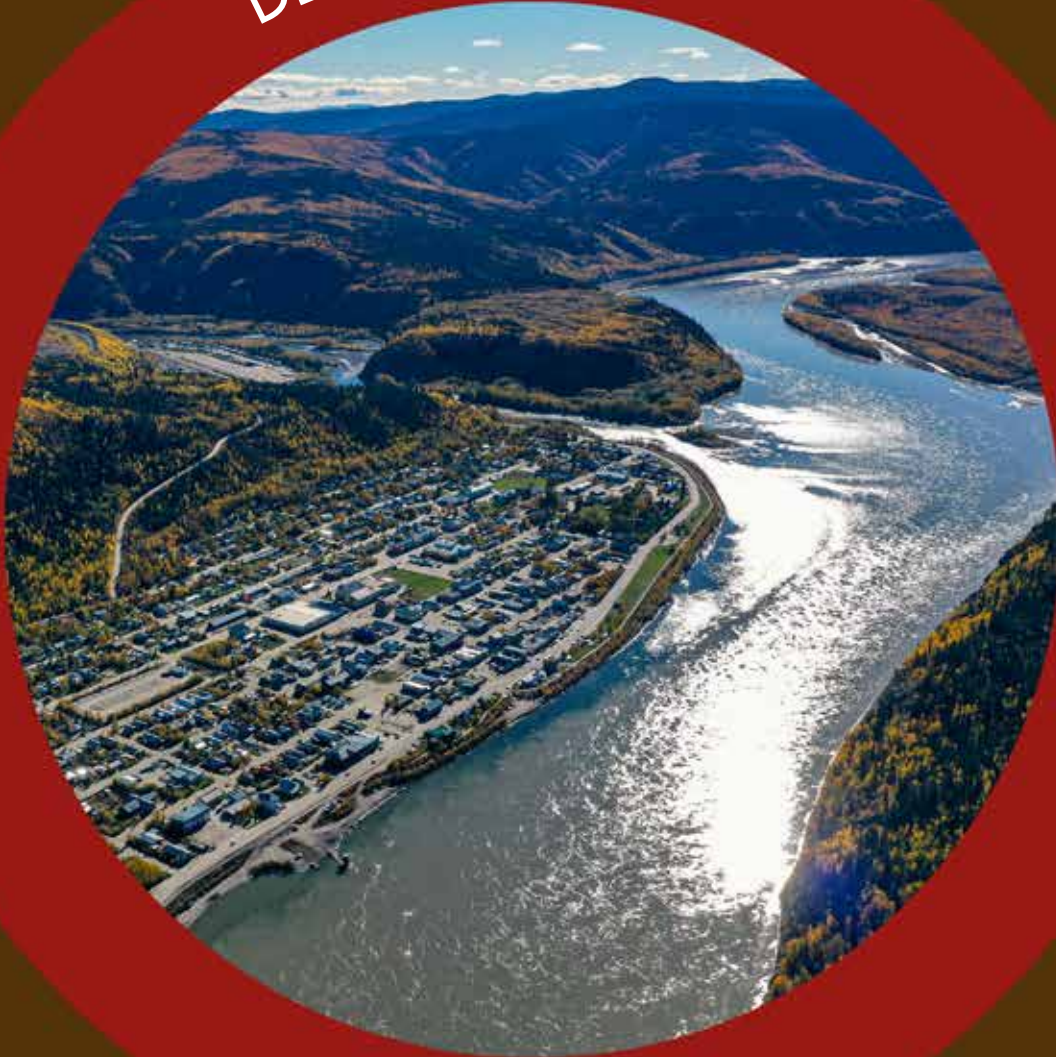


Photo: Aerial view of Dawson City looking south, Sept. 13, 2020. GroundTruth Exploration

2. DESCRIPTION



TH photo

Figure 2.1: Madeline de Repentigny drumming with Hän Singers and Dancers.

We call ourselves the Dënezhu, meaning “the people.”

The nominated property, Tr’ondëk-Klondike, is located within our ancestral homelands, historically centred on the *Chu Kon’dëk* (Yukon River) drainage in what is now known as western Yukon and eastern Alaska. This vast area includes a portion of the Yukon River, with its tributary rivers and streams, the hills and mountain ranges to the north and south of the river valley, and, even farther north, the subalpine tundra of the Blackstone Uplands. Today, our traditional territory is formally recognized as covering an area of 64,000 square kilometres, an area a little larger than Croatia and slightly smaller than Ireland.

Tr’ondëk-Klondike is a serial nomination, consisting of eight component parts. Seven are located along the Yukon

River: Fort Reliance; *Ch’ëdähdëk* (Forty Mile); *Ch’ëdähdëk Tih’an K’et* (Dënezhu Graveyard); Fort Constantine and Fort Cudahy; *Tr’ochëk*; Dawson City; and *Jëjik Dhä Dënezhu Kek’it* (Moosehide). The eighth component—*Tih Zraq Kek’it* (Black City)—is located to the north in the Blackstone Uplands, reached by a travel corridor extending over 100 kilometres from the Yukon River valley up the *Chandindu* River valley.

Together, the eight component parts of Tr’ondëk-Klondike tell the story of the progression of the relationship between ourselves, the *Dënezhu*, and the *Nödlet*, the non-Indigenous newcomers who began arriving in our homeland in the mid-nineteenth century. This is evidenced by our ancient hunting and fishing camps; our involvement with the mid-nineteenth-century fur trade at Fort Reliance; the Yukon’s first non-Indigenous settlement at *Ch’ëdähdëk*,

marking the start of our marginalization; the impact of the Klondike Gold Rush at *Tr'ochëk* where we were displaced from our traditional lands; the establishment of Dawson City, which quickly transformed into the centre of the *Nödlet* government and church institutions; our resettlement at one of our ancient places, *Jëjik Dhä Dënezhu Kek'it*, which was both a refuge and a reserve; and *Tthe Zraq Kek'it*, a place illustrating a major adaptation in our economic practices.

Collectively these places attest to the rapidly evolving colonial occupation of our territory by the *Nödlet*. Between 1874 and 1908, we experienced the full range of colonial impacts, as the *Nödlet* introduced new forms of economic, social, governmental, and spiritual ways of being. These incursions included new economies; material goods and technologies; racial and cultural marginalization; dispossession of land and decreased harvesting abilities; segregation; loss of autonomy; spiritual and cultural suppression and acceptance; and attempted whole-scale assimilation. However, our people were resilient and adapted to the new economic activities, establishment of colonial settlements, commercial interests, and administrative infrastructure created by the *Nödlet*.

From the establishment of Fort Reliance in 1874 to the completion of the Anglican Church at *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) in 1908, we experienced the processes of colonialism imposed upon us by outside economic forces, government representatives, and Church institutions—from early, somewhat mutual trade interactions, to marginalization, displacement, and attempted assimilation. Along with these social impacts came disease, death, and environmental degradation, which culminated in immense cultural loss from which we are still recovering. Our experiences are not unlike those of other Indigenous people across the world,

TRADITIONAL TERRITORIES

In Canada, the term “traditional territories” refers to long-standing ties that First Nations people have to geographic areas where they carry out organized economic activities and maintain stewardship roles. In Yukon, a traditional territory is defined as, “An area of the Yukon, as set out in the *Umbrella Final Agreement*, where members of a First Nation have traditionally lived and pursued their livelihood.” It is also a bounded jurisdiction where our citizens hold rights as set out in the *Tr'ondëk Hwëch'in Final Agreement*.

It is important to understand that the citizenry of the *Tr'ondëk Hwëch'in* are made up of people from a variety of demographic, linguistic, and geographic backgrounds who have, through different historic processes, become settled within communities in the recognized jurisdiction of our traditional territory. In the past, the extent of our homeland was fluid and not bounded by lines on a map. Our people moved through the land according to resource availability, family connections, and overlaps in use with other groups. And while the ancestors of no one person would have organized their economic activities over the entire traditional territory, it is a jurisdiction that more or less recognizes the areas our ancestors inhabited at the time of the earliest colonial incursions into our lands.

except for the incredibly brief time period—just 34 years—in which we dealt with a massive incursion of newcomers in our lands and a complete upheaval of our social and cultural way of life. Within one generation our people went from early encounters with the *Nödlet* to full-scale alienation from large swaths of our homeland and attempted assimilation by a colonial power.

As with all colonized people, these experiences left indelible marks on our homeland and culture. The history and attributes of the eight components of our serial property illustrate both the impositions of a new social order in



Map 2.1: Nineteenth Century Na-Dene languages associated with the Tr'ondëk Hwëch'in Traditional Territory.

a relatively short time, as well as our resistance to colonialism in the form of adaptations to meet the numerous challenges that we experienced.

2.a. Description of Property

Setting of the Nominated Property

Throughout the year, our people organized their activities around the important biogeographic resources that existed in our territories within a subarctic landscape, the most essential of these being caribou, moose, and salmon. To accomplish this, we moved between the riverine environment of the Yukon River, through boreal forests, to the upland regions of the Klondike Plateau and Ogilvie Mountains. Together, these dramatically different and vast landscapes comprised an environment rich in resources that provided everything we needed for survival: food, clothing, tools, and shelter. Our ancestors understood where seasonally abundant resources were located and followed a pattern of frequent movement in smaller groups for much of the year, ensuring we didn't "eat the country out."¹ At certain times, when resources such as salmon or caribou were plentiful, we gathered in larger groups.

In ancient times, this land was part of ice age Beringia, a great expanse of unglaciated terrain that extended from Siberia into the Northwest Territories. Ice sheets covered much of North America during the ice ages of the late Pliocene and Pleistocene (2.6 million to 10,000 years ago). Glaciers advanced and retreated several times during that period, but Beringia remained ice free except for the appearance of local mountain glaciers. In this part of the country, the glaciers did not scour the valleys; thus, the placer gold that later attracted miners

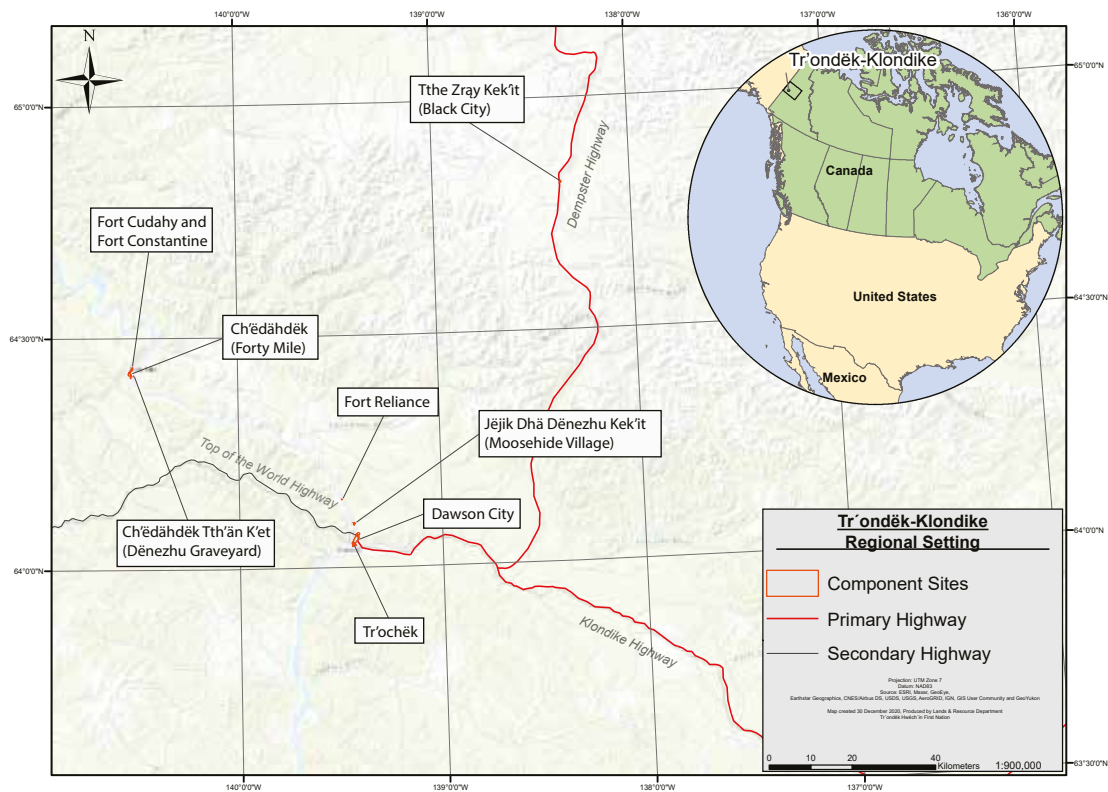
from all the over the world stayed in the ancient creek beds.

This was a refugium for many animals that are now extinct, such as woolly mammoths, steppe bison, small Yukon horses, and scimitar cats, as well as animals that are still important to us such as *zhùr* (wolf), *wëdzey* (caribou), *tātrā'* (raven), *jëjik* (moose), and *shār cho* (grizzly bear). Beringia was also home to our ancestors who gathered, dispersed into small groups, and travelled according to the movements and cycles of these important sources of food, clothing, and tools.

The Klondike Plateau lies within the boreal forest zone that extends from the Atlantic coast to the west and north across much of central and northern Canada. The climate is marked by warm summers and very cold winters. Precipitation amounts range from 300 to 500 millimetres annually. The region experiences a semi-arid climate with extreme seasonal temperature fluctuations from +35° to -60° Celsius. Temperatures can drop below freezing any time of year.

Our lands are rich and we continue to harvest a variety of medicinal plants, several varieties of berries, and other edible plants that were also important to our ancestors. Forests of spruce, aspen, and birch cloak the hills and valleys; exposed hilltops are covered in hardy shrubs; and along the creek and river edges are wet-loving plants, including willow, alder, and balsam poplar. Caribou traverse this landscape during their seasonal migrations, and moose forage year-round along riverbanks and valleys. Other mammals include black and grizzly bear and wolf, as well as fox, marten, lynx, wolverine, and beaver, whose pelts were sought during the height of the

¹ Percy Henry, 1993; quoted in Alexandra Winton, "Tr'ondëk Hwëch'in Governance, Law and Cosmology" (prepared for Tr'ondëk Hwëch'in, 2019), p. 17.



Map 2.2: Tr'ondëk-Klondike regional setting.

fur trade and which we continue to trap today. In addition to chinook and chum salmon, the Yukon River waters provide other fish species, including grayling, inconnu, whitefish, northern pike, and burbot.

The *Chu Kon'dëk* (Yukon) is one of the great rivers of North America. With its headwaters in the Coast Mountains of northwest British Columbia, the Yukon then flows over 3,300 kilometres through the Yukon Territory and Alaska before emptying into the Bering Sea. Its immense drainage area of approximately 847,000 square kilometres makes it the fourth largest river basin in North America.

Until nearly three million years ago, the Yukon River flowed south into the Pacific Ocean. This ancient river system laid down the rich placer-gold deposits uncovered in the Klondike area. During

the first Yukon Ice Age, some 2.5 million years ago, when the southern Yukon was buried under ice, the river course was blocked by glaciers moving in from the east and southeast, forming a huge lake in front of the advancing ice and forcing the river to change its course northwest through Alaska. Eventually this permitted the migration of salmon 2,400 kilometres upriver from the Bering Sea to spawn in creeks and rivers flowing into the Yukon River, providing a new food source for our people. Salmon have been migrating to the Klondike River drainage for at least 65,000 years and people have been fishing in the Yukon River drainage for at least 11,500 years.² Our people still look forward to two salmon migrations or “runs” of *tuk cho* (chinook or king salmon) and *they* (chum or dog salmon) each year.

Our people spent most of the summer and early fall along the riverbanks fishing,

² Grant Zazula, Yukon Paleontologist, email communication, Aug. 4, 2020; Carrin M. Halfman et al, “Early human use of anadromous salmon in North America at 11,500 years ago,” in *Proceedings of the National Academy of Sciences of the United States of America*, Oct. 6, 2015, 112(40); 12344–12348. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4603495>.



Figure 2.2: *Chu Kon'dëk* (Yukon River).

hunting, gathering edible plants, and trading and visiting with other groups. *Chu Kon'dëk* moved us from place to place, gave us food, and renewed our spirits. The river has always been part of our stories and a symbol of our people.

When the *Nödlet* arrived, the river was the main travel route for them even though the resources they sought were located in the hills and valleys. Whether they canoed or rafted after crossing an inland pass from the Gulf of Alaska or they travelled by a steam-powered sternwheeler, the river became an important focus of their settlements. They built along its riverbanks at four of our traditional homes: Fort Reliance, *Ch'ädähdëk* (Forty Mile), *Tr'ochëk*, and the site that became known as Dawson City—all places where, in different ways, we experienced and adapted to the effects of colonialism.

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 there. Lot of game and so people from all over use that place long time ago....

— Percy Henry, 1993³

Tthe Zrąy Kek'it (Black City) is located on the banks of the Blackstone River within the Blackstone Uplands. Framed by the distant Ogilvie Mountains, the rolling tundra of the Uplands consist of tussocks underlain by permafrost, covered with low shrubs and a rich variety of edible and medicinal plants. This area is almost entirely above the treeline. The few stands of spruce trees along riverbanks

³ Quoted in Helene Dobrowolsky, "Black City," in *Tr'ondëk Hwëch'in Interpreters Manual*, 2005. Sources for this section also include Smith et al, *Ecoregions of the Yukon Territory*, pp. 123–130, and Friends of the Dempster Country, *The Dempster: Canada's Road to so much more* (© Friends of the Dempster Country, 2017).



Figure 2.3: The Blackstone Uplands. *Tthe Zrąy Kek'it* is located in amongst the thicket of spruce trees at centre left.

are a welcome source of fuel and shelter. Dense thickets of large willows line the braided channels of the Blackstone River. In summer, waterfowl occupy the many lakes and ponds.

Winters are prolonged, extending from October to May, with some of the coldest daily minimum winter temperatures in the Yukon. Summers are brief, with temperatures reaching as high as +30°C during the long daylight hours, but cool weather and frost can occur at any time. This is an area of continuous permafrost.

Mammals inhabiting this area include moose, Dall's sheep, grizzly and black bears, lynx, wolves, and wolverine. The Uplands are a rich and varied food source for us, from the large, hoofed animals, to the ducks and birds on the ponds, ptarmigan browsing in the

willows, and a multitude of berries. The primary attraction for our ancestors was the different caribou herds that used the Uplands as part of their wintering grounds: the Porcupine Herd, the Hart River Herd, and the Fortymile Herd. From here, we were also able to take advantage of new economic opportunities that arose during the Gold Rush. We used these resources to provide food for hungry *Nödlet* in Dawson City in the early twentieth century. In this way, one of our most important resources—caribou, an animal we have a close relationship with—enabled us to enter into the economic system brought by the *Nödlet*, while also providing us with food and materials for clothing, shelter, and tools. We have always been stewards of this land and, to this day, work to ensure it is well managed so it can provide for our children in the future.

COMPONENT SITES

The following eight components of the nominated property testify to our experiences with the *Nödlet*, who began arriving in our homeland in the mid-nineteenth century. Together, they speak to our ancestors' deep connection with our lands and continuing relationships with the non-human beings that sustain us, while also illustrating how these relationships were altered by our colonial experiences with the *Nödlet*. These places now testify to a dual story—how the *Nödlet* settlement altered our existence and how in turn the *Nödlet* were changed during their settlement on our lands. While the colonial relationship changed both *Dënezhu* and *Nödlet*, the land has been a constant, with these eight sites telling both our stories.

1.0 Fort Reliance

In August 1874, traders from the Alaska Commercial Company, together with one of our leaders, Chief Catsah (*Gáh Ts'yàt*) established a fur trading post near one of our fishing- and hunting-camp sites. This was the first *Nödlet* establishment built within our ancestral lands, initiated by Catsah who “insisted on the agent building a station near his house.”⁴

François Mercier, the Alaska Commercial Company agent in charge at Fort Yukon, later wrote that this post had been built far upriver from Fort Yukon to better reach the local population, saving them a trip of hundreds of miles to the nearest post at Fort Yukon. In his memoirs, Mercier described the post buildings we helped build:

“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.”⁵

Thanks to the partnership of our people and the newcomers, the post was a success for us as an introduction to new colonial economic activities and for the newcomers in the expansion of colonial interests into our homeland. Directly across the river was a seasonal settlement known as Nuclaco, where many of our people and Indigenous neighbours, notably the Tanana, stayed when they came to trade at the post. To date, the exact location of Nuclaco has not been confirmed by archaeological investigation.

Fort Reliance operated until 1887. The fort's log buildings were demolished over the next decade. The physical remains at Fort Reliance are entirely archaeological and characterized by two significant features. The first is a pre-contact-era site containing scatters of lithic materials and hearths containing burned animal remains buried in a shallow deposit of windblown loess. The stone-tool assemblage has not been radiocarbon dated but does include diagnostic artifacts including remnants of spearheads and arrowheads. The bow and arrow was a

⁴ Jack McQuesten to Albert McKay, July 1, 1905 (ASL, MS 13, Box 5, #5, p. 5).

⁵ François Xavier Mercier, *Recollections of the Youkon: Memories from the Years 1868–1885* (Alaska Historical Society, Studies in History No. 188; translated, edited, and annotated by Linda Finn Yarbrough), p. 1.

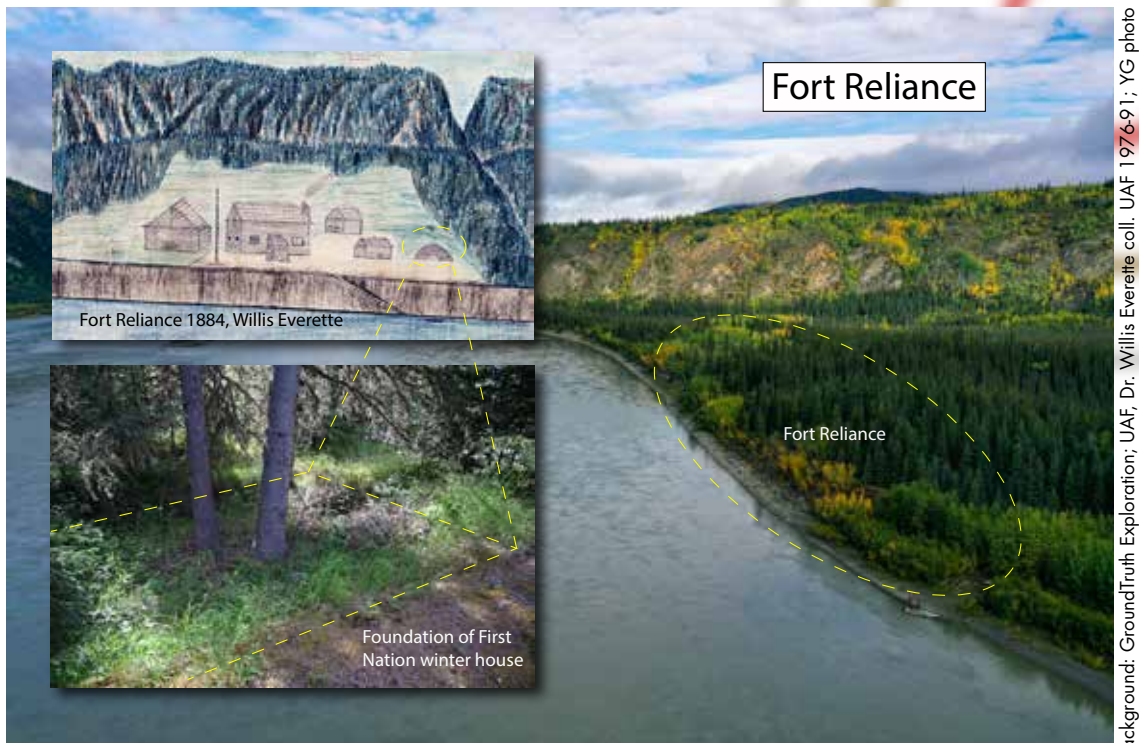


Figure 2.4: Fort Reliance – Aerial image of site featuring an 1884 sketch by Willis Everette as well as a photo of the side berm wall of an overgrown *Dënezhu* winter house.

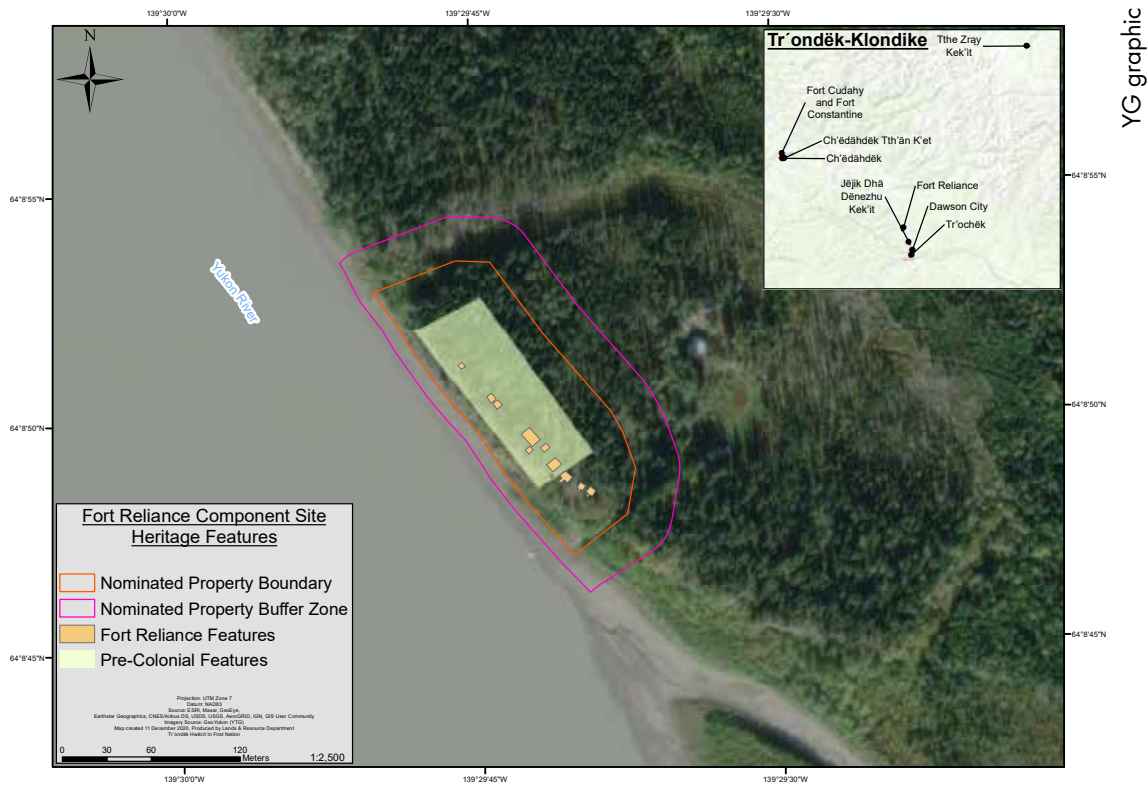
technological innovation that replaced throwing spears at some point close to AD 847, suggesting that Fort Reliance was used as a *Dënezhu* camp for a period of more than 1,000 years before present.⁶

Our use of this place as a camp in the centuries prior to 1874 is documented in buried ancient hearths filled with boiling stones and tools made of stone, a common trait of our most ancient camps. Superimposed amongst these remains are the structural foundations of 11 buildings that consist of both traditional *Dënezhu* winter houses, built in large excavated pits, and European-style log cabins. The artifactual record collected from the remains of an Indigenous building—stylistically distinct beads in particular—suggest we were in contact with traders from hundreds of kilometres away at Fort Yukon and Fort Selkirk and likely engaged in the fur trade at these other distant places for years prior to 1874.

The arrangement of the structural features, in a manner similar to our traditional settlements, indicates the Alaska Commercial Company traders were welcomed into our camp as friends and equals. Our houses sat side by side with theirs, an arrangement that stands in stark contrast to Forty Mile and later colonial communities, where our people were segregated from the *Nödlet*.

Post-contact-era remains consist of an ensemble of habitation features and associated artifacts. The habitation features include 11 building foundations, with at least five structures that are of Indigenous design (semi-subterranean house pits) and six buildings that appear to have been built in a colonial-cabin style. The latter including the impression of two larger buildings that was likely the site of the Alaska Commercial Company store and residence, with the remainder being residential cabins for other inhabitants.

⁶ Clark, Donald W. Fort Reliance, *Yukon: An Archaeological Assessment*. Archaeological Survey of Canada, Paper 150. Hull, Quebec: Canadian Museum of Civilization, 1995, p.109.



Map 2.3: Fort Reliance heritage features.

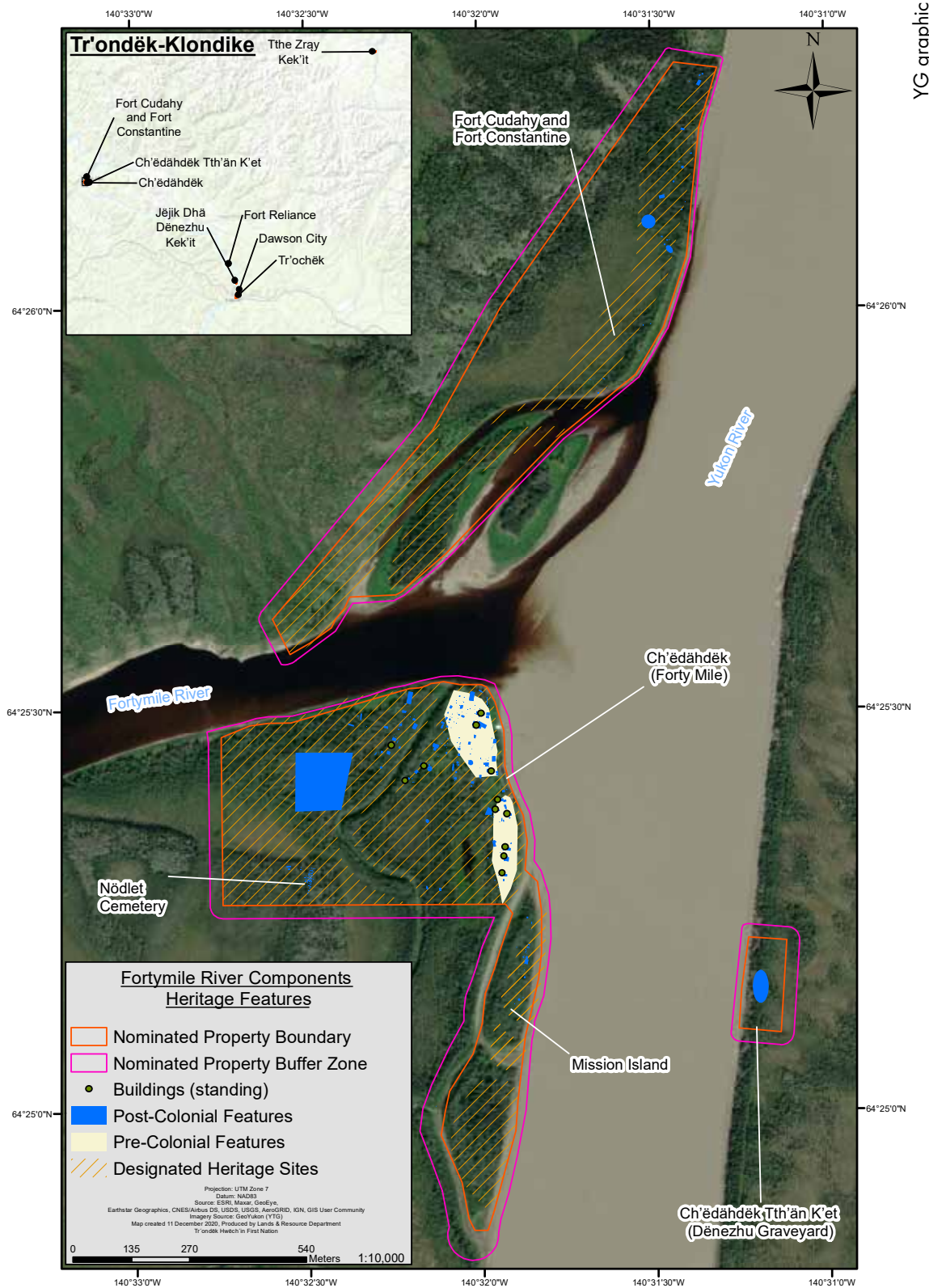
Fort Reliance is the first place in our homeland where the *Nödlet* settled and we traded and lived with them. Physical and documentary evidence attests that we lived side by side at Fort Reliance and our relationship was one of equals. We entered into new relationships with these traders, adapting our seasonal travels in order to provide them with fresh meat and fur. In return, we valued their goods and tools, readily incorporating them into our lives. Fort Reliance portrays the initial colonial venture into our homeland, wherein newcomers and Indigenous people worked cooperatively to benefit from an industry that was new to us—the fur trade—on this scale.

Fort Reliance is 3.5 kilometres north of Moosehide, on the east bank of the Yukon River, located within Settlement Land TH R-1A, Lot 1155, Plan 87252 CLSR YT, 2003-111 LTO YT and the Moosehide Creek Indian Reserve 2b, Lot 571, Group 1052, Plan 43505 CLSR, 23098 LTO. The south boundary is the top of the north bank of Reliance Creek,

and the north boundary is 215 metres north (downstream on Yukon River) of Reliance Creek. Reliance Creek is 335 metres north of No Name Creek. The eastern boundary is 75 metres east of the top of the east bank of the Yukon River. The ordinary high-water mark on the east bank of the Yukon River is the west boundary. The buffer zone is 30 metres on the south, east, and north boundaries and 10 metres on the west boundary. The area of the component site is 1.6 hectares and the buffer zone is 1.4 hectares. The lands are administered by Tr'ondëk Hwëch'in as Category A settlement lands under the *Tr'ondëk Hwëch'in Final Agreement*.

2.0 Ch'édähdëk (Forty Mile)

Together, *Ch'édähdëk* (Forty Mile), *Ch'édähdëk Tih'an K'et* (*Dënezhu* Graveyard), and Fort Cudahy and Fort Constantine illustrate increasing colonization, characterized by missionization, resource extraction, and the beginning of Indigenous marginalization within our own lands.



Map 2.4: Fortymile River Components heritage features.



Figure 2.5: Aerial showing, from bottom left, Mission Island, Forty Mile, Fortymile River, and the former site of Fort Constantine and Fort Cudahy. The Indigenous cemetery is at right, on the bank across the river from Mission Island, Sept. 6, 2020.

***Ch'édähdëk* (Forty Mile)**

Ch'édähdëk, is located on the west side of the Yukon River at its confluence with the Fortymile River (Figure 2.5). It is a low-lying area subject to occasional spring flooding. To the north is a panoramic view of the Cloudy Range, part of the Ogilvie Mountains. The Fortymile River begins in Alaska, with its great network of tributaries draining an area of 1,830 square kilometres.

This site was the location of an important *Dënezhu* hunting camp. Our ancestors established camps along the soft, flat banks near the river, awaiting the annual migrations of the Fortymile Caribou Herd that passed near here (Figure 2.6). We also fished for *srejil* (grayling) in spring and set up fish camps to catch and process the salmon from two annual runs that came up the Yukon River.

Archaeological excavations at *Ch'édähdëk* have revealed evidence of a broad complex of pre-contact-era living areas. These living areas are spread out over a 400-by-70-metre area with some of the more recent archaeological materials lying close to the surface and the most ancient remains buried deep in the ground (Figure 2.7). Archaeological locations at *Ch'édähdëk* are typified by hearths surrounded by complexes of stone, bone, and bark tools, and the butchered remains of mammals, birds, and fish that are interpreted as the location of the former dwellings people lived in. Though only a small area of the site has been investigated, radiocarbon dating of materials from six archaeological occupations indicate *Ch'édähdëk* was regularly used by our people for at least 2,400 years. The abundance of caribou bone in each of the identified components demonstrates the



YA, Claude and Mary Tidd fonds, 77/19, #8174

Figure 2.6: Caribou crossing the Yukon River near *Ch'édähdëk*.

importance of this resource and long-standing use of this site by our people.⁷

The ancient archaeological remains at *Ch'édähdëk* are spread widely across the site and can be organized into two major localities (Map 2.5). The area that comprises the southern locality was, at one time, an island that was not unlike Mission Island. Over time, the Yukon River has been entrenching into its channel, turning sandbars into islands and connecting islands to the mainland with the deposition of sediments from regular spring floods. The archaeological remains at this location are much older than those at the northern locality of the site. The southern locality contains evidence of five buried archaeological occupations, each located in discreet superimposed sedimentary units of river silt deposited by overbank flooding that

commonly occurs during the spring breakup of river ice.

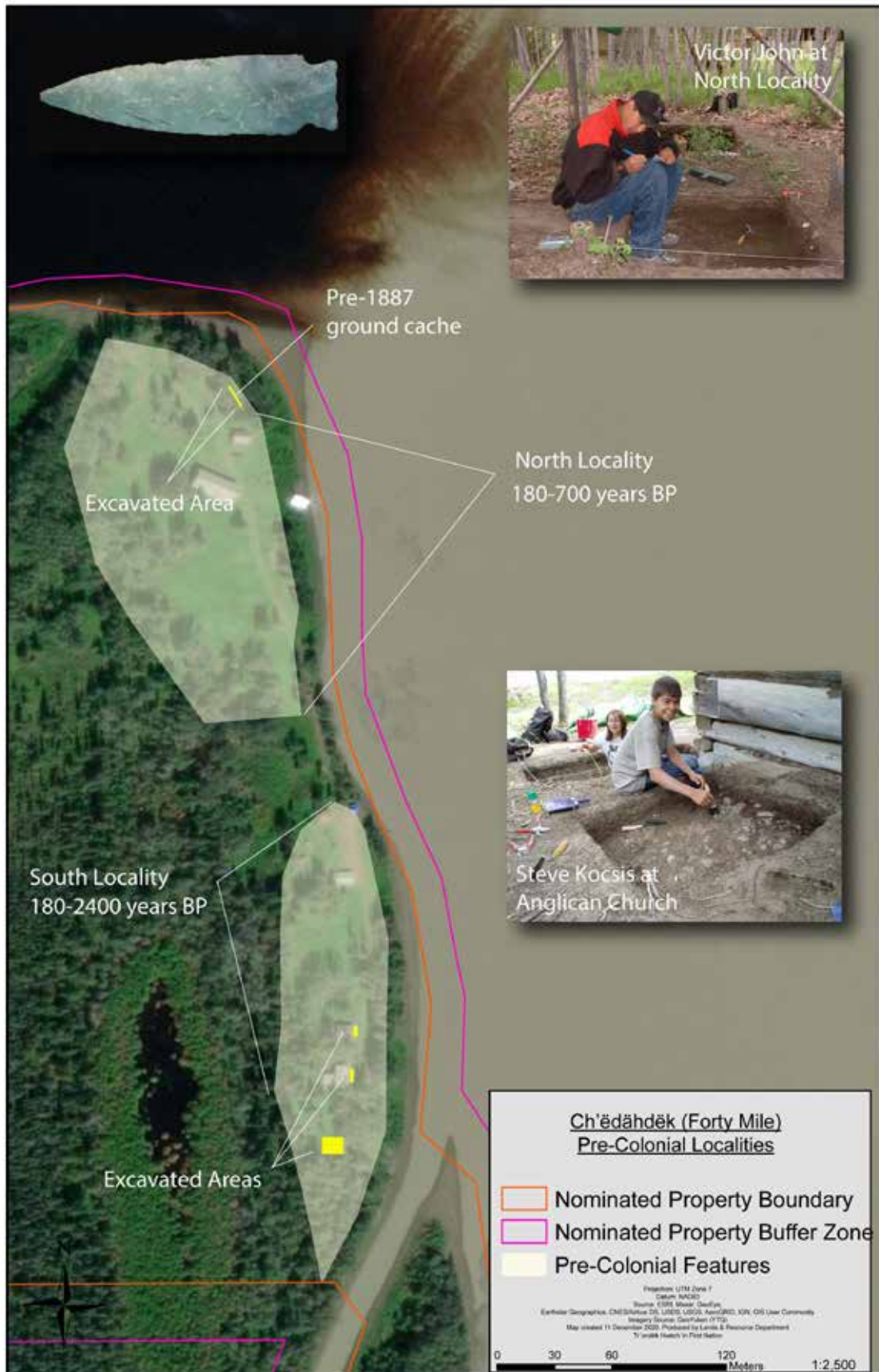
The northern locality at *Ch'édähdëk* is comprised of four archaeological occupations that predate first contact with foreigners. Two of these occupations are dated from 300 to 600 years before present. Various excavations



YG photo

Figure 2.7: Artifacts from 2100–2400 years BP.

⁷ Smith, Holly A. *Human and Ecological Responses to the northern White River Ash Eruption*. Unpublished Masters Thesis. Department of Anthropology, University of Alaska Fairbanks, 2020. pp 112-116.



Map 2.5: Extent of pre-contact localities at Ch'édähdëk.



YG graphic

Figure 2.8: Images of *Dënezhu* style ground cache from *Ch'ëdähdëk* in years prior to 1887.

around the northern locality have not identified the signature volcanic tephra associated with the 1,500-year-old eruption of Mount Churchill, in Alaska. Because of the absence of this tephra, it is believed that this part of the site was mostly inundated river bottom and therefore uninhabitable (possibly being a sandbar or gravel bar) until some time closer to the first millennium AD, when a combination of river entrenchment and accumulated overbank silt deposits resulted in a habitable land surface.

Archaeological evidence relating to our early interactions with the *Nödlet* at *Ch'ëdähdëk* has been interpreted through the compelling remains of a traditional style ground cache, located near the northern end of the site. It is constructed in an identical manner to others that have been found at archaeological sites across Yukon and Alaska dating to the

past 11,000 years. Ground caches like this were built to store food and materials for the winter, allowing us to move about our lands with the certainty of food and supplies. The partial excavation of this feature confirms it was used before the establishment of the Forty Mile townsite, in 1887, and after we had been in contact with the *Nödlet* traders. The cache contains a mix of artifacts of European and Indigenous design (Figure 2.8), while the presence of moose and caribou bones in association with bone needles and birchbark vessels show the feature was used by *Dënezhu*.⁸

Also recovered from within the cache were beads, remnants of a small wooden tub, nails, an axe, knives made from recycled metal, food cans, work boots, and a miner's pick that was worn to a nub. The evidence shows that in the years before 1887, *Dënezhu* were engaged in a new and burgeoning economy

⁸ Hammer, T.J. *The Forty Mile Archaeology Project, 2001: Archaeological mapping and assessment at Forty Mile and Mission Island*. Government of Yukon and Tr'ondëk Hwëch'in, 2002.

as entrepreneurs or partners, not as colonized subjects.

The Fortymile River and Forty Mile townsite were named for their approximate distance downriver from the trading post of Fort Reliance. Across the river was Fort Cudahy (established 1893), an American trading post and Fort Constantine (established 1895), and the first North-West Mounted Police (NWMP) post in the region, located approximately 200 metres south from Fort Cudahy along the north bank of the Fortymile River (Map 2.4).

Today, the townsite is not occupied and consists of an ensemble of ten historic buildings, including an Anglican Church housed in a small log cabin, a log roadhouse, the log Swanson's Store, the log Telegraph Office, the two-storey timber NWMP post, a large frame warehouse and a smaller warehouse that belonged to the Alaska Commercial Company, a metal-working shop, a log cabin dwelling, and a two-storey frame cache. There is also a *Nödlet* cemetery southwest of the townsite on an upper bench with twelve unfenced graves and thirty-five fenced graves. Fences range from good condition to collapsed. The graveyard dates from 1896 to 1915 and it is evident that some restoration work has been carried out on some fenced graves.

The archaeological remains of this historic town are situated throughout the lower bench of the site. There are 47 rectangular hollows and berms where log cabins once stood and numerous scattered historic artifacts that have been tagged and inventoried. The colonial street grid is visible where the row of extant buildings face the Yukon River, and views up and down the Yukon River remain unchanged. These vestiges of the once bustling town built on top of our

camp, demonstrate the impact of the expanding colonial efforts on our way of life and on our lands (Figure 2.14).

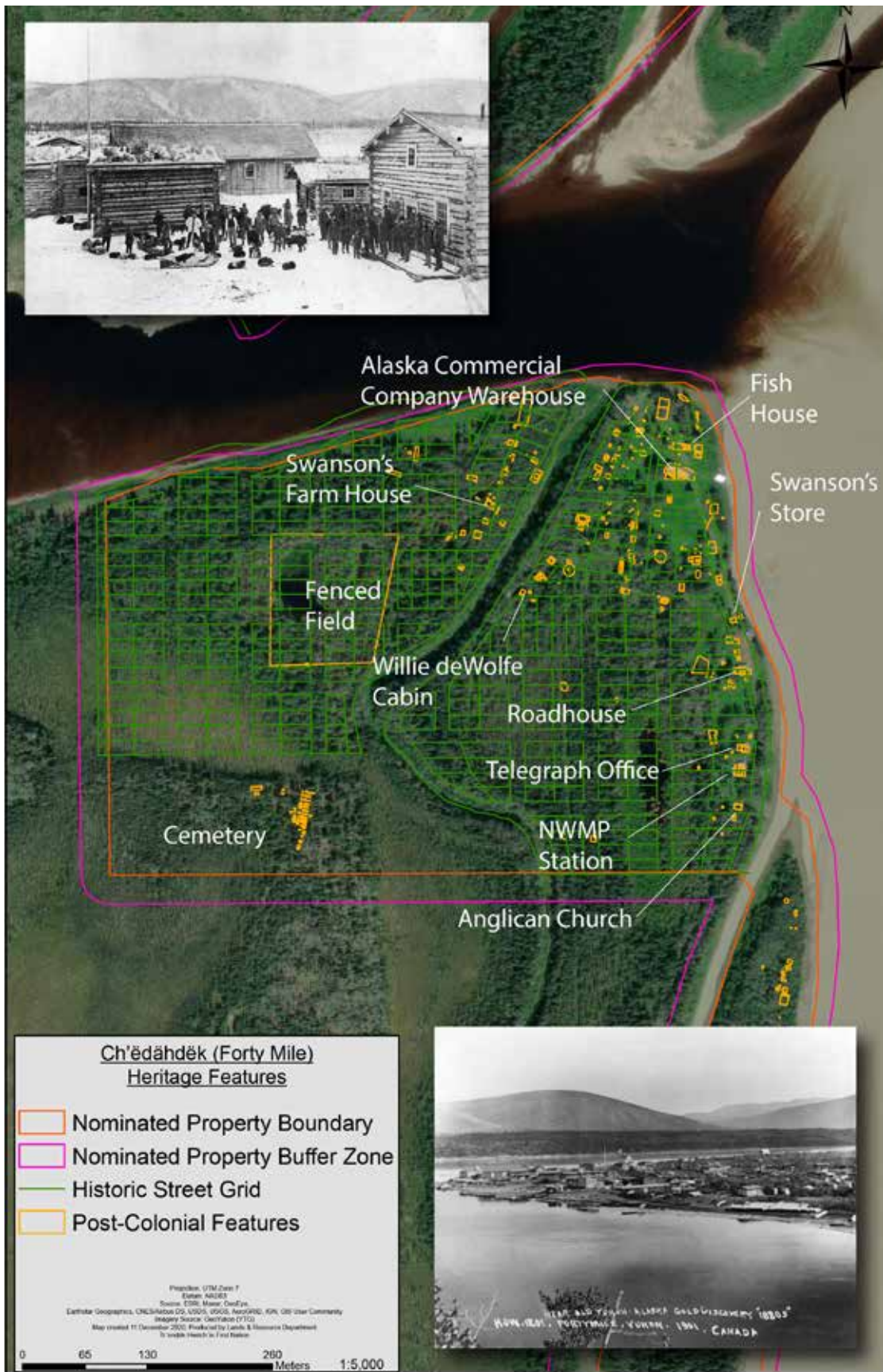
There are two landscape features at this component. The first is the view looking north from the confluence of the Fortymile and Yukon rivers. This view would have included fish-drying racks along the shoreline and provided opportunities for hunting caribou as they crossed the Yukon River. In post colonial times, the view included Fort Constantine and Fort Cudahy; today, the view encompasses the natural beauty of the rivers and undeveloped lands, appearing as it likely was hundreds of years ago. The second landscape feature is the remains of the street-grid plan of the Forty Mile townsite. The 1902 North-West Mounted Police post and the remaining log cabins all face the Yukon River and are aligned with the historic street plan.

Mission Island

Mission Island is a large sandbar island, located upriver near the southern limits of the historic townsite, where Bishop Bompas and his wife, Charlotte, established a mission house and school for our children after the town site of Forty Mile was established. This was where most of the *Dënezhu* set up their cabins, caches, tents, and fish racks. The physical remains at Mission Island are entirely archaeological. Seventeen features have been mapped here, including the building outlines of the mission school, the missionary residence, and seven former dwellings, likely inhabited by *Dënezhu*.⁹

The colonization of this small island clearly demonstrates the impact on our people of the early colonial efforts. The construction of a European-styled town over our fishing and hunting camps, the

⁹ Hammer, T.J. *The Forty Mile Archaeology Project, 2000*. Government of Yukon and Tr'ondëk Hwëch'in, 2001.



YG graphic; Tappan Adney, *The Klondike Stampede* (UBC Press), p. 239; YA, IAC coll

Map 2.6: Forty Mile component. Aerial of site overlaid with 1896 town survey and extant features. Upper left: Alaska Commercial Co. buildings, people 1897. Lower right: Forty Mile townsite, 1901.



YG photo

Figure 2.9: Forty Mile Roadhouse and Swanson's Store, 2015.

consolidation of mining activities, and introduction of a foreign police force all occurred at *Ch'édähdëk*. The location of our dwellings near the mission buildings and the location of our cemetery across the Yukon River show the increasing influence of the Church in our lives, as well as our segregation from the townsite, illustrating our increasingly marginal role in the community (Map 2.7).

Forty Mile townsite and Mission Island are 70 kilometres downstream of Fort Reliance, on the west bank of the Yukon River and the south bank of the Fortymile River. The historic townsite of Forty Mile and Mission Island are both within the Government of Yukon Heritage Reserve 850062. The boundaries of the heritage reserve are the boundaries for this component. Mission Island is composed of two small islands running north and south and is approximately 75 metres east of the west bank of the Yukon River and approximately 675 metres long. The buffer zone for this component is 10 metres from the riverbank on the east and north boundaries and 30 metres from

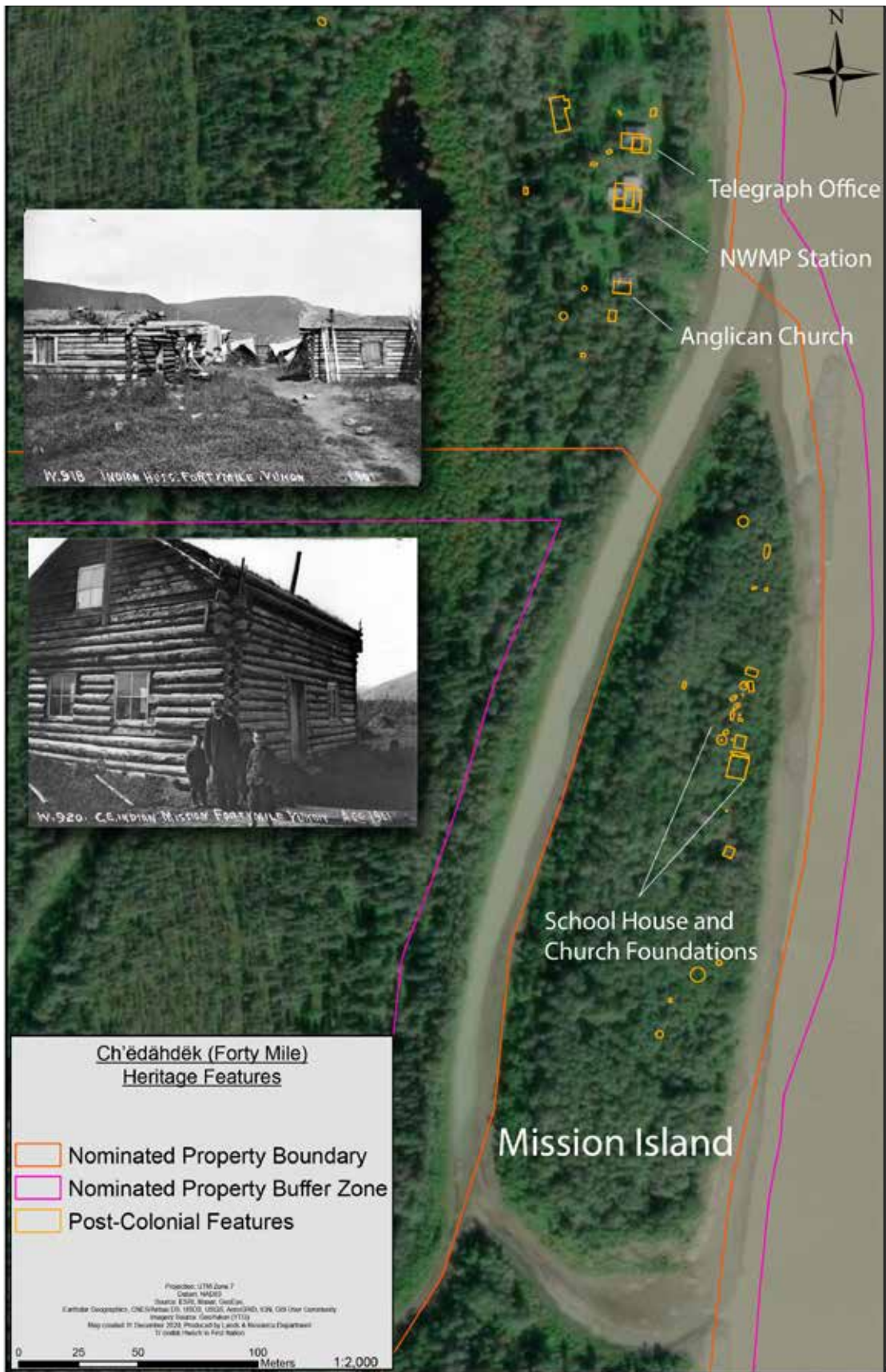
the west and south boundaries.

The area of this component is 40.1 hectares and the buffer zone is 10.8 hectares. The site is co-managed by Tr'ondëk Hwëch'in and Yukon governments, and the lands are administered by Government of Yukon.

There are three component sites here (Table 1). Components two and four are co-managed by Tr'ondëk Hwëch'in and Yukon governments; component three is administered by Tr'ondëk Hwëch'in government.

3.0 *Ch'édähdëk Tth'an K'et (Dënezhu Graveyard)*

On a high bluff across the Yukon River from Mission Island is a First Nations cemetery containing approximately 22 graves marked by grave fences, some markers, and depressions. The cemetery is located on the east bank of the Yukon River directly across from the Forty Mile town site and sits atop a 30-metre-high till terrace roughly five metres from the bank. The site is bisected (east and west) by a small dry gully. The majority of



YG Graphic; inset photos: LAC, PA-017056; LAC, PA-017055

Map 2.7: Ch'édähdék (Forty Mile) heritage features.



Figure 2.10: Standing and collapsed grave fences near bank of Yukon River, July 2020.

the graves (20) are on the north side of the draw, and two graves were placed on the south side of the draw. All of the fence styles observed are quite simple in design, mainly five-centimetre-thick pickets with either a pointed tip or a spade shaped tip. No evidence of paint or drawn art was noticeable on any of the fences.¹⁰

There is one landscape feature at the *Ch'ädähdëk Tih'än K'et* (*Dënezhu* Graveyard). The view from *Ch'ädähdëk Tih'än K'et* facing west to Mission Island provides a strong connection between the resting place of Tr'ondëk Hwëch'in ancestors with their families on Mission Island. Both places illustrate the marginalization and segregation of the Tr'ondëk Hwëch'in from the colonial townsite and its Pioneer Cemetery where the *Nödlet* were buried.

Ch'ädähdëk Tih'än K'et is on the east bank of the Yukon River across from Mission Island. The cemetery site is within Lot 1014, 88429 CLSR, Settlement Land TH R 4A. The location point for this component is Latitude 64° 25' 10.00988" N and Longitude 140° 31' 15.44729" W in decimal degrees (NAD

83). The south boundary is 65 metres from the location point, and the north boundary is 200 metres north from the south boundary. The west boundary is the top of the east bank of the Yukon River, and the east boundary is 100 metres east from the west boundary. The buffer zone is 30 metres on the south, east, and north boundaries and 10 metres from the ordinary high-water mark of the east bank of the Yukon River. The area of the component site is two hectares, and the area of the buffer zone is two hectares.

The lands are administered by Tr'ondëk Hwëch'in as Category A settlement lands under the *Tr'ondëk Hwëch'in Final Agreement*.

4.0 Fort Cudahy and Fort Constantine

Fort Cudahy

In 1893, the North American Trading & Transportation Company constructed a complex called Fort Cudahy on the west bank of the Yukon River. It included a store, warehouses, a sawmill, and approximately a dozen cabins. It was abandoned roughly ten years later.

¹⁰ Thomas, Christian D. *Forty Mile Archaeology 2005*. Dawson City: Tr'ondëk Hwëch'in, 2006.



Figure 2.11: Fort Constantine and Fort Cudahy.

Fort Cudahy highlights the changes in economy and our relationships with the traders—from the equal and collaborative interchange we had at Fort Reliance to the trader’s new interest of providing goods that met the miners’ needs, not ours.

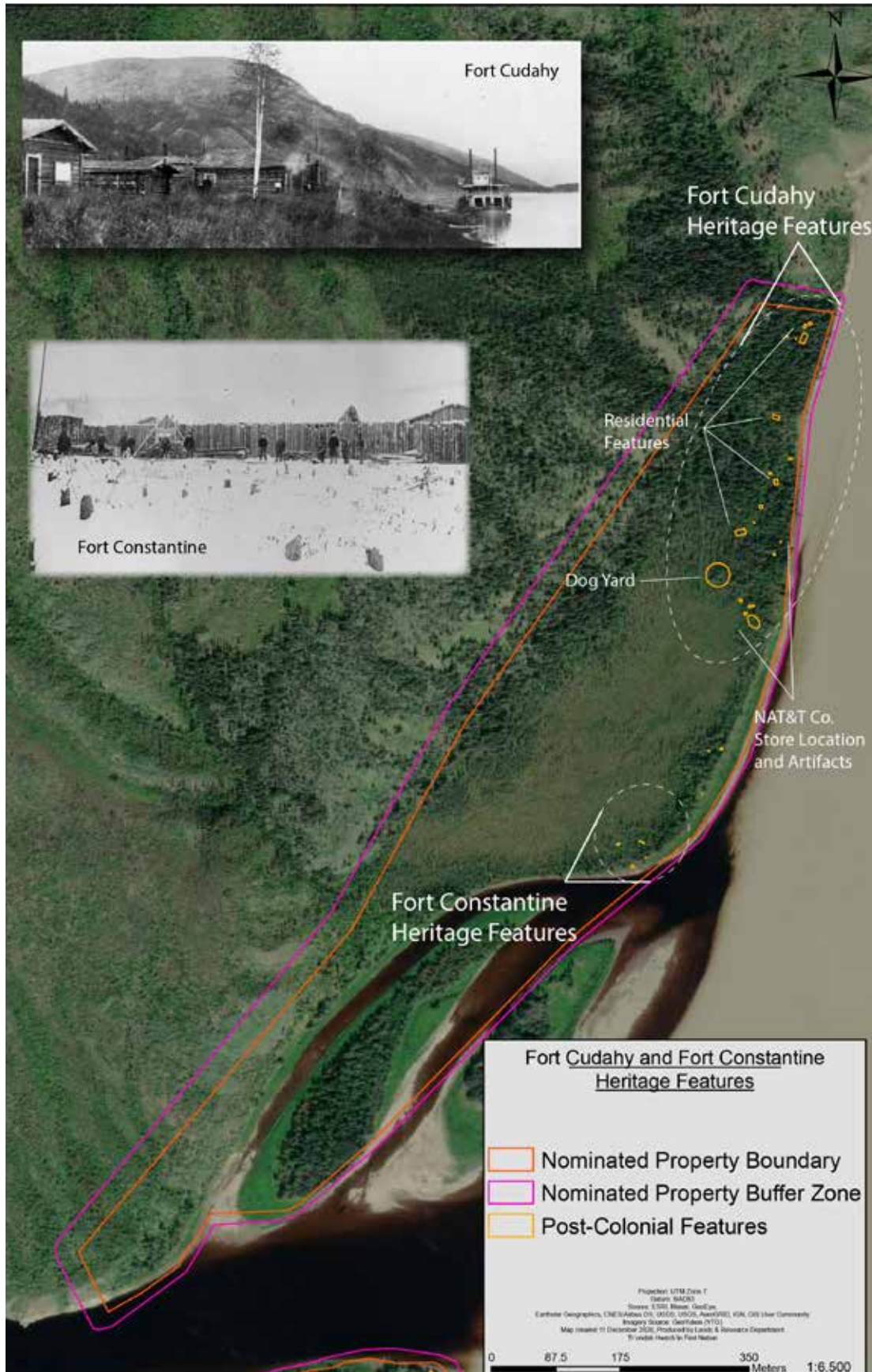
The site was divided into a commercial area, which included several large sawhorses associated with the mill, a dog yard, and a smaller residential area. There are a few remains along the shore to mark the former settlement, such as an old riverboat hauled up beside a capstan and a stove mostly covered in moss. Nine rectangular depressions or berm outlines mark the location of former buildings and structures, and three small building outlines are visible downstream from the store.¹¹ Stacks of goods, like buckets, shovels, and saws, mark the location of the store. The northern end of the Fort Cudahy site is better drained than the Fort Constantine area.

Fort Constantine

The Yukon’s first NWMP detachment was built in 1895 over a short summer season. It was located approximately 200 metres south of Fort Cudahy along the Yukon River and consisted of a complex of buildings that once included a guardhouse, prison, staff-sergeant’s quarters, two officers’ quarters, assistant surgeon’s quarters, hospital, office, storeroom, carpenter’s shop, washroom, and a building containing the barracks room, mess hall, and kitchen, built around a parade square and partially enclosed by a log palisade.

The Fort was only occupied by the NWMP for a short time, as most of the Forty Mile miners left for the new diggings after gold was discovered at Bonanza Creek, in August 1896. The police soon followed and built a new post, Fort Herchmer, at Dawson City, moving a few smaller buildings from Fort Constantine to the new post. By 1901, the much-reduced force at Fort Constantine had moved to the two-

¹¹ Thomas, Christian D. *Forty Mile Archaeology* 2005. Dawson City: Tr’ondëk Hwëch’in, 2006.



Map 2.8: Fort Constantine and Fort Cudahy Heritage Features. Inset photos: Steamer *P.B. Weare* unloading at Fort Cudahy, 1895; firewood fatigue at Fort Constantine, ca. 1896.



Figure 2.12: Main entrance North American Trading & Transportation Co., 1901.

storey timber building in the Forty Mile settlement.

After its active period between 1895 and 1901, the site was subject to melting permafrost, flooding, and scavenging and likely deteriorated quickly. The physical remains at Fort Constantine are entirely archaeological. Archaeological investigations of the site over the past twenty years have uncovered artifact scatters, the below-ground remains of four cellar-like features (possibly building depressions), and a line of buried palisade posts near the riverbank.

The Fort Cudahy and Fort Constantine component is located within Government of Yukon Heritage Reserve 850062. The boundaries for this component are the same as the heritage reserve on the west, south, and east sides, with the north boundary of the settlement land parcel

TH S-155B as the north boundary of the component. The buffer zone is 10 metres from the east and south boundaries and 30 metres from the west and north boundaries. The area of the component

is 37 hectares and the buffer zone area is 7.75 hectares.

This component is co-managed by Tr'ondëk-Hwëch'in and Yukon governments.

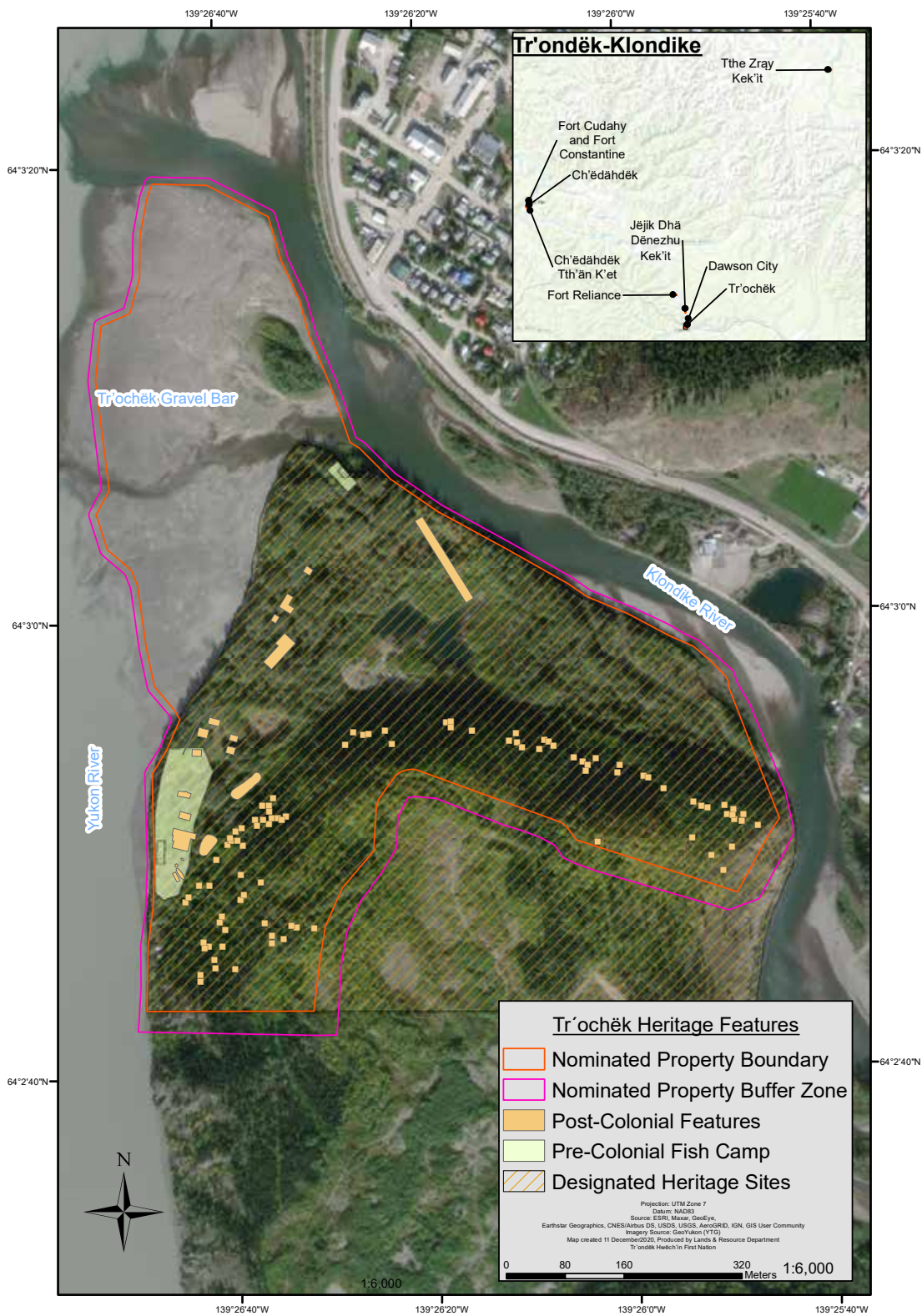
5.0 Tr'ochëk

Tr'ochëk ... speaks to the Hän peoples' use and understanding of their traditional territories and the land's role as source and carrier of their traditional knowledge; the value that they place on this landscape is reflected in their oral histories, language, place names, and continued use of the site.

National Historic Sites and Monuments Board, Tr'ochëk National Historic Site of Canada ¹²

Tr'ochëk, located across the Klondike River just south of Dawson City (Figure 2.13), is one of our ancient fishing camps

¹² NHSMB, *Tr'ochëk* National Historic Site of Canada, excerpt from "Heritage Value" section. https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=1970&i=65024.



Map 2.9: Tr'ochëk heritage features.



Figure 2.13: *Tr'ochëk looking downstream toward Dawson, 2020.*

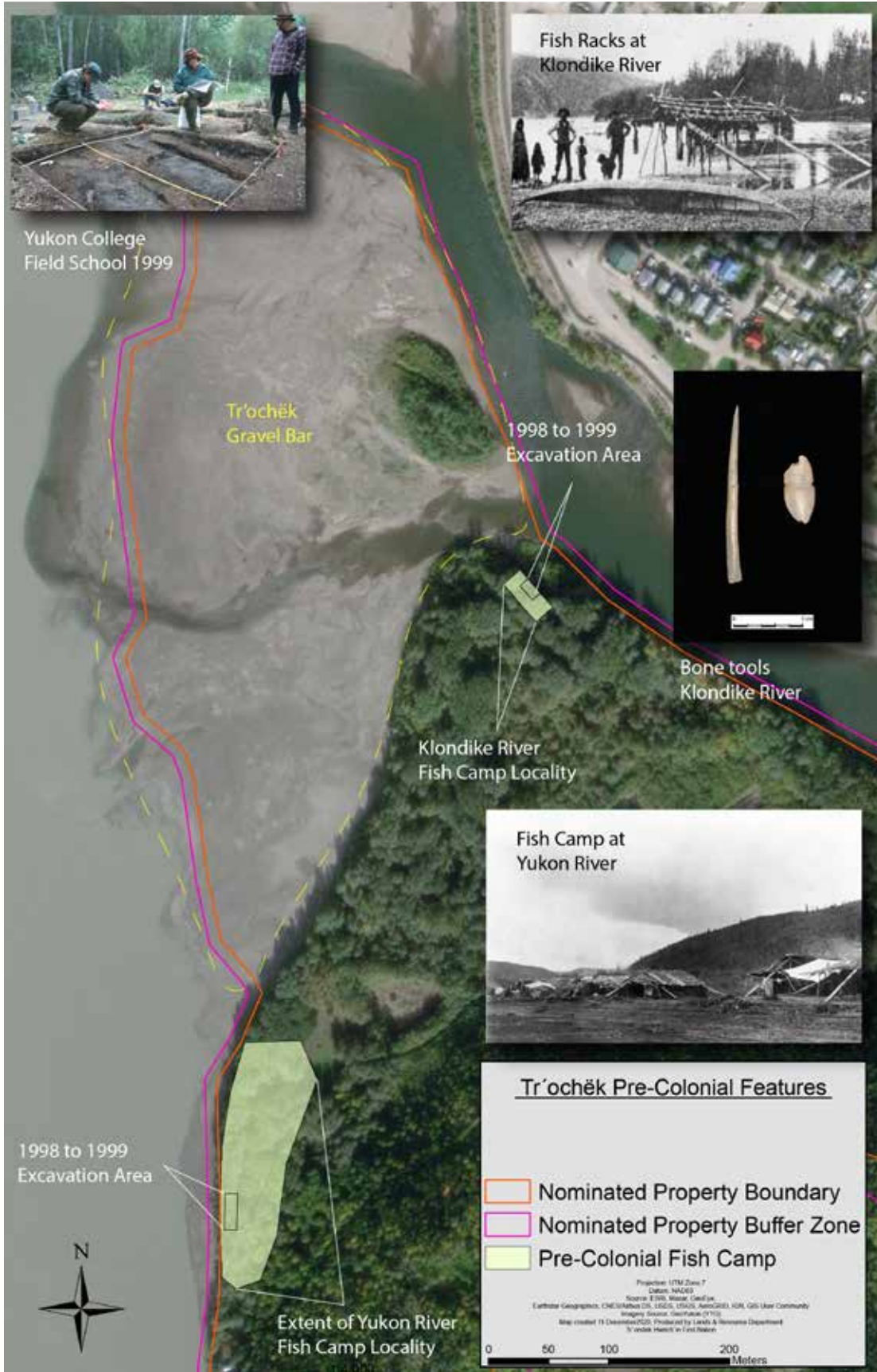
and gathering places. Archaeological evidence, oral-history interviews, and archival sources attest to the long-standing importance of this place as a fishing and hunting camp. We employed various methods to catch salmon, including setting up weirs across the Klondike River, gaffing the fish with spears, scooping them with hand nets from birchbark canoes, and using a long net of woven spruce roots held by several people.

The archaeological resources demonstrating our ancestors' occupation of this site are situated at two distinct localities. The first locality is on the bank of the Yukon River, upstream from the mouth of the Klondike. Archaeological testing uncovered evidence of Indigenous occupation of the site at two time periods, the earliest dating to approximately 500 to 200 years before present. These

remains take the form of hearths filled with boiling stones surrounded by an assemblage of stone tools and salmon remains. Evidence of this occupation appears sporadically over a 200-metre area of the riverbank; one such area was excavated and studied in detail.¹³

Archaeological testing also verified the location of the village that was photographed in 1894 and 1895, prior to the 1896 Klondike Gold Rush. The physical remains of this village occupy the same general extent as the pre-contact-era remains, but include very different artifact assemblages. At one location studied in detail, archaeologists recovered a mixed assemblage of traditional Indigenous bone implements, cut birchbark, and artifacts of European design, including beads, metal, recycled files, and, in some cases, bottle glass that had been modified in a manner similar

¹³ Hammer, T.J. *The Tr'o-ju-wëch'in Archaeology Project, 1998*. Government of Yukon Heritage Branch and Tr'ondëk Hwëch'in, 1999 and _____. *Tr'o-ju-wëch'in Archaeology Project, 1999*. Government of Yukon Heritage Branch and Tr'ondëk Hwëch'in, 2000.



Map 2.10: *Tr'ochëk* pre-colonial features. Historic photo insets: Chief Isaac's fish camp, 1897; *Tr'ochëk* fish camp, 1894.

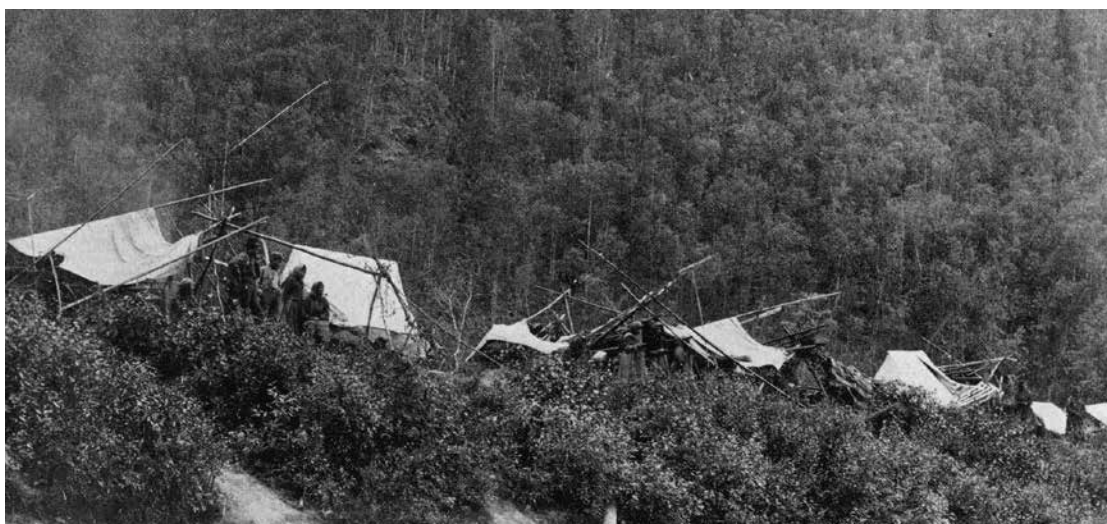


Figure 2.14: *Tr'ochëk* fish camp, 1894.

to the stone tools of earlier eras. A pit feature was also located that was filled with burned animal remains deposited in multiple layers. Although inconsistent with documented local Indigenous strategies, the feature is clearly located beneath the remains associated with colonial-era Klondike City and certainly related to the Indigenous occupation of the site, showing evidence of modified tools and activities adapted to the use of new technologies and materials available from trade outposts.

The second locality is at the bank of the Klondike River, 100 metres upstream from its confluence with the Yukon. Archaeological remains at this site were salvaged due to concerns they might erode in the future. Excavations recovered a distinct scatter of colonial-era remains distributed around a hearth feature that did not contain boiling stones. The Indigenous occupation of this site is demonstrated through the presence of bone tools, including an antler point (either from a fishing spear or an arrow) in association with buttons, medicine-bottle fragments, and a variety of trade beads dating from the 1870s to the 1890s. Nails found at this site suggest it was last occupied in the 1890s and likely at the same time as the aforementioned first locality.

Tr'ochëk was overrun by the *Nödlet* during the Klondike Gold Rush and our people were displaced from this place in the autumn of 1896. The area was renamed Klondike City (also known as Lousetown) and was occupied for over two decades by miners' cabins, hotels, a brewery, one-room cabins occupied by the *Nödlet*, the terminus of the Klondike Mines Railway (KMR), a sawmill, and farming operations. During this time, a number of bridges crossed the Klondike River, linking the site to Dawson City. The only remaining evidence of these structures is the earthen approach ramp for the Klondike Mines Railway bridge near the bank of the Klondike River.

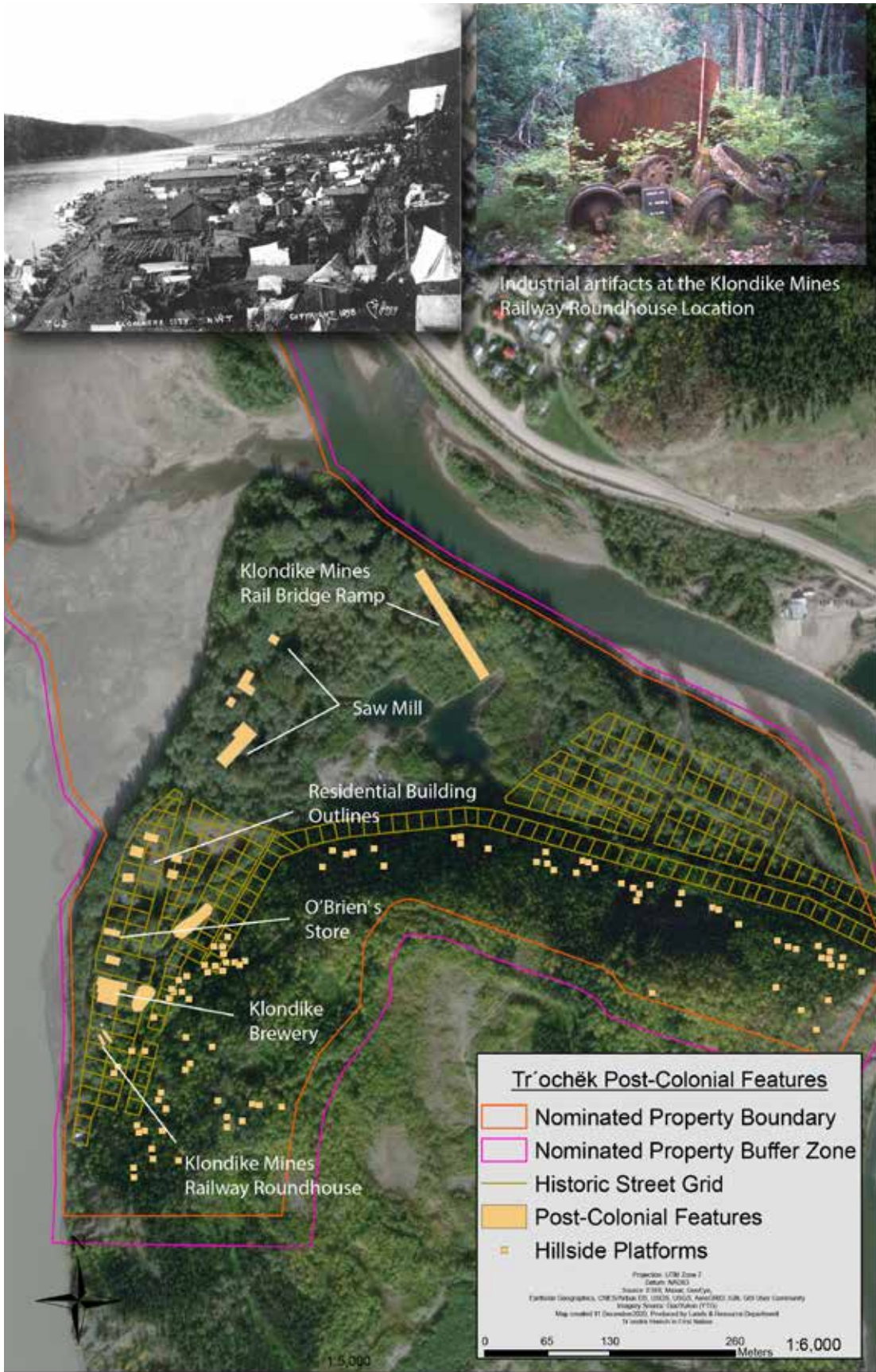
At the mouth of the Klondike River was a large island that was occupied by a sawmill operation in the early 1900s. A boom across the south channel, built to hold logs, caused the waterway to gradually silt in over the next decades,



Figure 2.15: Klondike Sawmill boiler and pipe.

V. Wilson, *Glimpses of Alaska, Klondike and Goldfields*, Oct. 1897, p. 40

YG photo



Map 2.11: *Tr'ochëk* post-colonial features. Historic photo inset: Klondike City looking north, Sept. 1898.



Figure 2.16: Klondike Brewery foundation and boiler.

linking the island to the *Tr'ochëk* site. Klondike Island historic artifacts include boilers at the sawmill site, KMR railroad embankments, and scattered historic material.

The southwest portion of the site along the Yukon River contains intact cultural material from pre- and early-contact Klondike Gold Rush period and post Klondike Gold Rush. This area demonstrates the layers of time and activities at *Tr'ochëk* with traditional fish-camp sites, the Klondike Mines Railway roundhouse and rails from the railway, remains of the Klondike Brewery bottling plant and brewery machinery,¹⁴ and remains of housing platforms along the hillside. *Tr'ochëk* illustrates the dramatic changes we experienced, our displacement from our fishing and hunting camps at *Tr'ochëk*, the loss of our salmon-fishing grounds, and the changes in our seasonal movement to this place caused by the inundation of the *Nödlet* from the Klondike Gold Rush.

Tr'ochëk is bounded on the east by the Klondike River and north and west by the Yukon River. The south boundary is 450 metres from the Yukon riverbank at its longest point and 350 metres from the south end of the east and west boundaries. The component is entirely within Lot 1115, 87454 CLSR YT, Settlement Land parcel TH S-211B/D, Category B. The buffer zone is 10 metres

from the east, north, and west boundaries and 30 metres from the south boundary. The area of the component is 49 hectares and the buffer zone is three hectares.

The lands are administered by *Tr'ondëk Hwëch'in* as settlement lands under the *Tr'ondëk Hwëch'in Final Agreement*.

6.0 Dawson City

The Dawson City component consists of 31 subcomponents, 27 of which are designated historic sites within the historic town plan of Dawson City. These subcomponents fall within the timeframe of the nominated property and contribute to the Outstanding Universal Value. See Table 2.1 for subcomponents listing. See Appendix G for the state of conservation and chapter five for legal land descriptions.

Èdhà Dàdhëchq (Moosehide Slide)

Èdhà Dàdhëchq is a natural landslide stretching across the mountain face at the north end of Dawson City. Approximately 300 metres across and 100 metres high, the gravel-grey scar has been a landmark since ancient times.

