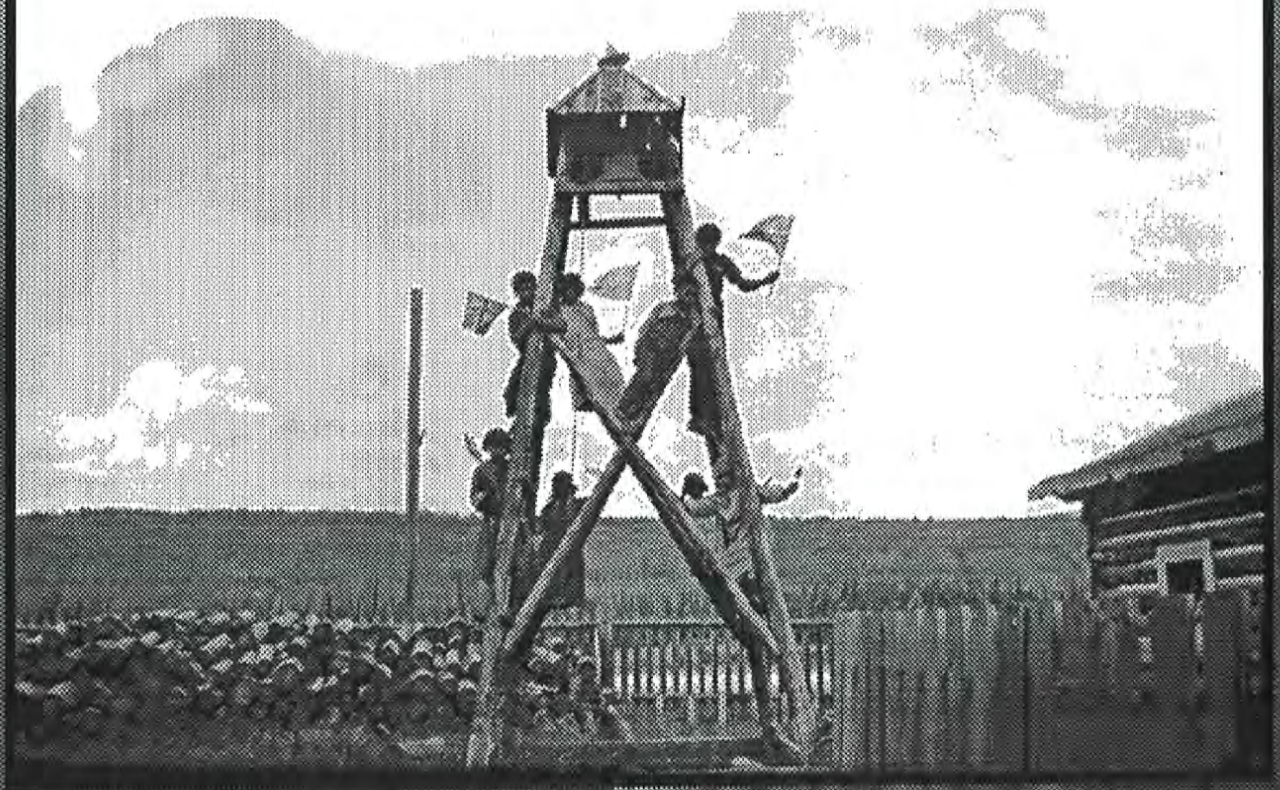
Fort Selkirk

Interpretive Manual

produced for
Fort Selkirk Management Group
by
Midnight Arts

March 1994



FORT SELKIRK INTERPRETIVE MANUAL

by

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March 1994

Cover Photo: Group of children waving flags from the belltower next to the school at Fort Selkirk during 1st of July celebrations, ca. 1920. *Yukon Archives/Anglican Church Coll.*

FORT SELKIRK INTERPRETIVE MANUAL

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ACKNOWLEDGMENTS

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FORT SELKIRK INTERPRETIVE MANUAL

Introduction — How to Use this Manual

This manual was developed to serve as a one volume resource book for interpreters at Fort Selkirk. The contents of this book include:

- general information about doing interpretation as well as specific tips on how to deliver interpretive programs at Fort Selkirk
- a description of the six themes and 31 stories that can be interpreted at Fort Selkirk
- a chart showing the different methods that can be used to interpret these stories
- outlines of 12 of these stories
- appendices of useful information including listings of place names, archaeological sites, historical resources, natural resources, a historical chronology, and a listing of references for further reading.

Themes and Stories

The overall interpretive concept for Fort Selkirk is *Meeting Place.* This concept depicts Fort Selkirk as the Meeting Place for a network of trails and rivers, a meeting place for Northern Tutchone people, and a meeting place for the Selkirk First Nation and other cultures.

This concept is further developed by six themes: The Natural World, Northern Tutchone Homeland, Seasonal Round, Trade & Travel, Power & Sovereignty, and A Shared Community. Interpretive themes are a way to organize the many stories of Fort Selkirk. The section "How the Stories are Organized" describes these themes, lists the stories under each theme and the main messages for each story. Most of these stories are told from a Northern Tutchone point of view. This is not to say that the other perspectives are not important, but since the Northern Tutchone people were there to witness and be part of most of them, the First Nation's perspective seems more appropriate and serves as a unifying thread.

How to Use the Stories

The third section provides detailed outlines for twelve of these stories. This collection of stories is not complete; it will certainly be added to and modified. Each story is organized the same way. It begins with a few quotations to illuminate the story. The *Main Messages* summarize the most important points of this story. This is followed by *The Story.* At the end of the story is a list of *related stories.* For example, *Trading Partners*, the story of trade relations between the Northern Tutchone and the Coastal Chilkats, is related to how this trade was disrupted by the Hudson's Bay Company's attempt to take over this trade in the story, *Hudson's Bay Company/Tlingit Rivalry.*

Each story outline also suggests a few ways to tell the story such as a walk, photographs, or a demonstration under the section *Ways to Tell the Story*. You don't have to use all these suggested methods at once but different interpretive methods may prove more useful at different times.

Finally, each story outline has suggestions for *Further Reading* if you or your audience would like to find out more about this topic.

Finding Information

To help find and use the stories, the stories are shown in a chart at the beginning of the third section. The chart shows how each story fits into a sub-theme. For example, for stories of the traditional way of life of the Selkirk First Nation, see *The Seasonal Round*.

At the end of the manual are appendices listing useful information such as a list of historic events, archaeological sites in the Fort Selkirk area, descriptions of the historic resources (the buildings and structures), and lists of some of the natural resources. This section finishes with a list of books and reports that can be consulted for more information or acquired for the site reference library.

INTERPRETATION AT FORT SELKIRK

INTRODUCTION

The Fort Selkirk Interpretive Manual has been designed to help the interpreters working on-site at Fort Selkirk in developing and delivering programs and dealing with the public. Though the manual provides some basic information about interpretation, it is not a replacement for interpretive training.

WHAT IS INTERPRETATION?

Definitions of Interpretation

Over the years there have been a number of definitions written to describe interpretation. The most commonly accepted definition in Canada was written by Interpretation Canada, an organization made up of interpreters.

Interpretation is a communication process designed to reveal meanings and relationships of our cultural and natural heritage to the public, through first hand involvement with an object, artifact, landscape or site (Interpretation Canada, 1973).

Interpretation is different from education. Education is a formal process, while interpretation is informal (though presentations must have structure). Interpretation does not attempt to tell the audience everything there is to know about a subject, but rather to inspire them, to leave them with a sense of the place or people being interpreted.

Another Canadian definition breaks interpretation into several parts:

Interpretation is an information service... a guiding service ... an educational service ... an entertainment service ... a propaganda service ... an inspiration service... interpretation aims at giving people new understanding, new insights, new enthusiasms, new interests (Yorke Edwards, 1979).

Interpretation as Communication/The Process of Interpretation

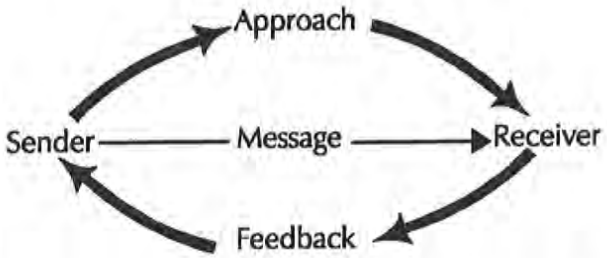
The process of communication can be broken into several parts: the sender (in this case, the interpreter), the **receiver**, (the audience) and the **message** (the story) to be communicated. Good communication involves a choice of **approach**, or the best way to tell the story, and includes **feedback** from the receiver/audience to ensure that they understood what it was the sender /interpreter was communicating (see chart next page).