Our ancestors named this feature *Èdhà Dàdhëchq* because it resembles a large moose skin stretched out to dry. For us, the slide is an essential landmark, a cultural identifier, and a symbol of the land to which we belong. It is from the slide that the village of Moosehide takes its name. For most Klondike Gold Rush stampedeers boating down the Yukon River to Dawson City, the first sighting of the slide was a welcome sign they had reached the Klondike. Depicted in photographs and artwork, the image of Dawson City overseen by the massive landslide provides a recognizable dramatic setting. The slide continues to serve as an important landmark for those arriving at Dawson City by land, water, or air. One of our most important songs,

¹⁴ Burley, David V., and Michael Will. *Special Brew: Industrial Archaeology and History of the Klondike Brewery*. Occasional Papers in Archaeology No. 11, Hud Hudän Series. Whitehorse: Government of Yukon, Heritage Branch, 2002.

“The Flag Song,” is about the importance of landmarks like the *Édhä Dädlhëchq* as indicators of belonging, occupation, and sovereignty.

Dawson City

By late 1898, some 30,000 *Nödlet* had reached the Dawson area, cramming the river flat and spreading up the Klondike River valley and its tributary creeks. Over the next three years, building continued at a rapid pace with everything from tiny cabins and tent frames on the hillsides to the imposing government buildings designed by future dominion architect Thomas W. Fuller. The optimism of the miners, merchants, and government in the future of the town was reflected in the size, quality, and permanence of many of the buildings. There were four large churches, a hospital, a courthouse, a government administration building, banks, a post office, a telegraph office, theatres, a library, and many stores, hotels and services. Many of which were imposing structures, far beyond the scale of our small temporary dwellings. Together, these buildings represented all the major forces of colonialism: government, religion, commerce, transport, industry, communications, and entertainment.

The layout of the town in a grid, with people having ownership of their own

“In early days there were cannibals everywhere and they bothered people. So, one time people climb hill near where is now Moosehide to get above them. Lots of big trees on these hills that time. People had only axe made of sharp rock in those days. They cut down the biggest tree with stone axe and they throw that tree down the hill on cannibals. That tree start big slide. It kill all the cannibals. That slide is shaped like hide of moose so people call the place Moosehide.”

Elder Mary McLeod, 1974

little lots, was an alien concept to us. Our camps were always strategically built close to water and food sources, but the newcomers built wherever they could, some of them right up the hillside, with no water nearby. They cleared the land so there was no wood for their fires nor any game to eat. We were not welcome here, nor did we wish to stay in this strange place the *Nödlet* had created.

A number of the historic buildings of Dawson City represent institutions that



GroundTruth Exploration

Figure 2.17: Looking north, from foreground: *Tr'ochëk*, Dawson City, and Moosehide Slide, Sept. 13, 2020.



Figure 2.18: Dawson City streetscape with Moosehide Slide in background.

affected our lives in many ways: the police, administration buildings, the Church, communications, banks, and industry. The following sites in Dawson City are key features that contribute to the Outstanding Universal Value of the nominated property. (see Table 2.2)

The conservation of key contributing elements for the historic townscape is addressed in Appendix G.

Fort Herchmer

This was the headquarters of the North-West Mounted Police (NWMP) in Dawson City, a compound of two dozen buildings situated on a large block of land surveyed as the Government Reserve at the south end of Dawson City.

Few buildings remain from the large complex built around its central parade square, and today, Fort Herchmer is represented by its remaining four structures. The Married Officer's Quarters is an L-shaped building of notched round-log construction with a low-pitch gable roof, built in 1898 to house the NWMP superintendent. It

later housed NWMP officers stationed in Dawson City until after World War I. The Married Officer's Quarters is part of the Dawson Historical Complex National Historic Site.

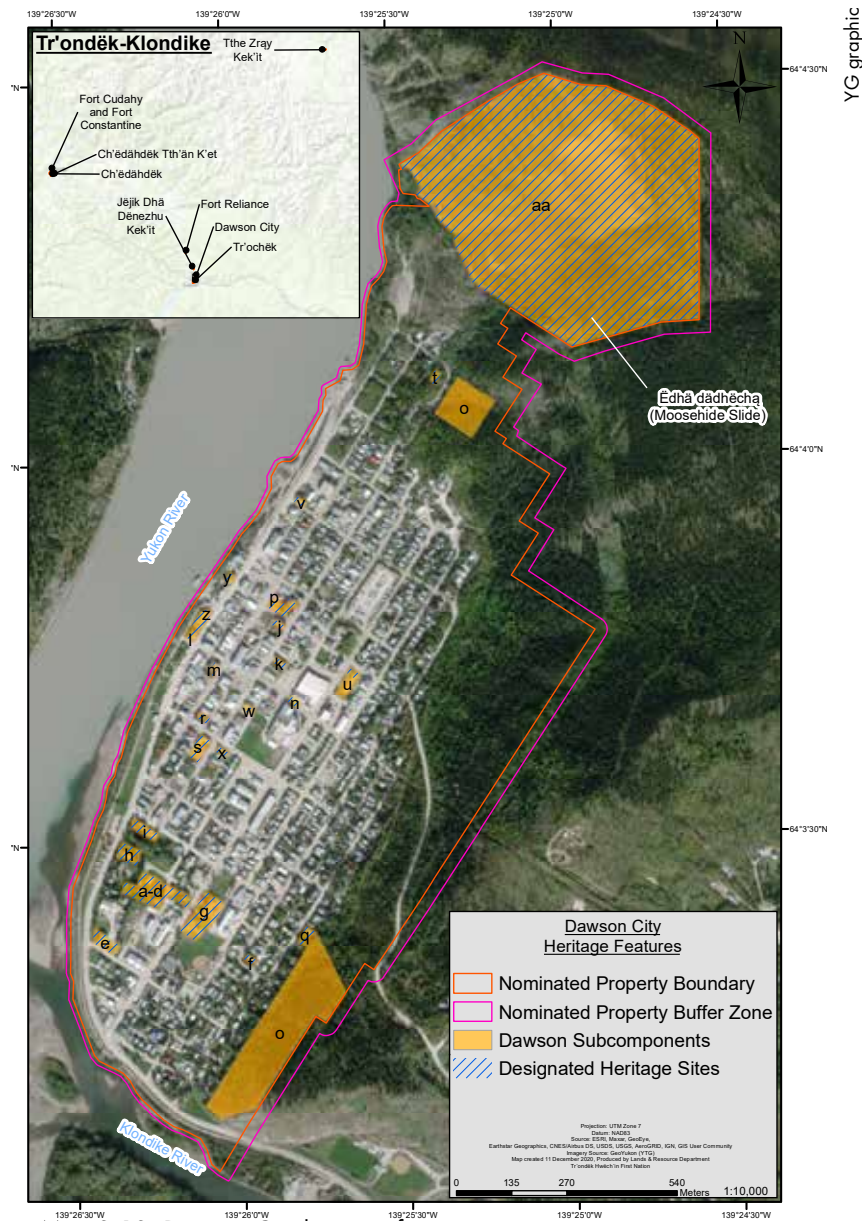
The former NWMP Jail, a cross-shaped log building with gable roofs, was built as a hospital in 1898, then converted to a jail in 1910. Constructed of local spruce logs sawn on three sides and lapped at the corners, this is one of the early examples of the NWMP and their role in the rapid development of Dawson City.

The NWMP Stables is a timber structure with a gabled roof and louvered cupola. The structure retains its functional character despite being reduced in size by about 40 percent prior to 1925.

The Commanding Officer's residence at the east end of the compound on Fifth Avenue was built in 1902 and is now occupied by offices. It is a two-storey building with wood-frame construction, low hipped-roof, and an open, full-width veranda. The residence was built to accommodate A.E.R. Cuthbert who,

Table 2.1: Dawson City Component – subcomponents (* identifies NHS included in Dawson Historical Complex designation) Owners: TH (Tr’ondëk Hwëch’in; YG (Government of Yukon); PCA (Parks Canada Agency); CD (City of Dawson); P (Private).

Component	Site Owner	Site Name	Thematic Description
Dawson	PCA	*Married Officer’s Quarters NHS, Fort Herchmer	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	Commanding Officer’s Residence, Fort Herchmer	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	North-West Mounted Police Stables, Fort Herchmer	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	North-West Mounted Police Jail, Fort Herchmer	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	Dawson Historical Complex National Historic Site (historic district containing 16 buildings of national historic significance.	• Establishment and Consolidation of Colonial Power Structures • Changing Livelihoods and New Economies
Dawson	PCA	*Former Territorial Courthouse NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Palace Grand Theatre NHS	• Changing Livelihoods and New Economies
Dawson	YG	*Old Territorial Administration Building NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Commissioner’s Residence NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	Private	*St. Paul’s Anglican Church NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Post Office NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Dawson Daily News Building NHS	• Changing Livelihoods and New Economies
Dawson	CD	*Canadian Bank of Commerce NHS Canadian Bank of Commerce Historic Site (municipal)	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Bank of British North America NHS	• Establishment and Consolidation of Colonial Power Structures
Dawson	PCA	*Klondike Thawing Machine Building NHS	• Changing Livelihoods and New Economies
Dawson	PCA	*Billy Biggs Blacksmith Shop NHS	• Changing Livelihoods and New Economies
Dawson	PCA	*Robert Service Cabin NHS	• Changing Livelihoods and New Economies
Dawson	PCA	Ruby’s Place NHS	• Changing Livelihoods and New Economies
Dawson	PCA	*Red Feather Saloon NHS	• Changing Livelihoods and New Economies
Dawson	CD	Paul Denhardt Cabin Historic Site (municipal)	• Changing Patterns of Settlement/Community and Being on the Land
Dawson	PCA	Northern Commercial Company Warehouse	• Changing Livelihoods and New Economies
Dawson	CD	Arctic Brotherhood Hall Historic Site (municipal)	• Changing Livelihoods and New Economies
Dawson	YG	Dawson City Telegraph Office Historic Site (territorial)	• Establishment and Consolidation of Colonial Power Structures
Dawson	YG	Yukon Sawmill Company Office Historic Site (territorial)	• Changing Livelihoods and New Economies
Dawson	PCA	BYN Ticket Office	• Changing Livelihoods and New Economies
Dawson	PCA	SS Keno NHS	• Changing Livelihoods and New Economies
Dawson	CD	Ĕdhä Dädhëchq (Moosehide Slide) (municipal)	• Life on the Land before Colonization
Dawson	CD	Two pre-contact archaeological sites	• Life on the Land before Colonization
Dawson	CD	Archaeological colonial hillside foundations	• Changing Livelihoods and New Economies • Changing Patterns of Settlement/Community and Being on the Land
Dawson	CD	Landscape feature – colonial street grid plan	• Establishment and Consolidation of Colonial Power Structures • Changing Patterns of Settlement/Community and Being on the Land
Dawson	CD	Landscape Feature ↗ view from Dawson City of Ĕdhä Dädhëchq (Moosehide Slide)	• Life on the Land before Colonization



Map 2.12: Dawson City heritage features.

Table 2.2

Site Name	Map ID	Site Name	Map ID
*Married Officer's Quarters NHS, Fort Herchmer	a-d	*St. Paul's Anglican Church NHS	i
Commanding Officer's Residence, Fort Herchmer	a-d	*Post Office NHS	j
North-West Mounted Police Stables, Fort Herchmer	a-d	*Dawson Daily News Building NHS	k
North-West Mounted Police Jail, Fort Herchme	a-d	*Canadian Bank of Commerce NHS and MHS	l
*Red Feather Saloon NHS	s	Dawson City Telegraph Office YHS	f
Paul Denhardt Cabin MHS	t	Yukon Sawmill Company Office YHS	v
Ēdhā Dādhēchq (Moosehide Slide Historic Site)	aa	Archaeological Hillside Platforms	o
*Former Territorial Courthouse NHS	e	*Klondike Thawing Machine Building NHS	w
*Palace Grand Theatre NHS	p	*Billy Biggs Blacksmith Shop NHS	x
*Old Territorial Administration Building NHS	g	*Robert Service Cabin NHS	q
*Commissioner's Residence NHS	h	*Ruby's Place NHS	r
Northern Commercial Co Warehouse	u	*Bank of British North America NHS	m
Arctic Brotherhood Hall Historic Site	n	SS Keno NHS	z
British Yukon Navigation Co Ticket Office	y		



YG photo

Figure 2.19: Fort Herchmer Jail, 2015.

in 1902, was commander of a force of 450 men stationed at Fort Herchmer. Functionally, it was related to the Fort Herchmer complex but was set apart and linked with the seat of power in the Territorial Administration Building just across the road.

These structures are all Recognized Federal Heritage Buildings. The buildings and the complex have strong associations with policing and exercise of Canadian sovereignty during Dawson City's rapid expansion after the Klondike Gold Rush. This compound illustrates the federal government and its intention to be a permanent presence, along with the imposition of a hierarchical system of law and order, enforced by the North-West Mounted Police, which came to control so much of our lives and was so different from our community governance systems based on dialogue and reciprocity.

Former Territorial Court House

This is where the *Nödlet* enforced their laws and imposed punishments on transgressors. Built between 1900 and 1901, the Courthouse represents the legal system imposed on our lands and people, which was based on the *Nödlet* concept of justice rather than our concept of balance. The two-storey building is of small but imposing classical design executed in wood. It is composed of a recessed central entrance block flanked by projecting bays with monumental pediments and is capped by a hipped roof with a large cupola. The overall formality and strength of the Courthouse is emphasized by its paired windows and detailing, such as the mouldings, turned



YG photo

Figure 2.20: Courthouse, 2011.

balustrades, and columns with Ionic capitals. When Dawson City's population declined, court functions were moved to the Territorial Administration Building.

The Former Territorial Court House was recognized as a National Historic Site in 1959, in large part because of its historical associations with exercising Canadian government sovereignty in the Yukon. Over the years, this building has seen many uses: as an administration centre for the Mounted Police, a community hospital, and offices for the Parks Canada Agency and also for Yukon government. The Former Territorial Court House is part of the Dawson Historical Complex National Historic Site.

Old Territorial Administration Building

The most prominent building in Dawson City is the Old Territorial Administration Building, on Fifth Avenue at Church Street. When the building was constructed, in 1901, as the legislative and administrative headquarters of the new Yukon Territory, its grand design was a physical assertion of the Canadian government's presence in the north and its commitment to the administration of the region. The imposing nature of this two-and-a-half-storey neoclassical building was unprecedented in Dawson City and signalled the changing nature of Dawson City from boomtown to Edwardian town. It remained the centre of the federal and territorial governments until 1953, when the capital was moved to Whitehorse.

The building has housed the Dawson City Museum since 1962 and periodically hosts the Yukon Circuit Court. It underwent significant exterior restoration and interior rehabilitation work in 1982 and was designated a National Historic Site in 2002. The Old Territorial Administration Building is part of the Dawson Historical Complex National Historic Site.



YG photo

Figure 2.21: Old Territorial Administration Building, built 1901, 2004.

Commissioner's Residence

The original two-and-a-half storey building on Front Street was erected in 1901 to house the Commissioner of the Yukon and his family, as well as to provide facilities suitable for public entertaining. At that time, the Commissioner was the territory's top federal official, representing the Crown in Yukon. The first building was heavily damaged by fire on Christmas Day 1906. It was rebuilt two years later with a less luxurious interior and a simpler, more dignified exterior facade, possibly reflecting the reduced means and more conservative society of Dawson City.

Much effort went into landscaping the building grounds, creating a park-like atmosphere. Our people would not have been welcomed in this building in the early days, but it was significant as the residence of the federal official who made many important decisions on our behalf. This building was part of a complex of substantial government buildings that influenced the character of Dawson City, with their functions impacting the relations between the *Nödlet* and



Figure 2.22: Commissioner's Residence, rebuilt 1908, 2020.

ourselves. These imposing structures represent a consolidation of colonialism and, for us, a corresponding loss of agency. The Commissioner's Residence was designated a National Historic Site in 1959. The Commissioner's Residence is part of the Dawson Historical Complex National Historic Site.

St. Paul's Anglican Church

St. Paul's Anglican Church, erected in 1902 and built in the Gothic Revival style on the corner of Front and Church streets, replaced an earlier log building. From 1905, Dawson City was the headquarters of the Yukon's Anglican Bishop, Isaac Stringer, and the church became the cathedral of the Anglican Diocese of Yukon. This Dawson City church was attended by the *Nödlet*, while we had our own log church at Moosehide. When the Moosehide log church was replaced in 1908, the new frame building, St. Barnabas, was designed as a smaller replica of St.



Figure 2.23: St. Paul's Anglican Church, built 1902, 2009.

Paul's Church. The bishop's residence and St. Paul's were the headquarters of mission work in the Yukon. From here, many decisions were made affecting our people, our welfare, and our children's education. St. Paul's was designated a National Historic Site in 1989. St. Paul's Church is part of the Dawson Historical Complex National Historic Site.

Dawson City Post Office

The Post Office, located at King and Third Avenue, was designed by Thomas W. Fuller and erected in 1900. It is a prominent local landmark distinguished by its three-storey octagonal corner entrance tower. Classical influences for the design include regularly spaced windows and pedimented doorway, as well as the detailing of its decorative wood trim. The interior walls are clad in horizontal wood siding. It is considered one of the most substantial, distinctive, and well-designed buildings in Dawson City. This is another monumental building associated with the consolidation of colonialism by the commitment, establishment, and exercise of sovereignty by the Canadian government. For us, this building represents the written communication system the *Nödlet* used to administer our lands and people, which was so different from our forms of face-to-face oral dialogue.



Figure 2.24: Dawson City Post Office, built 1900, 2015

The building is listed as a Classified Federal Heritage Building and is part of the Dawson Historical Complex, National Historic Site.

Dawson Telegraph Office

This structure, built in 1899, represents a major communication system: the 2,700-kilometre telegraph line from Dawson City to Ashcroft, British Columbia, connecting the Yukon to southern Canada. It was the first building designed by Thomas W. Fuller in Dawson City and his first experience with permafrost, sub-zero temperatures, and obtaining building materials and finishes in a remote northern town. He designed his five most prominent buildings in Dawson City in the Neoclassical Revival style, similar to many other federal buildings of that period in Canada, and this style is also referenced in a smaller scale Telegraph Office. Classical forms such as the central axis of design, the symmetry of the primary facade, a large expanse of walls, and the use of columns near the main entrance are common to these buildings.

Improved communications meant that federal officials in Ottawa could more speedily give direction to local government workers about various matters, including Indian Affairs. Our ancestors were quick to adopt this new technology. Elder Archie Roberts spoke of using the telegraph to invite faraway friends and relatives to gatherings at Moosehide.

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,



YG photo

Figure 2.25: Telegraph Office, built 1899, 2005.

*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.*¹⁵

The telegraph was symbolic of the outside coming in. Rapid communication connected this remote part of Canada with the rest of the world, carrying news, instructions, and, for us, invitations to our neighbours. In 2005, this building was designated under the Yukon's *Historic Resources Act* as a Yukon Historic Site. The building has undergone extensive conservation work.



TH photo

Figure 2.26: British Yukon Navigation Ticket Office, built 1900, 2020.

British Yukon Navigation Ticket Office

This small building, dating from 1900, is oriented to both Front Street and the Yukon River. Its aesthetic and functional design, materials, and craftsmanship are visible in the low, single-storey massing of the hipped-roof timber

¹⁵ Archie Roberts interview, *Moosehide Oral History*, pp. 63–64. Yukon College, Dawson Campus, Moosehide (Édhä Dādhēchan Kek'èt) An Oral History (prepared by the Developmental Studies students of the Dawson Campus (Tr'odek Hatr'unotan Zho) of Yukon College, 1994), pp. 63-64.

structure with deep bracketed eaves. It is the sole building of what was once a major shipping, docking, and warehouse complex occupying most of the Dawson City waterfront. It represents the *Nödlet* systems of commercial travel and storage of goods, so different from how we travelled and cached our resources. The British Yukon Navigation Company, the River Division of the White Pass & Yukon Route, was the corporation that, by the early 1900s, controlled most transport in and out of the territory.

The building is owned by the Canadian government and is listed as a Recognized Federal Heritage Building. Currently, it is seasonally occupied by a Northwest Territories tourism office.

Bank of British North America

The Bank of British North America was the first banking institution in Dawson City during the Klondike Gold Rush. This building was erected in 1899 to accommodate the bank, an employee dormitory, an assay office, and a general office. Located on the corner of Queen Street and Second Avenue, the Bank of British North America is a two-storey timber structure with a corrugated metal exterior, featuring a pedimented gable roof, overhanging eaves, and regularly placed windows.

For our people, this building symbolized the new cash economy built on mining

YG photo



Figure 2.27: Bank of British North America, built 1898, 2009.

¹⁶ Helene Dobrowolsky, *Hammerstones: A History of Tr'ondëk Village/Klondike City* (report prepared for Yukon Historical & Museums Assoc., 1997), p. 37.



YG photo

Figure 2.28: Yukon Saw Mill Co. Office, built 1900, 2015.

and gold that, for the most part, excluded us. It supplanted the earlier fur trade which relied on partnerships and reciprocity. The building is listed as a Recognized Federal Heritage Building and is part of the Dawson Historical Complex National Historic Site.

Yukon Sawmill Company Office

This two-storey wood-frame building, located on the corner of Front and Duke streets, was built in 1900. With its plain trims, oversize multi-lite windows, and hipped metal roof, the building is an imposing structure typical of commercial properties in Dawson City in the early 1900s. The Yukon Sawmill Company was one of the longest running sawmills in the early twentieth century, having registered its first timber lease in 1898 and operating until the early 1910s. Its extensive operations once stretched over three city blocks, incorporating a machine shop, a foundry, and a lumberyard. In 1908, Yukon Sawmill leased and operated the Klondike Mill at *Tr'ochëk* until it closed a few years later.¹⁶ First Nations people and non-Indigenous people cut trees in wood camps along the Yukon River then floated the immense log rafts downriver to Dawson City, where the timber was converted into building materials and fuel. Expansion

of the machine shop, in 1902, provided a supply and repair service to the mining industry. The building represents the role of the lumber and mining industries in the growth of Dawson from a mining camp to a well-established supply centre. While the wood camps provided some seasonal employment to our people, the great extent of deforestation in the early years damaged our lands and destroyed the habitats of many animals.

In 2005, this building was designated under the Yukon's *Historic Resources Act* as a Yukon Historic Site. The building has undergone extensive conservation work.

The Dawson Historical Complex

The Dawson Historical Complex National Historic Site consists of several buildings dating to the early years of the town's history. The National Historic Sites and Monuments Board of Canada has formally recognized 17 buildings together with the sites and settings of the townsite. For the most part, these designations memorialize the expansion and consolidation of colonial efforts after the Klondike Gold Rush and the economic, political, and social values associated with the buildings. Businesses that addressed the *Nödlet* needs and interests such as banks, theatres, and saloons are represented in the Dawson Historical Complex. Recreational pursuits and social organizations are evident as are commercial ventures from dry goods stores to industrial machinery sales and repair, warehousing, transportation, and communication. There are 15 buildings (see Table 2.1) included in the Dawson Historical Complex that contribute to the Outstanding Universal Value of the nominated property.

The Dawson Historical Complex evokes the colonial history and character of Dawson City with its historic grid layout, gravelled streets, wooden sidewalks, and streetscapes featuring a mix of

commercial buildings with boomtown facades and Edwardian government structures. The town's historic setting is enhanced by the backdrop of *Èdhä Dädhëchq* (Moosehide Slide) and its location on the bank of the Yukon River. In 1987, a five-metre-high dike was built for flood protection along the west and southern sides of the town.

Contemporary buildings are built in the "Dawson Style" to be compatible with the architectural design and materials used in the historic structures from the gold-rush era. These infill buildings, as well as dirt roads, wooden sidewalks, and a lack of modern elements such as stoplights, evoke the sense of having stepped back in time. While the community has continued to evolve, the historic layout and districts of the town have been maintained, as have many of the historic buildings.

Collectively, the buildings, human-made features and history of Dawson City represent the administrative structures and assimilationist policies of the colonizers and the continued interventions in Indigenous lives through imported economic, religious, and social structures. As the largest structures in the serial property, these buildings are a manifestation of power and permanence that was imposed on our people. These buildings illustrate the expansion and consolidation of colonialism through the functions of industry, commerce, communications, entertainment, transportation, and administration. Our ancestors were either excluded from or not interested in patronizing most of these places—industrial goods from the Klondike Thawing Machine Building, or blacksmithing from Billy Biggs Blacksmith Shop, the social functions of the Palace Grand Theatre, the Arctic Brotherhood Hall, and the Carnegie Library, or Ruby's Place. Banking was also a service for the *Nödlet*, and a place



Figure 2.29: Second Avenue, 2006.

we didn't often visit, but the *Nödlet* gave their business to both the Bank of Commerce and the Bank of British of North America. To a large degree, the ongoing government investment throughout the twentieth and twenty-first centuries in preserving these structures not only celebrated the colonial history of the Klondike Gold Rush era, as evidenced in its structural legacy, but also commemorates a disruptive and painful period of our past.

The Dawson City component is located on the north side of the Klondike River across from *Tr'ochëk* and on the east bank of the Yukon River. The historic townsite plan as identified in Dawson City's *Heritage Bylaw* (2019) identifies the boundaries on the west, south, and east sides. The north boundary is the historic townsite plan plus an extension to include *Édhä Dädhëchq* (Moosehide Slide). There is a buffer of 10 metres from the south and west boundaries and 30 metres from the east and north boundaries. The area of this component is 181.3 hectares

and the buffer zone is 19.2 hectares.

The lands are administered by the City of Dawson within the historic town plan and Government of Yukon outside of the historic town plan.

7.0 *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village)

Jëjik Dhä Dënezhu Kek'it, or Moosehide Village, sits on a high bank above flood plain with expansive views upriver and downriver. The land rises in two stages: a lower bench giving way to a steep slope then to a higher bench with a gentle inland slope. Historic buildings include St. Barnabas Anglican Church and the Chief Isaac cabin. The lower bench is beside the river and used as a staging and processing area for salmon fishing, where there are smoke sheds for hanging and drying fish. To the south (upriver) of the village, is Moosehide Creek, a good source of fresh water. Across this creek and adjacent to the village is Moosehide Island, which contains archaeological resources related to the harvest and

preparation of salmon and is considered a part of Moosehide.

Jëjik Dhä Dënezhu Kek'it (Moosehide) is one of our oldest homes. Archaeologists have found evidence of occupation at Moosehide dating back approximately 9,000 years.¹⁷ The settlement of Moosehide, located five kilometres below Dawson City, speaks to the direct impact of the Klondike Gold Rush on our people and culture. When the newcomers displaced us from our seasonal fishing grounds at *Tr'ochëk*, in 1896, we moved first to the south end of Dawson and then, after much negotiation between our leaders and government and Church officials, moved again to Moosehide in the spring of 1897. While we continued to travel widely to fish camps, hunting areas, traplines, and berry-picking sites, this became our first year-round village, the place where we settled after several decades of colonial disruptions to our society, our economy, and our relationship to the land.

The pre-contact archaeological evidence at Moosehide is dispersed over a 700-by-120-metre area and can be divided into six localities. Four of these are located on the upper bench of the site. These localities present layered evidence of ancient occupations that document activities of the last 1,000 years, the period from 1,000 to 6,000 years ago, and an occupation dating to about 9,000 years ago (this being one of the three oldest sites on the main stem of the Yukon River). Evidence from the Moosehide lower bench, Moosehide Island, and Moosehide upper bench all indicate this was used a fishing site contemporaneously with *Tr'ochëk* and Forty Mile. Evidence older than

"Moosehide is a place for sharing, learning, healing, and living forever in a safe, healthy and natural environment."

— *Vision Statement from Moosehide Community Plan, January 2016*

"Living at Moosehide is being close to nature"—

*Elder Ronald Johnson, April 15, 2015*¹⁸

6,000 years before present consists of preserved samples of large mammal bone. The lithic evidence reveals that ancient occupations at Moosehide were consistent with a seasonal habitation site, as the artifactual evidence indicates a wide range of subsistence and domestic activities associated with a community.

When we relocated here in 1897, in addition to our seasonal shelters, we built log homes using local timber. These were solid, gable-roofed, one- or two-room cabins that were placed in rows on both the upper and lower benches, facing west towards the river. The village has retained much of this original layout with rows of buildings facing the river. A community open space has been maintained between rows of homes and is used for public events. The historic buildings retain and provide examples of local building techniques and styles. The 60-hectare village site now consists of approximately 25 contemporary and historic structures aligned to face the river, a cemetery, and archaeological resources. While many of the original cabins are gone, they have been replaced over the years by buildings similar in

¹⁷ MacNeish, Richard S. "Investigations in Southwest Yukon: Archaeological excavations, comparisons, and speculations." *Papers of the Robert S. Peabody Foundation for Archaeology* 6, no. 2 (1964): 201–488.

Thomas Christian D. *Moosehide Archaeology Project 2006*. Dawson City: *Tr'ondëk Hwëch'in*, 2007.

¹⁸ Both quotes are from *Tr'ondëk Hwëch'in Moosehide Community Plan*.



TH photo

Figure 2.30: Moosehide Gathering, 2008.

scale, materials, and orientation, retaining the original atmosphere of the site. Most of the extant historic cabins and the schoolhouse date from the early 1930s. With time, improvements and repairs saw the addition of tin roofs, and within the last thirty years, upgrades to windows, doors, and roofs have been incorporated.

These days, we travel to the site by river (boating in summer or over the river ice in winter).

St. Barnabas Church

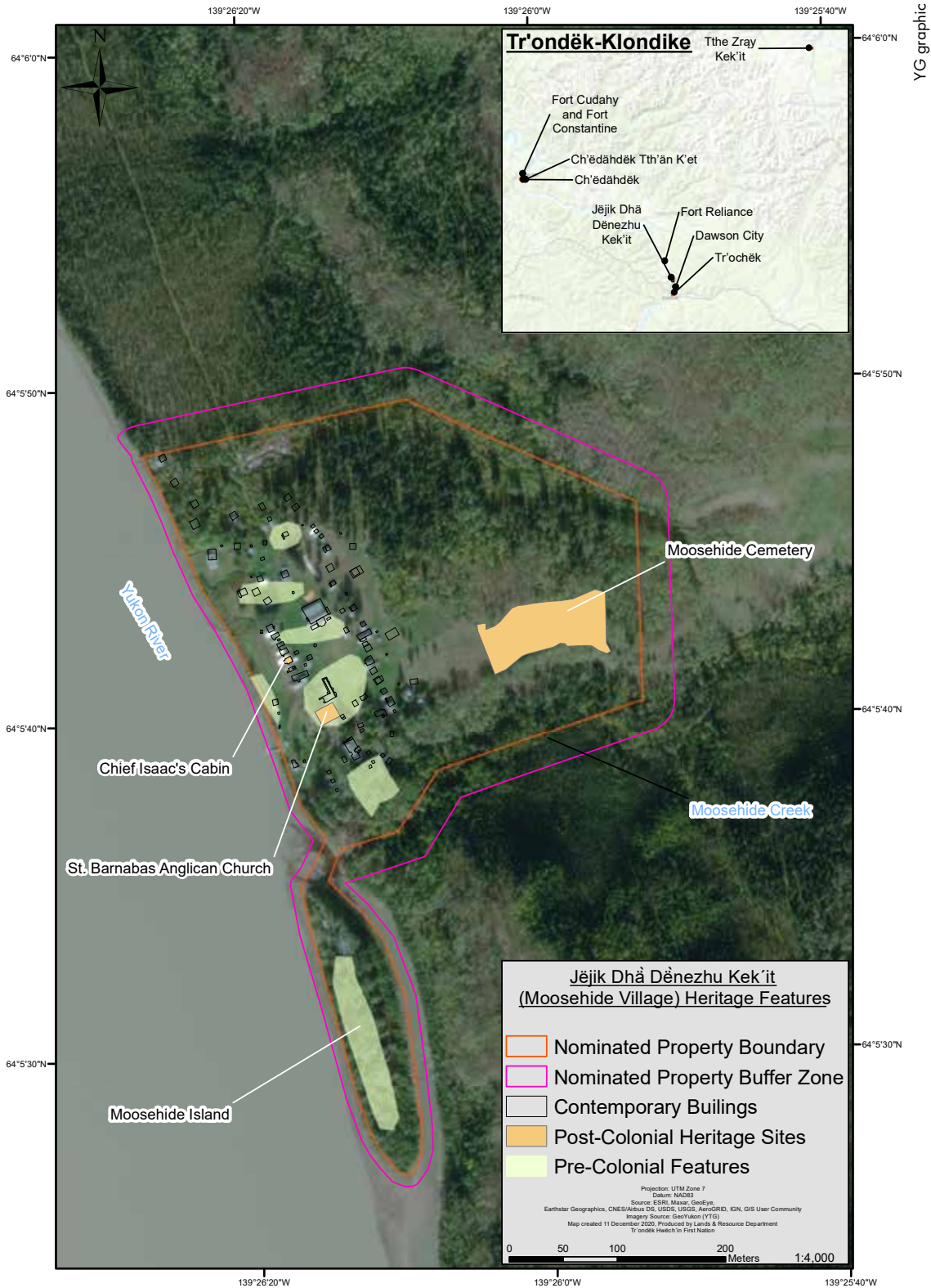
A number of Anglican Mission buildings occupied the southwest section of Moosehide: a few log buildings that were used for the school, the missionary's dwelling or mission house, and the church. Today, St. Barnabas Church remains as a link to the early days of church presence at Moosehide.

St. Barnabas Church, also referred to as the Bishop Bompas Memorial Church, was completed in 1908, built in large part with financial and labour contributions from Moosehide parishioners. Designed to be a miniature version of St. Paul's in Dawson City, it is built in the Gothic Revivalist style and features a steeply pitched, metal-clad roof, and a bell tower culminating in a pyramidal roof. Windows have pointed arch frames and stained and leaded glass. It is likely the only frame structure that was in the village during the early twentieth century. While modest, this building is deeply significant, as it represents our adoption

GroundTruth Exploration



Figure 2.31: St. Barnabas Church, 2020.



Map 2.13: Jëjik Dhä Dënezhu Kek'it (Moosehide Village) heritage features.



Figure 2.32: Moosehide Village, looking east, Sept. 9, 2020, showing boat landing, community, St. Barnabas Church, and cemetery in distance.

and adaptation of Christianity, as well as the paternal attitude the colonial Church and state adopted over our people.

The Chief Isaac Cabin was constructed in 1902 of local logs using *Nödlet* construction techniques. The single-storey cabin is built in the Hudson Bay style of log building, with horizontal stacked logs pinned to vertical boards or logs at each corner. A gable roof spans the structure. A platform porch is on the west elevation, facing the river. The cabin was made smaller and more secure to the weather after the Second World War and underwent major renovations in 1989. A new roof, foundation, door, and windows were part of the renovations.

On the hill to the east, a respectable distance from the cabins, is the Moosehide cemetery enclosed by a white picket fence with a large timber entranceway. There are over 200 burials here (the oldest from 1898), that are in no linear pattern. Many graves are fenced, with some formal pathways remaining through the cemetery. Some trees have been allowed to grow within the cemetery, which is otherwise covered with grasses and sedges. An extensive archival research and mapping project early in the 2000s resulted in the identification and marking of burials in

the cemetery with plaques.

Jëjik Dhä Dënezhu Kek'it (Moosehide Village) is four kilometres downstream and north of Dawson City on the east bank of the Yukon River. It is located within Settlement Land TH R-1A, Category A lands (Lot 1155, Plan 87252 CLSR YT) and Moosehide Creek Indian Reserve No. 2 composed of Lot 1005 plans 70224 CLSR and Lots 1042, 1043, Plans 76844 CLSR.

The south boundary is the ordinary high-water mark of the south bank of Moosehide Creek, the west boundary is the ordinary high-water mark of the east bank of the Yukon River, the east boundary is 25 metres east of the east fence line of the cemetery, and the north boundary is 350 metres from the south boundary. Moosehide Island is approximately 35 metres west of the east bank of the Yukon River by the mouth of Moosehide Creek and is 275 metres long by 48 metres wide. The buffer zone is 30 metres on the east, south, and north boundaries and 10 metres from the west boundary.

Lot 1041, plans 76844 CLSR, 9145 CLSR, 95-13 LTO is part of *Jëjik Dhä Dënezhu Kek'it* and is administered by the Anglican Church Diocese as owners.



TH photo

Figure 2.33: Elders camp at Moosehide, March 2006. L-R: Julia Morberg, Madeline de Repentigny, Chris Evans, Rene Mayes, and Georgette McLeod.

Moosehide Island is within Lot 282, Group 2 Plan FB6973, CLSR, Land Reserve 116B03-027, commercial lease administered by Tr'ondëk Hwëch'in.

The area of this component is 13.64 hectares and the buffer zone is 4.3 hectares.

Except for the above lot and land reserve, the lands are administered by Tr'ondëk Hwëch'in as settlement lands under the *Tr'ondëk Hwëch'in Final Agreement*.

8.0 *Tthe Zraqy Kek'it* (Black City)

While the Blackstone Uplands and area have been used by the *Dënezhu* from time immemorial, the former settlement of *Tthe Zraqy Kek'it* (Black City, sometimes also called Blackstone Village) was most heavily occupied in the late nineteenth and early twentieth centuries to take advantage of new economic opportunities presented by the arrival of a large population of the *Nödlet*.¹⁹ The

village is located on the east side of the Dempster Highway and the west side of the Blackstone River, approximately two kilometres south of Chapman Lake and strategically situated within a sheltering grove of spruce trees, close to a caribou migration route. The river supplied *srejil* (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 refuge for people travelling the land.

The site consists of 19 archaeological features that are remnant of previous dwellings built at the site. These dwellings include a combination of semi-subterranean pit houses, log-walled tents, and canvas tents. Limited testing outside of the identified structural remains suggest that much of the site area contains the numerous remains of butchered animals, mostly consisting of caribou.²⁰ The site is organized with most

¹⁹ Greer, Sheila, C. *Dempster Highway Corridor Human History and Heritage Resources*. Whitehorse: Government of Yukon, Heritage Branch, 1989.

²⁰ Thomas, Christian D. *Archaeological Testing at Black City, North Central Yukon*. Tr'ondëk Hwëch'in and Government of Yukon, 2005.



The zray kek'it (Black City)

Figure 2.34: Black City and Blackstone Uplands, 2020. Insets: archaeology at Black City, ca. 2004-2006.

dwelling situated on high, well-drained terraces. Oral history investigations also identified a low, flat area the inhabitants of the site used for recreational purposes.

This area is rich in sheep, fish, waterfowl, and berries, but its primary attraction was as part of the wintering grounds for the two different caribou herds: the Porcupine and the Hart River herds.

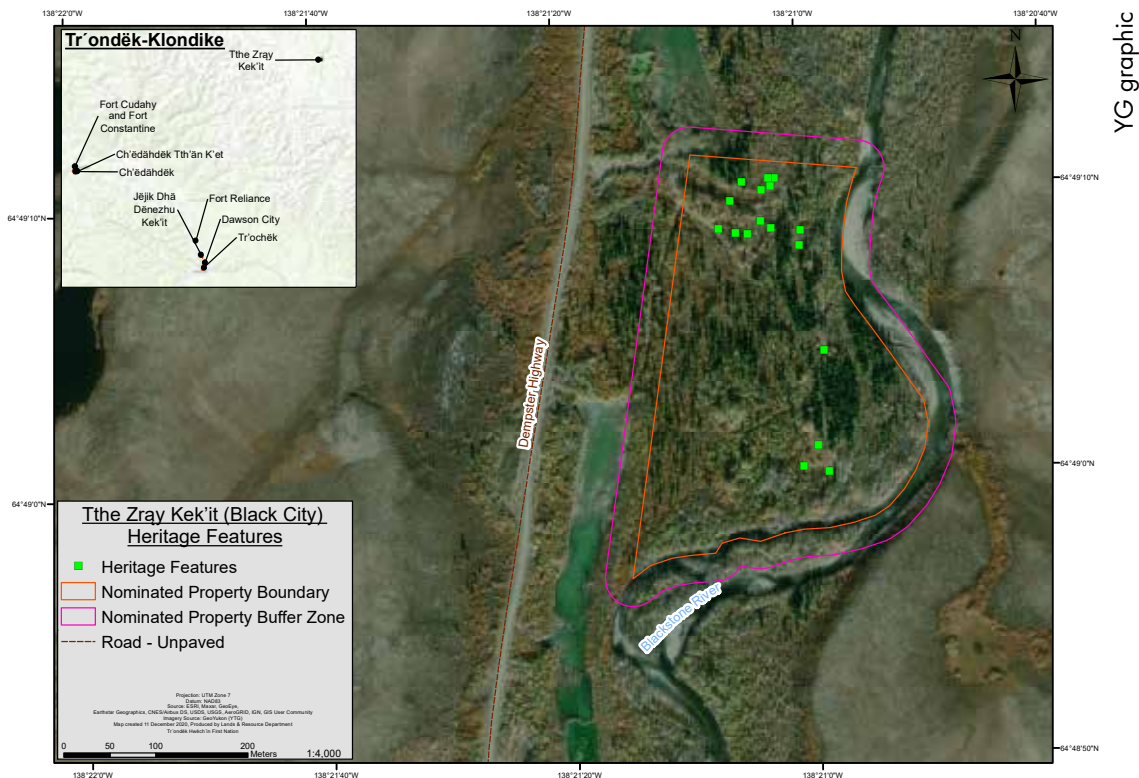
The Zray Kek'it (Black City) is a place that demonstrates our ingenuity, resistance, and adaptation in the face of continued colonial actions by the *Nödlet*. Here, our ancestors adopted the tools of the *Nödlet* (rifles, metal, and trade goods), while using traditional hunting knowledge to harvest caribou meat, which we then sold into the *Nödlet* economic system. This is a place where we honoured our ancient relationships with animals and land, while also acting as active participants in the new world created by *Nödlet*. Black City represents our refusal to be assimilated, but also our refusal to be shut out of *Nödlet* society.

The Zray Kek'it (Black City) is 96 kilometres northeast of Moosehide (as the crow flies), on the east side of the Dempster Highway, four kilometres south of Chapman Lake. The site is contained within Lot 1000, Plan 85287 CLSR YT, settlement land parcel TH S-145B, Category B land. The south, east, and north boundaries are the boundaries of THS-145B, and the west boundary is 65 metres east of the west boundary of THS-145B. The buffer zone is 10 metres from the east boundary and 30 metres on the north, west, and south boundaries. The area of the site is 9.7 hectares and the buffer zone is 4.3 hectares.

The lands are administered by Tr'ondëk Hwëch'in as settlement lands under their *Final Agreement*.

Conclusion

Considered together as the nominated property, the component parts described above tell the stories of our early encounters with non-Indigenous traders, missionaries, and prospectors; the major



YG graphic

Map 2.14: Map of *The Zrąy Kek'it* (Black City) heritage features, showing mapped house locations.

disruptions that came with the influx of tens of thousands of gold seekers during the Klondike Gold Rush; and the impacts of a colonial government that attempted to exert control over our lives. Our encounters with the *Nödlet* at these places marked our introduction to and ongoing experiences with colonial attitudes, economies, and governance; these relationships are made visible through the eight component parts of Tr'ondëk-Klondike.

From the establishment of Fort Reliance, in 1874, to the completion of the church at Moosehide, in 1908, together these places testify to the range of colonial impacts we experienced. At Fort Reliance, the initial cooperative and collaborative relationship we had with the *Nödlet* upon their arrival in our territory is illustrated by our different forms of housing built side by side and the selection of the site by one of our leaders, Chief Catsah (*Gàh Ts'yàt*).

Meanwhile, *Ch'edähdëk* (Forty Mile),

Ch'edähdëk Tth'an K'et (*Dënezhu* Graveyard), and Fort Cudahy and Fort Constantine elucidate the shift from a more egalitarian fur-trading economy to a *Nödlet*-focused mineral exploration and mining economy, as well as the growing *Nödlet* population and accompanying segregation between *Dënezhu* and *Nödlet*. Our ancient fishing camp of *Tr'ochëk* demonstrates the upheaval experienced by our people, who, within one season, went from harvesting salmon according to *Da'ole* (our traditional laws) to being displaced and treated by a colonial government as wards of the extended Canadian state.

Dawson City, a historic gold-rush town built upon our former moose pasture, provides enduring evidence of the extension of colonial forms of government, economy, communication, and culture into our lands and lives. Just down the Yukon River from Dawson City is *Jëjik Dhä Dënezhu Kek'it*, or Moosehide Village, where we were able to preserve a semblance of our



Figure 2.35: Excavations and artifacts from Black City. Clockwise from top left: a) beads, b) rifle strap, c) pounding stone, d) excavation unit with in situ pounding stone, e) caribou antler chisel, and f) midden of butchered caribou bone.

traditional way of life and autonomy, despite being enveloped within the new colonial reality. In particular, the church at Moosehide—a miniature version of the Anglican Church in Dawson City—is deeply symbolic of the *Nödlet* view of *Dënezhu* people and our place in their new colonial country. To the *Nödlet*, we were a minor cultural group of people, assimilated through colonial mechanisms into the burgeoning nation of Canada.

Tthe Zragy Kek'it (Black City), however, illustrates our continued autonomy and adaptation. Our ability to be successful within the *Nödlet* economy is made clear by the bones of thousands of caribou, butchered to sell to the *Nödlet* in Dawson City.

Together, these sites demonstrate the colonial incursions that challenged our ability to uphold our ancient relationships with the land and our non-human relatives. As with other Indigenous peoples around the world, colonialism stripped this web of relations, imposing a hierarchical structure overtop. Throughout these changes, however, we were supported

by the wisdom of our elders, the strength and negotiating skills of our leaders, and our continuing relationship with the land that still sustains and inspires us. Our continued autonomy and resilience are also illustrated by these sites, as is the fact that we are still here to tell our story today.

Tr'ondëk-Klondike illustrates not only the historic relations between the *Nödlet* and *Dënezhu*, but also the ongoing translation, communication, and reconciliation between these two world views. Our experiences in dealing with colonialism are similar to those of other Indigenous peoples around the world who, over hundreds of years, endured loss of land and identity together with attempts to subsume their cultures through assimilation and persecution. Tr'ondëk-Klondike is outstanding in its comprehensive illustration of these immense changes in such a short time period. Furthermore, the property is intact, well-maintained, and continues to hold our people as stewards, just as it did for our ancestors before us.



Figure 2.36: Part of the Porcupine Caribou Herd in Blackstone Uplands.

2.b. History and Development

Introduction

We have lived on our lands since time immemorial. For the purposes of this nomination, however, the history of Fort Reliance, *Ch'édähdëk* (Forty Mile), *Ch'édähdëk Tih'än K'et*, (*Dënezhu* Graveyard), Fort Cudahy and Fort Constantine, *Tr'ochëk*, Dawson City, *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), and *Tthe Zraq Kek'it* (Black City) that is most directly relevant begins in the middle of the nineteenth century amid the political and economic changes taking place in northwestern North America.

The North American and Tr'ondëk Hwëch'in Context

At the time of Canadian confederation in 1867, our homeland lay within a large tract of land known as Rupert's Land, later renamed the North-West Territories. This vast area extended from western Manitoba to the British Columbia border

and north to the Arctic. Westward expansion created tensions between the Canadian government and Indigenous peoples. The North-West Mounted Police force was founded in 1873, in part to quell any resistance to the newcomers who were establishing settlements, decimating the vast buffalo herds on the prairies, building railways, and homesteading on Indigenous lands. The federal government negotiated treaties and established the *Indian Act* in 1876 as a means of controlling the original inhabitants and limiting their occupation to a fraction of their original lands.²¹

Canadian and American expansion into northern British Columbia, the Yukon, and Alaska took a different form, with new settlements often being temporary supply centres for mining activity that were abandoned once the prospectors moved on to a new strike after extracting any minerals of value. The increasing numbers of *Nödlet* were

²¹ Much of the material for this section is drawn from Lisa Prosper and Brittney Ann Bos, *Tr'ondëk-Klondike World Heritage Nomination 2.0: Supporting Research on Outstanding Universal Value and Comparative Analysis: Defining Experiences of Colonialism, Time Frame, and Geo-Cultural Region* (prepared for Tr'ondëk Hwëch'in, March 2020).

made possible by new transportation and trade infrastructure and eventually more permanent administrative structures.

Since our homeland was a long way from major administrative centres, we were not immediately impacted by Canada's colonial policies in the years immediately following Confederation. This changed with a few developments. By 1890, Canadian government attention was drawn to this remote area by the realization that with an ever-increasing number of prospectors, mostly Americans, mining near the US-Canada border, there was a danger of Canadian territory being annexed. One of the missions of the first North-West Mounted Police detachment sent to our territories, in 1894, was asserting Canadian sovereignty and collecting customs fees; another was to investigate complaints the miners were interfering with the lives of the Indigenous peoples. When the international boundary location was settled in 1903, this imaginary line on the land divided our peoples as well as two countries.

After the Klondike gold strike triggered the arrival of thousands of *Nödlet*, government presence increased in response. Believing that the gold rush would be short-lived, the government made no effort to engage our people in treaty negotiations or accept responsibility for displacing us from our lands and exploiting its resources. The reserve of Moosehide was established after we were twice displaced from our fish camps that were across the river at *Tr'ochëk*. This tract was too small to sustain us and was hemmed in the *Nödlet* timber leases and mining claims upstream on Moosehide Creek.

The *Yukon Act* of 1898 created a separate territory and administrative centre.

Construction of monumental buildings in Dawson City affirmed the federal government's economic and sovereignty interests, although most direction still came from Ottawa. Within a few years, many government employees left when the population dropped.

From 1884, potlatches were banned in response to the large ceremonies in British Columbia which were perceived as pagan rites that impoverished the hosts. In actuality these were highly regulated occasions of community solidarity and affirming relations between peoples. For quite some time, this regulation was overlooked in the Yukon with accounts of ceremonies taking place until well into the 1900s.²² Nonetheless, our leader Chief Isaac understood it was necessary to "cache" our songs and dances with others for safekeeping.

The colonial institution having the most influence on our daily lives was the Church. Missionaries were key players in colonial expansion, proselytizing on behalf of the government-sanctioned religions with a secondary goal of "civilizing" the people they perceived as heathens. The Canadian government provided the Anglican Church with land at Moosehide and some support for its day school. St. Barnabas Church was constructed in 1908—a miniature replica of St. Paul's Anglican Church in Dawson—with labour and funds provided by Moosehide citizens. While some church officials advocated on our behalf to protect our livelihood and resources, they also did much harm by establishing, then enforcing, attendance at residential schools. Percy Henry, a respected Church deacon, spoke of the damage caused during this dark time:

They throw [our spirituality] away because they say it's no good. And that's

²² *Yukon Sun*, Apr. 18, 1903, "Peter Gives a Potlatch – High Carnival of Indians at Fortymile." This potlatch celebrated Peter becoming hereditary chief; Dobrowolsky, *Hammerstones*, p. 87 photo illustrates presence of Chief Isaac at a potlatch in Eagle in 1907.

how hundred and thirty years ago they took our song and drums and everything away. Our prayer. So I ask them, our peoples really going to pieces now and ... what you going to do about that? I say you got to do something.

Like our brothers and sisters on the prairies and the West Coast—and indeed the world over—we experienced a flood of *Nödlet* intent on exploiting the resources of our land with little concern for the impact it had on our lives or lifestyle. Alien forms of government and religion were imposed on us, an experience Indigenous people in the Americas have had since the first colonists landed on our shores. Initially, things started off well with our new trading partners, but quickly avarice and the sheer numbers of newcomers and their advanced technologies overwhelmed us. We were treated as an inconvenience, best subsumed into the dominant settler culture. We have lost much in this process, but we have also fought to re-establish our cultural identity and to take our place, not as second-class citizens, but as leaders in our community, with a beautiful and living culture to share with our neighbours.

It is in this way that Tr'ondëk-Klondike is of Outstanding Universal Value. It vividly illustrates how we suffered the extremes of colonialism within a few short decades and it testifies to our refusal—like many other Indigenous peoples around the world—to be assimilated. Within our Nation, we maintained our unique laws, customs, and relationship to land. Our special places retain the archaeological and built resources that attest to our long occupation of this land, our early interactions with *Nödlet* fur traders, missionaries, miners, and government officials, our resilience in the face of colonialism, and our continued connections to and stewardship of these heritage sites.

With this nomination, we pay tribute to the resilience and adaptability of our ancestors in response to the impositions of a colonial government and society, as well as honour the struggles of our Indigenous sisters and brothers around the globe who have also persevered in the face of colonialism. The details of our experiences of colonialism follow.

Tr'ondëk-Klondike

There are over 550 documented archaeological sites within our traditional territory and many more that remain undocumented. Within each site are the remains of artifacts, structures, and other features that help us tell our stories. We interpret the evidence from our archaeological sites through the combined methodology of the antiquarian sciences and preserved record of our oral traditions. These places are embedded in the fabric of our environment and represent a record of our cultural geography. These sites tell different stories and reveal traditions both familiar and exotic. They tell stories of the seasons, harvests, ceremonies, celebrations, and disasters.

There are eight places in particular that, together, best tell the story on the land of our ancestors' experience of our first encounters with the newcomers to our home and the dramatic gold rush that forever changed our lives. These eight places testify to our experiences of reacting and responding to the changes the *Nödlet* imposed. Fort Reliance, *Ch'édähdëk* (Forty Mile), *Ch'édähdëk Tih'än K'et* (*Dënezhu* Graveyard), Fort Cudahy and Fort Constantine, *Tr'ochëk*, Dawson City, *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), and *Tthe Zraq Kek'it* (Black City) contain the evidence of the rapidly unfolding events of the increasing colonial occupation of our territory. The pre-colonial archaeology at these eight sites provides evidence that supports what our traditional histories tells us:

that *Dënezhu* occupied all these lands and sustained themselves as a society through an organized and consistent way of life. Archaeological and historical evidence at these sites also illustrates our encounters, interactions, and accommodations with the newcomers who solidified their economic, administrative, and political aspirations as they searched for furs, gold, and souls.

Moving through these eight sites, we can follow our experiences and adaptations to the expansion and consolidation of colonialism between 1874 and 1908. During this brief time period, we experienced struggles that First Peoples the world over experienced as explorers and agents of the European Crowns travelled and settled on Indigenous lands over hundreds of years. While our Indigenous neighbours and relatives in southern North America suffered the incursions of colonial forces for decades—even hundreds of years—before us, our experience was intensified by the Klondike Gold Rush, an event celebrated in *Nödlet* history. From the time when we welcomed the first *Nödlet* trader to one of our villages, through to the time we became subjects of the Dominion of Canada, our colonial experience was magnified and condensed, making it an exceptional example of a worldwide phenomenon, uniquely captured by evidence located in the components of this property.

Trade and Trade Networks

Our ancestors had extensive and long-standing links to the greater world beyond our traditional territories. We maintained a complex network of trade and exchange with our neighbours, including Gwich'in people to the north, Southern Tutchone in the Kluane area to the southwest, Northern Tutchone farther up the Yukon River, and Tanana to the west. People walked hundreds of kilometres over an extensive system of

trails to trade and meet with others. We exchanged birchbark, red ochre, furs, hides, and dried salmon for native copper and obsidian from the southwest and dentalium shells from the Pacific coast.

Long before the *Nödlet* arrived in our land, we had become familiar with European goods acquired through our trading partners who were closer to British, Russian, and American posts in northern Yukon, on the Alaskan coast, and down the Yukon River. When the first *Nödlet* traders steamed up the Yukon River into our land in the mid- to late nineteenth century, they met our people, who valued trade and were both familiar with their goods and skilled negotiators. Always adaptable, we accepted the newcomers as part of our trade network and adjusted our seasonal travels to spend more time trapping fur to exchange for items like tea, sugar, kettles, wool blankets, iron knives, beads, and rifles.

After the sale of Alaska to the United States, in 1867, American traders began arriving on the lower Yukon River. From 1874 on, three *Nödlet* traders—Jack McQuesten, Al Mayo, and Arthur Harper—worked on commission for the Alaska Commercial Company and managed four trading posts within our ancestral lands. Their various enterprises were supplied by a series of small steamboats that freighted supplies from St. Michael at the mouth of the Yukon River, travelling up to 2,675 kilometres upriver. They all married Indigenous women from the lower Yukon River: *Satejdenalno* (Katherine James McQuesten), *Neehunilthonoh* (Margaret Mayo), and *Seentahna* (Jennie Bosco Harper). These women were valued partners, contributing their practical knowledge of living on the land and easing communications between the two cultures.

In 1874, the small steamer *Yukon* made the farthest steamship trip to date up the

Yukon River, landing about 10 kilometres downriver from the confluence of the Klondike and Yukon rivers. Eleven of our people were on board: one of our leaders Chief Catsah (*Gàh Ts'yàt*) with ten of his men—all likely taking their first steamboat trip—en route to set up the first trading post within our lands. We were guiding Jack McQuesten and his assistant, Frank Banfield. The boat was hauling three barges loaded with three tonnes of merchandise. McQuesten later confirmed the establishment of this new trading post was at the specific request of our people:

*We arrived at Fort Yukon on August 10. Catsah, 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.*²³

Chief *Gàh Ts'yàt* identified a location at one of our ancient camps as a site for the new post. Our people cut logs and helped erect the buildings. Others went to hunt and provisioned enough dried meat to last the winter. Over the winter, they provided the post with plentiful fur. McQuesten was pleased with his first year of operation, thanks to the partnership with our people. He later wrote about that first and subsequent winters:

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....

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

MOOSEHIDE TOSS

McQuesten recalled that 1882 was a particularly merry Christmas season at Fort Reliance. Celebrations included a foot race, a 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...²⁵

We shared our love of games and teasing with the *Nödlet*. We wanted to see them laugh.

*by the steamer, taking the furs down and bring back goods for the trade.*²⁴

Beginning in 1874, our people were critically engaged in the new northern economy, valued for our skills as guides, fishers, hunters, trappers, and providers of fur. We welcomed the new *Nödlet* trading partners, who provided desirable goods at a convenient location. At Fort Reliance, the traders (and later, miners) often relied on our relationships and connections with other Indigenous groups to learn of news and events happening great distances away. Fort Reliance became the site of the first *Nödlet* settlement within our homeland, the first place where we had sustained relations with the newcomers, adjusting our yearly activity to create a successful economic partnership exchanging furs for trade goods. At Fort Reliance, our relations with the newcomers were

²³ Jack McQuesten letter to Albert McKay, July 1, 1905 (ASL, MS 13, Box 5, #5, p. 5).

²⁴ Ibid.

²⁵ Leroy N. "Jack" McQuesten, *Recollections of Leroy N. McQuesten: Life in the Yukon, 1871–1885*. Yukon Order of Pioneers, Dawson Lodge No. 1, p. 11.

collegial; unfortunately, this mutually supportive state of affairs would not last.

Neighbouring peoples began using this place as a seasonal base and set up small dwellings and temporary shelters on both sides of the river. When US Army explorer Frederick Schwatka rafted down the length of the Yukon River, in 1883, he described *Noo-klak-ó*, or Nuclaco, with 150 people staying at a large semi-permanent settlement across the river from Fort Reliance.

That same year, Reverend V. C. Sim, of the Anglican Church Missionary Society, travelled upriver to Fort Reliance accompanied by two *Dënezhu* men. Sim spent 14 days at Fort Reliance and described us as “the *Trodh tsik Kuitchin* and I think their country lies within the British boundary line, which is close by Fort Reliance.” He arrived during the salmon run and noted that our people were busy making caches for the dried fish. He also witnessed and deplored one of our traditional ceremonies, a memorial potlatch, which he described as “a feast for the dead.” As with most non-Indigenous Church workers, he was unable to understand that our spiritual beliefs and practices were as valid as his own, later stating that “it is hard for them to get rid of their heathenism.”²⁶

Following the traders and the first missionaries came the gold seekers. These men had gradually moved northward from the California goldfields in the mid-nineteenth century. Travelling the west coast of North America, they found gold in the Oregon, Washington, and British Columbia territories. Discoveries at Fraser River, Cariboo, and Stikine—all to the south of us in British Columbia—triggered gold rushes leading to settlement in these regions. After the opening of the Chilkoot Pass, in 1880, the newcomers began moving into the Yukon River drainage, crossing the Coast Mountains to the

headwaters of the Yukon River. Every year during the early 1880s, small groups of would-be miners made an arduous trek into the Yukon River basin, built a raft or crude pole boat, then floated downriver, checking various bars and tributaries for “colours” or traces of gold. Before winter set in, they made the same journey in reverse—this time upstream—in order to go outside and resupply. Their goal was to mine at least enough free or “placer” gold laid down in the sands and gravels of stream or riverbeds to cover living costs for another year.

The first party of prospectors to travel this far north down the Yukon River reached the small post in 1882. Having traders at Fort Reliance who offered supplies year-round made it possible for the *Nödlet* to overwinter in our land and get an early start on the mining season. Within a few years, more prospectors arrived, there were gold discoveries, and the traders at Fort Reliance shifted their focus from fur trading to servicing the mining trade. This increase in mining activity together with the introduction of a cash economy made the fur trade less relevant and severely curtailed our participation in the economy.

An important discovery of coarse gold on the Fortymile River in September 1886 triggered a rush to the new diggings. The miners travelled up the Fortymile River drainage, staking mining claims on its tributaries. Fort Reliance operated until 1886 and then was abandoned after a new community, Forty Mile, had been established at another of our hunting and fishing camps, *Ch'édähdëk*.

Mining and Exploration

As the miners rushed to the new discovery at Forty Mile, our relationship with these *Nödlet* shifted from that of a somewhat egalitarian fur trade to a *Nödlet*-focused mineral development

²⁶ Mary Westbrook, “A Venture into Ethnohistory: the Journals of Rev. V.C. Sim, Pioneer Missionary on the Yukon,” *Polar Notes*, Dartmouth College Library, No. 9, p. 42.



Alaska State Library, P277-017021

Figure 2.37: Rev. Dr. Sim at Fort Reliance, Aug. 18, 1883.

economy, and we found ourselves being segregated from the *Nödlet* at one of our ancient encampments—*Ch'ëdähdëk* or Forty Mile.

Ch'ëdähdëk was and still is a key site within our ancestral lands, located at the confluence of the Fortymile and Yukon rivers. We travel here for the spring grayling fishery, catching fish through the ice. At the point where the two rivers meet, there is a sweeping vista to the north of the rivers and the Ogilvie Mountains, an ideal game lookout and campsite. In many years, this was also a crossing point for the Fortymile Caribou Herd during two annual migrations. This was one of the largest herds in the world, ranging over a vast area in Yukon and Alaska. In the early 1900s, it was estimated as numbering over half a million animals. *Ch'ëdähdëk* was also an important salmon fishing site for us²⁷ and a special gathering place where our ancestors—speakers of Hän, Gwich'in, Tanana, and Tutchone—would meet, coming from all directions to affirm trade and kinship ties.

The first Fortymile miners arrived at the mouth of the river late in the fall of 1886 and decided to spend the winter near there. After spring breakup, miners started arriving from Alaska and other places in the Yukon, and by mid-summer they were all gathered at the mouth of the Fortymile River, waiting the arrival of the upper Yukon River traders' boats. The successful miners soon built cabins and established services for the developing goldfields.

The Fortymile River and the new settlement of Forty Mile were named for their estimated distance downriver from Fort Reliance (40 miles or 67 kilometres). Within months of the discovery of gold along the Fortymile River, in 1886, McQuesten and his colleagues followed the prospectors, having ordered more supplies in anticipation of an expected rush. At the mouth of the Fortymile River, our people helped the traders set up a large store and warehouse over our ancient campsite.

²⁷ According to William Ogilvie, one of our best “fishing stands” was located opposite Forty Mile. Cited in Dobrowolsky, *Hammerstones*, p. 70.



Figure 2.38: Miners at the mouth of the Fortymile River, 1894.

By 1893, Forty Mile had a population of about 600 *Nödlet*. The new Alaska Commercial Company post became the focus of a rapidly growing town of log cabins that became the Yukon's first permanent non-Indigenous settlement. There were six saloons, a library, a theatre, restaurants, hotels, the Yukon's first post office, and a telegraph office. Doctors, blacksmiths, and a dressmaker plied their trades. Using the most available building material, the majority of these establishments were built of logs, from tiny crude one-room cabins to large two-storey hotels.

A second trader, John J. Healy of the North American Trading and Transportation Company, set up a post across the Fortymile River named Fort Cudahy, in 1893. As part of his complex, he built a sawmill to cut lumber for commercial buildings. For the most part, this was a *Nödlet* store aimed at a *Nödlet* clientele rather than our people. Building foundations, stacked goods such as shovels, and remains of a boat mark the once booming trade that occurred here.

The new settlement attracted our neighbours and relations from a wide area. The town and mining area offered opportunities for our people to engage in a new and growing economy. Over the winter of 1887–88, our hunters fed the hungry miners, selling

over a ton (1,000 kg) of meat at ten cents a pound. We leased or sold our sled dogs to the newcomers. Our women sold mitts, boots, and parkas as fast as they could make them. Although few of us were interested in mining, some of our people took work packing supplies out to the creeks.

While Forty Mile offered new opportunities for our people, there were also drawbacks. Unlike Fort Reliance, the *Nödlet* settlement of Forty Mile was set up primarily to service miners and prospectors rather than fur trappers. Many of our people contracted diseases from the newcomers, inevitably leading to epidemics and deaths.

The increase in activity along the Yukon River valley caused game to move farther inland, and there was now competition from the *Nödlet* for some of our best fishing spots. Many of our women entered into common-law relationships with miners, and we were exposed to alcohol, particularly a toxic variety of home-brewed “hootch.” This was also the first place where we experienced marginalization within our own lands through the racist attitudes of migrant prospectors and the paternalistic influence of missionaries.

In 1892, the Yukon's first Anglican Bishop, William Carpenter Bompas, and his wife, Charlotte, arrived at Forty Mile

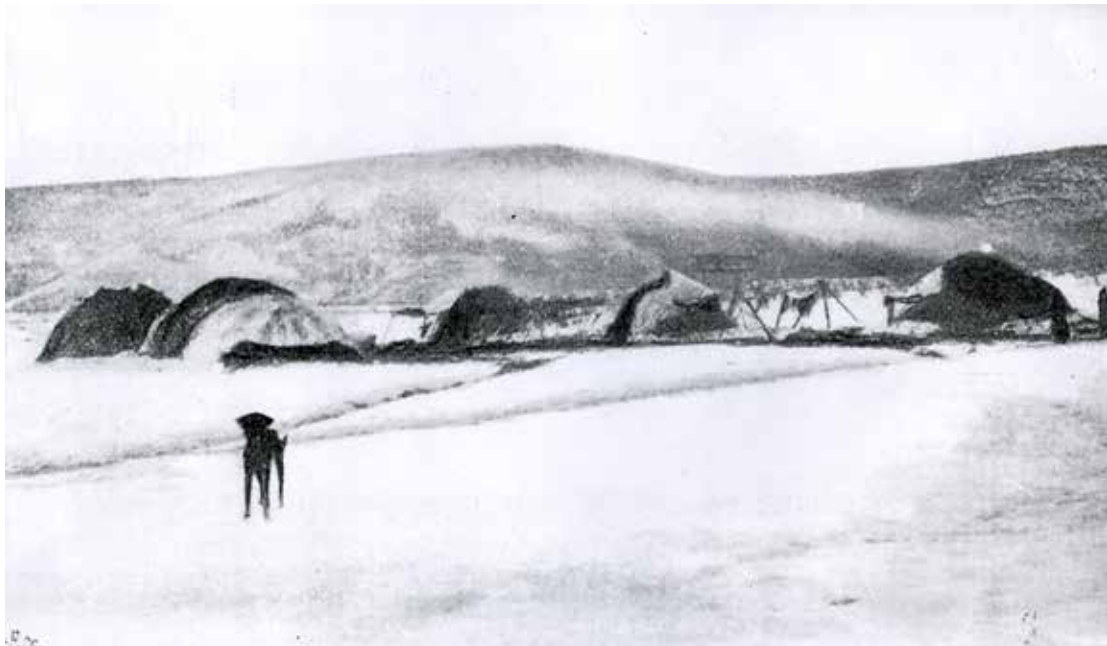


Figure 2.39: Indigenous camp on river ice by Forty Mile, ca. 1896.

H. E. Hayne, *Pioneers of the Yukon* (London: Sampson, Low, Marston & Co., 1897), p. 84

to build a school and church. Our people and other neighbouring Indigenous peoples set up camp around the church buildings (Buxton Mission) on an island upstream of the Forty Mile town site, a segregated community that became known as Mission Island.

The Bompas family took in a few children to board and their home became the Yukon's first mission school. Charlotte Bompas later wrote:

It is well for these Indians that their Bishop is as at home in Tukudh²⁸ 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.²⁹

Rather than leave our fishing and hunting area, we built cabins and set up our tents and fish racks around the church buildings on Mission Island. Our children sometimes stayed with the missionaries, as their parents understood they needed

to learn the *Nödlet* ways. Families no longer always travelled together, and our movements through our lands had changed—now returning to Mission Island rather than going to our seasonal camps. Although we continued to hunt, fish, and gather in the area, our long-standing camps were now buried under *Nödlet* buildings that had been erected on the same vantage-point places. Our use of our lands was changing, and we adapted as best we could by staying nearby at Mission Island.

When the miners refused to attend services on Mission Island, another missionary was assigned to Forty Mile. Reverend Richard Bowen arrived in 1895 specifically to minister to the *Nödlet* community, further solidifying our segregation. One of his first tasks was building St. James Church, just south of the townsite. This was built over a caribou and fish camp we had used countless times over the past 2,400 years.³⁰ Many years later, Bowen described this time:

²⁸ A Gwich'in dialect with various spellings, including Dagoo and Takudh.

²⁹ S.A. Archer, *A Heroine of the North: Memoirs of Charlotte Selina Bompas* (The Macmillan Company, 1929), p. 139.

³⁰ Christian Thomas, *Forty Mile Archaeological Impact Assessment 2004, Final Report* (prepared for Tr'ondëk Hwëch'in, 2005).

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.³¹

Initially, the miners had dispensed their own rough justice, resolving disputes about claims, salaries, and other matters at “miners’ committee” meetings. While this was a fairly workable system in the early years, it deteriorated at Forty Mile to the point where many meetings took place in bars and participants were quick to impose penalties, which often included a round for the house. Meanwhile, Bishop Bompas was writing to various Canadian officials protesting the illegal alcohol trade and its social impacts on our peoples.

The North-West Mounted Police

Two North-West Mounted Police (NWMP) officers—Inspector Charles Constantine and Staff Sergeant Charles Brown—travelled to Forty Mile area in 1894. (Formed in 1873, the NWMP was a colonial police force representing the central government in Ottawa. In its early days, the NWMP also handled many federal responsibilities such as customs collection, issuing liquor permits, recording of mining claims, and judicial duties.

The NWMP’s prime mission in coming to Forty Mile was to secure Canadian sovereignty in this far northwest corner of the country. With so many American miners assuming they were in US territory, there was some danger of losing claim to this valuable land adjacent to

the border through neglect, as well as losing potential income from customs charges and gold royalties. There were also complaints that the miners were interfering with the lives of Indigenous peoples that needed investigation. Based on his subsequent report, Constantine was dispatched back to Forty Mile the following year leading a detachment of 21 men. They built a palisaded garrison, named Fort Constantine, just across from Forty Mile and upriver of Fort Cudahy, becoming the first official government presence within our territory.

The tone of our early relations with this police force was set by Constantine’s dismissive attitude, summarized in an 1896 letter:

...The whites are the providers and workers in this country and should enjoy all privileges.³²

The instructions concerning Indian affairs given me when I came to this country were that the Indians were not to be recognized in any way which would lead them to believe the Government would do anything for them as Indians. I presume these orders are still in force and I consider they should remain in force as the Indians are well able to maintain themselves without any Government assistance whatever.

Inspector Constantine’s views were typical of many officials who came to this new outpost. Reflecting the colonial mentality of the time, the police saw themselves as bringing justice and order to a lawless country. They did not recognize or consider that, in imposing foreign laws, they were disrupting our own very effective systems of law, governance, and land stewardship based on the essential qualities of reciprocity and respect. Suddenly, like other Indigenous peoples, we were told we were now part of recently formed

³¹ YA, ACR, IV.3, Box 52, f. 11: Rev. R. J. Bowen to Bishop Adams, Jan. 25, 1950.

³² Quoted in Dobrowolsky, *Hammerstones*, p. 25.



Figure 2.40: First NWMP contingent to Yukon, 1895.

countries. People living at Forty Mile were now subjects of the Dominion of Canada, while our relatives living a few hours down river were now subjects of the United States of America, both governed by politicians living and working a half a world away.

The building of the NWMP post at Forty Mile underscored the colonial mindset that had spread through the Americas and was taking hold in our territory: appropriation of land supported by armed government garrisons. The NWMP post was located across the Forty Mile River in an uninhabitable permafrost bog. This location was selected not because of lack of space, but rather because it was strategically isolated from a largely American population of miners who were seen to represent a challenge to the boundaries of the newly established Dominion of Canada.

The artifacts still visible at the site, along with historical research, clarify and support the understanding of the archaeological vestiges of the compound.

Remains of the row of posts from the fort's palisade wall confirm the location and offer insight into Fort Constantine as a symbol of exclusion, colonial ambition, and the establishment of a foreign system of government in our homeland.

The NWMP detachment was eventually moved to a new timber building between St. James Church and the Telegraph Office within the townsite on the south side of the Fortymile River. These buildings and the seven other extant buildings serve as our earliest evidence of Yukon's founding colonial infrastructure. They are situated in a manner that separates the *Dënezhu* residential area on Mission Island from the commercial and *Nödlet* residential areas near the mouth of the Fortymile River.

Forty Mile was the first *Nödlet* town in our territory. This was an early meeting place between our people and the newcomers. Many societal and administrative forces that affected our lives found their origin at Forty Mile, particularly our relations with the Church

A LAND DIVIDED: THE ALASKA-CANADA BOUNDARY

When Government of Canada surveyor William Ogilvie was sent to Forty Mile in 1887, one of his primary missions was locating the international boundary between Yukon Territory and Alaska. He set up an observatory post near the border then made the first boundary markers: slashes on trees with an "A" on the west side and a "C" on the east side. Over the next 25 years, survey parties from both countries laid out the entire border from the Arctic Coast in the far north to the Alaskan panhandle in the south.

Our people, who regularly travelled upriver and downriver between what is now Yukon and Alaska, now had to select citizenship in one country and abide by its laws. To us, this was one of the more drastic manifestations of arbitrary colonial decrees. This was such an alien concept to us that it is not surprising that we thought this would be a permanent estrangement. Percy Henry spoke of this time:

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 their 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.³³

This led to difficulties crossing the border; families being divided, depending on where their children were born; issues with different, sometimes contradictory, fish and game regulations in the two jurisdictions; and a profound sense of displacement.

and government officials. Further, it was first at Forty Mile that we got the earliest clues of the dramatic changes that were occurring in the social and economic order. The reciprocal relationship that had been established between the *Nödlet* fur traders and our people at Fort Reliance began to shift to a resource-extraction economy based on mining that, for the most part, excluded our people. When Forty Mile was surveyed as a townsite, no thought was given to our existing stewardship and use of the land. Buildings were organized on a crude, yet distinct, street grid overlying our ancient camps, demonstrating the expansion and consolidation of colonialism through permanent structures that supported communication systems, economic systems, policing, and administration and social and spiritual values.

The arrangement of buildings on a street grid was not the only evidence of a new form of colonial organization at Forty Mile: we were segregated. The new community of mostly American miners who called Forty Mile home no longer felt obliged to live with us. Our dwellings were confined to Mission Island to the south of the town and near St. James Church. This church was placed directly on top of our camp, but we were not welcome there. It was built solely for the miners who had refused to attend services with us. Even our dead were segregated; we were not welcome in the *Nödlet* cemetery in town. Our burial grounds were located across the Yukon River, a foreshadowing of the increasing marginalization that would come to typify the colonial experience of our people.

The town was largely abandoned after the Klondike Gold Rush, yet our people continue using this settlement as a base for many of our traditional activities.

By the time the NWMP arrived, the

³³ Quoted in Dobrowolsky, *Hammerstones*, p. 44.



Figure 2.41: NWMP outside the Mounted Police detachment at Forty Mile, 1901.

stage had been set for the unparalleled Klondike Gold Rush. An ever-increasing population of prospectors was roaming throughout our homeland and closing in on a rich discovery. The miners had developed effective year-round placer mining techniques and, with a steady supply of goods, were able to work through the winter. A small force of lawmen was on hand to prevent total chaos, but when the great discovery finally happened, neither the police, our people, nor anyone else could anticipate the coming mass invasion and its consequences.

The Discovery that Changed our World

The event that would change our lives forever happened at Rabbit Creek on August 16, 1896. Intent on salmon fishing at *Tr'ochëk*, three men and one woman decided to go prospecting instead when the catch was poor. The group included

people of two cultures: three Tagish people from the southern Yukon—*Keish* (Skookum Jim), his nephew *Káa Goox* (Dawson Charley), and Jim's sister *Shaaw Tláa* (Kate Carmack)—and Jim's brother-in-law George Carmack, an American from California. *Keish* had travelled north to search for his sisters at a time when epidemics and other disruptions were causing deaths among Tagish people. When he met Kate and his brother-in-law, he joined them when they travelled to *Tr'ochëk*.³⁴

While travelling from *Tr'ochëk* up the Klondike River valley, they encountered prospector Robert Henderson who suggested that Carmack try prospecting the tributary he called Gold Bottom, but not to include his Indigenous relatives. The group moved on to nearby Rabbit Creek, and when they discovered that the creek was thickly lined with gold,

³⁴ Julie Cruikshank, *Dän DháTs'edeninth'é, Reading Voices: Oral and Written Interpretations of the Yukon's Past* (Vancouver, Douglas & McIntyre, 1991), pp. 127–131.



YA, CMH coll. #807

Figure 2.42: Two of the Klondike discoverers in Carcross, 1899. L-R: unknown, George Carmack, Mary Mason, Daisy, Skookum Jim, and Patsy Henderson.

they did not notify Henderson of their good fortune. George Carmack may have been married to a *Dënezhu* woman, but he did not consider us to be equal. He staked the larger double-sized Discovery Claim, asserting that an Indian would not be allowed to record it. *Keish* and *Káa Goox* staked smaller adjoining claims then they set off for Forty Mile to register their finds. When the miners of Forty Mile saw the plentiful gold of an unfamiliar colour and texture, they raced upriver to stake claims of their own, the first stage of a gold rush that reached its peak a year and a half later. Rabbit Creek was soon renamed Bonanza Creek and its main tributary called Eldorado, and *Tr'ondëk* became known as the Klondike River.

By autumn of 1896, very few people remained in Forty Mile. The prospectors were followed by the traders, the police, and other residents. News of

the strike spread throughout the North, and others joined the rush from farther up the Yukon River and from Alaska. They spread out over a series of creeks draining into the Klondike River valley, all the while cutting timber, digging up the landscape, and disrupting game in their winter range. Over the fall of 1896, newcomers spilled across the Klondike River and overran our camp at *Tr'ochëk*, even staking claims amidst our caches and cabins. Some prospectors bought our cabins, one of which was converted into a bar. Our ancestors were soon displaced from their homes. *Tr'ochëk* became known as Lousetown and would be home to the rougher side of Dawson City society.³⁵

Recognizing the potential of the Klondike gold strike to attract large numbers of gold seekers, veteran trader Joe Ladue realized the flat area at the mouth of the

³⁵ A few businessmen tried renaming the site Klondike City in the fall of 1897, but the name never stuck. *Tr'ochëk* was most commonly known as Lousetown up to the late twentieth century. Wells, E. Hazard, *Magnificence and Misery: A First-Hand Account of the 1897 Klondike Gold Rush* (Doubleday & Company Inc., 1984), pp. 98–99.

Klondike River was the closest steamboat stop and most logical supply point for the new goldfields. He staked a townsite in 1896 on the north side of the river then set up a saloon and a sawmill, ready for the building boom to come. The town site was surveyed within a few months and soon lots were selling for as much as \$300 each. He christened the new community Dawson City after Canadian geologist George Dawson.

The rush continued with people arriving in waves. First residents of Circle City, Alaska, came upriver, travelling on the river ice in January 1897. When the Yukon River opened the following spring, they were followed by people from Juneau, Alaska, and other coastal communities. By the time the news of the fabulous gold finds reached the outside world in the summer of 1897 and triggered a massive stampede of gold seekers, our ancestors had been forced from their home at *Tr'ochëk*.

Displacement from *Tr'ochëk*

Tr'ochëk is where we experienced our most profound dispossession and loss in the months and years after the 1896–1898 Klondike Gold Rush. At *Tr'ochëk*, the onslaught of newcomers resulted in the loss of our land, the destruction of our fish camp, and the need to further adapt our relationship to the land and its diminished resources.

Tr'ochëk was also a base for hunting moose and caribou farther up the Klondike River valley during the winter. Elder Annie Henry described how in the fall men prepared for hunting and trapping:

"Then about that time, people make toboggan out of birch. They make snowshoe, dog harness. That's the man's job. That's what they do in fall after they

*get everything together. That's how Indian used to live."*³⁶

Hunters determined where people should move on the land. Women followed, packing children and transporting the family's belongings. They also set up camp, snared small animals, butchered game, and processed hides to use for clothing and shelter. These mothers and grandmothers processed and preserved a variety of foods: cutting up, smoking, and drying meat and salmon; caching summer berries underground after sewing them into birchbark containers; and making a concentrated trail food from stoneberries, fat, and powdered meat.³⁷

Long before the first *Nödlet* came into our land, before the events of the Klondike Gold Rush led to destruction of our fish camps, our people knew *Tr'ochëk* as a peaceful and fruitful place. Lucy Wood shared her memories of this time with Doris Roberts:

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.*³⁸

³⁶ Quoted in Helene Dobrowolsky, *Hammerstones*, p. 5.

³⁷ Dobrowolsky, "Women and Children," in *Tr'ondëk Hwëch'in Interpretive Manual*.

³⁸ Ed Kormendy and Percy Henry, *Lousetown Oral History Survey*, Doris Roberts Interview, 1993.

THE INDIAN ACT

In a few short years, we went from being a self-sufficient, self-governing people with a rich culture to being considered wards of a colonial society, displaced from much of our traditional territory. We were now supposed to be a part of Canada, a country governed by people from afar who did not consider us fellow citizens. The federal *Indian Act* of 1876 was an attempt to govern every aspect of our lives, including how we were named, how our children were educated, the structures by which we governed ourselves, and even which of our family members were entitled to call themselves Indians. To be able to vote, earn a university degree, own a business, or own land, we had to assimilate by surrendering our “Indian status.” The government enacted bans to keep us from practicing our traditional ceremonies and speaking our languages. Our people stayed at a small reserve at Moosehide, unable to legally reside in Dawson City—a town that intruded on our ancestral lands, its monumental government buildings proclaiming the presence of the new colonial powers that effectively took our powers away.

The impacts of this discriminatory colonial legislation cannot be underestimated. This legislation was designed to segregate and assimilate. By using this law to segregate our people from the new and burgeoning economy of the land, government was able to control our access opportunities and services we had become accustomed to. This enforced segregation created hardships designed to pressure our people to assimilate by giving up our status and our claim to our lands. This tool of government-sponsored assimilation and oppression was the final blow. A large nation-wide bureaucracy of well-paid government workers enforced laws that seemed designed to create dependency on government relief rather than alleviate our distress. The Department of Indian Affairs³⁹ placed us in sub-standard housing and divided families by decreeing which of us were status or non-status. (*Status* refers to the legal standing conferred to a person who is registered under the *Indian Act* and has certain rights and benefits and programs available to them from the federal government. Non-status people are not registered under the *Indian Act* and have no rights, benefits, or access to programs that are available to status people). They removed health-care benefits for non-status people and took our children. Church- and state-imposed education at residential schools focussed on assimilation and Christianization, teaching us that our spirituality, languages, and cultures were heathen practices to be discarded. Sadly, similar tactics were employed against Indigenous peoples all over the world as part of colonial attempts to dispossess them of land, culture, and identity.

From late 1896 on, as Dawson City was being developed, our once quiet fishing and hunting camp at *Tr’ochëk* was overrun by a growing industrial, transportation, and entertainment district. For a time, the new settlement at *Tr’ochëk* was derisively known as Lousetown, Dawson City’s poorer cousin. Lousetown became one of the red-light districts occupied by hotels, bars, and prostitutes living in small one-room “cribs.” A sawmill was built on Klondike Island, located in the Klondike River between Dawson City and *Tr’ochëk*. Merchant Tom O’Brien moved from Forty Mile to build a store here and became a great booster of the new community, now given (though temporarily) the more

dignified name of Klondike City. He had interests in two sternwheelers, built a brewery and promoted a railway to the goldfields. Over the years, Klondike City was linked to Dawson City by a series of bridges across the Klondike River, none of which survived the tumultuous spring breakup of the Klondike River. Various footbridges, a wagon bridge, and a railway bridge were all eventually smashed by the large, powerful blocks of ice.

Chlora Mason recounted her grandmother’s memories of this time:

Grandma told me when I was nine or ten, Lousetown was over there. When the white people came, they didn’t know

³⁹ This Canadian government department has undergone many name changes over the years. At time of writing, Indigenous and Northern Affairs Canada is two separate bodies: Crown-Indigenous Relations and Northern Affairs Canada, and Indigenous Services Canada. <https://www.aadnc-aandc.gc.ca/eng/1100100010002/1100100010021>.

where they come from. So they traded them with things like sugar, tea, and flour. Then they get some gold. They say it was real gold, but it was not ... it was just painted rock, so Grandma noticed it, you know. They say they were looking for gold themselves. They know it right away, the whole bunch of them there all together.

They wanted to know where the whiteman come from, but the whiteman they don't know where they come from. They trade everything to the natives, so they wanted this Lousetown bad. Not even much food they get, and they take this Lousetown away from them. Then they moved down to Moosehide, stayed there.... Not even much they pay for, they cheat, you know that.... They took this Lousetown for nothing; it all belongs to native.⁴⁰

We moved across the Klondike River closer to our fishery near the south end of Dawson City, where we stayed for most of the winter of 1896–97. The North-West Mounted Police were building a new post, Fort Herchmer, on the same site. The police resented our presence on “government property”; we in turn did not care to be close to either the police or the negative influences of Dawson City.

Our move across the river from *Tr'ochëk* led to much correspondence directed to Canadian government officials in Ottawa—the country’s parliamentary capital located in eastern Canada—regarding two important issues: where the Tr’ondëk Hwëch’in should settle and protection of our fishery from usurpation by the newcomers.

This land was part of a tract earmarked by the North-West Mounted Police as a government reserve. Inspector Constantine objected to the First Nation’s

presence on what he saw as legally surveyed land. Bishop Bompas strongly advocated that the Tr’ondëk Hwëch’in be given the land or an adjoining lot as compensation. William Ogilvie, a government surveyor who had been surveying the international boundary and laying out mining claims, offered his perspective. He recommended the Tr’ondëk Hwëch’in stay in place for the time being and strongly argued their fishing sites be protected from usurpers. Correspondence between Dawson City and Ottawa took up to two months to arrive. By the time a government directive arrived stating that we should stay in place, other decisions had been made.

In the spring of 1897, log rafts floating down the Klondike River destroyed our fish weirs. Together with the *Nödlet* occupation of our fish camp, this effectively ended our salmon fishery and hunting camp at *Tr'ochëk* for many years. Over the winter, our leader, Chief Isaac, had negotiated with the Church and government officials and arranged a solution to protect our people and safeguard our privacy. With his cooperation, we relocated downriver five kilometres to a site we had occupied numerous times over the past 9,000 years, *Jëjik Dhä Dënezhu Kek'it* or Moosehide as it became known in English.⁴¹ Again being forced to adjust and adapt, we knew that Moosehide would be a good base for our people.

According to Chief Isaac’s daughter, Patricia Lindgren:

My dad saw that they'd get civilized with that gold rush and was afraid that his people would learn bad habits from the white people, drinking and trouble like that. He wanted his people to be moved away from the city, so he talked

⁴⁰ *Lousetown Oral History Survey*, Chlora Mason interview, Apr. 19, 1993.

⁴¹ When Rev. Flewelling applied to the Canadian Government to set aside a reserve, he referred to Moosehide Creek by the name *Chithohaventandik*. YG, GOV 1630, f. 4777: Rev. F. F. Flewelling – Land at Moosehide for Mission, 1897–1901.

ŁUK CHO ANAY: BIG FISH COME

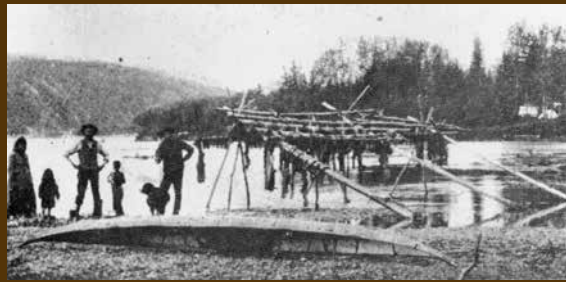


Figure 2.43: Chief Isaac's fish camp at Tr'ochëk, 1897. From Tappan Adney, *The Klondike Stampede* (UBC Press, 1994), p. 280.

Although our people were skilled at hunting, gathering, and preserving a variety of foods, one of our most important food sources came from two annual salmon migrations: *Łuk cho*, the chinook or king salmon, which usually arrived from mid-July to early August, followed by *they*, the chum or dog salmon, which appeared later in the summer. In late spring and early summer, our people moved to traditional fishing sites and prepared for the annual migrations, or "runs," by setting up camp then building and repairing fishing equipment.

Our ancestors devised many methods for catching fish. In the early days, they built fish traps across the mouth of the Klondike River using *Tr'o*, or "hammerstones," to pound stakes into the riverbed that were then interwoven with branches holding basket traps. After emptying the traps of their fish, we removed the traps for several hours or overnight, allowing most of the fish to reach their spawning grounds. Men in birchbark canoes paddled out to the swimming salmon then scooped them with hand nets made from woven caribou skin on a wooden frame. Rowena Flynn's grandmother remembered people at Tr'ochëk wading into the river with a long gill net, about 46-metres long, woven from spruce roots, then drawing it into shore loaded with salmon. Elder Stanley Roberts recalled that his father spoke of men using gaffs or spears made from long sticks with sharpened bone points: "When the salmon come up, people speared it. They threw them, the salmon, to shore. The women were busy carrying fish and everyone shared."

As well as feasting on fresh fish, our people worked to preserve much of the catch. Women cut up the fish using stone and bone tools. Salmon strips were hung on racks to be dried and smoked, making a lightweight and nutritious trail food for the winter months ahead.

Since food was plentiful in the summer months, we were able to host large gatherings with extended family, other members of the group, and even people from other Nations. We also celebrated various milestones with feasts, including the ceremonial feast of the "first fish" of the season, where trade items were exchanged with people from neighbouring areas, new alliances were formed, and marriages were recognized.

*to government and got them moved three miles down to Moosehide.*⁴²

The Archaeology of Tr'ochëk

Archaeological excavations at Tr'ochëk have uncovered evidence of our interactions with the newcomers to our land. Artifacts collected from this site show we traded for a great variety of European goods: beads, cloths, knives, and other commodities. The archaeology has also revealed that we continued to use our traditional tools, including birchbark baskets, bone needles, and

awls, and we continued fishing salmon and hunting moose. Our traditional activities remained consistent, though some of our methods may have adapted to new materials and technology.

Photographic, documentary, and archaeological evidence from 1897 and onward confirm how profoundly our access to Tr'ochëk had changed after gold was discovered on Rabbit Creek, in 1896. Photographs from 1897 portray the hundreds of *Nödlet* camps that were set up over our fishing sites on both

⁴² Dobrowolsky, 2014, p. 19.

the Klondike and Yukon rivers. Tents, stores, warehouse, hotels, and cabins quickly supplanted our fish camp. The archaeological record of this event is dramatic. After the Klondike Gold Rush, *Tr'ochëk* ceased to be a fishery. The material record no longer includes objects and features showing our proprietorship, and today the land has the industrial and commercial remains of the colonial occupants who built over our camp. The outlines of buildings are still visible, aligned in the surveyed street grid of a colonial town. The recorded profiles collected during archaeological excavations witness striking evidence of the event; the remains of our fish camp are capped in a thick layer of burnt coal that was used to construct the bed of the Klondike Mines Railway.

Tr'ochëk is immensely important to our people. This site contains evidence of how the Klondike Gold Rush changed our relationship with our fishing sites and our camps—here and with the *Nödlet*. Our access, our tenure, and our rights to this site were taken in 1896, and it would take more than 100 years to reclaim them

Dawson City

It was nearly a year after the August 1896 strike before word of the gold discovery reached the outside world. In July 1897, crowds gathered dockside to meet the *SS Portland* in Seattle and the *SS Excelsior* in San Francisco, where they saw weatherworn prospectors disembark hauling heavy sacks of gold and bearing tales of a land rich with nuggets ready for the picking. The news electrified a depression-weary world and triggered what is now known as the Klondike Gold Rush of 1897–98. It has been estimated that 100,000 people set off for the Klondike from all over the world, 30,000 of whom actually reached Dawson City and the Klondike goldfields by 1898.

Within a few months, the moose swamp at the mouth of the Klondike was

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 in Yukon, the territorial council, the Anglican Church, and the Mounted Police—all institutions that forever changed our lives.

The Canadian government proclaimed the new Yukon Territory on June 13, 1898, with Dawson City as its capital. It was administered by a federally appointed Commissioner and an advisory territorial council. At the time, these paper proclamations meant little to us. We were still beholden to our laws and relationships with our neighbours and the animals we relied on for our livelihood. Over the coming years, we would learn that these government structures and their decrees would limit our access to our land and force us to conform to *Nödlet* laws and regulations.

By 1899, Dawson City had become a compact and eclectic settlement of hotels, stores, trading posts, and log cabins set along muddy, rutted streets and hundreds of tents blanketing the surrounding hills. The waterfront on either side of the Klondike River was thick with all types of vessels from an ever-growing fleet, from steamships to crude rafts. Many new arrivals lived on their boats and stumbled across several watercraft to reach shore. Along with would-be prospectors came an assortment of entrepreneurs and entertainers intent on “mining the miners.” The *Nödlet* used gold to purchase everything: oysters, fancy clothing, and temporary companionship with women.

The population shifted quickly and individuals did not stay in the area long. Most gold seekers left soon after arrival, broke and disappointed, or ended up working as labourers on existing claims.



Figure 2.44: Winter Encampment on Klondike River, 1898.

Many who struck it rich quickly lost it all at the gambling tables and in extravagant spending sprees. Others used their Klondike fortunes to stake successful businesses outside. Several pioneer prospectors, disenchanted by the instant arrival of the modern world, soon left for more remote parts to pursue other strikes. Still others moved on when they saw all the best ground had been staked.

The Klondike Gold Rush took place in remarkably good order due to the presence of the North-West Mounted Police. The police had moved to Dawson City in the fall of 1896 and set up a new compound, which they named Fort Herchmer, in the government reserve at the south end of town.

Inspector Constantine sent for reinforcements, and over the next year and a half, approximately 200 NWMP members travelled north. They safeguarded the stampede along the long journey from the mountain passes to Dawson City, controlled the criminal elements, and protected Canadian interests in the face of an overwhelming influx of Americans who were unaware

of, or unwilling to respect, the borders between Alaska and the Canadian Yukon Territory.

By 1900, sufficient infrastructure was in place in and around Dawson City to support large-scale industrial gold mining. The newly completed White Pass and Yukon Railway from Skagway to Whitehorse was a crucial link from tidewater on the Pacific coast to the Upper Yukon River. Now, heavy equipment could be shipped to Dawson City by sternwheeler and then hauled to the goldfields by horse and wagon. A new telegraph line from Dawson City to southern Canada allowed for swifter communication with the outside world. New stores provided basic supplies that were previously rare and expensive, such as nails, rubber boots, and shovels. Mail delivery, always irregular in earlier years, was now on a weekly schedule.

This colonial town, with its grid plan and Edwardian-style buildings, was a place of exclusion for us. Large government buildings such as the Territorial Administration Building, the Court House, and the Commissioner's Residence

provided a statement of solidarity and confidence for the newcomers, but for us these same buildings emphasized the loss of agency, loss of fisheries, and loss of our land. Fort Herchmer and the North-West Mounted Police provided a sense of safety and stability for the *Nödlet*, while we felt an overriding sense of caution and a desire to avoid interaction or attention from the NWMP. By 1902 the Bank of Commerce and the Bank of British North America had established buildings to provide services for the *Nödlet*. These banks represented the cash economy that displaced our trade economy and left us economically marginalized in our own lands.

Communications were installed in our homeland. The Post Office and Telegraph Office provided much needed links for the *Nödlet* to southern Canada and beyond—a connection we did not need, but learned to utilize. Local newspapers, such as the *Dawson Daily News*, were appreciated by the townspeople and also provided a tool for our leader, Chief Isaac, to communicate with the Dawson residents on a far-reaching basis with little effort.

Transportation systems were expanded with sternwheelers bringing freight and passengers to our territory. Surviving structures, such as the British Yukon Navigation Ticket Office and SS *Keno*, today are reminders of the complex transportation system that served the area but was rarely available to us. Retail business such as the Northern Commercial Company constructed warehouses to store goods and equipment for stores such as Caley's Store to sell those goods. The mining industry was served by the Klondike Thawing Machine Company that provided manufactured goods, and Billy Biggs Blacksmith Shop repaired and manufactured mining machinery and equipment. The Yukon Saw Mill Company provided milled lumber and later machined goods for the growing town. Other than occasional work for the Yukon Saw Mill cutting timber, we rarely benefitted from any of these businesses.

While we were excluded from much of the industrial and economic developments in Dawson City, our communities were a focus of attention for new religious agencies taking root in town. The prominent role of



Figure 2.45: Klondike City, August 1898.

YA, Bill Roozeboom coll. #6291



YA, Emil Forrest fonds, 80/60 #47

Figure 2.46: Moosehide village in winter.

religious institutions in the community is illustrated by St. Paul's Anglican Church, a carpenter Gothic structure that reflects the establishment and commitment of the Anglican Diocese and is the basis of the design for the small church erected in Moosehide in 1908. Other social organizations and businesses were more intolerant of our people: the Palace Grand Theater, Arctic Brotherhood Hall, and businesses like Ruby's and the Red Feather Saloon were not available to us, and for the most part, we weren't interested in these activities. Dawson was and still is the ultimate example of colonial enterprise in our territory and attests to the expansion and consolidation of colonialism in our homeland. Each aspect of the town, from the buildings and businesses to the gravel streets and boardwalks, underscores the changes we experienced and the marginalization from this new society as we adapted to new ways.

Together the stores, residences, hotels, and churches gave testament to the evolution of Dawson City from a temporary mining camp to a permanent settlement that would generate revenue for years to come and worthy of government investment. Dawson City represented the consolidation of colonial efforts in our homeland. None of these moves to create a stable, substantial society included any recognition or recompense to our ancestors, the people who were already here. Today,

Dawson City remains the "capital of the Klondike," with a burgeoning arts community, seasonal tourism, and a year-round population of approximately 1,400 people, as well as a strong Tr'ondëk Hwëch'in presence and influence in the town.

Moosehide

As Dawson City boomed, we continued to develop our own community downriver at Moosehide, or *Jëjik Dhä Dënezhu Kek'it*, and Dawson City residents began referring to us as the Moosehide Indian Band and the "Moosehides."

We have been using *Jëjik Dhä Dënezhu Kek'it* for as long as our elders can recall and as far back as our oral history stretches. Archaeologists have found evidence that we occupied *Jëjik Dhä Dënezhu Kek'it* for at least 9,000 years, establishing it as one of the oldest settlements on the Yukon River. In some areas of the site, such as the lower terrace and Moosehide Island, better preservation conditions have allowed archaeologists to detect the remains of the salmon we harvested in pre-colonial times.

The deeply buried and ancient pre-contact remains of our traditional camps establish that this site was occupied regularly throughout our history. As with the other component parts, the dramatic events of the gold rush appear as a distinct change in material culture with

the more permanent wood buildings and the appearance of European tools and materials. Amongst these artifacts were also fish, moose, and caribou bones, demonstrating that while our lives changed in many ways, we still followed our traditional practices to feed our families by harvesting resources from our land.

In the spring of 1897, we moved to Moosehide with our resident missionary, Frederick Flewelling, building cabins for ourselves and cutting logs for a mission house. Church services were held in the cabin of Jonathan Wood, Chief Isaac's brother and an Anglican lay worker. On March 27, 1900, a federal Order in Council identified a reserve of 160 acres at the mouth of Moosehide Creek "for the use of the Indians residing in that locality." A separate parcel of just under seven acres was set aside for the Anglican Church mission buildings.⁴³ This reserve included enough land for a settlement, but not enough to allow us to be self-supporting. We still travelled elsewhere to obtain firewood, fish, meat, and fur.

At the time we were building our settlement at Moosehide, our people continued drawing much of their living from the land as well as some seasonal work on the steamboats and docks and in the woodlots. While many valleys in our homeland were being torn up by mining or otherwise occupied by the *Nödlet*, we also had to compete with them for fish, game, and other resources. In seasons of game shortages and illnesses, we were forced to rely on government officials for relief.

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

THE NANTUCK BROTHERS



Figure 2.47: The Nantuck brothers in custody at Tagish Post. YA, CMH coll. #807

An early instance of the Canadian justice system in action within our territory was the case of the Nantuck brothers. In May 1898, two prospectors camping at Marsh Lake, in southern Yukon, were attacked by four Tagish men who had previously visited their camp. One prospector died and the other escaped the gunfire. Decades later, the reason for the attack was disclosed: the men were holding the prospectors accountable for the accidental poisoning of an elderly Tagish man and boy. As members of the "white clan," the newcomers were expected to pay compensation for the Tagish lives taken or pay with their lives. Two cultures with different justice.

The Canadian Government were determined to make an example of the four offenders. Three men were charged with murder and a sixteen-year-old boy with manslaughter. The suspects were transported to Dawson City, the main seat of government and the court system. Two of the men died during their imprisonment in February 1899, and the other two men were hung alongside two American migrants in August 1899. These were the first executions in the newly formed Yukon Territory and dramatically stated that the law of the land was Canadian. This event had a great impact on our people as we realized the *Nödlet* not only had the power to affect our livelihood, but also the power of life and death over us.

Percy Henry spoke about this during a 2005 interview:

And that first hanging in Dawson, [Chief Isaac] asked for his people to be there. So the whole village came and watch 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.⁴⁴

⁴³ YA, YRG I, GOV 1630, f. 4777: Rev. F. F. Flewelling – Land at Moosehide for Mission, 1897–1901.

⁴⁴ Dobrowolsky, *Tr'ondëk Hwëch'in: The Changing Nature of Leadership, Governance & Justice* (prepared for Tr'ondëk Hwëch'in, 2005), p. 24.



Figure 2.48: Courthouse, ca. 1902.

A CHANGING LANDSCAPE

The radical changes at the mouth of the Klondike River, which transformed moose pasture and fish camps into the new settlements of Dawson City and Klondike City, continued farther up the Klondike River valley. Cordwood and lumber were essential for building cabins, sluice boxes, and windlasses; setting cribbing in shafts and tunnels; and providing fuel for dwellings, ground thawing, and—once heavy equipment was available—boilers. Loggers were given leases to large forested areas. Logging combined with mining activity deforested much of the land, leaving a barren landscape heaped with gravel. Creekside banks were stripped as streams were diverted to wash the gold-bearing gravels. New wagon trails led up the valley. By 1900, the population of the goldfields south of Dawson was between nine and ten thousand people. That same year, over a million ounces of gold were mined, the largest amount ever taken from the goldfields. We were no longer able to fish or hunt in this area and had to travel ever farther within our ancestral lands to hunt for moose and caribou.

well above the flood level with expansive views upriver and downriver. Fresh water is available from Moosehide Creek at the

upriver end of the site, which has always been a good base for fishing, trapping, hunting, and gathering. During the next 50 years of changes brought on by the *Nödlet* settlement and colonial oversight, this became our central community.

Accommodations and Celebrations

Even though we were treated as second-class citizens at this time, Dawson City residents were interested in our doings and relied on our skills in many ways. During the winter of 1896–97 when the Klondike valley was filled with gold seekers, our ancestors went hunting moose up the Klondike River, harvesting meat to feed the hungry miners. A number of times over the years, we provided fresh game during times of winter shortages. The hunters from the Blackstone Uplands brought colour and excitement, as well as provisions, during their annual winter trip to Dawson City to sell fresh caribou and moose meat. The people of Dawson City regularly purchased our furs, clothing, and a variety of artworks and crafts for themselves and as Christmas gifts to send to family members elsewhere.

We hosted memorable Christmas celebrations. People travelled from Alaska, Northwest Territory, and all over Yukon to visit Moosehide for Christmas and Easter gatherings. Many Dawson City residents travelled downriver to celebrate with us during our Christmas festivities. Chief Isaac welcomed all visitors as long as they did not bring any liquor. The great gathering of First Peoples over the Christmas season of 1903–04 merited many newspaper stories. On December 21, 1903, nearly 200 Gwich'in people arrived from the north bearing nearly four tonnes of caribou hindquarters. They were followed by people from Forty Mile, Mackenzie River, and Pelly River and Tanana people from the southwest. There were nightly dances and gifts for all, including Dawson City residents. The whole town turned out to see nearly one hundred people from seven First Nations wearing their regalia, parading through town and performing their regional dances at the Auditorium. The performance was so successful that a second performance was arranged the following evening.⁴⁵

We also participated in Dawson City festivities. In 1903, at the Yukon Horticultural Association fair, Chief Isaac won the prize for “best collection exhibited by Indians” in the category of “best collections of Indian curios, Indian baskets and imported Indian curios”. We joined Dawson City residents in celebrating Victoria Day, Dominion Day, and the American Fourth of July holiday.

By 1900 we fully understood that the *Nöddlet* with their systems of governance and religion were going to be a continuing part of our lives. Our land and our lives were changed, evidenced

GROWING UP IN MOOSEHIDE

We remained a close community, working together and supporting one another. Many of the former children of Moosehide have happy memories of hauling water and cutting firewood for elders in exchange for stories, going berry picking and rabbit snaring, and community gatherings. These memories of our elders are best conveyed in their own words.⁴⁶

Angie Joseph-Rear

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.

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.

Julia Morberg

Moosehide and Dawson? Oh, nobody go to Dawson. They're just to themselves down there ... they survive fishing and, 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.

by the substantial infrastructure of Dawson City, the presence of full-time missionaries in our community, and our interactions with government officials and police, who regulated and enforced how we were to subsist on our own land. We knew our livelihood and our culture were under threat, and with the guidance

⁴⁵ Dobrowolsky, *Hammerstones*, pp. 74–75.

⁴⁶ These quotations are from transcripts of recorded interviews in Yukon College, Dawson Campus, *Moosehide (Édhä Dädhëchan Kek'èt) An Oral History* (prepared by the Developmental Studies students of the Dawson Campus (*Tr'odek Hatr'unoian Zho*) of Yukon College, 1994).

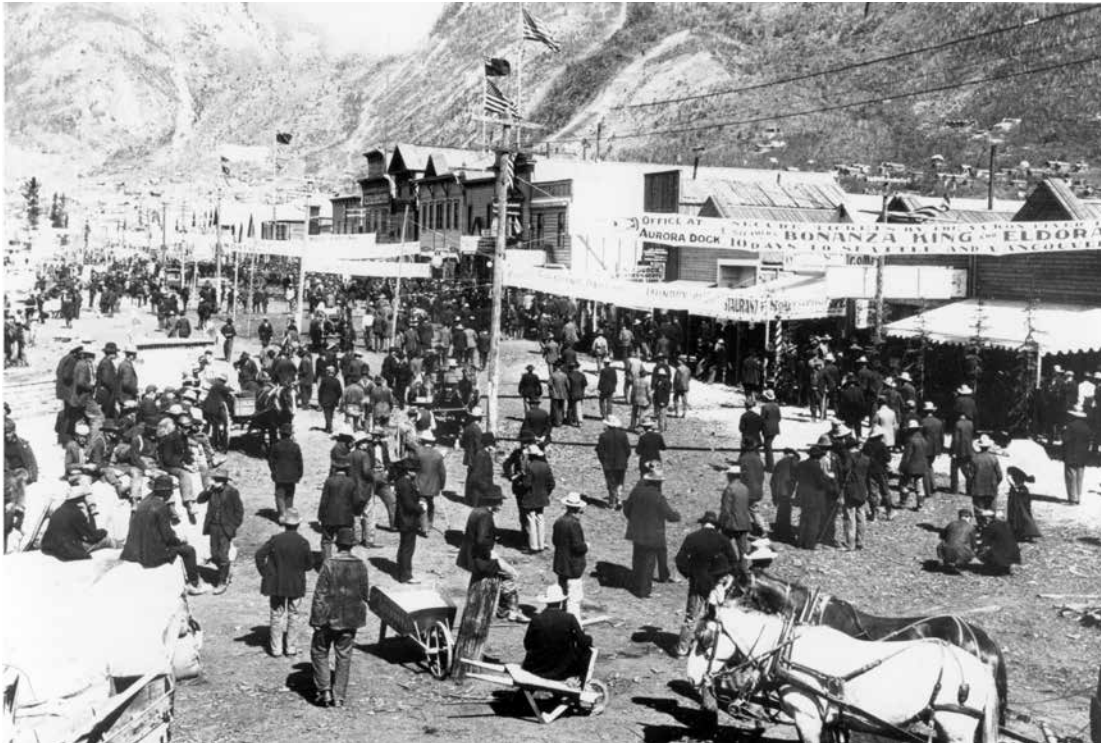


Figure 2.49: Front St., Dawson City, ca. 1898.

of leaders and elders we found ways to adapt and preserve our language, culture, and identity.

Today, Moosehide is a seasonal home for several of our citizens, an important cultural gathering place, and a fish camp. Our people are now based in Dawson City, having gradually relocated from Moosehide starting in the 1950s. Moosehide has played an important role in our cultural renewal since the 1990s as the site of the biennial Moosehide Gathering, where traditional songs, dances, and stories are shared and celebrated with the community, our First Nations neighbours, and the general public. Moosehide is also a place where we teach the children how to set nets and to clean, gut, and prepare fish every summer at the First Fish Culture Camp. Children also learn *Dä'òle*⁴⁷ around our relationship with salmon and their habitat and how to harvest respectfully. The camp is open to all Dawson City youth and blends scientific and traditional knowledge with a view

to fostering a sense of stewardship and understanding of the salmon and self-determination among our youth.

Since the arrival of Church officials in our territory, the Anglican Church was the institution with the most day-to-day influence on our lives. Early Church workers were members of the London-based Church Missionary Society. As well as bringing Christian faith to the peoples of the North, Church workers sought to assimilate us into *Nödlet* society with education, while protecting us from the worst impacts of the great flood of newcomers into our lands. Sometimes they interceded for us with other institutions to protect our fishery and lands. They assisted with supplies and care during a series of epidemics. However, they were often paternalistic, convinced they knew best how we should live our lives. The most successful made a sincere effort to learn our language, understand our culture, and work with us in practical ways. Many of our people became Anglican lay workers,

⁴⁷ Traditional laws and taboos.



TH photo

Figure 2.50: Moosehide Gathering, 2008.

working with an understanding of both cultures and spiritual practices.

Bishop Bompas was a passionate advocate for our well-being—or at least his vision of what that meant, which did not always accord with our priorities. In an 1899 letter he wrote:

It has been argued that the Indians are no losers by the arrival of the whites because they can make money working for them. This is to persuade one who has been robbed of his property that he is no worse off because he can make a living by hard labour.⁴⁸

Our People and the Church

Sometimes we worked together, as when Chief Isaac and Chief Silas actively campaigned for funds to establish a day school at Moosehide. We understood the importance of local education and getting the same services as other children.⁴⁹ Although education was a Canadian government responsibility, the Church was the main agency handling Indigenous schooling. In 1908, the Canadian

government sent two senior 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 from the perspective of the Canadian government. Their final report advocated keeping day schools in a few communities, but their main recommendation was that a “first class central Boarding School” be established. Three years later, the Anglican-run Chooutla Residential School opened in Carcross, 500 kilometres south of Dawson City, marking the start of the infamous residential-school era in the Yukon.

After Bishop Bompas’ death in 1906, the Church decided that, considering his long association with our people, a memorial church should be built in Moosehide. During the Christmas service in 1907, over 40 of our people contributed \$70 for painting the church.⁵⁰ Elder Archie Roberts described the communal work that went into building St. Barnabas, in 1908:

⁴⁸ Quoted in Dobrowolsky, *Hammerstones*, p. 26.

⁴⁹ *Daily Klondike Nugget*, 1902: Dec. 3, Dec. 9.

⁵⁰ Anglican Church of Canada, Diocese of Yukon: YA, COR 259, f. 1.

WE WERE HERE FIRST

A newspaper account of the Victoria Day parade in May 1901 is particularly revealing of colonial attitudes of the time as well as some unintentional irony.

"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. Co.'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."⁵¹

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.⁵²

"I suppose in all cases of Indian Reserves throughout the North West Territories there are missionaries who take charge of the Indians and their schools who are permitted to reside on the Reserve."⁵³

– Bishop William Carpenter Bompas
to Crown Timber & Land Office,
March 1901

Thus, 1908 is a deeply significant year for us in our relationship with the *Nödlet*. This was the year we completed our church in Moosehide—a miniature version of the Anglican Church in

Dawson City and, therefore, symbolic of our small place in the *Nödlet* world. Furthermore, the report by Vowell and Green led to the establishment of a systematic residential-school system in the Yukon, which our school-age children were required by law to attend. This removal of children from their families (some as young as four years old and as old as 16) was required by law and an extreme colonial policy meant to "kill the Indian in the child"⁵⁴ and fully assimilate us into *Nödlet* society.

Our People and the Police

Originally the sole representatives of the federal government, the NWMP handled everything, acting as mining recorders, timber agents, game wardens, law enforcement officers, magistrates, and jailers. Even when more federal representatives arrived, the police were still expected to handle a multitude of tasks. They were the government officials with whom we had the most dealings. While our interests sometimes conflicted, the police relied on us for meat, winter clothing, and our knowledge of the country. For their winter patrols in the north Yukon, the police were most

⁵¹ *Dawson Weekly News*, May 31, 1901.

⁵² Yukon College, Dawson Campus, *Moosehide (Édhä Dädhëchan Kek'èt) An Oral History* (prepared by the Developmental Studies students of the Dawson Campus (Tr'ondëk Hatr'unotan Zho) of Yukon College, 1994), p. 70.

⁵³ YA, GOV 1617, f. 1187, Indian Reserve, Moosehide Creek, Surveys, 1899–1939.

⁵⁴ Truth and Reconciliation Commission of Canada, Historical Overview. http://www.trc.ca/assets/pdf/mroom_Background_E.pdf (accessed Dec. 10, 2020).

successful when they hired our people as guides and hunters and wore hide and fur clothing made by our women.

Chief Isaac and another of our leaders, Chief Silas, often accompanied our people to court in Dawson City to act as translators. Our own leaders dealt with minor transgressions at Moosehide without involving the police. According to Elder Archie Roberts, we looked after community matters while the NWMP handled serious breaches of the law:

... when people get making trouble, or something like that, they make their own court ... and they pay fine. See otherwise, if it's really serious trouble we send them to Dawson City ... under the law.⁵⁵

Adapting to a New Economy

Our ancestral lands also encompassed the high mountain country to the north and south of the Yukon River valley. Framed by distant mountains, this is a high plateau of river and creek valleys and rolling tundra near the edge of the treeline. To the south are the Tombstone Mountains and the North Klondike River valley. This was part of the wintering area of two different caribou herds: the Porcupine Caribou Herd and the Hart River Herd. Each autumn, many of our people travelled north up the *Chandindu* (or Twelvemile) River valley, crossing the Ogilvie Mountains through Seela Pass to hunting grounds in the Blackstone Uplands.

This vast area was shared among the Hän and two groups of Gwich'in-speaking people, the Tukudh⁵⁶ and Teet'it Gwich'in, who were also ancestors to people in our community. We relied on the caribou to supply us with food,

clothing, shelter, and tools. We worked together to harvest animals during the two annual caribou migrations. In 1992, Elder Annie Henry explained how this valuable resource was to us:

Everything on that caribou is used. Even the feet was hanging dry. They hang it up, it don't spoil. Like the moose nose they burn the hair off it. You could hang it and it'll keep for a long time to come. Then they start to bundle dry meat just like baling fish....

In the fall time there's lots of fat caribou. Nothing is wasted on that. They make lard out of the fat, and they use all the bone. They pound it up and they make grease out it. That's something like Crisco. Real high rich fat, grease....

They make clothes with parkey skin.... They make sleeping robe with skin, and they make Skidoo suit for little kids. They look like Skidoo suit so I call it Skidoo suit, because I had one myself. It was one you don't need underclothes under. You just slip it on and we go. You never get cold with that one. That's how caribou is used for many things. You make robe. You make rope with it. You make dog harness, dog collar, so everything there is for everything.⁵⁷

Our elders tell many stories of how—before the introduction of rifles—our people drove part of the herd into large caribou fences and funnelled them into a corral where they could be snared and speared. We all worked together to skin and butcher the animals, tan hides, and dry and cache meat for the long winter ahead. Our hunters also travelled into the high country to hunt sheep.

⁵⁵ Yukon College, Dawson Campus, *Moosehide (Édhä Dädhëchan Kek'èt) An Oral History* (prepared by the Developmental Studies students of the Dawson Campus (*Tr'odek Hatr'unotan Zho*) of Yukon College, 1994), p. 25.

⁵⁶ There are various spellings for Tukudh including Takudh and Dagoo.

⁵⁷ Annie Henry interview, 1992, quoted in Dobrowolsky, "Nothing Wasted: Traditional Uses of Caribou" in *Tr'ondëk Hwëch'in Interpretive Manual* (prepared for Tr'ondëk Hwëch'in, 2003).

CHIEF ISAAC AND CACHING OUR CULTURE



Figure 2.51: Chief Isaac on front porch of his cabin at Moosehide. (n.d.)

YA/Anglican Church of Canada, Diocese of Yukon 89/42, #746

Chief Isaac was our leader in the years before the Klondike Gold Rush until his death in 1932. Elders agree that he came from the “Alaska side” although there is no clear consensus of exactly where. Suggestions include the Upper Tanana area, Ketchumstock, Tanacross, and Chena. He spent part of his young manhood in the Fortymile area until he married his wife, Eliza, and joined our people at *Tr’ochëk*.

In many ways, he was a bridge between the old ways and the new. He acted as a go-between for our people and the *Nödlet*. It was with his leadership that we moved to *Jëjik Dhä Dënezhu Kek’it*.

He was greatly respected throughout the Upper Yukon River area and frequently called upon to play a leading role at potlatches in other communities. According to Percy Henry, traditionally “the Chief of Dawson had to get things prepared like a potlatch and ceremony.” When the Eagle Chief died early in the twentieth century, Chief Isaac was called upon to preside over the funeral potlatch and distribute gifts. He played a similar role at a 1903 potlatch in *Ch’ëdähdëk*, when Peter succeeded his father, David, as hereditary chief of the community.

Like many other Indigenous leaders during colonial times, Chief Isaac was a visionary. He repeatedly protested unfair Canadian laws which appeared to sanction the theft of “the Indian’s wood, the killing of the Indian’s game, [and] the taking of Indian’s gold with nothing given in return.”⁵⁸ To a large degree, his diplomacy skills and leadership helped us adapt to the new colonial ways.

During the early years following the Klondike Gold Rush, Chief Isaac understood that the changes brought by the *Nödlet* would have a great impact on our lives and culture. In an act of foresight, he “cached” many of the traditional songs and dances of our people, sharing them with Alaskan neighbours. Elder Percy Henry spoke of this in 1993:

Hän song and drum and the “gänhäk”⁵⁹—all that are going to be messed up because there’s white people coming into 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.⁶⁰

Chief Isaac died of influenza on April 9, 1932, at age 73. Two white horses pulled the wagon bearing his coffin over the river ice to Moosehide. The funeral service, conducted by Bishop A. H. Sovereign, Reverend Jenkins, and Reverend Richard Martin, was attended by family, friends, and associates from Dawson City and neighbouring communities.⁶¹

In 1993, we began hosting the Moosehide Gatherings, large pan-northern celebrations attended by many First Nations people from Yukon, Alaska, and the Northwest Territories. These celebrations have coincided with the revitalization of Moosehide and our culture. Our songs “returned” to us at one of these events, when Alaskan elders sang these songs with us. Today, thanks to Chief Isaac’s foresight, the *Tr’ondëk Hwëch’in Hän Singers and Dancers* perform these songs at many ceremonies and public gatherings.

⁵⁸ *Klondike Nugget*, Jan. 15, 1901, quoted in David Neufeld, *Cultural Narratives, Commemorations and Reconciliation in the Tr’ondëk Klondike* (report prepared for Tr’ondëk Hwëch’in, Feb. 15, 2020), p. 8.

⁵⁹ An important ceremonial object, a dancing stick often decorated with beads, coloured wood, and ribbons. Dobrowolsky, *Hammerstones*, p. 86.

⁶⁰ Dobrowolsky, *Hammerstones*, 2014, pp. 86–87.

⁶¹ Dobrowolsky, “Chief Isaac,” in *Tr’ondëk Hwëch’in Interpretive Manual* (©Tr’ondëk Hwëch’in, 2003).



YA, ACC/DY, 89/41 #1342

Figure 2.52: Moosehide Village.

Elder Joe Henry spoke of our ancient presence in the Ogilvie Mountains north of the Yukon River valley:

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.⁶²

The Blackstone Uplands are home to a constellation of ancient hunting sites that demonstrate this region was an important subsistence resource area for thousands of years. With evidence dating back 8,000 years, the resources for this region were critical for acquiring food and materials to make tools, clothing, and shelter. In the late nineteenth and early twentieth centuries, people stayed at a number of small settlements and

camped while travelling throughout the uplands: places such as *Tthe Zrąy Kek'it*, Calico Town, *Ts'ok Gütlín*, and Cache Creek. From sites like these people were positioned to harvest caribou and maintain traplines from the safety and security of abundant winter-resource areas. The village *Tthe Zrąy Kek'it* is situated at an isolated thicket of spruce trees in the Blackstone Uplands that is adjacent to caribou harvesting territories. The thicket is an important feature of the site, supplying wood for structures, fires, and the fabrication of snowshoes that were so important for the winter activities in this territory.⁶³

At one time, up to 14 families stayed here during the winter months. Annie Henry was born here, in 1904, the daughter of a Tetlit Gwich'in couple, Jarvis Mitchell and his wife, Esther. Many years later, Annie and her husband, Joe Henry, spent years in this area hunting, trapping, and raising their large family. Other families from this area that later settled in Moosehide are the Semples,

⁶² Joe Henry interview, 1992, quoted in Dobrowolsky, *Hammerstones*, p. 5.

⁶³ Greer, Sheila, C. Dempster Highway Corridor Human History and Heritage Resources. Whitehorse: Government of Yukon, Heritage Branch, 1989.

_____. Field Notes, summer 1989 Dempster Highway. Whitehorse: Government of Yukon, Heritage Branch 1989.



Figure 2.53: Elder Angie Joseph-Rear demonstrates cutting salmon at First Fish camp.

the Vittrekwas, and Gwich'in deacon Richard Martin and his family. The growing population of *Nödlet* that took up residence around Dawson City created a market for fresh country foods. We profited from this market by using skills and the resources of our lands. At this site, we hunted for ourselves and also hunted to bring meat to the *Nödlet* in Dawson City. Here in the Blackstone Uplands we could continue to live life on our own terms with the impact of colonialism still far away.

The village was composed of a mix of traditional pit houses and more contemporary cabins and wall tents distributed throughout the site. Archaeological excavations in the houses revealed many artifacts from the gold-rush era: beads, knives, bullets, pots, pans, and butchered remains of many caribou. We also found artifacts of Indigenous design, like a beautiful caribou-antler chisel large enough to open holes in the frozen Blackstone River. During archaeological excavations in 2004, elders from Dawson City and

Fort MacPherson visited the site. Elder Phyllis Vittrekwa told archaeologists about her mother's time here and her memories of drying caribou and using a stone hammer and anvil to pound the meat into fibers to mix with berries. Ms. Vittrekwa's mother, Mary, told her the last time she left *Tthe Zraqy Kek'it* she had left her favourite pounding stones in the tent, ones that had been passed down to her from her mother. The archaeologists found pounding stones in two of the tent foundations on that very same day.

For many years, we converged at Moosehide at Christmas and again later in the spring. The contact with the people of Dawson City eventually proved fatal to many people from the Blackstone Uplands. Several of our traders developed influenza, a disease for which they had no resistance, and subsequently brought the sickness back to their families, causing many deaths during a tragic epidemic in 1928. Deacon Richard Martin later told of digging numerous graves throughout the Blackstone Uplands.



Figure 2.54: Aerial view of Dempster Highway, *Tthe Zraq Kek'it*, Blackstone River. Dempster Highway on the left. September 2020.

By the 1920s, like many Indigenous peoples around Yukon and Alaska, we began settling in the new colonial towns that had sprung up around Yukon. *Tthe Zraq Kek'it* was abandoned in the late 1920s. The Tukudh moved to various communities, including Fort McPherson, Old Crow, Eagle, Mayo, and Moosehide. The reasons for this dispersal may be related to changes in availability of game, low fur prices, and the departure of their minister, Richard Martin, who moved to Moosehide after losing his eyesight in a hunting accident. Many people from the Blackstone Uplands ended up in Moosehide and are now Tr'ondëk Hwëch'in citizens.

The documentary and archaeological evidence from *Tthe Zraq Kek'it* demonstrates our ability to adapt to new situations and opportunities that arose during the Klondike Gold Rush. It was at this site that our ancestors saw an opportunity to access the new colonial economy using our traditional skills and resources. This site is a unique component of this serial nomination as the only site occupied solely by *Dënezhu*.

Tr'ondëk-Klondike Today

When we reflect on our experiences over the past century, we can link a number of key milestones in our interactions with the *Nödlet* to eight of our ancestral places within our traditional territory—Fort Reliance, *Ch'ëdähdëk* (Forty Mile), Fort Cudahy and Fort Constantine, *Tr'ochëk*, Dawson City, *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), and *Tthe Zraq Kek'it* (Black City). Oral histories and archival and archaeological research attest to our ancient occupation in this area for at least 9,000 years. These sites continue to provide physical evidence of the immensity of colonial expansion. When we invited the agents of the Alaska Commercial Company to establish a commercial trading post at Fort Reliance, we did not understand the power and ambition that stood behind this small group of men. For their part they were friends and treated our ancestors well, but as more people came, communities like Forty Mile and Dawson were built and a vision for the future of our territory came into focus. This vision did not include our stewardship practices or aspirations; it



Figure 2.55: Peel River men in Dawson with a load of caribou meat, Mar. 21, 1901.

did not include us at all. By 1908, the Dominion of Canada had consolidated colonial power in the furthest corner of their newly formed confederation. The land of the *Dënezhu* became connected to the centers of government through ever growing infrastructure. While some of our people were able to live our lives on the periphery of the Klondike Gold Rush, these events changed the course of our lives forever. The nominated property illustrates the story of these immense changes and the adaptations that enabled us to survive.

This story presents our unique experience of colonialism, which is typical of the experiences of Indigenous peoples facing colonialism around the globe. When confronted with the radical cultural, social, and economic changes created by the *Nödlet* and exacerbated by the Klondike Gold Rush, we adapted, accommodated, and resisted in ways that preserved our people. That we are still here to tell this story—a universal story of Indigenous people facing European

colonialism—demonstrates the failure of the overall colonial goal of Indigenous erasure and the essential nature of our experience in global history.

The newcomers arrived in our homeland with a fundamentally different sense of the value of our lands. They saw our fur, food, and gold as resources to be harvested for personal enrichment, while we aimed to safeguard resources and land for future generations. Without bothering with negotiations, treaties, or official transfer of land tenure, the Dominion of Canada took control of the administration of the land, parcelling it up and allotting mining, timber, and fishing rights, limiting our access to our ancestral lands. Settlements were built on the sites of our ancient camps, and mining operations destroyed hunting grounds and damaged our fisheries. Times changed, from our first encounter at Fort Reliance where we worked together to Forty Mile, where although we were excluded from the community that was built over our camps, we



TH photo

Figure 2.56: Elder Phyllis Vittrekwa witnessing the excavation of a meat pounding stone—used to pound meat into fibres to mix with berries—that may have belonged to her mother, 2006.

continued living and fishing in the area. The Klondike Gold Rush pushed us from our land and fishery and further constrained us in a paternal relationship with colonizing forces. As more *Nödlet* arrived in our territory, they brought with them new and dismissive attitudes. The deference formerly afforded our people by the agents of the Alaska Commercial Company was gone. They believed in the principle of *terra nullius*, that our land was nobody's land. They believed in racial hierarchies and that our culture was inferior to theirs. These attitudes guided the actions and decisions of newcomers, and it was through this arrogance and dismissal of our rights that our ancestral ties to our homeland were eroded and our self-determination challenged. Their laws and policies assumed ours was a diminishing culture, allowing them to treat us as second-class citizens, making

it harder for us to earn a living and forcing us to accept a new and difficult social reality.

Recent History and Current Status

All of the component parts are protected under legislation and policy, and their associated stories are expressed through oral histories, archaeological remains, artifacts, and historic structures. While Fort Reliance is now an archaeological site, there is good evidence of its former function and occupation in the hearth features by the riverbank, the depressions indicating house pits, the berms of the log buildings, and the many artifacts that have been retrieved documenting its multiple occupations. *Ch'édähdëk* (Forty Mile), *Ch'édähdëk Tih'an K'et* (Dënezhu Graveyard), and Fort Constantine and Forty Cudahy) retain their historic character with significant remnants of the town, large historic artifacts, the



TH photo

Figure 2.57: Elder Peggy Kormendy setting a beaver trap near the Blackstone River, May 2005.

graveyards, and the less obvious historic and ancient archaeological sites. *Tr'ochëk* evidences many historic and industrial artifacts and remains from the *Nödlet* occupation, but today it has returned to a peaceful fishing camp. The churches, government buildings, and gold-rush architecture of Dawson City illustrate the colonial expansion and consolidation that created and maintained a small city centred on a moose pasture and imposed *Nödlet* governance and values on our people. At *Jëjik Dhä Dënezhu Kek'it*, we built log cabins and temporary shelters, helped a construct a new church, and buried many of our people in the graveyard up the hill. Archaeological excavations have revealed our long association with this site, extending back 9,000 years. This continues to be a living community with new cabins and structures blending in with historic

buildings. Although the once thriving community of *Tthe Zraqy Kek'it* is now an archaeological site, with signs of former campsites, firepits, and dwellings, hunters continue to use the area and camp near the Blackstone River. The most important features of these sites, however, are the memories and stories of our elders, which enliven these places and illustrate our history and culture. These are the stories we wish to share with the world.

Fort Reliance

At Fort Reliance, the remains are archaeological and have provided valuable information about our ancestors' and others' use of the site over time, including pre-contact; three periods of trade, abandonment of the post, and occasional re-occupation. There is clear evidence of the site's former use as a trading post and as an ancient camp in the log berms of the store and log cabins;



TH photo

Figure 2.58: Elder Julia Morberg collecting spruce pitch at Black City, June 2006.

the outlines of the house pits, including entry passages situated in a mature forest of spruce, birch, and willows; the cooking hearths and warming stones along the riverbank; and the multiple artifacts recovered during previous archaeological excavations.

Just east of the heritage site is a seasonal home for a Tr'ondëk Hwëch'in family, who continue fishing for salmon at this place.

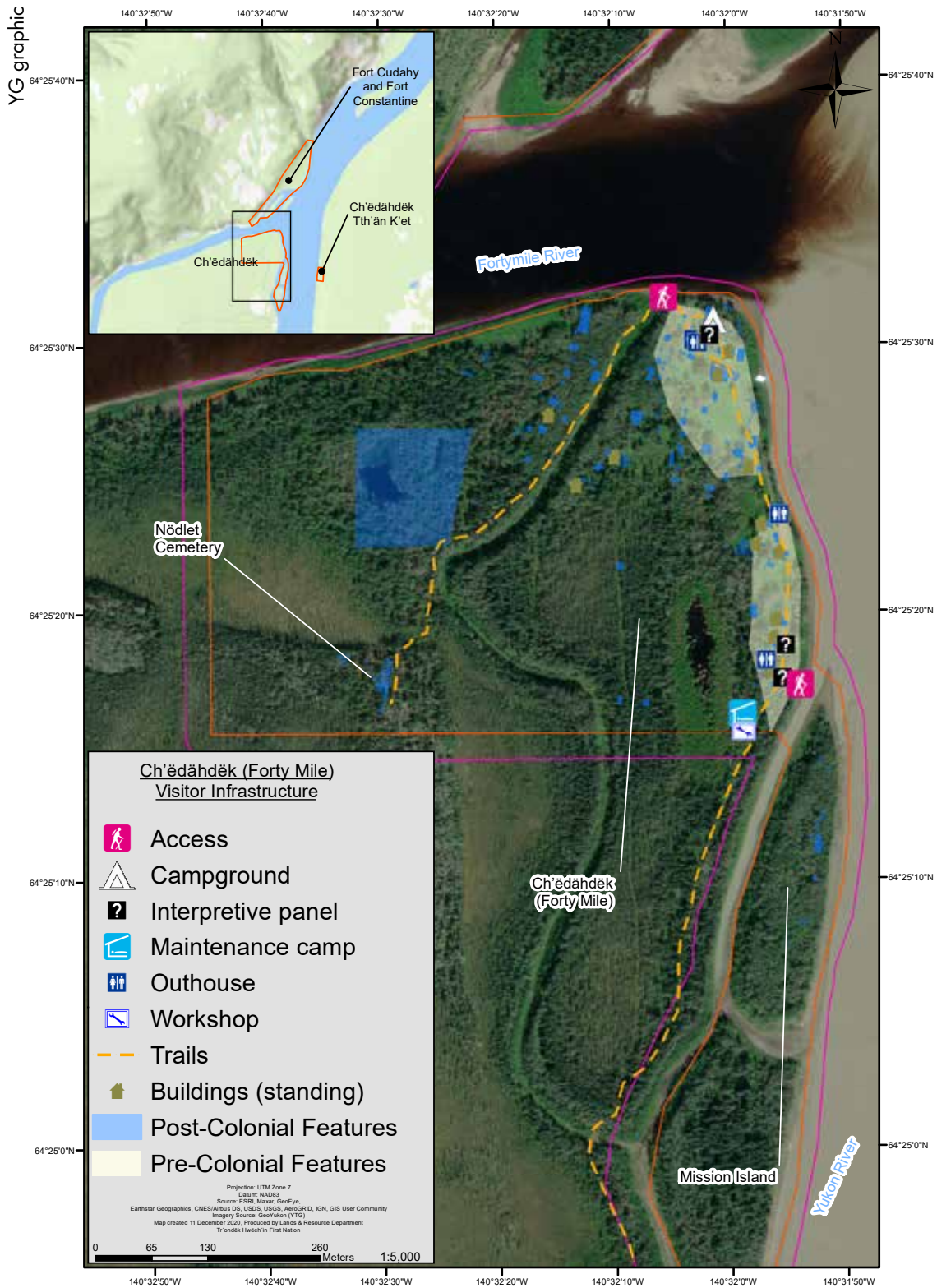
The site is managed in accordance with the Tr'ondëk Hwëch'in *Heritage Act*, Tr'ondëk Hwëch'in "Land Based Heritage Resources Policy," and the Tr'ondëk Hwëch'in *Lands and Resources Act*.

Ch'ëdähdëk (Forty Mile), Ch'ëdähdëk Tih'än K'et (Dënezhu Graveyard), and Fort Cudahy and Fort Constantine

Beginning in 1998, archaeologists and Tr'ondëk Hwëch'in students spent seven seasons investigating Fort Cudahy, Fort Constantine, the townsite, and Mission Island. Excavations revealed evidence of

Dënezhu hunting, fishing, tool making, food processing, and trading for over 2,000 years. Further investigations for the historic period located building foundations, and historic artifacts were located and tagged. Additional archaeological investigations occurred prior to foundation work or planned digging anywhere within the site boundary. The Forty Mile Cemetery (*Nödlet Cemetery*) was mapped and recorded in 1986 by Historic Sites, Yukon government. A local volunteer organization repaired some of the grave fences and headboards in the early 1970s.

Yukon government Historic Sites staff and Tr'ondëk Hwëch'in Heritage Department crews are responsible for seasonal conservation work at the Forty Mile townsite. The historic structures have been stabilized, and seven have been provided with new foundations and restored or repaired roofs. As well, there were reconstructed or repaired windows and doors installed on the



Map 2.15: Ch'édähdék (Forty Mile) cultural and visitor infrastructure.

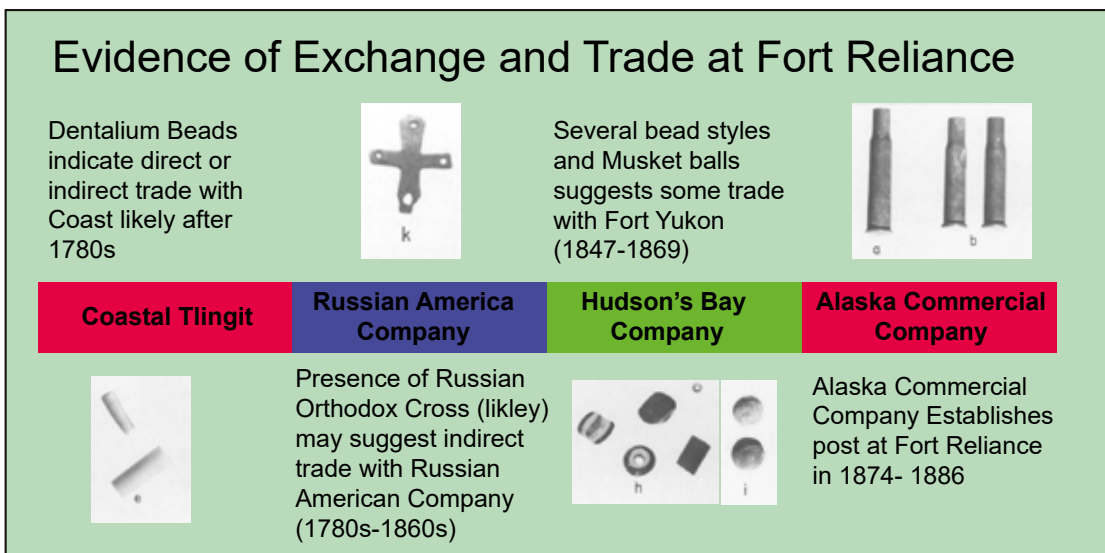


Figure 2.59

church, NWMP detachment, Swanson's Store, Roadhouse, Telegraph Office, and the Alaska Commercial Company Warehouse and Machine Shop. A walking trail has been constructed to direct travel through the site and includes wooden footbridges to cross streams and wet areas. All work complies with Chapter 13 of the *Tr'ondëk Hwëch'in Final Agreement*, Yukon's *Historic Resources Act*, and the *Standards and Guidelines for the Conservation of Historic Places in Canada*. See Chapter Five for further details.

New facilities on the site include a campground near the Fortymile riverbank, bear-proof garbage bins and food lockers, outhouses, and interpretation panels for visitors. A work camp provides accommodation and a multi-purpose space for seasonal work crews, visiting instructors, elders, and students. The buildings provide a space for sharing traditional knowledge, teaching Yukon history and culture, and undertaking traditional pursuits. The work camp (carpentry shop, generator building, cookhouse, and two staff cabins) is on the southern boundary of the site and situated so it doesn't impact or intrude on the historic character of the townsite. While the gable-roofed, single-storey log buildings fit in well with the historic townsite, the buildings are

constructed of logs squared on three sides to differentiate them from the historic buildings.

In 1998, the *Tr'ondëk Hwëch'in Final Agreement* was signed. The *Final Agreement* outlines activities and the values to be protected and preserved for the Forty Mile, Fort Cudahy, and Fort Constantine Historic Site (Chapter 13 – Heritage; Schedule A: Forty Mile, Fort Cudahy, and Fort Constantine Historic Site). The site is managed in accordance with the *Forty Mile, Fort Cudahy, and Fort Constantine Heritage Management Plan*.

Ch'ëdähdëk Tth'än K'et (Dënezhu Graveyard) was mapped in 2005 by Tr'ondëk Hwëch'in heritage staff and



TH photo

Figure 2.60: Staff accommodation at work camp, 2020.



Figure 2.61: Work camp at Ch'édähdëk.

archaeologists. This site is contained entirely within Tr'ondëk Hwëch'in settlement land.

The site is managed in accordance with the Tr'ondëk Hwëch'in *Heritage Act*, Tr'ondëk Hwëch'in "Land Based Heritage Resources Policy," and the Tr'ondëk Hwëch'in *Lands and Resources Act*.

No further work other than monitoring has occurred at Mission Island, the Ch'édähdëk Tih'än K'et (Dënezhu Graveyard), Fort Cudahy, or Fort Constantine.

Tr'ochëk

Tr'ochëk is on a level bench wrapping around a steep hillside with banks facing both the Yukon and Klondike rivers. This is an alluvial plain, built up from an accumulation of silt deposits from the two rivers.

For several seasons in the late 1990s and early 2000s, archaeologists worked with Tr'ondëk Hwëch'in youth to locate the homes of our ancestors and the evidence of their activities at this

place. Since Tr'ochëk is on a flood plain and has flooded frequently over the years, the regularly deposited silts have preserved evidence from different times. Several distinct levels of occupation were uncovered, including five tiers associated with our use of the site, both pre- and post-contact. Excavated artifacts include historical items dating back to the time of contact and trade with Europeans (such as beads, dishes, and metal tools) and also evidence prior to this contact (such as animal bones, stone tools, and hearths) that indicate frequent use over the past 500 years or so. We recovered evidence of early fishing and processing practices, including fish bones, stone net sinkers, and bone needles. Our elders identified and explained many of these resources.

Overlying our early occupation of the site are extensive historical resources dating from the early twentieth century—the period of occupation by the *Nödlet*—including remains of buildings, machinery, bottles from the brewery, and railway remnants. A 1998



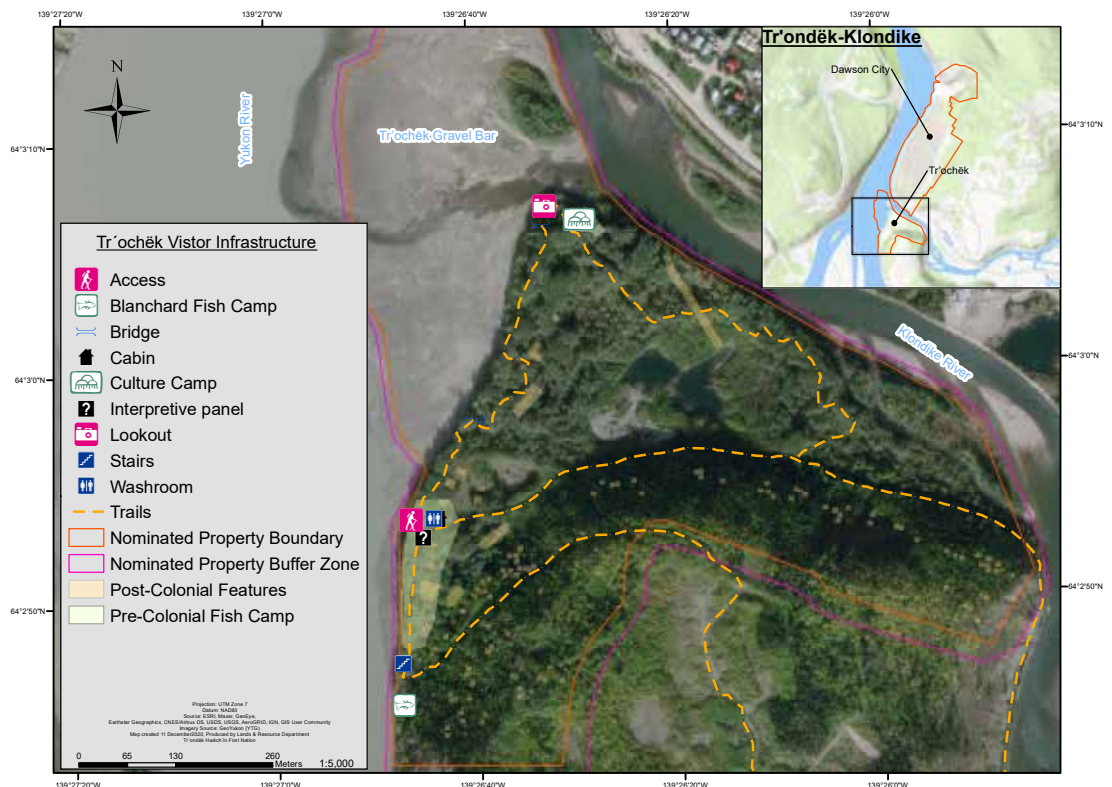
TH photo

Figure 2.62: Ericka Scheffen speaking at ceremony formally declaring *Tr'ochëk* as a National Historic Site, July 2011.

survey mapped 106 historic features. A detailed investigation was also done of the historic housing platforms along the hillside.

Today, *Tr'ochëk* stands as a symbol of our vitality. An important provision of the *Tr'ondëk Hwëch'in Final Agreement* is the recognition, protection, and preservation

of the *Tr'ochëk* Heritage Site. We have reclaimed the site, and a *Tr'ondëk Hwëch'in* family has constructed a small log cabin as a seasonal fishing camp near the west end of the site. In 2001, it was designated as a National Historic Site of Canada. An interpretive plan was completed in 2003, and the *Tr'ochëk Management Plan* was completed in



YG graphic

Map 2.16: *Tr'ochëk* visitor infrastructure



Figure 2.63: Hän Singers at the renaming of the Klondike Institute of Art and Culture, 2019. The Hän name, *Dënäkär Zho*, means "house of mixed colours."

2007. Between 2011 and 2013, numerous foot trails were constructed as was a composting toilet and a meeting cabin near the middle of the site and close to the Yukon riverbank.

Dawson City

All of the identified Dawson City structures have formal protection by the federal, territorial, or municipal governments.

"Tr'ëhudè—the way we are. We have a long history of welcoming people onto our land. We look out for each other."

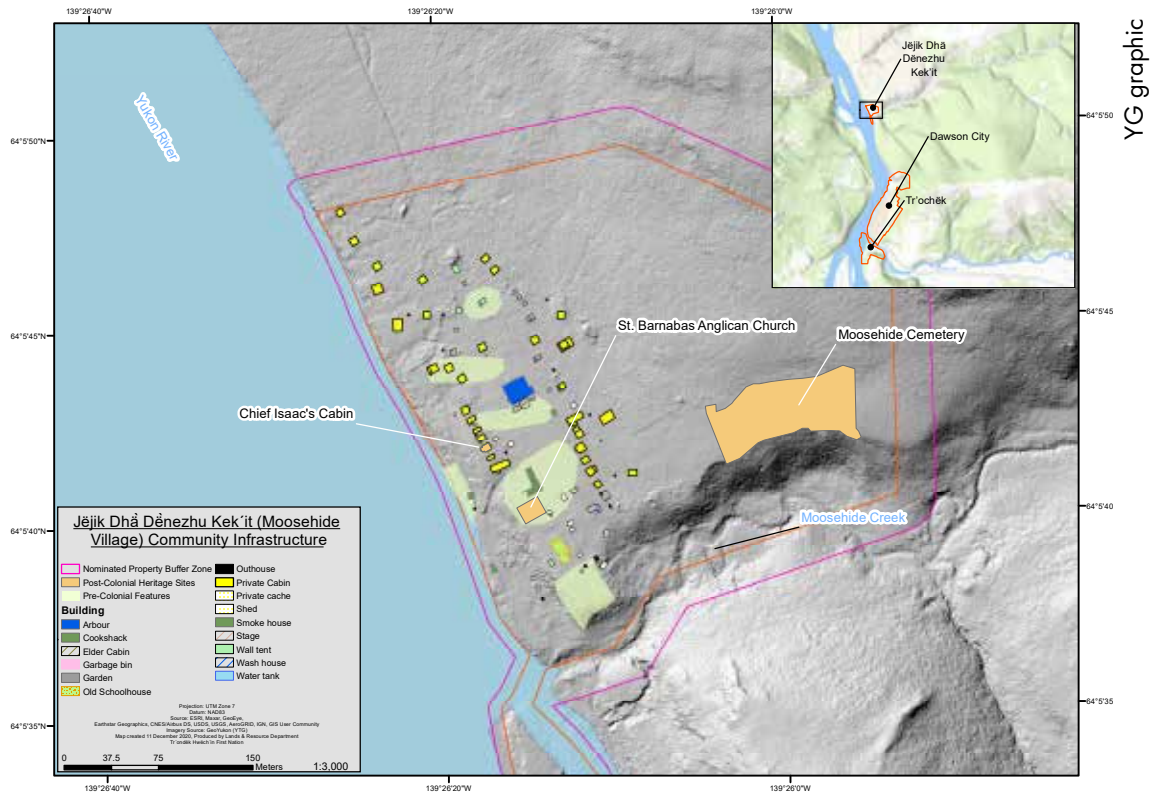
— Elder Angie Joseph-Rear⁶⁴

The *Dawson Heritage Management Plan* and zoning bylaws provide protection against encroachment from neighbouring properties. Protection of the heritage values is confirmed by legislation:

Historic Sites and Monuments Act, Yukon Historic Resources Act, and Dawson's Heritage Bylaw. A Heritage Advisory Committee ensures new development does not impact the heritage values of the townsite. Conservation and maintenance work are ongoing for the subcomponents in Dawson City.

In recent decades there has been more interest in the stories of the First Peoples of this area. Through the ongoing work of our elders, educators, interpreters, and heritage workers, we have been proud to share our heritage and welcome visitors to our traditional territory at the *Dänojà Zho* Cultural Centre. Visitors to, and residents of, Yukon, along with students at Robert Service School, appreciate the opportunity to gain a greater understanding of our people and our relationship with the land and our culture. In contrast with the early days when we were not welcome here, we are now part of this thriving community and contribute greatly to its history,

⁶⁴ Quoted on the *Dänojà Zho* website, accessed Aug. 27, 2020, <https://danojazho.ca>.



Map 2.17: Jëjik Dhä Dënezhu Kek'it (Moosehide Village) community infrastructure.

social life, and economy. Many buildings and institutions now have Hän names, gifted by Tr'ondëk Hwëch'in elders, representing our willingness to welcome and teach our citizens and newcomers.

Jëjik Dhä Dënezhu Kek'it (Moosehide Village)

In the *Tr'ondëk Hwëch'in Final and Self Government Agreements*, this was identified as “Moosehide Creek Indian Reserve No. 2,” with “title to Moosehide Lands ... vested in the Tr'ondëk Hwëch'in for the use and benefit of its Citizens⁶⁵.” We legally hold title to the land.

Although Moosehide is no longer an *Indian Act Reserve*, the Moosehide Lands are deemed to be “lands reserved for the Indians within the meaning of section 91(24)” of the *Canadian Constitution Act 1867–1982*⁶⁶. The government of Canada continues to have a special

fiduciary (trustee-like) responsibility for the Moosehide lands, which it does not have for settlement lands. In the event of a natural disaster, Canada would be responsible to take special measures to mitigate the impacts on this property.

Archaeological work occurred at Moosehide over the summers of 1960, 1979, 1980, and 2006. The 2006 project was a management study developed to assess the condition of archaeological resources across the developed area of the townsite. This work showed the site was much larger than initially determined through work in the 1960s through '80s and that pre-contact-era remains are generally deeply buried and retain a high degree of intactness and interpretive significance. Heritage Resource extent maps included in the *Moosehide Cultural Resources Management Plan* are currently used to guide maintenance and

⁶⁵ *Tr'ondëk Hwëch'in Self-Government Agreement*, section 29.2.

⁶⁶ *Constitution Act, 1867–1982*, accessed Oct. 14, 2020, <https://laws-lois.justice.gc.ca/eng/const/page-4.html#docCont>.



Figure 2.64: Chief Isaac's cabin.

development at the site. All collections recovered before 1989 are currently located in the Canadian Museum of History, in Gatineau, Quebec. Collections from the 2006 site management study are located at the Territorial Collection Facility, in Whitehorse, Yukon.

St. Barnabas Church remains under the ownership of the Anglican Church; however, any decisions or proposals for renovations need to have agreement from the Tr'ondëk Hwëch'in. The church was effectively abandoned following the movement of Moosehide residents to Dawson City in the late 1950s, and currently the church is in need of stabilization and repair. The foundations have slumped and shifted, and exterior walls are bowed and separating from the sub-floor. The structural integrity of the steeple is unknown, and the steeple cross is in considerable disrepair. Door and window frames require repair. The Anglican Diocese and Tr'ondëk Hwëch'in are in initial planning stages for the conservation of the building.

Chief Isaac Cabin is still used by the Isaac family and in good condition.

Moosehide Cemetery is in good condition and many citizens continue to have their loved ones buried here. Annual cleanups have been carried out for generations and highlight the sense of respect shown to those who have passed on. Starting in 2006, Tr'ondëk Hwëch'in developed a burial inventory system to ensure all burials have permanent markers and identifiers.

The Zrąy Kek'it (Black City)

Archaeological investigations at *The Zrąy Kek'it* in 1989 and 2003 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 site covers an extensive area, allowing adequate space between dwellings for people to tie up their dog teams. An open area was identified as a place where people used to play a game with a ball made from moose hide stuffed with moose hair.⁶⁷

The artifacts found here included numerous seed beads, tools for processing caribou, faunal remains, and implements of daily life like cookware,

⁶⁷ Percy Henry Interview transcript, recorded June 23, 2004, by Georgette McLeod, Chris Evans, and Sam Goodwin at Black City, Yukon.

stove remains, and knives. These all speak to the role of this place as a base camp, primarily used to butcher meat from our hunts to supply people in Dawson City.

In the *Tr'ondëk Hwëch'in Final Agreement*, *Tthe Zrąy Kek'it* (Black City) was identified as Heritage Site S-145B on settlement land under our jurisdiction; any activities need to be permitted by Tr'ondëk Hwëch'in. It is protected through legislation: the Tr'ondëk Hwëch'in *Heritage Act* and the Tr'ondëk Hwëch'in *Lands and Resources Act*.

The site is also located within Tombstone Territorial Park, which was created at the request of our people during the negotiations of our *Final Agreement*. This area was set aside not only for its natural significance, but also its cultural significance. Protection is extended to our ongoing connection to this landscape as well as sites of archaeological and historical significance.

Epilogue: We Thrive and Survive

For *Dënezhu* who have lived on this land for millennia, thirty-five years is scarcely any time at all. Nonetheless, during the period from 1874–1908, we experienced unimaginable change and upheaval that would affect our lives, our children's lives, and the lives of their children's children for the next century. The Canadian government, the Yukon government, and the religious institutions, particularly the Anglican Church, all played a role in determining our future. This was a time when we needed to exercise all our powers of endurance, adaptability, and negotiation.

The Klondike Gold Rush affected Indigenous peoples all along the route to the goldfields, but none experienced the level and extent of upheaval as

our ancestors. Miners occupied former hunting areas, and animal and fish habitats were disturbed or destroyed. We lost our ancient villages as the newcomers took over many of the best fishing sites and hunting camps, forcing us to change our customary harvesting and travels through our lands.

Even after most of the newcomers left, we continued to be bound by governments that placed limits on nearly every aspect of our lives. Chief Isaac repeatedly reproached the government, pointing out that since his people did not mine or interfere with newcomer methods of earning a living, they should not be overhunting the resources upon which his people depended. One of his statements was quoted in the *Dawson Daily News* of December 15, 1911:

All Yukon belong to my papas. All Klondike belong my people. Country now all mine. Long time all mine. Hills all mine; caribou all mine; moose all mine; rabbits all mine; gold all mine. White man come and take all my gold.... Now Moosehide Injun want Christmas. Game is gone. White man kills all moose and caribou near Dawson, which is owned by Moosehide.... White man kill all.

We were occupied by a foreign culture and a foreign government. Many of the trends from this time continued over the following decades. Newcomers continued exploiting our lands, and government officials imposed fish and game regulations that limited our ability to hunt, trap, and fish. Jobs were few and we were paid less than non-Indigenous workers. Many of our people died from introduced diseases for which we had no resistance.

Education was used as a primary instrument of colonialism and assimilation. Our people were expected to send our children to faraway schools.



Figure 2.65: The Anglican-run Choooutla Residential School in Carcross, Yukon.

INDIAN RESIDENTIAL SCHOOL SYSTEM

A very dark chapter in Canadian history, the Indian Residential School system was created by the Canadian Government and administered by the Church. The objective was educating and indoctrinating Indigenous children into Euro-Canadian and Christian ways of living and assimilating them into mainstream Canadian society. In operation from the 1880s to the 1990s, the system forcibly separated children from their families and forbade Indigenous language and culture and was characterized by the use of corporal punishment and well-documented physical, emotional, psychological, and sexual abuse. More than 150,000 Indigenous children were placed in residential schools across Canada. The long-term effects of the Indian Residential School system have been identified as the loss of Indigenous culture through the severing of intergenerational relationships and a higher-than-average rate of domestic and sexual violence as well as suicide in contemporary Indigenous communities. In 2007, the Indian Residential Schools Settlement Agreement was reached, and the federal government and churches agreed to pay individual and collective compensation to Indian Residential School survivors. This same agreement established a Truth and Reconciliation Commission. In 2008, the federal government issued a formal apology for the Indian Residential School system, and in 2015, the Truth and Reconciliation Commission issued its final report in which it characterizes the Indian Residential School system as a form of cultural genocide.

The *Nödlet* believed in order to “civilize” our children, they must be removed from the influence of their families. Our children were often forcibly taken from their homes—sometimes for years at a time and placed in substandard living conditions, forbidden to speak their own language, put under the control of teachers who were often inadequate and abusive, and, in a number of cases, became seriously ill and died. Without their parents and without their family. The experiences at residential school left many of our people with social and psychological problems that have been passed on to succeeding generations. Survivors underwent years of cultural dislocation and many came back alienated from the language and culture of their families and to a *Nödlet* society which did not treat them as equals. Our entire community continues working toward healing these traumas.

*Jit nän të'a la hontl'ät
wët'ätr'édänch'e.*

We really depend on this land.

The Canadian residential-school system is similar to that of the American Indian boarding schools, the residential school system in Australia (responsible for “the stolen generation”), and other colonial education systems around the world, all of which removed children from their families as a means to assimilate them into the colonial society. In Canada, the Prime Minister fully recognized and acknowledged the damages done by these colonial institutions in 2008 with a formal apology to survivors and their families. He also established the Truth and Reconciliation Commission to examine the history and legacy of the residential-school program, which issued a report and Calls to Action, in 2015. The Primate

of the Anglican Church of Canada had previously delivered an apology on behalf of the Anglican Church, in 1993. We have endured and fought for our land and our heritage. We allied with other Yukon First Nations to collectively negotiate for a land-claim agreement that would recognize our traditional territories and return access to our lands. In 1973, a delegation representing fourteen Yukon First Nations went to Ottawa to deliver a ground-breaking document: *Together Today for Our Children Tomorrow: A Statement of Grievances and an Approach to Settlement by the Yukon Indian People*. This was the first comprehensive land claim presented to the Canadian government by any Indigenous group. Prime Minister Pierre Trudeau accepted this document as the basis for negotiation.

A quarter century of negotiations ensued with many changes of federal, territorial, and First Nations governments before we achieved our *Final Agreement and Self-Government Agreement* in 1998. During that time, we worked with our elders, archaeologists, historians, and linguists to research and document our traditional sites, land use, and languages. In 1995, we changed our name—then the Dawson Indian Band—to Tr’ondëk Hwëch’in, the Hän name that reflects our First Nation heritage as well as our ancestral ties to Tr’ochëk, at the mouth of the Klondike River.

Our Agreements are tripartite agreements between Canada, Yukon, and Tr’ondëk Hwëch’in and embedded in the *Canadian Constitution*. With our *Self-Government Agreement* we now have the legal and recognized authority to create legislation to protect, conserve, and interpret our heritage sites. The final agreements also address our long-standing ties to Fort Reliance, *Ch’ëdähdëk, Ch’ëdähdëk Tth’än K’et* (Dënezhu Graveyard), Fort Cudahy and Fort Constantine, *Tr’ochëk, Jëjik Dhä Dënezhu Kek’it*, and *Tthe Zraq Kek’it*. After



DCM, 1984.106.1

Figure 2.66: Chief Isaac attending Discovery Days celebration, Dawson City.

nearly half a century of being forbidden to live in Dawson City, we are now valued residents and major property and business owners. Seven of the eight components of the nominated property are identified in the *Tr’ondëk Hwëch’in Final Agreement* and six are on settlement land. We have passed legislation to manage and protect our heritage and history, including component sites Fort Reliance, *Tr’ochëk, Jëjik Dhä Dënezhu Kek’it*, and *Tthe Zraq Kek’it*. *Ch’ëdähdëk* is co-managed by Tr’ondëk Hwëch’in and Yukon government; we are equal partners in management, interpretation, and conservation of the site as outlined in the *Tr’ondëk Hwëch’in Final Agreement*. For *Tr’ochëk*, our Final Agreement ensured the site is on settlement land and designated as a National Historic Site.

The signing of our *Self-Government Agreement* is not an end, but one more step towards Tr’ondëk Hwëch’in self-determination and Indigenous and non-Indigenous reconciliation. According to Tr’ondëk Hwëch’in citizen and current Director of Heritage, Debbie Nagano,

“Yeah, we settled, but we still had a lot of work to do and have a lot of generations to develop [how this land claim and settlement agreement is interpreted].” She also spoke of our deep connection to the land that underlies our identity and strong sense of stewardship: “Wherever I step, I’m responsible for that land. Wherever you are, you’re responsible for that land.”⁶⁸

From the sixteenth century onwards, major European powers set out to explore, conquer, and colonize the globe. Driven by the search for wealth, this European colonialism was bolstered by political, military, administrative, and socio-cultural institutions bent on exploiting and occupying territory in North, Central, and South America, Australia, New Zealand, Africa, and Asia. Motivated by a belief in their racial superiority, the colonizers variously conquered, enslaved, or dispossessed the original inhabitants from their lands. Many Indigenous peoples died in conflict with the colonizers or, more insidiously, from introduced diseases for which they had no resistance. Colonizers attempted to control Indigenous peoples through missionary proselytization and policies bent on assimilating them into new social and cultural structures.

Between 1874 and 1908, we experienced all of this, but today we are a self-governing First Nation. Tr’ondëk Hwëch’in now contributes greatly to the economic and social fabric of Dawson City. We are a major employer, are engaged in local decision making, and provide cultural guidance for our community. Our people have taken on increased responsibility for our traditional territory, its resources, and conserving and interpreting its historic sites and a greater role in passing on our culture, language, and history to our children.

Tr’ondëk Hwëch’in citizen and Dawson City artist Jackie Olson summed it up in 2013:

“We have lived for countless generations on this land and we intend to stay here. Ours is an ongoing story—to thrive and survive, adapt and innovate, and as Uncle Percy says, ‘Work hard and be patient.’”⁶⁹

2.b.i. Tr’ondëk-Klondike, Colonialism and World Heritage

Introduction

UNESCO’s criteria for the inscription of a property on the World Heritage List requires that proponents demonstrate how the property demonstrates Outstanding Universal Value, which is defined through ten criteria as presented in the *Operational Guidelines*. A nominated property must satisfy at least one of these criteria in order to be inscribed on the World Heritage List. Tr’ondëk-Klondike is nominated under criterion iv, which states that a nominated property must be “an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.” The argument advanced herein is that European colonialism has been one of the most dominant social, economic, cultural, and political forces in world history; that the period of European colonialism—generally understood to be from the fifteenth century to the middle of the twentieth century—is a significant stage in human history that left a legacy that continues to resonate in the twenty-first century; and that the Tr’ondëk Hwëch’in experience of colonialism in the far northwest of Canada is an excellent illustration of the manner in which

⁶⁸ Quoted in Alexandra Winton, *Tr’ondëk Hwëch’in Governance, Law and Cosmology* (prepared for Tr’ondëk Hwëch’in, 2019), pp. 63, 68.

⁶⁹ Dobrowolsky, *Hammerstones* (2nd Edition, 2014), p. xi.

colonialism transformed the lives of Indigenous and other populations around the world. Specifically, the property being nominated is an excellent example of Indigenous peoples' experience of the swirling, comprehensive, and disruptive forces of colonialism.

European colonialism: Hundreds of years of social, economic, cultural, and political domination

Colonialism is defined in the *Stanford Encyclopedia of Philosophy* as “a broad concept that refers to the project of European political domination from the sixteenth to the twentieth centuries that ended with the national liberation movements of the 1960s.” It is closely related to the processes of imperialism, which focused on the exercise of political and economic control of distant lands and people by powerful nations. Simply put, the concept of colonialism relates the efforts of militarily and economically dominant populations to assert control over distant—typically non-contiguous—lands and develop these regions through occupation and settlement in the interests of the dominant nation.

Colonialism is a diverse and complicated process, ranging from aggressive military occupation and genocidal invasions to comparatively benign expansions of settlement and colonial authority, that stretched over generations but nonetheless transformed the foundations of local life. Some of the processes—like the imposition of political control—were deliberate and overt. Others, such as systematic attacks on the core cultural and social values of the local people, were less obvious but nonetheless equally dramatic and profound. In numerous areas around the world, external powers, acting in their self-interest, imposed themselves on peoples who previously lived autonomously and with close and often complicated



Figure 2.67: Elder Percy Henry at Black City, 2004.

relations with contiguous and nearby societies. Over hundreds of years, the colonizing powers destroyed distance and isolation, imposed themselves on previously unknown cultures, and restructured the global economy in favour of the dominant expansionary nations.

The highest profile examples of colonialism relate to the efforts of European nations, particularly after the fifteenth century, to expand their influence and impose their will on peoples around the world. Over the following four hundred years—and, arguably, continuing into the twenty-first century—major powers sought to expand their national prestige, economic might, and political influence by asserting or assuming control of lands and settling territories occupied by other peoples and societies. They attempted—when necessary using force to back their efforts—to impose social, economic, cultural, and religious structures and values on the people whose lands they occupied and effectively controlled

Through the processes of colonialism, the world's major powers redrew the geopolitical map, moved millions of people between continents, and

displaced local populations from their traditional territories, transferring political control and substantial economic opportunity from the local populations to the European nations. Across the globe, European countries capitalized on developments in navigation (e.g., the sextant), shipbuilding, military armaments, commercial organization (e.g., the chartered company, including the East India Company and the Hudson's Bay Company), and science (e.g., cartography and astronomy, among others) to reach thousands of kilometres beyond their homelands to "discover," lay claim to, and settle vast tracts of already occupied territory. In doing so, they bequeathed to the twenty-first century a world shaped by the history of colonialism.