The sender (the interpreter) needs to consider who the audience is. The following list of questions should be considered when developing programs:

Where are they from — the Yukon, from Canada, Germany? Depending where they live their knowledge of the Yukon and Fort Selkirk will differ.

How old are they? Children, adults and seniors all have different outlooks and abilities. Programs developed for families will differ from programs aimed at adult groups.

What do people want to know? Interpretation can tell people what they want to know, as well as communicate information that the organization (e.g. Fort Selkirk Management Group) wants to tell visitors (this is the propaganda part of Edwards definition above). An example of this kind of information is asking people not to litter at Fort Selkirk or along the river.



How much does the audience want to learn and how much time do they have? People with more time to spend on the site will be able to absorb more information than those people just passing through.

The part of communication that is often ignored is feedback. It is important to check with your audience to see that they understood what you are trying to tell them. Many things can affect how your message in interpreted. For example: differences in language, differences in people's background, variations in how people learn and what people's expectations are all affect how well your message is understood.

THE PRINCIPLES OF INTERPRETATION

The following are some principles of interpretation developed many years ago by Freeman Tilden, an American park naturalist. These still apply to the process of interpretation.

1) Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile. Make comparisons between what you are interpreting and something your visitor would experience in their own life (e.g. the traditional territory of the Northern Tutchone covers an area as large as Belgium, double the size of Switzerland, or a little larger than the state of Maryland).

2) Information, as such, is not Interpretation. Interpretation is revelation based on information. But they are entirely different things. However, all interpretation includes information.

Do not overload the visitor with facts. They are not attending your program to learn everything there is to know about the topic, nor will they be able to remember lots of detail. Instead, help them discover the essence of what you are interpreting through the information you are presenting. This will "reveal meanings".

3) Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable. Interpretation is a creative process. It is often a form of theatre but can also be graphic arts or even music. Interpreters try to "paint a picture" in the minds of their audience (e.g. "Before there were buildings on this site the Northern Tutchone had a fish camp here. Here by the river were the drying racks, the tents were placed over there").

4) The chief aim of interpretation is not instruction, but provocation.
Inspire your audience. They will then leave the site not only with an increased awareness and appreciation, but also with the curiosity to learn more about what you have interpreted.

5) Interpretation should aim to present a whole rather than a part, and must address itself to the whole person rather than any phase.
The visitor should leave the site with an understanding of the whole area, rather than an unrelated collection of facts. The essence of the site should be presented, though you will interpret a more specific subject (e.g. a program on food would relate to the theme of "Seasonal Round" and the importance of Fort Selkirk in the seasonal round).

TYPES OF INTERPRETATION

There are two general categories of communication: non-personal and personal. These can complement one another as both types address different interests and needs on the part of the visitor.

Non-personal Interpretation

Non-personal interpretation does not involve interaction between the interpreter and the audience. Types of non-personal interpretation include: signs, videos, brochures and exhibits. These allow the visitor to learn at their own pace, but the visitor cannot ask any questions.

Personal Interpretation

Personal interpretation is defined as interpretation that involves direct interaction between the interpreter and the audience. Personal interpretation allows the visitor to ask questions of a live body and allows for a variety of interpretive topics and programs to be presented. The visitor must follow the pace of the group and learn within a specific time frame. Interpreters can provide flexibility that non-personal interpretation cannot.

Types of personal interpretation that can be used at Fort Selkirk:

Interpretive Walk

The interpreter takes visitors along a predetermined route and outlines points of interests (e.g. town site walk, walk to Victoria Rock).

Interpretive Talk

The interpreter presents a talk at a predetermined time and place on a predetermined topic. (e.g. a talk on place names and stories at Big Jonathan House). Artefacts and/or replicas can be used to illustrate the topic (eg. samples of traditional trade items for a talk about *Trading Partners*).

Demonstrations

Demonstrations are used to illustrate activities or techniques.

Two approaches for using demonstrations at Fort Selkirk are:

1. interpreter can demonstrate something while conducting informal interpretation (eg. carving)
2. Elders or resource people can demonstrate an aspect of a particular interpretive theme (eg. drying fish).

Roving

Roving involves approaching visitors at their campsites, around the site or at the landing to talk with them on an informal basis. It is often used to inform visitors about an upcoming program (e.g. rove the campground to tell campers about the evening campfire talk).

Spontaneous Interpretation

This is informal, unplanned interpretation. When visitors approach the interpreter to ask questions the interpreter provides spontaneous interpretation. The interpreters can also provide spontaneous interpretation if they are passing by a visitor who seems particularly interested in something or to correct misinformation.

Props - Artefacts & Replicas

Interpretation is defined by first hand experience and the presence of the "real thing". Artefacts and replicas would enhance the interpretive programs. For example, talking about toboggans is not as effective as having the real toboggan there to describe.

WHAT IS AN INTERPRETER?

A heritage interpreter is an individual who helps others understand and appreciate cultural or natural heritage. The interpreter brings the interpretive stories to life.

From the definitions and principles discussed previously, it can be seen that an interpreter has many tasks, skills and responsibilities. The interpreter is all of the following:

- visitor information officer
- Yukon host
- Fort Selkirk host
- tour guide
- actor/entertainer
- historian/naturalist

And because Fort Selkirk is a remote site, the interpreter will also be:

- maintenance person
- first-aid attendant

THE NATURE OF INTERPRETATION AT FORT SELKIRK

Interpretation at Fort Selkirk should be relaxed and informal, yet professional. Most of the interaction with the visitors will be spontaneous interpretation where the visitors will approach the interpreter for information, or the interpreter will approach the visitors in a casual manner. The interpreter will require training and background knowledge to be able give visitors a positive and enlightening experience.

There is also a role for prepared programs at Fort Selkirk, however. Scheduled programs allow the visitor to make plans for how they will spend their time on-site. Visitors expect scheduled programs to be punctual, yet some flexibility allows for the relaxed pace of people on holiday. Programs may have to be offered at a moment's notice, for example if a large tour group arrives unexpectedly and only have a few hours on-site. The interpreter can be ready for this by having a few programs prepared, e.g. a guided walk through the townsite or a talk at the Stone House. As programs require a lot of planning, a few sample programs have been provided in this manual to assist the interpreters. The next section offers helpful information on how to organize and carry out your own interpretive programs.

PLANNING AN INTERPRETIVE PROGRAM

The following steps will help the interpreter to develop a program on their own. Written notes should be kept for each program for use by interpreters in future summers.

Select a Topic

Use the interpretive stories and messages outlined in the Fort Selkirk Interpretive Plan to determine the topic for your program. Within these topics you may focus on something specific (e.g. drying fish under the "Food" story) or combine some stories (e.g.

"Trading Partners" and "HBC/Tlingit Rivalry"). Select a topic that you can collect enough information on, that you know people are interested in and that you feel comfortable with presenting.

Determine Who Your Audience Will Be

Who is your program for? What kind of people will be on site to attend it, people passing through in an afternoon or people spending a day or more? The level of information you present will in part be determined by your audience. If people are spending little time on site then they will not have much time to participate in programs. Whereas people who spend a day or more have the time to attend more programs and are likely interested in learning a variety of things about the site.

Where are your visitors from? Yukoners may have a greater knowledge of the river and of Fort Selkirk than non-Yukoners. Yukoners and Canadians will have had more contact with First Nations people than Europeans. How old are the people in the audience? Children have shorter attention spans and different interests. To make the program relevant to your audience (see *Principles of Interpretation*, p. 4) you need to think about the characteristics of your potential audience.

Set Goals and Objectives

What do you want to accomplish with your program? Do you want the audience to see certain parts of the site or to learn certain information? (e.g. participants will be able to name three edible plants). Do you want to give them the opportunity to see something demonstrated? To guide your program you must determine what you want the outcome to be. Program goals are general statements (e.g. "To give people the opportunity to see how fish is dried"). Objectives are more specific (e.g. "Participants will be able to describe how to dry fish"). The goals and objectives you set will be used to later evaluate how successful your program was. The goals and objectives must be achievable. The objectives must be measurable. This means that if you tested your audience, they would be able to (for example) list the steps involved in drying fish, rather than just have an appreciation for how fish is dried.

Research the Topic

Once you have selected your topic and determined your objectives you need to do some research. This can include reading the resource materials and/or interviewing elders. If you do ask elders or other resource people for information, be sure to document what you learn and insert it by the appropriate storyline in your Interpretive Manual. This information can be used by other interpreters or researchers in future.