The European colonizers did not want for motives and justifications. Clerics in the Catholic and Protestant churches declared that the European nations had a God-given right and duty to assert dominion over the planet and the peoples they defined as "lesser" and "uncivilized." Further, they were driven to lay claims that limited the expansionist ambitions of their neighbouring nations. At its root, however, colonization (the act of occupying claimed foreign lands) was an economic enterprise, defined over time in the language and structures of national commerce. The newly claimed lands provided access to cheap labour, including millions of African people who were captured and enslaved, and farmers and workers in Asia and Latin America. The colonies offered magnificent bounty—literally piles of gold, silver, and precious stones in the case of Mexico and Central and South America, for example; tons of fish, furs, and lumber in the case of North America; and spices, textiles, and other specialized products in the case of Asia—that in turn financed armies for European wars and unprecedented material wealth for the royal courts and

the financial elite. In short, colonization converted a "claimed" land into a commercial and economic asset, often through settlement and development of resources.

The advantages to the home nations went further. The peoples in the new lands provided instant markets, under Imperial controls, for the manufactured and processed goods of the dominant nations. Many wealthy companies and financial institutions laid down commercial roots during the age of colonial expansion. The transfer of wealth from the colonies to the dominant nations, later described by scholars as processes of systematic underdevelopment, brought prosperity to northern Europe, in particular, while removing vast amounts of wealth and almost all of the economic autonomy from the colonial territories. Many of the still existing structural imbalances in the world today, between North and South, East and West, and industrial and largely agrarian nations, can be traced directly to the centuries-old economic processes of colonization.

By asserting control over new territories, drawing on laws created primarily in Europe, the imperial powers also gave themselves vast expanses of land. From the seventeenth century through to the twentieth century, European nations unleashed a veritable flood of settlers and developers to the "New World," where they asserted sovereignty over Indigenous territories, established farms, ranches, forestry operations, mines, and cities, the latter linked together by the infrastructure of the early industrial era—ocean-shipping capacity and docks, road, canals and, in the nineteenth century, railways—that extended the reach of the colonizers to the most remote regions of the colonial world. Literally millions of migrants moved from Europe to the colonial territories in Africa, Australasia,

South America, Central America, and North America. Societies that broke off from their imperial host countries, carrying the values, traditions, political structures, and economic systems of their homelands, imposed themselves on much of the world's land mass. At the same time, millions of people were forcibly moved by colonial powers to provide slave labour and indentured servants in the colonies. In time, these colonial transplants overwhelmed the original population and eventually emerged as powerful and wealthy nations in their own right, including the United States, Argentina, Brazil, South Africa, Canada, Australia, and New Zealand. The demography of many countries around the world today reflects the movement of people globally throughout the colonial era.

Colonization, at its core, represents the assertion and assumption of the economic, social, cultural, and political superiority of the colonial power. From the outset, colonialism was primarily an economic enterprise. The expansionist nations sought commercial opportunities through the identification of new trade partners, unexploited resources, additional sources of labour, and settlement lands for surplus population. By asserting dominance over the colonial lands and peoples, the colonial power gave itself the authority to develop the economy in its national interest. The result was the transfer of vast assets from the colonies to the colonial power.

Initial Spanish and Portuguese expansions to Central and South America involved the quick transfer of large amounts of wealth to the conquering nations. Other colonial powers adopted numerous other means of asserting control. Allocating authority to charter companies, like the Hudson's Bay Company (established by the British authorities in 1670 with a mandate to develop much of

what is now western Canada), left the colony notionally in the hands of the government but passed practical authority to the commercial firm. To capitalize on colonial wealth, European required raw materials to be shipped from the colonies to the host nation. At the same time, the colonies provided a captive market for the manufactured and processed products from the colonial economy. This structure left control in the hands of the colonial power and its commercial agents. The colonial economic order left most of the colonies marginalized, with the exception of European settler colonies (Canada, USA, Australia, New Zealand, South Africa, and Argentina as the main examples) that led to political and economic independence from the parent nation. In remote regions, in particular, the economies generally consisted of the production of raw materials and dependence on the manufactured products sent out from the colonial power. This system institutionalized the underdevelopment of the periphery, entrenching economic, financial, and commercial structures and infrastructure that left the original colonial power in effective control well after independence and the severing of direct political authority. There are independent nations today still working to overcome the impacts of the colonialism they experienced in previous centuries.

The manner in which the colonial powers divided the world is perhaps the most dramatic example of the cultural arrogance, authoritarianism, and colonial dominance of the colonial process. Over the course of several centuries, European powers either formally agreed to the division of large parts of the earth (including by the papal bull issued by Pope Alexander VI in 1493, which allocated portions of the New World to Spain and Portugal) or recognized the

Regions Colonized by European Powers

Figure 2.68: 500 Years of European colonialism⁷⁰.

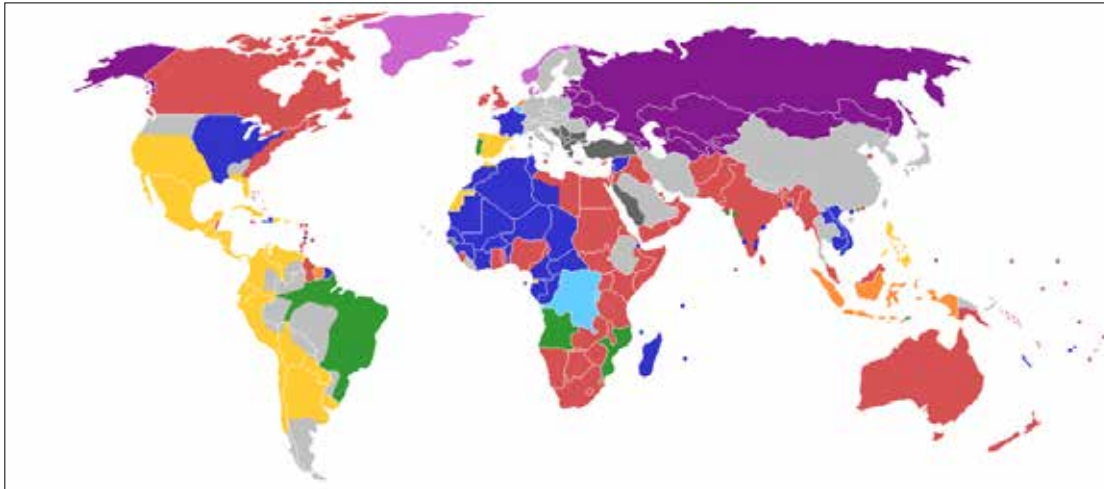
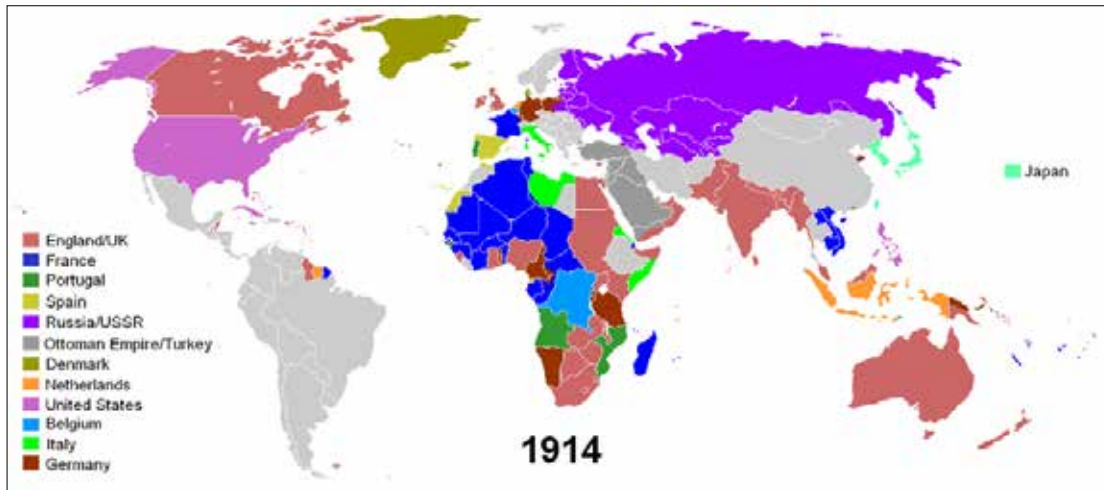


Figure 2.69: European colonies, ca. 1914⁷¹.



claims of specific European nations to newly identified territories, largely on the basis of the “rights” asserted by the act of European “discovery.” Nations asserted claims, contested assertions of control, fought over the colonies, or allocated them as part of the spoils of European wars. By the early nineteenth century, the European powers had apportioned much of the world between them, although the allocations and occupiers were often restricted to coastal areas, leaving the claims to vast interior territories unresolved in European eyes.

The assertion of European control over Africa provides perhaps the best illustration of this process. For example, representatives of European nations gathered at the Berlin Conference of 1884–1885 to apportion hitherto unclaimed territories in Africa. Attendees were from Germany, Spain, Portugal, France, Great Britain, Netherlands, and Belgium, but no representation from the African peoples involved. Decisions taken in isolation at this time resonate generations later, for the artificial boundaries imposed on Africa ignored geographic and cultural realities.

⁷⁰ Beauchamp, Zack. 500 Years of European Colonialism in one animated map, <https://www.vox.com/2014/5/8/5691954/colonialism-collapse-gif-imperialism> (accessed Dec. 9, 2020).

⁷¹ Ibid.

African peoples struggled with the adaptations to colonial rule and, in many instances, with the extreme barbarism of European colonialism. The partition of Africa illustrates processes that occurred around the world, as European (and other) nations sought to settle and expand their political and economic control over new territories.

Setting boundaries was only the first of several stages, often followed by military occupation, administrative control and oversight, the arrival of companies and settlers, and the imposition of colonial laws, regulations, and land-holding systems. The colonial authorities usually brushed aside existing political systems, rejected social and economic structures, and overruled laws and land-tenure arrangements that had existed for many generations. Colonialism was, in almost every instance, abrupt, disruptive, dismissive of local societies, and based on the imposition of foreign systems on local populations.

As Europe expanded internationally, it did so with a heavy reliance on military power. In some instances, armed invasion resulted in the military conquest of the local population. In others, the technological superiority of European ships, cannons, rifles, and armaments convinced local populations to acquiesce to European control. Colonialism was marked by hundreds of military garrisons, the forward deployment of tens of thousands of soldiers, and the global presence of large European navies, all of which carried the implied threat of armed intervention against any local resistance or opposition to the colonial state. In instances where the local populations were small and remote, as in northern Canada, the colonial powers operated through surrogates (businesses and the Church) and paramilitary or police forces. Colonization was not

benign and often aggressive and even destructive. Around the world, the colonizing powers asserted their capacity to rule and were prepared to use their military power to impose their will.

European nations drew on the confidence of Christianity and western culture to assume what became known as the “white man’s burden,” which included the “responsibility” to bring “civilization” to the non-European peoples of the world. As Europeans expanded through Africa, Central and South America, North America, and parts of Asia and the Pacific, their sense of dominance accelerated, reflecting the power of their faith and their confidence in the inherent superiority of European culture. This cultural and spiritual superiority was one of the most dramatic assertions of dominance in world history, a sense of authority and chauvinism that remains evident through to the present.

The corollary of this process was the deliberate and systematic denigration of centuries-old Indigenous and local cultures. Cultural superiority went well beyond confidence in the dominant society; it involved the systematic discrediting and destruction of the values, traditions, social practises, and economic activities of the original occupants of the land. The non-European cultures were labelled as “uncivilized” and even “barbaric,” as a major part of what historian Francis Jennings described as the “cant of conquest,” (the moral justification of disposing Indigenous peoples) which essentially provided a cultural justification for territorial conquest and political domination. These processes hit directly at the confidence of local populations and added to the demoralization of the colonized cultures, particularly when the social assumptions were incorporated into government policies and economic structures, giving

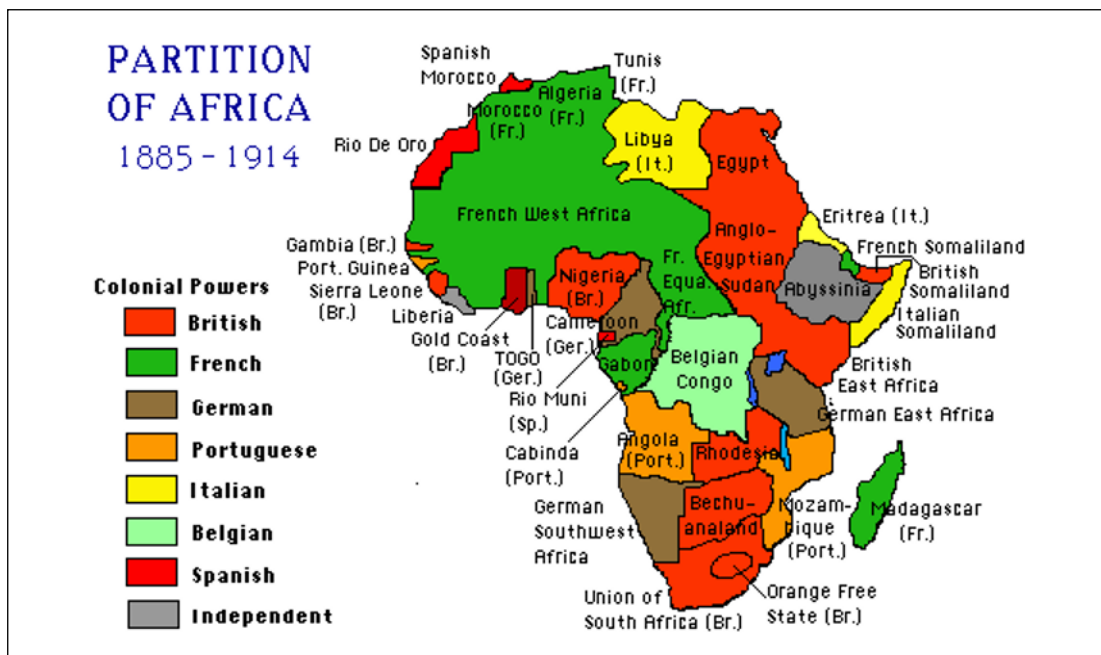


Figure 2.70 The European Division of Africa⁷²

rise to what are today considered “systemic” issues such as racism and economic inequality.

Colonialism had profound effects on the world and the peoples in the colonized nations, with many of the consequences resonating hundreds of years later. Even the departure of the colonial powers, as happened in Africa during the age of decolonization after the 1950s, left the areas economically underdeveloped and often under the informal control of the former colonizing power. Comparable processes occurred in other areas as well.

Colonialism transformed Europe into the dominant locus of power in the world. Before the age of European expansion, China was substantially ahead of Europe in terms of wealth, political complexity, technological invention, and societal strength. By the eighteenth century, however, the core European powers (France, England, Spain, Portugal, and the Netherlands) had asserted domination over much of the world’s population. In the nineteenth century, other European countries, particularly Germany and

Belgium in Africa, joined in the colonial enterprise.

Through colonialism, European nations asserted their control over most of the world by the eighteenth century, with exceptions in South Asia (including Thailand) and East Asia (especially Japan and much of China). Much of the world’s population lived under imposed colonial rule by the end of the nineteenth century, although sometimes with little on-the-ground presence in many of the more remote parts of the colonies. The presence of European companies, armies, and settlers meant that European political and military conflicts often carried over into the colonial spaces. The era of European dominance continued through to the 1950s. At that time, the expansion of the USA’s military and economic international presence and, simultaneously, the highly emotional and often disruptive decolonization movements that resulted in the rejection of European domination in many colonies quickly undermined European control and liberated millions of peoples.

⁷² Scramble for Africa: How the African continent became divided. <https://originalpeople.org/scramble-for-africa-par/> (accessed Dec. 12, 2020).ky, 2014, p. 19.

These processes led to declarations of national independence and the creation of dozens of new countries around the world.

Colonialism also led to a profound and fundamental biological integration globally. Before the expansion of Europe, many parts of the world existed as geographic isolates, which was reflected in its abundant biodiversity. Many common animals and plants in Europe could not be found on other continents—in particular in North America or Australia—and vice versa. The transformation that accompanied European colonization proved simply remarkable. Potatoes and corn, brought to Europe from North America after the colonization of the Caribbean and Central and South America after 1492, made possible a rapid growth in the continent's population. Cattle and horses moved from Europe to North America, creating entire new economies in North America. Imported animals and crops allowed for the commercial occupation of vast areas of North and South America and Australia.

What became known as the “Columbian Exchange” altered the biological balance on the planet. Childhood diseases in Europe, like chicken pox, were dangerous pathogens in the newly expanded lands. European diseases, particularly smallpox, had devastating effects on people who had no natural immunity to the illnesses. Millions died. In North America, close to 90% of the Indigenous population declined as a consequence of colonialism. Many of the Indigenous populations did not rebound demographically until the twentieth century. In worst case situations, entire local populations, such as the Beothuk in eastern Canada, were overwhelmed by newcomers and disappeared as distinct social groups.

This biological transformation had profound effects on humanity. What

Europeans often described as “virgin” lands were actually “widowed,” having seen their original inhabitants devastated by disease and dislocated by the newcomer occupations. New animals, birds, insects, fish, and plants moved from Europe to the rest of the planet and vice versa. In some instances, the imports caused substantial ecological damage; in other instances, they create substantial economic opportunities. Collectively, the biological redistribution associated with colonialism changed ecosystems, killed tens of millions, fed hundreds of millions, created new economies, and dislocated existing land and resource uses.

Conclusion: European colonialism, a significant stage in human history

European colonialism is undeniably one of the central and most dominant forces in world history. It routinely redrafted cultural and national boundaries, transformed economic regimes, disrupted local cultures, and shifted local populations from autonomous, self-governing peoples into dependant and often oppressed populations. It influenced the evolution of societies, economies, and political systems all across the globe and across the centuries. Colonialism knitted the world together and, at the same time, drove deep wedges between the peoples of the world. The colonies were political extensions of their host nations, extending a variety of legal and economic structures into newly occupied lands. Areas in the most remote corners of the planet, including the traditional territories of the Tr'ondëk Hwëch'in, were transformed by the forces, actions, and institutions of distant colonizing peoples, the vast majority of whom knew little about nor travelled to the region.

European colonialism was truly comprehensive in nature. The colonial powers assumed sovereignty over occupied lands, imposed laws and regulations, supported economic

development that systematically extracted wealth from the colonies, encouraged the expansion of European religious and social institutions, and represented and sustained racially and culturally loaded assumptions that marginalized and disparaged local populations, particularly Indigenous peoples in remote areas.

European colonialism changed the trajectory of history for thousands of societies in dozens of countries over many generations. It extended to the understanding of human nature, promoting ideals of inherent racial superiority and transformed societies through a variety of aggressive and subtle ways. Many core elements that the world now takes for granted—national boundaries, political traditions, countries, place names, dominant societal values—can be traced to the process of colonialism carried out by European nations. Unravelling the complex legacies of colonialism, developed over centuries, continues to be extremely challenging. European colonialism is without question a “significant stage of human history.”

European colonization was a process that was decades and centuries in the making and generations in impact. While recognizing this historical reality, the nomination of Tr’ondëk-Klondike to the World Heritage List puts its particular focus on the late nineteenth century, one of the most recent and far-reaching episodes of colonialism, whose profound effects are still felt acutely around the world today.

Tr’ondëk Hwëch’in: Colonized by Canada

Canada’s colonization of the Tr’ondëk Hwëch’in people between 1874 and 1908 highly reflects wider colonial narratives. Whether they themselves were aware of it or not, the first American fur traders, scruffy prospectors, idealistic missionaries, and newly recruited NWMP

officers who entered the Tr’ondëk Hwëch’in ancestral territories in the 1870s, 1880s, and 1890s, followed quickly by the Klondike stampeders in 1897–98, all played key roles in catalyzing the worldwide phenomenon of European colonialism to what had previously been a remote and insulated region in northwestern North America. And, in this case, with the consolidation of Canadian political and administrative power over the newly created Yukon Territory, in 1898, the colonialism that the Tr’ondëk Hwëch’in experienced was a particular local, Canadian expression of what Indigenous peoples around the world had been experiencing throughout the previous centuries.

What became the Dominion of Canada in 1867 had been administered under the colonial control of France and, later, Britain, for more than 200 years as a textbook expression of European colonialism in the often named “New World.” Throughout these centuries, the colonies of northern North America were entangled in the affairs of Britain and France, with geopolitical arrangements made numerous times with little regard for the inhabitants of the territories. Following the British Conquest of New France in 1759, and the consolidation of British power in the lands north of its Thirteen Colonies, the Northwest Company and the Hudson’s Bay Company became the primary agents of British expansion westward across North America. They mapped vast lands in the west and north and, through the establishment of trading posts, established internationally recognized claims to sovereignty over newly explored lands.

The far northwest of North America, including the territory of the Tr’ondëk Hwëch’in, was far removed from the diplomatic parlours of Europe and seemed to be protected by vast distances from the consequences and processes

Figure 2.71: Map of Canada, 1873⁷³.



of colonialism in the eighteenth and nineteenth centuries. That turned out to be far from true, however. Throughout the region, the classic processes of colonialism ultimately unfolded in a notably intense time frame. In this region, as elsewhere around the world, the colonial powers asserted their control, used the region for the benefit of the national societies, and imposed colonial values and rules on peoples who played no role in the formulation of colonial and national policies.

While most of the colonial expansion into North America started from the east—beginning with the Spanish and thereafter including the British, French, and Dutch—Russia had, by 1741, extended its colonial control over Siberia and into the northwestern

reaches of North America, using the Russian-America Company as its agent of expansion. In so doing, Russian interests came into contact with the nominally British territory under the auspices of the Hudson's Bay Company, the chartered firm that had commercial and administrative control over a vast expanse of what is now western and northern Canada. In 1825, in classic colonial fashion, British and Russian diplomats negotiated a resolution of the boundary between their respective empires, agreeing to use the 141st meridian as the boundary between their holdings in the extreme northwest of the continent (with a significant jog to incorporate Russian settlements on the Alaskan Panhandle). British authorities represented their imperial interests,

⁷³ Territorial Timeline: 1870–1873, http://www.historicalatlas.ca/website/hacolp/national_perspectives/boundaries/UNIT_17/U17_Timeline/U17_timeline_1870_1873.htm (accessed Dec. 9, 2020).

including those of the Hudson's Bay Company; Russia diplomats, in turn, defended Russian claims to their toehold in North America. At this point, neither Russian nor British official representatives had travelled to the interior of the region. No discussions were had with Indigenous leaders or local non-Indigenous peoples and the boundary line was imposed by international convention without any reference to the local geography and Indigenous occupation and stewardship of the lands involved.

This state of affairs held until cash-strapped Russia arranged to sell Alaska to the United States, in 1867. The sale of Alaska transferred control of the region from Russia to the United States of America, putting the expansionist Americans to both the south and northwest of Canada. People in the region were not immediately affected by the takeover, as the American government had no immediate plans to integrate the territory, a new American colony, into the broader union of states. But the casual manner in which Russia surrendered control of a vast territory to a foreign power without reference to the local population provides another illustration of the disposability and transferability of overseas territories under colonialism.

The year 1867 witnessed a second event of fundamental importance to the people of North America, including Indigenous peoples such as the Tr'ondëk Hwëch'in who had to that point been far removed from the politics at play amongst European powers and the American republic to the south. Throughout the 1860s, against the backdrop of the American Civil War, the British government had been encouraging the confederation of its British North American colonies, a process that culminated in 1867, with the

establishment of the new Dominion of Canada, when Ontario, Quebec, Nova Scotia, and New Brunswick agreed to leave their colonial status in favour of uniting into a new country. The colonies of British Columbia, Prince Edward Island, and Newfoundland, along with a vast region known as Rupert's Land—covering much of what is now Manitoba, Saskatchewan, Alberta, British Columbia, Nunavut, the Northwest Territories, and Yukon in contemporary Canada—were left out of Confederation at this point; Britain left the Hudson's Bay Company in effective administrative control of Rupert's Land, to be run as an integrated economic zone for the company's commercial purposes.

Almost immediately, the new Dominion developed and asserted territorial aspirations of its own based on the belief that western expansion would fuel economic and demographic growth in the country and hold off American expansionist ambitions. Anxious to shed its remaining colonial obligations in North America, Britain, with the cooperation of the Hudson's Bay Company, arranged for Canada to assume control of Rupert's Land in 1870, a decision again made without reference to the people of the region. The deal left the new nation of Canada in control of a vast territory that had neither British nor Canadian administrative structures, legal processes, or political oversight. For the people of the Yukon River basin, and indeed for all the Indigenous peoples living throughout the vast area, this transition from British to Canadian rule occurred without regional input or knowledge, let alone consultation or agreement. It was, in the end, another in a series of classic colonial transfers of land and political control in Canada that treated the land and the people who lived there as pieces in a larger geopolitical and economic game.

As such, motivated by a range of economic, political, and cultural goals that were entirely consistent with those that fuelled European colonialism, only three years after confederation the Dominion of Canada joined the ranks of the world's colonizing states. By assuming control of Rupert's Land in 1870, Canada took over a territory that stretched from the shores of Hudson Bay to the border of the new American territory in Alaska. The territory was to be controlled remotely by federal officials in Ottawa, who would administer the newly renamed Northwest Territories as a Canadian colony. As described further in this nomination, in 1898 the Yukon Territory was carved out of the Northwest Territories; over time other parts of the Northwest Territories would be used to expand the provinces of Ontario and Manitoba, as well as to create the new provinces of Alberta and Saskatchewan.

Within four years of Canada's assuming control of the Northwest Territories, the implications of Canadian colonialism began to take shape for Tr'ondëk Hwëch'in, whether or not they fully understood the economic, political, social, and cultural forces that would so quickly disrupt their lives. As described further in this nomination, American traders working on the Yukon River in the late 1860s and early 1870s established a permanent trading post, Fort Reliance, in 1874 in the heart of Tr'ondëk Hwëch'in territory. That same year, the first Christian missionary arrived, followed thereafter by others bringing their versions of Christianity to the Indigenous peoples and sparking a pattern of engagement in religion and education that brought substantial cultural and intellectual change to the region. By the early 1880s, gold seekers who had been working farther south realized that the presence of Fort Reliance

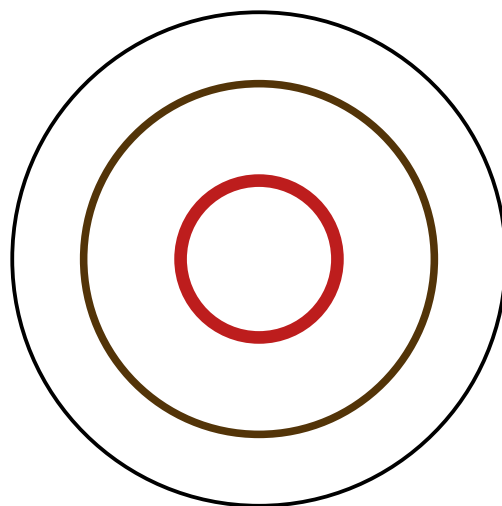
allowed them to overwinter in the challenging northern conditions, setting the scene for the important discovery in 1886 that led to the establishment of Forty Mile and associated abandonment of Fort Reliance. The miners were followed by officials of the Canadian government, including scientists with the Geological Survey of Canada, whose professional expertise transformed gold mining in the northwest and introduced maps and scientific conceptualizations of Indigenous land that quickly displaced and challenged Indigenous ways of knowing and using the land. With a growing population focused on the developing mining economy in the extreme northwest corner of the country, the Canadian government first sent a unit of the North-West Mounted Police to Forty Mile in 1894, largely to investigate complaints that the miners were interfering with the lives of Indigenous peoples; a regular detachment was established in 1895. Ultimately, the Klondike Gold Rush of 1896–98 erupted out of these conditions and accelerated the colonizing process that Tr'ondëk Hwëch'in experienced. By 1895, even before the gold rush that so transformed the region, the legal and technical structures of the dominant Canadian government—criminal and civil law, land-tenure systems, mining regulations, and the other institutions of modern nation states—were firmly established in Tr'ondëk Hwëch'in territory, all without significant engagement with Indigenous peoples.

The experience of the Tr'ondëk Hwëch'in mirrors that of other Indigenous peoples around the world in the face of colonialism. Canadian colonialism transformed, reordered, and dominated their lifeways and culture and transformed the economies and societies of the Yukon River basin. The colonial infrastructure—trading posts, cabins,

docks, churches, government buildings, placer mines, and others—imposed on the Tr'ondëk Hwëch'in profoundly disrupted the culture that was based on a historical occupation that had lasted for thousands of years.

Tr'ondëk-Klondike tells the story of the Tr'ondëk Hwëch'in in Canada, but it also tells the story of Indigenous people

around the world who confronted European colonialism over hundreds of years, many of whom are still addressing the legacies of colonialism well into the twenty-first century.



CHAPTER 3

JUSTIFICATION FOR INSCRIPTION

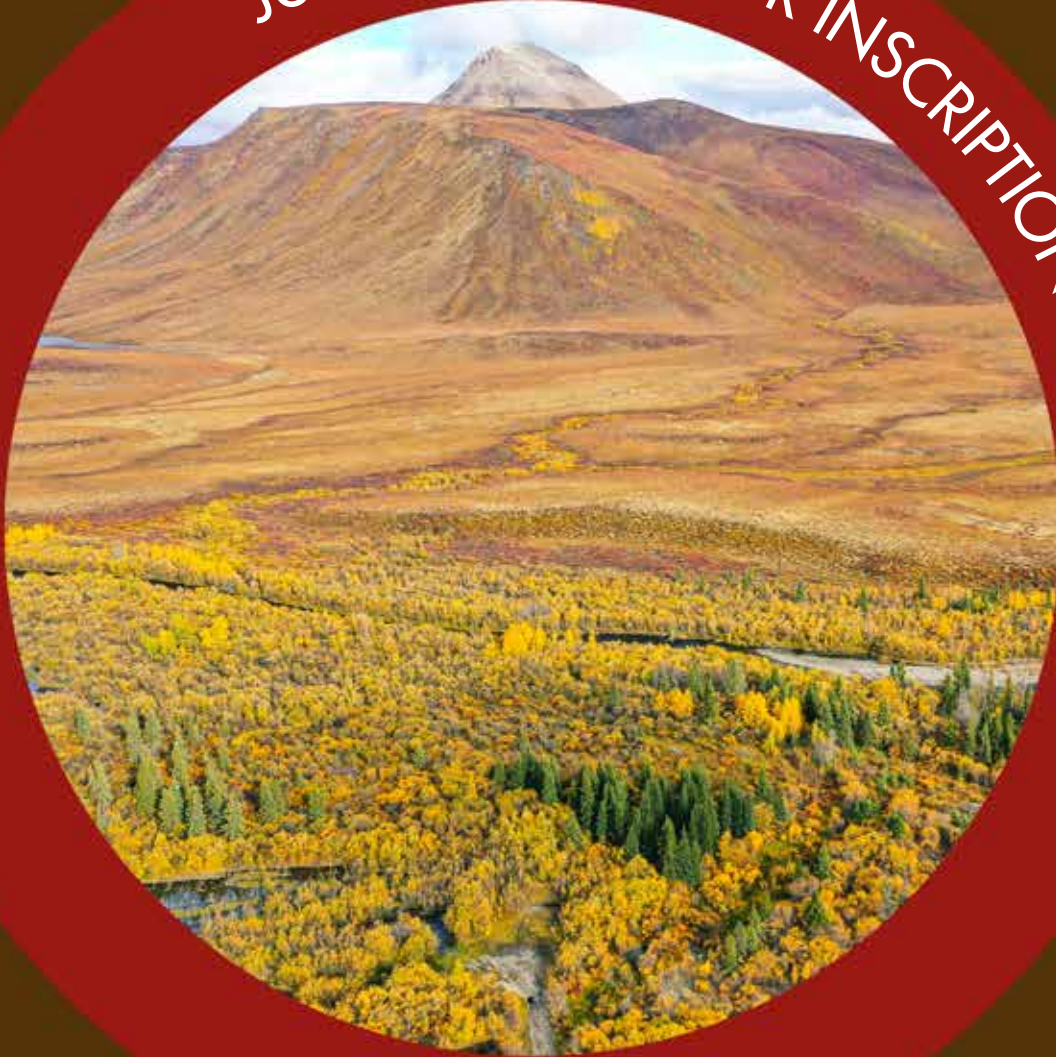


Photo: Aerial view of *Tįe Zr̨y Kek'it* (Black City) in foreground, looking west at Pilot Mountain,
Sept. 5, 2020. Groundtruth Exploration

3. JUSTIFICATION FOR INSCRIPTION



Figure 3.1: Moosehide Village.

3.1.a. Brief Synthesis

Tr'ondëk-Klondike is located in the homeland of the Tr'ondëk Hwëch'in, in northwestern Canada. For thousands of years, the Tr'ondëk Hwëch'in lived in close connection with the land and organized their society around the animals and natural resources they needed to succeed. Between 1874 and 1908, the Tr'ondëk Hwëch'in lived through a period of intense and dramatic upheaval as their territories were colonized. The attitudes and economic ambitions of the colonizing newcomers, as supported by the newly established Dominion of Canada, profoundly impacted their traditional lifeways and relationship with their ancestral lands. The eight component sites of the Tr'ondëk-Klondike serial property tell this story and contain one of the most complete and exceptional ensembles of archaeological and historic evidence that reflects an Indigenous peoples' experience of, and adaptation to, the global phenomenon known as European colonialism. The eight

component sites have been significant resource areas for their ancestors for thousands of years and were places that were fundamentally transformed in the course of the colonial occupation of these lands. The geographic, structural, and archaeological evidence of the property chronicles dramatic modifications of land use, settlement patterns, and economy that testify to Tr'ondëk Hwëch'in experiences of colonialism, ranging from their active and inclusive socio-economic engagement in new economies to their dispossession and marginalization as an Indigenous people. The sites are also places where, through the endurance of traditions, the Tr'ondëk Hwëch'in fostered and maintained their distinct cultural identity.

The authenticity of the property is manifested through each of the component sites in a specific geographic space related to this colonial incursion. Whether being a place where Tr'ondëk Hwëch'in first began interacting with foreign traders at Fort Reliance; experienced increasing marginalization

at Forty Mile, Fort Cudahy, and Fort Constantine and segregation demonstrated by *Ch'ädähdäk Tth'än K'et* (Dënezhu Graveyard); or suffered dramatic disenfranchisement, such as at *Tr'ochëk*, the authenticity of the property is conveyed through evidence where a plurality of historic experiences can be interpreted through the preserved attributes of the property. The completeness of the serial property is enhanced by including Dawson City and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) at the epicentre of demographic and cultural upheaval, as well as the hinterland site, *Tthe Zraqy Kek'it* (Black City), where Tr'ondëk Hwëch'in adaptations to these impacts are well illustrated.

The history of events that occurred at the eight component sites is told through oral histories, documentary resources, photographic evidence, and the archaeological and historical record. The physical evidence present in the component sites includes landscape features, distinct pre-contact and colonial-era archaeological localities, buildings, and historic resources that are related to both settler and Indigenous occupations.

Collectively, this ensemble of sites are authentic testaments that illustrate the experiences of the Tr'ondëk Hwëch'in and their responses to the expansion and consolidation of European colonialism, which had been occurring worldwide since the sixteenth century. The incremental impacts of colonialism over the course of three decades in the Tr'ondëk Hwëch'in homeland are illustrated through the conserved, protected, and well-managed component sites, which together demonstrate the Outstanding Universal Value of the property.

3.1.b. Criterion Under Which Inscription Is Proposed

The property is proposed to be inscribed under criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape, which illustrates (a) significant stage(s) in human history.*

European colonial expansion from the sixteenth to the twentieth century created a dramatically altered world, and its effects are still perceptible in the governments, economies, and cultures across the globe to this day. The Tr'ondëk Hwëch'in experience, presented through Tr'ondëk-Klondike, vividly echoes the experiences of Indigenous people in North, Central, and South America; Oceania; Africa; and throughout many parts of Asia during this period. Tr'ondëk-Klondike chronicles the consolidation of colonial power and the cultural impacts to the Tr'ondëk Hwëch'in between 1874 and 1908. The nominated property conveys Outstanding Universal Value through its complete and exceptional ensemble of component sites that have tangible evidence of the distinct experiences and adaptations of an Indigenous people to a dramatic foreign incursion. These experiences were instigated by expanding commercial interests associated with the fur trade and the western North American gold rushes that were startlingly intensified during the Klondike Gold Rush of 1898.

Tr'ondëk-Klondike is a serial property that includes eight component sites: Fort Reliance; *Ch'ädähdäk* (Forty Mile); *Ch'ädähdäk Tth'än K'et* (Dënezhu Graveyard); Fort Cudahy and Fort Constantine; *Tr'ochëk*; Dawson City; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and *Tthe Zraqy Kek'it* (Black City). Each component contains archaeological and historic resources illustrating the experiences of the colonized and the colonizer and provides evidence of

nuanced and multifaceted perspectives on an event often narrated only from the perspective of immigrant Canadian and American populations.

Together, the components of this serial property provide remarkable evidence of growing colonial influence through a concentrated time frame—from the construction of the first commercial fur-trading post at Fort Reliance, in 1874, to the Klondike Gold Rush of 1896–1898, and ultimately, the consolidation of colonial authority by 1908. The well-conserved physical evidence throughout Tr’ondëk-Klondike bears witness to the evolving adaptations of lifeways enacted by the Tr’ondëk Hwëch’in in response to the sudden and massive encroachment of migrants on their traditional encampment and harvesting sites. This evidence also documents the transition from a life “lived close to the land as it had been for thousands of years”¹ to one irreversibly changed by myriad transformative experiences due to the arrival of foreign populations and envoys of the Canadian government in the latter decades of the nineteenth century.

The property, with its archaeological and historic resources, convincingly and comprehensively illustrates the Tr’ondëk Hwëch’in experience of a significant stage in human history. The property illustrates the First Nations’ dispossession of their lands and marginalization from the new colonial society. Most significantly, Tr’ondëk-Klondike demonstrates how, through the continuity of cultural traditions and the continued use of established and familiar land-use areas and resources, Tr’ondëk Hwëch’in adapted to and positioned themselves to endure a colonial event characterized by the un-negotiated establishment and consolidation of colonial power. The property provides evidence of the impact of escalating immigration, as well as the

rapid enactment of new administrative, legal, and spiritual policies that changed the character of the Tr’ondëk Hwëch’in’s relationship with much of their lands and challenged their ability to be self-determining people.

3.1.c. Statement of Integrity

All the elements necessary to express the Outstanding Universal Value of Tr’ondëk-Klondike are found within the boundaries of the serial property.

The Outstanding Universal Value of Tr’ondëk-Klondike is demonstrated through the combined attributes of its eight component sites. Individually, each component contributes significant evidence, and when combined provide a comprehensive understanding of both the incremental and cumulative effects of colonialism and its impacts on an Indigenous people—the Tr’ondëk Hwëch’in. It is through the inclusion of each component in the nominated property and the cohesion between them that the Outstanding Universal Value is demonstrated.

Fort Reliance provides evidence of the first incursion of a colonial economic enterprise in Tr’ondëk Hwëch’in Traditional Territory and contains evidence of the pre-contact period, indirect contact period, and a period of active engagement with traders in the international fur-trade economy that had spread throughout the subarctic world. The evidence from Fort Reliance demonstrates the widespread socio-economic character of the fur trade and illustrates the mutually beneficial economic relationship between the Alaska Commercial Company and Tr’ondëk Hwëch’in with this initial colonial enterprise in Tr’ondëk Hwëch’in Traditional Territory. These early associations stand in stark contrast to the deteriorating and strained relationships

¹ Dobrowolsky, 2003.



Figure 3.2: Heritage features at Forty Mile.

with later commercial migrants, first evident at Forty Mile after the Fortymile Gold Rush, and more dramatically during the Klondike Gold Rush. Fort Reliance provides a fuller breadth and understanding of the mechanisms for the expansion of colonialism and the experiences of First Nations people.

The evidence from *Ch'édähdëk* (Forty Mile) similarly provides evidence of pre-contact life but this site also exclusively holds the earliest physical evidence of First Nation engagement with prospectors and mineral prospecting in the years prior to the first gold rush in the Yukon River basin. The transformative effects of the Fortymile River Gold Rush, in 1887, are also evident at *Ch'édähdëk*. Here, Fort Cudahy and Fort Constantine provide evidence of the reorientation from the fur trade toward the extractive economy of rapidly expanding western gold rushes during the infancy of Canadian Confederation. This shift is demonstrated in the development of the first regional centre on the Yukon River, which included structural

evidence of a growing demographic and the construction of the region's first administrative infrastructure, including the armed garrison of the North-West Mounted Police. Evidence of the first instance of the marginalization of Indigenous people in the region is also found at the Forty Mile townsite and Mission Island and at *Ch'édähdëk Tih'an K'et* (*Dënezhu* Graveyard), located near the Fortymile River.

The component sites *Tr'ochek*, Dawson City, and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) all contain evidence of Indigenous pre-contact presence prior to the radical economic, demographic, and administrative transformation of the region spurred by the Klondike Gold Rush. These sites contain evidence of mass economic migration of foreign populations, as well as the rapidly expanding commercial and administrative infrastructure marking the permanent transformation of an economic outpost into the new administrative centre for a bounded Canadian territory. The sites demonstrate evidence of the alienation

of the Indigenous people from their land and the implementation of segregation policies of Canadian law. They also contribute physical evidence of the growing supremacy of colonial economic interests over traditional Indigenous value systems. The standing structures and archaeological features within the sites represent the breadth of institutions that enabled these transformations: transportation, commerce, finance, the Church, communications, law, and governance.

The component site *Tthe Zraqy Kek'it* (Black City) has evidence of Indigenous life in the hinterlands of a newly founded colonial centre. The structural features and artifactual assemblage illustrate the uptake by Tr'ondëk Hwëch'in of newly available commercial goods that were both utilitarian and luxurious in nature. More importantly, interpretations of the site's socio-economic character, an interpretation based on archived oral histories research, illustrates how the First Nations occupants of this village used culturally transmitted skills and a long-standing traditional resource base (caribou) to engage with and play a role in the gold-rush economy of the era. Sites like *Tthe Zraqy Kek'it* are essential to understanding how Indigenous people around the world navigated the newly founded colonial order, resisted assimilation, and maintained distinct cultural identities.

All of the archaeological and historic sites that testify to experiences of colonialism are enclosed within the boundaries of the property, composed of encampments and harvesting sites, buildings, artifacts, and buried archaeological features. The property includes evidence related to both foreign colonial actors and Indigenous people that demonstrates narratives of both extreme and rapid socio-economic change and an active continuation of

cultural traditions, resource use, and established settlement patterns. The property also features outstanding examples of the establishment and consolidation of colonial power in the centre of a colonial jurisdiction, expressed in both archaeological and built forms that can be related directly to a corpus of documentary evidence pertaining to the events of the period. The property thus includes all elements necessary to express its Outstanding Universal Value.

Tr'ondëk-Klondike is of adequate size to ensure the complete representation of the features and processes which convey the property's significance.

The nominated property falls entirely within the ancestral homeland of the Tr'ondëk Hwëch'in. The 334-hectare property is of sufficient size to incorporate the archaeological and historic resources that illustrate the breadth of the Tr'ondëk Hwëch'in experiences of, and adaptations to, colonialism. Evidence across the full complex of eight component sites provides verification ranging from the first foreign commercial enterprise at Fort Reliance (established with the assistance of the Tr'ondëk Hwëch'in) to the appropriation of land at *Ch'ëdähdëk* (Forty Mile) through new and evolving demographics and commercial endeavours. There is evidence of marginalization through the inclusion of Mission Island and *Ch'ëdähdëk Tth'än K'et* (Dënezhu Graveyard). There is evidence of the loss of traditional camps and subsistence resources through displacement of Tr'ondëk Hwëch'in at *Tr'ochëk*, while seeing both continuation of traditional practices and engagement with a new, relatively autonomous

economy at *Tthe Zrąy Kek'it* (Black City). Dawson City and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) illustrate the consolidation of colonial power and the establishment of a foreign administrative and social order.

Tr'ondëk-Klondike does not suffer from adverse effects of development or neglect.

The boundaries of the nominated property capture all structures and features needed to understand the significance of Tr'ondëk-Klondike. The Tr'ondëk Hwëch'in experience of, and adaptation to, colonialism affected their entire homeland and is most concretely told through the physical resources at the eight component sites. Therefore, Tr'ondëk-Klondike encompasses all the developed and relevant sites that reflect the Indigenous perspective associated with the history and character of the colonial occupation of the region. Ownership and management of many of the component sites is the responsibility of the Tr'ondëk Hwëch'in, and the wholeness of the property enables the continuity of Tr'ondëk Hwëch'in cultural traditions, knowledge, and management practices.

As a whole, the property does not suffer from the adverse effects of development or neglect. There is a low population living in and around the property and moderate visitation to it, which, when combined with the ongoing presence of resident Tr'ondëk Hwëch'in people and other government stakeholders, ensures ongoing investment in conservation, maintenance, and management.

The physical evidence that transmits the heritage values of Tr'ondëk-Klondike is

in good condition. The component sites of the nominated property are subject to legal protections by the Tr'ondëk Hwëch'in, the Government of Yukon, Parks Canada Agency, and the City of Dawson, who work together to protect, conserve, and interpret the property's heritage values. The series of sites within the property are all protected and managed under appropriate legislation and policy; none are subject to unregulated development. Joint stewardship, continuing appropriate use, and consistent conservation planning ensure that Tr'ondëk-Klondike is intact.

Built visitor and maintenance infrastructure occupies a small area of the nominated property and was developed to maintain the integrity of the sites through the management of waste, development of planned walking routes, and the integration of cultural spaces that support the physical, aesthetic, and interpretive values at the sites.

The property is exposed to the effects of the climate and environment. Riverbank erosion, extreme climate conditions, and permafrost melting are management priorities at the sites, which are monitored and whose effects are mitigated through planned and emergency maintenance. Monitoring of riverbanks and permafrost levels informs mitigation strategies to protect against erosion and melt-induced land movement. Historic buildings are a safe distance away from shorelines or, in the case of Dawson City, protected from floods by a dike. Periodic flooding of some of the component sites has contributed to the protection of archaeological resources through silt deposits and continues doing so. Cooperative and anticipatory measures are being pursued to mitigate the effects of climate change on the property,

including the stabilization of built resources. Fire-management plans for the area prioritize the above-ground heritage resources of the property.

3.1.d. Statement of Authenticity

Tr'ondëk-Klondike displays a high degree of authenticity through the attributes of authenticity as described in Section II.E of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

The authenticity of Tr'ondëk-Klondike is evident in the location and setting and the changing land use and patterns of settlement by the Tr'ondëk Hwëch'in in response to the incursion of the *Nödlet* in their homeland.

The form, design, materials, and substance of the archaeological and historic resources throughout the property truthfully reflect Tr'ondëk Hwëch'in experiences of, and responses to, colonialism, illustrating evidence of engagement, marginalization, economic reorganization, and increasing sedentism. Authenticity is also evident in language and other forms of intangible heritage, such as place names and *Tr'ëhudè*, all of which testify to cultural continuity and the continuation of cultural traditions, knowledge, and practices.

Information Sources

The values of Tr'ondëk-Klondike are understood through oral histories, cultural traditions, and archival and documentary material and are enhanced by research developed through the study and management of the component sites. Specifically, these sources include the following:

- Oral histories about the component sites;
- Traditional knowledge regarding First Nation land use;
- Cultural traditions and oral histories on land relationships;
- Reporting on archaeological investigations;
- Historical research to assist in site planning, conservation, and maintenance;
- Reporting on conservation of historic buildings and component sites;
- Archival materials;
- Published and unpublished documentary histories; and
- Photographic evidence.

Stories, oral histories, and traditional knowledge connect Tr'ondëk Hwëch'in to their homeland and inform our understanding of the component sites by complementing and, at times, challenging colonial historic narratives². These stories are connected with and belong to the nominated property and the Tr'ondëk Hwëch'in. Contemporary knowledge and communication of oral traditions passed on through generations is evidence of their continued significance to the Tr'ondëk Hwëch'in and attests to their credibility and trustworthiness as information sources for understanding the values of the property.³

Regular and methodological conservation reporting for archaeological attributes and research and reporting of the historic elements of Tr'ondëk-Klondike have added depth and detail to our

² Skookum Jim's (one of the discoverers of gold on Bonanza Creek) version of the discovery story. Cruikshank, J. (1992). *Images of Society in Klondike Gold Rush Narratives: Skookum Jim and the Discovery of Gold*. *Ethnohistory*, 39 (1), 20-41. doi:10.2307/482563.

³ Roburn, S. & Tr'ondëk Hwëch'in Heritage Department (2012). *Weathering Changes: Cultivating Local and Traditional Knowledge of Environmental Change in Tr'ondëk Hwëch'in Traditional Territory*. *Arctic*, pp. 439–455.

understanding of the components of the property through the research, identification, documentation, interpretation, and mapping of heritage values.

The archaeological reports truthfully reflect the condition of the heritage resources at each site, including semi-subterranean dwellings, building depressions, tent and cabin platforms, building foundations, material assemblages, cache pits, graveyards, hearths, and middens.⁴ These resources remain legible in their original settings and are largely intact with minimal or no disturbance. Archaeological artifacts associated with these sites remain in situ for future research. Where archaeological excavations have occurred, these artifacts are curated in collections by the Tr'ondëk Hwëch'in, the Government of Yukon, and the Government of Canada. The high integrity of in situ and excavated archaeological material ensures their authenticity. The in situ archaeological evidence at the component sites, whether regarded in stratified superposition or *vista plana*, provide significant interpretive context that has allowed for the identification of nuanced and episodic evidence of the rapidly unfolding colonial expansion⁵ that occurred here between 1874 and 1908.

The built historic structures, such as caches, grave markers, and fences, and extant structures, such as cabins, warehouses, stores, banks, and government, police, and religious buildings, are researched and documented and have records of regular reporting.⁶ The historic resources of the property and their associated documentary evidence provide indisputable evidence about their original form, function, materials, and scale

that truthfully reflect the conditions and circumstance of the 1874–1908 time frame chosen as a focus for this nomination. They remain in their original location within a largely unchanged setting and are thus credible information sources.⁷

Credible and truthful documentary evidence supporting the understanding of Tr'ondëk-Klondike's heritage values includes original Church, police, and government records from the time period addressed by the nomination, as well as first-hand accounts, newspaper reports, surveys, and maps. Photographic evidence of Tr'ondëk-Klondike from the late nineteenth and early twentieth centuries is extensive due to the growing interest in, and access to, photography by the general population at the turn of the century. These sources have been shown to closely align with the physical evidence of the nominated property and are thus highly credible and truthful information sources for understanding the authenticity and heritage values of Tr'ondëk-Klondike.

Attributes of Authenticity

Location and Setting

Tr'ondëk-Klondike is wholly located within the traditional territory of the Tr'ondëk Hwëch'in, in Canada's Yukon. The location of the component sites at the confluence of rivers or beside running creeks or rivers reflects Tr'ondëk Hwëch'in encampment and harvesting activities and also the appeal of these sites to the newcomers. The location and setting of the component sites and the geographical and spatial relationship between them testify to Tr'ondëk Hwëch'in's ancestors' use of the sites

⁴ See Appendix G for a full list of archaeological resources.

⁵ See Appendix H.

⁶ See Appendix G for a full list of historic resources.

⁷ See Appendix H.



YG graphic and photos

Figure 3.3: Black City artifacts. Clockwise: a) seed beads, b) rifle strap, c) meat-pounding anvil, d) excavation unit showing anvil and stove remains, e) caribou antler ice chisel, and f) scatter of butchered caribou bone.

for hundreds or thousands of years and provides tangible evidence of how they established resource sites related to habitation, harvesting, and trade. Physical characteristics of the component sites—such as their location near fishing sites along the Yukon River, or near stands of trees in the uplands, or on elevated benches or large flat areas—represent tangible geographic evidence of cultural ideals for preferred settlement spaces.

The location and setting of colonial settlement sites superimposed on Tr'ondëk Hwëch'in encampment and harvesting sites attests to the direct effects of the colonial incursion at the component sites as well as the desirability of these places to the newcomers. All sites provide a level area to build, trees for construction, fuel, protection from the wind, and fresh running water. But most importantly, these places were accessible by industrial transport of the later nineteenth century, principally steam-powered boats that transported people and goods critical for the expansion of regional economic opportunities. The strategic location of Fort Reliance in close proximity to other Tr'ondëk Hwëch'in encampments demonstrates the desire of Tr'ondëk Hwëch'in to participate in and control

trade within their territory. Forty Mile, at the confluence of the Fortymile and Yukon rivers, was built overtop of Tr'ondëk Hwëch'in fishing and hunting camps, which historically provided access to fishing and caribou hunting as the caribou migrated across the river. The location of this component and the other two components located near the confluence of the Fortymile and Yukon rivers also demonstrate the segregation of space for either strategic reasons (North-West Mounted Police at Fort Constantine being separate from Forty Mile) or as a mechanism of segregation (the First Nation community on Mission Island at Forty Mile or *Ch'édähdëk Tth'an k'et* [*Dënezhu* Graveyard]). The historic town provided support to gold miners working nearby and access to river transportation. Similar characteristics are shared with other component sites, such as *Tr'ochëk* and Dawson City at the confluence of the Klondike and Yukon rivers—both ancestral hunting and fishing sites developed into colonial industrial and residential areas. *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) is located along the Yukon River at the confluence of Moosehide Creek, which provided fresh, running water, access to food sources, and a level area for dwellings. *The Zrag*

Kek'it (Black City) is distinctive due to the stand of spruce trees adjacent to the Blackstone River. The camp had access to water, wood for fuel, and caribou. At each component of the property, the location and setting informs, and is inseparable from, the use and function of these places because the locations directly relate to pre-colonial or post-colonial land use and also illustrate the First Nation's experience of colonialism.

Use and Function

Annual, seasonal mobility was a defining feature of Tr'ondëk Hwëch'in culture in pre-colonial times. People moved continually in response to seasonal abundance of harvestable resources, returning to the same sites over and over again. In pre-colonial times the components were used by First Nations people in the following ways: Fort Reliance, a winter camp and fishing and gathering site; *Ch'ëdähdëk* (Forty Mile), a caribou hunting site and fish camp; *Tr'ochëk*, a salmon fishing village; the lands of Dawson City, an important moose-hunting spot close to the Klondike River; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), a hunting and salmon fishing camp; and *The Zray Kek'it* (Black City), a fall and winter caribou harvesting site and trapping area. The incursion of colonial populations and economic interests in the homeland of the Tr'ondëk Hwëch'in fundamentally transformed the First Nation use and functions of many of these sites as new use and function of the sites were introduced.

The evidence of new land uses associated with the colonial period is dramatic. The development of a mining industry and its associated infrastructure and activities, along with the establishment of permanent settlements over traditional harvesting sites, resulted in changes to Tr'ondëk Hwëch'in land use and the function at many of the component sites.

For First Nations people, new land uses included contributing to a cash economy premised on commercial trapping, packing goods, food and clothing production, and, at times, prospecting. Truthful evidence of alteration in the use and function is present at each component part, which illustrates the critical responses to colonization and changing economies. Fort Reliance transformed into a regional centre for the fur trade and early prospecting as demonstrated through archaeological materials and archival records. Forty Mile (*Ch'ëdähdëk*), Fort Cudahy, and Fort Constantine, became the first colonial year-round townsite and administrative centre, where the Tr'ondëk Hwëch'in found themselves marginalized despite a continuing relationship with the site. Evidence of the colonial street grid and numerous buildings that supported commercial, industrial, communications, policing, and the church remain, chronicling the use and function of the site by colonial interests. Archaeological evidence on Mission Island reflects the introduced use and function of the island as a fish camp and semi-permanent housing for the First Nation attesting to the marginalization and forced relocation of the Tr'ondëk Hwëch'in from Forty Mile. Further marginalization is reflected in the establishment of a socially segregated burial ground for First Nation people at *Ch'ëdähdëk Tih'an K'et*.

At the newly established Klondike City (*Tr'ochëk*), the absence of archaeological evidence of First Nation occupation (in contrast to extensive archaeological evidence of occupation as a thriving village before the Klondike Gold Rush) for over a generation illustrates the disruption of land use not uncommon in the colonial era. Vestiges of the colonial-grid town plan and the industrial and residential use of the site by the colonizers is evident in foundations and artifacts supported with archival

photographs and archival records. Dawson City was built in a moose-hunting pasture and transformed into a capital city, known at the time as “the Paris of the North.” Colonial expansion and consolidation are evident through its built heritage and town plan. With the loss of access to *Tr’ochëk, Jëjik Dhä Dënezhu Kek’it* (Moosehide Village) was transformed from a seasonal camp to a permanent village and segregated First Nation reserve. At *Tthe Zraqy Kek’it* (Black City), the traditional use as a harvesting site was intensified, rather than completely transformed, with people harvesting caribou for food, materials, and the money needed to function in a new economy.

Form and Design

Transformative change is a characteristic of Tr’ondëk-Klondike during this time period and evident in the form and design of structures, structural remains, and mapped vestiges of the settlements. Changes in form and design is supported by the breadth of documentary resources that describe the history of the sites. The form and design of Tr’ondëk Hwëch’in dwellings changed from semi-subterranean house pits to log cabins over the duration of the nineteenth and early twentieth centuries as is evidenced by structural remains at Fort Reliance and *Tthe Zraqy Kek’it* and intact structures at Moosehide. These changes in form and design to make dwellings more permanent demonstrate the Tr’ondëk Hwëch’in experience of colonialism and their adaptation of building techniques associated with increasing sedentism.

The form and design of early colonial structures at *Ch’ëdähdëk* (Forty Mile) and Dawson City attest to the immediate and intense incursion of newcomers in the nominated property and the superimposition of colonial expansion on Tr’ondëk Hwëch’in encampment and harvesting sites; the two bodies

of evidence exist with colonial-era structures, artifacts, and debris directly overlying intact archaeological sites related to First Nation occupations. The colonial agents of the Church, police, and government and the capitalist economy are evident through the form and design of their respective built expressions. Similarly, the form and design of colonial structures reflect the changing nature of the role the migrants saw for themselves in the area. Refinement in the form and design of colonial structures, from rough cabins of unmilled logs standing at Forty Mile to designed and framed buildings at Dawson City and Moosehide, demonstrate the increasing consolidation of colonial power and authority in Tr’ondëk-Klondike. The architecture of these colonial structures is confirmed by evidence recorded in newspapers, archival photographs, and records.

The attributes of form and design are also demonstrated in the spatial arrangement of the evidence that relates to settlement areas. This evidence chronicles the changing use of the land that the Tr’ondëk Hwëch’in experienced over the time frame of the nomination. The form and design of Tr’ondëk Hwëch’in encampments—dwellings aligned facing and parallel to the river, set back or raised from the riverbank to allow space for fish drying racks, like at *Tr’ochëk* and *Jëjik Dhä Dënezhu Kek’it* (Moosehide Village), or their location near a stream and grove of trees as at *Tthe Zraqy Kek’it* (Black City)—reflect traditional knowledge and practices associated with harvesting, encampment, and other cultural activities. The form and design of the settlement patterns at Fort Reliance credibly express the cooperative relationship between the Tr’ondëk Hwëch’in and an early colonial enterprise that relied on First Nation labour and is characterized by evidence of an integrated community space.

The form and design of the settlement

pattern at *Ch'édähdëk* (Forty Mile) testifies to the larger population and transitory nature of the early miners in the area. Within the layout of this first townsite, the isolated position of evidence of the First Nation occupation at Mission Island credibly expresses the segregation of Tr'ondëk Hwëch'in from a largely American population that had displaced them from their traditional fishing and hunting camp. At *Ch'édähdëk* (Forty Mile), *Tr'ochëk*, and Dawson City, colonial buildings placed on a street grid characterize the colonial norms that stand in contrast to the layout and design of traditional First Nation encampment and harvesting sites. The escalating nature of Indigenous marginalization and dispossession is epitomized at the component site *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) where Tr'ondëk Hwëch'in were forced to negotiate a small reserve in order to maintain a living space in the region. The construction of a church within *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) attests to the consolidation of colonialism, even within the reserve.

Marginalization was not only a feature of the First Nation experience in these sites. An explosion of population between 1896 and 1899 created a lack of housing, causing newcomers to construct living areas in marginal spaces along the steeply sloped hillsides of Dawson and Klondike City. Evidence of their transient existence is preserved on small stone living platforms.⁸

The combined evidence located within the property indicate that attributes of form and design are intact in the property and supported by multiple lines of documentary evidence forming a credible and truthful ensemble.

Materials and Substance

Attributes of material and substance that

relate to the authenticity of Tr'ondëk-Klondike are present and intact in the eight component sites. Each component includes robust and intact archaeological or structural assemblages that have been inventoried and mapped. The investigations have extracted only a very small percentage of the cultural materials. The authenticity of the sites is characterized by artifacts that reflect the material culture of the time period and can be readily organized chronologically for further classification into First Nation and non-Indigenous assemblages that exist at identified localities within the component sites. Artifacts can also be classified into functional assemblages related to socio-economic activities that occurred at these sites, providing evidence of hunting, fishing, commerce, and industry, which directly reflect events that characterize the nature of European colonialism.

The material evidence captures the essence of change that is characteristic of this period. Transformations are characterized by the incorporation of new foreign materials such as glass beads, cotton clothing, cobbled footwear, and weaponry. The material record also preserves evidence of the Tr'ondëk Hwëch'in maintaining a distinct cultural identity through the colonial period. Material evidence indicates Indigenous occupants continued to create objects designed from traditional materials as witnessed in early colonial assemblages at the Fort Reliance, *Tr'ochëk*, *Ch'édähdëk*, and *The Zragy Kek'it*.

The attributes of material and substance convey the nature of the relationship between the Tr'ondëk Hwëch'in and the *Nödlet* by expressing degrees of change, engagement, adaptation, and permanence associated with the consolidation of colonial power and authority by Canada. The material

⁸ Mike Brand 2002 OPIA No.12.

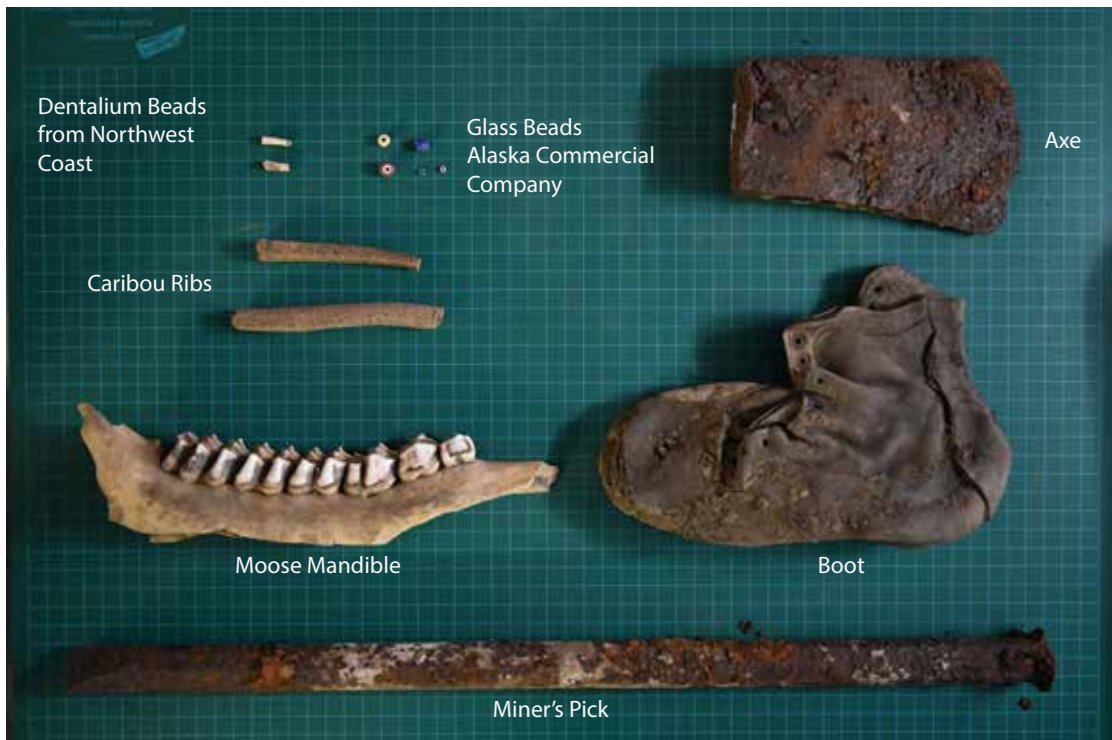


Figure 3.4: Forty Mile cache contents.

and artifactual evidence from the eight component sites are illustrative of a rapidly evolving relationship between the Tr'ondëk Hwëch'in and non-Indigenous people. Interpretations of the qualitative nature of the material culture evidence from each site variously support complex narratives of continuity, adaptation, cooperation, alienation, and displacement of this colonial event. The physical evidence brings a critical lens to understanding the nuanced nature of the evolving relationships between Tr'ondëk Hwëch'in and new migrants over the course of the late nineteenth century.

As with the attributes of form and design, changes in the materials used for constructing dwellings testify to the increasing move to permanent settlement by the Tr'ondëk Hwëch'in as an adaptation to colonialism. Changes in materials used to build Church, police, and government buildings express the consolidation of colonialism and similar ambitions of the newcomers in making their presence in Tr'ondëk-Klondike

more permanent. The attributes of materials and substance are evident in the archaeological and historic resources and supported by oral tradition and photographic and documentary evidence.

Language and Other Forms of Intangible Heritage

The contemporary expression of language and intangible cultural heritage such as place names and *Tr'ëhudè* confirm the cultural continuity of the traditions, knowledge, and practices of Tr'ondëk Hwëch'in in Tr'ondëk-Klondike throughout the time frame focussed on for this nomination. Despite experiencing massive changes to their lifeways that effectively dismantled traditional and cultural systems and contributed to cultural loss during the late nineteenth and early twentieth centuries, traditional social structures and governance systems survived. Their veracity is expressed through oral traditions and their continued use as an integral part of community level governance, sharing practices, and community events. Place

names that indicate long-standing cultural relationships with specific places have also survived and continue to be used today, despite the colonial practice of renaming places such as Forty Mile, disregarding First Nation place names and descriptions.

Cultural activities in support of cultural renewal, such as First Fish Culture Camp, Fall Harvest Camp, and Moose Camp, continue to be practiced at *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) and *Ch'édähdëk* (Forty Mile). People continue to live seasonally at *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) and hunt, fish, and gather. The cultural activity of gathering and renewing family kinships first established through trade networks and the sharing of ancestral lands is renewed at formal events like the biennial Moosehide Gathering, but is also expressed in fieldwork at component sites such as *Tihe Zrąy Kek'it* (Black City). The continuity and strength of Tr'ondëk Hwëch'in traditions contributes to the authenticity of Tr'ondëk-Klondike.

Conclusion

In summary, the Outstanding Universal Value of Tr'ondëk-Klondike is unquestionably, truthfully, and credibly expressed through the property's attributes of location and setting, use and function, form and design, materials and substance, and language and other forms of intangible heritage that are present and intact in the whole serial property. The information about the property provided by Tr'ondëk Hwëch'in stories and oral history, archaeological and historic resources, and photographic and documentary evidence are credible, truthful, and trustworthy.

3.1.e. Protection and Management

In the event Tr'ondëk-Klondike is inscribed on the World Heritage List,

a Memorandum of Understanding (MOU) among the Tr'ondëk Hwëch'in, Government of Yukon, Parks Canada Agency, and the City of Dawson will be signed. Together, these four levels of government will collaborate using regulatory, management, and administrative responsibilities for the lands within the nominated property. The purpose of the MOU is to ensure a coordinated and consistent management approach of Tr'ondëk-Klondike and its Outstanding Universal Value through implementation of the "Tr'ondëk-Klondike World Heritage Site Management Plan" (see Section 5.e). The MOU outlines the roles and responsibilities of each partner in the implementation of the Management Plan and establishes the Tr'ondëk-Klondike World Heritage Site Stewardship Committee. The Management Plan, MOU, and Stewardship Committee Terms of Reference will ensure the whole nominated property, regardless of ownership or jurisdiction of each component, is adequately and consistently protected and managed into the future. The Management Plan complements the existing management plans of various jurisdictions (see Section 5.d.) by consolidating the management, monitoring, and reporting processes needed to protect, present, and promote the proposed Outstanding Universal Value of Tr'ondëk-Klondike.

Ownership, Legislative, and Jurisdictional Framework

Tr'ondëk-Klondike comprises lands owned by the First Nation, federal, territorial, and municipal governments (see Section 5.a). Approximately 28% of the land in the nominated property and 35% of land in the buffer zones is owned by Tr'ondëk Hwëch'in, including categories of constitutionally protected Tr'ondëk Hwëch'in-owned lands referred to herein as "settlement lands." (See Glossary for definition.) Federal

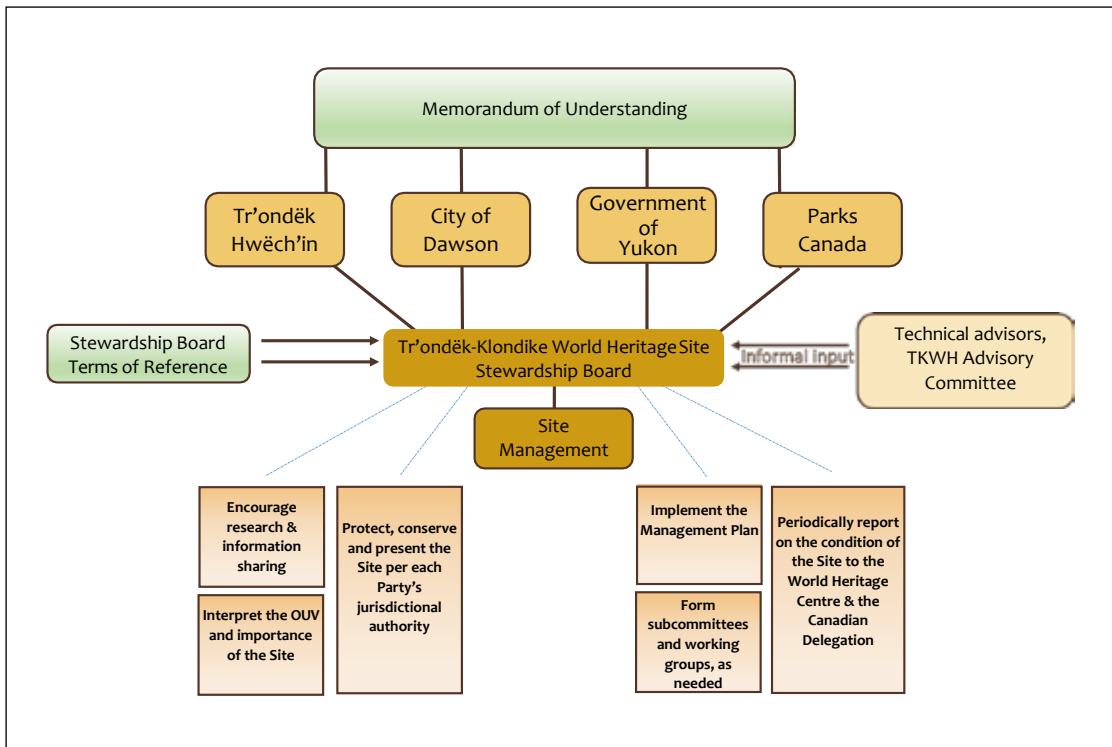


Figure 3.5: Governance structure.

Crown lands, 1% in the nominated property, with 0% in the buffer zone, are owned by Parks Canada Agency under the administrative umbrella of Klondike National Historic Sites. Yukon government owns 51.9% of the land in the nominated property as territorial Crown lands and 62% of land in the buffer zone. The Yukon government has been responsible for the administration of all territorial Crown lands in Yukon since 2003, when revision of the federal Yukon Act transferred powers and responsibilities for management of land, water, and resources (including heritage resources) from the federal government to Yukon government. Resources on territorial Crown lands are managed by various Government of Yukon departments outlined in Section 5.c. The City of Dawson owns 9% of the sub-component sites located within its municipal boundaries and 3.2% of land in the buffer zone located within its municipal boundaries. Privately owned land is 10.1% of the nominated property with 0% privately owned land in the buffer zone.

Legislative protections

The nominated property is protected by a robust framework of legislation and policy implemented by the various government authorities discussed in detail in Sections 5.b. and 5.c.

Archaeological and historic sites located on Settlement Lands are managed under the *Tr'ondëk Hwëch'in Final Agreement* (1998), *Heritage Act* (2016), *Land and Resources Act* (2007), and *Land Based Heritage Resource Policy*. The *Land and Resources Act* and *Tr'ondëk Hwëch'in Fish and Wildlife Act* (2009) confirm the rights of Tr'ondëk Hwëch'in people to use and occupy settlement land and waters for traditional activities and subsistence harvesting. The *Tr'ondëk Hwëch'in Heritage Act* affirms the inherent rights of Tr'ondëk Hwëch'in to define, manage, preserve, and promote First Nation heritage and culture within their traditional territory; recognizes the uniqueness of the Tr'ondëk Hwëch'in conception of tangible and intangible heritage; and articulates Tr'ondëk Hwëch'in values and principles related

to heritage. Tr'ondëk Hwëch'in oversee the protection and conservation of Fort Reliance, *The Zrag Kek'it* (Black City), and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village). Three of the component sites, *Ch'ëdähdëk* (Forty Mile), Fort Cudahy and Fort Constantine and *Tr'ochëk*, are recognized historic sites. *Ch'ëdähdëk* (Forty Mile), Fort Cudahy, and Fort Constantine Historic Site is located on a Yukon government heritage reserve protected under the *Tr'ondëk Hwëch'in Final Agreement* and Yukon's *Historic Resources Act* and co-managed by the Government of Yukon and Tr'ondëk Hwëch'in. *Tr'ochëk* National Historic Site was designated in 2002 for its significance to the heritage of the Tr'ondëk Hwëch'in and particularly for its representation of the importance of fishing to their culture. *Tr'ochëk* National Historic Site is owned and managed by Tr'ondëk Hwëch'in.

The Parks Canada Agency owns and manages 13 National Historic Sites, commemorated under the *Historic Sites and Monuments Act* (1985), that contribute to the Outstanding Universal Value of Tr'ondëk-Klondike and which are located within the Dawson City component under the administrative umbrella of the Klondike National Historic Sites. The Federal Heritage Buildings Review Office (FHBRO) has designated five Classified Heritage Buildings and 10 Recognized Heritage Buildings that contribute to the Outstanding Universal Value that are located within Dawson City and all owned and administered by the Parks Canada Agency. Regular activities, conservation work, and special projects for the FHBRO designated buildings in Klondike National Historic Sites are carried out in accordance with the Parks Canada Agency's *Cultural Resource Management Policy* and the national *Standards and Guidelines for the Conservation of Historic Places in Canada*, which ensure the respect and maintenance of historic values and

character-defining elements.

Yukon historic and archaeological sites located within the nominated property are protected under Yukon's *Historic Resources Act* (2002) and *Archaeological Sites Regulation* (2003) and are managed by the Department of Tourism and Culture's Historic Sites and Heritage Resources units. Archaeological components within the nominated property, other than those on federal lands, are listed in the Yukon Archaeological Sites Inventory, the Yukon Historic Sites Inventory, or at the Tr'ondëk Hwëch'in heritage office. No one may investigate or disturb archaeological sites without a permit. Two designated Yukon Historic Sites, the Yukon Sawmill Company Office and Dawson City Telegraph Office, are located in Dawson City. Both are owned and administered by the Yukon Government.

"Tr'ondëk-Klondike World Heritage Site Management Plan"

The "Tr'ondëk-Klondike World Heritage Site Management Plan" would take effect immediately following the inscription of Tr'ondëk-Klondike on the World Heritage List and be scheduled for review every five years thereafter. The Tr'ondëk-Klondike World Heritage Site Stewardship Committee would be responsible for guiding the implementation of and reviewing the Management Plan on behalf of government authorities and key stakeholders. The review would focus on protecting the Outstanding Universal Value as confirmed at the time of inscription and would be carried out in accordance with the legislation and policies in force at the First Nation, territorial, federal, and municipal levels and in line with the *Operational Guidelines for the Implementation of the World Heritage Convention*. Existing programs and policies wholly support the Outstanding Universal Value of the serial property.

Many programs are provided by community partners whose long history of working together has resulted in high-quality interpretation characterized by compatibility and innovation. If Tr'ondëk-Klondike is inscribed on the World Heritage List, the Stewardship Committee's Communication Strategy (see Section 5.I) would connect and integrate the current programs—tours, exhibits, displays, signage, brochures, websites, and more—to present the property's Outstanding Universal Value.

Long-term challenges for Management and Protection

There are no major threats to the nominated property or the maintenance of associated Tr'ondëk Hwëch'in cultural traditions, knowledge, and practices. Any proposed developments are subject to rigorous impact assessments, design guidelines, and community plans prior to approval. The comprehensive legislative and management framework ensures the safeguarding of the property and its Outstanding Universal Value. Long-term protection and management challenges are primarily environmental, namely erosion, extreme climate conditions, permafrost, and climate change. These are mitigated through advanced planning, monitoring, stabilization work, and coordination. Ongoing monitoring is recognized as essential and would be addressed as part of the Management Plan.

3.2. Comparative Analysis

A total of nineteen properties were identified for the comparative analysis with Tr’ondëk-Klondike after a thorough examination of the World Heritage and Tentative Lists and designated and recognized heritage properties from within the geo-cultural region (see Table 3.1). All of these properties have an association with the colonization of significant parts of the globe by European powers between the sixteenth and twentieth centuries, the impacts of which are still felt today. The comparative analysis found that none of the nineteen properties possess as authentic, integral, or comprehensive a range of attributes that demonstrate an Indigenous peoples’ experience of, and adaptation

to, colonialism as Tr’ondëk-Klondike. Nor do any of the nineteen properties demonstrate attributes that illustrate the mechanisms through which Indigenous peoples have maintained distinct cultural identities through the colonial period. Specifically, the comparative analysis supports the argument that Tr’ondëk-Klondike is an exceptional representation of an Indigenous peoples’ experience of, and adaptation to, colonialism in the western subarctic geo-cultural region of North America at the turn of the twentieth century, as articulated by the Tr’ondëk Hwëch’in. It is an outstanding illustration of how Indigenous people around the world experienced European colonialism, which is a significant stage in human history.

Table 3.1: Nineteen Properties for Comparative Analysis

<p>World Heritage List Properties</p> <p>Historic Town of Grand-Bassam – Côte d'Ivoire</p> <p>Levuka Historical Port Town – Fiji</p> <p>Ombilin Coal Mining Heritage of Sawahlunto – Indonesia</p> <p>City of Cuzco – Peru</p> <p>Quebrada de Humahuaca – Argentina</p> <p>San Antonio Missions – USA</p>
<p>Tentative List for World Heritage Properties</p> <p>Kerikeri Basin Historic Precinct – New Zealand</p> <p>Waitangi Treaty Grounds Historic Precinct – New Zealand</p> <p>Historic Urban Landscape of the City of Djibouti – Republic of Djibouti</p> <p>Seville Heritage Park – Jamaica</p> <p>Likiep Village Historic District – Marshall Islands</p> <p>Historical City of Izamal (Mayan Continuity in an Historical City) – Mexico</p> <p>San Pedro de Atacama – Chile</p> <p>Valle Calchaqui – Argentina</p>
<p>Geo-Cultural Region Properties</p> <p>Fort Selkirk – Yukon</p> <p>York Factory – Manitoba</p> <p>Fort Battleford – Saskatchewan</p> <p>Hay River Mission Site – Northwest Territories</p> <p>Déline Fishery/Franklin’s Fort – Northwest Territories</p>

3.2.a. Experiences of/ Adaptations to Colonialism

Purpose and Goals of a Comparative Analysis

The comparative analysis for cultural properties must ascertain if there is scope on the existing World Heritage List for the inclusion of the nominated property and if there are other properties within the same geo-cultural region that could be nominated in the future and how the nominated property is the best or representative example in comparison to these. All serial nominations must also demonstrate the importance of each component, justify potentially relevant exclusions, and demonstrate the necessity of putting forward multiple sites as one nominated property.

With these objectives in mind, this comparative analysis considers examples of properties already on the World Heritage List, inscriptions on the Tentative Lists of all State Parties with a history of European colonialism, and other potential properties within the same geo-cultural region as Tr'ondëk-Klondike using a consistent set of comparators that reflects the characteristics—including values, integrity, and authenticity—of the nominated property.

Experiences of and Adaptations to Colonialism – Introduction to Five Themes

To guide the comparative analysis on a global and national basis, a thematic framework was developed that reflects the interrelated attributes present at Tr'ondëk-Klondike based on the Outstanding Universal Value of the property. This framework captures the multiple experiences of the Tr'ondëk Hwëch'in in response to the colonialism they experienced between 1874 and 1908 and compares evidence of profound impacts to Indigenous land tenure, socio-

economies, and self-determination across different geographical and temporal contexts. These experiences include:

- Active engagement in new socio-economic activities
- Marginalization (economic and residential) within a newly formed colonial society
- Dispossession of lands and resources
- Segregation through colonial law and policy
- Changing settlement patterns
- Preservation and continuity of cultural traditions and land-use activities
- Subjugation or assimilation through colonial law or institutions
- Adaptation to new social or economic conditions
- Adoption of foreign materials, technologies, building styles, and cultural practices
- Destruction of economic resource areas
- Loss of self-determination
- Blending of indigenous and colonial cultural practices

Within the thematic framework, there are five comparative themes used to organize and compare different properties with the Tr'ondëk-Klondike property. The comparative themes were used to establish the long list of properties, develop a short list, and objectively compare properties on the World Heritage List and Tentative Lists and within the geo-cultural region with the nominated property. These five comparative themes are:

- Life on the land before colonization
- Changing patterns of settlement/ community and being on the land
- Changing livelihoods and new economies

- Establishment and consolidation of colonial power structures
- Continuing life on ancestral lands

3.2.b. Selection of Properties (Methodology)

Breakdown of Properties

The comparative analysis is broken down into properties on the World Heritage List, properties on the Tentative List for World Heritage, and properties within the geo-cultural region (see Table 3.2). Analysis of properties under all three of these categories includes:

- Long list with comparators
- Detailed comparisons with shortlisted properties
- Thematic conclusions

In each category, Tr'ondëk-Klondike is placed within the broader context of potentially comparable properties. Comparisons are drawn within the geo-cultural region that demonstrate the outstanding values of Tr'ondëk-Klondike relative to nearby properties. The thematic conclusions demonstrate how Tr'ondëk-Klondike complements existing narratives on the World Heritage List but also shows how this property fills notable gaps on the existing list and sets a precedent for other Tentative List properties, particularly concerning the representation of Indigenous heritage at a global scale.

Property Selection Methodology

To develop the long list of properties, the World Heritage List and Tentative List for all State Parties with a history of colonialism were reviewed. Any properties relating to the very broad theme of “European and/or North American colonialism” were initially noted on a chart. The Brief Synthesis and some additional sections (such as

the background history and comparative analysis, when relevant) of the nomination dossier for each World Heritage property was reviewed and the available Tentative List documentation was also examined. From this collection of properties, a comparison chart was developed to capture the thematic relationships between Tr'ondëk-Klondike and the other properties. Any properties that met the criteria of at least two comparative themes were added to the long list. This was determined to be the minimum criteria a property had to meet to be considered as containing sufficient basis for comparison. The criteria for determining if a property meets each comparative theme is explained below. Thematic conclusions from the collective review of all properties are summarized at the end of each section (World Heritage List, Tentative List, and Geo-cultural Region).

Properties on the long list with strong similarities to Tr'ondëk-Klondike were then selected for the short list if they met at least four of the comparative themes. Meeting four comparative themes was considered the minimum threshold for the short list as it ensured the best comparative exercise. Reducing the threshold to three comparative themes would have jeopardized the quality of the comparative analysis and proven unwieldy, and therefore ineffective. In addition to the four comparative themes, other considerations such as important links to the nominated property (including, for example, time period or type of colonial system) were also examined in greater detail to draw specific comparisons. Thematic conclusions from the long list were highlighted, where relevant, in the short-list comparisons.

Similar methodology was adopted for properties within the geo-cultural region of Tr'ondëk-Klondike. Any Canadian properties designated by

the federal government for protection and commemoration for similar characteristics or recognized on a provincial/territorial level within the region were considered. The same thematic comparative chart was used and any property that met at least two themes was selected for the geo-cultural region long list. Properties that met at least four comparative themes and other close relationships, such as time period and extant of the evidence, were further reviewed. With federal and provincial properties, the integrity and authenticity of properties, particularly the amount of remaining evidence in situ, was also considered in narrowing the short list.

Methodology of Comparison and Comparative Themes

In the comparative tables, properties were assigned one of three ratings:

- √ – indicates the property’s designation documents confirm the property’s heritage values directly relate to the comparative theme and evidence
- X – indicates the property’s designation documents confirm the property’s heritage values clearly don’t relate to the comparative theme and/or no direct evidence is identified
- ? – indicates there is insufficient information in the property’s designation documents and related information to make a clear determination

To prepare this comparative analysis, only designation documents and the parameters outlined in those documents were considered in completing the assessment. Supporting information, such as interpretative programs, management plans, appendices, or background histories, were not used, as the reasons for designation remained the priority

of this analysis. Properties that could potentially illustrate these comparative themes were also not considered unless the themes were explicitly included in the designation documents. As a result, many properties assigned an “X” for certain comparative themes may address these themes in other documents or interpretative strategies. However, the focus of this comparison was primarily on the reasons for designation and key characteristics of the property indicated by the State or subnational jurisdiction, not the potential of properties to illustrate these themes.

All properties on every list were compared to Tr’ondëk-Klondike using the same set of five comparative themes:

1. Life on the Land before Colonization

The Tr’ondëk Hwëch’in have lived in their homeland for time immemorial, acting as stewards of the land around them and all living things. Living close to the land, the Tr’ondëk Hwëch’in engaged in seasonal travel and harvesting, inhabited vast spaces, and derived meaning and significance from the landscape.

For this comparative theme in particular, it must be noted that a property marked with an “X” (that is, the property’s heritage values clearly do not relate to the comparative theme and/or no direct evidence is identified) likely still has an Indigenous presence. However, this comparative theme considers if “life on the land before colonization” is a significant and stated component of the designation, as Tr’ondëk-Klondike illustrates how Tr’ondëk Hwëch’in organized themselves as a society, which underscores the transformative societal changes resulting from colonialism. For example, many colonial missionary properties on

the World Heritage List do not include a consideration or evidence of Indigenous life on the land prior to the establishment of the mission, even where these communities existed.

To be considered in the comparison with Tr'ondëk-Klondike, other properties must demonstrate in their designation statements that there is:

- Evidence of life on the land prior to colonization by the Indigenous peoples' ancestors; and
- Evidence (tangible or intangible) of Indigenous pre-colonial markers of occupation and socio-economy, such as place names and meanings, artifact assemblages, described seasonal rounds, habitation features, and spiritual meanings, that illustrate the societal organization of Indigenous people.

2. Changing Patterns of Settlement/ Community and Being on the Land

Throughout Tr'ondëk-Klondike, contrasting concepts between the Tr'ondëk Hwëch'in and newly arrived outsiders about the organization of settlements/ communities at a fundamental level are clearly demonstrated. The settlement patterns throughout the serial property are closely related to socio-economic systems instituted during the Klondike Gold Rush and reflect how the Tr'ondëk Hwëch'in had to voluntarily or involuntarily adapt to these new situations. However, the Tr'ondëk Hwëch'in also maintained many of their traditional activities and thus continued long-standing relationships with their homeland.

To be considered in the comparison with Tr'ondëk-Klondike, other properties must demonstrate through their designation statements that there is:

- Evidence of foreign, altered, or adapted land uses as compared to pre-colonial times that reflect altered societal organization;
- Evidence for the alteration of site organization and land-use strategies by the Indigenous people and/or the colonizers; and
- Evidence of new patterns of occupation and settlement patterns by the resident Indigenous people and/or the colonizers.

3. Changing Livelihoods and New Economies

Tr'ondëk-Klondike contains a number of intact elements that speak to Tr'ondëk Hwëch'in livelihoods before, during, and after the arrival of colonialism into their lands. Evidence of new economies introduced by non-Indigenous people and the marks left on the landscape are also remarkably preserved in the serial property. The site is well-preserved and includes archaeological and historic evidence of Tr'ondëk Hwëch'in experiences of colonialism as well as evidence of the cultural continuity of the Tr'ondëk Hwëch'in. The Tr'ondëk Hwëch'in altered their livelihoods in response to a number of factors created by new economies, but these Indigenous people maintained some elements of their livelihoods despite these profound changes.

To be considered in the comparison with Tr'ondëk-Klondike, other properties must demonstrate in their designation statements that there is:

- Evidence of foreign economic activities that affected Indigenous people;
- Evidence of sustained patterns of traditional livelihoods by Indigenous people with colonial contact;
- Evidence of changing patterns of livelihoods by Indigenous people with colonial contact and the introduction of new economies by colonists; and
- Evidence of adaptation to livelihoods and new economies by Indigenous people with colonial contact.
- Evidence of the consolidation of colonial power structures (such as Church and State); and
- Evidence of sustained/altered traditional cultural practices by Indigenous people during the establishment and consolidation of colonial-power structures.

4. Establishment and Consolidation of Colonial Power Structures

Tr'ondëk-Klondike includes numerous institutional buildings or remnants associated with the Church, police, and State. These Western institutions of Church and State conjointly displaced, segregated, and surveilled Tr'ondëk Hwëch'in, as they did throughout North America, where complexes of institutional buildings were built to assert Euro-American sovereignty and perform functions that assisted in the control of Indigenous peoples. The establishment of the Church and police signalled a major change in governance in the Yukon. While distant colonial administrators had long discussed international boundaries and imperial authority in the region, no permanent institutions had been installed prior to the 1890s.

To be considered in the comparison with Tr'ondëk-Klondike, other properties must demonstrate in their designation statements that there is:

- Evidence of the introduction and establishment of colonial power structures (such as Church and State);
- Evidence of Indigenous peoples' organized land use within their homeland prior to contact with Euro-Americans;

5. Continuing Life on Ancestral Lands

The Tr'ondëk Hwëch'in organized their socio-economic activities throughout their homeland prior to contact with Euro-Americans. Socio-economic activities were organized around subsistence resources that were seasonally abundant at known traditional-land-use sites. Their relationship with these resources required seasonal travel within their homeland, at times relocating to different camps or villages, often in the hinterland areas. This method of land use was also an adaptation to colonialism and the influx of foreigners. With contact, the Tr'ondëk Hwëch'in were able to continue some elements of their ways of life in different spaces, some of which were segregated from newcomers. In other cases, new practices were adopted that allowed the Tr'ondëk Hwëch'in to continue life on ancestral lands, albeit in different places or ways. Evidence of continuing life on ancestral lands illustrates how Tr'ondëk Hwëch'in maintained a distinct cultural identity, in the face of societal change.

To be considered in the comparison with Tr'ondëk-Klondike, other properties must demonstrate in their designation statements that there is:

- Evidence of Indigenous peoples' organized land use within their homeland prior to contact with Euro-Americans;

Table 3.2: Nineteen Properties for Comparative Analysis According to Comparative Themes

	Life on the Land Before Colonization	Changing Patterns of Settlement/Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
World Heritage List Properties						
Historic Town of Grand Bassam	√	√	√	√	√	5
Levuka Historical Port Town	√	√	√	√	x	4
Ombilin Coal Mining Heritage of Sawahlunto	x	√	√	√	√	4
City of Cuzco	√	√	√	√	x	4
Quebrada de Humahuaca	√	√	√	?	√	4
San Antonio Missions	√	√	√	√	x	4
Tentative List for World Heritage Properties						
Kerikeri Basin Historic Precinct	√	√	x	√	√	4
Waitangi Treaty Grounds Historic Precinct	√	√	x	√	√	4
Historic Urban Landscape of the City of Djibouti	x	√	√	√	√	4
Seville Heritage Park	√	√	√	√	x	4
Likiep Village Historic District	√	√	√	√	?	4
Historical City of Izamal	√	√	√	√	?	4
San Pedro de Atacama	√	√	√	√	x	4
Valle Calchaqui	√	√	?	√	√	4
Geo-Cultural Region Properties						
Fort Selkirk	√	√	√	√	?	4
York Factory	√	x	√	√	√	4
Fort Battleford	√	√	√	√	√	5
Hay River Mission Site	√	√	x	√	√	4
Déline Fishery/Franklin's Fort	√	√	√	x	√	4

- Evidence of Indigenous peoples' organized or reorganized land use within their homeland as an adaptation to colonial contact; and
- Evidence of sustained inhabitation and/or reliance on traditional economies of Indigenous people within their homeland with colonial contact.

In developing these five comparative themes, it is also recognized that implementation of the systems of colonialism in the Yukon took place very rapidly. In an extremely short time period, the Tr'ondëk Hwëch'in witnessed and engaged in overarching and dramatic changes to their homeland. The sudden arrival and widespread implementation of colonial structures, including industrial capitalism and British-style governance, was coupled with a massive population boom of transient non-Indigenous people primarily focused on acquiring wealth for individual prosperity. As a result, the systems of colonialism experienced by the Tr'ondëk Hwëch'in are marked by the rapid pace at which they were established and firmly rooted in the Yukon territory.

3.2.c. Properties on the World Heritage List

There are currently 1,121 properties inscribed on the World Heritage List, 869 of which are cultural and 39 are mixed. Only cultural and mixed properties were included in the review.

During the review of the World Heritage List, over 100 properties in the Americas, Africa, Asia, and the Pacific were identified as having some relationship to European colonialism. Of these properties, 56 were identified as sharing at least two comparative themes with Tr'ondëk-Klondike (see Table 3.3). The large number of properties, situated on different continents around

the world, indicates that European colonialism is a historical phenomenon that is very broadly represented on the World Heritage List. The intensity of the Klondike Gold Rush and its antecedent events followed by the markedly high instance of preservation of evidence of Tr'ondëk Hwëch'in's many different experiences of colonialism, however, set Tr'ondëk-Klondike apart from these properties on the World Heritage List, which is further explained in the following section of the comparative analysis. Nonetheless, the number of World Heritage properties related to the broader theme of colonialism demonstrates significant precedent and provides the opportunity to have properties presenting multi-faceted and culturally diverse global experiences of colonialism included on the World Heritage List.

A review of World Heritage thematic studies and committee decisions was also undertaken during the comparative analysis. Notably, no thematic studies have been completed on the theme of colonialism. Although there are numerous inscribed properties on the World Heritage List related to the broad theme of colonialism, they have not been inscribed on the List in the context of a relevant thematic study or any other supporting global analysis. Comparative analyses tied to other nominations have been done that focus on the subarctic region of North America, but not through the lens of colonialism.

Based on the Statement of Outstanding Universal Value for the Historic Centre of Oaxaca and Monte Alban (Mexico property) was identified as meeting four of the comparative themes and possibly being an important comparison site. Conclusions drawn in the thematic comparison are based on the presence of archaeological remains related to a substantial and long lived pre-colonial indigenous occupation that was

Table 3.3: The Long List of World Heritage List Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
North America and Subarctic						
Writing-on-Stone	√	x	x	x	√	2
Pimachiowin Aki	√	?	x	x	√	2
Red Bay Basque Whaling	x	√	√	x	x	2
San Antonio Missions	√	√	√	√	x	4
Aasivissuit-Nipisat	√	?	x	x	√	2
Kujataa Greenland	x	√	√	x	√	3
Laponian Area	√	x	x	?	√	2
Central America and Caribbean						
Agave Landscape and Facilities	√	x	√	x	√	3
Historic Town of Guanajuato and Adjacent Mines	x	x	√	√	x	2
Protective Town of San Miguel	x	√	x	√	x	2
Earliest 16th Century Monasteries	√	x	x	√	x	2
Aqueduct of Padre Tembleque	x	√	x	√	x	2
Historic Centre of Mexico City and Xochimilco	√	?	?	√	x	2
Historic Centre of Oaxaca and Monte Alban*	√	√	?	√	√	4
Historic Fortified Town of Campeche	x	√	√	√	x	3
Historic Town of St. George and Related Fortifications	x	√	x	√	x	2
Archaeological Landscape of First Coffee Plantations	x	√	√	x	x	2
Trinidad and the Valley of los Ingenios	x	√	√	√	x	3
Blue and John Crow Mountains	x	√	√	x	√	3
South America						
Historic Centre of Santa Cruz de Mompox	x	√	?	√	x	2
Coffee Cultural Landscape of Colombia	x	√	√	x	x	2
Qhapaq Ñan Andean Road System	√	x	√	x	√	3

Table 3.3(cont.): The Long List of World Heritage List Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
Historic Centre of Santa Ana de los Rios de Cuenca	√	√	x	√	x	3
City of Quito	√	√	x	√	x	3
City of Cuzco	√	√	√	√	x	4
Historical Centre of the City of Arequipa	x	√	x	√	x	2
Quebrada de Humahuaca	√	√	√	?	√	4
Jesuit Block and Estancias of Cordoba	x	√	x	√	x	2
Sewell Mining Town	x	√	√	x	x	2
Churches of Chiloé	x	√	x	√	x	2
Fray Bentos Industrial Landscape	x	√	√	x	x	2
Jesuit Missions of the Guaranis	√	√	x	√	x	3
Jesuit Missions of La Santissima Trinidad de Parana and Jesus de Tavarangue	x	√	√	√	x	3
Historic Centre of the Town of Diamantina	x	√	√	√	x	3
Historic Centre of the Town of Goias	x	√	√	√	?	3
Asia and Pacific						
Budj Bim Cultural Landscape	√	x	?	x	√	2
Levuka Historical Port Town	√	√	√	√	x	4
Australian Convict Sites	x	x	√	√	x	2
Ombilin Coal Mining Heritage of Sawahlunto	x	√	√	√	√	4
Baroque Churches of the Philippines	x	x	√	√	x	2
Historic City of Vigan	x	√	√	√	x	3
Historic Centre of Macao	x	√	√	√	x	3
Churches and Convents of Goa	x	?	?	√	x	1
Sites of Japan's Meiji Industrial Revolution	?	√	√	x	√	3
Melaka and George Town, Historic Cities of the Straits of Malacca	x	√	√	√	x	3
Africa						
San Cristobal de la Laguna	x	√	√	√	x	3
Cidade Velha, Ribeira Grande	x	x	√	√	x	2
La Morne	x	√	?	x	√	2
Island of Goree	x	x	√	√	?	2

Table 3.3(cont.): The Long List of World Heritage List Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
Kunta Kinteh Island	x	√	√	√	x	3
Historic Town of Grand-Bassam	√	√	√	√	√	5
Lamu Old Town	x	√	√	x	?	2
Stone Town of Zanzibar	√	√	?	√	x	3
Aapravasi Ghat	x	x	√	√	x	2
Island of Mozambique	x	√	√	√	x	3
Mbanza Kongo, Vestiges of the Capital of the former Kingdom of Kongo	√	?	√	√	x	3
Forts and Castles, Volta, Greater Accra, Central and Western Regions	x	x	√	√	x	2

transformed by an early colonial city. However, the original nomination dossier is not available for consultation and the evaluation report does not contain enough information to formulate a robust comparison. Therefore, Historic Centre of Oaxaca and Monte Alban was not included in the short-list comparison below.

The Short List

The short list consists of six properties related to European colonialism in various contexts around the world: Historic Town of Grand Bassam (Cote d'Ivoire), Levuka Historic Port Town (Fiji), Ombilin Coal Mining Heritage of Sawahlunto (Indonesia), the City of Cuzco (Peru), Quebrada de Humahuaca (Argentina), and the San Antonio Missions (United States of America). These properties are chosen as they correspond to at least four comparative themes and have some other thematic relationships to Tr'ondëk-Klondike, such as time period, system of colonialism, breadth, and integrity, that are explained in the subsequent short-list comparisons. Taken together, the short-list properties also illustrate a number of key themes related to colonial properties on the

World Heritage List that are summarized at the end of this section.

To develop the following comparisons, a selection of sources was consulted. Primarily, these comparisons rely on the original dossier, especially information contained in the nomination text, where available. Advisory Body evaluation documents were also included in the review of sources to determine key recommendations and themes emerging from the World Heritage appraisal.

Historic Town of Grand Bassam – Côte d'Ivoire (inscribed on the World Heritage List in 2012 under criterion (iii) and (iv))

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
Continuing Life on Ancestral Lands

Description

The Historic Town of Grand Bassam is a colonial centre situated in the southeastern corner of Côte d'Ivoire on the Atlantic Ocean. The nominated property includes both the historic town and village of N'zima, which are situated



Figure 3.6: Grand Bassam, Côte d'Ivoire.

on a strip of land separated from the mainland by a lagoon. The town was founded at the end of the nineteenth century and served as the French colonial capital from 1893 to 1896. Even after the capital was transferred, the town was still a critical economic hub and socio-legal centre in French colonial Africa. The town has attributes related to the complex social relationships between the local population and colonial administrators and also illustrates the eventual transformation to independence of the nation later in the twentieth century. When the town was laid out, distinct neighbourhoods were delineated for commerce, administration, housing for Europeans, and housing for Africans. The European quarters were carefully planned with a grid layout, standardized architecture, consistent blocks, and a focus on functionalism. Conversely, the housing area for Africans was locally directed and overlaid on the existing village of N'zima.

Comparison

The Historic Town of Grand Bassam is selected as a short-list property because it meets all of the comparative themes. It has a very similar time period to Tr'ondëk-Klondike and it was a colonial-era administrative and economic centre with evidence of both Indigenous and foreign structural features from the late nineteenth and early twentieth century. Indigenous people in the areas of both Grand Bassam and Tr'ondëk-Klondike

had relationships with their ancestral lands and inhabited these spaces before colonialism. The Tr'ondëk Hwëch'in lived on their lands for thousands of years, generally following seasonal rounds, while a succession of different Indigenous cultures settled in the village of N'zima for at least three hundred years and throughout the region for millennia. The Indigenous people of both areas continued to engage in relationships with their ancestral lands, even with the introduction of colonialism.

Nonetheless, after the Europeans arrived, European settlement patterns and land-use practices infringed on ancestral lands around N'zima and redesigned how spaces were used. In both Grand Bassam and Tr'ondëk-Klondike, Indigenous populations were located to segregated settlements and were under surveillance by emerging colonial administrators. Engagement with the land and its resources was disrupted and cultural practices adapted as a result. Nonetheless, Indigenous people in both contexts continued life on ancestral lands, travelled within their homelands to continue traditional ways of life, and engaged with new capitalist economies. For example, in Côte d'Ivoire the village of N'zima existed before colonization but the population exploded in the late nineteenth century as other Africans were drawn to Grand Bassam for economic opportunities.

Similar to Tr'ondëk-Klondike, colonial interest in Grand Bassam reached its height at the end of the nineteenth century. Economic imperialism of this period drove European powers to exploit colonial resources in the far reaches of their empires, and towns were established to support these projects. The European quarters in Grand Bassam served a similar function as the administrative areas of Dawson City and were founded for similar purposes.

Grand Bassam is an excellent example of a colonial town in Africa founded during the height of nineteenth-century imperialism. The property reflects how colonial administrators adapted to local conditions and integrated conditions like climate and culture into their colonial establishments. Grand Bassam is only one of a few properties on the existing World Heritage List related to nineteenth-century colonialism. The Statement of Outstanding Universal Value acknowledges that the property “embodies, on the one hand, colonial architecture and town planning, based on the principles of functionalism and hygiene of the time, and adapted to climatic conditions, and, on the other hand, a village N’zima which demonstrates the permanency of Indigenous cultures.” The statement also asserts that the property “bears witness to the complex social relationships between Europeans and Africans.” Although Grand Bassam and Tr’ondëk-Klondike date from a similar period, there are a few key differences related to the systems of colonialism implemented in the two places. Tr’ondëk-Klondike illustrates the colonial experience of Indigenous peoples in another part of the world with vastly different geography and evidence. Also, the influx of Euro-Americans in the Yukon occurred over a short period of time (1874–1908) and is different than the colonialism evident at Grand Bassam, where European influences had been present for centuries and most newcomers to the area were only temporary residents.

While Grand Bassam recognizes the prior presence of Indigenous populations, the nomination is not centred on their experience until the independence narrative later in the twentieth century. Although segregation was the main

experience of Africans in Grand Bassam, the property also has evidence of the blending of European and African traditions. In contrast, Tr’ondëk-Klondike shows multiple stages in the colonization process and the numerous cultural changes and adaptations from the perspective of the local Indigenous population. As well, these perspectives are offered from different sites that each individually capture distinct evidence of a rapidly evolving experience, which captures different nuances of colonialism distinct to both Canada and North America.

For the Indigenous people in both Côte d’Ivoire and the Yukon, the imposition of colonial structures brought profound change, but, in both instances, the Indigenous peoples continued their long-standing cultural traditions. A principal relationship between these two nominations are the connections between Grand Bassam and N’zima on one part and Dawson City and Moosehide Village on the other part. However, other components of the serial nomination of Tr’ondëk-Klondike show additional stages in the colonial process and adaptations, particularly from the beginning stages of colonialism evident at Fort Reliance, that are not illustrated in the evidence at Grand Bassam. Nor does Grand Bassam have components representing the experience of people who lived a traditional life at hinterland sites that were a distance from the colonial administration, yet were subtly drawn into the emergent capital economy as is seen at *The Zra,y Kek’it* (Black City). Tr’ondëk-Klondike not only showcases evidence of the colonialism that Indigenous people experienced around the world, but it also bears witness to a wider array of adaptations by local Indigenous people compared to Grand Bassam.



Figure 3.7: Levuka, Fiji.

**Levuka Historical Port Town – Fiji
(inscribed on World Heritage List in
2013 under criterion (ii) and (iv))**

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- Continuing Life on Ancestral Lands

Description

Levuka is a port town on the eastern shore of the island of Ovalau, which lies to the east of the main island of Fiji. Levuka and its surrounding area gradually developed as a region of economic interest for Western powers in the early nineteenth century. The town then served as the first colonial capital of Fiji when it was ceded to the British, in 1874. Religious and colonial institutions sought to control local Indigenous populations who continued to outnumber colonizers throughout the late nineteenth century. The town of Levuka is recognized for its outstanding representation of a Pacific colonial outpost established by a naval power in the late nineteenth century. It also shows the adaptations of European technologies and colonial systems to local conditions, including the integration of Indigenous building techniques.

Comparison

Levuka Historical Port Town is selected as a short-list property because it meets four of the comparative themes, has a very similar time period to the

Tr’ondëk-Klondike nomination, and is centred on the story of colonialism. The Statement of Outstanding Universal Value for Levuka states that the property “reflects the global characteristics and institutions of European colonization in the nineteenth century.” The late colonial port town also “provides insights to the adaptation of European naval powers to a specific oceanic social, cultural, and topographical environment.” Both the Tr’ondëk-Klondike and Levuka properties are within the homelands of pre-colonial Indigenous people. However, the nomination dossier for Levuka contains very limited discussion of the evidence regarding the pre-colonial occupation of the townsite. Both the villages of Nasau and Totoga were located in the vicinity of Levuka prior to the arrival of European powers and were occupied by the Lovoni people who primarily controlled inland areas. Colonial expansion in Levuka, and Fiji more broadly, is not told through an Indigenous perspective in the nomination dossier. In contrast, Tr’ondëk-Klondike presents colonial expansion from an Indigenous peoples’ perspective with accompanying evidence that demonstrates a sense of the societal organization of the people who lived life on the land before and during colonialism.

Similar to Tr’ondëk-Klondike, early Europeans in Fiji were aided by local knowledge and colonizers adopted many Indigenous practices. Over the years, colonial architecture and settlement patterns were imposed on the Fiji landscape, but many features of the original inhabitants remained. Other adaptations to colonialism are found in some evidence at the Levuka property. For example, the nomination notes that many Indigenous people retreated from traditional land-based activities due to the upheavals of colonialism and some relocated closer to European economic hubs.

Most European interest in Fiji was due to its economic potential, which mirrors the Yukon experience. On the island of Ovalau in particular, growing cotton was a major prospect, and the port was developed in anticipation of the economic boom. While Levuka did not experience the same level of demographic surge as the Yukon, settlement steadily increased in the decade following the colonial transfer to the British in the late nineteenth century as colonial power structures were consolidated and new economies were entrenched. Also, in both Fiji and the Yukon, missionaries closely followed the economic development and occasionally acted as colonial administrators.

Levuka is an outstanding example of a British colonial port town from the late nineteenth century that was far from the colonial administrative centres in Europe. During this period, the port acted as hub of economic and colonial activities in the Pacific region. Its establishment was a testament to Britain's naval supremacy and in situ evidence demonstrates it was primarily established due to economic interest in the region. Tr'ondëk-Klondike does not compare well as it is not a port town and cannot be easily contrasted with the Levuka property, despite Dawson City being a colonial and economic centre of Canada's North during and even after the Klondike Gold Rush.

The comparative analysis in the nomination dossier for Levuka is primarily focused on other port towns in the Pacific and argues that the site is significant as a representation of British ports at far reaches of the Empire. Although the site is connected with imperialism from this period, the evidence primarily speaks to its role and design as a port town rather than a colonial outpost that was intended to facilitate relationships with Indigenous inhabitants.

The attributes at Levuka are not presented from the perspective of the local Indigenous people. Based on the nomination dossier, it is unknown how the Lovoni characterized their homeland before colonization, and this history is not covered in any depth. In contrast, Tr'ondëk-Klondike centres the Indigenous experience through intact evidence. While Levuka demonstrates the numerous colonial adaptations to the challenging geography of Fiji, Tr'ondëk-Klondike shows, through a wide variety of extant evidence, how the Tr'ondëk Hwëch'in, as a people, adapted cultural practices due to the systems of colonialism imposed within their homeland.

**Ombilin Coal Mining Heritage of Sawahlunto – Indonesia
(Inscribed on World Heritage List in 2019 under criterion (ii) and (iv))**

Life on the Land before Colonization
 Changing Patterns of Settlement/Community and Being on the Land
 Changing Livelihoods and New Economies
 Establishment and Consolidation of Colonial Power Structures
 Continuing Life on Ancestral Lands

Description
 Ombilin Mine and the other sites in the serial nomination are located in West Sumatra near the provincial capital of Sawahlunto. The area was developed by the Netherlands East Indies colonial government from the late nineteenth century through the beginning of the twentieth century. It's the oldest coal mine in southeast Asia, and its establishment instigated the massive movement of Javanese and Chinese contract workers, as well as convict labourers from Dutch colonies, to the area. The serial nomination includes the mining site, company town, coal-storage areas, and railway network that linked the mine to the coast. The ensemble shows an integrated system

with associated technologies that enabled coal extraction in challenging terrain. It also represents the fusion of technical knowledge between local people, other Asian migrants, and Europeans.

Comparison

Ombilin Coal Mining Heritage of Sawahlunto is selected as a short-list property because it meets four of the comparative themes, has a very similar time period to the Tr'ondëk-Klondike nomination, and is one of the only industrial heritage properties on the existing World Heritage List centred on late nineteenth century economic imperialism and the long-term effects of those systems. According to the Statement of Outstanding Universal Value, Ombilin “illustrates characteristics of the later stage of global industrialization” and production was further shaped by “local traditional practices.” Ombilin also “exemplifies the profound and lasting impact of the changes in social relations of production imposed by the European colonial powers in their colonies.” Although Indigenous people inhabited the region around the coal mine prior to European development, evidence from this population is not included in great detail within the nomination dossier. Attributes speaking to the pre-colonial inhabitation of the land, cultural practices, and livelihoods are not included; however, the nomination recognizes the contributions of local knowledge throughout the associated sites and indicates that some aspects of life on ancestral lands endured.

Due to the confluence of numerous people from Asia and Europe, a fusion of cultural elements is present in the mining town and its surrounds. An “Indies” style of architecture dominated settlement patterns, and some European models of hierarchal and segregated residential quarters were adopted. The imposition of new patterns of inhabitation likely

influenced life on the land for Indigenous people in Indonesia, but this theme is not the focus of the nomination. Nonetheless, at Ombilin the knowledge of Indigenous people was used to further European economic projects and sustain these new capitalist ventures. This mirrors some evidence at Tr'ondëk-Klondike, where the European capitalist economies during both the fur trade and gold-mining eras were bolstered by Indigenous knowledge and assistance. However, the nomination dossier doesn't fully speak to the experiences of local Indigenous people and particularly if they were included in coal mining at Ombilin or if they provided additional supports to these economic systems like at Tr'ondëk-Klondike. Although segregated settlements in the mining town are highlighted in the nomination documents, evidence of further limitations for the Indigenous population, in particular, are not identified.

Based on the nomination dossier, colonial control at Ombilin was primarily wielded through economic structures and most evidence relates to the coal-mining systems. There is limited information in the nomination dossier if the Church or colonial state administrators had a major impact on colonial systems in this region and if extant evidence exists. In contrast, Tr'ondëk-Klondike speaks to numerous colonial adaptations, including the establishment and consolidation of colonial power structures that were a critical feature of economic imperialism in many regions.

The inscription of Ombilin acknowledges that late-nineteenth-century global industrialization, particularly within a colonial environment, is significant. Similar to Tr'ondëk-Klondike, the colonial development of Ombilin was spurred by economic interest by outsiders. However, the impact on the local Indigenous population is not clearly illustrated in the evidence at Ombilin.

The Ombilin file also suggests a fusion of many people coming together at the new capitalist venture, stating that the property is an “outstanding testimony of exchange and fusion between local knowledge and practices and European technology.” However, reactions to colonialism by Indigenous people are not discussed, but rather the entire property is presented as a fusion of different elements from various cultures without clear evidence of adaptation by Indigenous people. Additionally, the focus on technology in the list of Ombilin attributes leaves out other colonial structures that may have been present in colonizing this part of southeast Asia. In contrast, Tr’ondëk-Klondike features evidence that speaks to multiple adaptations and demonstrates how Indigenous people reacted to the imposition of burgeoning colonial systems.



Colac/Alamy Stock photo

Figure 3.8: Cuzco, Peru.

**The City of Cuzco – Peru
(Inscribed on World Heritage List in 1983 under criterion (iii) and iv))**

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- Continuing Life on Ancestral Lands

Description

Cuzco (now commonly spelled Cusco) is an inland city in the southeast corner of Peru. The area was occupied by

the Killke people for over 3,000 years before the property became the capital of the Tawantinsuyu (Inca) Empire. The Tawantinsuyu were eventually conquered by Spanish colonizers who built over the Inca city with European styles of architecture while utilizing ancient walls as bases and foundations. According to the nomination dossier, the mixture of architecture relying on ancient town planning created a fusion of different cultures and traditions. Cuzco provides testimony to the urban and architectural achievements of the pre-Columbian era but also features fusion of two distinct cultures: the Inca and Hispanic. In the nomination dossier, this fusion is primarily explored through town planning and other building elements.

Comparison

The City of Cuzco is selected as a short-list comparison property because it meets four of the thematic comparators, is an example of colonial and cultural layering as an adaptation to colonialism, and includes some identifiable changing patterns to settlement and life on the land by Indigenous people. Many elements from the pre-Columbian settlements are still visible in the landscape, including inhabitation patterns, buildings, and other constructed elements, like walls and roads. Similar to Tr’ondëk-Klondike, the arrival of outsiders (first the Inca and then the Spanish) altered traditional practices of Indigenous people, but they did not completely disappear from the landscape. The pre-Columbian story is a critical component of the Cuzco nomination, but the nomination dossier doesn’t document what legacies of the Indigenous population continued through the colonization experience and if other evidence of the Killke people remains.

For the arriving Inca and then Europeans, Cuzco was a strategic administrative centre. Important religious and cultural

buildings were constructed in the city, new settlement patterns were introduced, and it became a hub for development. Europeans, in particular, imposed their colonial systems on the city and used architecture to communicate new cultural influences, particularly in constructing grand Baroque-style churches. These trends in Cuzco are thematically similar to the changes in Tr'ondëk-Klondike nearly three centuries later. Although the precise evidence related to Cuzco's Indigenous peoples is unclear in the nomination dossier, both properties speak to multi-layered colonial encounters.

It appears there is no evidence of Indigenous people of the Cuzco area travelling through their territories in response to colonialism, and adaptations are limited to settlement patterns and some changes to life on the land. In contrast, Tr'ondëk-Klondike has authentic and intact physical evidence that shows the complete experiences of colonialism faced by the Tr'ondëk Hwëch'in. In addition, Tr'ondëk-Klondike also shows the continuity of cultural traditions, knowledge, and practices. While the Inca and Hispanic influences blended with pre-Columbian settlement and land-use patterns and Indigenous cultures endured, evidence related to specific adaptations at the Cuzco site are not noted.

The city of Cuzco is an important designation of a colonial city on the World Heritage List; however, there is less designation documentation available to fully analyze possible relationships compared to contemporary nominations.

Based on what is available, there are comparably few attributes related to the continuity of pre-Columbian Indigenous people, including the Inca. In contrast, Tr'ondëk-Klondike and extant evidence places the Tr'ondëk Hwëch'in at the centre of the nomination and demonstrates an adapted but continuing culture. In addition, the adaptations to colonialism are followed throughout the contact period at Tr'ondëk-Klondike, and many attributes related to these experiences are central components of the property.

The City of Cuzco is recognized as a colonial town, which is a “representative and exceptional example of the confluence of two distinct cultures: Inca and Hispanic.” However, the geography and time period are markedly different than the Yukon. The city of Cuzco was colonized by the Spanish beginning in the sixteenth century. These systems of colonialism were focused on conquest and evangelization with the goal of overpowering local Indigenous people and deconstructing powerful empires like the Inca. In contrast, the traditional lands of the Tr'ondëk Hwëch'in were colonized in the late nineteenth century by Euro-Americans who were interested in exploiting the economic potential of the region, but not in exploiting Indigenous people as slave labour or a low-paid mining workforce. The systems of colonialism that were implemented in these diverse spaces at different times represent distinct moments in human history and the contrasting evidence speaks to significant variations in experiences and adaptations.



Figure 3.9: Quebrada de Humahuaca, Argentina.

**Quebrada de Humahuaca – Argentina
(Inscribed on the World Heritage List
in 2003 under criterion (ii), (iv), and
(v))**

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- ~~Establishment and Consolidation of Colonial Power Structures~~
- Continuing Life on Ancestral Lands

Description

The Quebrada de Humahuaca is a valley located inland in the northwestern corner of Argentina. It partially follows the route of the Qhapaq Ñan, Andean Road system, another property on the World Heritage List. There are remnants of numerous layers of occupation over the centuries, including pre-Hispanic Indigenous people, the Inca empire, Spanish colonizers, and Argentinian Republicans. Many layers from previous inhabitants are embedded in the landscape and still used today. According to the nomination dossier, the property is an outstanding example of settlement, agricultural, and trading set against a unique landscape. It is recognized as a cultural landscape where traditions and interactions with the unique geography are maintained.

Comparison

The Quebrada de Humahuaca is selected as a short-list property because it meets four of the comparative themes, includes a significant component of Indigenous life on the land before colonization, and demonstrates cultural layering as an

experience of colonialism. According to the Statement of Outstanding Universal Value, the property “features visible traces of prehistoric hunter-gatherer communities, of the Inca Empire, and of the fight for independence in the nineteenth and twentieth centuries.” Like Tr’ondëk-Klondike, Quebrada de Humahuaca shows how successive people have lived within a complex geography. Attributes at both properties tell the story of adaptations to challenges in the landscape and how settlement and livelihood patterns were modified in response. However, the specific impact of colonialism on the original people inhabiting the land is not central in the attributes of the Argentinian property. Spanish colonizers are mentioned throughout the dossier, and their adaptations to the challenges of the landscape are noted, but necessary adaptations by the Indigenous inhabitants to colonialism does not appear in the listed attributes.

The nomination of Quebrada de Humahuaca confirms that Indigenous traditions and relationships with the land continued through colonialism. Similar to what is evident at some of the component parts of Tr’ondëk-Klondike, segregated Indigenous communities were formed during colonialism and evidence of these settlements remain. However, attributes related to adaptation and the changing cultural practices of Indigenous people, including settlement patterns and livelihoods, are not explored. In contrast, Tr’ondëk-Klondike is centred on adaptation and the associated evidence still present in the nominated property.

Evidence of the establishment of systems of colonialism, including Church and state, is present within the Argentinian property. Although there is evidence speaking to the establishment of these institutions, their impacts on Indigenous populations and particularly their cultural practices are not outlined in depth.

Finally, the nomination dossier does not demonstrate how Indigenous cultural practices continued after the introduction of colonial systems, if at all.

Quebrada de Humahuaca is an outstanding example of how people from a variety of cultures have adapted to live in a challenging landscape. Evidence related to these adaptations are found throughout the property, but other contributing factors, such as colonialism, are not explored in depth. In contrast to Tr'ondëk-Klondike, the Argentinian property has extant evidence of occupational layers but no clear relationships with colonial systems are established.

The Quebrada de Humahuaca nomination is told from the perspective of all peoples who occupied the lands and gives equal voice to each layer. Attributes from all periods are considered in the nomination and cultural blending is emphasized. This framework and the accompanying attributes do not prioritize the Indigenous viewpoint and partially obscures evidence of pre-colonial cultures. In contrast, Tr'ondëk-Klondike demonstrates not only the continuous and persistent change brought by colonial systems, but also the resilience of Indigenous people in maintaining their cultural practices.

**San Antonio Missions – U.S.A.
(Inscribed on the World Heritage List in 2015 under criterion (ii))**

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- Continuing Life on Ancestral Lands

Description

The San Antonio Missions is a serial property composed of five mission sites established by the Spanish Crown in



US National Parks Service

Figure 3.10: San Antonio Missions, USA.

the eighteenth century. The purpose of the mission sites was to evangelize the Indigenous population and open the area for settlement by people loyal to the Spanish Crown. The missions would provide a centre for Catholic communities, but also play a critical role in quelling fears about non-Christian Indigenous people, who were primarily Coahuiltecan.

The property is an outstanding example of Iberian colonization, particularly in the eighteenth century after the initial Spanish conquests of two centuries prior. The missions in the San Antonio area are closely related to other missions in North and Central America, many of which are already inscribed on the World Heritage List. Specific evidence at the San Antonio missions speaks to efforts to evangelize Indigenous people and provide spaces of worship and community for Roman Catholic settlers.

Comparison

The San Antonio Mission Sites is included in the short list because it meets four comparative themes and is strongly related to some themes of colonialism, particularly the introduction of Church and State. According to the Statement of Outstanding Universal Value, the property was built to “illustrate the Spanish Crown’s efforts to colonize, evangelize, and defend the northern frontier of New Spain.” In comparison to the many missionary properties on the World Heritage List, San Antonio includes the strongest recognition of Indigenous

people and some acknowledgement of their adaptations to colonialism. For example, the Brief Synthesis asserts that the property shows “a demonstration of the exceptionally inventive interchange that occurred between Indigenous peoples, missionaries, and colonizers that contributed to a fundamental and permanent change in the cultures and values of all involved....” Like all other mission properties in Central and South America inscribed on the World Heritage List, evidence at the San Antonio Mission Sites is focused on the establishment of colonial systems by representatives of the Christian faith. Attributes at the serial components of the San Antonio property speak to the many changes instigated by colonial systems. In contrast to other mission properties on the World Heritage List, however, San Antonio also recognizes changing settlement patterns and new economic systems brought by colonial administrators. Similarly, Tr’ondëk-Klondike includes multiple related systems that not only demonstrate the impact of colonialism on cultural traditions, but also changes to livelihood and settlement patterns.

The San Antonio mission was nominated as a serial property to capture multiple types and surviving examples of mission complexes. Tr’ondëk-Klondike also proposes inscription as a serial site, to capture the full breadth of Indigenous peoples’ colonial experiences and adaptations. With the extant evidence described in the San Antonio dossier, it appears that even multiple sites grouped in the manner are unable to capture the full breadth of the experiences that are evident at Tr’ondëk-Klondike. In addition, evidence of resilience and continuing life on the land by Indigenous people is not present in the San Antonio Missions dossier. In contrast, Tr’ondëk-Klondike presents a full story of adaptation from an Indigenous peoples’ perspective and the property has clear evidence of cultural continuation.

The San Antonio Missions Sites serial nomination represents colonial encounters and Indigenous adaptations to colonialism primarily related to changing systems of settlement, economy, and religious institutions. There are many other similar mission properties on the World Heritage List that present a property from a colonial point of view with no explicit inclusion of Indigenous people. The San Antonio Mission Sites tangentially addresses the presence of Indigenous people and somewhat includes the theme of adaptation, but primarily from a colonizer’s point of view. For example, while the Statement of Outstanding Universal Value recognizes the layers of cultural exchange and adaptation, the content of the nomination is almost exclusively from the missionaries’ perspective. Changing patterns of settlement and new economies are also presented from a Euro-American standpoint and the dossier does not consider the resilience of Indigenous people in relation to colonialism.

In contrast to Tr’ondëk-Klondike, there appears to be little evidence regarding the local Indigenous peoples’ relationship to their land prior to colonization and thus it is difficult to interpret the upheavals faced by the Indigenous people of the San Antonio area through the property’s attributes. Tr’ondëk-Klondike includes comprehensive testimony encompassing multiple adaptations to colonialism and recognizes changing patterns of settlement and livelihood throughout the time period.

World Heritage Short List Conclusions

A few key conclusions emerge from the review of the World Heritage List.

As expressed in the reasons for inscription of existing World Heritage sites, colonial encounters between non-Indigenous and Indigenous people are presented as either conquest of the

former over the latter or an equitable blending of the two. Neither of these descriptions characterize Tr'ondëk-Klondike. Some properties, particularly recent additions in Australia, Canada, and Mexico, frame the nomination using an Indigenous point of view. However, colonial encounters and the resulting changes are not developed themes and while agency and continuity of cultures is emphasized, movements and adaptations due to colonial forces are often absent. The impact of a rapid incursion of outsiders motivated by economic gain on Indigenous peoples' livelihoods and their adaptation to outsiders is not represented on the World Heritage List. Nor are the effects of Euro-American colonialism or colonial encounters from the late nineteenth and early twentieth centuries foregrounded in any existing designations. No sites on the World Heritage List provide as complete and compelling testimony to an Indigenous peoples' experience of, and adaptation to, colonialism as Tr'ondëk-Klondike.

First and foremost, Tr'ondëk-Klondike is testimony to an Indigenous peoples' experience of, and adaptation, to colonialism, as understood by the Tr'ondëk Hwëch'in. The property demonstrates both the methods and the impacts of colonialism on Tr'ondëk Hwëch'in lifeways and their reactions to it. Attributes related to these experiences are the central components of the property. It has a wide variety of intact evidence attesting to the multiple stages in the colonization process, including life on the land prior to the contact with colonial populations, and a unique subset of components representing the earliest incursion of foreign actors where Indigenous people voluntarily encouraged and participated in new economic opportunities. The nominated property highlights the numerous cultural changes and adaptations that had to occur after a dramatic resource

SUBARCTIC LANDSCAPES

Kujataa (Greenland), Pimachiowin Aki (Canada) and Aasivissuit-Nipisat (Greenland) are all subarctic landscapes on the World Heritage List that demonstrate cultural connections with ancestral homelands. All three properties have evidence of local Indigenous peoples' experiences and engagement with traditional land uses and settlement patterns. In addition, these properties have a close geographical relationship with Tr'ondëk-Klondike. However, none of these properties are considered in the short list comparison with Tr'ondëk-Klondike because the basis of the Statements of Outstanding Universal Value are notably different. None of these properties engages with colonialism as the catalyst for experiences or adaptations.

Following the objective methodology of the short-list system, none of these landscapes meet the criteria for a detailed comparison with Tr'ondëk-Klondike; however, all of these properties are included on the long list, as they meet at least two comparative themes. The central subject of adaptations to colonialism is not present in any of these three properties, although all underwent some form of colonialism from outsiders. The values of these properties are primarily focused on land practices, functions, livelihoods, traditions, techniques, and management of the landscape. Some evidence in Tr'ondëk-Klondike has parallels with these values; however, Tr'ondëk-Klondike is centred on experiences of, and adaptations to, external change caused by colonialism and, as a result, a short-list comparison with these properties is not considered.

rush rapidly allowed the Dominion of Canada to consolidate colonial power in Yukon in the absence of the negotiation and treaty making that had become a feature of North American colonialism at that time. It demonstrates continuing culture throughout the contact period of the nomination and is the only example from the time period and geo-cultural region. While Indigenous peoples around the world have lived through similar experiences over a period of hundreds of years, no existing World Heritage site tells as complete a story as Tr'ondëk-

Klondike. Tr'ondëk-Klondike is not only an outstanding serial ensemble that bears evidence of a colonialism uniquely tied to its particular geography and time frame, it also bears witness to a wide array of adaptations by local Indigenous people around the world in the face of European colonialism that fundamentally disrupted lives and societies over several centuries.

3.2.d. Properties on Tentative Lists for World Heritage

There are 1,740 properties on World Heritage Tentative Lists, representing 179 State Parties. Many Tentative List properties in the Americas, Africa, Asia, and the Pacific are related to colonialism and the spread of European powers around the world (See Table 3.4).

The Short List

The short list has a total of eight properties related to European colonialism in various contexts around the world: Kerikeri Basin Historic Precinct and Waitangi Treaty Grounds (New Zealand), San Pedro de Atacama (Chile), Valle Calchaqui (Argentina), Historic Landscape of the City of Djibouti (Djibouti), Seville Heritage Park (Jamaica), Likiep Historic Village (Marshall Islands), and Historical City of Izamal (Mexico). These properties are chosen as they correspond to at least four comparative themes and illustrate key subjects from properties on the Tentative List; these are summarized at the end of this section. Each property is compared with Tr'ondëk-Klondike using the documentation available, but as these materials are limited, specific conclusions related to authenticity, integrity, and evidence have not been completed.

These short-list comparisons rely on the information available through the World Heritage Centre on the Tentative List properties. Although there is a standard format for Tentative List descriptions

offered in the Operational Guidelines, not every listing for a Tentative List property contains the same level of detail. As a result, the extent of information greatly varies between properties and there is no standard breadth followed by all State Parties. As a result, some comparisons are limited in depth due to the lack of information readily available. In addition, conclusions about each short-list site are not explicitly drawn in a separate section, as the precise direction of these nominations is not consistently confirmed in the Tentative List information.

In the context of this comparative analysis, it is important to recognize global efforts to further develop heritage recognition of impacts of nineteenth-century colonialism. Key among the places central to this discussion is Victoria Goldfields, a region in the state of Victoria, Australia, consisting of an ensemble of colonial-era sites, structures, and landscapes related to the Australian gold rushes of the latter half of the nineteenth century. However, as a cultural landscape related to late-nineteenth-century gold mining, the Victoria Goldfields is largely focused on the colonial and industrial characteristics of that period and economic phenomenon. There may be archaeological deposits or cultural traditions present within the continuing landscape, but overall, it is unknown if the attributes of the Victoria Goldfields express the experiences and adaptations of Indigenous people who remained on their traditional lands or if this would be at the forefront of reasons for its potential inclusion on the Australian Tentative List. In contrast, Tr'ondëk-Klondike features numerous attributes that capture a breadth of Indigenous experiences and adaptations to colonialism throughout a very short, intense, and disruptive time period.

Kerikeri Basin Historic Precinct and Waitangi Treaty Grounds Historic Precinct – New Zealand (Submitted to the Tentative List in 2007 under criterion (ii), (iii), (iv), (v), and (vi))

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being on the Land
~~Changing Livelihoods and New Economies~~
Establishment and Consolidation of Colonial Power Structures
Continuing Life on Ancestral Lands

Description

The Kerikeri Basin is a distinctive cluster of Maori and Christian contact sites on the northeastern tip of New Zealand. The property includes a fortified settlement and associated sites, the Kororipo whirlpool, the Kerikeri Mission station and other archaeological sites. The property is the oldest surviving European settlement in New Zealand but was also critical to the Maori before colonization. The property is outstanding for its importance to both the Maori and European colonists as a meeting point. The integration of a European mission and a nearby Maori settlement of Hongi Hika of Nga Puhi, and previously an area belonging to the Ngati Miru, make the property especially important.

The Waitangi Treaty grounds are located just to the south of the Kerikeri mission site on the northeastern tip of New Zealand. The site was the location of the Treaty of Waitangi between the Maori and British crown in 1840 and has since been the location of annual commemorations. The grounds include the Treaty house, Whare Runanga, and historic naval flagstaff, with a Maori wakia and Ngatoki Matawhaorua located close by.

Comparison

The two Tentative List properties in New Zealand are selected for the short list because both meet four comparative themes and directly relate to Indigenous

and European relationships. Both Tentative List properties are suggested as an outstanding example of European and Indigenous contact, primarily mobilizing evidence of systematic colonial expansion represented by Church and State. From the available Tentative List text, it is unclear if evidence at either site tells Maori stories of adaptation to colonialism, particularly in settlement patterns and changing livelihoods.

The long-standing occupation of ancestral homelands is also markedly different between the Yukon and New Zealand properties. The Nga Puhi, who primarily encountered the Europeans in the early nineteenth century, were relatively new to the area and had expanded outside their traditional territories in recent years. The Ngati Miru, who lived in this area for centuries, had been displaced just prior to sustained European settlement. It is unclear from the Tentative List if evidence from the Ngati Miru is present at the site, despite the fact that this property was within their traditional homeland, or if evidence was lost during the colonial encounters. The full extent of Indigenous experiences and the multiple layers of cultures still present is also unclear in the available Tentative List text.

Both the mission and treaty properties are an excellent example of European colonial systems, particularly through the introduction of the Christian church and administrative controls. However, it appears that other elements of colonial systems might not be evident at either property, including the establishment of administrative centres, economic systems, and large-scale European settlements, which is a marked contrast with Tr'ondëk-Klondike. Mass immigration due to economic rush opportunities and a sizable historic European settlement are not present at the New Zealand properties. It remains unclear if attributes

Table 3.4: The Long List of Tentative List for World Heritage Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
North American and Sub Arctic						
Ivvavik/Vuntut/Herschel Island (Qikiqtaruk)	√	x	√	x	√	3
Stein Valley	√	?	√	x	√	3
Wanuskewin	√	?	x	x	√	2
Yukon Ice Patches	√	x	x	x	√	2
Central America and Caribbean						
Cuetzalan and its Historical, Cultural and Natural Surrounding	√	√	x	√	x	3
Franciscan Ensemble of the Monastery and Cathedral, etc.	x	√	x	√	x	2
Historic Town of Alamos	x	√	√	x	x	2
Historic Town of San Sebastian del Oeste	x	√	√	x	x	2
Historical City of Izamal (Mayan Continuity in an Historical City)	√	√	√	√	?	4
Historical Town the Royal of the Eleven Thousand Virgins of Cosala	x	√	?	√	x	2
Huichol Route through the Sacred Sites to Huiricuta	√	√	x	x	√	3
Industrial Heritage of Barbados	x	√	√	x	?	2
Archaeological and Historical National Park of Pueblo Biejo	√	x	√	√	x	3
Cacaopera	√	x	?	√	√	3
Chalchuapa	√	?	x	√	x	2
Route of the Dominique Evangelisation	√	x	x	√	√	3
Town of Chichicastenango	√	√	√	x	x	3
Seville Heritage Park	√	√	√	√	x	4
City of Granada and its Natural Environment	√	x	?	√	x	2
Archaeological Site and Historic Centre of Panama City	x	√	√	√	x	3
The Colonial Transisthmian Route of Panama	x	x	√	√	√	3
Plantations in West Curaçao	x	x	√	√	x	2

Table 3.4 (cont.): The Long List of Tentative List for World Heritage Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
South America						
Buenos Aires - La Plata: Two Capitals	x	x	x	√	√	2
Valle Calchaqui	√	√	?	√	√	4
Pulacayo, Industrial Heritage Site	√	x	√	x	√	3
Zaruma Ciudad Minera	x	?	√	√	x	2
Brazilian Fortresses Ensemble	√	x	x	√	x	2
Ver-o-Peso	x	√	√	√	x	3
Churches of the Altiplano	√	√	x	√	x	3
San Pedro de Atacama	√	√	√	√	x	4
Canal del Dique	√	x	?	√	√	3
Cultural Landscape of Salt Towns	√	x	√	√	x	3
Ciudad Bolivar in the Narrowness of the Orinoco River	√	?	?	x	√	2
Hacienda Chuao	x	√	√	√	x	3
Rural Temples of Cusco	x	√	√	√	x	3
Santa Barbara Mining Complex	√	?	√	√	x	3
Historic Centre of Cajamarca	√	√	?	√	x	3
Asia and Pacific						
Kerikeri Basin Historic Precinct	√	√	x	√	√	4
Waitangi Treaty Grounds Historic Precinct	√	√	x	√	√	4
Semarang Old Town	x	√	√	√	x	3
Historic and Marine Landscape of the Banda Islands	x	√	√	x	x	2
Cellular Jail, Andaman Islands	√	x	x	√	√	3
Delhi	√	√	x	√	x	3
Likiep Village Historic District	√	√	√	√	?	4
Africa						
Historic Centre of Praia	x	x	√	√	x	2
Saltworks of Pedra de Lume	x	x	√	√	x	2
Bimbia and its Associated Sites	√	?	√	x	√	3

Table 3.4 (cont.): The Long List of Tentative List for World Heritage Properties

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
Built Colonial Heritage of the City of Bangui	x	√	√	√	?	3
The Remains of the Zinga Train	√	x	√	x	√	3
Former Loango Slave Boarding Port	√	x	√	x	√	3
Historic Urban Landscape of the City of Djibouti	x	√	√	√	√	4
Historic Georgetown	x	√	√	√	x	3
Tenzug Tallensi Settlements	√	?	x	√	x	2
Mombasa Old Town	√	√	√	x	x	3
Providence Island	√	x	x	x	√	2
Upper Town of Antananarivo	√	√	?	√	x	3
Casablanca	x	√	√	√	x	3
São Living Cultural Landscape	√	x	?	x	√	2
Carabane Island	√	√	x	√	x	3
The Senegal River Stopovers	√	x	√	x	√	3
The Gateway to the Old King's Yards	x	√	x	√	√	3
Early Farmsteads of the Cape Winelands	√	√	√	x	x	3
Liberation Heritage Route	√	x	x	√	√	3
Agglomeration Aneho-Glidji	x	√	x	√	?	2
The Palaces of the Governors	√	√	x	√	x	3

exist that demonstrate the impacts on, and adaptations, by the local Maori and the available texts do not demonstrate if the attributes of the properties can be framed from a Maori perspective. In contrast, Tr'ondëk-Klondike presents evidence of an experience of colonialism through a range of extant evidence that tells a comprehensive story of colonial adaptations.

Historic Urban Landscape of the City of Djibouti – Republic of Djibouti (Submitted to the Tentative List in 2015 under criterion (ii) and (iv))

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
Continuing Life on Ancestral Lands

Description

Djibouti is a city located at the southeastern entrance to the Gulf of Tadjoura off the Gulf of Aden in eastern Africa. The Tentative List property is a colonial city developed during the late nineteenth century to serve the European, African, and Yemini traders who had historically congregated in the area. The city was constructed by French colonial authorities to act as a hub for travelling



Figure 3.11: City of Djibouti, Republic of Djibouti.

further south and east. According to the Tentative List description, the property is an outstanding example of colonial development in the late nineteenth and early twentieth centuries at a crossroads for trade in existence since the Middle Ages.

Comparison

The Historic Urban Landscape of the City of Djibouti is selected as a short-list property because it meets four comparative themes and dates from the same time period as Tr'ondëk-Klondike. According to the description for the Tentative List, "*Ce paysage urbain historique de la ville de Djibouti reflète cette période coloniale avec toutes les influences qui y sont rattachées.*" The city was established by a colonial power during the same period when outsiders arrived in Tr'ondëk-Klondike for the Klondike Gold Rush. This period of economic imperialism is partially captured on the World Heritage List, but is still under-represented and lacks regional diversity. Evidence at the Tentative List property demonstrates how the establishment of Djibouti allowed the French to solidify their colonial presence, but also control trading routes and relationships in this part of the world. Areas in the Yukon were facing similar pressures from

competing European and North American powers, who were primarily interested in lands for economic development. Both properties show changing patterns of settlement that had a significant impact on Indigenous people in their respective regions.

Nonetheless, Djibouti was closer to a colonial administrative centre and was more easily accessed by European powers than the Yukon, which impacted the implementation of some colonial structures. Djibouti was also a long-standing area for cross-cultural exchange and a meeting point for trade between Europeans, Asians, and Africans for centuries, while Tr'ondëk-Klondike was relatively unexplored by foreign powers until the nineteenth century. Although evidence at Tr'ondëk-Klondike and Djibouti both cover the same period and relate to nineteenth-century imperialism, they tell vastly diverse stories due to their geographic differences and assorted attributes.

Similar to Tr'ondëk-Klondike, the historic city of Djibouti has evidence of multiple people coming together to trade and support new economic systems. Drawn by the new capitalist economy, which was accompanied by changing patterns of settlement, Africans moved from within their homelands to feed the European economy. The period of colonialism in Tr'ondëk-Klondike was intense and occurred within a geography that is vastly different from Djibouti. The Yukon property has considerable evidence of a diverse range of adaptations and breadth of experiences that capture economic, settlement, and administrative changes brought by colonialism.



Figure 3.12: Seville Heritage Park, Jamaica.

**Seville Heritage Park – Jamaica
(Submitted to the Tentative List in
2009 under criterion (ii), (iii), and (iv))**

Life on the Land before Colonization
 Changing Patterns of Settlement/Community and Being
 on the Land
 Changing Livelihoods and New Economies
 Establishment and Consolidation of Colonial Power
 Structures
 Continuing Life on Ancestral Lands

Description

Seville Heritage Park is located on the northern coast of Jamaica in Saint Ann Parish. The property features a grouping of buildings and archaeological elements that together tell the story of colonization from the period before European arrival through the nineteenth century. The property was originally a Taino village, Maima, before it became the Spanish settlement of Sevilla la Nueva in the sixteenth century. Following the British takeover of Jamaica, in 1670, the property developed into an important sugar plantation now known as New Seville. The arrival of British colonial administrators, followed by a steady, forced migration of enslaved people from Africa, profoundly impacted the property and the broader Caribbean. Following Emancipation of Jamaica, in 1834, the property became a free settlement called the Priory, and shortly after labourers from the East Indies arrived to continue work on the sugar plantation. The Tentative List property purports to tell the entire story of colonization and represents the historical manifestation of the Jamaican national motto: Out of

Many, One People. It also represents the historic significance of the forced enslavement of millions of African people and has evidence of multiple cultural impacts in Jamaica.

Comparison

Seville Heritage Park is selected as a short-list property because it meets four of the comparative themes and is centred on adaptations to colonialism and particularly cultural layering. Similar to Tr'ondëk-Klondike, the European colonial property of Seville was originally occupied by an Indigenous group, the Taino. Their occupation of Seville is evident in archaeological elements, but the Tentative List text does not show if their influence is seen elsewhere or if it survived colonialism in this area. In particular, the Tentative List text does not indicate if the Taino adapted to colonizers on this property, were segregated in a separate settlement, or were forced to move elsewhere. Without a clear indication of the Taino's adaptations to colonialism and what elements survive from these changes, a further comparison with Tr'ondëk-Klondike is challenging.

Although there is an Indigenous presence at both the Yukon and Jamaican sites, Seville additionally has evidence that speaks to the experiences of many forced migrants and the institution of slavery. Evidence at the property primarily illuminates the colonial experiences of enslaved people, which is not present at Tr'ondëk-Klondike. New patterns of settlement and very different ideas about livelihood and life on the land were introduced with the institution of slavery at the Seville property. Although the impetus driving these changes were different at Tr'ondëk-Klondike, both properties and the people historically inhabiting them were affected by colonialism in comprehensive ways.

The Seville Heritage Park Tentative List

text also describes the coming together of many different people to build modern Jamaica. However, it is currently unclear from the Tentative List text how this idea is manifested in tangible and intangible attributes of the site. The representation of the Taino, in particular, is not captured in the existing evidence and certain experiences of colonialism might be unequally emphasized if the final nomination dossier is developed. Tr'ondëk-Klondike shares many similar themes with the Seville property, but the Yukon serial site is centred on an Indigenous perspective that demonstrates a complex and multi-layered experience of colonialism that was intensely applied during a short period of time.

Likiep Village Historic District – Marshall Islands
(Submitted to the Tentative List in 2005 under criterion (ii) and (iv))

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- ~~Continuing Life on Ancestral Lands~~

Description

Likiep Village is a small settlement on the Likiep Atoll of the Marshall Islands in the Pacific Ocean. It was built in the nineteenth and early twentieth century as a trading hub for European companies and eventually controlled by German colonists. At its height in the late nineteenth century, Germany controlled about 70% of commerce in the Pacific, mainly around the copra (dried kernel of the coconut) trade. German colonization in this area was based on commercial enterprises with little intent to settle. The arrival of Germans in the Marshall Islands did instigate cultural shifts, including a conversion to Christianity, transition to a cash economy, and a change from traditional land-tenure systems.

According to the Tentative List text, the atoll was transformed both physically and socially due to the rapid expansion of the copra trade pushed by German colonizers.

Comparison

Likiep Village is selected as a short-list site because it meets four comparative themes, dates from the same time period as Tr'ondëk-Klondike, and is centred on late-nineteenth-century colonialism. According to the description of the Tentative List property, the village and landscape “illustrate the development of the copra trade, the influence on local architecture, socio-economic shift to a cash economy, conversion to a Christian religious life, and a change from the traditional land-tenure system.” Likiep Village was established and colonized by Germany around the same period as colonizers arrived in Tr'ondëk-Klondike. The outsiders on Tr'ondëk-Klondike lands were also interested in the economic potential of the region and primarily sought relationships with Indigenous people for the purposes of trade. The introduction of the new economic system had profound impacts on both Indigenous peoples in the Yukon and Marshall Islands, and the shift to capitalist systems threatened traditional life on the land. The Tentative List for Likiep Village suggests these transitions are evident in the landscape, although the precise attributes of the site and their integrity and authenticity are not developed in detail. It is also unknown if the Indigenous people of the Marshall Islands were able to maintain certain cultural practices and if these are evident at Likiep Village. In contrast, Tr'ondëk-Klondike has clear and abundant physical evidence that shows Indigenous adaptations to colonialism through a continuation of traditional economic activities such as hunting, fishing, trapping, and trading.

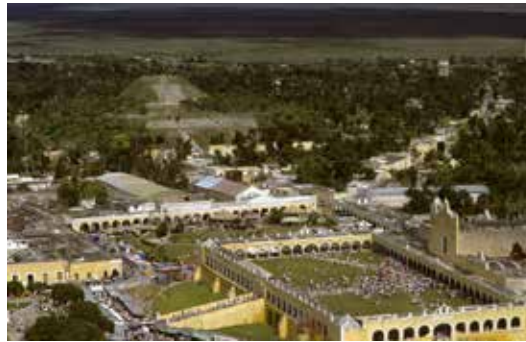
The attributes of Tr'ondëk-Klondike include both adopted and enduring practices that were maintained during the consolidation of colonialism. The Likiep Village property meets many comparative themes, but the accompanying physical evidence supporting these themes is unknown, as the adaptations of the Indigenous people of the Marshall Islands are not clearly presented in the short Tentative List text and no attributes related to that narrative are included. However, if the settlement of Likiep Village does include evidence of adaptation, the nomination of the Tr'ondëk-Klondike property could closely relate to many similar themes from the same period in a different corner of the globe.

**Historical City of Izamal – Mexico
(Submitted to the Tentative List in
2008 under criterion (iii), (iv), and (v))**

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- Continuing Life on Ancestral Lands

Description

The Historic City of Izamal is located inland on the Yucatan Peninsula in the southeastern portion of Mexico. It was a very important centre, and likely one of the largest in the plains, for Mayan people before the arrival of Europeans. A number of pre-Columbian structures are still present and many other built elements, such as roads, are evident. In the sixteenth century, the Spanish constructed a European-style city on top of the Mayan foundations, which preserved some elements of the pre-Hispanic cultures. It is now a place of pilgrimage for many Mayan descendants who converted to Christianity. It is named the “City of Three Cultures” in



Danita Delimont/Alamy Stock photo

Figure 3.13: City of Izamal, Mexico.

reference to the pre-Columbian, colonial, and modern societies.

Comparison

The Historical City of Izamal is selected as a short-list property because it meets four of the comparative themes, is related to systems of colonialism, and is strongly centred on an Indigenous perspective. Before the arrival of colonists, the Indigenous people of the Yukon and this portion of Mexico had an established relationship to their homeland. The Mayan people had an important settlement and spiritual centre at Izamal, and many of those elements are still present in the landscape. According to the justification of Outstanding Universal Value for the Tentative List property, “In the same site Mayan, colonial, and buildings of independent Mexico converge, which confers to the city a particular identity.” The continuity of some Mayan cultural elements is present throughout the Tentative List text. Similarly, Tr'ondëk-Klondike also has evidence of pre-colonial settlements and cultural continuity. However, the building practices, techniques, and expanse of the Mayan city is different than Tr'ondëk-Klondike. Although both cultures existed prior to European arrival, Mayan cities left a considerable footprint on the landscape and were larger in scale compared to the Yukon sites, which are at times interpreted as much through artifact assemblages as by built form.

Selected adaptations to European customs by the Mayans are also evident in the Izamal Tentative List text, such as the adoption of the Christian religion, as well as the imposition of colonial administration. However, based on the text available, it is unclear if other forms of adaptations to colonialism by the Mayans are attributes of the property, particularly related to settlement and livelihood. While the contemporary Mayan perspective is a key component of the Tentative List text, similar to Tr'ondëk-Klondike, it is unknown if the formal Izamal nomination would adopt an Indigenous lens, as the Tentative List text suggests that cultural layering is more evident at this site.

Finally, evidence from the Izamal property demonstrates Iberian systems of colonialism that arrived in the sixteenth century. Experiences of, and adaptations to, this type of colonialism would have been markedly different for the Mayan compared to the Tr'ondëk Hwëch'in centuries later. Tr'ondëk-Klondike not only has considerable evidence of persistent change to Indigenous lands that was often met with resilience, but also presents a different collection of experiences related to colonialism compared to the Izamal property.

**San Pedro de Atacama – Chile
(Submitted to the Tentative List in 1998 under criterion (ii), (iii), and (v))**

Life on the Land before Colonization
 Changing Patterns of Settlement/Community and Being on the Land
 Changing Livelihoods and New Economies
 Establishment and Consolidation of Colonial Power Structures
 Continuing Life on Ancestral Lands

Description

San Pedro de Atacama is located inland in the northeastern tip of Chile. The property has been occupied since at least 4000 BCE and was an important spot for agricultural development and animal domestication. The outside influence of the Tiwanaku Empire impacted Indigenous people of Atacama until 1200 CE. Around that time, the area came under the control of the Inca, who significantly changed cultural practices in Atacama until the Spanish colonists arrived, in 1540. Hispanic urban patterns and architecture were imposed on the landscape, but colonists still relied on native building techniques and agricultural practices, and this evidence survives at the Tentative List property.

Comparison

San Pedro de Atacama is selected because it meets four of the comparative themes and includes some indications of Indigenous adaptations to colonialism present in the landscape. The property was inhabited by Indigenous people for thousands of years before European arrival and there was already cultural layering before the Spanish conquest.

The property eventually came under Spanish colonial control and foreign Hispanic patterns were imposed on the local populations. However, it is unclear what evidence of Indigenous occupation is present at the property from the period during the imposition of colonialism. It appears the San Pedro de Atacama residents were permitted to stay during violent wars and while the property might speak to the cultural upheavals experienced by Indigenous people, the existing evidence at the property to communicate these stories is unclear. In contrast, Tr'ondëk-Klondike presents both stories of upheaval and resilience, demonstrating multiple adaptations in the face of changes brought by colonialism.

Based on the Tentative List description, it is difficult to determine what remains of the Indigenous cultural practices and patterns in the area, particularly around the themes of settlement and livelihood. There may be archaeological deposits that can illuminate these stories or cultural traditions might be present within the continuing landscape. Overall, it is unknown if the attributes at San Pedro de Atacama speak to the experiences and adaptations of Indigenous peoples who remained on their traditional lands. The Tentative List property points to evidence of Europeans adopting some Indigenous methods of living on the land, but the experience of pre-Hispanic cultures is currently not apparent. In contrast, Tr'ondëk-Klondike features numerous attributes that capture a breadth of Indigenous adaptations throughout the time period, which was intense and disruptive.

**Valle Calchaqui – Argentina
(Submitted to the Tentative List in 2001 under criterion (ii), (iii), (iv), (v), and (vi))**

<p>Life on the Land before Colonization</p> <p>Changing Patterns of Settlement/Community and Being on the Land</p> <p>Changing Livelihoods and New Economies</p> <p>Establishment and Consolidation of Colonial Power Structures</p> <p>Continuing Life on Ancestral Lands</p>
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Description

Valle Calchaqui is located in the northern interior of Argentina. The Tentative List property is a cultural landscape which covers a region continuously inhabited for thousands of years by a succession of people. Around 5000 BCE, Indigenous people in the area created advanced agricultural systems, began animal domestication and established a small urban centre. By 850 CE, the area was a major centre for the Tiahuanaco until the Spanish arrived in the sixteenth century. A series of violent wars broke out between the Spanish and the Tiahuanaco and, after the Tiahuanaco were defeated, their people were scattered throughout the territory and the valley was declared “*Valle Prohibidcio*” to Indigenous people. Eventually, Indigenous labourers were welcomed back to bolster the colonial economy.

Comparison

Valle Calchaqui is selected because it meets four of the comparative themes and includes some indications of Indigenous adaptations to colonialism present in the landscape. The property was inhabited by Indigenous people for thousands of years before European arrival, and there was already cultural

layering before the Spanish conquest. The property eventually came under Spanish colonial control, and foreign Hispanic patterns were imposed on the local populations. However, it is unclear what evidence of Indigenous occupation is present at the property from the period during the imposition of colonialism. Residents of the Calle Calchaqui were forcibly removed in violent wars, and while the property might speak to the cultural upheavals experienced by Indigenous people, the existing evidence at the property to communicate these stories is unclear. In contrast, Tr'ondëk-Klondike presents both stories of upheaval and resilience, demonstrating multiple adaptations in the face of changes brought by colonialism under markedly different situations.

Based on the Tentative List description, it is difficult to determine what remains of the Indigenous cultural practices and patterns in the area, particularly around the themes of settlement and livelihood. There may be archaeological deposits that illuminate these stories, or cultural traditions might be present within the continuing landscape. Overall, it is unknown if the attributes at Valle Calchaqui speak to the experiences and adaptations of Indigenous peoples who remained on their traditional lands. The Tentative List property points to evidence of Europeans adopting some Indigenous methods of living on the land, but the experience of pre-Hispanic cultures is currently not apparent. In contrast, Tr'ondëk-Klondike features numerous attributes that capture a breadth of Indigenous adaptations throughout the time period, which was intense and disruptive.

Tentative List Thematic Conclusions

A few key conclusions emerge from the review of the Tentative Lists.

Many properties reveal the incredible complexity and multiplicity of colonial experiences over the course of several centuries in places as diverse as New Zealand, Djibouti, Jamaica, and the Marshall Islands. The inscription of these properties on the World Heritage List would contribute to addressing current gaps in documenting European colonialism as a significant stage in human history. The Indigenous experiences of colonialism would be an important addition to the World Heritage List. Inscription of Tr'ondëk-Klondike to the World Heritage List would contribute a distinct example of a colonial encounter from an Indigenous peoples' perspective, and its addition would add to the depth of understanding of the colonial history of the world.

Tr'ondëk-Klondike epitomizes both a time frame and geo-cultural region that is significantly underrepresented in the Tentative Lists: the era of late-nineteenth-century economic imperialism, particularly Euro-American (i.e., internal) colonialism and colonial encounters from North America. Properties illustrating experiences of colonialism are well-represented on the Tentative Lists in Africa, Central and South America, and Asia-Pacific; however, North American colonial encounters remain a significant gap.

Tr'ondëk-Klondike contains clear extant evidence of Indigenous peoples' experience of, and adaptation to, colonialism. Unlike most Tentative Lists properties related to colonialism that have evidence of ongoing legacies of First Peoples, Tr'ondëk-Klondike and its associated evidence place the Indigenous adaptation and resilience in response to colonialism at the forefront and emphasise evidence that speaks to experiences of colonial encounters.

3.2.e. Western Subarctic Geo-Cultural Region of North America

Defining the Geo-Cultural Region

The geo-cultural framework for this comparative analysis is defined as the western subarctic region of North America. While many Indigenous cultures across the Americas share similar traditions, there are important distinctions that are often characterized by geography that necessitates a narrowing of the geo-cultural region.

The North American subarctic is:

1. A geo-climatic term used to define a vast stretch of land from the Atlantic Coast of Canada to the Pacific Coast in Alaska that is located between north latitudes 50 and 66, where the subsurface soils are continuously or discontinuously frozen (permafrost) for all of the year. The region is covered in boreal forests, lakes, and waterways and features long cold winters and short summers. This area includes large parts of both northern Ontario and Quebec; most of Manitoba; the northern half of both Saskatchewan and Alberta; the northeastern corner of British Columbia; southern portions of the Nunavut and Northwest Territories; most of the Yukon Territory; and the interior of Alaska.⁹
2. A geo-cultural term (i.e. subarctic peoples) with roots in colonial ethnic categorizations that have been used to characterize Indigenous people predominately from the Na-Dene language family (particularly in the western subarctic) who lived on these lands prior to European colonization. Due to the particulars of the geography, many Indigenous

groups engaged in similar practices of living on the land. However, Indigenous people in this area are not homogenous and numerous differences characterize regional groups such as the Cree, Ojibwa, Atikamekw, Innu, and Beothuk.¹⁰

Despite the many differences in cultural practices and livelihoods, similarities in adaptations to distinct geographical conditions make pre-colonial comparisons within this region possible. For example, many subarctic Indigenous groups followed some form of organized seasonal rounds, where they travelled to locations where animal and other resources were seasonally available for harvesting; people travelled long distances along trails and rivers in most of the subarctic. Territories were often characterized by kinship and trading networks sometimes covering hundreds of square kilometres. Finally, long winters and short cooler summers meant that most subarctic groups had highly adapted wintering strategies, such as technologies associated with networks of terrestrial and underwater traps that allowed harvest to continue during extreme cold and light reduced situations and techniques for preserving and storing seasonally abundant foods in preparation for transitional seasons of scarcity and long periods of cold weather.

Additionally, and crucially, the systems of colonialism experienced by Indigenous people in this northern and relatively isolated region were substantially different than what other Indigenous people throughout the Americas experienced. In the subarctic, most initial contact with Europeans was made during the fur trade, where representatives from companies or their Indigenous liaisons would utilize established harvest and

⁹ Wahl, H. 2003. *Climate*. In "Ecoregions of the Yukon Territory: Biophysical Properties of Yukon Landscapes," ed. Smith, C.A.S., J.C. Meikle and C.F. Roots. PARC Technical Bulletin 04-01. Whitehorse, Canada.

¹⁰ <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-subarctic> (accessed Dec. 12, 2020).

trade networks without establishing large-scale permanent settlements. Colonial officials were interested in the region's economic potential, but most land was deemed unsuitable for European agricultural settlement. The distance from administrative centres and challenges regarding climate also made the northern reaches of Canada less desirable for European settlement. As a result, systems of colonialism represented through the Church and State were slow to arrive in the subarctic compared to southern regions of North, Central, and South America. European settlement was also relatively sporadic. By the late nineteenth century, colonial administrative control was still irregular, and most Indigenous groups in the subarctic were engaged in many pre-colonial cultural practices and maintained a largely intact Indigenous socio-economy.

Many comparable properties throughout the geo-cultural region of the subarctic are representative of late-nineteenth-century and early-twentieth-century systems of colonialism, with first contact normally occurring through the fur trade, although the length and permanence of European contact varies. The late introduction of colonial systems was not unique to the subarctic; however, other regions in North America were also left largely unaffected by colonialism until the nineteenth century. That noted, the distinctness of different Indigenous societies throughout North America makes assessments across geographic regions difficult, requiring a narrower focus for comparison purposes.

Eastern regions of the subarctic are excluded from the geo-cultural comparison with Tr'ondëk-Klondike as initial contact with Europeans had occurred centuries earlier in what is now Ontario and Quebec. Indigenous people in the eastern subarctic were located

closer to colonial administrative centres and, as a result, experienced different systems of colonialism and often a greater and earlier encroachment on their lands by Europeans. The considerable distance from colonial centres influenced the systems of colonialism implemented in the Yukon, even compared to other properties in the western subarctic.

For these reasons, the “western subarctic of North America” is the defining geo-cultural region of this nomination and it includes all subarctic lands west of the contemporary Manitoba-Ontario border. Due to broad cultural similarities and the late introduction of colonialism in this region, the western subarctic region of North America is an important and relevant geo-cultural boundary for Tr'ondëk-Klondike.

The Long List

The process of selecting properties in the geo-cultural region for the long list review was similar in strategy to the World Heritage and Tentative List selections (see Table 3.5), as outlined previously. Of the Canadian properties, only those that have been designated as a National Historic Site of Canada and/or a provincial or territorial heritage site were included in the review. Existing properties on the World Heritage List or Tentative List were not included, as they are captured in the previous sections. All National Historic Sites and provincial/territorial heritage sites related to colonialism were considered for the long list. As with the preceding lists, properties that met at least two thematic comparative themes with Tr'ondëk-Klondike were captured on the long list.

Table 3.5: The Long List of Properties in the Geo-cultural Region.

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
Yukon Territory						
Discovery Claim	√	x	√	x	√	3
T'äw Tà'är	√	x	?	x	√	2
Fort Selkirk	√	√	√	√	?	4
Nunavut						
Fall Caribou Crossing (Lower Kazan River)	√	x	x	x	√	2
Northwest Territories						
Déline Fishery/Franklin's Fort	√	√	√	x	√	4
Ehdaa	√	x	x	√	√	3
Fort McPherson	√	x	√	√	x	3
Fort Reliance	√	√	x	√	?	3
Fort Resolution	√	√	√	x	x	3
Fort Simpson	√	x	√	√	?	3
Hay River Mission Site	√	√	x	√	√	4
Nagwichoonyik (Mackenzie River)	√	x	x	x	√	2
Call to the Shuhtagot'ine	√	x	x	√	√	3
Khäii Luk Tshik	√	x	√	x	√	3
Vik'ooyendik	√	x	x	√	?	2
Nataiinläii	√	x	x	x	√	2
Knut Lang's Place	?	x	√	x	√	2
British Columbia						
Fort St. James	√	?	√	√	x	3
Fort St. John	√	?	√	x	x	2
Barkerville	?	√	√	√	?	3
Chilkoot Trail	√	x	√	x	√	3
McLeod's Lake Post	√	x	√	x	?	2

Table 3.5 (cont.): The Long List of Properties in the Geo-cultural Region.

	Life on the Land before Colonization	Changing Patterns of Settlement/ Community and Being on the Land	Changing Livelihoods and New Economies	Establishment and Consolidation of Colonial Power Structures	Continuing Life on Ancestral Lands	Total
Alberta						
Fort Assiniboine	√	x	√	√	?	3
Fort Chipewyan	√	?	√	√	√	4
Fort Dunvegan	√	?	√	√	x	3
Fort Vermillion	√	?	√	√	x	3
Lac Ste. Anne	?	x	x	√	√	2
Lac La Biche Mission	√	√	x	√	x	3
Saskatchewan						
Batoche	x	√	x	√	√	3
Fort Carlton	√	x	√	√	x	3
Fort Battleford	√	√	√	√	√	5
Fort Qu'Appelle	√	x	√	√	√	4
Île-à-la-Crosse	√	?	√	√	√	4
Manitoba						
York Factory	√	x	√	√	√	4
Norway House	√	?	√	√	x	3
Prince of Wales Fort	√	x	√	√	?	3
Alaska						
Alaska Native Brotherhood Hall	x	√	√	x	√	3
Bering Expedition Landing Site	√	x	√	x	√	3
Cape Nome Mining District Discovery Sites	x	?	√	√	?	2
Church of the Holy Ascension	x	√	x	√	x	2
Eagle Historic District	x	√	√	√	?	3
Fort Durham Site	x	x	√	√	x	2
Fort William H. Seward	x	√	√	√	X	3
New Russian Site	√	x	√	x	?	2
Skagway Historic District and White Pass	?	√	√	√	?	3

The Short List

The short list includes five properties: Fort Selkirk, York Factory, Fort Battleford, Hay River Mission Sites, and Déline Fishery/Franklin's Fort. These properties were chosen as they correspond to at least four comparative themes and illustrate common reasons for the heritage designation of properties within the geo-cultural region of the western subarctic. Each site is compared with Tr'ondëk-Klondike and separate conclusions related to the properties are drawn. General conclusions are summarized at the end.

Properties with the closest thematic relationships to Tr'ondëk-Klondike are chosen for deeper analysis on the short list. However, there are a number of other potentially comparable sites that are not analyzed further due to significant questions about their authenticity and integrity. Any property defined as an "archaeological" site with no other intact above-ground evidence was not selected during the long-list review. The integrity of these properties is not comparable to Tr'ondëk-Klondike, as much of the built evidence has been lost through neglect or deliberate destruction. Many other properties have compromised authenticity, where significant portions have been reconstructed or restored to a previous time period over the years. There are many other properties on the long list that have very limited in situ resources or have under-examined archaeological potential. For these properties, details about the degree of integrity are rarely found in designation documents and therefore cannot be fully and accurately compared with the extant evidence at Tr'ondëk-Klondike.

Properties that are excluded from potential short-list review due to issues of authenticity and integrity include Fort Resolution, Fort Simpson, Fort Chipewyan, and Île-à-la-Crosse, which

all have very little intact above-ground evidence. In comparison to Tr'ondëk-Klondike, the authenticity and integrity of these properties are not comparable and therefore they are not included on the short list. Other properties, including Fort Reliance (in the Northwest Territories, not to be confused with one of the component parts of Tr'ondëk-Klondike), Fort McPherson, Fort Dunvegan, Fort Vermilion, and Fort Qu'Appelle, also have limited surviving above-ground resources. The intact nature and extent of the resources at Tr'ondëk-Klondike set it apart from these other potentially comparable properties that illustrate the adaptations of Indigenous peoples to colonialism.

Other properties contain significant amounts of reconstructed elements or include many restored pieces where integrity or authenticity have been compromised. Fort St James, Fort Assiniboine, Fort Carlton, and the Prince of Wales Fort are all properties with mainly reconstructed elements. Barkerville, a reconstruction and restoration of a nineteenth-century gold-rush town, also has limited authenticity, as many surviving buildings were restored to a previous era and others were completely reconstructed.

Fort Selkirk Historic Site – Yukon (Designated a Yukon Historic Site in 2010)

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
Continuing Life on Ancestral Lands

Description

Fort Selkirk is located near the confluence of the Yukon and Pelly rivers in the central western region of the Yukon Territory. Following the path of the

Yukon River, Fort Selkirk is nearly 250 kilometres from Dawson City. The property consists of numerous intact buildings, landscape features, two cemeteries, and significant archaeological resources in situ. Now used seasonally for cultural purposes, Fort Selkirk illustrates early Indigenous and Euro-American contact in the Yukon and the contributions of numerous cultures coming together in the same landscape.