Methods of Interpretation

Should this be a walk, talk or demonstration? This will in part be determined by what resources on site relate to your topic. As much as possible you should provide first-hand experience. Thus it is better to be by the river to talk about salmon than in the Stone House. Weather conditions may influence program choices. No one like to stand out in the rain. The Stone House or campground kitchen shelter would be more comfortable.

Select Program Location(s)

Decide where the program should be presented. If it is a talk, select one spot (e.g. campground, Stone House). If it is a walk you will need to determine where you should make your stops (e.g. along the trail or around the site). The stops will relate directly to the information you are presenting.

Determine Interpretive Props & Methods

The program may be made more interesting and will provide more first-hand experience by using props such as photos, replicas or reproductions or techniques such as demonstrations and storytelling (i.e. performances).

Prepare an Outline

List the main points that you wish to communicate. Remember, people can only retain small amounts of information. Your program should flow logically so write out the points you want to cover and the bridges between topics (e.g. the transition from talking about trade goods to rules of conduct of trade).

Set a time limit for the entire program and then divide each part of your program into smaller time frames. Keep in mind how long people of various ages can listen, sit or walk.

Name Your Program

Determine a name for the program which you will use in advertising. A light or catchy title is more appealing than a description of the talk (e.g. "Stories of Our Land", rather than "Place Names & Stories"). Be creative.

Prepare Notes

Write some point form notes on cards or small pieces of paper to help you remember the information. After a couple of presentations you should be able to do the program without these notes.

PREPARING FOR AN INTERPRETIVE PROGRAM

Practice the Program

Never wing a program you have not done before! Rehearse the program by yourself a few times by reading through your notes and then go through the actual program (i.e. if it is a walk, then do the walk). If possible, practice on other people and ask for feedback (e.g. co-workers can be good guinea pigs). From this practice you will determine if you have to shorten the program, rewrite portions to ensure clear communication, alter objectives or adjust any other parts of the program.

Once you have done the program a few times you will be comfortable with the information and with your presentation style and you will need less preparation each time. If necessary you can then do the program at a moments notice (e.g. if another program is cancelled you could always fill in). However, you should always spend some time preparing yourself for the program regardless of how many times you do it (e.g. go over the program in your mind, review the program notes). The audience will be different each time and you need to be ready to accommodate different interests and questions.

Promote the Program

Once you are ready to present the program to the public you will need to advertise. Programs should be promoted in three ways:

1) list the programmes for the next few days on the bulletin board at the Stone House,
2) inform people about the day's programs when they tour through the Stone House,
3) rove through the campground 45-60 minutes before an evening program to tell people about it (this is also an opportunity to talk informally with people and answer their questions).

Collecting Materials

Prepare your materials before the program. Check any equipment and materials you may be using. Is everything working and in good shape?

Preparing to Work With Elders

For certain programs you may be working with elders. Discuss what they want to do for the program ahead of time. Give them a framework from which to work if need be (e.g. "For a program on place names could you tell people about ...). Perhaps you will have to ask them to tell you some stories to help you both prepare. Ask them if they would like you to do any explaining about the stories to the audience (i.e. act as an interpreter). Discuss a time frame with them (e.g. 2:00 PM Thursday afternoon for 45 minutes). When you advertise the program let people know that the elder will be doing it. Help prepare any materials that the elder will be using. Be sure to publicly thank the elder for their help.

Preparing to Work with Other Resource People

You may have other resource people (e.g. biologists, archaeologists, former Selkirk residents) on-site to present programs by themselves or with you. If you are doing a program together be sure to rehearse it together. Even if they are presenting the whole program they will be relying on you for a number of things. When they are preparing their presentation discuss a time frame for their program (e.g. 7:00 PM on Wednesday night for 45 minutes). Help them set up any materials they will be using. Advertise the program and the presenter.

PRESENTING THE PROGRAM

Frequency of Programs

The interpreter should aim to present a program at least once a day. If there are a lot of visitors on-site, additional programs should be scheduled. For example, if a group of people arrive and are keen on having a guided tour, the interpreter could offer one of their prepared tour programs.

The time of day a program is offered will depend on what hours the interpreter is working and whether there are more day or more overnight visitors (i.e. if there are a lot of overnight visitors, consider offering a campfire talk). Once the interpreter has learned two or three programs, they will be able to alternate the programs offered.

Consider Your Audience

Your audience will have various needs that you must respond to. People's needs include: physiological (e.g. water, shelter, relief from pain), safety and security (e.g. freedom from physical and emotional harm) and social and affiliation needs (e.g. social interaction, acceptance). Interpretation is most effective when the participants' physiological, safety and security needs have been met.

Consider things like: how long can people sit or stand comfortably in one area?, is the sun in their eyes?, are they getting cold?, are there bears along this path? how are the mosquitos?

Always tell your audience what the format of the program is and what to expect (e.g. "This is a 40 minute presentation", or "our walk will last one hour and will include some steep climbs", and be sure to wear mosquito repellent).

Consider the needs of the whole group. If one person tries to monopolize your time by talking or asking too many questions, tell them that you can talk with them individually after your program is over. If someone keeps interrupting or talking while you are talking, don't ignore them. Politely ask them to stop their behaviour as it is hard for the rest of the group to hear what you have to say (e.g. "Excuse me sir. It is difficult to talk to the group while you are speaking. Could you please save your comments for later"). Remember, people came to your program because they want to hear what you have to say.

If a member of the audience adds some information thank them for their input. If you feel that the information they present is incorrect do not embarrass them by saying they are wrong. Instead be diplomatic and say something like "Our research tells us something different". You may have a visitor who knows more about a topic than you do (e.g. geology) and they may wish to add information to what you say. If so then draw them into the program by asking for their input. Be sure to thank them and take

note of their information for future programs. Don't feel intimidated, we can't know everything.

Presentation Skills

A good program is not just what you have to say, but how you present it.

Do not talk at your audience! Involve them in the program and get feedback by asking questions. Asking open-ended questions will invite a greater response (e.g. "What kinds of plants have you seen on your trip"?) than closed-ended questions (e.g. "Have you seen interesting plants on your trip"? The answer is yes or no).

Be careful of using language that the audience may not understand, like slang or jargon. If you use a term that is unusual explain it (e.g. caches, cheechakos).

If you are on a walk with a group, assemble your audience before talking. The person at the end of the line wants to hear what your have to say. When you do assemble the group, make sure that they are not looking into the sun.

Do not talk into the wind or try to talk over loud noises. Be sure to speak loud enough for all of your audience to hear.

Consider your nonverbal communication. Your body language, tone of voice and facial expressions all give messages to your audience (e.g. if you stand with arms crossed you appear hostile, slouching looks like you don't really care about the program).

For people from Euro-Canadian or European cultures, eye contact indicates that you are interested in them and are confident in what you say. If it feels uncomfortable for you to make eye contact, try looking at another part of the person's head like their forehead or ears. It will appear as though you are making eye contact.

Learn to listen effectively. This will help you determine if your message has been understood and again is part of being a good host. Look for the visitors' body language (e.g. if they are staring off into space and/or shifting a lot they may be bored and you should adjust your presentation accordingly). Many times visitors just want to talk at you, in which case they are not receptive to what you say. In such a case just be a host and let them talk.

Answering Questions

Your visitors will have lots of questions about Fort Selkirk and about the Yukon. There is a lot to know and you will be asked questions that you do not know the answer to. A golden rule of interpretation is that if you do not know the answer to a question, then say "I don't know". Perhaps after the program you can look up the information in your resource material and give them the answer then. If so, you could say "We

could check in our resource books for the answer after the program". Even if you do not find the answer, your efforts will be appreciated.

Visitors will also ask about you personally, so be prepared. They are interested in learning about how we live in the Yukon.

Working With Elders

When it comes time to do the program you will be acting as the bridge between the elder and the audience (which is why it can be useful to know what stories they will be telling). Before the elder begins you will need to determine who your audience is. If they are Yukoners you will not need to inform them about the role of elders in your culture as much as you would tell non-Yukoners. Tell the audience that you have a special program for them and stress the importance of respect for elders in the First Nations culture. Inform you audience that the elders are teachers of traditional cultures and that elders use stories from the past to teach us about how we should live today. Introduce the elder and tell the audience how you have been taught to listen to the elders and that stories may be long but they should not interrupt. If the elder says something that seems unclear or the audience looks confused or like they are having trouble understanding, then explain to them what the elder is saying (which you would have discussed with the elder when preparing for the program).