Comparison

Fort Selkirk is selected as a short-list site because it meets four of the comparative themes and is very closely related to the time period and geo-cultural conditions of Tr'ondëk-Klondike. In addition, Fort Selkirk and Tr'ondëk-Klondike contain similar evidence that communicate the late-nineteenth-century colonial experiences of Indigenous people in the Yukon. Although located only 250 kilometres apart, these properties were notably culturally distinct before and throughout the period of the nomination. The Tr'ondëk Hwëch'in, part of the Hän-speaking language group, inhabited areas centred on the present Tr'ondëk-Klondike property, while Fort Selkirk was occupied by the Hu'cha Hudän, members of the Tutchone language group.

Although Fort Selkirk became an important supply point during the Klondike Gold Rush, it was spared from the monumental changes brought by the stampede of outsiders and, thus, evidence of colonial experiences between these two properties are notably different. The Tr'ondëk Hwëch'in were forced to adapt to major influxes at a significantly faster pace and larger scale than most Indigenous people in North America. As a result, Tr'ondëk-Klondike contains more attributes that speak to the consolidation of colonial power in comparison with Fort Selkirk. The presence of centralized administrative structures at Dawson, and to a lesser extent at Forty Mile, show these components to be the centre



YG photo

Figure 3.14: Fort Selkirk, Yukon.

of the colonial event rather than an outpost. This fact resulted in a different experience of colonialism for the Indigenous residents of the Fort Selkirk region.

Indigenous people at Fort Selkirk adapted to the systems of colonialism in a few ways, yet still kept many of their cultural traditions intact. Both Indigenous people and Euro-Americans lived and worked in the same settlement, similar to the Tr'ondëk Hwëch'in experience at some of the sites in Tr'ondëk-Klondike. However, the segregated communities established to keep the Tr'ondëk Hwëch'in separate from Euro-American settlements were not developed on the same scale for the Hu'cha Hudän. Due to the nature of colonialism in the Fort Selkirk region, the adaptations were markedly different and the scale of colonial administration impacted the areas in contrasting ways, though the site functioned as an active First Nation Community until the construction of the Yukon highway system in the 1940s and 1950s.

Fort Selkirk contains excellent evidence of Euro-American and Indigenous relations in the early Yukon. Similar to Tr'ondëk-Klondike, it shows continuity and adaptation with these new systems. However, the experience of the Klondike Gold Rush and the monumental scale of the changes brought about by colonialism in such a short period of time is not as evident at Fort Selkirk. Distance from the administrative centres and mining sites of the gold rush meant cultural

traditions could be maintained more easily and adaptations were of a smaller scale. Changing patterns of settlement and new livelihoods are evident at Fort Selkirk, but the shifts were not as profound. In addition, the founding of the colonial administrative centre at Dawson City within the territory of the Tr'ondëk Hwëch'in means that evidence at Tr'ondëk-Klondike also shows adaptations to colonial surveillance and other mechanisms of policing on a much larger scale than Fort Selkirk. Tr'ondëk-Klondike bears more complete witness to a range of comprehensive and large-scale changes brought by colonialism.

FLHC A2020/Alamy Stock photo



Figure 3.15: York Factory, Manitoba.

York Factory National Historic Site – Manitoba (designated a National Historic Site in 1936)

- Life on the Land before Colonization
- Changing Patterns of Settlement/Community and Being on the Land
- Changing Livelihoods and New Economies
- Establishment and Consolidation of Colonial Power Structures
- Continuing Life on Ancestral Lands

Description

York Factory is located on the western shore of Hudson Bay, in the northeastern corner of the province of Manitoba, in Canada. It is situated at a strategic point near the mouth of the Hayes River that provides passage to the west and south. While geographically located in the western subarctic, it is closer to colonial administrative centres than Tr'ondëk-

Klondike and experienced much earlier colonial incursions as a result. Established in 1684 in a very different era of European colonialism, its use continued into the late nineteenth century. The property consists of two intact buildings, two ruins, a cemetery, and numerous in situ but largely undiscovered archaeological resources. However, at its peak in the nineteenth century, the site contained over 50 buildings and was a major centre of western Canadian fur-trading society. It speaks to relationships between Indigenous people and Euro-Americans centred on the fur trade and forged during this critical point in Canada's history.

Comparison

York Factory is selected for the short list because it meets four of the comparative themes and is a nationally important site of Euro-American and Indigenous contact. Similar to Tr'ondëk-Klondike, York Factory was originally established due to European economic interest in the area rather than its potential for long-term settlement. Its location close to many fur-trading routes and its position on the Hudson Bay made it an ideal strategic spot for a depot. However, Tr'ondëk-Klondike was subsequently transformed by the discovery of gold that brought waves of migration (although much of it temporary) to the central Yukon. While York Factory was the centre of the western fur trade throughout the nineteenth century and earlier, there was no significant boom in population. As a result, while York Factory does include evidence of changing patterns of settlement and the introduction of new economic systems and livelihoods, many Indigenous people remained rooted in traditional relationships with the land and adaptations were smaller in scale.

Prior to European interest, the region of York Factory was inhabited by a

variety of Indigenous groups, including the Pre-Dorset, Dorset, Thule, Cree, Dene, and Inuit. However, the National Historic Site designation documents for this place do not provide a detailed breakdown of remains in situ which speak to their pre-colonial inhabitation. As a result, the comparator of “Life on the Land Prior to Colonization” cannot be adequately developed in relation to Tr’ondëk-Klondike. Additionally, due to the scope of the designation, it is unknown if Indigenous people of the York Factory area adapted to a Euro-American presence and if any in situ evidence exists.

The overwhelming presence of York Factory on the shores of the Hudson Bay persuaded many Indigenous people to relocate within their homeland to provide materials for the depot. Some moved within close reach of the fort, although it is unclear if they lived in segregated communities or integrated with Euro-American residents. Changing patterns of settlement are apparent, as is the introduction of different livelihoods; however, specific attributes of the site in the designation documents do not account for these experiences in significant depth.

York Factory tells a similar story to Tr’ondëk-Klondike about economic colonialism in Canada’s North but is based on a different experience and longer time frame and provides distinctive evidence. It should be noted the fur trade was predicated on a very different system of exchange with Indigenous people compared to gold mining, and experiences and adaptations to these outside economies would have

been markedly different. While York Factory does have the potential to cover stories of adaptation if extant physical evidence remains, the experiences would not coincide with the intense and dramatic changes seen in the Yukon in the concentrated time period of the late nineteenth century.

On one hand, similar to Tr’ondëk-Klondike, York Factory represents the complex Indigenous and Euro-American relationships established at posts far from colonial administrative centres. However, on the other hand, the stories of adaptation at York Factory are not present in any designation documents and no in situ archaeological resources are presented that could speak to these experiences. The intact buildings, ruins, and cemetery are primarily evidence of Euro-American occupation and reveal little about the Indigenous components of the historical narrative.

In addition, much of the evidence around York Factory is undiscovered, lost, or at significant risk. Due to river erosion, the entire York Factory site has been flagged as severely endangered, and the whole property might be lost in coming years. All evidence from the earlier forts is already gone, and many areas of high archaeological potential are now under water. While York Factory may have previously had evidence that spoke to significant and varied Indigenous adaptations to colonialism, part of that story is already lost and the rest is severely under threat. In contrast, Tr’ondëk-Klondike has good integrity and does not face severe environmental threats.

Fort Battleford National Historic Site – Saskatchewan (Designated a National Historic Site in 1923)

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being
on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power
Structures
Continuing Life on Ancestral Lands

Description

Fort Battleford is located along the North Saskatchewan River in the west central portion of the province of Saskatchewan at the town of Battleford. The North Saskatchewan River is sometimes defined as the southern boundary of the subarctic. Thus, the site is located on the border of the geo-cultural region, but is sometimes situated within the western Canadian Prairies region instead. Located in the middle of the prairie provinces along a key waterway, Fort Battleford was a strategic location for the North-West Mounted Police (NWMP) and a site that represents the complex relationships between Indigenous people and Euro-Americans in the late nineteenth century. The site consists of two surviving buildings from the nineteenth century, footprints of other structures, and archaeological remains of many other built elements that are no longer standing. As a key colonial administrative centre in the nineteenth century, Fort Battleford represents the implementation of many colonial systems during this period.

Comparison

Fort Battleford is selected for the short list because it meets all of the comparative themes and was an important centre of colonial administration and contact. Like Dawson City, Fort Battleford was a key

colonial centre in the second half of the nineteenth century, and as such, it was instrumental in monitoring and forging relationships between Euro-Americans and Indigenous people. The presence of the NWMP at Fort Battleford, with a standardized police fort layout and architecture, was a deliberate statement of colonial control. It was eventually the site of the surrender of *Pitikwahanapiwiyin* (Poundmaker) during the North-West Rebellion/Resistance and the location of the Battleford Eight¹¹ mass hanging—the execution of Cree and Assiniboine Indigenous people accused of robbery and treason.

Fort Battleford is commemorated primarily as a NWMP site where the colonial policies of the State were enforced, and most of the above-ground evidence speaks to the period when it served as an administrative centre. New economic systems were introduced through the Fort Battleford site and considerable changes to settlement patterns were imposed during its main period of activity. However, a nuanced understanding of the impact on Indigenous people in the region and other parts of the western subarctic is not acknowledged in the key designation materials, and it is unclear if any attributes speak to these experiences.

As with many forts in the subarctic region, the designation documents don't clearly outline what in situ evidence might exist that speaks to Indigenous adaptation and responses to colonialism. In many cases, documentary evidence is confined to Euro-American experiences. Archaeological evidence of pre-colonial Indigenous groups in the area are also not clearly mentioned in designation documents.

In the designation documents, the narrative of Fort Battleford is primarily

¹¹ The North-West Rebellion/Resistance was an Indigenous and Metis uprising that occurred in 1885 in reaction to escalating land disputes. During the uprising, hundreds died and the leaders of the resistance movement were executed by the Dominion of Canada.

told from a colonial point of view, with limited recognition of Indigenous voices, and using evidence mainly collected from the colonial period. No attributes of the property have been identified that represent Indigenous people of the Battleford area separate from the NWMP presence. In contrast, the Tr'ondëk-Klondike nomination includes attributes that centre the narrative on Indigenous people and includes evidence that speaks to a variety of responses to colonialism. Tr'ondëk-Klondike also has considerable evidence regarding life on the land before colonialism and throughout multiple stages of the implementation of colonial systems.

While Fort Battleford has excellent evidence related to the imposition of the state on Indigenous people, particularly through the treaty-making process, other systems of colonialism are less evident. There is no clear indication of evidence related to the increased number of missionaries that were key to colonizing the west. In addition, economic and settlement patterns were greatly changing in the west, but Fort Battleford does not have evidence showing the multiplicity of changes experienced by Indigenous people in particular. The story of colonialism at this property is almost exclusively told through the perspective of the police, as representatives of the State, and other elements of colonialism are not demonstrated. Finally, Fort Battleford is focused on a period of consolidating colonial control. Tr'ondëk-Klondike also covers this period in the Yukon, but additionally covers the early contact period and reveals a greater breadth of colonial adaptations by Indigenous people. Although Fort Battleford is an outstanding example of colonial administrative control, it doesn't contain evidence that speaks to the same breadth of Indigenous adaptations to colonialism as Tr'ondëk-Klondike.

Hay River Mission Site National Historic Site – Northwest Territories (designated a National Historic Site in 1992)

Life on the Land before Colonization
 Changing Patterns of Settlement/Community and Being on the Land
 Changing Livelihoods and New Economies
 Establishment and Consolidation of Colonial Power Structures
 Continuing Life on Ancestral Lands

Description

Hay River Mission Site is located on the south shore of Great Slave Lake, in the central southern region of the Northwest Territories, in northern Canada. The town of Hay River is situated at the head of the navigation of the Mackenzie River that winds its way through the western part of the territory to the Arctic Ocean. The property consists of two churches, the remains of a rectory, and associated cemeteries with spirit houses, all dating from the nineteenth century. The Hay River Mission Site is an example of cultural exchange between the Euro-American colonists and Indigenous people, including the Dene and Métis. Its strategic location approximately halfway between the colonial administrative centre of Edmonton and the Arctic Ocean made it a critical colonial trading post.

Comparison

The Hay River Mission Site is selected for the short list because it meets four of the comparative themes and was a centre of colonial administrative consolidation during an overlapping time period with Tr'ondëk-Klondike. Similar to Tr'ondëk-Klondike, the Hay River Mission Site was an important post and aided in establishing colonial control in Canada's North. The site became a meeting point for Indigenous people and Euro-Americans primarily engaged in the fur trade. The Indigenous people of the Hay River area also saw the first

permanent Euro-American settlement of their region in the nineteenth century. However, the Hay River Indigenous people had engaged with parts of the fur trade for centuries and travelled to other trading posts in the subarctic region. They were familiar with some systems of colonialism when the missionaries arrived and had a few generations of contact before the first permanent European settlers came north. Therefore, the continuous and persistent experiences of colonialism felt by the Tr'ondëk Hwëch'in were not the same as the experiences at Hay River, where the process was more gradual.

The extant above-ground evidence at the Hay River Mission Site is all related to the Anglican and Roman Catholic missions set up in the area. None of the evidence on site is described as specifically speaking to the Dene experience and their adaptations to colonialism. Although the Hudson's Bay Company had a fort and the NWMP had a presence in the town, neither of these influences remain intact in the landscape, and it is unclear what archaeological evidence has survived. In contrast, Tr'ondëk-Klondike includes all elements of the colonial systems implemented in the North in the nineteenth century, not only mission sites. This is a key feature of the Tr'ondëk-Klondike nomination, as the property represents multiple experiences and adaptations linked to a variety of institutions, not simply the Church.

A small Slavey settlement was established near Hay River in the 1890s. Like the Tr'ondëk Hwëch'in of the Yukon, traditional land practices were disrupted by the arrival of Euro-Americans. However, since this was largely an economy based on the fur trade, many traditional activities were continued and even encouraged by Euro-American traders. Historically, the fur trade had provided some

benefits to Indigenous people and even paved the way for some forms of self-governance. Elements of the trade were familiar to Indigenous people and the need to supply furs meant that many people continued living on the land and engaging in some pre-colonial cultural practices. In contrast, the mining industry imposed a foreign economy upon and disrupted the traditional land patterns of the Tr'ondëk Hwëch'in. In Tr'ondëk-Klondike, there is evidence that the economic imperialism that enabled the Klondike Gold Rush impacted Indigenous people more profoundly than did the fur trade. For instance, the mining economies were accompanied by large-scale transformations in settlement patterns and livelihoods. While the Tr'ondëk Hwëch'in remained resilient, their lifestyles were adapted in profound ways. For example, the Tr'ondëk Hwëch'in travelled within their territories not only to feed the miners, but because they were forced out of many traditional harvesting areas.

The surviving evidence at the Hay River Mission site primarily speaks to the spread of Christianity as a mechanism of colonial control in Canada's North. Indigenous voices are part of this story and many elements are presented using a multicultural lens that recognizes the various cultures that came together at Hay River. However, Tr'ondëk-Klondike presents a more multifaceted and diverse narrative of colonialism that is demonstrated through a variety of intact and in situ evidence. In particular, the indisputable evidence of profound change within the Tr'ondëk Hwëch'in homeland is a highlight of the nominated property.

It is clear that the Dene and Métis of Hay River adapted to a Euro-American presence in their traditional homeland, but the designation documents do not include any evidence of these adaptations within the existing landscapes. The primary built elements, particularly

the churches, do not immediately demonstrate the story of adaptation or movement within a homeland in the same way as Tr'ondëk-Klondike. The Dene and Métis of Hay River have remained in their traditional homeland, but the changes brought by colonialism (other than the introduction of the Christian Church) is not apparent in the Hay River Mission Site.

**Déline Fishery/Franklin's Fort
National Historic Site – Northwest
Territories
(designated a National Historic Site
in 1996)**

Life on the Land before Colonization
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
Continuing Life on Ancestral Lands

The Déline Fishery/Franklin's Fort property is located on the western shore of Great Bear Lake, in the Mackenzie River drainage basin, in the west central region of the Northwest Territories, in Canada. Franklin's Fort was a wintering site for a group of mappers headed by Sir John Franklin in the 1820s, while the Déline Fishery is a long-standing seasonal Dene site for fish harvesting. The initial European presence in this area was short-lived, but left a lasting impression on many Indigenous groups in the region. The in situ vestiges, below-ground evidence, and many archaeological features speak to the contact between European mapping expeditions and local Indigenous people. Although contact in this region was brief, it symbolizes early relationships between Indigenous people and colonists, who were increasingly mapping the northern reaches of Canada in the nineteenth century.

Comparison

The Déline Fishery/Franklin's Fort property is selected for the short list because it meets four of the comparative

themes and shows some adaptations by Indigenous people as a result of European contact. Like Tr'ondëk-Klondike, Déline Fishery/Franklin's Fort was a traditional Indigenous harvesting area that was then occupied by Europeans. However, the Franklin's Fort site was only used by a relatively small number of Europeans for two winter seasons between 1825 and 1827, and there was no further sustained European settlement until the mid-twentieth century. In contrast, although Euro-Americans moved between sites within Tr'ondëk-Klondike, once their presence was established in the 1870s it has continued uninterrupted to the present day. Also, the changes brought by colonialism to Tr'ondëk-Klondike were profound and persistent compared to the relatively short time period and minor changes evidenced at Déline Fishery/Franklin's Fort prior to the twentieth century.

Indigenous people from the immediate area and others from nearby regions travelled to Franklin's Fort to supply the Europeans with sustenance and open brief trading relationships. New livelihoods, particularly in supplying the camp, were introduced, and some changing patterns of settlement were brought with the map-makers. The Tr'ondëk Hwëch'in also travelled within their homeland to supply Euro-Americans and feed into the trade economy. However, the Tr'ondëk Hwëch'in were forced to move long-standing fishing and hunting camps within their homeland due to the colonial presence and threatened livelihoods. Settlement patterns were also impacted by the large number of Euro-Americans in Tr'ondëk-Klondike.

Because the area around Franklin's Fort was only occupied by Europeans for a short time, other mechanisms of colonialism, namely Church and state, did not arrive until more than a century later. In contrast, the Tr'ondëk Hwëch'in

experienced an initial influx of Euro-Americans to their homeland that was quickly followed by numerous economic, social, cultural, and administrative systems of colonialism. A significant breadth of colonial adaptations is captured at Tr'ondëk-Klondike in comparison to the briefly occupied Euro-American wintering camp.

Both Déline Fishery/Franklin's Fort and Tr'ondëk-Klondike speak to early relationships between Indigenous people and Euro-Americans in Canada's North in the nineteenth century. However, the systems of colonialism experienced in these regions was vastly different due to the contrasting purposes of colonial incursion. The discovery of gold and the subsequent rush of people to Tr'ondëk Hwëch'in homeland accelerated the imposition of colonial structures that was not present at Franklin's Fort. The intensity and breadth of adaptations

experienced by the Tr'ondëk Hwëch'in is notably different, and the sustained presence of these colonial controls from the nineteenth century through to the present is clear.

In both cases, Euro-American settlements were constructed near traditional Indigenous harvesting areas and there is significant evidence of pre-colonial inhabitation. Indigenous people in both regions were greatly impacted by colonial encounters, but many traditional practices endured and the cultures remained resilient. Designation documents do not demonstrate if adaptations to colonialism, and particularly long-standing cultural changes, are present at Déline Fishery/Franklin's Fort. In contrast, Tr'ondëk-Klondike presents a range of evidence speaking to a significant breadth of necessary adaptations to the intense changes brought by colonialism.

Alaska Gold Rush Mining Sites (Cape Nome, Eagle, Fort Egbert, and Skagway) – Alaska

Each of these properties meet only two or three of the comparative themes and therefore do not individually meet the threshold for inclusion on the short list. Further, Nome and Skagway are outside the western subarctic geo-cultural region as they are in the Arctic and Northwest Coast regions respectively. Nevertheless, they are included here because of their close historical association with the events of the Klondike Gold Rush and, thus, Tr'ondëk-Klondike.

Cape Nome Mining District Discovery Sites National Historic Landmark (designated a National Historic Landmark in 1978)

~~Life on the Land before Colonization~~
~~Changing Patterns of Settlement/Community and Being on the Land~~
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
~~Continuing Life on Ancestral Lands~~

Eagle Historic District National Historic Landmark (includes Fort Egbert) (designated a National Historic Landmark in 1978)

~~Life on the Land before Colonization~~
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
~~Continuing Life on Ancestral Lands~~

Skagway Historic District (part of Klondike Gold Rush National Historic Park designated in 1976)

~~Life on the Land before Colonization~~
Changing Patterns of Settlement/Community and Being on the Land
Changing Livelihoods and New Economies
Establishment and Consolidation of Colonial Power Structures
~~Continuing Life on Ancestral Lands~~



Figure 3.16: Skagway, Alaska.

Description

Cape Nome Mining District Discovery Sites is located at the far western central tip of Alaska at the Bering Strait; Eagle Historic Village and nearby Fort Egbert are situated near the border of the Yukon in central eastern Alaska; and Skagway Historic District and White Pass is located at the end of the Chilkoot Inlet off the Pacific Ocean, in southern Alaska, near the border with British Columbia. All three properties were key locations in the gold rushes of the late nineteenth and early twentieth centuries in Alaska.

The Cape Nome Site includes some intact buildings from the gold-rush era and in situ archaeological evidence. The Eagle Historic Village site contains approximately 100 buildings from the gold-rush era in the main village and five restored structures from nearby Fort Egbert. The Skagway Historic District features nearly 100

buildings from the gold-rush period, numerous settlement patterns, fragments of routes used by the gold miners to reach the Klondike, cemeteries, and some in situ archaeological evidence. All three properties illustrate the importance of the gold-rush era in Alaskan history and the mass movement of thousands of people in the late nineteenth and early twentieth centuries.

Comparison

These properties are very closely related to the history and time period of Tr'ondëk-Klondike. Although none of the properties meet the threshold for short-list comparisons and relationships to the comparative themes are tangential, all three of these gold-rush sites have direct relationships with Tr'ondëk-Klondike and are thus analyzed here. Skagway was the point of departure for many people heading to the Klondike. It served as a supply point and meeting place for people traveling north. The villages of Eagle and Fort Egbert became important sites to protect American interests in the North during the time of the gold rush. The strategic placement of the fort and village near the border was partially to regulate traffic and collect tariffs through American territories. Finally, Cape Nome was a subsequent destination for many Klondike stampeders. After the rush died down in the late 1890s, many ventured to Nome for a short-lived boom. While smaller in scale, Nome is still recognized as the last sizeable gold rush in the North. Although these properties have close relationships with the gold-rush history of Tr'ondëk-Klondike, their connections with Indigenous experiences and adaptations to colonialism are less evident.

The designation documents for all three properties do not consider the presence of Indigenous people prior to the gold rush. Although it is known there is archaeological evidence of pre-colonial Indigenous presence, especially at Eagle, the heritage designations are not focused on these stories, and elements of the properties that could convey this information are not identified. In addition, none of these properties discuss any evidence of adaptations to colonialism, and it is unclear what archaeological evidence might exist from the period of initial colonial contact.

While all three properties represent the economic and social history of the gold rush, there is little evidence speaking to other types of colonial encounters. For example, Fort Egbert, the headquarters for the U.S. Army in Alaska, was not established until 1899, as the Klondike Gold Rush was waning. None of the properties speak to the colonial administrative presence in Alaska, particularly in how it affected existing Indigenous people in the area. In addition, attributes from pre-gold-rush sites are not included as reasons for any of these designations, and it is consequently difficult to ascertain their extent. As a result, only the gold-rush story appears evident at the Alaskan sites, and the full picture of different colonial systems, particularly from an Indigenous perspective, remains incomplete.

The three Alaskan sites have intact evidence of the late-nineteenth-century and early-twentieth-century gold rushes' impacts on northern communities, particularly as these rushes imposed new capitalist economies and encouraged changing livelihoods on Indigenous homelands. The evidence at these properties shows some of the changes ushered in by arriving Euro-Americans and illustrates the fast pace of the gold rush in these communities, very similar to Tr'ondëk-Klondike. However, Indigenous adaptations to systems of colonialism is not clearly present in the Alaskan mining sites, and it is unknown if evidence of these experiences exist within the property. Although there are archaeological resources that speak to pre-colonial Indigenous cultures, evidence of resilience and cultural continuity is not presented in the designation documents. The defining features of Tr'ondëk-Klondike are the attributes which tell a full story of Indigenous adaptations to colonialism, which are not at all apparent in the Alaskan designations.

Conclusions from the Geo-Cultural Comparison

Six key conclusions emerged from the review of the properties within the geo-cultural region of the western subarctic of North America.

1. Tr'ondëk-Klondike has the most complete evidence of Indigenous peoples' experiences with and adaptations to colonialism. Tr'ondëk-Klondike shows how the Tr'ondëk Hwëch'in lived among early Euro-American settlers; existed in segregated parts of mixed settlements; and were forced to live in separate areas. Tr'ondëk-Klondike also has clear evidence of the continuity of traditional livelihoods and the adoption of some Euro-American economies. Other properties within the geo-cultural region have evidence that tells part of this story, but do not have the strength of the complete collection of adaptations reflected at Tr'ondëk-Klondike.

2. Tr'ondëk-Klondike, with its extant evidence, provides the most vivid testimony to Indigenous perspectives of this stage in the history of the western subarctic of North America, when Canadian colonialism reached west and north across the continent in the years following Confederation. Formal heritage recognition for other properties in the geo-cultural region does not centre on an Indigenous perspective. The original designations for most other properties in the geo-cultural region do not centre on Indigenous perspectives and only consider a Euro-American viewpoint on colonialism.

3. Tr'ondëk-Klondike has an incomparable combination of pre-colonial and colonial properties and evidence that speak to multiple adaptations and changes. The sustained presence of colonial outsiders often disrupted potential archaeological sites and resulted in the desecration of

Indigenous markers on the landscape. As a result, many properties in the geo-cultural region with significant caches of pre-colonial in situ artifacts are places of limited colonial contact. In contrast, Tr'ondëk-Klondike features a collection of both pre-colonial and colonial evidence in the same property.

4. Tr'ondëk-Klondike, as a serial property, contains evidence of multiple aspects of colonialism and the corresponding Tr'ondëk Hwëch'in adaptations. Most properties in the geo-cultural region tell the story of only one system or expression of colonialism and none have the evidence to demonstrate the intertwined colonial forces of multiple components. For example, many of the related properties in the geo-cultural region are fur-trade forts, police administrative centres, or missions.

5. Tr'ondëk-Klondike shows the rapid transition from a fur-trade economy, to a gold-rush site, to a territorial capital and evidence of corresponding Tr'ondëk Hwëch'in adaptations. Most properties in the geo-cultural region illustrate only one era or stage of colonialism or were utilized for a very short time. In a few cases, the disruption to the Indigenous populations in the late nineteenth and early twentieth centuries was temporary. Tr'ondëk-Klondike shows a sustained colonial presence that quickly adapted during the rush of stampedeers into the territory.

6. Relative to the comparison properties of the subarctic geo-cultural region, Tr'ondëk-Klondike is the most intact ensemble of numerous built and in situ archaeological resources with a high degree of authenticity and integrity. Many properties within the geo-cultural region were abandoned or destroyed after the main period of trade or settlement passed, and others were

subsequently built over. As a result, most properties have only a few remaining components. In addition, many properties have limited archaeological studies that capture the breadth of possible below-ground evidence or markers in the landscape.

3.2.f. Serial Nomination

Tr'ondëk-Klondike is a serial property of eight component parts that complement and contribute to the Outstanding Universal Value of the property because of their association with each other. All of the component parts together are required to accurately represent the breadth of their experiences and to adequately present the multiplicity of adaptations to colonialism by the Tr'ondëk Hwëch'in. As a unit, the component parts capture the experience of colonialism in multiple ways that any single component part cannot.

The components of the serial property speak to a multiplicity of experiences of colonialism within a culturally, geographically, and historically defined space. Tr'ondëk Hwëch'in adaptations to the arrival and settlement of colonists is manifested differently at each component site because the nature of that interaction depended, in part, on the reasons for the arrival of the newcomers, the level of intensity of their arrival, and the time of their arrival. Every component part and its attributes illustrate a particular and distinct facet of the Tr'ondëk Hwëch'in experience of colonialism and cannot be removed without compromising the integrity of the property. As a whole, when coupled with the specific features of each place, these similarities and differences speak to the tangled realities that the Tr'ondëk Hwëch'in faced when confronted with the systems of colonialism.

Tr'ondëk-Klondike is in the homeland of the Tr'ondëk Hwëch'in, who continue to have strong relationships and administrative roles with each component part of the property. The serial property inherently recognizes the importance of these connections and situates the Tr'ondëk Hwëch'in perspective. Prior to colonization, the Tr'ondëk Hwëch'in travelled within their homeland to follow harvesting routes and prepare for changing seasons. Routes are not only physical markers that connect different places, but part of the ancestral journey and pattern of travel on the land between nodes of activities. As an interconnected place of cultural exchange, Tr'ondëk-Klondike shows adaptations resulting from colonial encounters, namely the movement of people in response to the colonial incursions into their homeland. Only a serial property can adequately encapsulate this movement of people prior to colonialism and as a response to colonial systems. Movement between the different component parts of the serial property is a critical component of the nomination and is a notable gap on the World Heritage List.

Notable Exclusions from the Serial Property Nomination

Sites associated with the Klondike Gold Rush, such as Discovery Claim, Dredge #4, and the Klondike Goldfields, are not included in Tr'ondëk-Klondike. These sites contain evidence of mining as a significant economic activity that is directly related to the Klondike Gold Rush. However, the scale, intensity, and invasiveness of the Klondike Gold Rush has left insufficient evidence to testify to the Tr'ondëk Hwëch'in experience of, and adaptation to, colonialism.

3.2.g. Conclusion

The comparative analysis for Tr'ondëk Hwëch'in demonstrates that at both the global level and within its geo-cultural region the nominated property is an exceptional, comprehensive, and intact ensemble that illustrates Indigenous peoples' experiences in the face of European colonialism. No other property on the World Heritage List or Tentative Lists currently demonstrates as well an Indigenous peoples' experience of, and adaptation to, colonialism, nor the continuity of an Indigenous peoples'

culture before, during, and after the initial contact period with colonizers. Tr'ondëk-Klondike stands out in its capacity to represent an Indigenous peoples' experience of, and adaptation to, colonialism in the western subarctic geo-cultural region of North America at the turn of the twentieth century and, as such, is an outstanding illustration of what Indigenous people all around the world experienced over a 500-year period, when European nations imposed their economic, political, military, social, and cultural power on all corners of the globe.





Figure 3.17: Chief Steve Taylor and Government of Yukon Leader Piers McDonald sign the *Tr'ondëk Hwëch'in Final Agreement* in 1998, a century after the Klondike Gold Rush.

3.3. Proposed Statement of Outstanding Universal Value

Brief Synthesis

Tr'ondëk-Klondike is located in the homeland of the Tr'ondëk Hwëch'in, in northwestern Canada. For thousands of years, the Tr'ondëk Hwëch'in lived in close connection with the land and organized their society around the animals and natural resources they needed to succeed. Between 1874 and 1908, the Tr'ondëk Hwëch'in lived through a period of intense and dramatic upheaval as their territories were colonized. The attitudes and economic ambitions of the colonizing newcomers, as supported by the newly established Dominion of Canada, profoundly impacted their traditional lifeways and relationship with their ancestral lands. The eight component sites of the Tr'ondëk-Klondike serial property tell this story and contain one of the most complete and exceptional ensembles of archaeological and historic evidence

that reflects an Indigenous peoples' experience of, and adaptation to, the global phenomenon known as European colonialism. The eight component sites have been significant resource areas for Tr'ondëk Hwëch'ins for thousands of years and were places that were fundamentally transformed in the course of the colonial occupation of these lands. The geographic, structural, and archaeological evidence of the property chronicles dramatic modifications of land use, settlement patterns, and economy that testify to Tr'ondëk Hwëch'in experiences of colonialism, ranging from their active and inclusive socio-economic engagement in new economies to their dispossession and marginalization as an Indigenous people. The sites are also places where, through the endurance of traditions, the Tr'ondëk Hwëch'in fostered and maintained their distinct cultural identity.

The authenticity of the property is manifested through each of the component sites in a specific

geographic space related to this colonial incursion. Whether being a place where Tr'ondëk Hwëch'in first began interacting with foreign traders at Fort Reliance; experienced increasing marginalization at Forty Mile, Fort Cudahy, Fort Constantine, and segregation demonstrated by *Ch'édähdëk Tth'an K'et* (Dënezhu Graveyard); or suffered dramatic disenfranchisement, such as at *Tr'ochëk*, the authenticity of the property is conveyed through evidence where a plurality of historic experiences can be interpreted through the preserved attributes of the property. The completeness of the serial property is enhanced by including Dawson City and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) at the epicentre of demographic and cultural upheaval, as well as the hinterland site, *Tthe Zraq Kek'it* (Black City), where Tr'ondëk Hwëch'in adaptations to these impacts are well illustrated.

The history of events that occurred at the eight component sites is told through oral histories, documentary resources, photographic evidence, and the archaeological and historical record. The physical evidence present in the component sites includes landscape features, distinct pre-contact and colonial-era archaeological localities, buildings, and historic resources that are related to both settler and Indigenous occupations.

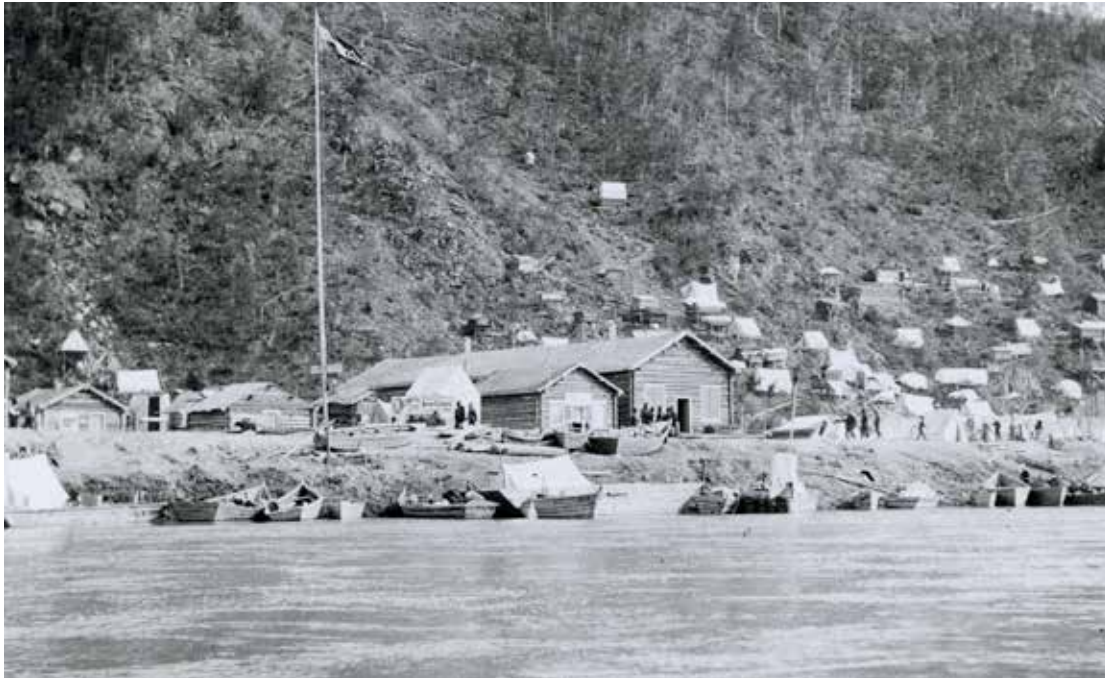
Collectively, this ensemble of sites are authentic testaments that illustrate the experiences of the Tr'ondëk Hwëch'in and their responses to the expansion and consolidation of European colonialism, which had been occurring worldwide since the sixteenth century. The incremental impacts of colonialism over the course of three decades in the Tr'ondëk Hwëch'in homeland are illustrated through the conserved, protected, and well-managed component sites, which together demonstrate the Outstanding Universal Value of the property.

Chapter 3. Justification for Inscription

Justification for Criterion

The property is inscribed under criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape, which illustrates (a) significant stage(s) in human history.*

European Colonialism is considered a significant stage in human history, a driver in extraordinary global demographic movements accompanied by socio-economic upheavals that resulted from the expansion of European nations over the past 500 years. European colonial expansion from the sixteenth to the twentieth century created a dramatically altered world, and its effects are still perceptible in the governments, economies, and cultures across the globe to this day. The Tr'ondëk Hwëch'in experience, presented through Tr'ondëk-Klondike, vividly echoes the experiences of Indigenous people in North, Central, and South America; Oceania; Africa; and throughout many parts of Asia during this period. Tr'ondëk-Klondike chronicles the consolidation of colonial power and the cultural impacts to the Tr'ondëk Hwëch'in between 1874 and 1908. The property conveys Outstanding Universal Value through its complete and exceptional ensemble of component sites that have tangible evidence of the distinct experiences and adaptations of an Indigenous people to a dramatic foreign incursion. These experiences were instigated by expanding commercial interests associated with the fur trade and the western North American gold rushes that were startlingly intensified during the Klondike Gold Rush of 1896–1898. Tr'ondëk-Klondike is a serial property that includes eight component sites: Fort Reliance; *Ch'édähdëk* (Forty Mile); *Ch'édähdëk Tth'an K'et* (Dënezhu Graveyard); Fort Cudahy and Fort Constantine; *Tr'ochëk*; Dawson City; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and *Tthe Zraq Kek'it* (Black City). Each component contains archaeological



YA, T.R.Lane coll. #1386

Figure 3.18: Klondike City, ca. 1898.

and historic resources illustrating the experiences of the colonized and the colonizer and provides evidence of nuanced and multifaceted perspectives on an event often narrated only from the perspective of immigrant Canadian and American populations.

Together, the components of this serial property provide remarkable evidence of growing colonial influence through a concentrated time frame—from the construction of the first commercial fur-trading post at Fort Reliance, in 1874, to the Klondike Gold Rush of 1896–1898, and ultimately, the consolidation of colonial authority by 1908. The well-conserved physical evidence throughout Tr’ondëk-Klondike bears witness to the evolving adaptations of lifeways enacted by the Tr’ondëk Hwëch’in in response to the sudden and massive encroachment of migrants on their traditional encampment and harvesting sites. This evidence also documents the transition from a life “lived close to the land as it had been for thousands of years” to one irreversibly changed by myriad transformative

experiences due to the arrival of foreign populations and envoys of the Canadian government in the latter decades of the nineteenth century.

The property, with its archaeological and historic resources, convincingly and comprehensively illustrates the Tr’ondëk Hwëch’in experience of a significant stage in human history. The property illustrates the First Nations’ dispossession of their lands and marginalization from the new colonial society. Most significantly, Tr’ondëk-Klondike demonstrates how, through the continuity of cultural traditions and the continued use of established and familiar land-use areas and resources, Tr’ondëk Hwëch’in adapted to and positioned themselves to endure a colonial event characterized by the un-negotiated establishment and consolidation of colonial power. The property provides evidence of the impact of escalating immigration, as well as the rapid enactment of new administrative, legal, and spiritual policies that changed the character of the Tr’ondëk Hwëch’in’s relationship with much of their lands

and challenged their ability to be self-determining people.

Statement of Integrity

All the elements necessary to demonstrate integrity of Tr'ondëk-Klondike are found within the boundaries of the serial property. The Outstanding Universal Value of the Tr'ondëk-Klondike property is demonstrated through the combined attributes of its eight component sites. Individually, each component contributes significant evidence, and when combined provides a comprehensive understanding of the escalating effects of colonialism and its impacts on the Tr'ondëk Hwëch'in. It is through the inclusion of each component of the nominated property that the Outstanding Universal Value is demonstrated.

All of the archaeological and historic resources—composed of encampments and harvesting sites, buildings, artifacts, and buried archaeological features—that testify to Tr'ondëk Hwëch'in experiences of the expansion and consolidation of colonialism in this far northwestern part of Canada are enclosed within the boundaries of the property. The property includes evidence related to both foreign colonial actors and Indigenous people that demonstrate narratives of both extreme and rapid socio-economic change, as well as an active continuation of cultural traditions, resource use, and established settlement patterns. The property also features outstanding examples of the establishment and consolidation of colonial power in the centre of a colonial jurisdiction, expressed in both archaeological and built forms, that can be related directly to a corpus of documentary evidence pertaining to the events of the period. The property thus includes all elements necessary to express its Outstanding Universal Value and is of ample size to portray the complete representation of the features

and processes that convey the property's significance.

Tr'ondëk-Klondike falls entirely within the homeland of the Tr'ondëk Hwëch'in. The 334-hectare property is of sufficient size to incorporate the archaeological and historic resources that illustrate the breadth of the Tr'ondëk Hwëch'in experiences of, and adaptations to, colonialism. As a whole, the property does not suffer from the adverse effects of development or neglect. There is a relatively low population in and around the property, with moderate visitation, and the engaged presence of resident Tr'ondëk Hwëch'in and other government stakeholders who ensure ongoing investment in conservation, maintenance, and management.

The physical evidence that transmits the heritage values of Tr'ondëk-Klondike is in good condition and the property's component sites are protected and managed under appropriate legislation and policy, with no component exposed to unplanned or unregulated developments. Joint stewardship, continuing use, and consistent conservation planning ensure Tr'ondëk-Klondike is intact.

Statement of Authenticity

Tr'ondëk-Klondike displays a high degree of authenticity.

The authenticity of Tr'ondëk-Klondike is supported through Tr'ondëk Hwëch'in stories and oral history about the property, the assessment and reporting on the archaeological and historic resources, and archival and documentary records. The archaeological and historical research is informed by published and unpublished documentary histories and photographic and documentary evidence, which combined provide credible and truthful information sources for the property. The authenticity of Tr'ondëk-Klondike is evident in the location



TH photo

Figure 3.19: L-R: Steve Kocsis, Gladys Alexie, Corey Alexie, Walter Alexie, Robert Alexie, and Charmaine Christiansen near a house pit at Black City, 2004.

and setting, changing land uses, and patterns of settlement by the Tr'ondëk Hwëch'in in response to the incursion of foreigners in their homeland. The form, design, materials, and substance of the archaeological and historic resources throughout the property truthfully reflect Tr'ondëk Hwëch'in experiences of, and responses to, colonialism, illustrating evidence of engagement, marginalization, economic reorganization, and increasing sedentism. Authenticity is also evident in language and other forms of intangible heritage, such as place names and *Tr'ëhudè*, all of which testify to cultural significance and the continuation of cultural traditions, knowledge keeping, and practices.

Protection and Management Requirements

The property is subject to a strong and comprehensive legislative and jurisdictional framework across four levels of government that protects the historic and archaeological resources

of Tr'ondëk-Klondike. Protection and management of the serial property is secured through Tr'ondëk Hwëch'in, territorial, federal, and municipal legislation and policies. Tr'ondëk Hwëch'in legislation is consistent with traditional governance, traditional practices, community planning, and conservation policies. Territorial, federal, and municipal laws and policies contribute to the protection, conservation practices, management, and legal recognition of community-based planning and formal designation of historic sites. The collective legislation aligns and ensures the historic and cultural values of the site are protected. All component sites within the property are designated as either national, territorial, or municipal historic sites or protected burial sites or identified in the *Tr'ondëk Hwëch'in Final Agreement*, which outlines provisions of protection and management. The "Tr'ondëk-Klondike World Heritage Site Management Plan" provides a framework for the four levels

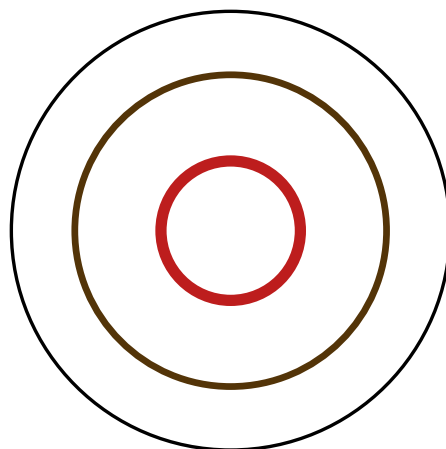


Figure 3.20: Conserving signage on Yukon Saw Mill Co. building.

of government that have regulatory, management, or administrative responsibilities for the property.

Long-term protection and management challenges for the property include the

effects of climate change and other environmental factors. Riverbank erosion, extreme climate conditions, and permafrost are the primary focus of risk-management priorities at the sites, which effects mitigated through planned maintenance. Historic buildings are a safe distance away from shorelines or, in the case of those in Dawson City, protected from floods by a dike. Periodic flooding of some of the component sites has contributed to the protection of archaeological resources through silt deposits and continues to do so. Cooperative and anticipatory measures are being pursued to mitigate the effects of climate change on the property, including the stabilization of built resources. Fire-management plans for the area prioritize the above-ground heritage resources of the property. The property will be managed according to the "Tr'ondëk-Klondike World Heritage Site Management Plan" and relevant mechanisms under each jurisdiction and risks mitigated through advanced planning, monitoring, stabilization work, and coordination.



CHAPTER 4

STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY



Photo: Looking south, from foreground: *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) and upriver to Dawson City, 2020. GroundTruth Exploration

4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY



TH photo

Figure 4.1: Group taking part in First Hunt in the Blackstone Uplands, ca. 2016.

4.a. Present State of Conservation

Overall, the present state of conservation of the nominated property is good, as are the levels of integrity of the elements that contribute to its proposed Outstanding Universal Value as described in Chapter 3.

This series of eight sites is located in a remote area of northern Canada. Each component site is surrounded by boreal forest and undeveloped land. The major

centre of the area, Dawson City, is 535 kilometres north of the capital city Whitehorse, with a population of 1,375¹.

The population of the entire territory is 40,483 people with the majority of people living in Whitehorse, which has a population of 31,520² within an area of 8,489 square kilometres³. The remaining area of 473,954 square kilometres is populated with 8,960 people, distributed among seven communities. At 482,443 square kilometres, the Yukon comprises 4.8% of Canada's total land area⁴. Most of Yukon has a subarctic continental

¹ Statistics Canada. 2017. Census Profile. 2016 Census. Statistics Canada Catalogue no. 98-316-X2016001. Ottawa. Released November 29, 2017.

² Yukon Statistical Review, 2018, p.18.

³ City of Whitehorse, <https://www.whitehorse.ca/about-whitehorse> (accessed Aug. 18, 2020).

⁴ Yukon Fact Sheet 2019, <http://www.eco.gov.yk.ca/stats/ybs.html> (accessed Aug. 18, 2020).

climate with a longer winter and a short but pleasant summer.

There is little precipitation in the Dawson region, with total annual precipitation (1981–2010) at 324.4 mm, of which 201.3 mm is rain and 166.5 mm is snowfall⁵.

This sparsity of people, remote location, dry climate, and the conservation activities initiated in recent decades by the First Nation, federal, territorial, and municipal governments have resulted in the nominated property having a consistently good state of conservation. The integrity of the archaeological and built features at each site that contribute to its Outstanding Universal Value, as described in Chapter 3, is intact. Parks Canada, the federal agency responsible for management and conservation of Canada's National Historic Sites, and the Yukon, Tr'ondëk Hwëch'in, and City of Dawson governments work together in the management, research, and interpretation of the area's history and heritage. This collaborative effort is supported by legal and policy processes that enhance the protection and understanding of the nominated property. The "Tr'ondëk-Klondike World Heritage Site Management Plan" (Appendix C) provides a framework for the collaboration between the managing jurisdictions and outlines a management system to conserve the heritage and cultural values of the nominated area. The series of sites within the property are all protected and managed areas and none are subject to unregulated development. Each component site is managed by one or more levels of government, and management of all the sites follows the national *Standards and Guidelines for the Conservation of Historic Places in Canada*⁶ and complies with Yukon's *Historic Resources Act*, Tr'ondëk Hwëch'in *Heritage*

Act, and the principles and objectives identified in *Tr'ondëk Hwëch'in's Final Agreement* and *Self-Government Agreement* (Appendix D).

Human use and occupation over time remains evident throughout the component sites and contributes to the integrity and authenticity of the site.

The population of the region rapidly declined from 30,000 people in 1898 to less than 5,000 people by 1908, as unlucky miners and entrepreneurs left after the Klondike Gold Rush; this, combined with the climate and isolated nature of the region, discouraged significant population growth at the component sites and also contributes to the overall high state of conservation throughout Trondëk-Klondike.

(i) Assessing the State of Conservation

The state of conservation of site resources has been assessed and ratings assigned by heritage professionals using the criteria in Table 4.1, benchmark data identified in the Yukon Archaeological Sites Inventory (YASI) records, and reports and files held at Yukon Government's Cultural Services Branch, Parks Canada Agency, and the Tr'ondëk Hwëch'in Heritage offices. The benchmark data forms the basis for ongoing monitoring, as discussed in Chapter 6.

Rating criteria that were used for physical attributes are a hybrid of those generally common to all authorities and are summarized in the following tables.

⁵ Yukon Statistical Review, 2018, p. 68.

⁶ Historic Places, *Standards and Guidelines for the Conservation of Historic Places*, <https://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf> (accessed Sept. 24, 2020).

Table 4.1: Rating Indicators of the State of Conservation of Physical Attributes

The condition of **built heritage resources** is rated according to the following criteria:

Rating	Criteria
GOOD	Stable, retaining its full integrity and values, and structurally sound. Threat of further deterioration can be avoided through routine and planned capital maintenance.
FAIR	Minor deterioration and some loss of integrity or values. Threat of further deterioration can be avoided through routine and planned capital projects.
POOR	Serious deterioration resulting in significant loss of integrity and values. Immediate intervention or capture of information required before loss. May include cases where conservation is no longer practical or possible due to loss of values.

Built heritage resources are buildings and structures and are managed according to existing site management plans and legislation and policy documents such as the *Standards and Guidelines for the Conservation of Historic Places in Canada*.

The condition of **archaeological resources** is rated according to the following criteria:

Rating	Criteria
GOOD	Meets one or more of the following requirements: Little to no threat of site disturbance or deterioration, Artifact collections are appropriately catalogued and preserved, The site has been tested and shown to have high potential for future investigation, and Site features are well documented with values identified.
FAIR	Some minor site disturbance or deterioration. Site is well documented with moderate potential for further investigation. Site features not immediately threatened but require monitoring or intervention.
POOR	Significant site disturbance and low potential for future investigation. Undocumented with loss of evidence or deteriorated features. In danger of total destruction or loss without immediate, major intervention.

The condition of **landscape features** is rated according to the following criteria:

Rating	Criteria
GOOD	Stable with historic and cultural elements still evident. None or only minimal intervention required.
FAIR	Minor deterioration or some threat of deterioration affecting values. Intervention required; impacts are repairable or reversible.
POOR	Severely deteriorated or immediately threatened. Historic or cultural elements are not recognizable and beyond practical mitigation. Landscape features include prominent landmarks and visual connections.

ii) Summary of Present State of Conservation

The state of conservation throughout the property has benefited from the subarctic climate and isolated nature as well as strong and well-established local stewardship and measures of protection, care, and continued maintenance under all four jurisdictional mandates. Trondëk-Klondike's eight component sites are in good condition.

The physical and associative connections between the components in the property are maintained, further contributing to the overall good condition of the nominated property.

Table 4.2 provides a summary of the present state of conservation of each of the component sites of the nominated property.

For ease of description, the baseline data and ratings of the state of conservation have been grouped under the eight component sites within the overall Tr'ondëk-Klondike property: Fort Reliance, *Ch'ëdähdëk* (Forty Mile), *Ch'ëdähdëk Tih'än K'et* (Dënezhu Graveyard), Fort Cudahy and Fort Constantine, *Tr'ochëk*, Dawson City, *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), and *Tihe Zrąy Kek'it* (Black City). There are 75 archaeological resources, 40 built resources, and seven landscape features that have been identified as contributing to the proposed Outstanding Universal Value of Tr'ondëk-Klondike. Of these, 119 are in a good state of conservation.

Table 4.2 identifies each serial component and describes the heritage resources contributing to Outstanding Universal Value, notes condition, and identifies the monitoring authority.

The conservation of the resources reflecting the attributes within the proposed site adheres to a variety of management policies, plans, and

strategies and legislated regulations and bylaws identified in Section 5. The coordinated management of the property, through a common management and governance structure, reinforces each jurisdiction's ability to conduct comprehensive conservation measures for all types of attributes and ensures the integrity of the property as a whole, should it be inscribed on the World Heritage List.

See Appendix G for a detailed listing of individual resources, the ratings of their state of conservation, and benchmark data.



YG photo

Figure 4.2: Fort Reliance sign, July 2020.

Fort Reliance

There is a clear definition of surficial remains of First Nations housing and of the trading post and associated buildings. The site is level and well drained and located on a high bank that is above flood levels and safe from potential ice damage from spring ice damming in the Yukon River. In clearings there are grasses, fireweed, roses, and raspberries; elsewhere grow spruce, poplar, and willows. It appears all the spruce growing here postdate Fort Reliance.

An informal footpath bisects the southern portion of the site connecting the Yukon River to a residential property 60 metres east of the site. There is no impact to the heritage resources of the site. The one resident of this neighbouring property, a Tr'ondëk Hwëch'in citizen, plays a stewardship role by providing informal

Table 4.2 Serial Component Sites Summary Table

Thematic Descriptions are taken from the Comparative Analysis

Abbreviations: TH: Tr'ondëk Hwëch'in; CD: City of Dawson; PCA: Parks Canada Agency; YG: Yukon Government

Component	Description	Thematic Description	Condition	Monitoring Authority
Fort Reliance	3 archaeological sites	<ul style="list-style-type: none"> Life on the Land before Colonization Changing Patterns of Settlement/Community and Being on the Land Changing Livelihoods and New Economies 	Good 3	TH
Ch'ëdähdëk (Forty Mile)	11 archaeological sites including the Forty Mile Cemetery	<ul style="list-style-type: none"> Life on the Land before Colonization Changing Patterns of Settlement/Community and Being on the Land 	Good 10	YG, TH
	10 built sites	<ul style="list-style-type: none"> Changing Livelihoods and New Economies Establishment and Consolidation of Colonial Power Structures 	Fair 1	
	2 landscape features	<ul style="list-style-type: none"> Life on the Land before Colonization Changing Patterns of Settlement/Community and Being on the Land 	Good 10	
Mission Island	1 archaeological site	<ul style="list-style-type: none"> Life on the Land before Colonization Changing Patterns of Settlement/Community and Being on the Land 	Good 2	
Ch'ëdähdëk Th'än K'et (Dënezhu Graveyard)	1 archaeological feature	<ul style="list-style-type: none"> Changing Patterns of Settlement/Community and Being on the Land 	Good 1	YG, TH
	1 landscape feature	<ul style="list-style-type: none"> Changing Patterns of Settlement/Community and Being on the Land Establishment and Consolidation of Colonial Power Structures 	Good 1	TH
Fort Cudahy and Fort Constantine	2 archaeological sites	<ul style="list-style-type: none"> Establishment and Consolidation of Colonial Power Structures 	Good	
Tr'ochëk	2 archaeological sites	<ul style="list-style-type: none"> Changing Livelihoods and New Economies Establishment and Consolidation of Colonial Power Structures 	Good 2	YG, TH
	3 pre-contact archaeological sites	<ul style="list-style-type: none"> Life on the Land before Colonization 	Good 3	TH
	15 archaeological sites (133 archaeological remnants of the Klondike Gold Rush and colonial development)	<ul style="list-style-type: none"> Changing Livelihoods and New Economies Establishment and Consolidation of Colonial Power Structures Life on the Land before Colonisation 	Good 15	
	1 landscape feature	<ul style="list-style-type: none"> Life on the Land before Colonization 	Good 3	

security and oversight of Fort Reliance. The site is managed by the Tr'ondëk Hwëch'in government according to the Tr'ondëk Hwëch'in *Heritage Act*, the Tr'ondëk Hwëch'in *Lands and Resources Act*, and the *Guide to Heritage Stewardship for Yukon First Nation Governments*. The

area has been researched, mapped, and measured. A collection of artifacts is held at the Canadian Museum of History in Ottawa, Ontario. Approximately 0.67 % of the site has been excavated and over a half metre of soils protect any archaeological evidence.

Table 4.2 (cont.) Serial Component Sites Summary Table

Thematic Descriptions are taken from the Comparative Analysis

Abbreviations: TH: Tr'ondëk Hwëch'in; CD: City of Dawson; PCA: Parks Canada Agency; YG: Yukon Government

Component	Description	Thematic Description	Condition	Monitoring Authority
Dawson City	26 structures	<ul style="list-style-type: none"> • Changing Livelihoods and New Economies • Establishment and Consolidation of Colonial Power Structures • Life on the Land before Colonization 	Good 26	PCA, YG CD
	2 precontact sites	<ul style="list-style-type: none"> • Establishment and Consolidation of Colonial Power Structures 	Good 2	CD, YG
	1 archaeological site (gold rush)		Good 2	TY, TH, CD
	2 landscape features	<ul style="list-style-type: none"> • Life on the Land before Colonization • Establishment and Consolidation of Colonial Power Structures 	Good 1	
<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	18 archaeological sites	<ul style="list-style-type: none"> • Life on the Land before Colonization 	Good 18	TH
	2 built sites	<ul style="list-style-type: none"> • Changing Patterns of Settlement/Community and Being on the Land • Establishment and Consolidation of Colonial Power Structures • Continuing Life on Ancestral Lands 	Good 1	
	1 landscape feature	<ul style="list-style-type: none"> • Changing Patterns of Settlement/Community and Being on the Land 	Fair 1	
<i>The Zraq Kek'it</i> (Black City)	18 archaeological resources	<ul style="list-style-type: none"> • Life on the Land before Colonization • Changing Patterns of Settlement/Community and Being on the Land • Continuing Life on Ancestral Lands 	Good 18	TH
	1 landscape feature	<ul style="list-style-type: none"> • Life on the Land before Colonization • Continuing Life on Ancestral Lands 	Good 1	

Ch'ëdähdëk (Forty Mile)

Located at the confluence of the Yukon and Fortymile rivers, 70 kilometres north of Fort Reliance, *Ch'ëdähdëk* has other component sites on both sides of the Yukon and Fortymile rivers. The Forty Mile townsite and Mission Island are on the south bank of the Fortymile River and the west bank of the Yukon River, *Ch'ëdähdëk Tih'än K'et* (Dënezhu Graveyard) is opposite Mission Island on the east bank of the Yukon River, and Fort Constantine and Fort Cudahy are on the north side of the Fortymile River and the west bank of the Yukon River.

Archaeological investigations clearly depict the layering of activities that occurred here. This work, combined with Tr'ondëk Hwëch'in history, illustrates a long-standing pre-contact occupation and the adaptation of the Tr'ondëk Hwëch'in in their early interaction with the European newcomers at Forty Mile, during and immediately after gold was discovered along the banks of the Fortymile River, in 1886. Extant historic resources speak to the year-round intensive colonial settlement in Tr'ondëk Hwëch'in territory that began at Forty Mile. Archaeological excavations of over a metre deep have informed an



TH photo

Figure 4.3: Victoria Castillo, Alison Kormendy, and Charmaine Christensen excavating near foundation of St. James Church, 2004.

understanding of an Indigenous presence more than 2,000 years ago and speak to early relationships between Tr'ondëk Hwëch'in and the newcomers prior to the Klondike Gold Rush of 1896–1898.

Historic Townsite of Forty Mile

The remains of the Forty Mile townsite are evident with 10 standing historic buildings, building outlines, and a cemetery.

Forty Mile was established in 1887 and had a population, at its peak, of 1,893. The town consisted of colonial lots, streets, and buildings constructed over long-standing Tr'ondëk Hwëch'in fishing and hunting camps. Archaeological investigations recovered material culture indicating thousands of years of occupation by Indigenous people, again demonstrating the experiences and

adaptation of the Tr'ondëk Hwëch'in to colonial expansion at *Ch'édähdëk*.

Of the features mapped of the Forty Mile townsite, 44 are the remains of former buildings with an additional 10 buildings still standing. This high number of extant and former building locations reflects the overall integrity of the remains from past occupations of the site. Moreover, it indicates that much of the site is archaeologically intact⁷.

The 10 remaining buildings in the townsite have been stabilized and conservation work is ongoing. (See Appendix G for details of each structure and landscape features.) All work follows the *Standards and Guidelines for the Conservation of Historic Places in Canada*.

The Forty Mile pioneer cemetery is located on a well-drained bench

⁷ Hammer, 01-04ASR Forty Mile Archaeology Project, 2001: Archaeological Mapping and Assessment at Forty Mile and Mission Island, Preliminary Report, pp. 3–4.

southwest of the Forty Mile townsite, on the west side of the slough.

Approximately thirty-five graves of European newcomers were located and names recorded from headboards. Approximately half of the graves have fences and headboards intact, many graves fences are now in fair condition and headboards are not legible.

Overall, the archaeological resources and the built resources are in good condition and are protected by legislation and regulations of Yukon's *Historic Resources Act* and the Tr'ondëk Hwëch'in's *Heritage Act*. The site is managed according to the *Tr'ondëk Hwëch'in Final Agreement* and the *Forty Mile, Fort Cudahy and Fort Constantine Management Plan*.

Mission Island

Mission Island is a more densely vegetated site than the Forty Mile townsite. Mission Island is long and narrow, separated from the townsite by a narrow water channel. This island is only accessible by boat in the summer months; in the winter months, deep snow and thick vegetation block access by snow machines. The site is not open from September to June, effectively

limiting pedestrian access. Vegetation in the area is overgrown, with mature spruce and poplar and an undergrowth of rose bushes, willows, and horsetails.

Archaeological studies have mapped nineteen features and include the building outline of the mission school, the missionary residence, and seven possible First Nation dwellings. The features occur in a somewhat linear fashion following the eastern edge approximately 5 to 10 metres west of the east shore of Mission Island and beginning approximately 26 metres south of the north tip of the Island. Mission Island archaeological studies have demonstrated that significant heritage resources still remain that relate to the activities of the Buxton Mission in an archaeological context.

These surface remains are visible and align with historic photographs of the area. The archaeological resources are in good condition. Access to the site is difficult, and the heritage resources are not easily seen, providing a level of protection in addition to the legislation and regulations of Yukon's *Historic Resources Act* and the Tr'ondëk Hwëch'in *Heritage Act*. The site is managed



YG photo

Figure 4.4: Mission Island building remains.

according to the *Tr'ondëk Hwëch'in Final Agreement* and the *Forty Mile, Fort Cudahy and Fort Constantine Management Plan*.

Approximately 0.05% of the site has been excavated and there is high potential for archaeological resources in situ beneath more than a metre of soils.

Ch'édähdëk Tth'än K'et (Dënezhu Graveyard)

The *Ch'édähdëk Tth'än K'et (Dënezhu Graveyard)* is directly across the Yukon River from Mission Island and not visible from the Yukon River or from Forty Mile. The site is accessed via a steep 30-metre-high gravel bank on the east bank of the Yukon River. The rows of graves are discernable by collapsed grave fences and markers. The area is overgrown with mature spruce, immature birch and an undergrowth of grasses, willow, rose bushes, horsetails and moss.

The site consists of 22 burial plots, two of which have intact grave fences and 12 have collapsed fences that are still visible (Map 2). At present there is no record of the people buried in this cemetery.

The archaeological resources are in good condition. Access to the site is difficult, and the heritage resources not easily seen, providing a level of protection in addition to the *Tr'ondëk Hwëch'in Heritage Act* and *Lands and Resources Act*. The site is managed by *Tr'ondëk Hwëch'in*.

Fort Cudahy and Fort Constantine

Archaeological investigations have located building outlines at Fort Constantine and Fort Cudahy, determined some building materials and construction techniques, and documented scattered, above-ground artifacts. Both Fort Constantine and Fort Cudahy are archaeological sites located in an overgrown area on the north bank of the Fortymile River, with no extant structures.



TH photo

Figure 4.5: Carved detail, grave fence 2020.

Fort Cudahy

Fort Cudahy is located approximately 200 metres further north of Fort Constantine, on the west bank of the Yukon River, and accessible by boat. The site is well drained and characterized by spruce with an understory of moss, willow, and various shrubs. Twelve historic features have been documented, including small trash middens, well-defined building outlines, and potential privy locations. All resources relate to the Fort Cudahy trading post established in 1893 and illustrate the colonial economic activity that occurred as a result of gold mining along the Fortymile River. The terrain, which is in stark contrast to Fort Constantine, is relatively dry with little to no freeze-thaw activity.

The archaeological resources are in good condition. Access to the site is difficult,

and the heritage resources not easily seen, providing a level of protection in addition to the legislation and regulations of Yukon's *Historic Resources Act* and the Tr'ondëk Hwëch'in's *Heritage Act*. The site is managed according to the *Tr'ondëk Hwëch'in Final Agreement* and the *Forty Mile, Fort Cudahy and Fort Constantine Management Plan*.

Fort Constantine

Fort Constantine is located on the north bank of the Fortymile River across from the Forty Mile townsite. The area in and around Fort Constantine is extensively disturbed as a result of natural freeze-thaw activity. This site is poorly drained and grades from dense willow and shrub birch along the river's edge into a swampy area dominated by grass tussocks and willow.

Ten historic features were documented during the surface survey of the Fort Constantine area and all relate to the North-West Mounted Police post that was constructed here in 1895. The resources are mainly superficial with historic land disturbances inundated by water from melted permafrost. It is now difficult to differentiate natural

depressions and depressions associated with historic buildings. There were eight structures at Fort Constantine. Erosion has occurred along the Fortymile River riverbank, partially impacting the historic log palisade. The palisade has been documented and information captured on its materials and form.

Archaeological resources are in good condition, access to the site is difficult, and the heritage resources not easily seen, providing a level of protection in addition to the legislation and regulations of Yukon's *Historic Resources Act* and the Tr'ondëk Hwëch'in *Heritage Act*. The site is managed according to the *Tr'ondëk Hwëch'in Final Agreement* and the *Forty Mile, Fort Cudahy and Fort Constantine Management Plan*.

Tr'ochëk

Tr'ochëk lies on the upstream flats at the confluence of the Yukon and Klondike rivers.

The site has a multi-layered historic and prehistoric record that confirms the long-standing pre-contact presence of the Tr'ondëk Hwëch'in at the site and the rapid impacts that occurred during



YA, Glenbow Museum coll. #2417

Figure 4.6: Fort Constantine buildings.



YA, Margretta Gaundroue coll., 82/219 #56

Figure 4.7: Looking north at Klondike Mill Co. operations, ca. 1899.

the Klondike Gold Rush as newcomers moved into the area, built over the fish camps, and took over existing cabins, disrupting the Tr'ondëk Hwëch'in use of the site. The Tr'ondëk Hwëch'in, pushed out of their fish camps, moved across the Klondike to south Dawson. During the Klondike Gold Rush, *Tr'ochëk* became known by the *Nödlet*, as Klondike City and Lousetown.

Later, mining activities in the 1990s resulted in the site being protected through the *Tr'ondëk Hwëch'in Final Agreement*. Archaeological resources were collected and historic resources documented and recorded at *Tr'ochëk* prior to the 1990s mining in the central area of the site. The archaeological record is intact along the Yukon riverbanks, and emergency recovery of archaeological resources instigated by erosion of the Klondike riverbank occurred in 1998. The artifacts from these projects are curated and stored in Government of Yukon's Heritage Resources office, in Whitehorse, according to an agreement between the Tr'ondëk Hwëch'in and Yukon governments.

The historic resources related to the establishment of Klondike City have been documented and recorded and provide a clear archaeological record of industrial, commercial, and residential activity that occurred during the Klondike Gold Rush.

The condition of the resources at *Tr'ochëk* is good, and management of the site follows the Tr'ondëk Hwëch'in *Heritage Act* and the guidance from the *Tr'ochëk Heritage Management Plan*.

Dawson City

Dawson City is located at the confluence of the Klondike and Yukon rivers. A place where Tr'ondëk Hwëch'in hunted for moose long before 1896, this swampy land was quickly transformed into a townsite by 1898 and the epicentre of the Klondike Gold Rush. *Èdhä Dädhëchäq* (Moosehide Slide) Municipal Historic Site speaks to the long-standing presence of the Tr'ondëk Hwëch'in and the intangible values of people and place.

When the Historic Sites and Monuments Board of Canada recognized the Dawson

Historical Complex to be of national significance in 1959, a considerable stock of historically significant buildings still remained. Conservation of this outstanding assemblage of Edwardian-influenced and vernacular gold-rush period buildings intensified in the 1970s, and today evidence of the changes that the Klondike Gold Rush brought to the land in Dawson City can be seen in the intact colonial infrastructure visible in the town grid plan, gravel streets, wooden boardwalks, and unchanged relationships of building locations and orientation to the streets.

Dawson City contains many extant built sites that convey the establishment of the visible authority and presence of the Canadian government, the consolidation and expansion of the Church and spiritual values of the newcomers, and the consolidation of state, confirmed by the infrastructure that connected the Yukon to southern Canada and beyond.

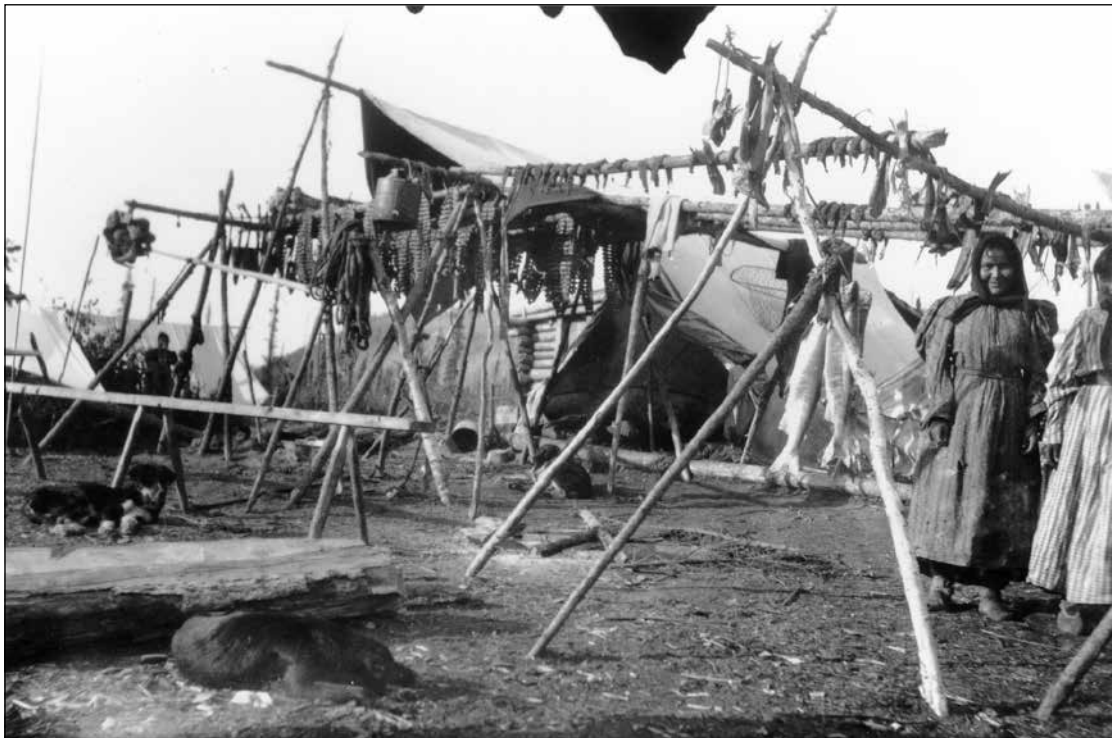
Other extant historic buildings speak to the expansion of commercial enterprise and changes from a trading economy to a cash economy.

The Yukon government has supported conservation efforts through development and implementation of protective legislation and fiscal and technical support and has two designated Yukon Historic Sites—the Dawson Telegraph Office and Yukon Saw Mill Company Office—both of which demonstrate the expansion of the colonial efforts and economy. The Tr’ondëk Hwëch’in made protection of their heritage and culture a fundamental element of their *Final Agreement* and enacted the Tr’ondëk Hwëch’in *Heritage Act*. The municipal government has had bylaws in place to protect the community’s heritage character since 1977.

The building activity that occurred in Dawson City also impacted the pre-

Table 4.3 Tr’ondëk-Klondike Authorities and Responsibilities

Level	Authority	Responsibility
First Nation: Tr’ondëk Hwëch’in	Heritage Department	Management of heritage resources on First Nation settlement lands and of heritage resources within their traditional territory related to the culture and history of the First Nation
Territorial: Government of Yukon	Department of Tourism and Culture	Management of heritage resources not on federal or First Nation lands and management of designated Yukon Historic Sites
Federal: Government of Canada	Parks Canada Agency	Management of National Historic Sites properties
Municipal: City of Dawson	Community Development and Planning Department	Management of heritage resources on municipal lands and management of Municipal Historic Sites
Non-government		
	Authority	Responsibility
	Yukon Environmental and Socio-economic Assessment Board	Determines the necessity for heritage-impact assessments and provides recommendations to the legislative authority prior to permitting of development projects
	Yukon Heritage Resources Board	Makes recommendations to federal, territorial, and First Nation governments on all matters related to Yukon heritage



YA, Tappan Adney fonds, McGill Library, Rare Books and Special Collections, 81/9 #45

Figure 4.8: Drying salmon at Moosehide, 1898.

contact archaeological record for this area while the remaining numerous archaeological hillside platforms attest to the rapid expansion of colonial activities in the late nineteenth century.

The historic townsite of Dawson City, and selected sites within, demonstrate the impact of the Klondike Gold Rush and consolidation of colonial power through Church and State. These sites are in good condition and well maintained by the governments that administer them. The sub-components that contribute to the proposed Outstanding Universal Value are in good condition and well documented and researched (see Appendix G for further information). National Historic Sites and Yukon Historic Sites are managed according to the *Standards and Guidelines for the Conservation of Historic Places in Canada* and are well maintained by the governments that manage them. The heritage resources are protected by Yukon's *Historic Resources Act*, Tr'ondëk Hwëch'in *Heritage Act*, the

City of Dawson's *Heritage Bylaw* and the *Dawson Heritage Management Plan*, which provides guidance in the preservation of the town's historic values.

Jëjik Dhä Dënezhu Kek'it (Moosehide Village)

Indigenous people have occupied *Jëjik Dhä Dënezhu Kek'it* for thousands of years and evidence of their presence is known through oral histories supported by intact archaeological evidence 9,000 years old. The built history begins with the period of the Klondike Gold Rush and attests to the adaptation of the Tr'ondëk Hwëch'in and their response to this massive European colonial enterprise and the establishment of a new permanent society.

The archaeological resources that have been collected are curated and cared for by the responsible governments—Tr'ondëk Hwëch'in, Yukon, and Canada. *Jëjik Dhä Dënezhu Kek'it* has high potential for future archaeological research. Archaeological sites are protected by 20 to 30 centimetres of soils.

The historic buildings remain in their original locations and were measured, photographed, and documented in 2015.

Citizens continue using the historic structures and maintain them. The condition of the resources at *Jëjik Dhä Dënezhu Kek'it* is good, and management of the site follows the Tr'ondëk Hwëch'in *Heritage Act* and the guidance and standards of the *Moosehide Community Cultural Resources Management Plan*.

The Zrqy Kek'it (Black City)

Black City is located in a small stand of spruce on the west bank of Blackstone River, roughly 2.5 kilometres south of Chapman Lake on the Dempster Highway. The site is level, with mature spruce trees, and has a ground cover of grasses, rose bushes, and willow.

Black City contains 18 archaeological features consisting of two log-lined cabin foundations, 12 shallowly excavated wall-tent foundations, four deeply excavated semi-subterranean house pits, and a subterranean cache pit. Excavations revealed that historic house features are archaeologically intact. Included in the collections are a variety of artifacts and features related to past social and economic activities of the inhabitants of Black City.

The resources are in good condition. Artifacts collected have been catalogued and are stored at the Heritage Resources, Cultural Services Branch, Yukon government office in Whitehorse, Yukon, under an agreement with the Tr'ondëk Hwëch'in. Archaeological artifacts that remain on site are protected by 15 to 30 cm of soil.

The state of conservation throughout the property has benefitted from its subarctic climate, isolated location and from strong local stewardship. The site is managed by Tr'ondëk Hwëch'in guided by the Tr'ondëk Hwëch'in *Heritage Act*, Tr'ondëk Hwëch'in *Lands and Resources*

Act and the *Guide to Heritage Stewardship for Yukon First Nation Governments* and the *Tr'ondëk Hwëch'in Final Agreement* and *Self-government Agreement*.

(iii) Responsible Authorities and Conservation Measures

Within the nominated property, various conservation measures are implemented by the authorities to conserve heritage values and historic properties. The nominated property has strong legislative protection at all levels of government. Legislative tools are described in greater detail in Chapter 5.b.

The Canadian government, through its Parks Canada Agency, has played a leadership role through the conservation of their properties that started in the 1960s and intensified through the 1970s and 1980s. Extensive research was carried out to determine the appropriate conservation measures that would be undertaken.

The Yukon government has supported conservation of historic resources through development and implementation of protective legislation and fiscal and technical support, as well as a robust monitoring program.

The Tr'ondëk Hwëch'in have made protection of their heritage and culture a strong part of their Final Agreement, recently implementing policy and legislation for the preservation and care of heritage resources.

The territorial, municipal, and Tr'ondëk Hwëch'in governments have initiated and implemented heritage legislation and conservation activities of their sites over the past three decades. Collaborative management by Yukon and Tr'ondëk Hwëch'in governments of heritage resources in the region is underway with processes and protocols being developed. A formal framework of management for the nominated property is outlined in Chapter 5.



Figure 4.9: Kevin Blanchard, member of the Tr'ondëk Hwëch'in heritage crew, shaping logs at Forty Mile, 2017.

The municipal government has had bylaws and committees in place to protect the community's heritage character since 1977, and in 2006 the Heritage Advisory Committee was established to consider and make recommendations on heritage matters within the Dawson townsite. Through assistance of the various levels of government, private property owners have been encouraged to take advantage of available government incentives to repair and maintain their properties using available heritage conservation guidelines, most notably the national *Standards and Guidelines for the Conservation of Historic Places in Canada*, Parks Canada Agency's *Design Guidelines for Historic Dawson*, and the "Design Guidelines for Architectural Conservation and Infill" found in the *Dawson City Heritage Management Plan* (2008). These documents can be found in Appendix E. Conservation measures have enabled the community and region to retain an excellent cross-section of components that demonstrate its evolution from the

Klondike Gold Rush era to the present day.

(iv) Conservation through Legislation and Policy

Tr'ondëk-Klondike has a robust framework of legislation and policy, implemented by the various authorities, which encourages and promotes continued conservation efforts within the nominated property. It has strong legislative protection through the acts and regulations described in Chapter 5.b and 5.c. Relevant legislative, policy, and planning documents are appended to the nomination in Appendix D and Appendix E.

(v) Designation

Tr'ondëk-Klondike has a strong and lengthy record of protection of heritage sites through formal designation. Currently, 28 sub-component and eight component sites within the nominated property have various levels of designation or recognition, including federal (National Historic Sites, Federal

Heritage Building Review Office [FHBRO]), territorial (Yukon Historic Sites), First Nation (Schedules A to C of Chapter 13 of the *Tr'ondëk Hwëch'in Final Agreement*), and municipal (Municipal Historic Sites) designations. These designations provide various types of legal protections and fiscal opportunities or incentives for conservation, documentation, and planning for these sites. Designation provides protection for significant heritage components and the elements that contribute to their heritage character.

(vi) Conservation Planning

The nominated property has been subject to a consistent and high level of conservation planning. Specifically, designated sites under the authority of the various jurisdictions have undergone a high level of maintenance, monitoring, and planning over a long period, including the development of management plans at several component sites. Conservation planning in the region began in the 1960s through efforts of the Parks Canada Agency. Today, conservation measures are planned throughout the entire property by all four authorities. *Tr'ochëk*; *Ch'ëdähdëk* (Forty Mile), Fort Cudahy and Fort Constantine Historic Site; *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village); and the Dawson City townsite are all governed by their respective management plans, which guide how these sites are cared for and maintained. These plans provide guidance on the recognition and protection of the traditional and current use by the Tr'ondëk Hwëch'in and the significant heritage values. The plans also offer guidelines to encourage public awareness and appreciation of the natural and cultural resources at the sites and to provide the public with reasonable opportunities to visit. The plans respect

the *Tr'ondëk Hwëch'in Final Agreement*, the Tr'ondëk Hwëch'in *Heritage Act*, and Yukon's *Historic Resources Act*. The plans outline best practices, identify heritage values, and provide direction for the integration of sympathetic development that respects the tangible and intangible values. Parks Canada Agency, Yukon government, Tr'ondëk Hwëch'in, and the City of Dawson all have permanently employed technical staff who provide annual monitoring and maintenance or conservation planning for the component sites under their authority. (See Appendix E for management plans, policies, and guidelines.)

(vii) Information and Records Management

All levels of authority within the nominated property have data-management systems and maintain inventories of resources within their care, including the Tr'ondëk Hwëch'in Lands and Heritage Database, Yukon government's Yukon Historic Sites Inventory, Yukon Archaeological Sites Inventory, and the Parks Canada Agency Digital Asset Management System. These inventories are updated regularly and contain baseline data that contributes to assessing the state of conservation presented in Section 4.a of this chapter. These inventories provide conservation information and site-location data, and in some cases accession-level information, used for research, land-use and development processes, site monitoring, and conservation planning. Individual conservation records are maintained at Cultural Services Branch, Yukon government, for *Ch'ëdähdëk* (Forty Mile), *Ch'ëdähdëk Tth'an K'et* (*Dënezhu* Graveyard), Fort Cudahy and Fort Constantine; the Yukon Sawmill Company Office; and the Dawson Telegraph Office.



TH photo

Figure 4.10: The brushing crew at Forty Mile, 2006.

viii) Community and Traditional Stewardship

The local community plays an active stewardship role in conservation efforts. Events and activities are organized for residents to contribute to the conservation of graveyards, trails, and heritage buildings. Both the Tr'ondëk Hwëch'in Heritage Department and Government of Yukon's Cultural Services Branch have published best management practices for heritage resources directed at commercial operators and industry. A traditional governance approach is reflected in the Tr'ondëk Hwëch'in management of land and resources within their traditional territory. Concepts of respect and reciprocity, traditional knowledge, and oral tradition are embedded in Tr'ondëk Hwëch'in policy and practices.

4.b. Factors Affecting the Property

The following factors are considered to have potential to affect or threaten the proposed Outstanding Universal Value of Tr'ondëk-Klondike. These factors may already be occurring within the nominated property and buffer zone or they may have potential to affect the property in the future. Current legislation and conservation measures outlined in Section 4.a of this chapter, provided in further detail in Chapter 5, and monitoring outlined in Chapter 6, will ensure the appropriate protection of the proposed Outstanding Universal Value of the nominated property.

(i) Development Pressures

All of the component sites have been either withdrawn from mineral staking or are on Category A settlement lands. Dawson City regulates the development within the municipal boundaries. All sites that contribute to the proposed



Figure 4.11: Foot trail at Fort Reliance, July 2020.



Figure 4.12: Elder Edward Roberts at Moosehide Gathering, 2002.

Outstanding Universal Value are designated sites and have protection under legislation. (See Chapter 5.c for protective measures.)

Infrastructure Development within Component Sites

Fort Reliance

A residence has been constructed by a Tr'ondëk Hwëch'in citizen, 60 metres east of Fort Reliance. A foot trail to the residential area bisects the southern portion of the site; however, the archaeological features have not been impacted. The owner of the residence provides informal security for the site. Any development at the site will comply with the Tr'ondëk Hwëch'in *Lands and Resources Act* and *Heritage Act*.