If the elder is having trouble thinking of something to say you can prompt them (e.g. tell about when you ...). At the end of the program thank the elder and the audience. Do not forget to record any new information that you have learned in your Interpretive Manual.

Working with Resource People

At the beginning of the program introduce the resource person (remember, you are the host). At the end of their program thank them and the audience. The resource people may have given you some new information so be sure to record it in your manual.

Enjoy Yourself!

For many of us it can be a bit nerve-wracking to talk in front of large groups of people. Remember though, people are at your programs because they want to hear what you have to say. If you are confident about what you are saying, you will do fine (this is why practicing is essential). Your programs will be much more pleasant for you and your audience if you enjoy yourself while presenting.

Concluding the Program

At the end of a program always thank the audience for attending. Be available for questions.

Once the audience has left, gather up any materials you used and return them to their storage place. Don't leave this task for the morning or for your co-workers.

AFTER THE PROGRAM

Visitor Statistics

Record the numbers and length of stay of all site visitors. Also keep a daily record of the programs offered including program titles, format (e.g. walk or talk) and the number of people who attended each program. These should be tallied monthly.

Recording Visitor Comments

Records should also be kept of comments from the visitors. The information you collect when you evaluate your programs and other comments from tourists should be recorded to help with the evaluation of all the interpretive methods used at Fort Selkirk. By documenting visitor comments, you will be able to see any trends and then pass this information on to the Heritage Branch/Fort Selkirk Management Group so that they may act on it (e.g. people may be confused by how information is written on a sign or they may continually ask for written information on a particular topic).

Documenting Resource Information

During your time at Fort Selkirk elders and other people will likely tell you information that should be recorded in your Interpretive Manual. By documenting this information it will not be lost. When documenting information, it is important to write down who told you the information and the date they told you. Keep this information on loose-leaf sheets in the Interpretive Manual alongside the appropriate storylines.

EVALUATING YOUR PROGRAMS

Evaluating your programmes is important to judge the success of the program and to ensure that you are meeting your objectives and the needs and interests of your audience. Interpretation programmes should be dynamic and the evaluation will help you to determine what changes you should make to your program. It will also help you determine whether the type of program is appropriate for the audience and for the site. Program evaluation uses the goals and learning objectives you determined at the planning stage to determine if the program is accomplishing what it was intended to do.

There are a variety of ways to evaluate your programs:

Assess Your Audience: do they appear bored or interested? Are they asking questions for clarification of what you say (perhaps you are not being clear) or are their questions about related matters (which can indicate their interest in the topic).

Ask Your Audience: as you present the program check with your audience to see if they understand what you are saying. You can ask them directly or ask them questions (e.g. what kinds of trade goods do you think were important to First Nations women?). At the beginning of the program you will have informed people when they can ask you questions (e.g. at the end of the program or throughout the program). Keep a written record of the questions they ask you. If the same questions are asked of you then the information the visitors seek should be included in your program (as opposed to the many miscellaneous questions you will get).

When your program is completed, informally talk with people to see how liked the program and to answer other questions.

Self-assessment: how did you feel about the program? What areas do you think should be modified or omitted or should you include more material? Do you think the audience was a good one? (there will be times when your program is fine, but the audience was not and others when the audience will be outstanding).

Modify the Program

Your evaluation will determine how the program should be modified. Perhaps your goals and/or objectives were not clear or not achievable. Perhaps you wanted to cover too much material or the material was not all related to the goals and objectives. Or perhaps the program was not quite right for the audience. Do not scrap a program altogether if you feel it did not work the first time. Change it and try again.

END OF SEASON REPORT

Write a summary of the season for Heritage Branch/Fort Selkirk Management Group. Include information like: the numbers of people attending programs, types of programs offered, your observations on what did and did not work and suggestions for the next year. Include a summary of the visitor comments that you recorded. Also indicate how each of the training sessions at the beginning of the season helped you and what other types of training would be helpful for the Fort Selkirk interpreters.

This report will be of great value for Heritage Branch/Fort Selkirk Management Group in assessing the interpretive plan as well as for future interpreters.

Fort Selkirk Interpretation Plan: THE THEMES & STORIES

Selkirk, it's going to be for a memorial, many years yet. Indian people's story is the one that hold that place together. — Sam Williams, 1994.

Understanding perspectives from different cultural traditions enlarges our understanding of the past. — Julie Cruikshank, *Reading Voices*

Introduction

Selkirk is a place full of stories. One of the goals of the *Fort Selkirk Interpretation Plan* is to organize those stories and suggest how they might be told.

In the *Fort Selkirk Management Plan*, Fort Selkirk as a "Meeting Place" was introduced as the unifying thematic concept or main story. All themes and stories draw on the overall concept of Selkirk's significance, geographically and historically, as a meeting place. This concept is further developed in theInterpretation Plan by six themes: *The Natural World, The Seasonal Round, Northern Tutchone Homeland, Trade & Travel, Power & Sovereignty* and *A Shared Community.* Three of these themes come from the management plan, three others have been added to better organize the individual stories *(see Figure 1 - Fort Selkirk Thematic Outline).*

Most of the stories are told from a Northern Tutchone view of the world. While there has been a Euro-American presence at Fort Selkirk over the last 150 years, it should be recognized that the built history of Fort Selkirk amounts to a brief period in the cultural occupation of the site. Even the oldest stories, like the ancient volcanic formation of the area, are found in the oral history accounts of the Northern Tutchone. This is not to say that the other stories are not important, but since the Northern Tutchone were there to witness and be part of most of these, this First Nation's perspective seems more appropriate and serves as a unifying thread.

Many of the stories are interwoven, one leading naturally into another. Recently, the palaeontologist Richard Harington found caribou bones under the basalt wall that were dated to 1.6 million years ago. While fascinating in itself, an account of the oldest caribou bones in the world leads naturally to the use of the caribou in First Nations culture. Caribou appear in *The Seasonal Round* in discussions of food preparation, clothing and the traditional technologies used in hunting and trapping *(see Figure 2).*

While there are many topics which could be interpreted at Fort Selkirk, there are some which can only be told here, or are told best here, while other stories might best be addressed somewhere else. In developing the stories list, we have kept this in mind and focussed our efforts on stories that portray Fort Selkirk most clearly as the "Meeting Place".

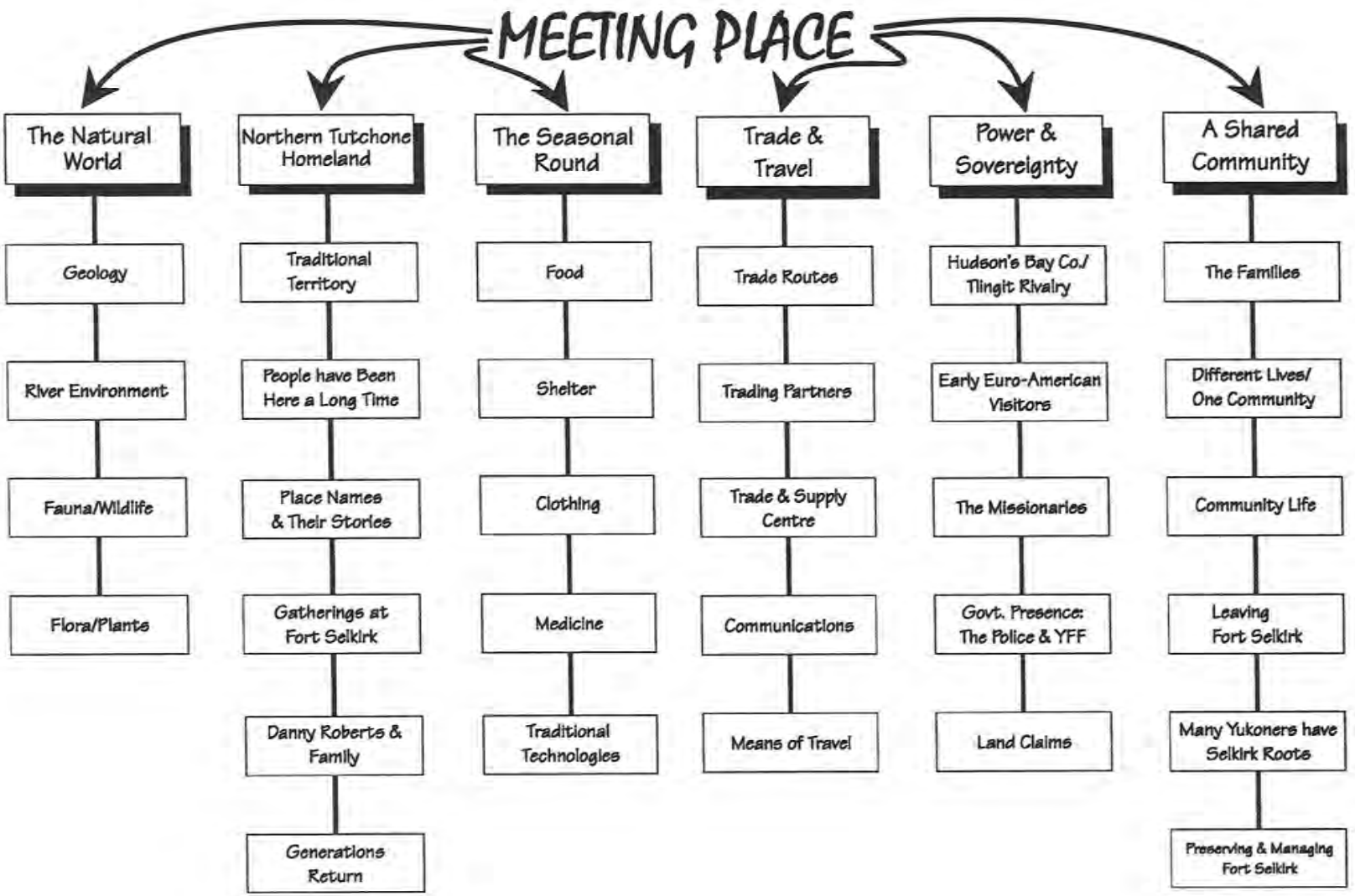
The "Meeting Place" concept and the six interpretive themes are examined below, followed by short descriptions of the individual stories. At the time of writing, only 12 of the stories have been developed—these can be added to or modified as new information comes to light. For the remainder of the stories, the main messages are suggestions for the direction or development of the story and will likely change with further research. Since we are building on the *Fort Selkirk Management Plan*, much of this information is taken from the plan with some editing and additions.

The "Meeting Place" Concept

The dominant image for Fort Selkirk is as a "Meeting Place". Maps reveal a pattern of numerous trails and rivers that converge at Fort Selkirk. This image captures many of the major stories and messages of the site:

- Fort Selkirk as a meeting place for the Tutchone people living in the area;
- Fort Selkirk as a meeting place for Tutchone and native people from outside the area, e.g. Tlingit, Han, etc.;
- Fort Selkirk as an historical meeting place of native and non-native cultures;
- Fort Selkirk as a meeting place for non-natives – William Ogilvie and George Dawson arranged their rendezvous for Fort Selkirk as a reliable meeting place during their "wilderness" explorations;
- Fort Selkirk as a meeting place for two major river systems, the Yukon and the Pelly;
- Fort Selkirk as a meeting place for people and wildlife – its location reflects its proximity to good hunting and fishing grounds;
- Fort Selkirk as a modern meeting place for cultures – here is the opportunity for tourists and other river travellers to meet with the Selkirk people.

Fort Selkirk Interpretive Plan Thematic Outline



Theme: The Natural World

Description of one-way fish trap up to 16 feet long:
Sometimes 60 salmon inside. Checked trap in morning and check in night. Cut the fish right there, don't pack it anywhere. No kids play around where they cut fish. No young girl walk around there either. Have good feed of fish right there. Move fish to the main camp. — Harry Baum, 1993

I have sat here and seen the caribou cross the river, half a dozen at a time. Of course everybody got excited and got out and started shooting caribou, but we were not hunters at all. But we had all the wild meat we wanted.
— Martha Cameron (FSOHP, 1984.)

This theme relates to the natural world surrounding Fort Selkirk, and inhabited by the Selkirk First Nation. Natural history stories regarding the geology, river environment, fauna and flora are brought alive by "a meeting" with traditional knowledge. Oral traditions recounting the eruption of Volcano Mountain have been substantiated by geological evidence. Two major rivers, the Yukon and the Pelly, meet at Fort Selkirk. These rivers are not only summer highways for the Selkirk people, but also an important food source during the salmon runs. Recently caribou bones, dated to 1.6 million years old, have been found under the basalt wall at Fort Selkirk. It is a powerful image to think of caribou, still an important food resource for the Selkirk First Nation, roaming the country long before the lava flows that created the basalt wall and long before human occupation.

The natural world is part of the Fort Selkirk heritage. Local people continue to use natural resources for food, shelter, medicine, clothing and other necessities. Today, the natural environment is important to visitors for its wild beauty, its recreational opportunities, and for its links with the culture and history of the site. Respect for, and the wise use of these natural resources ensure their continued presence.

THE NATURAL WORLD: The Stories

Geology

- *Scientific description of major geological features in the area.*
- *The scientific record is illuminated by oral history accounts such as the eruption of Volcano Mountain between 7,000 and 14,000 years ago.*

River Environment

- *Fort Selkirk is at the confluence of two major river systems: the Yukon and the Pelly.*
- *The dynamic nature of river hydrology has caused the erosion of a traditional fishing camp site at Victoria Rock.*
- *This story relates to the transportation and wildlife stories.*

Fauna/Wildlife

- *The Yukon River valley is suitable habitat for many of the Yukon's mammals and birds, but there are some special stories about three species you can see near Fort Selkirk.*
- *The oldest caribou bones ever found came from under the basalt cliffs across the river. Caribou used to migrate through here by the thousands, and although their numbers are fewer today, they are still hunted for food.*
- *Thousands of Pacific salmon migrate up the Yukon River and spawn in side channels near Fort Selkirk.*
- *During spring and fall migrations, the islands in the Yukon River are used as resting places by sandhill cranes. Fort Selkirk is on a major bird flyway.*

Flora/Plants

- *A description of the trees, plants and other vegetation in the Fort Selkirk area.*
- *This story relates to First Nation use of plants in the area for food, medicine & building.*
- *Vegetation in the Fort Selkirk region is influenced by the soil and climate.*

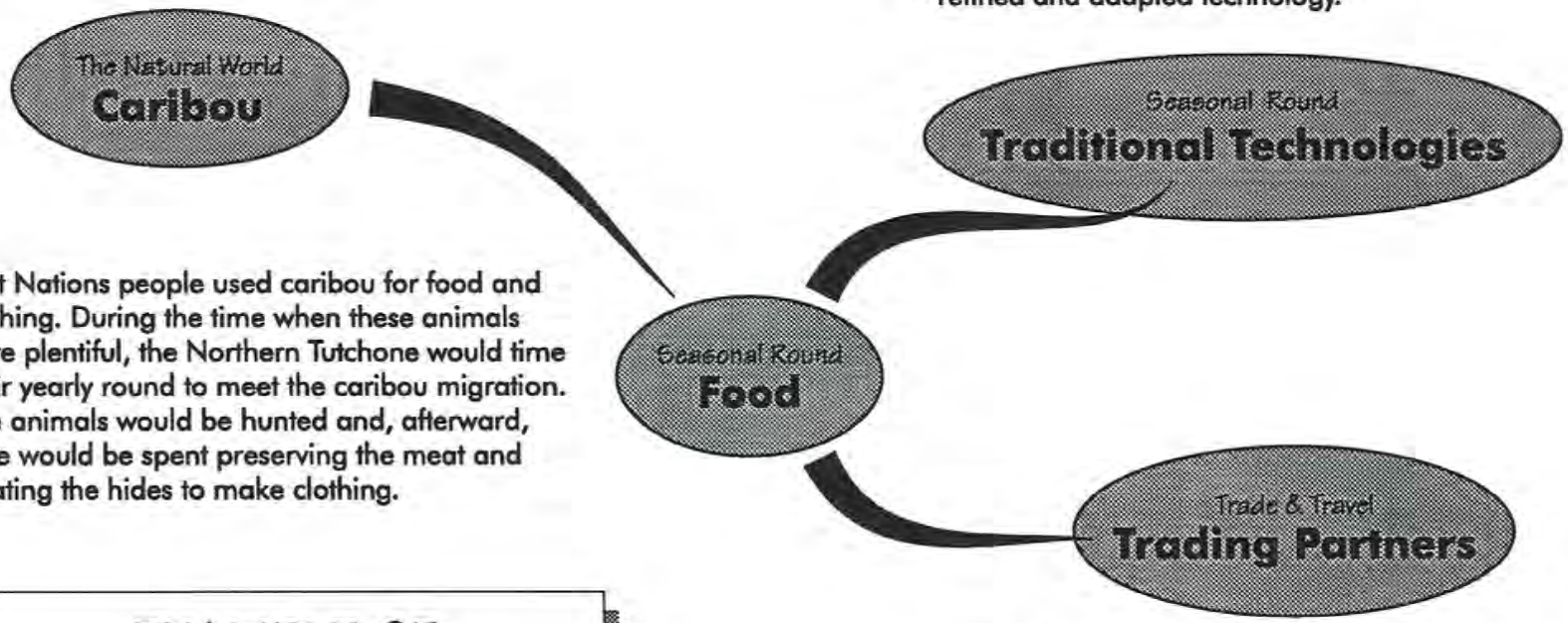
Theme: Northern Tutchone Homeland

This kind of flat country, everything fall over. You walk around this whole area. Up high in the mountains, no matter where you go, you going to see nothing but stone axe stumps, no tin cans, no paper. — Harry Baum

Although the site of Fort Selkirk was and is an important meeting place to the Selkirk First Nation, the area they regard as home is the much larger area of land that they and their ancestors have occupied for thousands of years. This large area of country and its variety of habitats enabled a self-sustaining way of life. Northern Tutchone people have an intimate knowledge of the mountains, forests, lakes, creeks and trails, as well as the seasons and cycles of the animals, fish and plants within this area. Nearly every feature in the landscape has a Northern Tutchone name, and each place name has a story to go with it.