Ch'édähdëk (Forty Mile) and Fort Cudahy and Fort Constantine

Since 2016, development of infrastructure to support the conservation activities at Ch'édähdëk (Forty Mile) has been occurring. The work camp is outside the historic townsite area and includes staff quarters, a cookhouse, and storage and workshop buildings. An elders' cabin is planned for construction. Log buildings are constructed from local spruce; the construction techniques differ from the log construction of the buildings in the historic townsite. The work area is set back and does not detract from the historic character of the site as laid out in the *Forty Mile Cultural Resource Management Plan*. This infrastructure will allow greater public access to the historic resources within the site. It will also provide an area for students, teachers, youth, and elders to congregate while learning of the history and culture of the site. The infrastructure is intended to support Tr'ondëk Hwëch'in cultural activities at the site.

Tr'ochëk

One Tr'ondëk Hwëch'in family has constructed a fishing camp near the west boundary of the component site. The

log cabin is used seasonally, does not impact any of the heritage resources, and supports the cultural activities and ongoing land use at the site. Other infrastructure at the site includes an outhouse and cabin that can be used for interpretive programs. Any development at *Tr'ochëk* complies with the *Tr'ochëk Heritage Management Plan*. There are no current plans for further development at the component site.

Dawson City

Dawson City is a growing community with an increasing population and increased demands for municipal infrastructure. Over the past ten years, several large capital projects have been carried out within the Dawson townsite, including a new hospital, a sewage treatment plant, and an elders' facility. Over the past decade, residential development permits have increased, resulting in many new infill construction projects within the Dawson townsite. To maintain the community's heritage character, development must conform to the *Dawson City Heritage Management Plan*⁸ infill design guidelines and zoning bylaws⁹, along with the *Design Guidelines for Historic Dawson*¹⁰ developed by Parks Canada Agency as a pattern book. Development plans for work on existing heritage properties and for new construction in heritage areas are reviewed by the municipal Heritage Advisory Committee before permits are approved. Rehabilitation and reoccupation of existing vacant buildings are encouraged to maintain the historic fabric of the townsite. The City of Dawson also has a *Downtown Revitalization Plan*¹¹, put in place in 2013, to ensure development within



TH photo

Figure 4.13: Interpretive programming cabin at *Tr'ochëk*, 2014.

the core-commercial district is properly planned and congruent with the Dawson historic townsite. The implementation of regulations on development within the townsite, in part with geophysical constraints, mitigates any major impacts on the proposed Outstanding Universal Value of the Dawson area. Residential pressure is also mitigated by the expansion of the *Tr'ondëk* Subdivision in the Klondike valley and the existence of five subdivisions outside of the town.

Jëjik Dhä Dënezhu Kek'it (Moosehide Village)

Residential and community infrastructure is expected to expand within *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) within the next decade and has been planned for accordingly. New infrastructure is governed by the *Moosehide Community Plan* and *Moosehide*

⁸ *Dawson City Heritage Management Plan*, <https://www.cityofdawson.ca/p/plans-reports-strategies> (accessed Sept. 24, 2020).

⁹ *Zoning Bylaw #2018-19*, <https://www.cityofdawson.ca/p/zoning-bylaw> (accessed Sept. 24, 2020).

¹⁰ *Design Guidelines for Historic Dawson*, <https://www.cityofdawson.ca/p/develop-build-and-renovate> (accessed Sept. 24, 2020).

¹¹ *Downtown Revitalization Plan*, <https://www.cityofdawson.ca/p/plans-reports-strategies> (accessed Sept. 24, 2020).



Figure 4.14: Moosehide community, July 9, 2020.

*Heritage Management Plan*¹² to ensure the site's values are protected. Development guidelines and permitting are in place to guide development in a way that does not compromise the site's values.

Tthe Zrąy Kek'it (Black City)

There is no infrastructure or development planned for Black City. Any development at the component site will comply with the Tr'ondëk Hwëch'in *Lands and Resources Act* and Tr'ondëk Hwëch'in *Heritage Act*. There are no other current plans for infrastructure development in any other component sites within the property. (See Chapter 5.d for existing plans.)

Roads and Access

Three major public roads provide access to the nominated property. The Klondike Highway provides access from the southern Yukon to Dawson City and provides the most travelled year-round access within the property. The Top of the World Highway enters the Dawson City component from the west, connecting to the Taylor Highway in Alaska, USA, and is seasonally maintained from May to September. This highway provides road access to *Ch'ëdähdëk* (Forty Mile). The Dempster

Highway connects to the Klondike Highway 30 kilometres south of Dawson City and provides access to Inuvik, Northwest Territories. This road provides access to *Tthe Zrąy Kek'it* (Black City). This is a gravel road that is accessible year-round. All roads are maintained by Government of Yukon.

Any new roads or trails are subject to assessment by the Yukon Environmental and Socioeconomic Assessment Board. In 2004, a five-span bridge (365 metres long and 12.3 metres wide) with two traffic lanes and a sidewalk on the upstream side was designed in consultation with heritage stakeholders to ensure it did not impact the heritage character of the Dawson townsite. Although a bridge was not built at the time due to cost, the feasibility of bridge infrastructure may be revisited in the future. All roads and road infrastructure must go through an assessment process through the Yukon Environmental and Socio-economic Assessment Board. A number of plans, legislation, and regulations govern the permitting of these activities and ensure the proposed Outstanding Universal Value of the property will not be affected

¹² *Moosehide Community Plan: Cultural Resources Management Plan*, <http://www.trondek.ca/gallery.php> (accessed Sept. 24, 2020).

ii) Environmental Pressures

Erosion

Erosion of riverbanks and islands is a natural process that occurs primarily during river breakup as ice travels downstream and scours banks. Changes in a river's course can also cause drastic bank erosion as water seeks new channels. To date, erosion has not posed an immediate concern to most of the component sites within the nominated property. Erosion's main threat is to archaeological and built resources within the property that are located along watercourses. Floods and erosion by the Yukon and Klondike rivers have affected *Tr'ochëk*, on the north bank along the Klondike River, and Fort Reliance, along the Yukon River. Archaeological resources along the Klondike River at *Tr'ochëk* were salvaged in the late 1990s and are stored in the Yukon Government's Archaeology offices.

Floods and the force of the Yukon and Fortymile rivers have eroded islands and the Yukon's riverbank at Forty Mile and the Fortymile's riverbank

at Fort Constantine. Built resources are located a safe distance from the rivers' edges and not in danger from erosion. Archaeological resources at Fort Constantine have been thoroughly documented. Vegetation is allowed to grow along the riverbanks to provide bank stability and protection from moving ice. Eroded banks are monitored annually for exposed archaeological remains. Erosion of the Yukon's riverbank has occurred at Fort Reliance resulting in some loss of archaeological material. The site has been recorded and resources along the bank documented. The site will be monitored annually and salvage of artifacts will occur, if necessary, to ensure no further loss occurs. The building outlines are approximately 10 metres from the bank.

Less than three metres have eroded since 1991.

Subarctic Climate Conditions

The nominated property experiences great fluctuations in climate. Air temperatures can range from -50°C in winter to $+30^{\circ}\text{C}$ in summer. Low



Figure 4.15: Blackstone Uplands showing Dempster Highway, *The Zrąy Kek'it* (Black City) site, and Blackstone River.

GroundTruth Exploration



Figure 4.16: Yukon Hotel and St. Paul's Church, 2006.

winter temperatures and low humidity together tend to desiccate wood, which is historically the primary building material, resulting in less threat of biodegradation. High winds and snow loads can damage structures, particularly roofs. Differential seasonal expansion and contraction of dissimilar materials may loosen connections. Building owners expect these occurrences and are prepared for them, mitigating them by regular maintenance. These climate effects are taken into consideration when conservation work is performed.

Permafrost

The land within the nominated property is subject to either continuous or discontinuous permafrost—permanently frozen soils. The annual freeze-thaw cycle of the active soil layer above the permafrost has historically affected buildings. Because of this, building foundations are designed to compensate for expansion or contraction of supporting soils. Over the past several decades, foundations in Dawson City

have been built over specially prepared gravel pads that extend below frost level and have an air space between the pad and the insulated floor of the building. As a result of this technique, basements are rare, occurring only in areas without permafrost, and damage due to permafrost has been successfully mitigated. Historic buildings at Forty Mile and at Moosehide are not heated over the winter. Foundations of historic buildings at Forty Mile have been replaced and slightly modified from a sill-log-on-grade system by lifting the building, installing gravel with pads and beams above grade, and backfilling while ensuring adequate drainage and ventilation under the structures.

Climate Change

The 2014 Intergovernmental Panel on Climate Change fifth assessment report reiterates previous reports concerning the effects of climate change in northern latitudes. Canada's Western Arctic and Alaska are experiencing, and are predicted to continue experiencing,

the greatest rate of warming on earth, exhibiting what is called “polar amplification.” The ICOMOS International Polar Heritage Committee has provided numerous examples of threats to heritage resources in northern regions. The 2015 *Yukon Climate Change Indicators and Key Findings*, compiled by the Northern Climate Exchange at Yukon College (now Yukon University), demonstrates that Yukon’s average temperatures have risen two degrees Celsius, with a four-degree rise in winter, over the past 50 years. This is twice the rate of southern Canada and the rest of the temperate world. This rate of rise is forecast to continue for at least the next 50 years. This data is reiterated in a later report, *Yukon State of Play: Analysis of Climate Change Impacts and Adaptation*, published in 2017. Melting or complete loss of permafrost is one of the worst effects of a warming climate. Complete disappearance of permafrost may cause building foundations to fail, requiring replacement and impacting archaeological sites. Increased melting of permafrost may also affect infrastructure, like roads, and buried services, such as sewer and water pipes. Regional evidence points to an increasing number of landslides due to slope destabilization or solifluction in the region. Other forecast effects of climate change in the region include the increasing severity of storms, which may lead to more wildfires and wind and water damage. All levels of government are developing mitigative and adaptive strategies to deal with climate change and working together to reinforce these efforts. Government authorities in Tr’ondëk-Klondike will implement relevant mitigation measures or strategies as directed by their respective mandates and available resources.

(iii) Natural Disasters and Risk Preparedness

Throughout Tr’ondëk-Klondike, risk preparedness measures against natural threats are often developed and delivered collaboratively by multiple authorities. Mitigation measures vary depending on the nature and location of the threat. See Chapter 5.d for existing plans.

Floods

Much of the nominated property lies within the flood plain of the Yukon and Klondike rivers. Flooding within the property is generally caused during spring if the Yukon River or its tributaries are jammed by ice during the annual river-ice breakup. The threat level varies from year to year and depends on the average winter temperatures, the depth of accumulated snow, the speed of spring warming, and the occurrence and location of ice jams.

Features with the potential for damage from flooding generally are located within Forty Mile, Tr’ochëk, and Dawson. Traditional periodic flooding of the component sites has contributed to the protection of archaeological resources through silt deposits and continues to do so.

Ch’ëdähdëk (Forty Mile) townsite has periodically flooded over its history because of ice damming on the Yukon River and Fortymile River. Past damage has occurred when structures were moved or destroyed by a combination of high water, strong currents, and the invasion of ice blocks into the site. Buildings located on higher ground have been less affected. Mixed stands of trees and brush are now left in place to reduce the movement of ice across the site. Structures that were moved by water or ice have new foundations and are stabilized. The archaeological components of the site have benefited from continuous site flooding, which



BC Archives, HP77013

Figure 4.17: "Forty-Mile May 10th 1904" showing ice blocks pushed on shore during spring breakup of the Yukon River.

deposits silt, contributing to the preservation of archaeological resources. The landscape of Forty Mile has been formed and changed by continued flood activities over thousands of years.

The Water Resources Division of Indian and Northern Affairs Canada carried out a hydrological assessment and flood plain analysis of *Tr'ochëk* in 2002, entitled *Tr'ochëk Heritage Site Hydrological Study and Flood Plain Analysis*. The study results indicate the area is prone to flooding relatively frequently and extensive flooding can be expected approximately every 25 years. Although flooding has caused past damage to visitor infrastructure at the site, the archaeological components are generally unaffected. Typically, spring floodwaters add to the accumulation of silt at the site, which is considered a normal condition and has contributed to the preservation of the buried archaeological components at the site. Annual monitoring, or site monitoring after high-water episodes,

ensures any exposed artifacts are properly documented and collected if necessary.

Dawson City is located on a flood plain just below the confluence of the Klondike and Yukon rivers and has been subjected to repeated flooding over the years. Since 1898, Dawson City has flooded 22 times. In the spring of 1979, ice jams caused the buildup of water to overflow the makeshift sandbag dikes on Dawson's riverfront in Dawson, causing what has been recorded as one of the worst floods in Dawson City's history. As a response to frequent flooding, in 1987 a dike was constructed along the Klondike and Yukon shores as a protective measure against flooding within the townsite. The dike is built to withstand any flood predicted to occur within the next 200 years and includes both an upper and a lower dike to act as a further buffer to floodwaters. Since the construction of the dike, no flood damage has occurred within Dawson City.

Flood preparedness is undertaken annually and is a coordinated effort by all levels of government in the nominated property. Within Dawson, a *Municipal Civil Emergency Plan* responds to risks of flood of the Dawson townsite. The entire length of the Yukon River within the nominated property is regularly monitored during the spring breakup.

Fire

The Yukon has an average of 150 wildfires every year, of only a small fraction take place in the nominated property. However, a large portion of the property is remote and densely forested and has many features with wood-structured, built components distributed throughout the landscape. Within the property and beyond, wildfires caused by humans or lightning can happen every year. Although many of the component sites within the property are located in areas that could be subject to forest fires, proper mitigation measures are in place to protect them. The Yukon Wildland Fire Management Program is responsible

for managing Yukon wildfires and enforcing the Government of Yukon's *Forest Protection Act*. The Yukon Wildland Fire Management Branch works on fires more than five kilometres away from the historic Dawson townsite and operates on a list of priorities, including property features, established by the Yukon government and Tr'ondëk Hwëch'in. The Yukon Department of Energy, Mines, and Resources responds to fires within five kilometres of a community or to high value assets, including historic structures, historic sites, and rural residential structures. These firefighting crews are provided with a list of high-priority assets and work together in a planned response under a series of formal and informal agreements. The component sites that make up the nominated property are identified as high-value assets.

Sites such as Forty Mile and Moosehide are regularly assessed and equipped with fire protection as appropriate, and crews are trained in its proper use and response.



YG photo

Figure 4.18: Sprinkler system at Forty Mile protecting historic buildings under threat from area wildfire, 2009.

Preventive measures are implemented within and around many of the features to decrease the threat of fires, including fire breaks and buffers.

The Yukon Wildland Fire Management Branch has also introduced a comprehensive wildfire-prevention program aimed at decreasing the number of fires caused by humans. The program targets communities, property owners, the general public, the forest industry, and other stakeholders. These efforts lower the risk of human caused fire damage to features within the nominated property. Government of Yukon's Historic Sites and Archaeology Branch review Firesmart applications to ensure heritage resources are not impacted and provide information and support for Firesmart programs that will reduce risk at historic and archaeological sites.

Within populated areas of the property, structural fires continue to pose a threat, particularly to built attributes. This threat is currently mitigated by the preparedness of the property owners and the City of Dawson. Property owners and managers, including the City of Dawson, Government of Yukon Cultural Services Branch, and Parks Canada Agency, own firefighting equipment, and crews are trained in the equipment's use. A number of prominent designated sites are protected by fire-sprinkler systems. Within Dawson's municipal boundary, the Dawson City Fire Department provides life, property, and environmental protection to the community 24 hours a day, seven days a week, 365 days a year. In an effort to shorten response times, the City of Dawson has formalized its street address system, and the Yukon government has a centralized emergency-response service in the area.

Earthquakes

Southwestern Yukon is subject to earthquake activity associated with the subduction of the Yakutat microplate under the Saint Elias Mountains. Far from the major fault lines near the mountains, Tr'ondëk-Klondike can still experience small neotectonic activity of little consequence. Broken windows have been reported from the largest earthquakes, which over the last 40 years include a 5.1 magnitude quake at a depth of 25 kilometres in 1976, a 5.0 magnitude quake at a depth of 10 kilometres in 1996, and a 4.9 magnitude quake at a depth of 10 kilometres in 1997. Current building stabilization methods provide adequate protection against prospective earthquake damage to built components. Within Dawson, a *Municipal Civil Emergency Plan* covers responses to risks of natural disasters, including earthquakes. Landscape and archaeological components are not at risk from earthquake activity in the site. Therefore, the potential for earthquake activity to impact the nominated property's proposed Outstanding Universal Value is minor.

iv) Responsible Visitation

Tourism has long played an important economic role in the Tr'ondëk-Klondike region. Before, during, and after the First World War, transportation companies advertised tours to the Land of the Midnight Sun. After the last gold dredge ceased operation, in the 1960s, Dawson turned to tourism to keep the region economically viable. The focus of the tourism industry has been on the Klondike Gold Rush; in recent years this focus has expanded to include cultural tourism. Tr'ondëk Hwëch'in offers guided tours, cultural programs, and exhibits at the *Dānojà Zho Cultural Centre*¹³. The local Klondike Visitors Association (KVA) works

¹³ *Dānojà Zho Cultural Centre* website, <https://danojazho.ca/> (accessed Sept. 25, 2020).



TH photo

Figure 4.19: Fran Morberg-Green leading a workshop on traditional teas at *Dānojā Zho* Cultural Centre, 2016.

closely with all levels of government, non-profits, the tourism industry, media, and businesses to attract and engage tourists. The Yukon government completed the *Yukon Tourism Development Strategy*¹⁴ in 2018 that provides a 10-year sustainable plan that balances diversified growth with economic development and environmental, community, and cultural values. The City of Dawson and Tr'ondek Hwech'in developed *After the Gold Rush: The Integrated Community Sustainability Plan* in 2006¹⁵. These strategies ensure tourism will develop in a sustainable manner that reflects the community's values and diversity.

Carrying Capacity

Visitation to the region peaked at an estimated 65,000 people in 1998 in response to the promotion of the Klondike Gold Rush Centennial celebration. After a severe drop in 2009 that followed the world financial recession, visitation has risen steadily. The Dawson Visitor Information Centre

recorded 110,224 visitors during the 2018 tourist season. The current numbers indicate the ability of the town to host more than 100,000 visitors annually, and the existing infrastructure and programming will be able to handle tourism increases for at least the next decade. Dawson is already a destination for visitors to Yukon, with mature programming and an experienced hospitality industry.

The COVID-19 pandemic severely impacted hoteliers, restaurant owners, and the heritage, business, and arts sectors in 2020; however, local tourism was maintained with many businesses remaining open, but with reduced hours. Recovery strategies and post-pandemic planning are a priority for the governments of Yukon and Canada. The Stewardship Committee will work with the tourism sectors and governments to prepare forward-thinking tourism plans and ensure infrastructure is in place to meet anticipated future demands.

¹⁴ *Yukon Tourism Development Strategy*, <https://yukon.ca/sites/yukon.ca/files/tc/tc-yukon-tourism-development-strategy.pdf>, (accessed Sept. 15, 2020).

¹⁵ *After the Gold Rush: The Integrated Community Sustainability Plan*, <https://www.cityofdawson.ca/> (accessed Sept. 20, 2020).

Potential Negative Effects

Heavier tourism traffic could threaten visitor experiences. However, the *Dānojà Zho* Cultural Centre, local tourism operators, the KVA, and Parks Canada Agency have proven able to accommodate and minimize impacts with programming and by limiting sizes of tour groups. The Yukon Tourism Education Council offers annual training, including Food Safe, Service Best, Super Host, Golden Host, and Welcome Yukon (<https://yukontec.com/programs>). The remote location of the component sites also provides a mechanism to manage the number of visitors.

Vandalism, in the form of damage to heritage resources as well as salvage, has historically been a threat and component sites are regularly monitored. The risk of such activities could increase with increased visitation into Tr'ondëk-Klondike. These threats are further mitigated by community vigilance. The result is a very minor potential to impact on the site's proposed Outstanding Universal Value. See Chapter 5.c. for protective measures and Chapter 6 for monitoring details.

(v) Number of Inhabitants Within the Property and Buffer Zone

Today, Tr'ondëk-Klondike has 1,375 year-round inhabitants within the nominated property¹⁶, with almost all of them living within the boundary of the Dawson City component (the historic townsite, as identified in the *Dawson City Heritage Bylaw*). The population nearly doubles during the summer tourist season, with an influx of workers in the tourism, service, and mining industries. This population count was made by the last census in 2016. There are no inhabitants within the buffer zone.

¹⁶ Statistics Canada. 2017. Census Profile. 2016 Census. Statistics Canada Catalogue no. 98-316-X2016001. Ottawa. Released November 29, 2017.

CHAPTER 5

PROTECTION AND MANAGEMENT OF THE PROPERTY

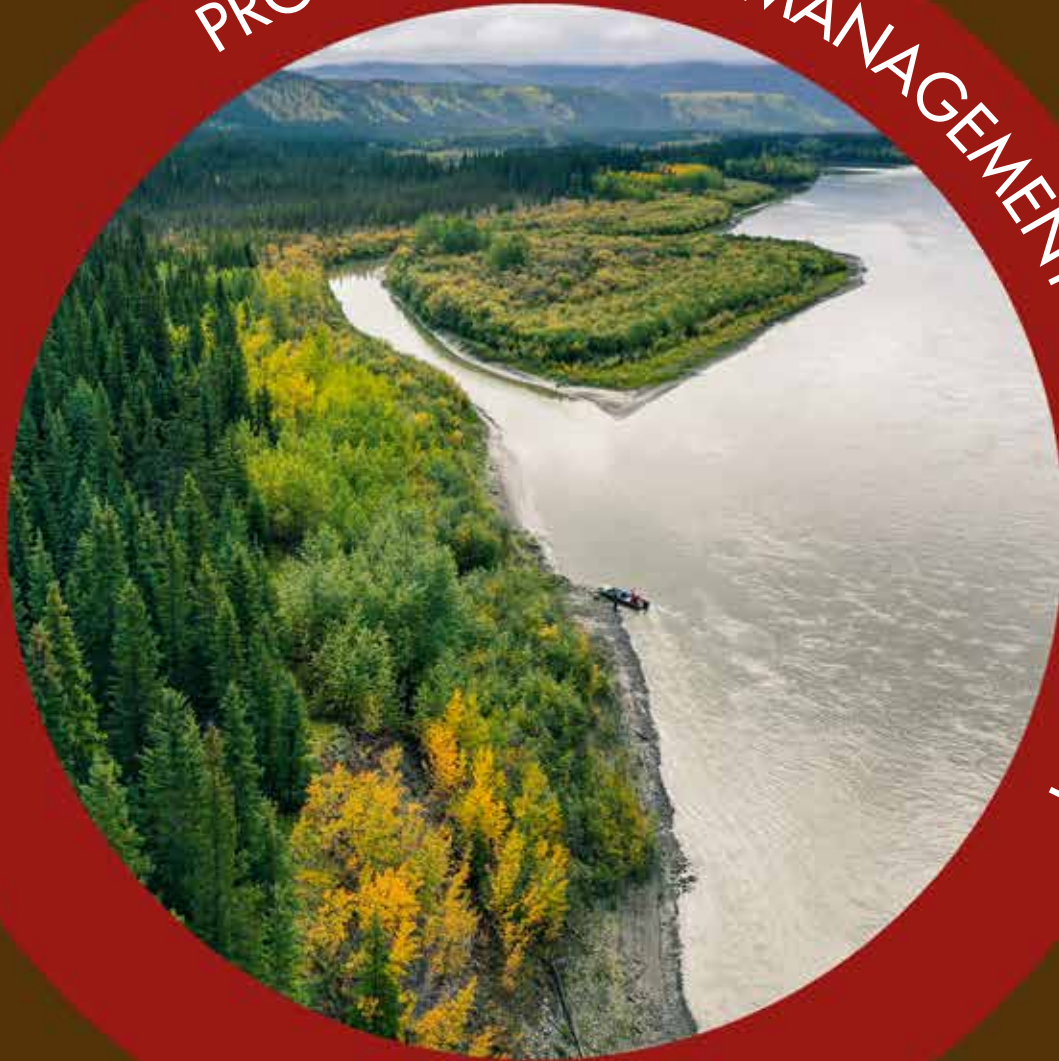


Photo: Aerial view of Fort Reliance. Groundtruth Exploration

5. PROTECTION AND MANAGEMENT OF THE PROPERTY



Figure 5.1: Archaeological testing, lower bench, Moosehide Village, 2006.

The nominated property is located in Canada's Yukon Territory, where four levels of government operate under First Nations, federal, territorial, and municipal jurisdictions. Responsibility for heritage management in the nominated property is shared among these four levels of government. Regulation of land use, planning, and development is also a multi-jurisdictional effort.

Canada is a constitutional monarchy and, under the Canadian constitutional system, sovereignty vests formally in the Queen. The executive function belongs to the Governor in Council, which is, practically speaking, the Governor General acting with, and on the advice of, the Prime Minister and Cabinet. Canada is also a federation, and most Crown lands in Canada are administered and controlled by provincial

or territorial governments. Through these mechanisms, the Yukon legislature has constitutional authority to make laws in respect of the use of territorial lands, including those in the nominated property and buffer zone, while the federal parliament has constitutional authority to make laws in respect of federal Crown lands. In this nomination, "Crown lands" generally refers to territorial lands unless otherwise stated.

Executive and legislative authority over Crown land is subject to a continuing and enforceable constitutional obligation to recognize and uphold Indigenous rights and to act honourably in all dealings with First Nations. Constitutionally protected Indigenous rights are set out in Yukon First Nation land-claims agreements (in the case of this nominated property, *Tr'ondëk Hwëch'in Final Agreement* and *Self-Government Agreement*) and include

rights to harvest traditional subsistence resources and rights to be consulted on the management of heritage resources and developments that impact any *Final Agreement* rights. With regard to the nominated property and buffer zone, the *Umbrella Final Agreement* and tripartite *Tr'ondëk Hwëch'in Final Agreement* and *Tr'ondëk Hwëch'in Self-Government Agreement* define the Crown's responsibilities, Yukon government's responsibilities to and with First Nations, and establish *Tr'ondëk Hwëch'in* settlement lands and traditional territory, which are referenced throughout this chapter (see Section 5.a.).

The majority of the component sites in the nominated property and the buffer zone for the property are within *Tr'ondëk Hwëch'in* settlement lands that are managed by the *Tr'ondëk Hwëch'in* Heritage and Land and Resources departments. *Tr'ondëk Hwëch'in* is responsible for managing heritage resources on its settlement lands and the heritage resources within its traditional territory that are directly related to *Tr'ondëk Hwëch'in* culture and history.

The federal government is responsible for the heritage resources it owns at Klondike National Historic Sites and administers through Parks Canada Agency (PCA) and the designation and commemoration of historic places with heritage and cultural values at a national level.

The territorial government is responsible for the protection and management of heritage resources on Crown lands, the designation and commemoration of historic places with heritage and cultural values at a territorial level, the regulation of the mining industry, and the maintenance of infrastructure to ensure access to and within the nominated property.

In the context of relevant territorial legislation, the City of Dawson has the

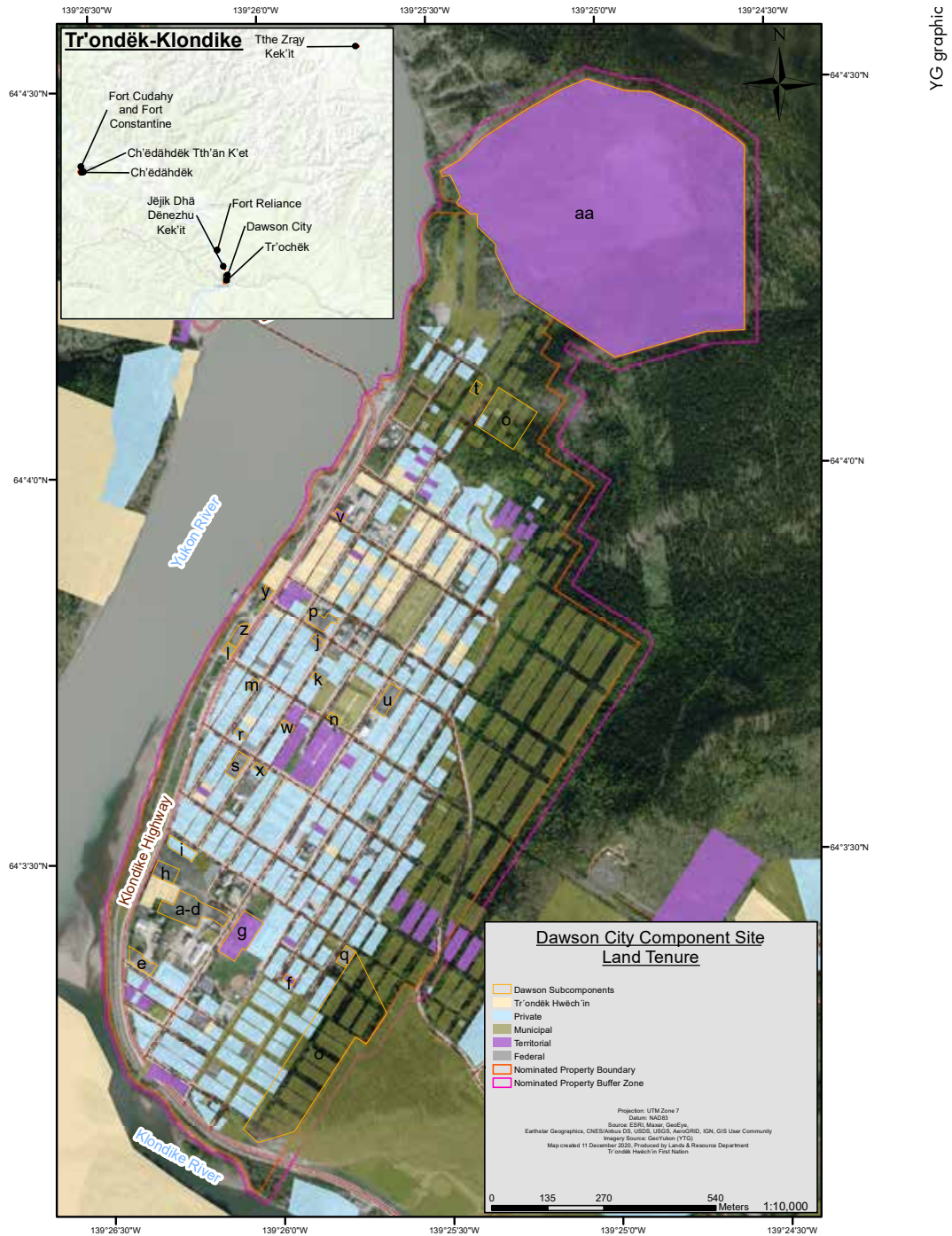
authority to create bylaws under the Yukon's *Municipal Act* to manage planning and development, develop heritage conservation policies, and designate and commemorate historic places within municipal boundaries under the Yukon's *Historic Resources Act*. All levels of government jointly manage potential development pressures affecting the nominated property by engaging in the development assessment process under the federal *Yukon Environmental and Socio-economic Assessment Act* (YESAA). Under YESAA, heritage resources are considered socio-economic valued components of the assessment process.

The nominated property is therefore protected by legislation (Table 5.1) and numerous existing plans and policies that guide managers in the property's protection and management. The "*Tr'ondëk-Klondike World Heritage Site Management Plan*" integrates existing documents and sets out agreed objectives, policies, and programs for the future management, protection, and promotion of the nominated property. Implementation of the management plan and governance of *Tr'ondëk-Klondike* are the responsibility of a stewardship committee, whose guiding Memorandum of Understanding and Terms of Reference are explained further in Section 5.e.

5.a. Ownership

First Nation

Twenty-eight percent of the land in the nominated property and 34.8 % of land in the buffer zone is owned by *Tr'ondëk Hwëch'in*, which includes categories of constitutionally protected *Tr'ondëk Hwëch'in*-owned lands referred to herein as "settlement lands." (See Glossary for definition.)



Map 5.1: Dawson City Land Tenure

Site Name	Map ID
*Married Officer's Quarters NHS, Fort Herchmer	a-d
Commanding Officer's Residence, Fort Herchmer	a-d
North-West Mounted Police Stables, Fort Herchmer	a-d
North-West Mounted Police Jail, Fort Herchmer	a-d
*Red Feather Saloon NHS	s
Paul Denhardt Cabin MHS	t
<i>Ēdhä Dädhëchq</i> (Moosehide Slide Historic Site)	aa
*Former Territorial Courthouse NHS	e
*Palace Grand Theatre NHS	p
*Old Territorial Administration Building NHS	g
*Commissioner's Residence NHS	h
Northern Commercial Co. Warehouse	u
Arctic Brotherhood Hall Historic Site	n

Site Name	Map ID
BYN Ticket Office	y
*St. Paul's Anglican Church NHS	i
*Post Office NHS	i
*Dawson Daily News Building NHS	k
*Canadian Bank of Commerce NHS and MHS	l
Dawson City Telegraph Office YHS	f
Yukon Sawmill Co. Office YHS	v
Archaeological Hillside Platforms	o
*Klondike Thawing Machine Building NHS	w
*Billy Biggs Blacksmith Shop NHS	x
*Robert Service Cabin NHS	q
*Ruby's Place NHS	r
*Bank of British North America NHS	m
SS Keno NHS	z

Territorial

Sixty-two percent of land in the buffer zone is territorial Crown land and 51.9% of the land in the nominated property is territorial lands. The Government of Yukon has been responsible for the administration and control of all territorial Crown lands in Yukon since 2003, when revision of the federal *Yukon Act* transferred powers and responsibilities for management of land, water, and resources (including heritage resources) from the federal government to Government of Yukon. Resources on territorial Crown lands are managed by various Government of Yukon departments outlined in Section 5.c.

The Forty Mile, Fort Cudahy, and Fort Constantine Historic Site is located on a Government of Yukon heritage reserve, protected under the *Tr'ondëk Hwëch'in Final Agreement* and Yukon's *Historic Resources Act*, and is co-managed by the Yukon and Tr'ondëk Hwëch'in governments.

Federal

One percent of land in the nominated property is federal land and is managed by Parks Canada Agency under the administrative umbrella of Klondike National Historic Sites. None of the land in the buffer zone is federal land.

Municipal

The City of Dawson owns 9% of the nominated property and 3.2% of the land in the buffer zone which is located within its municipal boundaries.

Private

Ten percent of the land in the nominated property is privately owned and none of the buffer zone is privately owned. All of the privately owned land is within the Dawson City component.

5.b. Protective Designation

Tri-lateral Political Agreement

Umbrella Final Agreement (1993)

Prior to Tr'ondëk Hwëch'in signing the *Tr'ondëk Hwëch'in Final Agreement* and *Tr'ondëk Hwëch'in Self-Government Agreement*, Yukon First Nations' collective land claims negotiations resulted in the *Umbrella Final Agreement*, a trilateral agreement between the Government of Canada, the Government of Yukon, and the Council for Yukon Indians (later renamed the Council of Yukon First Nations). The *Umbrella Final Agreement* represents a political agreement made between the three parties which formed a framework for individual Yukon First Nations to negotiate Final Agreements and Self-Government Agreements. The *Umbrella Final Agreement* contain main topics which include compensation money, self-government, and the establishment of numerous advisory bodies, including those listed in Section 5.c, which are generally composed of equal appointments from the Government of Yukon and the Council of Yukon First Nations. Those boards and committees established by the *Umbrella Final Agreement* are key mechanisms in ensuring joint management of natural and heritage resources in the traditional territories of Yukon First Nations throughout Yukon. The Final Agreements contain all of the text of the *Umbrella Final Agreement* with the addition of specific provisions which apply to individual First Nations.

Legislative Protection

The nominated property is protected by a robust framework of legislation and policy implemented by the various government authorities. Legislation and policies discussed below relate directly to the management of the nominated property and are appended to the nomination in Appendix D.

Tr'ondëk Hwëch'in Legislation

Tr'ondëk Hwëch'in *Heritage Act* (2016)

The Tr'ondëk Hwëch'in *Heritage Act* affirms the inherent rights of Tr'ondëk Hwëch'in over defining, managing, preserving, and promoting First Nation heritage and culture within its traditional territory; recognizes the uniqueness of Tr'ondëk Hwëch'in conception of tangible and intangible heritage; and articulates Tr'ondëk Hwëch'in values and principles related to heritage.

The legislation is intended to provide a mechanism for resolving conflicts between the Tr'ondëk Hwëch'in and other Yukon First Nations, and between the Tr'ondëk Hwëch'in and other governments, regarding the stewardship and management of heritage resources.

Tr'ondëk Hwëch'in *Lands and Resources Act* (2004, amended 2007)

The Tr'ondëk Hwëch'in *Lands and Resources Act* provides Tr'ondëk Hwëch'in with full authority to manage and administer their settlement lands in Tr'ondëk Hwëch'in Traditional Territory.

This legislation provides provisions and measures to protect environmental qualities of the land and supports continued traditional activities, such as harvesting and gathering, and spiritual or ceremonial activities while providing protection for burial, paleontological, archaeological, historic, and heritage sites within Tr'ondëk Hwëch'in lands.

Federal Legislation and Policy

Tr'ondëk Hwëch'in *Final Agreement* (1998) and *Self-Government Agreement* (1998)

The Tr'ondëk Hwëch'in *Final Agreement* and Tr'ondëk Hwëch'in *Self-Government Agreement*, both of which came into effect in 1998, are constitutionally protected agreements, each containing rights that are recognized and affirmed by Section 35 of the federal Constitution Act (1982). Among other negotiated

rights and benefits, these Agreements entrench the rights of Tr'ondëk Hwëch'in to participate in the management of natural and heritage resources. Under the Tr'ondëk Hwëch'in *Self-Government Agreement*, Tr'ondëk Hwëch'in has legislative powers to enact its own acts, laws, and regulations, including the Tr'ondëk Hwëch'in Heritage Act.

The Tr'ondëk Hwëch'in *Final Agreement* and Tr'ondëk Hwëch'in *Self-Government Agreement* serve as a contemporary legal basis for First Nations' enduring tradition of responsible stewardship in the nominated property. The determination of Tr'ondëk Hwëch'in to establish self-government in its traditional territory supports the First Nation's ongoing and meaningful relationship with the land.

Historic Sites and Monuments Act (1985, amended 2013)

The *Historic Sites and Monuments Act* provides the federal Minister responsible for Parks Canada Agency with the power to designate places, persons, and events of national historic significance. This federal Act also established the Historic Sites and Monuments Board of Canada in law. The Board assesses sites, people, and events that potentially demonstrate nationally significant aspects of Canada's history and makes recommendations to the Minister regarding which ones should be designated. To be considered as a national historic site, a place must illustrate a nationally important aspect of Canadian history or a cultural tradition or way of life important in the development of Canada, or it must be most associated or identified with persons or events deemed of national historic significance. Parks Canada Agency provides professional and administrative services to support the Board's work, including historical and archaeological research to evaluate applications.

Designation under this Act is solely commemorative and does not have

Table 5.1: Additional Legislation

Legislation	Jurisdiction
<i>Placer Mining Act</i> (2003)	Territorial
<i>Quartz Mining Act</i> (2003)	Territorial
<i>Parks and Land Certainty Act</i> (2002)	Territorial
<i>Highways Act</i> (2002)	Territorial
<i>Municipal Act</i> (2002)	Territorial

protective regulations or mechanisms. However, sites identified through this Act that are administered by Parks Canada Agency are protected under the *Parks Canada Agency Act*.

Parks Canada Agency Act (1998)

The *Parks Canada Agency Act*, which came into force in 1998, established the Parks Canada Agency as a separate Government of Canada agency reporting to the Minister of Environment and Climate Change. This Act establishes the Agency for the purpose of ensuring that Canada’s national parks, national historic sites, and related heritage areas are protected and presented for current and future generations.

Under this Act, Parks Canada Agency is responsible for negotiating and recommending to the Minister the establishment and acquisition of national historic sites. The Act outlines Parks Canada Agency’s responsibilities for the development and implementation of management plans and policies for national historic sites and other federally recognized buildings under its care. It also outlines the Agency’s responsibility for leading Canada’s international obligations to protect and present heritage, such as those places in Canada inscribed on the World Heritage List.

Under this Act, Parks Canada Agency

administers Klondike National Historic Sites per its *Cultural Resource Management Policy*, the *Treasury Board Policy on Management of Real Property*, and other relevant plans and policies (see Section 5.d.).

Yukon Environmental and Socio-economic Assessment Act (2003)

The *Umbrella Final Agreement* called for the establishment by federal legislation of an assessment process that would apply on all Yukon lands: First Nation, federal, territorial, municipal, and private. The federal *Yukon Environmental and Socio-economic Assessment Act* (YESAA) establishes a process for assessing the environmental and socio-economic effects of a broad range of land-use and development activities (as determined by YESAA regulations) in the nominated property. YESAA’s core purposes are to provide a neutrally conducted assessment process that requires the consideration of environmental and socio-economic effects of projects to provide protection of heritage resources and protect and maintain environmental quality. The Act also provides for the protection and promotion of well-being of Yukon First Nations and Yukon residents, enhancement of First Nations’ traditional economy, where practicable, and opportunities for public and First Nations’ participation in the assessment process.

Territorial Legislation

Historic Resources Act (2002) and *Archaeological Sites Regulation* (2003)

The *Historic Resources Act* governs the preservation, development, and interpretation of heritage resources; promotes appreciation of Yukon's historic resources; and provides for the protection and preservation, the orderly development, and the study and interpretation of those resources. The Act also provides for the protection of human remains. The Act provides legal protection for designated Yukon Historic Sites and establishes the Yukon Heritage Resources Board, its functions and composition.

The *Archaeological Sites Regulation* regulates access to, recovery of, and protection of archaeological resources. This legislation applies to Crown lands, private lands, and designated historic properties.

Municipal Bylaws

City of Dawson Heritage and Zoning Bylaws (*Heritage Bylaw* 2019 and 2013 respectively)

The City of Dawson has authority under Yukon's *Municipal Act* (2002) to undertake planning and land development projects that adhere to the *Official Community Plan*, the *After the Gold Rush – The Tr'ondëk Hwëch'in and City of Dawson Integrated Community Sustainability Plan*, zoning bylaws, and other relevant bylaws. Municipal heritage bylaws passed in 2009 established the Heritage Advisory Committee and provided for the designation and protection of municipal heritage resources. The City of Dawson updated its heritage bylaw in 2019; it outlines the duties of the Heritage Advisory Committee and provides for the designation and protection of municipal historic sites and a heritage-fund program. The *Zoning Bylaw* amended in 2013 established districts,

areas, and zones in the municipality that guide land use, development activities, and protection of historic resources. *Dawson's Heritage Management Plan* derives its authority from the zoning bylaw.

The *Municipal Act* provides the City of Dawson with the authority to protect historic infrastructure and develop mechanisms to protect and preserve the heritage aspects of the community. Protection for designated municipal historic sites is defined in the *Historic Resources Act* and then specified in municipal bylaws.

The City of Dawson develops and maintains the public infrastructure required to support its population and with Tr'ondëk Hwëch'in ensures community health and sustainability as outlined in the *Integrated Community Sustainability Plan*.

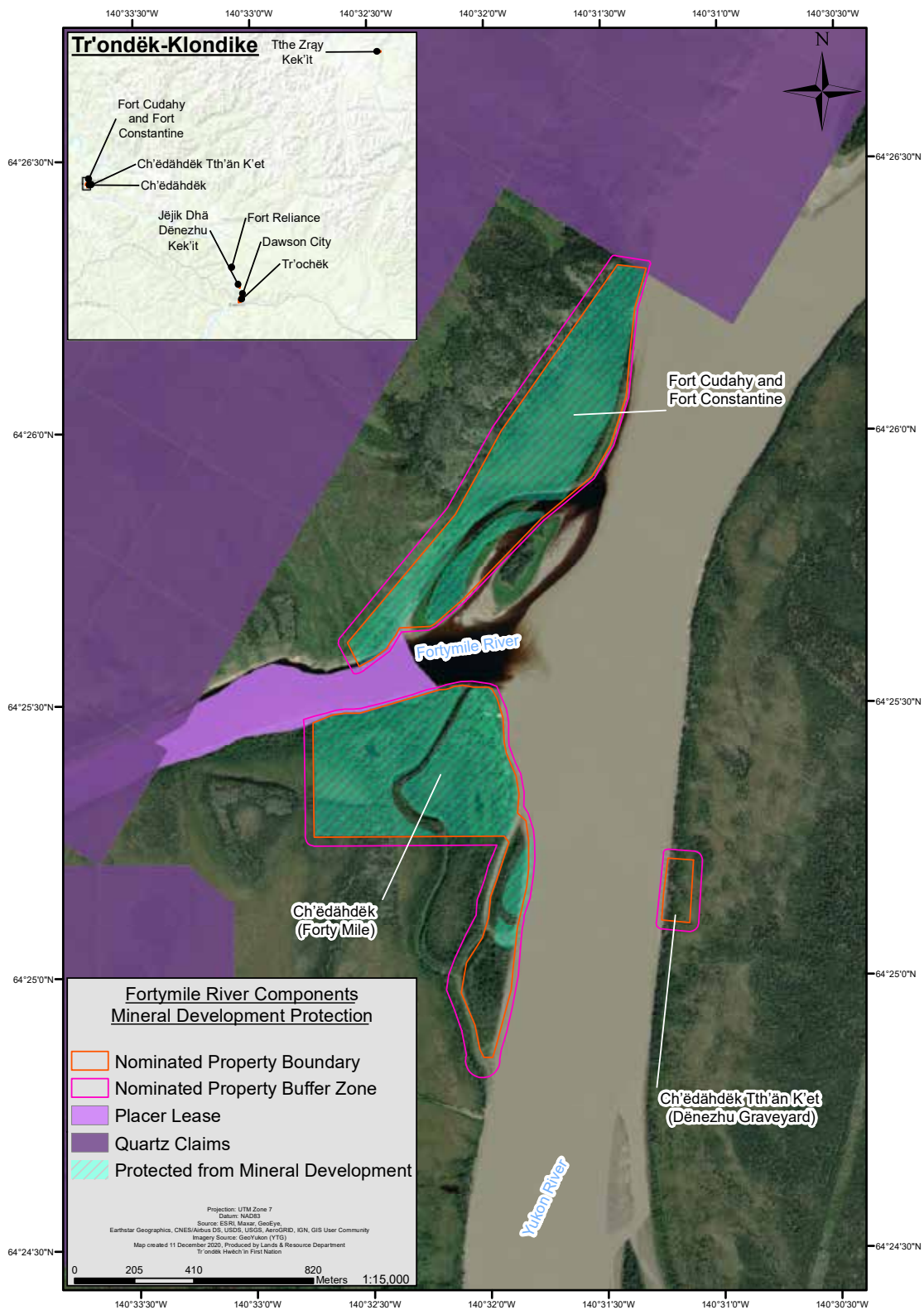
Municipal management plans that help manage local infrastructure and heritage resources are listed in Section 5.d.

Additional Legislation

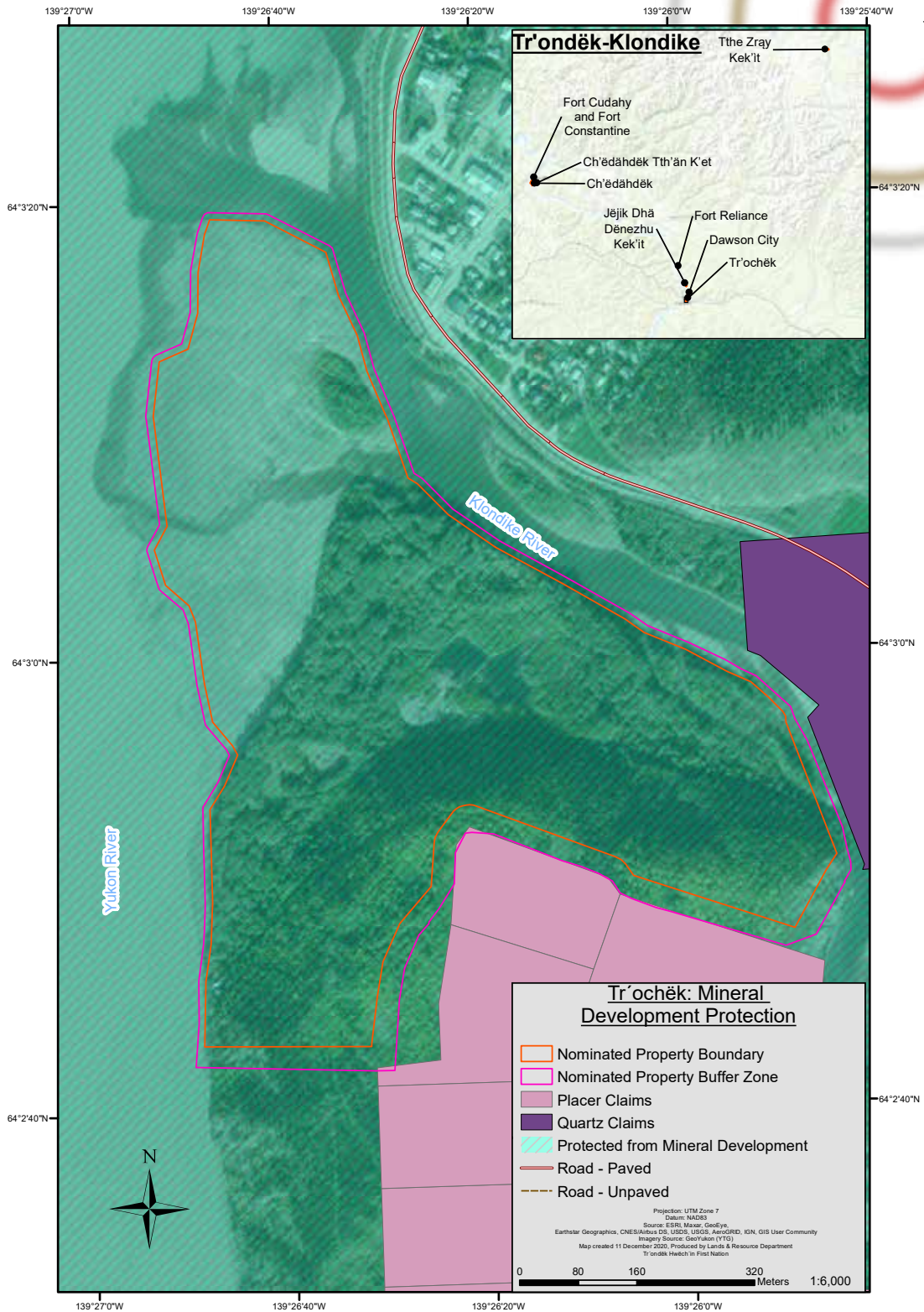
Additional legislation that regulates aspects of the nominated property and buffer zone and supports management of infrastructure and sustainable development is listed in Table 5.1 and described further in Section 5.c. Yukon Government Orders in Council removed staking rights for placer mining and quartz mining in Forty Mile, Fort Cudahy, Fort Constantine Historic Site; *Tr'ochëk*; *Dawson Municipal Boundary*; and *Tthe Zraqy Kek'it* (Black City) (within Tombstone Territorial Park boundary).

(i) Designated Sites

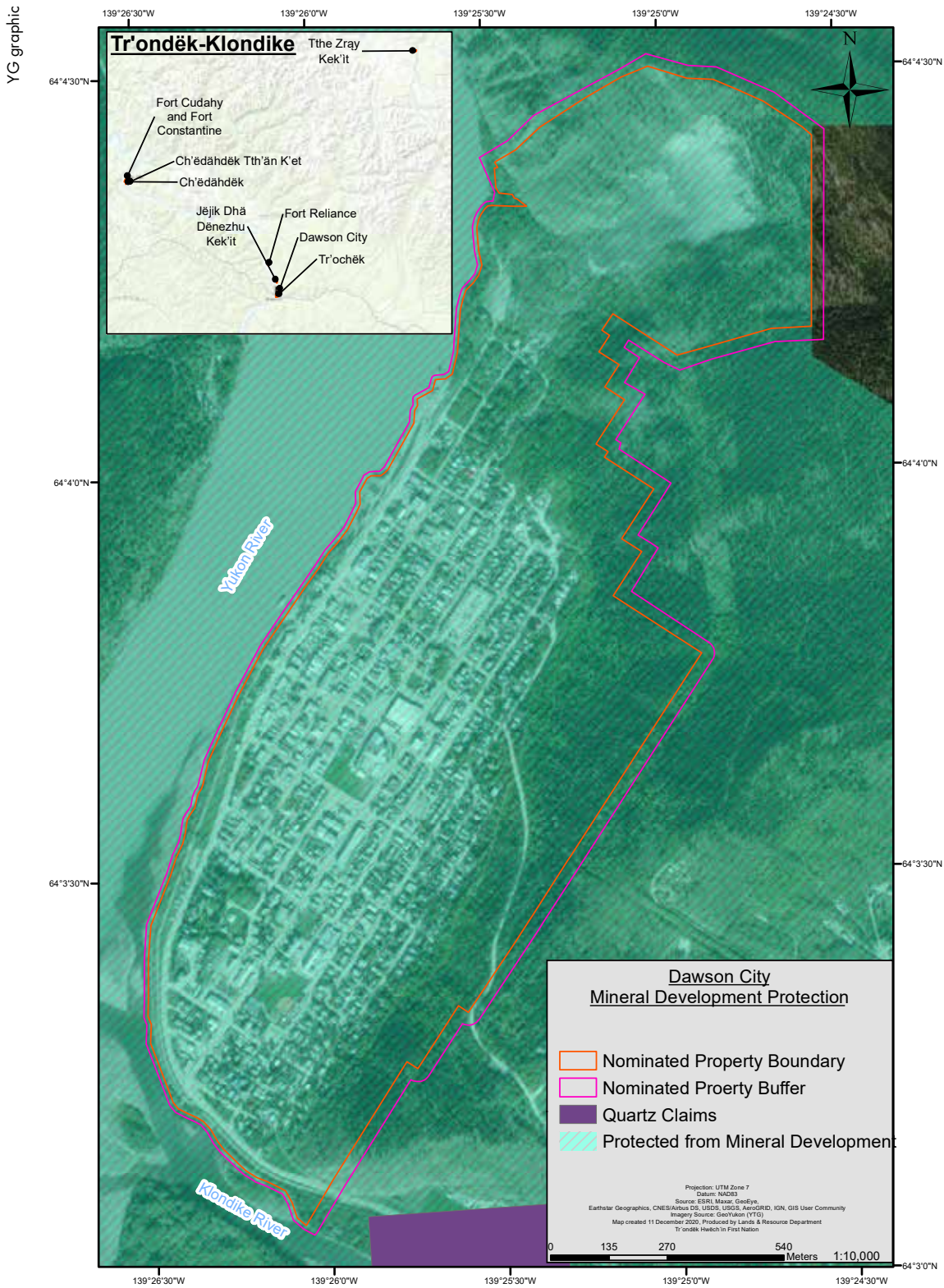
The nominated property has a long record of protection of heritage sites through formal designation and commemoration. There are numerous sites within the property with various levels of commemoration by federal,



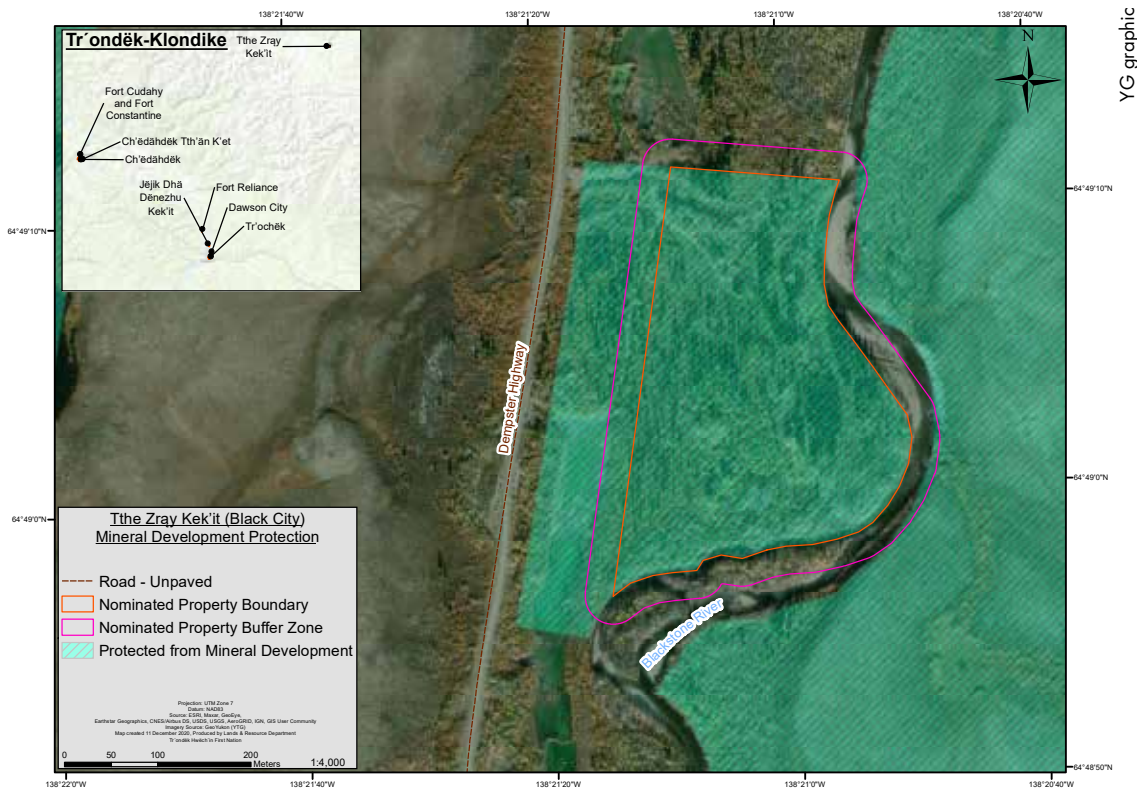
Map 5.2: Forty Mile mineral development protection.



Map 5.3: Tr'ochëk mineral development protection.



Map 5.4: Dawson City mineral development protection.



Map 5.5: *The Zrąy Kek'it (Black City) mineral development protection.*

territorial, First Nation, and municipal authorities. Designations provide various levels of legal protections and fiscal opportunities or incentives for conservation, documentation, and planning for these sites. Designation types include:

- *Federal*: National Historic Sites, Federal Heritage Building Review Office (FHBRO) Classified Heritage Buildings and Recognized Heritage Buildings
- *Territorial*: Yukon Historic Sites
- *First Nation*: Recognized Heritage Sites per the *Tr'ondëk Hwëch'in Final Agreement*
- *Municipal*: Municipal Historic Sites

Value statements for designated sites within the nominated property are located in Appendix F.

Abbreviations:

- Owners: CD: City of Dawson; PCA: Parks Canada Agency;

TH: Tr'ondëk Hwëch'in; YG: Government of Yukon

- Designations: FHB(C): Classified Heritage Building; FHB(R): Recognized Heritage Building; NHS: National Historic Site; YHS: Yukon Historic Site; MHS: Municipal Historic Site
- Recognition Statutes: CDHB: City of Dawson *Heritage Bylaw*; HRA: *Historic Resources Act*; HSMA: *Historic Sites and Monuments Act*; TBP: *Treasury Board Policy on Management of Real Property*; THFA: *Tr'ondëk Hwëch'in Final Agreement*

Tr'ondëk-Klondike – Protection

Recognized Lands: these component parts are identified in the *Tr'ondëk Hwëch'in Final Agreement* and are lands categorized as Category A lands, whereby Tr'ondëk Hwëch'in has complete ownership of both the surface and subsurface lands.

Table 5.2: Component Sites Protection and/or Designation

Component	Site Owner	Site	Designation	Year	Recognition Statute
Fort Reliance	TH	Fort Reliance	Recognized Lands	1998	THFA
<i>Ch'édähdëk</i> (Forty Mile)	YG	<i>Ch'édähdëk</i> (Forty Mile)	Recognized Heritage Site	1998	THFA
<i>Ch'édähdëk Tih'an K'et</i> (Dënezhu Graveyard)	TH	<i>Ch'édähdëk Tih'an K'et</i> (Dënezhu Graveyard)	Recognized Lands	1998	THFA
Fort Cudahy and Fort Constantine	G	Forty Cudahy and Fort Constantine	Recognized Heritage Site	1998	THFA
<i>Tr'ochëk</i>	TH	<i>Tr'ochëk</i>	NHS	2002	HSMA, THFA
Dawson	PCA/DC/YG/Private	Dawson City (and features)	NHS; YHS; MHS	1957-2019	HSMA, HRA, CDHB
<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	TH	<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	Recognized Lands	1998	THFA
<i>Tihe Zrąy Kek'it</i> (Black City)	TH	<i>Tihe Zrąy Kek'it</i> (Black City)	Recognized Lands	1998	THFA

5.c. Means of Implementing Protective Measures

(i) First Nation jurisdiction

In the nearly 20 years since their effective date, the *Tr'ondëk Hwëch'in Final Agreement* and *Tr'ondëk Hwëch'in Self-Government Agreement* are living documents that continue to guide every aspect of Tr'ondëk Hwëch'in government policy and operations. Trilateral working groups continue negotiating the implementation of each section of the agreements. Heritage management in areas of the nominated property under Tr'ondëk Hwëch'in jurisdiction continues to evolve with the development of Tr'ondëk Hwëch'in legislation and best practices. The recent *Tr'ondëk Hwëch'in Heritage Act* clarifies and augments existing legislation, such as Yukon's *Historic Resources Act*.

Archaeological and historic sites located on settlement lands or Tr'ondëk Hwëch'in Traditional Territory are managed under Chapter 13 of the *Tr'ondëk Hwëch'in Final Agreement*, with

further protection and management through the *Tr'ondëk Hwëch'in Heritage Act*, *Land and Resources Act*, and *Land Based Heritage Resource Policy*. Tr'ondëk Hwëch'in maintains an inventory of georeferenced locales and sites of cultural importance including archaeological sites, built heritage, and cultural-use sites. These sites are periodically monitored through the Heritage Department, and many have been subject to Tr'ondëk Hwëch'in-led research and documentation projects. Tr'ondëk Hwëch'in oversees the protection and conservation of a number of heritage sites on settlement lands.

Fort Reliance is located within Category A settlement land and within recognized lands (retained reserve) and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) is within recognized lands (retained reserves) identified in Chapter 4 of the *Tr'ondëk Hwëch'in Final Agreement*, while *Tihe Zrąy Kek'it* (Black City) is Category A settlement land in the *Tr'ondëk Hwëch'in Final Agreement*. These sites have a high

Dawson City Component Designated Features

Table 5.3: Dawson City Component and designated features (* identifies NHS included in Dawson Historical Complex designation)

Component	Site Owner	Site Name	Designation	Year	Recognition Statute	Legal Description
Dawson	PCA	*Married Officer's Quarters NHS, Fort Herchmer	NHS FHB(R)	1969 1988	HSMA	Lot U-1, Plan 51967 CLSR YT
Dawson	PCA	Commanding Officer's Residence, Fort Herchmer	FHB(R)	1989	TBP	Parcel S, Plan 41780 CLSR YT
Dawson	PCA	North-West Mounted Police Stables, Fort Herchmer	FHB(R)	1988	TBP	Lot U-4, Plan 62628 CLSR YT
Dawson	PCA	North-West Mounted Police Jail, Fort Herchmer	FHB(R)	1988	TBP	Lot U, Plan 6268 CLSR YT
Dawson	PCA	Dawson Historical Complex National Historic Site (historic district containing 16 buildings of national historic significance that contribute to the OUV).	NHS	1959 2001	HSMA	
Dawson	PCA	*Former Territorial Courthouse NHS	NHS FHB(C)	1959 1988	HSMA	Parcel P, Plan 41780 CLSR YT
Dawson	PCA	*Palace Grand Theatre NHS	NHS FHB (C)	1959 2008	TBP	Lot 9, Block H Plan 74486 CLSR YT
Dawson	YG	*Old Territorial Administration Building NHS	NHS	2001	HSMA	Block 4, Plan 103175 CLSR YT
Dawson	PCA	*Commissioner's Residence NHS	NHS FHB(C)	1959 1988	HSMA	Parcel R, Plan 41780 CLSR YT
Dawson	Private	*St. Paul's Anglican Church NHS	NHS	1967	HSMA	Block 21, Plan 70080 CLSR YT
Dawson	PCA	*Post Office NHS	NHS FHB(C)	1967 1988	HSMA	Lot 11, Block E, Plan 8338A CLSR YT
Dawson	PCA	*Dawson Daily News Building NHS	NHS FHB(R)	1967 1989	HSMA	Block 5, Lot L Plan 8338 CLSR YT
Dawson	CD	*Canadian Bank of Commerce NHS Canadian Bank of Commerce Historic Site (municipal)	NHS MHS	1967 2013 (MHS)	HSMA, HRA, CDHB	Lot 1024, Block WF, Plan 73045 CLSR YT
Dawson	PCA	*Bank of British North America NHS	NHS FHB(R)	1967 1989	HSMA	Lot 33, Block A, Plan 88346 CLSR YT

Dawson City Component Designated Features

Table 5.3(cont.): Dawson City Component and designated features (* identifies NHS included in Dawson Historical Complex designation)

Component	Site Owner	Site Name	Designation	Year	Recognition Statute	Legal Description
Dawson	PCA	*Klondike Thawing Machine Building NHS	NHS FHB(R)	1967 1989	HSMA	Lot 7, Block K, Plan 8338 CLSR YT
Dawson	PCA	*Billy Biggs Blacksmith Shop NHS	NHS	1967	HSMA	Lot 10, Block HE, Plan 8338 CLSR YT
Dawson	PCA	*Robert Service Cabin NHS	NHS FHB(C)	1959 1989	HSMA	Lots 1, 2, Block K, Plan 28743
Dawson	PCA	*Ruby's Place NHS	NHS FHB(R)	1967 1989	HSMA	Lot 2, Block J, Plan 8338 CLSR YT
Dawson	PCA	*Red Feather Saloon NHS	NHS	1967	HSMA	Lot 11, Block HB, Plan
Dawson	CD	Paul Denhardt Cabin Historic Site	MHS	2012	HRA, CDHB	Lot 4 and 5, Block F Government Addition, Plan 8338 CLSR YT
Dawson	PCA	Northern Commercial Company Warehouse	FHB(R)	1989	TBP	Lots 6-10, Block V, Plan 8338, CLSR YT
Dawson	CD	Arctic Brotherhood Hall Historic Site	MHS	2015	HRA, CDHB	Lot 1, Block S Plan 8338 CLSR YT
Dawson	YG	Dawson City Telegraph Office Historic Site	YHS	2005	HRA	Lot 2, Block E, Plan 53307 CLSR YT
Dawson	YG	Yukon Sawmill Company Office Historic Site	YHS	2005	HRA	Lot 1, Block E, Plan 8338A CLSR YT
Dawson	PCA	BYN Ticket Office	FHB(R)	1989	TBP	Lot 1027, Block WF, Plan 73045 CLSR YT
Dawson	PCA	SS Keno NHS	NHS	1962	HSMA	Lot 1025, Block WF, Plan 7304 CLSR YT
Dawson	CD	Ĕdhä Dädhëchq (Moosehide Slide Historic Site)	MHS	2018	HRA, CDHB	YG Heritage Reserve, 2020-7301

level of research, documentation, and monitoring and are managed according to the Tr'ondëk Hwëch'in *Heritage Act* and the *Tr'ondëk Hwëch'in Lands and Resources Act*.

First Nation sites are also recognized and protected under Schedules A and B of Chapter 13 of the *Tr'ondëk Hwëch'in Final Agreement*. There are two recognized sites *Ch'édähdëk* (Forty Mile) and *Tr'ochëk*, which was previously called *Tr'o-ju-wëch'in*) that contribute to the Outstanding Universal Value of the nominated property. These components have received a high level of research, documentation, and monitoring and are governed by site-management plans. *Tr'ochëk* National Historic Site was designated in 2002 for its significance to the heritage of the Tr'ondëk Hwëch'in and particularly for its representation of the importance of fishing to their culture. *Tr'ochëk* National Historic Site is owned and managed by Tr'ondëk Hwëch'in. The Forty Mile, Fort Cudahy, and Fort Constantine Historic Site is recognized for its significance as a First Nations caribou interception point and a spring grayling fish camp from antiquity to contact times. This place is also where the Tr'ondëk Hwëch'in were first exposed to and changed by the full spectrum of European influences, and it is the first substantive non-Indigenous settlement in Yukon.

The Heritage Department leads the implementation of the *Heritage Act* and the recognition, conservation, and promotion of Tr'ondëk Hwëch'in heritage resources and values. The *Land and Resources Act* reinforces the First Nation's obligation as a land manager to protect heritage resources. Archaeological research or excavations, among other land-use activities, require a Tr'ondëk Hwëch'in land-use permit to be issued by the Natural Resources Department.

(ii) Territorial jurisdiction

The Government of Yukon's Department of Tourism and Culture protects, preserves, interprets, and celebrates Yukon's rich heritage, supports Yukon's tourism industry, and promotes the arts.

Archaeological sites located in Crown lands and private property within the nominated property are protected under Yukon's *Historic Resources Act* and *Archaeological Sites Regulation* and are managed by the Department of Tourism and Culture's Heritage Resources Unit. Designated Yukon Historic Sites are protected under the *Historic Resources Act* and managed by Department of Tourism and Culture's Historic Sites unit. Yukon's Department Tourism and Culture has signed a memorandum of understanding with the Department of Highways and Public Works (HPW) regarding co-management of designated heritage properties administered by HPW. The Old Territorial Administration Building, a feature in Dawson City, is included as one of the properties identified in that memorandum.

Yukon Historic Sites are designated by the Minister of Tourism and Culture after recommendation by the Yukon Heritage Resources Board (YHRB). The YHRB was established under the *Umbrella Final Agreement* to advise government on the preservation and commemoration of historic sites. The Board may make recommendations to the federal and territorial Ministers responsible for heritage and to Yukon First Nations regarding the management of Yukon heritage resources and First Nation heritage resources. The Board comprises representatives nominated equally by the Government of Yukon and Yukon First Nations, with one Yukon government representative also representing Canada, who are appointed for three-year terms. Yukon Historic Sites are provided legal protection under Yukon's *Historic Resources Act*. The Yukon government

Table 5.4: Advisory Boards

Advisory Body	Relevant Legislation	Purpose of Advisory Body
Yukon Environmental and Socio-economic Assessment Board	<i>Umbrella Final Agreement</i> <i>Yukon Environmental and Socio-economic Assessment Act</i>	Assesses environmental and socio-economic impacts prior to permitting of mining and development projects.
Yukon Heritage Resources Board	<i>Umbrella Final Agreement</i> <i>Historic Resources Act</i>	Makes recommendations to federal, territorial, and First Nation governments on all matters related to Yukon heritage.

ensures that a statement of significance is completed for all designated Yukon Historic Sites.

Yukon Historic Sites are considered of importance to all Yukoners. Two sites are YHS and are located within Dawson City: the Yukon Sawmill Company Office and Dawson City Telegraph Office. Both are owned and administered by the Yukon government. Their significance relates to the Klondike Gold Rush. Both have received extensive conservation treatment.

The Yukon Historic Sites Inventory (YHSI) maintains listings and data on historic places over 50 years of age. The inventory is regularly updated every 10 years. It includes information on physical descriptions and conditions, photographs, site plans, and histories. Where possible, it is augmented by historical photographs and drawings. Listing on the YHSI does not provide legal protection or encumbrances.

Archaeological features within the nominated property, other than those on federal lands, are listed in the Yukon Archaeological Sites Inventory, the YHSI, and at the Tr'ondëk Hwëch'in heritage office. No one may investigate or disturb archaeological sites without a permit under the *Historic Resources Act*. An activity affecting an archaeological site on private, Crown, or settlement land may undergo a heritage-impact assessment as part of a YESAB assessment.

Archaeological sites within KNHS are administered by Parks Canada Agency under the federal *Parks Canada Agency Act*.

The Yukon government may provide financial and technical assistance to First Nations, community groups, municipalities, or individuals that own properties that have been formally designated or listed on the *Yukon Historic Sites Inventory* to help conserve their properties. Eligible owners within the component sites have taken advantage of Yukon government's Historic Properties Assistance (HPA) program to repair and rehabilitate their properties. All conservation work carried out on Yukon Historic Sites and through funding from the HPA program complies with the national *Standards and Guidelines for the Conservation of Historic Places in Canada* (Appendix E).

Energy, Mines, and Resources (EMR) is generally responsible for land-use planning, permitting, and licensing and leasing under the *Territorial Lands (Yukon) Act* and *Lands Act*. EMR monitors, inspects, and enforces compliance with mining regulations under the *Placer Mining Act* and *Quartz Mining Act*. Other territorial legislation such as the *Highways Act*, *Municipal Act*, and *Parks and Land Certainty Act* and subsequent regulations enable the Government of Yukon to manage infrastructure, resources, and factors potentially affecting the nominated property.

Under *Yukon Environmental and Socio-economic Assessment Act* (YESAA), assessments of development and mining projects are carried out by the independent Yukon Environmental and Socio-economic Assessment Board (YESAB), although the Board's recommendations are non-binding and relevant government authorities retain their decision-making authority. YESAB's core purpose is to protect the environmental and social integrity of Yukon, while fostering responsible development in the territory that reflects the values of Yukoners and respects the contributions of First Nations. YESAB's Dawson City Designated Office is responsible for evaluating development projects proposed within the nominated property and buffer zone, issuing recommendations, and providing information to project proponents and others involved in the YESAA assessment process. Large-scale projects may be referred beyond the Designated Office to YESAB's Executive Committee, in accordance with YESAA and the Board's rules and policies.

(iii) Federal jurisdiction

At the federal level, National Historic Sites (NHS) owned by the Government of Canada through Parks Canada Agency (PCA) are commemorated under the *Historic Sites and Monuments Act*. PCA owns and manages two NHS within the nominated property under the administrative umbrella of Klondike National Historic Sites (KNHS). One of these, Dawson Historical Complex National Historic Site (DHC), comprises 16 individual properties of national historic significance, including three properties owned by other organizations that contribute to the Outstanding Universal Value of Tr'ondëk-Klondike. The individual sites comprising the Dawson Historical Complex and other national historic sites under Klondike National Historic Sites were

designated of national significance for their association with the full extent of the Klondike Gold Rush, the evolution of gold mining in the Klondike, the riverboat transportation system that enabled the mining economy, frontier mission architecture, Canadian sovereignty, and the Canadian judicial system.

PCA has a mandate to “protect and present nationally significant examples of Canada's natural and cultural heritage, and foster public understanding, appreciation, and enjoyment in ways that ensure the ecological and commemorative integrity of these places for present and future generations.”

PCA ensures Commemorative Integrity Statements (CIS) are complete for all NHS it administers and Commemorative Integrity Evaluations are conducted on a periodic basis, guided by the PCA *Cultural Resource Management Policy*. PCA also produces State of the Sites Reports that summarize resource condition, effectiveness of communication, and management practices for NHS. The most recent State of the Site Report for KNHS was completed in 2015. Since the report's completion, substantial resources have been invested to improve the state of conservation of the Former Territorial Courthouse and several buildings in the Dawson Historical Complex, including the Dawson Daily News, Ruby's Place, Commissioner's Residence, *SS Keno*, and the Palace Grand Theatre.



Klondike National Historic Sites

Figure 5.2: Robert Service Cabin, 2011.

NHS designation is commemorative and does not provide legal protection for the three NHS within the nominated property that PCA does not administer. However, PCA offers a NHS Cost-Sharing Program and conservation tools to ensure retention of the commemorative integrity of non-federally owned or administered NHS. Yukon Government Historic Properties Assistance (HPA) program and Community Development Fund also provide financial assistance to designated National Historic Sites.

PCA's Federal Heritage Buildings Review Office (FHBRO) evaluates federally owned buildings over 40 years of age for their heritage character as provided for in Canada's *Treasury Board Policy on Management of Real Property*. If a building is considered of sufficient heritage character, the FHBRO recommends its designation as either a Classified Heritage Building (CHB) or a Recognized Heritage Building (FHB(R)). Each Canadian federal department is responsible for ensuring the heritage character of FHBRO designated buildings under its responsibility is conserved over their life cycle, and PCA assesses all proposed disposals of designated buildings and reviews all interventions affecting a CHB. Within the nominated property, PCA owns and administers 15 Federal Heritage Buildings, of which five are Classified Heritage Buildings and 10 are Recognized

Heritage Buildings, along with eight Recognized Heritage Buildings in the Dawson Historic Complex. All relate to the Klondike Gold Rush.

Regular activities, conservation work, and special projects at KNHS (including on NHS and FHBRO designated buildings and properties funded through the NHS Cost-Sharing Program) are carried out in accordance with PCA's "Cultural Resource Management Policy" and the national *Standards and Guidelines for the Conservation of Historic Places in Canada*, which ensure the respect and maintenance of historic values and character-defining elements.

PCA uses a digital asset management system to provide accurate, comprehensive information related to the Agency's built assets. This provides detailed asset information for condition and funding requirements, monitoring and reporting of general and code-compliance maintenance, and for capital project planning and reporting. All subcomponents included in the nominated property that are owned and managed by KNHS are listed in this database.

(iv) Municipal jurisdiction

Municipal Historic Sites (MHS) are designated after recommendation to the City of Dawson by a Heritage Advisory Committee (HAC), whose members are appointed by town council. The HAC operates under authority of the municipality's *Heritage Bylaw*. Municipal Historic Sites are provided legal protection under Yukon's *Historic Resources Act*. There are four Municipal Historic Sites administered by the City of Dawson, one being the Canadian Bank of Commerce NHS. All relate directly either to Tr'ondëk Hwëch'in heritage and culture or to the Klondike Gold Rush. Government of Yukon provides assistance to complete statements of significance for Municipal Historic Sites.

YG photo



Figure 5.3: Arctic Brotherhood Hall Municipal Historic Site, 2015.

Table 5.5: Management Plans, Policies, and Guidelines

Management Authority	Plan/Policy	Scope
Tr'ondëk Hwëch'in	<i>Tr'ochëk Heritage Site Management Plan</i> (2010)	Outlines the primary objective of the site, which is to recognize, protect, enhance, and celebrate Hän culture and history. Outlines additional objectives to recognize and respect the non-Indigenous heritage aspects of the site related to the Klondike Gold Rush and to provide economic opportunities for Tr'ondëk Hwëch'in.
Tr'ondëk Hwëch'in	<i>Land Based Heritage Resource Policy</i> (2011)	Strengthens the protection and preservation of land-based heritage resources within Tr'ondëk Hwëch'in Traditional Territory.
Tr'ondëk Hwëch'in	<i>Moosehide Community Plan and Moosehide Cultural Resources Management Plan</i> (2016)	Creates a management framework that incorporates Moosehide's unique way of defining and maintaining cultural values in Moosehide Village and outlines long-term and short-term goals for developing and preserving the area. The Cultural Resources Management component identifies the heritage values of the site and outlines means for caring for, managing, and preserving these values while ensuring existing lifestyle activities continue.
Government of Yukon (Tourism and Culture), Tr'ondëk Hwëch'in	<i>Forty Mile, Fort Cudahy, and Fort Constantine Historic Site Management Plan</i> (2006)	Provides guidance for the cooperative management of the cultural and natural resources at Forty Mile, Fort Cudahy, and Fort Constantine Historic Site, including protection, conservation, and interpretation of the site.
Government of Yukon (Tourism and Culture), Tr'ondëk Hwëch'in	<i>Forty Mile Cultural Resource Management Plan</i> (2014)	Consolidates existing information regarding the site and provides a template for preservation, management, and use of the site's historic resources and landscape, including specific recommendations for buildings and infrastructure.
City of Dawson, Tr'ondëk Hwëch'in	<i>After the Gold Rush – The Tr'ondëk Hwëch'in and City of Dawson Integrated Community Sustainability Plan</i> (2008)	Provides direction for the community to realize long-term sustainable objectives, shaping the environmental, cultural, social, governance, and economic dimensions of the community's identity. Identifies a community vision, value statements, and sustainable principles.
Government of Yukon (Tourism and Culture)	<i>Guidelines Respecting the Discovery of Human Remains and First Nation Burial Sites in the Yukon</i> (1999)	Provides direction on the reporting, identification, treatment, and disposition of human remains found outside of recognized cemeteries in Yukon to ensure these remains are respected and protected in a way that is consistent with legislation.
Government of Yukon (Tourism and Culture)	<i>Handbook for the Identification of Heritage Sites and Features</i> (2007)	Guides Yukon residents in identifying historic and archaeological resources.
Government of Canada (PCA)	<i>Design Guidelines for Historic Dawson</i> (1980)	Provides a reference guide for the conservation of, and alterations to, existing Gold Rush-era buildings and landscapes throughout Dawson City.
Government of Canada (PCA)	<i>KNHS Management Plan</i> (2017)	The <i>KNHS Management Plan</i> sets out the long-term vision and objectives for KNHS and determines how Parks Canada's mandate is to be delivered. The plan focuses on engaging the Canadian public, Indigenous peoples, cooperative partners, and stakeholders in determining how the site will be managed.

Table 5.5 (cont.): Management Plans, Policies, and Guidelines

Management Authority	Plan/Policy	Scope
Government of Canada	<i>Standards and Guidelines for the Conservation of Historic Places in Canada</i> (2010)	Establishes a consistent, pan-Canadian set of principles and guidelines for conserving Canada's historic places. Offers results-oriented guidance in planning for, intervening on, and using historic places.
Government of Canada (PCA – Federal Heritage Buildings Review Office)	<i>Treasury Board Policy on Management of Real Property</i> (2006)	The designation of federal heritage buildings is carried out by an interdepartmental, multidisciplinary advisory committee, which evaluates their heritage value on the basis of their historical, architectural, and environmental significance, and makes recommendations to the Minister of the Environment regarding their designation. Buildings may be designated as either "Classified" (the highest level) or "Recognized" federal heritage buildings. In the case of properties owned by Parks Canada Agency designated as "Classified" Heritage Buildings (CHB), departments administering the property must consult with Parks Canada Agency before selling or undertaking any intervention that may affect its heritage character. For properties designated as "Recognized" Heritage Buildings (FHB(R)), departments administering the property must obtain appropriate heritage advice before undertaking any intervention that may affect its heritage character and they must consult with Parks Canada as early as possible before dismantling, demolishing, or selling it.
City of Dawson	<i>Dawson City Heritage Management Plan</i> (2008)	Manages Dawson City and surrounding area to improve the quality of life for residents and to provide an enhanced destination attraction for international tourism. Outlines broad heritage management objectives to conserve and interpret the full history of the cultural landscape—before, during, and after the Klondike Gold Rush. Provides descriptions of Heritage Character Areas within the townsite, Heritage Management Areas and recommendations for heritage management, design guidelines for architectural conservation and infill, and an implementation plan.
City of Dawson	<i>Downtown Revitalization Plan</i> (2013)	Sets out implementable steps to strengthen the vitality of Dawson City's downtown core by encouraging and guiding development and infrastructure investments.
City of Dawson	<i>Official Community Plan</i> (2018)	Guides aspects of land planning and management, including land use, zoning, and development.