For generations this site and region has been the home base for the Selkirk people. While the location may first have been chosen as a result of the excellent fishing and hunting nearby, and the suitability of the terrain for a settlement, its long use has brought additional importance to Fort Selkirk. The oral traditions describe the site as an exciting place where babies were born and families were raised, where friendships were made and renewed, where the people danced and stick gambled, where generations are buried, and now, the place to which generations return. The return to Fort Selkirk reflects the desire to re-affirm and enhance the Selkirk First Nation members' connections with the site and its rich spiritual associations and the respect that all Yukoners have for its heritage.

The oldest caribou bones in the world have just recently been discovered under the basalt flow across the river from Fort Selkirk. They are 1.6 million years old.
Caribou still roam in the region though they are no longer abundant. Up until the 1940s, there was still a significant annual migration of caribou across the Pelly River near Fort Selkirk.



First Nations people used caribou for food and clothing. During the time when these animals were plentiful, the Northern Tutchone would time their yearly round to meet the caribou migration. The animals would be hunted and, afterward, time would be spent preserving the meat and treating the hides to make clothing.

Very little of an animal was wasted by First Nations people. The meat was dried and preserved, the hides were tanned and used for clothing and shelters and the bones and antler were made into tools. Even the gut and sinews were used to make thread and string. This reflected the Northern Tutchone respect for the animals' spirit and their belief in taking only what was needed. It also showed a highly refined and adapted technology.

Animal hides, including caribou, were important trade items. The Northern Tutchone would trade these with the coastal Tlingit in return for such things as dentalia shells, fish oils and,later, European trade goods.

EXAMPLE OF INTERWOVEN STORIES: CARIBOU

NORTHERN TUTCHONE HOMELAND: The Stories

Every Christmas Eve, six o'clock, everybody dance.

Wolf, they got two feathers. Crow, they got one. They dance like they got no bones. Dancing stick, eight feet long. — Harry Baum

When people from Pelly are down there [Selkirk], they are really happy....Just a good feeling when everyone gets together down there. — Alex Morrison

Traditional Territory

- *The Northern Tutchone people ranged over a large area during their seasonal round. Fort Selkirk was only one of their stopping places.*
- *The extent of their travels is reflected in the network of trails through this area.*
- *This story will also discuss neigbouring cultures, traditional land use & allotment.*

People Have Been Here a Long Time

- *Prehistoric artefacts found at Fort Selkirk and other sites in the area such as Pelly Farm and Three Way Channel tell stories of how people lived here long ago.*
- *Much of our knowledge of this prehistoric technology comes from the traditional knowledge of the Selkirk First Nation elders.*

Place Names & Their Stories

- *Nearly every landscape feature within the Selkirk First Nation's traditional territory has a Northern Tutchone name.*
- *Usually there is a story to go with the name. The story might be a legend from the distant past, or refer to a particular event that took place at that site, or a person who lived there.*
- *Newcomers to the area renamed many of the mountains, lakes, and rivers. These were the names that later appeared on official maps.*
- *In recent years, First Nation elders have assisted linguists and land claim researchers in documenting many of the original names. The Yukon Geographical Names Board has been instrumental in officially recognizing many First Nation place names.*

Gatherings at Fort Selkirk

- *The area of Fort Selkirk has been an important gathering place for the Northern Tutchone people and people of other First Nations before and after the arrival of non-native traders.*
- *People met here to trade and visit, and for special occasions such as potlatches, Christmas celebrations, funerals, christenings and weddings.*
- *Today Fort Selkirk is still a gathering place for the Selkirk First Nation and visitors.*

Danny Roberts & Family

- *At the time most people were leaving town, Danny Roberts and his family moved back to the townsite from Kirkman Creek.*
- *The "Mayor of Fort Selkirk" stayed on and saw many changes over the years.*

Generations Return

- *Fort Selkirk is still considered a living community by the Selkirk First Nation.*
- *Students from Eliza Van Bibber school visit the site with elders during field trips, and many families spend time at the site every summer.*

Theme: The Seasonal Round

My parents travelled around Selkirk. Old people, you know, never had one home, travelled all around. — Grace Johnson

Selkirk people just like a circle. — Stanley Jonathan

This theme tells the stories of the First Nation hunters and fishers of the Fort Selkirk area and their long-term and successful adaptation to their subarctic environment. The resources they depended on for survival were scattered, and in most cases, available only at certain times of year. Consequently, family groups travelled extensively to trap and hunt. At different seasons, they moved to take advantage of fish runs, caribou migrations, trapping areas, nesting ducks, and plant and berry harvests. The site of Fort Selkirk was important in this yearly round as a place where smaller family groups gathered together with one another and other First Nations' people. Not only was it close to good fishing and hunting, but it was important in the yearly cycle as a place for meeting, socializing and trading.

It is important in this theme to understand that we are not talking only about people who are long gone, but the ancestors of the Selkirk First Nation – people who have continued to live on the land into this century, adapting to new technologies and ideas and the many other changes brought by the newcomers while retaining the practical knowledge of their ancestors.

THE SEASONAL ROUND: The Stories

See Dad's cache, 10' by 10'. One side king salmon, one side dry meat, down the middle all kinds of berries. Everybody do that, not only us. — Stanley Jonathan

Food

- *Selkirk First Nation people obtained food from several large and small mammals, fish, some birds and various plants.*
- *People obtained food resources from different areas depending on the season.*
- *People used a variety of techniques to preserve and store food.*
- *Members of the Selkirk First Nation still obtain much of their food from the land and use preservation methods taught by their elders.*

Shelter

- *Northern Tutchone were adept at erecting temporary shelters using indigenous materials. These ranged from brush shelters of the early days to wall tents and more permanent small trapline cabins in the post-contact period.*

Clothing

- *Special skills were required to tan hides, sew and decorate clothing.*
- *With the introduction of new trade goods such as beads, steel needles and cloth, First Nations' women adapted their skills to use and incorporate these new materials.*

Medicine

- *First Nations people used the plants around them for medicinal purposes as well as food.*
- *Indian doctors or shamans had special spirit powers which they used to treat illness and give other types of help.*
- *Indian doctors at Fort Selkirk in the early 20th century included Old Abraham, Old Suze, Copper Joe, Old Abraham and Big Jonathan Campbell.*

Traditional Technologies

- *Selkirk First Nation people were adept at using materials at hand to create everything they needed for hunting, fishing, transport, cooking, shelter, sewing, etc.*
- *When employing traditional technologies, they showed respect for the resources they used and wasted very little of what they took.*
- *Their technology was much more than material items; it was also the knowledge displayed in their use, wisdom which was passed down from one generation to the next.*

Theme: Trade & Travel

My dad made moose skin boat. Twenty-five skins. That thing could go anywhere. Used to build one-man canoe to go beaver hunting. Don't use no nail, nothing except stripped rawhide, tie the ribs, pretty soon get as tight as a drum.

— Johnson Edwards

For hundreds, perhaps thousands of years, aboriginal people met in the Fort Selkirk vicinity to trade. Much of the trade was between the interior people and the coastal people who brought their dentalia shells, eulachon oil and other products of the sea to trade for superior quality furs, skins and other interior resources. Later the Tlingit brought British, Russian and American trade goods such as guns, knives and kettles to trade for furs, skins, meat and fish. Exchanges with peoples to the north and west were for copper and other items, and there may have been an extended trade network all the way to the arctic via the Gwich'in people.