Table 5.6: Interpretive Planning and Tourism Development

Management Authority	Plan/Policy	Scope
Tr'ondëk Hwëch'in	<i>Tr'ochëk Interpretive Plan</i> (2003)	Identifies themes, issues, opportunities, constraints, and approaches. Includes specific detailed planning for experiences and implementation needs.
Government of Yukon (Tourism and Culture), Tr'ondëk Hwëch'in	Forty Mile, Fort Cudahy, and Fort Constantine Historic Site <i>Interpretation Plan</i> (2007)	Extensive and detailed plan identifying key themes and stories, interpretive resources (natural and cultural), visitor interests, and existing interpretation, both on and off site. Plan has prioritized recommendations for implementation of improvements.
Parks Canada Agency	<i>Klondike National Historic Sites Program Assessment and Interpretive Plan</i> (2017)	Identifies themes, messages, audiences, and resources for personal and non-personal media used to present Klondike National Historic Sites. Advises on interpretive and human resources planning opportunities.
Government of Yukon (Tourism and Culture, Historic Sites Unit)	<i>Interpretive Signage Strategy</i> (2005)	Provides Yukon-wide program framework and logic for new site selection, construction planning, and site maintenance. Provides direction on program parameters needed for order, image continuity, and effective message delivery. Hierarchy provides guidance to management of community-level and site-specific signage.
Government of Yukon (Tourism and Culture, Historic Sites Unit)	<i>Top of the World Interpretive Plan</i> (2019)	Addresses themes, messages and stories, interpretive resources (natural and cultural), and visitor interests and outlines development approaches and priorities for signs and interpretive pullouts on the Top of the World Highway. Led by Yukon Government, with Tr'ondëk Hwëch'in.
Government of Yukon (Tourism and Culture, Historic Sites Unit)	<i>Digital Media Plan for Historic Sites</i> (2015)	Yukon-wide plan to develop "Yukon Walking Tours" and "Yukon Driving Tours" apps. Driving tours are based on existing wayside interpretive panels throughout Yukon. Within the property, driving tours are available for the Dempster Highway and the Top of the World Highway. Dawson City Walking Tour app is provided at no cost at the Visitor Information Centre and can be downloaded from Google Play and iTunes. The Dawson Walking Tour provides information on Tr'ondëk Hwëch'in cultural sites and historical sites relating to the Klondike Gold Rush.

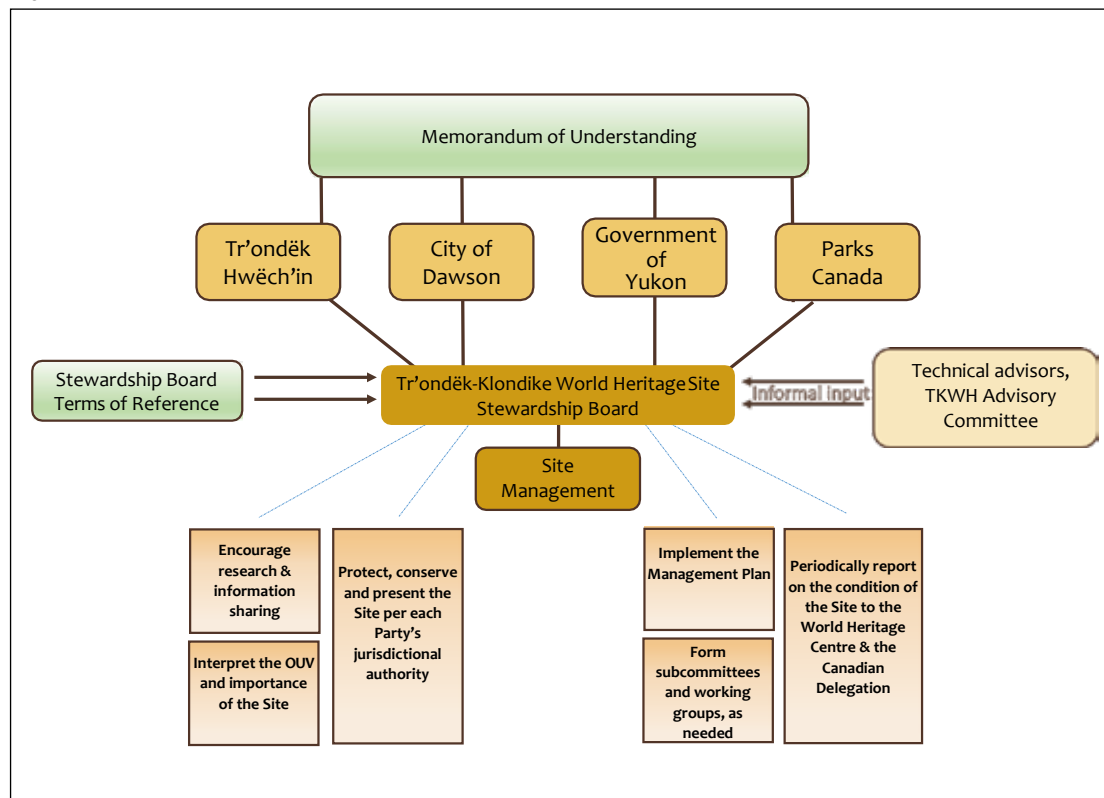
City of Dawson heritage planning is guided by the *Dawson City Heritage Management Plan* and related heritage and zoning bylaws. Any interventions to existing properties and any new construction must follow established design guidelines in order to maintain the heritage character of the historic townsite. The municipality offers incentives to assist owners in the care of their historic properties under the Heritage Incentive Program for properties listed in the Yukon

Historic Sites Inventory or the Municipal Historic Sites Directory. The City of Dawson's inventory of historic resources is embedded in the YHSI and can be accessed by a search for community. The City of Dawson maintains a public Municipal Historic Sites Directory of designated municipal historic sites.

(v) Interjurisdictional Sites

The Forty Mile, Fort Cudahy, and Fort Constantine Historic Site is co-managed

Figure 5.4: Governance Structure



by the Yukon government and Tr'ondëk Hwëch'in under terms of the *Tr'ondëk Hwëch'in Final Agreement* and the *Historic Resources Act*. Forty Mile (*Ch'ëdähdhëk*) has heritage and cultural values that are significant on a local and territorial level and relate to Tr'ondëk Hwëch'in heritage and culture and the early development of the Yukon Territory.

It is managed under Yukon's *Historic Resources Act* and Tr'ondëk Hwëch'in's *Heritage Act* according to jointly developed management, interpretive, and cultural resource management plans. Annual assessment and reporting are completed for the site by Tr'ondëk Hwëch'in and Government of Yukon. Work complies with the Standards and Guidelines for the Conservation of Historic Places in Canada, the Tr'ondëk Hwëch'in Final Agreement, and the *Historic Resources Act*.

(vi) Advisory Boards

Management of the nominated property by government authorities is supported by non-governmental advisory boards, committees, and councils established and empowered by the *Umbrella Final Agreement* and other federal and territorial legislation. See Table 5.4 for details of these advisory bodies.

(vii) Proposed Tr'ondëk-Klondike World Heritage Site

Inscription of the Tr'ondëk-Klondike World Heritage Site will not confer any new legislative protection to the nominated property.

Four levels of government—First Nations, federal, territorial, and municipal—will work cooperatively to ensure the protection and effective management of the nominated property and its associated heritage resources. The property benefits from the plans, policies, and expertise of each government partner and their

mechanisms and resources for planning, conservation, presentation, and monitoring.

As discussed further in Section 5.e, a Memorandum of Understanding (MOU) among the partners responsible for the management of the nominated property and its Outstanding Universal Value will be ratified prior to the nominated property's inscription on the World Heritage List. The MOU outlines the roles and responsibilities of each partner in the implementation of a management plan for the nominated property and establishes the Tr'ondëk-Klondike World Heritage Site Stewardship Committee. The management plan, MOU, and Stewardship Committee Terms of Reference will ensure that all areas of the nominated property, regardless of ownership or jurisdiction, are adequately and consistently protected and managed into the future.

5.d. Existing Plans

Management Plans, Policies, and Guidelines

Management plans, policies, and guidelines from Parks Canada Agency, the Government of Yukon, Tr'ondëk Hwëch'in, and the City of Dawson provide direction and management for various elements important to the proposed Outstanding Universal Value of the nominated property. The plans are summarized in Table 5.5, and full copies are appended to the nomination in Appendix E.

The Government of Yukon and Tr'ondëk Hwëch'in have each published guidelines for best management practices of heritage resources. These guidelines are complementary and outline effective and practical methods for developers to mitigate adverse impacts of commercial and industrial land use.

The *Umbrella Final Agreement* introduced a new process for regional land-use planning in Yukon. Regional land-use plans are written by Commissions appointed by Yukon's Minister of Energy, Mines, and Resources and consist of individuals nominated by the Government of Yukon and the First Nations whose traditional territory falls within the planning region. Upon approval, land-use plans provide management direction and a general vision for land use in a region.

After working with the Government of Yukon and Tr'ondëk Hwëch'in, the Yukon Land Use Planning Council established a regional planning process around Dawson City. The Dawson Regional Planning Commission began developing a draft plan in 2011. The process was suspended in 2014 before the plan's completion, while outstanding issues in other Yukon planning regions were being resolved. The regional planning process is underway again, albeit delayed due to impacts of the COVID-19 pandemic. A final plan is expected before 2022.

Interpretive Planning and Tourism Development

Dawson City is a mature tourist destination that has been welcoming growing numbers of visitors since the construction of the North Klondike Highway and the formation of the Klondike Visitors Association in the 1950s. Formal institutional interpretation, both personal and non-personal, and commercial programs are active. Many designated sites have approved interpretive plans (see Appendix 1). See Table 5.6, Interpretive Planning and Tourism Development, for more details.



Figure 5.5: Georgette McLeod leading a tour at *Tr'ochëk* for Parks Canada and Yukon Government staff, 2012.

5.e. Property Management Plan

The "Tr'ondëk-Klondike World Heritage Site Management Plan" ("the Management Plan") complements the existing management and planning documents of various jurisdictions by consolidating the management, monitoring, and reporting processes needed to protect, present, and promote the proposed Outstanding Universal Value of the nominated property. The draft Management Plan (Appendix C.1) was developed with support from local and regional stakeholders via the Tr'ondëk-Klondike World Heritage Advisory Committee and will be finalized and approved if the property is inscribed on the World Heritage List. The plan outlines a management framework and guide for the Tr'ondëk-Klondike World Heritage Stewardship Committee for the management of the nominated property. It summarizes the responsibilities, principles, objectives, and actions that will support the long-term conservation and presentation of

the nominated property should it be inscribed on the World Heritage List.

A Memorandum of Understanding Concerning the Joint Management and Protection of the Proposed Tr'ondëk-Klondike World Heritage Site, or "MOU" (Appendix C.1), will be appended to the Management Plan. The MOU has been approved in principle and will be signed upon the inscription as a World Heritage property. The four levels of government with regulatory, management, and administrative responsibilities for the lands within the nominated property (Tr'ondëk Hwëch'in, Parks Canada Agency, the Yukon Government, and the City of Dawson) are the signatories to the MOU. The purpose of this agreement is to ensure a coordinated and consistent management approach for the nominated property through implementation of the Management Plan.

The Stewardship Committee will be composed of the government signatories to the MOU. Regional stakeholder organizations have supported and advised the World Heritage nomination

process as members of the Advisory Committee, and they will continue to help guide the presentation, promotion, and development of the nominated property in a manner that is consistent with maintaining its Outstanding Universal Value. Draft Terms of Reference outline the purpose and structure of the Stewardship Committee and the Advisory Committee (Appendix C.1). See Figure 5.4: Governance Structure.

(i) Purpose of the Management Plan

The goal of the Management Plan is to integrate the relevant legislative, regulatory, institutional, and traditional management tools used by federal, territorial, municipal, and First Nations governments in their respective jurisdictions within and around the nominated property. This is to ensure the effective protection of the Outstanding Universal Value for present and future generations.

(ii) Principles, Goals, and Objectives

The "Tr'ondëk-Klondike World Heritage Site Management Plan" outlines seven management principles for the nominated property and buffer zone. The Stewardship Committee will apply the following principles to guide its actions when implementing the Management Plan, in particular those government authorities (Tr'ondëk Hwëch'in, Parks Canada Agency, Government of Yukon, and the City of Dawson) with management responsibilities that are parties to the MOU (Appendix C.2).

Principle 1:

The Management Plan establishes a framework of existing management plans and practices that apply to the nominated property and buffer zone.

Principle 2:

The Management Plan places the management and conservation of Tr'ondëk-Klondike's Outstanding Universal Value within the existing



TH photo

Figure 5.6: Elder Ronald Johnson, known as the Mayor of Moosehide, 2007.

management policies to guide the Stewardship Committee in providing advice and to assist the government and the regulatory and assessment bodies with making decisions and recommendations.

Principle 3:

Management of the nominated property will be delivered through existing government authorities, within their respective jurisdictions, supplemented by advice from the Stewardship Committee and procedures developed to accommodate a designated World Heritage site.

Principle 4:

Management of the nominated property will meet or exceed the Parties' respective standards of protection, conservation, and presentation described in the Management Plan.

Principle 5:

The Management Plan will outline a process in which communication and



Figure 5.7: Grade 4 students creating a shelter at Tr'ochëk, 2011.

collaboration will occur to mitigate actions undertaken by an owner or a government entity with regulatory responsibilities that may impact the Outstanding Universal Value and components of the nominated property.

Principle 6:

The Management Plan recognizes that the property should support economic viability, diversity, and opportunities for residents in a manner consistent with the Dawson City's Integrated Sustainability Plan and the United Nations Sustainable Development Goals, while maintaining the Outstanding Universal Value of the property and local stewardship.

Principle 7:

The Stewardship Committee will ensure that regular monitoring continues to occur and that status reports are assembled on a schedule responding to the reporting requirements of the Canadian delegation, the World Heritage Committee, and World Heritage Centre.

In addition, as parties to the MOU, the government authorities will pursue the following goals and objectives in relation to the management of the nominated property in collaboration with the Stewardship Committee:

Goal 1: To instill a strong sense of shared community pride and stewardship in the protection, interpretation, and promotion of the nominated property by:

- engaging residents, organizations, and other regional stakeholders in activities that celebrate the importance of Tr'ondëk-Klondike;
- employing a governance model that ensures the interests and concerns of local residents are heard, discussed, and incorporated into the Stewardship Committee's advice to regulatory authorities;
- ensuring that local schools are provided with information and opportunities to incorporate Tr'ondëk-Klondike and its Outstanding Universal Value into their curriculum; and
- supporting training and job opportunities for Tr'ondëk Hwëch'in citizens and other Dawson residents to undertake the conservation, interpretation, and promotion of Tr'ondëk-Klondike.

Goal 2: To provide for the protection, continuing community use, and appreciation of the nominated property by:

- ensuring visitors have access to appropriate areas of Tr'ondëk-Klondike World Heritage Site and appreciate the site's values without impacting community use; and
- supporting ongoing research about the component sites.

Goal 3: To enrich the lives of residents and visitors by promoting wide recognition, understanding, and appreciation of the educational and cultural values represented by the nominated property by:

- promoting tourism through regional, national, and international media;

- creating an interpretation plan to help strengthen understanding and guide the presentation of Tr'ondëk-Klondike, and to identify opportunities for sharing the site's Outstanding Universal Value;
- ensuring that promotion is managed responsibly in all aspects of publicity, respecting cultural principles in accordance with local interests and United Nations Sustainability Goals;
- encouraging and facilitating cross-cultural initiatives among community partners to expand understanding of the impacts of colonialism on Indigenous peoples; and
- exploring collaborative arrangements with Kluane/Wrangell–St. Elias/Glacier Bay/Tatshenshini–Alsek World Heritage Site, which is partly located within Yukon.

Implementation

The "Tr'ondëk-Klondike World Heritage Site Management Plan" will take effect immediately following the inscription of Tr'ondëk-Klondike on the World Heritage List, and it is scheduled for review every five years thereafter.

The Tr'ondëk-Klondike World Heritage Site Stewardship Committee will be responsible for reviewing the Management Plan on behalf of the government authorities and key stakeholders. The review shall focus on the protection of the Outstanding Universal Value as stated at the time of designation and shall be in accordance with the legislation and policies in force at the federal, territorial, First Nation, and municipal levels, and with the *Operational Guidelines for the Implementation of the World Heritage Convention*.

The MOU described above may be signed prior to designation and will be effective as of the date it is signed by all parties. The Terms of Reference for the Stewardship Committee will be adopted by the Committee at its first formal meeting. The MOU and Terms of Reference shall be appended to the Management Plan as companion documents guiding the roles, relationships, and responsibilities of the Committee.

Application

In order to manage the nominated property, governments will share expertise via the Stewardship Committee and dedicate finances and staff expertise to managing resources and administering programs within their respective jurisdictions. The "Tr'ondëk-Klondike World Heritage Site Management Plan" complements and integrates the existing management plans and policies listed in 5.d. in accordance with the protective legislation described in 5.b.

Working under the guidance of the Tr'ondëk Hwëch'in *Heritage Act*, the Tr'ondëk Hwëch'in *Lands and Resources Act* and relevant sections of the *Tr'ondëk Hwëch'in Final Agreement* and *Tr'ondëk Hwëch'in Self-Government Agreement*, the Tr'ondëk Hwëch'in Heritage Department is responsible for managing, protecting, and presenting heritage resources and maintaining Tr'ondëk Hwëch'in cultural values and traditions in the nominated property. The *Tr'ochëk National Historic Site of Canada Management Plan* (co-signed with Parks Canada Agency and implemented by Tr'ondëk Hwëch'in), the *Moosehide Community Plan* and *Moosehide Cultural Resources Management Plan*, and the Forty Mile plans outline the research, interpretation, development, and conservation suitable for those sites. The "Tr'ondëk-Klondike World Heritage Site Management Plan" encompasses the measures outlined in each existing plan.

Tr'ondëk Hwëch'in leadership and staff will bring Tr'ondëk Hwëch'in cultural values into the day-to-day application of the Management Plan.

In *Ch'ëdähdëk* (Forty Mile), Government of Yukon shares management responsibilities for the historic site with Tr'ondëk Hwëch'in. Both parties contribute human and financial resources and expertise to the co-managed site as outlined in the *Tr'ondëk Hwëch'in Final Agreement*. The Management Plan incorporates the implementation of the *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Management Plan* and *Cultural Resource Management Plan* by Government of Yukon and Tr'ondëk Hwëch'in.

The Government of Yukon manages the heritage resources in its jurisdiction within the nominated property, with expertise from Tourism and Culture's Historic Sites and Heritage Resources units. The Department of Highways is responsible for maintaining Front Street in Dawson, the Top of the World Highway that connects Dawson to Alaska and provides access to *Ch'ëdähdëk* (Forty Mile), and the Dempster Highway that terminates in Inuvik, Northwest Territories, and provides access to *Tihe Zrgy Kek'it* (Black City). Protection and management of historic resources are empowered by the *Historic Resources Act*, *Archaeological Sites Regulation*, and other territorial acts on Crown lands within the nominated property and buffer zone, and Yukon government's implementation of this legislation informs the heritage management and conservation tools and practices outlined in the Management Plan.

Parks Canada Agency manages the protection and presentation of Klondike National Historic Sites and other federally designated buildings. Parks Canada Agency's management strategy is in accordance with the *Klondike National Historic Sites Management Plan*, *Parks*

Canada Cultural Resource Management Policy, the *Standards and Guidelines for the Conservation of Historic Places in Canada*, and relevant federal legislation and policy.

The City of Dawson, Heritage Advisory Committee, and private landowners within municipal boundaries operate under municipal zoning and heritage bylaws, the *Dawson City Heritage Management Plan*, and the *City of Dawson Official Community Plan*.

Municipal management plans articulate Dawson City's heritage character and strategies for maintaining its character in a living, evolving community. As a result, they provide a key basis for, and are complementary to, the "Tr'ondëk-Klondike World Heritage Site Management Plan."

Each government retains the authority to manage and determine policies for the lands under its jurisdiction. Tr'ondëk Hwëch'in has the authority to protect heritage resources and sustain traditional harvest management on its settlement land and traditional territory. The federal government, through Parks Canada Agency, is responsible for the management and protection of heritage resources on lands it administers. The Yukon government's Department of Tourism and Culture has authority in the preservation, development, and interpretation of heritage resources. The City of Dawson is responsible for protecting heritage resources under its ownership and for managing heritage resources within municipal boundaries, except for federal Crown lands. These roles will remain in effect after the designation of Tr'ondëk-Klondike World Heritage Site, formation of the Stewardship Committee, and implementation of the Management Plan.

If the nominated property is inscribed, the Committee will work with government authorities to collect the necessary information to carry out reporting duties

on the state of conservation of the property to the World Heritage Centre, in collaboration with the Canadian Delegation to the World Heritage Committee. Monitoring and reporting are discussed in more detail in Chapter 6.

5.f. Sources and Levels of Finance

Financial estimates listed in this section are in Canadian Dollars.

First Nation – Tr’ondëk Hwëch’in

The Tr’ondëk Hwëch’in (TH) Heritage Department has an annual operating budget of approximately \$1.5 million for numerous programs within the nominated property. Annual spending includes heritage site management, research and field work, Hän language documentation and education, land-based cultural camps, school outreach, collections management and exhibits, traditional knowledge protection, heritage governance and planning, staffing, and operating the *Dänojà Zho* Cultural Centre.

The Moosehide Gathering takes place every two years and welcomes visitors to Moosehide village from across northern Canada, Alaska, and beyond to experience Tr’ondëk Hwëch’in culture and hospitality. Tr’ondëk Hwëch’in invests approximately \$150,000 to host each biennial gathering.

Territorial – Government of Yukon

The Government of Yukon provides funding for various sites and programs within the nominated property. Annual budget contributions often vary depending on planned projects. Annual spending on capital maintenance and restoration for the Yukon government owned historic sites (the Yukon Saw Mill and the Dawson Telegraph Office) varies from year to year. From 2018–2020, an average of \$175,000 per year was invested.

Government of Yukon’s Historic Sites and Heritage Resources units spend approximately \$300,000 annually on interpretation, research, permitting, site visits, and monitoring of archaeological and historic sites within the proposed property.

Through its Historic Properties Assistance Program, Government of Yukon currently provides an annual average of \$30,000 to private property owners, the City of Dawson, and Tr’ondëk Hwëch’in.

In addition, Forty Mile, Fort Cudahy, and Fort Constantine Historic Site is co-managed by the Yukon government and Tr’ondëk Hwëch’in, who collectively spend \$180,000 annually on research, interpretation, site improvements, and site conservation and maintenance (2016–2020).

Federal – Parks Canada Agency

Parks Canada Agency has assigned an annual operating budget of approximately \$525,000 to Klondike National Historic Sites (KNHS). In addition to the annual operating budget, Parks Canada Agency funds 35 seasonal and full-time positions at KNHS, totalling approximately 23 full-time positions.

Funding for one-time capital and special projects fluctuates significantly from year to year, ranging from \$500 000 to over \$2 million, and is allocated to large infrastructure projects or capital repairs to KNHS properties. From 2015–2020, KNHS received over \$20 million as part of a broader federal infrastructure investment program, an unprecedented initiative to address deferred work.

Parks Canada’s National Historic Sites Cost-Sharing Program offers financial assistance to non-federally owned or administered National Historic Sites to help retain those sites’ commemorative integrity.



YG photo

Figure 5.8: Elder John Semple, caretaker and interpreter at Forty Mile, looking out for river travellers, ca. 2009.

Municipal – City of Dawson

The City-owned Arctic Brotherhood Hall Historic Site is leased to the Klondike Visitors Association (KVA) and houses Diamond Tooth Gertie’s Gambling Hall. The KVA is responsible for repairs and maintenance.

The Canadian Bank of Commerce National Historic Site of Canada is also a Municipal Historic Site and owned by the City of Dawson in its original waterfront location. The City of Dawson spends approximately \$25,000 to \$50,000 on annual maintenance and special projects at the Canadian Bank of Commerce, which has also received repairs funded by Parks Canada’s Cost-Sharing Program, Government of Yukon’s Historic Properties Assistance Program, and other government sources. The City of Dawson is exploring options for future conservation of the bank.

The City also owns the Paul Denhardt Historic Site and spends approximately

\$20,000 on an annual basis for salaries, equipment, and maintenance.

The annual costs associated with the Community Development Officer position and the Heritage Advisory Committee average approximately \$30,000 for activities relevant to subcomponent sites in Dawson City.

Tr’ondëk-Klondike World Heritage Site Stewardship Committee

Each governmental partner forming the Stewardship Committee provides adequate financial support for management of the resources within its own jurisdiction. There is no dedicated source of funding for the nominated property as a new and separate entity. Contributions of staff technical expertise from the Stewardship Board’s member organizations will be provided in kind.

5.g. Sources of Expertise and Training in Conservation and Management Techniques

First Nation

The Tr'ondëk Hwëch'in Heritage Department is responsible for managing, protecting, and presenting heritage resources on settlement lands and in Tr'ondëk Hwëch'in Traditional Territory. This includes land-based research, traditional-knowledge protection, seasonal archaeology projects, documentation of oral histories, storage of heritage material, development of significant heritage sites, Hän language documentation, programming and operation of the *Dänojà Zho* Cultural Centre, and co-management of *Ch'ëdähdëk* (Forty Mile). The Natural Resources Department contains staff expertise in management and conservation of the salmon fishery and caribou, as well as geographic information system analysis and cartography, which aids in heritage planning and reporting. Locally based expertise also includes asset management, carpentry, interpretation, outreach and education, and curatorial staff.

Heritage and Natural Resources Department staff regularly provide technical expertise for assessment and evaluation processes through YESAB, the Water Board, and Government of Yukon to ensure appropriate conservation and management of heritage and cultural resources within TH's jurisdiction and to maintain Tr'ondëk Hwëch'in heritage values throughout the First Nation's traditional territory.

Territorial

The Yukon government's Department of Tourism and Culture contributes to the management of heritage resources within the nominated property through financial resources and staff expertise.

Cultural Services Branch staff, such as the Restoration Planner, Historic Sites Senior Planner, Historic Sites Conservation Carpenter, Historic Sites Reproduction and Restoration Specialist, Historic Sites Interpretive Planner, Historic Sites Project Officer, and Manager of Historic Sites, have specialized education and training in heritage conservation, including the principles of cultural resource management and the *Standards and Guidelines for the Conservation of Historic Places in Canada*. Other staff from the Heritage Resources unit include the Yukon Toponymist, Yukon Archaeologist, Senior Archaeologist, Development Assessment Archaeologist, Yukon Palaeontologist, Assistant Palaeontologist, and Conservator.

The Historic Sites unit undertakes research and preserves, manages, develops, and interprets Yukon's historic sites and routes. Historic Sites manages the Yukon Saw Mill Company Office and the Dawson Telegraph Office and historic resources on Crown land. It also provides interpretation of the history and culture within the nominated property and co-manages the Forty Mile, Fort Cudahy, and Fort Constantine Historic Site with Tr'ondëk Hwëch'in, where both parties contribute human and financial resources and expertise.

The Heritage Resources unit manages and preserves archaeological and palaeontological sites and collections; it also works with Yukon First Nations to coordinate and facilitates the approval of official names for Yukon's geographical features, including maintenance of the geographical names database. All Tourism and Culture staff regularly participate in professional development.

Historic Sites and Heritage Resources staff supply technical expertise to YESAB, the Water Board, and Yukon government departments to ensure appropriate conservation and management of



Figure 5.9: Elder William Henry and Mary Jane Moses tanning moosehide, 2014.

heritage and cultural resources within Yukon government's jurisdiction.

Federal

Parks Canada Agency, as the federal agency with heritage expertise, is a significant landowner within the boundaries of the Dawson component and invests in the protection, interpretation, and tourism infrastructure of the Klondike National Historic Sites and other federally designated structures. Locally based expertise includes asset management, carpentry and maintenance, visitor programs and services, interpretation, outreach and education, curatorial staff, and a superintendent with training and experience in heritage conservation, presentation, and management. Klondike National Historic Sites is included within the Yukon Field Unit in Whitehorse and a network of national office employees with specialized expertise in engineering, history, archaeology, heritage architecture, extant recording, visitor experience, collections management, and conservation. The unit directly manages, preserves, maintains, and presents the extensive built heritage and artifact collections under their care within Dawson City. Management often involves complex multi-year restoration and rehabilitation capital projects that ensure the survival of these structures for the appreciation of future generations.

Decisions are based on Parks Canada's "Cultural Resource Management Policy" and the *Standards and Guidelines for the Conservation of Historic Places in Canada*.

Municipal

The City of Dawson staff and Heritage Advisory Committee work with private landowners and developers to ensure compliance with heritage bylaws and plans within municipal boundaries.

Local Sources

The Dawson City Museum is a not-for-profit society located in the Old Territorial Administration Building National Historic Site, which cares for and displays numerous artifacts of the nominated property. Museum staff have the expertise to manage the substantial historical and archival collections, curate exhibits, and interpret the regional story with a focus on public education and engagement.

Informal Sources of Training and Knowledge

Local traditional knowledge of the nominated property's evolving landscape is an important source of expertise in the community. Tr'ondëk Hwëch'in elders and other residents play a key role in passing on skills and traditions, locating and identifying heritage resources on the land, observing and monitoring changes to the condition of heritage resources, and sharing information with responsible government authorities. Knowledge of the land and appropriate conservation practices is passed on to future generations in a number of ways.

Fishing and other sustainable harvest practices in the nominated property rely on the leadership and teachings of Tr'ondëk Hwëch'in citizens, both informally among families and formally at annual land-based teaching camps such as First Fish, First Hunt, Moose Camp, Hide Tanning Camp, and Berry

Picking. These camps were initially designed with Tr'ondëk Hwëch'in elders passing on skills and traditions to Tr'ondëk Hwëch'in youths. They have expanded to include non-First Nations community members of all ages. The land-based culture camps have recently been accredited as part of the high school curriculum in Dawson City.

In Dawson City, photographs and written records of built heritage in the nominated property are supplemented by living memory and sharing of stories. Residents take great pride in conserving the heritage value of historic structures on their properties, while adapting and restoring them for ongoing residence and other uses.

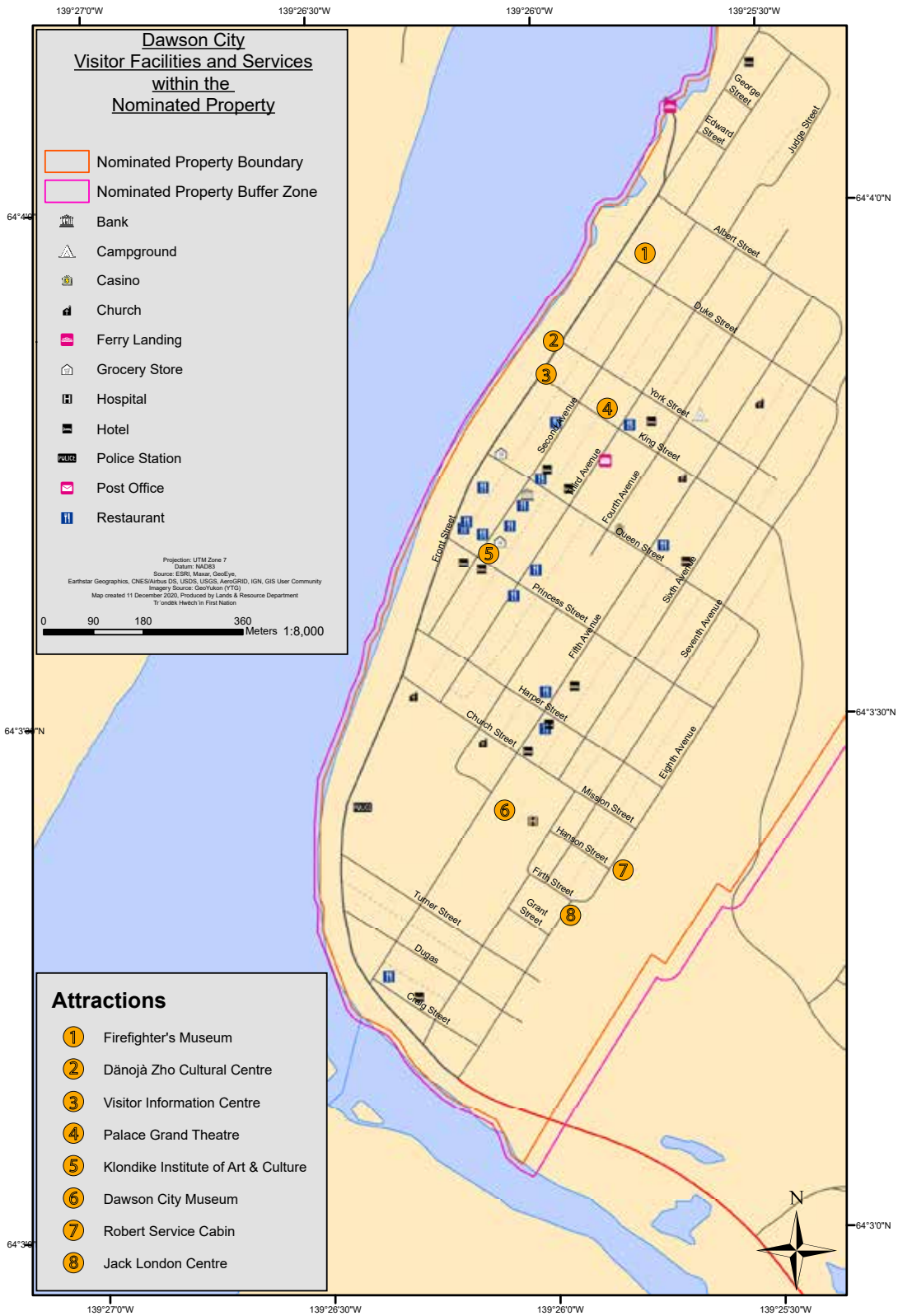
5.h. Visitor Facilities and Infrastructure

Existing visitor facilities will act jointly as orientation and interpretation centres for the nominated property: the Visitor Information Centre, the *Dänojà Zho* Cultural Centre, and the Dawson City Museum.

Centrally located within Dawson City, the Visitor Information Centre operated by the Yukon government is the entry point for most visitors, with information on all services and interpretive programs available in the Klondike and Yukon regions. From May to September, visitors are welcomed by visitor-service staff who provide information on available heritage tours, heritage sites, and exhibits in the area. The centre offers racks of informational brochures and maps, washrooms, and parking. Staff provide directions and safety information about driving, camping, boating, wildlife, and hiking trails. They also make visitors aware of local protocols and regulations, such as accessing First Nation settlement lands. The space is shared

with Parks Canada staff, who promote Parks Canada sites, sell tickets, and use the centre as a staging area for the extensive interpretive programs offered by Klondike National Historic Sites. In the past ten years, Klondike National Historic Sites has partnered with the *Dänojà Zho* Cultural Centre and Tr'ondëk Hwëch'in to develop new tours and interpretive panels that provide a more comprehensive history of the area.

The two other main visitor hubs are the *Dänojà Zho* Cultural Centre, operated by Tr'ondëk Hwëch'in, and the Dawson City Museum, operated by the Dawson City Museum and Historical Society. The Cultural Centre is ideally situated on the Yukon River, across from the Visitor Information Centre. The building features two exhibit gallery spaces; a 90-person theatre for films, performances, and lectures; and a gift shop. It is surrounded by decks and a landscaped outdoor amphitheatre for programs and gatherings. The Dawson City Museum is located on Fifth Avenue, a main thoroughfare road in south Dawson. It offers exhibit galleries, a reference library and archives, an audiovisual room for films and lectures, a large courtroom, a collections facility, and a narrow-gauge-train exhibit facility. The exhibits in the museum are currently being upgraded to provide interpretation that reflects the history of Tr'ondëk Hwëch'in, and the evolution of Dawson City up to the twenty-first century. The museum has worked closely with the Tr'ondëk Hwëch'in Heritage Office to develop new displays that will provide authentic and thought-provoking experiences. The building is set within landscaped lawns and gardens, which are used for special events and celebrations. Dawson City also includes smaller museums with interpretive programs. The Jack London Centre, operated by the Klondike Visitors Association, includes a log visitor



Map 5.6: Dawson City visitor facilities and services.

centre and Jack London's reconstructed log cabin. The Firefighters' Museum, operated by the municipality, is housed next to the Fire Hall in the City Office Building.

Many of the historic properties provide infrastructure for enhancing visitor experience in the nominated property. These include the Oddfellows Hall operated by the Dawson City Arts Society, which features an art gallery and a ballroom that seats 100 people; the Palace Grand Theatre owned by Parks Canada, which was designed as an opera house seating 361 people; and the Dawson City Museum (described above), which is housed within the Old Territorial Administration Building. Parks Canada has also developed sheltered seating at Robert Service Cabin and infrastructure to support large events on the lawn of the Commissioner's Residence.

All the above facilities include nearby washrooms and parking, and all are frequent venues for special events.

Walking trails with interpretive panels have been developed along the Yukon River dike, Ninth Avenue, and Crocus Bluff, forming a pleasant loop around the Dawson townsite.

For a description of available interpretive programs and tours, see Section 5.i.

Overnight accommodations include 11 hotels and motels, two hostels, a number of Airbnb and bed and breakfasts, and two campgrounds in the Dawson area. Yukon government operates the Yukon River Campground, and there is a campground at Forty Mile historic townsite operated by the Yukon and Tr'ondëk Hwëch'in governments. An airport located 15 kilometres east of Dawson on the North Klondike Highway has direct flights for individuals travelling to and from Whitehorse and Old Crow, Yukon, as well as Inuvik, Northwest

Territories. Airport shuttles; a taxi; bus, plane and helicopter tours; bus service to and from Whitehorse; and canoe and bicycle rentals are available seasonally.

The area is well served by 16 restaurants, two grocery stores, three churches, three gas stations, a hardware store, laundry and shower facilities, vehicle towing and repair services, a cottage hospital, a police station, a post office, a bank, adequate parking, public lavatories, a swimming pool, a golf course, and several gift shops. Emergency and search and rescue services are provided through the Royal Canadian Mounted Police, the Canadian Rangers, and the Dawson City Fire Department and Ambulance workers.

Services located in Dawson are summarized in Map 5.6: Main Visitor Facilities and Services Within the Nominated Property. Visitor information is available in several commercial publications such as Dawson City Guide and The Alaska Milepost. Dawson City is able to effectively host visitors and through the various venues and infrastructure will educate and inform tourists and residents of Tr'ondëk Hwëch'in and the region's history.

Visitor Statistics

The number of visitors is significantly reduced for 2020 due to the COVID-19 pandemic. The Canada-United States border has been closed since April, 2020. Yukon borders were closed until July 1, when visitors from British Columbia were allowed entry to the territory. This border has closed again as of November 20, 2020. Many local businesses remained open with reduced hours; however, the tourism industry is expected to be one of the industries most affected by the pandemic and will likely experience heavy financial losses. Canada and Government of Yukon have provided financial support for businesses that have experienced financial difficulties.



YG photo

Figure 5.10: Parks Canada tour in front of the Red Feather Saloon.

It is expected the recovery from this pandemic will occur over the next several years.

Prior to 2020, a number of factors typically influence visitor numbers in Yukon and in the nominated property:

- a weaker Canadian dollar encourages visitation and spending by US, overseas, and domestic visitors;
- lower oil prices reduce transportation-related vacation costs;
- increasing domestic airline seat capacity and paving of the runway at the Dawson Airport have improved visitor access;
- Tourism Yukon marketing initiatives leading to increased awareness of Yukon as a travel destination; and

- the growing Indigenous tourism sector expanding the breadth of tourism attractions.

Exact visitor numbers to the nominated property are not currently collected. The most recent year-end report shows that visitation to the Visitor Information Centre in Dawson City from May to September has increased from 71,833 in 2016 to 110,000 visitors in 2018. Methodological changes in data collection occurred in 2016, thus limiting comparisons to the past two years¹. Numbers are collected from the Centre's guestbook sign-in sheets and do not represent an accurate record of all visitors to the area. A digital counter was installed at the Centre in summer 2016 to generate more precise data.

Designation of the nominated property as a World Heritage site may provide opportunities for collaboration via the Stewardship Committee on developing

¹ Tourism and Culture's Yukon Tourism Indicators Year-end Report 2018, <https://yukon.ca/sites/yukon.ca/files/tc/tc-tourism-yukon-2018-year-end-report.pdf> (accessed Sept. 5, 2020).

small First Nation businesses that focus on cultural tourism within the property.

Access to the Nominated Property

Safe and appropriate access to the nominated property is provided at two main entry points by road and one by air. The Dawson Airport is located 10 kilometres south of Dawson on the Klondike Highway and has daily scheduled flights from Whitehorse, Old Crow, and Inuvik. Traffic from the south, mainly from Whitehorse, enters the property year-round on the North Klondike Highway. During the summer season, western-flowing traffic from Alaska enters into the area via the Taylor Highway (Alaska Highway 5) to the Top of the World Highway. The Canada-US border is open seasonally from May to September. The two highways are connected by a free 24-hour ferry service, which crosses the Yukon River at Dawson City from May to October. Circulation within the nominated property is facilitated by public roads including the Top of the World Highway,

Clinton Creek Road, Forty Mile Fish Road. *Tr'ochëk* is accessible by walking trails and by boat via the Yukon River that provide access to the Forty Mile historic town site. Fort Reliance, *Ch'ëdähdëk* (Forty Mile) *Ch'ëdähdëk Tih'an K'et* (Dënezhu Graveyard), Fort Cudahy and Fort Constantine, and *Jëjik Dhà Dënezhu Kek'it* (Moosehide Village), can be accessed by boat. *Tihe Zraqy Kek'it* (Black City) is accessible year-round by vehicle via the Dempster Highway that connects to the North Klondike Highway twenty-five kilometres south of Dawson City and terminates in Inuvik, Northwest Territories. At this time, cultural programming is not in place and visitors are not encouraged to visit *Tihe Zraqy Kek'it* (Black City).

Jëjik Dhà Dënezhu Kek'it (Moosehide Village) is private property and visitor access, via the Moosehide Trail and by boat, is restricted to the biennial Moosehide Gathering event. At all other times, special permission is required from the Tr'ondëk Hwëch'in government. This



TH photo

Figure 5.11: Georgette McLeod paddling a traditional birchbark canoe.

information is provided at the Visitor Information Centre and is on signage within Dawson.

5.i. Policies and Programs Related to the Presentation and Promotion of the Property

Presentation

There are substantial opportunities for presentation at the component sites for interpretation that supports the Outstanding Universal Value of the property.

If the nominated property is inscribed on the World Heritage List, an Interpretive Plan will be developed to connect and integrate the current programs—tours, exhibits, displays, signage, brochures, websites, and apps—with the property's Outstanding Universal Value. See Section 5.i.(iii) for more on the Tr'ondëk-Klondike Stewardship Committee's Interpretation Strategy.

Visitor learning opportunities are offered by Tr'ondëk Hwëch'in Heritage Department at the *Dänojà Zho* Cultural Centre. The centre's mandate is to support, rejuvenate, celebrate, and nurture Tr'ondëk Hwëch'in heritage and First Nation cultures for the benefit of the Tr'ondëk Hwëch'in, the local community, and the public. This nomination will inform and provide material for *Dänojà Zho* to incorporate the Outstanding Universal Value of the property into public programming, permanent exhibits, seasonal temporary exhibits, and history tours that address the impacts of colonialism that occurred more than a century ago. An important part of Tr'ondëk Hwëch'in presentation is developing school curriculum and community education outreach, including skills workshops and training in Hän language and traditional values. There is a strong relationship between the Tr'ondëk Hwëch'in Heritage Department

and Robert Service School and the Yukon School of Visual Arts. These relationships increase community understanding and pride and confidence in Tr'ondëk Hwëch'in citizens, especially their youth. Visitor experiences are enhanced by commercial boat tours offered by a Tr'ondëk Hwëch'in family, who shares their stories about Moosehide, the Moosehide Slide, Fort Reliance, Forty Mile, *Tr'ochëk* and Dawson. The Tr'ondëk Hwëch'in government website presents the rich layering of life in their homelands. Forty Mile, *Tr'ochëk*, and Black City give insight into Tr'ondëk Hwëch'in's connection to the land, harvesting, and traditions and the events that happened with newcomers entering their lands, the impacts of Yukon's first non-Indigenous town of Forty Mile, and the loss of *Tr'ochëk* during the Klondike Gold Rush.

Tr'ondëk Hwëch'in hosts two biennial events: Myth and Medium and the Moosehide Gathering. Myth and Medium is a mid-winter cultural celebration held at the *Dänojà Zho* Cultural Centre, with lectures, discussion panels, and traditional craft demonstrations, and brings together academics, traditional-knowledge specialists, performing artists, singers, dancers, and storytellers. It features outdoor activities such as snowshoeing, fishing, and field trips to *Tr'ochëk*. The Moosehide Gathering is the signature event of the Tr'ondëk Hwëch'in, held at Moosehide Village in July, and is open to the public. Over a four-day period, over 2,000 participants are ferried by boat to experience traditional games, crafts, talks, performances, feasts, dances, and potlatches. Visitors learn about the ongoing culture and strength of the Tr'ondëk Hwëch'in and their First Nations neighbours.

Parks Canada Agency offers the flagship visitor experience program, including guided and self-guided tours, personal

programs, exhibits, accurately restored buildings with historic furnishings, interpretive panels, and education and outreach within Dawson City. In recent years, Parks Canada Agency has partnered with Tr'ondëk Hwëch'in to present the history and culture of the region from an Indigenous perspective. The research that developed this nomination provides additional information to support the commitment by Parks Canada to better present the history and perspectives of the Tr'ondëk Hwëch'in and their experiences and responses to the Klondike Gold Rush and the development of the Yukon Territory. These are key elements of the Outstanding Universal Value of the nominated property.

The Yukon government's Historic Sites unit, Department of Tourism and Culture, has developed a number of brochures and downloadable mobile applications of self-guided walking tours of Dawson City. The Dawson City Walking Tour was updated in 2020, partnering with Tr'ondëk Hwëch'in to provide an inclusive and sensitive tour of important places in Dawson that equally reflects First Nations and non-First Nations stories and places. These are available at the Visitor Information Centre or online.

Government of Yukon and Tr'ondëk Hwëch'in produced a self-guided tour of *Ch'ëdähdëk* (Forty Mile, Fort Cudahy, and Fort Constantine Historic Site). There are also on-site trails and interpretive panels, available on both the Tr'ondëk Hwëch'in and Yukon government websites.

The Dawson City Museum presents the cultural history of the region, including the history of Tr'ondëk Hwëch'in, early settlers, the Klondike Gold Rush, and Dawson City. The museum is currently renewing all the exhibits to increase visitors' experiences and understanding of First Nation history in the area and

the impacts of colonial expansion and consolidation that occurred in the early twentieth century. The museum offers interpretive exhibits, artifact collections, tours of the Klondike Mines Railway Locomotive Shelter, theatrical interpretations and film presentations, genealogical research services, and an archives and library for researchers. The Jack London Museum, operated by the Klondike Visitors Association, offers presentations and self-guided tours highlighting the famous writer whose stories about the Klondike Gold Rush captured the imagination of the world.

Many special events are held in Dawson City in which visitors can participate, learn about heritage, and mingle with the local community. Each event is an opportunity to incorporate aspects of the Outstanding Universal Value of the nominated property and provide a greater understanding of the experiences of Tr'ondëk Hwëch'in. Annual summer events include celebrations honouring National Indigenous Peoples' Day at the *Dänojà Zho* Cultural Centre, featuring the Hän Singers, other performances, and a community lunch. On Canada Day weekend in July, visitors are welcomed to participate in games and enjoy community speeches at the Dawson City Museum.

In August, during the Authors on Eighth Walking Tour and Writing Contest, participants experience the region through the eyes of authors Jack London, Robert Service, and Pierre Berton, who were living in Dawson City during the late nineteenth and early twentieth centuries.

The Visitor Information Centre will orient visitors to the interpretive offerings and learning opportunities on the Outstanding Universal Value of the nominated property. For a listing of existing interpretive plans and other guiding documents, see Section 5.d.(ii).



Tr'ondëk Hwëch'in

Figure 5.12: Interpreter Sammy Taylor and Elder Victor Henry shredding birchbark for fire starter outside the *Dänojà Zho* Cultural Centre, Dawson City.

Promotion

The property will be promoted through its stand-alone website and also through the websites of Tr'ondëk Hwëch'in, Parks Canada, City of Dawson, and Government of Yukon. Local organizations such as the Klondike Visitors Association and the Dawson City Museum and Historical Society can also include the property on their websites. The Trondëk-Klondike Stewardship Committee will oversee the use of the World Heritage Emblem according to Annex 14 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Dänojà Zho Cultural Centre, Dawson City Museum, and Parks Canada Agency already have a shared ticketing agreement in which tickets are promoted and sold at the Visitor Information Centre. Cross promotion occurs

when these partners and other local organizations present joint programming, events, and activities. Local organizations include the Klondike Visitors Association, Dawson City Music Festival, Yukon College, North Klondike Highway Music Association, Friends of the Palace Grand, and Dawson City Arts Society.

The Tourism Branch of the Yukon Government's Department of Tourism and Culture supports the Yukon tourism industry groups and private-sector operators by compiling and sharing tourism data and visitor statistics, providing funding and support for promotion and enhancement of Yukon tourism businesses. The *Yukon Tourism Development Strategy* was completed in 2018 and provides a ten-year plan to create an industry that is sustainable, diversified, and balances economic development with environmental,

community, and cultural values. Sustainable tourism development will be measurable and align with Yukon residents' values and community capacity.

The Klondike Visitors Association (KVA) is a not-for-profit tourism-sector organization based in Dawson City and representing local and regional members and industry stakeholders. The KVA's mandate includes destination marketing, operation of attractions, and presentation of special events that add to the community's quality of life. The KVA owns and operates attractions that include Diamond Tooth Gertie's Gambling Hall and the Jack London Museum. As a year-round local operation, the KVA is a hub of information for visitor services and local residents during the shoulder seasons and off-season.

Interpretation Plan

The Stewardship Committee will be responsible for ensuring public understanding of the Outstanding Universal Value of Tr'ondëk-Klondike should it be inscribed on the World Heritage List. Once inscribed, the presentation of Tr'ondëk-Klondike will be better able to provide clear communication of well-defined messages in order that visitors, residents, and other audiences understand and appreciate the significance of Tr'ondëk-Klondike.

The Stewardship Committee will utilize its members' collective resources to develop an Interpretation Plan that will strengthen understanding and guide the presentation of Tr'ondëk-Klondike. The Interpretation plan will identify the themes, messaging, activities, and methods, be it personal tours, mobile applications, or via the website as approaches for sharing the site's Outstanding Universal Value.

5.j. Staffing Levels and Expertise

First Nation

Tr'ondëk Hwëch'in employs an effective team of heritage professionals who draw on local traditional knowledge in addition to specialized expertise. Year-round staff positions in the Heritage Department include a Heritage Director, Hän Language Coordinator, Heritage Sites Manager, Heritage Officer, Heritage Assistant, Traditional Knowledge Specialist, Cultural Education Coordinator, Collections Manager, and *Dänojà Zho* Cultural Centre Manager.

Seasonal Heritage staff are hired by Tr'ondëk Hwëch'in for recurring roles that include a Restoration Carpenter and a Heritage Maintenance Supervisor, as well as Interpreters, Programming Assistants, Heritage Site Caretakers, and Site Maintenance Crews. Depending on available grant funding, the Heritage Department regularly creates summer positions that offer training opportunities for local youth.

Territorial

The Government of Yukon's Historic Sites staff include a Restoration Planner, Restoration and Reproduction Specialist, Conservation Carpenter, Special Projects Historic Sites Planner, Historic Sites Planner, Historic Sites Inventory Technician, Interpretive Planner, Historic Sites Project Officer, Administrative Assistant, and Manager of Historic Sites. Heritage Resources staff include the Yukon Toponymist, Yukon Archaeologist, Senior Archaeologist, two Development Assessment Archaeologists, Yukon Palaeontologist, Assistant Palaeontologist, and Conservator. The Klondike Palaeontology Field Office is staffed full-time by the Assistant Palaeontologist and a Seasonal Assistant from May to the end of September.

Historic Sites and Heritage Resources staff are based in Whitehorse and visit the nominated property and surrounding area regularly. Museums Unit staff include one "Collections Management Advisor" and one "Conservator" who complete biannual inspections of collections facilities and museums in Dawson City.

Tourism Yukon employs six people from May to September at Dawson's Visitor Information Centre to receive, welcome, and inform visitors to the area. Its Whitehorse office, which provides support and delivers programs to tourism businesses in the nominated property, includes staff such as the Tourism Resource Coordinator, Marketing Fund Coordinator, Product Development Officer, and Research Analyst.

The Department of Highways and Public Works has Dawson district offices for its property-management and transportation-maintenance divisions, where staff are responsible for maintaining local infrastructure and highways.

Federal

Parks Canada Agency's staffing capacity includes approximately 23 person-years of staff in approximately 35 full-time and seasonal positions at Klondike National Historic Sites. Staff support from the Yukon Field Unit and Parks Canada national offices totals approximately 4.5 person-years and 1.5 person-years respectively. See Section 5.g for more detail.

Municipal

The City of Dawson employs a Community Development Officer whose responsibilities include:

- working with and supporting the municipality's Heritage Advisory Committee;
- drafting, amending, or updating heritage and zoning bylaws or policies; and
- implementing and enforcing bylaws and the *Dawson City Heritage Management Plan*.

The municipal Heritage Advisory Committee has three to five regular members who are appointed from among local residents and serve on a volunteer basis.

Other Staffing

The Klondike Visitors Association has four year-round employees and one seasonal employee responsible for carrying out the KVA's mandate, which focuses on promoting the Dawson area as a tourism destination.

The Dawson City Museum is a well-established gateway for interpreting regional history and culture of the nominated property and surrounding area, as described in Section 5.i. The Museum welcomes visitors year-round with two full-time staff and three seasonal interpreters.



CHAPTER 6

MONITORING



Photo: Looking north, from foreground: Fort Cudahy and Fort Constantine to *Ch'édähdäk* (Forty Mile), 2020. GroundTruth Exploration

6. MONITORING

6.a. Key Indicators for Measuring State of Conservation

Four levels of government monitor the state of conservation of the nominated property, with each authority using a number of monitoring programs in its respective area of jurisdiction. Copies of records held by each authority will be collected by the Tr'ondëk-Klondike World Heritage Site Stewardship Committee or its designated

representative and will be integrated for compatibility with the condition ratings and benchmark data described in Chapter 4.a. Regular monitoring will help shape and implement appropriate conservation strategies.

Key indicators measuring the state of conservation of the nominated property focus on maintaining the Outstanding Universal Value and managing external factors that may affect the property (see Table 6.1).

Table 6.1: Key indicators to Measure the State of Conservation of Tr'ondëk-Klondike

Indicator	Measures	Goals	Periodicity	Record Location
Condition of physical attributes	Inspection and documentation of physical condition	Maintain or improve physical condition	Annual	KNHS, YG (Cultural Services), TH (Heritage), CD
	Implementation of relevant management plans		Annual	
Management of development pressures	Monitoring of development permits issued within the property	Ensure the property's OUV is not negatively affected while allowing responsible development	Ongoing	YG (Cultural Services), TH (Heritage), CD, YESAB
	Monitoring of YESAB development reviews within the property		Ongoing	
	Stewardship Committee engagement in development-review processes		Ongoing	
Management of environmental pressures	Monitoring of wildfire, floods, and erosional activity	Maintain physical condition, form, use, and location of attributes; avoid disasters and facilitate risk preparedness	Ongoing	TH, (Lands and Resources), YG (Climate Change Secretariat, Emergency Measures Organization, and Wildland Fire Management), CD
	Monitoring of climate change effects within the site based on Yukon Climate Change Indicators and Key Findings (2015) (Appendix G)		3 years	
	Implementation of emergency plans, including community fire protection		Annual	
Management of tourism pressures	Tracking number of visitors to the property	Ensure the property's carrying capacity is not exceeded and that infrastructure upgrades will not negatively affect the OUV	Annual	YG (Tourism and Culture), KVA, CD, TH
	Development and implementation of an interpretive plan and tourism-management Plan		Annual	
	Stakeholders surveys		3 years	

Abbreviations: CD: City of Dawson; KNHS: Parks Canada Klondike National Historic Sites; KVA: Klondike Visitors Association; OUV: Outstanding Universal Value; TH: Tr'ondëk Hwëch'in; YESAB: Yukon Environmental and Socio-economic Assessment Board; YG: Yukon Government

6.b. Administrative Arrangements for Monitoring Property

The responsibility for coordinating the monitoring of the nominated property, if inscribed, will be undertaken by the Tr'ondëk-Klondike World Heritage Site Stewardship Committee. A formal, coordinated monitoring plan will be developed by the committee as part of a "Tr'ondëk-Klondike World Heritage Site Management Plan," determining the frequency of monitoring the various indicators and the responsibility for doing so. Monitoring information provided by each responsible authority from its respective monitoring program will be

compiled by the Stewardship Committee. A status report will be assembled on a schedule responding to the reporting requirements of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Coordinated monitoring data will be available from the Tr'ondëk-Klondike World Heritage Site Stewardship Committee at:

Tr'ondëk-Klondike World Heritage Site Stewardship Committee
c/o Tr'ondëk Hwëch'in
Heritage Department
PO Box 599, Dawson, YT Y0B 1G0
Tel: 867-993-7100

The following offices hold pertinent monitoring records and contribute to monitoring within the nominated property:

Table 6.2: Monitoring Authorities within Tr'ondëk-Klondike

Government of Canada	
Klondike National Historic Sites Parks Canada Agency PO Box 390 Dawson City, YT Y0B 1G0 Tel: 867-993-7200 Email: pc.dawsoninfo.pc@canada.ca	
Yukon Government	
Cultural Services Branch and Tourism Branch Department of Culture and Tourism PO Box 2703 Whitehorse, YT Y1A 2C6 Tel: 867-667-8589	Yukon Bureau of Statistics Executive Council Office PO Box 2703 Whitehorse, YT Y1A 2C6 Tel: 867-667-5640 Email: ybsinfo@gov.yk.ca
Climate Change Secretariat Environment Yukon PO Box 2703 Whitehorse, YT Y1A 2C6 Tel: 867-667-5652	
Tr'ondëk Hwëch'in	
Heritage Department Tr'ondëk Hwëch'in PO Box 599 Dawson, YT Y0B 1G0 Tel: 867-993-7100	Lands and Resources Department Tr'ondëk Hwëch'in PO Box 599 Dawson, YT Y0B 1G0 Tel: 867-993-7100
City of Dawson	
City of Dawson PO Box 308 Dawson, YT Y0B 1G0 Tel: 867-993-7400	

6.c. Results of Previous Reporting Exercises

A number of reports cover the state of conservation of individual components of the nominated property and provide useful benchmarks for monitoring. All four levels of government prepare condition reports for built, archaeological, and landscape attributes for which they are responsible as part of asset management programs or resource inventories. Repair and maintenance needs are identified and planned accordingly, and records are maintained for posterity.

(i) State of the Sites Reports

Parks Canada Agency regularly produces State of the Sites Reports (SoSR) for National Historic Sites (NHS) on a ten-year cycle in order to inform management planning. Management planning is undertaken for Parks Canada's administered heritage places in accordance with legal requirements and agency policies pertaining to planning and reporting. The SoSR for Klondike National Historic Sites summarizes the state of the three NHS managed by the Yukon Field Unit in Tr'ondëk-Klondike. It evaluates resource condition (state of conservation), effectiveness of communication of values, and selected management practices. The most recent SoSR was produced in 2015 (Appendix G) with an updated SoSR slated for publication in 2025. The 2015 report shows the state of conservation for Klondike National Historic Sites as poor. This rating can be misleading as the evaluation process used a threshold requiring only 15% of total structures to have a poor rating in order to classify the entire site as such. The three nationally historically significant buildings that received a poor rating have since received investment to address this rating, and significant work has been successfully carried out in this regard. No sub-components of the nominated property

were rated in poor condition. Since the report's completion, substantial resources have been invested to improve the state of conservation of the Former Territorial Courthouse and several buildings in the Dawson Historic Complex including the Dawson Daily News, Ruby's Place, Commissioner's Residence, SS *Keno*, and the Palace Grand Theatre.

(ii) Commemorative Integrity Evaluations

Parks Canada Agency has completed Commemorative Integrity Statements (CIS) and Commemorative Integrity Evaluations (CIE) for each NHS it administers. A CIE evaluates three elements: the resource condition, effectiveness of communication, and management practices. The Dawson Historical Complex CIE, completed in 2014, had a 5 out of 10 rating. The Agency has been responsive to these reports, investing substantial resources in order to address the low rating of select buildings.

Roughly \$23.1 million has been invested in Klondike National Historic Sites through the Federal Infrastructure Initiative. Investments target specifically those buildings that received a poor rating in the 2014 CIE exercise. Protection for the Commissioner's Residence was improved by installing fire-suppression systems, as was done for two other iconic buildings within the Klondike National Historic Sites Complex—the Palace Grand Theatre and SS *Keno*.

iii) Cultural Resource Management Plans

Cultural Resource Management Plans have been developed for both the historic Forty Mile townsite (2014) (Appendix E) and *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) (2016) (Appendix E). These plans each describe and analyze the sites and their contexts and character-defining elements, as well as provide recommendations for conservation

action. The condition of each site was rated as good.

(iv) Archaeological Reports

Archaeological excavations and investigations within the nominated property have resulted in a large collection of reports of various features within the property. Although archaeological investigation in the region began in the 1950s, the most intensive investigations and reporting have occurred within the past 20 years. Generally, these reports describe a high level of physical integrity and preservation of the archaeological record within Tr'ondëk-Klondike. Focus areas of research investigations include Fort Reliance (1983, 1991); *Tr'ochëk* (1998 to 2002, 2011); *Ch'ëdähdëk* (Forty Mile) (1972, 1980, 1999 to 2005, 2008, 2020); *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) (1964, 1976, 1977, 1978, 2006,

2012); Yukon River (1964, 1976, 1977, 2002); and Dawson City (1980, 1994, 1998, 1999, 2010 to 2012, 2015). Parks Canada Agency has also produced various reports on archaeological work specific to historic buildings under its management within Dawson City (1978 to 1985). Archaeological investigation and reporting continues annually under permits granted by the Government of Yukon or Tr'ondëk Hwëch'in or by Parks Canada Agency on federally owned lands.

(v) Historic Sites, Yukon Government Conservation Reports

Annual reporting has been conducted on the Forty Mile, Fort Cudahy, and Fort Constantine Historic Site since 2006. Historic Sites has produced conservation reports on Dawson Telegraph Office, Yukon Sawmill, and Machine Shop Office.

CHAPTER 7

DOCUMENTATION

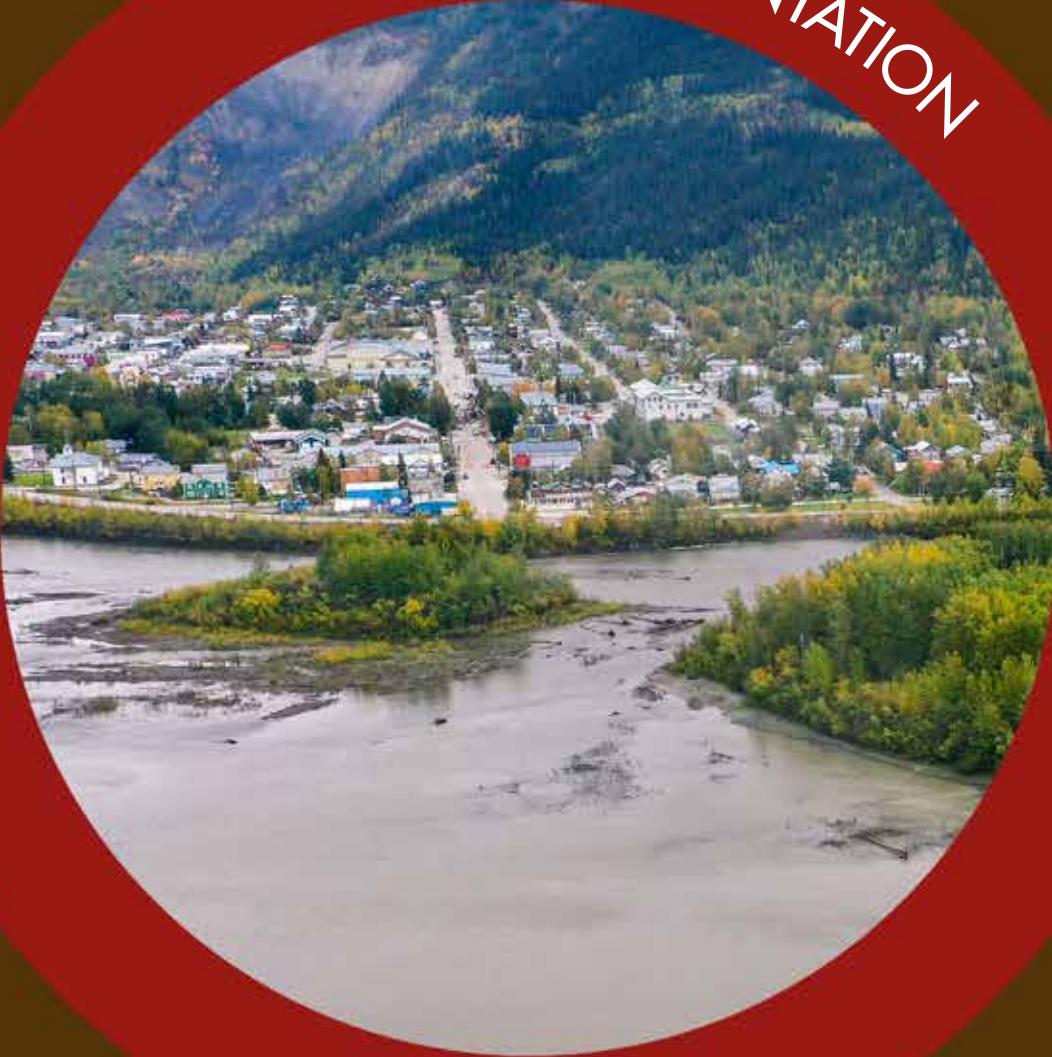


Photo: Looking north, from *Tr'ochëk* across the Klondike River to Dawson City, 2020. GroundTruth Exploration

7. DOCUMENTATION

7.a. Photographs and Audiovisual Image Inventory and Authorization Form

Photographs and Audiovisual Image Inventory and Authorization Form

ID No	Format	Caption	Date	Photographer	Copyright Owner (if different than photographer)	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
1	jpg	Klondike Saw Mill boiler and pipe, <i>Tr'ochëk</i>	1998	TJ Hammer	Government of Yukon	Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
2	jpg	<i>Tr'ochëk</i>	2020	GroundTruth Exploration Inc.		GroundTruth Exploration Inc. PO Box 70 Dawson, Yukon Y0B 1G0 +1 867-993-2499 ifage@groundtruthexploration.com	Yes
3	jpg	St. James Church, <i>Ch'édähdëk</i> (Forty Mile)	2015	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
4	jpg	<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	2008	Michael Edwards	Tr'ondëk Hwëch'in	Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
5	jpg	Courthouse, Dawson City	2011	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
6	jpg	King Street, Dawson City	2005	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
7	jpg	Old Territorial Administration Building, Dawson City	2015	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
8	jpg	Roadhouse and Swanson Store, <i>Ch'édähdëk</i> (Forty Mile)	2018	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
9	jpg	<i>Jëjik Dhä Dënezhu Kek'it</i> (Moosehide Village)	2020	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
10	jpg	Tanning Moosehide	2014	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes

Photographs and Audiovisual Image Inventory and Authorization Form (cont.)

ID No	Format	Caption	Date	Photographer	Copyright Owner (if different than photographer)	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
11	jpg	Hanging salmon strips to dry, Moosehide	2019	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
12	jpg	Cutting salmon, Moosehide Village	2019	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
13	jpg	Elders and youth, house pit excavation, <i>Tthe Zrgy Kek'it</i> (Black City)	2004	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
14	jpg	Hän Singers and Dancers	n.d.	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
15	jpg	Cemetery, <i>Ch'ëdähdëk</i> (Forty Mile)	2020	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
16	jpg	Confluence Yukon and Fortymile Rivers	2020	GroundTruth Exploration Inc.		GroundTruth Exploration Inc. PO Box 70 Dawson, Yukon Y0B 1G0 +1 867-993-2499 ifage@groundtruthexploration.com	Yes
17	jpg	Sprinkler system protecting historic buildings from area wildfire, <i>Ch'ëdähdëk</i> (Forty Mile)	2009	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
18	jpg	St. Barnabus Church, Moosehide Village	2020	GroundTruth Exploration Inc.		GroundTruth Exploration Inc. PO Box 70 Dawson, Yukon Y0B 1G0 +1 867-993-2499 ifage@groundtruthexploration.com	Yes
19	jpg	Antler points, <i>Tr'ochëk</i>	1998	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
20	jpg	Winter camp, <i>Tr'ochëk</i>	2013	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes

Photographs and Audiovisual Image Inventory and Authorization Form (cont.)

ID No	Format	Caption	Date	Photographer	Copyright Owner (if different than photographer)	Contact Details of Copyright Owner	Non-Exclusive Cession of Rights
21	jpg	<i>Tr'ochëk</i> , confluence of Klondike and Yukon rivers	2007	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
22	jpg	Archaeological excavations, <i>Ch'ëdähdëk</i> (Forty Mile)	2017	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
23	jpg	Aerial view, Fort Reliance	2020	GroundTruth Exploration Inc.		GroundTruth Exploration Inc. PO Box 70 Dawson, Yukon Y0B 1G0 +1 867-993-2499 ifage@groundtruthexploration.com	Yes
24	jpg	Grave fence, <i>Ch'ëdähdëk Tth'an K'et</i> (<i>Dënezhu</i> Cemetery)	2020	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
25	jpg	Hand carved grave fence, <i>Ch'ëdähdëk Tth'an K'et</i> (<i>Dënezhu</i> Cemetery)	2020	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
26	jpg	Grave, <i>Ch'ëdähdëk Tth'an K'et</i> (<i>Dënezhu</i> Cemetery)	2020	Tr'ondëk Hwëch'in		Tr'ondëk Hwëch'in PO Box 599 Dawson, Yukon Y0B 1G0 +1 867-993-7100 Lee.Whalen@trondek.ca	Yes
27	jpg	Alaska Commercial Company Warehouses, <i>Ch'ëdähdëk</i> (Forty Mile)	2011	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
28	jpg	Monitoring visit, <i>Tthe Zrqy Kek'it</i> (Black City)	2020	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes
29	jpg	Robert Service Cabin, Dawson City	2019	Parks Canada Agency		Parks Canada Agency Klondike National Historic Sites PO Box 390 Dawson City, Yukon Y0B 1G0 +1-867-993- 7200	Yes
30	jpg	Third Avenue, Dawson City	2006	Government of Yukon		Department of Tourism & Culture Cultural Services Branch Historic Sites Unit PO Box 2703 Whitehorse, Yukon Y1A 2C6 +1 867-667-5386	Yes

7.b. Texts relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems, and Extracts of Other Plans Relevant to the Property

Texts relating to protective designation, copies of property management plans or documented management systems, and extracts of other plans relevant to the nominated property are included in Appendices C, D, E, and F.

All supplemental materials are organized by type or subject, attached to the nomination, and listed in full below.

Appendix A: List of Electronic Materials Annexed

A.1 Nomination Text

A.2 Photographs and Audiovisual Images Containing

- Photographs and Audiovisual Image Inventory and Authorization Form (PDF)
- Photographs (JPG) at minimum 300 dpi

Appendices – Folders containing electronic (PDF) versions of appendices listed below (B to J)

Appendix B: Maps

B.1 A4 Maps Containing

Map 1.1 Regional Setting of Nominated Property

Map 1.2 Nominated Property Boundary and Buffer Zone

Map 1.3 Cadastral Fort Reliance

Map 1.4 Cadastral Fortymile River Components

Map 1.5 Cadastral *Tr'ochëk*

Map 1.6 Cadastral Dawson City

Map 1.7 Cadastral *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village)

Map 1.8 Cadastral *Tthe Zrøy Kek'it* (Black City)

Map 2.1 Na-Dene Languages & TH Traditional Territory

Map 2.2 Regional Setting of Nominated Property

Map 2.3 Fort Reliance Heritage Features

Map 2.4 Fortymile River Components Heritage Features

Map 2.5 *Ch'ëdähdëk* (Forty Mile) Pre-Colonial Features

Map 2.6 *Ch'ëdähdëk* (Forty Mile) Heritage Features

Map 2.7 *Ch'ëdähdëk* (Forty Mile) Heritage Features

Map 2.8 Fort Cudahy & Fort Constantine Heritage Features

Map 2.9 *Tr'ochëk* Heritage Features

Map 2.10 *Tr'ochëk* Pre-Colonial Features

Map 2.11 *Tr'ochëk* Post-Colonial Features

Map 2.12 Dawson City Heritage Features

Map 2.13 *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) Heritage Features

Map 2.14 *Tthe Zrąy Kek'it* (Black City) Heritage Features

Map 2.15 *Ch'ëdähdëk* (Forty Mile) Cultural and Visitor Infrastructure

Map 2.16 *Tr'ochëk* Visitor Infrastructure

Map 2.17 *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) Community Infrastructure

Map 5.1 Dawson City Land Tenure

Map 5.2 Fortymile River Components Mineral Development Protection

Map 5.3 *Tr'ochëk* Mineral Development Protection

Map 5.4 Dawson City Mineral Development Protection

Map 5.5 *Tthe Zrąy Kek'it* (Black City) Mineral Development Protection

Map 5.6 Dawson City Visitor Facilities and Services

B.2 Oversized Maps Containing

Map B.1 Regional Setting of Nominated Property at 1:250,000 rolled and annexed

Map B.2 Topographical map showing Nominated Property and Buffer Zone at 1:150,000 rolled and annexed

Map B.3 Cadastral: Fort Reliance 1:1,250 rolled and annexed

Map B.4 Cadastral: *Ch'ëdähdëk* (Forty Mile); *Ch'ëdähdëk Tth'än K'et* (*Dënezhu* Graveyard); Fort Constantine and Fort Cudahy at 1:7,500 rolled and annexed

Map B.5 Cadastral: *Tr'ochëk* at 1:,750 rolled and annexed

Map B.6 Cadastral: Dawson City at 1:5,000 rolled and annexed

Map B.7 Cadastral: *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village) at 1:,000 rolled and annexed

Map B.8 Cadastral: *Tthe Zrąy Kek'it* (Black City) at 1:3,500 rolled and annexed

B.3 GIS Vector Files

Appendix C: Tr'ondëk-Klondike Proposed Governance Documents

C.1 "Tr'ondëk-Klondike World Heritage Site Management Plan" (Draft)

Appendix D: Legislation, Regulations, and Bylaws

D.1 *Archaeological Sites Regulation* (2003)

D.2 City of Dawson *Heritage Bylaw* 2019-04

D.3 City of Dawson *Zoning Bylaw* 2018-19

D.4 *Historic Resources Act* (2002)

D.5 *Historic Sites and Monuments Act* (1985)

D.6 *Parks Canada Agency Act* (1998)

- D.7 *Tr'ondëk Hwëch'in Heritage Act* (2016)
- D.8 *Tr'ondëk Hwëch'in Lands and Resources Act* (2004)
- D.9 *Umbrella Final Agreement* (1993)
- D.10 *Yukon Environmental and Socio-economic Assessment Act* (2003)
- D.11 *Tr'ondëk Hwëch'in Final Agreement* (1998)
- D.12 *Tr'ondëk Hwëch'in Self-Government Agreement* (1998)
- D.13 Order In Council (OIC) 2004/204 *Placer Mining Act* and *Quartz Mining Act* Order Prohibiting Entry on Certain Lands (Tombstone Territorial Park)
- D.14 OIC 2008/134 *Placer Mining Act* and *Quartz Mining Act* Order Prohibiting Entry on Certain Lands (Forty Mile, Fort Cudahy, and Fort Constantine)
- D.15 OIC 2008/135 *Placer Mining Act* and *Quartz Mining Act* Order Prohibiting Entry on Certain Lands (*Tr'o-ju-wëch'in* Heritage Site) [now Tr'ochëk]
- D.16 OIC 2008/136 Order Respecting the Withdrawal from Disposal of Certain Lands in Yukon (Forty Mile, Fort Constantine and Fort Cudahy)
- D.17 OIC 2020/28 *Placer Mining Act* and *Quartz Mining Act* Prohibiting Entry on Certain Lands (Category B Settlement Land)
- D.18 Bylaw #2018-06, *Moosehide Slide Municipal Historic Site Bylaw*
- D.19 Bylaw #12-12, *Paul Denhardt Cabin Historic Site Bylaw*
- D.20 Bylaw #13-01, *Canadian Bank of Commerce Historic Site Bylaw*
- D.21 Bylaw #14-18, *Arctic Brotherhood Historic Site Bylaw*

Appendix E: Management Plans, Policies, and Guidelines

- E.1 Administrative Reserves and Notations – Request Process (2016)
- E.2 *After the Gold Rush The Integrated Community Sustainability Plan* Vol I: City of Dawson and Tr'ondëk Hwëch'in Community Vision (City of Dawson, Tr'ondëk Hwëch'in Plan (2008)
- E.3 *City of Dawson Downtown Revitalization Plan* (2014)
- E.4 *City of Dawson Official Community Plan* (2012)
- E.5 *Dawson City Heritage Management Plan* (2008)
- E.6 *Dawson Historical Complex Management Plan* (2004)
- E.7 *Design Guidelines for Historic Dawson* (1980)
- E.8 *Federal Heritage Review Buildings Office (FHBRO) Code of Practice*, (1996)
- E.9 *Forty Mile Cultural Resource Management Plan*, Vol I and II (2014)
- E.10 *Forty Mile, Fort Cudahy and Fort Constantine Historic Site Management Plan* (2006)
- E.11 *Guide to Heritage Stewardship for Yukon First Nation Governments* (2018)
- E.12 *Guidelines Respecting the Discovery of Human Remains and First Nation Burial Sites in the Yukon* (1999)

- E.13 *Klondike National Historic Sites Management Plan* (2018)
- E.14 *Moosehide Community Plan* (2016)
- E.15 *Moosehide Cultural Resources Management Plan* (2016)
- E.16 *Parks Canada Cultural Resource Management Policy* (2013)
- E.17 *SS Keno Management Plan* (2004)
- E.18 *Standards and Guidelines for the Conservation of Historic Places in Canada* (2010)
- E.19 *Tr'ochëk Heritage Site Management Plan* (2010)
- E.20 *Tr'ochëk Community Use Plan* (2008)
- E.21 *Tr'ondëk Hwëch'in Best Practices for Heritage Resources* (2011)
- E.22 *Yukon Tourism Development Strategy: Sustainable Tourism. Our Path. Our Future.* (2018)

Appendix F: Protective Designation Value Statements

- F.1 Commemorative Integrity Statements
- F.2 Statements of Significance
- F.3 Excerpt from *Tr'ondëk Hwëch'in Final Agreement*; Forty Mile, Fort Cudahy and Fort Constantine Historic Site and *Tr'o-ju-hwëch'in* Heritage Site (Tr'ochëk)

Appendix G: State of Conservation and Monitoring

- G.1 State of Conservation and Monitoring Report (2020)
- G.2 State of the Sites Report – Klondike National Historic Sites (2010)

Appendix H: Research

- H.1 Dempster Highway Corridor Human History and Heritage Resources (Sheila Greer, 1989)
- H.2 Fort Reliance, Yukon: An Archaeological Assessment (Donald W Clark, 1995)
- H.3 Forty Mile *Chëdä Dëk* (Historic Sites, Yukon government and Tr'ondëk Hwëch'in Heritage Department, 2011)
- H.4 *Hammerstones* (H. Dobrowolsky, 2014)
- H.5 Tr'ochëk The Archaeology and History of a Hän Fish Camp (H. Dobrowolsky and T.J. Hammer, 2001)
- H.6 Tr'ondëk Hwëch'in 101 (Tr'ondëk Hwëch'in Heritage Department, 2018)
- H.7 Tr'ondëk Hwëch'in Governance, Law and Cosmology (A. Winton, 2019)
- H.8 Tr'ondëk-Klondike World Heritage Nomination: Expert Review and Options for Revision (A. Smith 2018)
- H.9 Tr'ondëk-Klondike World Heritage Nomination: A Review of Themes of Universal Significance (L. Prosper, 2019)
- H.10 Tr'ondëk-Klondike World Heritage Nomination Heritage Sites Research Report (H. Dobrowolsky and J. Ingram 2020)

H.11 *Tr'ondëk-Klondike World Heritage Nomination 2.0: Supporting Research on Outstanding Universal Value and Comparative Analysis: Defining Experiences of Colonialism, Time Frame and Geo-Cultural Region* (B.A. Boss and L. Prosper 2020)

Appendix I: Interpretation and Tourism Reports

I.1 *Forty Mile, Fort Cudahy and Fort Constantine Interpretation Plan* (Midnight Arts, 200

I.2 *Tro'chëk Interpretative Plan* (D. Cook and D. Oriente, 2003)

I.3 *Top of the World Highway Interpretive Plan* (NVision Insight Group and W. Shearer, 2019)

Appendix J: Letters and Stakeholder Support

J.1 Tr'ondëk Hwëch'in

J.2 Government of Yukon

J.3 City of Dawson

J.4 Parks Canada

7.c. Form and Date of Most Recent Records or Inventory of Property

Relevant reports and evaluations were collected from various management authorities in the nominated property and integrated in 2020 in preparation of this nomination proposal. Please refer to Appendix G.1: State of Conservation and Monitoring Report.

7.d. Address Where Inventory, Records, and Archives Are Held

Tr'ondëk-Klondike Stewardship Committee
c/o Tr'ondëk Hwëch'in Heritage Department
PO Box 599
Dawson City, Yukon, Canada Y0B 1G0
+1-867-993-7100

Government of Canada
Klondike National Historic Sites
Parks Canada Agency
PO Box 390
Dawson City, Yukon, Canada Y0B 1G0
+1-867-993-7200

Government of Yukon
Cultural Services Branch
Department of Tourism and Culture
PO Box 2703 L-1
Whitehorse, Yukon, Canada Y1A 2C6
+1-867-667-8589

Climate Change Secretariat
Environment Yukon
PO Box 2703
Whitehorse, Yukon, Canada Y1A 2C6
+1-867-667-5652

Yukon Bureau of Statistics
Executive Council Office
PO Box 2703
Whitehorse, Yukon, Canada Y1A 2C6
+1-867-667-5640

Tr'ondëk Hwëch'in
Heritage Department
PO Box 599
Dawson City, Yukon, Canada Y0B 1G0
+1-867-993-7100

Lands and Resources Department
PO Box 599
Dawson City, Yukon, Canada Y0B 1G0
+1-867-993-7100

City of Dawson
PO Box 308
Dawson City, Yukon, Canada Y0B 1G0
+1-867-993-7400

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CHAPTER 8

CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES



Photo: *Jëjik Dhä Dënezhu Kek'it* (Moosehide Village), 2020. GroundTruth Exploration

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8.b. Official Local Institution/Agency

During evaluation of the nomination proposal and until the World Heritage Committee's decision regarding inscription of Tr'ondëk-Klondike on the World Heritage List, Tr'ondëk Hwëch'in is the responsible local institution. Should Tr'ondëk-Klondike be inscribed on the World Heritage List, the Tr'ondëk-Klondike World Heritage Site Stewardship Committee will be locally responsible for management of the property. The Committee can be contacted at the following address:

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CHAPTER 9

SIGNATURE ON BEHALF OF THE STATE PARTY



Photo: Dänojà Zho Cultural Centre. Priska Wettstein.

9. SIGNATURE ON BEHALF OF THE STATE PARTY

Christine Loth-Bown

Head of the Canadian Delegation to the World Heritage Committee

Date

TR'ONDĚK-KLONDIKE WORLD HERITAGE NOMINATION

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