The Klondike Gold Rush solidified Fort Selkirk's role as a regional commercial centre for trade and supply. After the gold rush, the community still played this role as a steamboat stopping point, a centre for the area's wood camps, a communication centre as a result of the telegraph line, and as a base for trading and provisioning. Fort Selkirk remains an important travel point for river travellers and has the potential to once again be an active trading site.

TRADE & TRAVEL: The Stories

Travel Routes

- *Fort Selkirk lies at the hub of a network of overland and water trails. These include the overland route to the coast, later known as the Dalton Trail, the nearby Whitehorse to Dawson winter road, the patrol routes taken by G.I. Cameron and other R.C.M.P. up the Pelly and Macmillan Rivers, and the various trails used by the local Northern Tutchone.*

Trading Partners

- *Long before white traders came into the Yukon, the Northern Tutchone people had a well-established trade network with other First Nation people, particularly the coastal Chilkats.*
- *Northern Tutchone people traded tanned hides, furs and clothing for resources that they could not obtain in their own area.*
- *Trading relationships were often marked by the formation of partnerships between the headmen from the two different First Nations.*
- *Trading negotiations took place according to formal rules of conduct.*

Trade & Supply Centre

- *Arthur Harper was the first independent trader to set up a trading post at Fort Selkirk.*
- *By this century, Fort Selkirk was well-established as a central trade and distribution centre for a large area that extended up the Pelly and South Macmillan Rivers.*
- *Over the years, there were several stores at the site including the Dominion Hotel & store, Horsfall's store, the Taylor & Drury Store, the Schofield and Zimmerlee Store, and the Hudson's Bay Company store.*

Communications

- *Fort Selkirk as a communications centre. The settlement was the hub of a network of land, sea and air routes.*
- *Early means of sending messages, the telegraph office, the post office, the Camerons' two way radio and Martha Cameron's newscasts.*

Means of Travel

- *In the early days, Northern Tutchone people used various methods for travelling and packing their gear over land or water depending on the season.*
- *The first visitors to the Yukon adopted many First Nations modes of travel. In turn, First Nations' people adapted readily to the travel innovations brought by the newcomers.*
- *Northern Tutchone people still love to travel on the land as well as voyaging longer distances to visit friends and relatives.*
- *Changes in mass transport had major effects on Fort Selkirk including lessening its isolation, strengthening the local economy, and eventually, leading to its abandonment.*

Theme: Power & Sovereignty

They trained soldiers there [Fort Selkirk]. ***My mother, they're young that time. Lots of people thought they were fighting one another.*** — Emma Johnson

Fort Selkirk is in a prime location for transportation, for hunting and fishing, for trade, and for settlement. This fact has led to struggles over who should have power and sovereignty over the site. Of necessity, the Selkirk First Nation historically had strong leaders such as Thlingit Thling, Hanan and Big Jonathan. The Tutchone people were caught in the middle of a trade dispute between the Tlingit and a newcomer on the scene, Robert Campbell of the Hudson's Bay Company. Campbell named his new post Fort Selkirk. He also gave his name to a First Nation family of the area in appreciation for their help after the Tlingits had ransacked his post. The plundering of the Fort Selkirk trading post resulted from anger on the part of the Tlingit over who would control trade with the Tutchone. This incident provides a great interpretive opportunity which would be enhanced by further archaeological exploration of both of Campbell's trading posts.

Explorers such as Schwatka (1883) underlined the lack of an official Canadian presence in the Yukon. Ogilvie and Dawson (1887) were sent to investigate and delineate Canadian interests in the Yukon. Anglican and Roman Catholic missionaries competed for "religious" sovereignty in the 1890s. The arrival of the Northwest Mounted Police and the Yukon Field Force during the Gold Rush confirmed Canadian sovereignty in the Yukon.

These events had a pronounced affect on the native people. The new residents surveyed and subdivided the townsite, set up a central graveyard, and created a reserve for the natives three miles away (which was never inhabited). The native population did not leave, but continued to occupy one end of the townsite. In response to the many sudden changes at Fort Selkirk, the Selkirk First Nation began to organize in new ways to deal with these different circumstances.

POWER & SOVEREIGNTY: The Stories

Hudson's Bay Co./Tlingit Rivalry

- *The Hudson's Bay Company, in the person of Robert Campbell, infringed upon existing Tlingit/Northern Tutchone trade when he built the Fort Selkirk post.*
- *Campbell had difficulties trying to usurp the Chilkat trade — he was often short of supplies and his prices were lower than the area people were used to being paid.*
- *Northern Tutchone people tried to warn and protect Campbell from the hostile Chilkats.*
- *After the Chilkat attack on Fort Selkirk in August 1852, the Hudson's Bay Co. did not come back to the area for 86 years.*

Early Euro-American Visitors

- *Schwatka and his mandate from the U.S. government; Ogilvie and Dawson visit the site on behalf of the Canadian government. The sovereignty implications of both expeditions.*

The Missionaries

- *Anglican Church missionaries arrive in 1891 and introduce the First Nations' people to Christianity and its practices. Many ceremonies, such as confirmations and burials, now centred around the church.*
- *At Fort Selkirk, many First Nation students were introduced to a different learning system at the Anglican school. In addition to learning the skills necessary for survival in the bush, they now studied the language and skills useful in the post gold rush society.*
- *In the 1940s, Father Bobillier re-established the Catholic Church at Fort Selkirk and lived here for nearly 10 years.*

Government Presence: The Police & the Yukon Field Force

- *The first Northwest Mounted Police Detachment at Fort Selkirk was established in 1898. It was one of many posts set up at regular intervals along the Yukon River to monitor the Klondike stampeders.*
- *For nearly a year (1898/99), Fort Selkirk was the headquarters of the Yukon Field Force. This influx of 200 soldiers had a great impact on the small settlement.*
- *The Royal Canadian Mounted Police re-opened their detachment at Fort Selkirk in 1932. Cpl. G.I. Cameron and his family were well-respected members of the community for over 14 years.*
- *The system of laws enforced by the Mounted Police often conflicted with First Nations methods of resolving conflicts. Today many First Nations are looking to traditional ways of sentencing and rehabilitation, as well as working more closely with the Mounted Police.*

Land Claims

- *This story outlines the process by which the Selkirk First Nation have asserted their claim to their traditional territory.*
- *With the formation of the Fort Selkirk Management Group in 1990, the Selkirk First Nation and the Government of the Yukon expressed their commitment to co-management and cooperation to preserve the townsite heritage.*

Theme: A Shared Community

One time it got down to 73 below. Had cache under the floor. Had potatoes and everything in my cache — it all froze. I had to get up all night to keep the stove going all the time. Thermometer only go to 65. It went way past below 65. It stayed like that for two weeks. — Danny Roberts

The Selkirk First Nation was, and is, a sharing community, another key requirement of a meeting place. For generations, Fort Selkirk was the central social community in an enormous trading network. During a period of 60 years, The Selkirk First Nation shared occupation of the site with non-native settlers. For decades, the two cultures shopped at the same stores, attended the same churches, traded with each other, and participated in all of the other activities that typify a single community. During the gold rush, the town was bustling with activity: churches, stores, hotels, sawmill, farm, wood camps, docks, telegraph office, NWMP, and Yukon Field Force barracks. Later, as the non-native population declined, the pace of life slowed. This would be the place to tell the story of Fort Selkirk as a living community at different periods in time, as well as the story of life here in winter, the season about which tourists are most curious.

Another element of this theme is the connection of different cultures to the site. Tlingit and other native groups visited here and in some cases married into the community. Families - the Harpers, Camerons, Horsfalls, Van Bibbers, MacMartins, Wilkinsons, and others - also lived here and made it their home. This is one of the special qualities

and others - also lived here and made it their home. This is one of the special qualities about Fort Selkirk that distinguishes it from many other sites. Fort Selkirk remained a vital community and a meeting place for different cultures long after the Klondike Gold Rush had ended.

The meeting place that is Fort Selkirk will once again be a lively, happy community. For the Selkirk First Nation, the revival is a chance to meet their past with its vital cultural and spiritual memories. It is the desire of the Selkirk First Nation that both the old and new generations return to Fort Selkirk, if only seasonally, to exchange knowledge and ideas and re-affirm their roots at this place. Other generations from other cultures will return as well to appreciate an important element of Yukon's heritage. Once again travellers in the Yukon will seek out Fort Selkirk as a meeting place of history and cultures at the bend in the river, where the Pelly joins the Yukon.

A SHARED COMMUNITY: The Stories

The Families

- *A look at the lives and personalities of area families such as the Van Bibbers, Jonathans, and Camerons. This could be examined through family albums, genealogies, and clans.*
- *This story could also include stories about growing up at Fort Selkirk.*

Different Lives/One Community

- *For sixty years, the Selkirk First Nation shared the occupation of this site with non-native settlers. The two cultures differed in many respects: language, relationship to the land, type of housing, world view, etc.*
- *They were interdependent. First Nations people adopted many new ways, goods, and employment opportunities from the newcomers; non-native traders settled at Selkirk to purchase the furs, meat and fish provided by First Nations trappers and hunters.*
- *They lived and worked together cooperatively.*

Community Life

- *This story examines activities and events in the community at different periods in its history.*
- *The face of the community that few visitors are able to see is Fort Selkirk in wintertime. This part of the story focusses on winter activities and dealing with the cold.*

Leaving Fort Selkirk

- *The construction of the Mayo Road and the end of the sternwheeler era led to the consequent abandonment of Fort Selkirk. This story could discuss what happened to the Selkirk First Nation in the next decades.*

Many Yukoners Have Selkirk Roots

- *Family trees reveal that many First Nations families around the territory have roots at Fort Selkirk.*

Preserving & Managing Fort Selkirk

- *Fort Selkirk is probably the Yukon's most significant historic site representing many major themes in Yukon history, particularly the meeting of cultures.*
- *This site is of particular importance as a home to the members of the Selkirk First Nation whose ancestors have lived in the area for thousand of years.*
- *The Heritage Branch of the Yukon Government and the Selkirk First Nation are working together to preserve, develop and interpret Fort Selkirk for the benefit of all Yukoners.*
- *In 1990, the Yukon Government and the Selkirk First Nation issued the Fort Selkirk Management Plan. This document, signed by the Chiefs of the Selkirk First Nation and the Minister of Tourism, is a formal commitment to and vision for the cooperative management of Fort Selkirk.*

FORT SELKIRK INTERPRETIVE MANUAL: THE STORIES

How to Use the Stories

This section provides detailed outlines for twelve of the stories. These stories are checked off in the Thematic Outline Chart on the following page. This collection of stories is not complete; it will certainly be added to and modified. Each story is organized the same way. It begins with a few quotations to illuminate the story. The *Main Messages* summarize the most important points of this story. This is followed by *The Story*. At the end of the story is a list of *related stories*. For example, *Trading Partners*, the story of trade relations between the Northern Tutchone and the Coastal Chilkats, is related to how this trade was disrupted by the Hudson's Bay Company attempt to take over this trade in the story, *Hudson's Bay Company/Tlingit Rivalry*.

Each story outline also suggests a few ways to tell the story such as a walk, photographs, or a demonstration under the section *Ways to Tell the Story*. You don't have to try use all these suggested methods at once but different interpretive methods may prove more useful at different times.

Finally, each story outline had suggestions for *Further Reading*, if you or your audience would like to find out more about this topic.

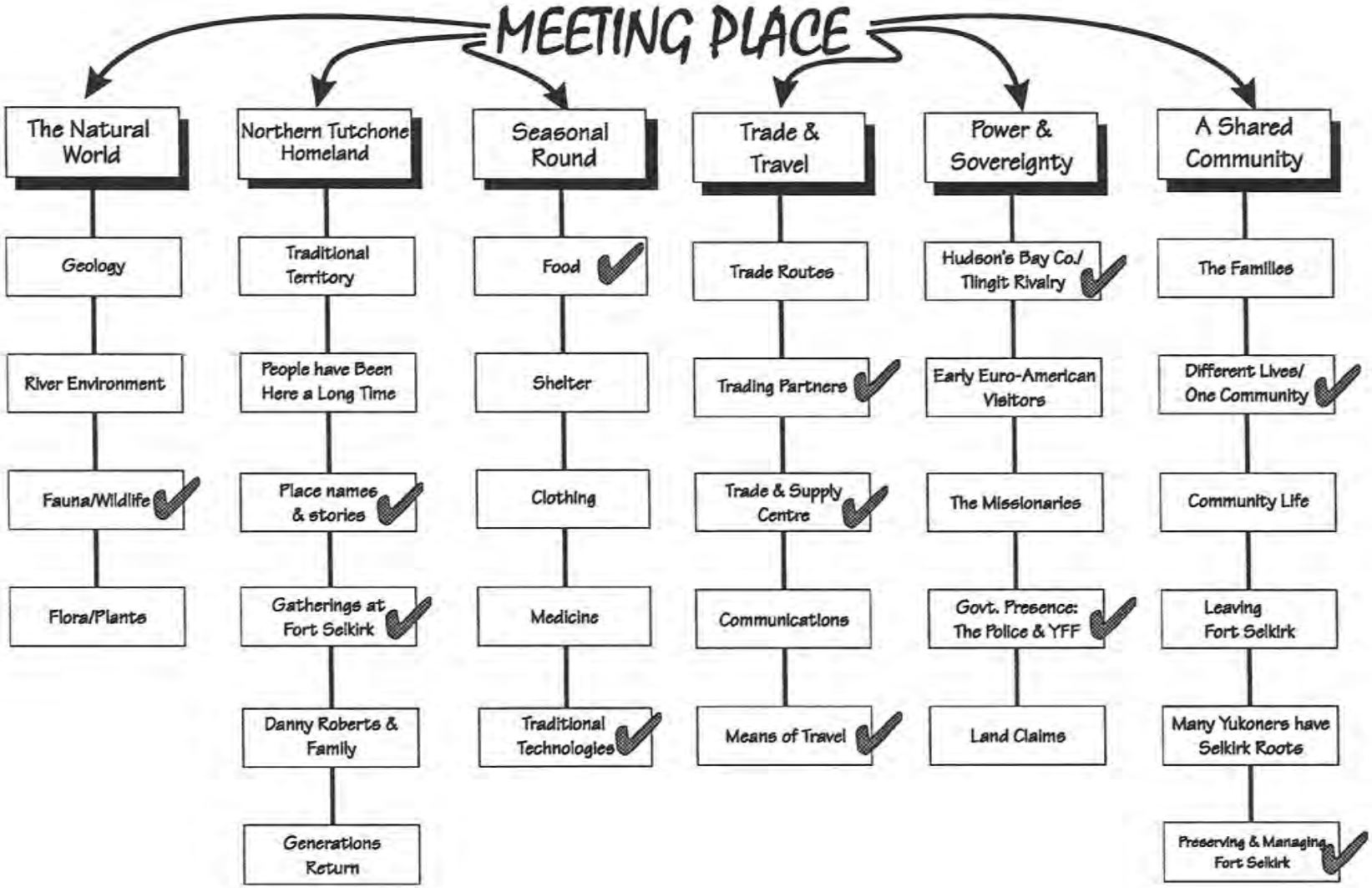
Finding Information

To help find and use the stories, the stories are shown in a chart on the next page, the *Fort Selkirk Thematic Outline*. The chart shows how each story fits into a sub-theme. For example, for stories of the traditional way of life of the Selkirk First Nation, see *The Seasonal Round*. The check marks against twelve of the stories show which stories have been chosen to be researched and written up for the Intepretive Manual.

Following the thematic outline are a number of charts showing the different methods that can be used to tell each story. Again, these suggested interpretive methods are guidelines only. Experience and evaluation will determine which are the most effective.

At the end of the manual are appendices listing useful information, such as a list of historic events, archaeological sites in the Fort Selkirk area, descriptions of the historic resources (the buildings and structures), and lists of some of the natural resources. This section finishes with a list of books and reports that can be consulted for more information.

Fort Selkirk Interpretive Plan Thematic Outline



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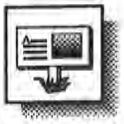
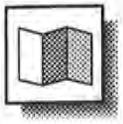

SIGNAGE, ON-SITE, OUTDOOR


SIGNAGE, ON-SITE, DIRECTIONAL


SIGNAGE, OFF-SITE


MAPS


BROCHURES,
INFORMATION SHEETS


BOOKLETS


INTERPRETER TALKS


FIRST NATION CENTRE


DEMONSTRATIONS


VIDEO, SLIDE SHOW


WALKS, SELF-GUIDED


WALKS, GUIDED


PHOTOGRAPH ALBUM


DISPLAY


ARTEFACT, SPECIMEN,
REPLICA, FURNITURE


RESTORATION

Theme Natural World

Delivery Method

Story												
Geology	riverbank facing cliffs	profile map on sign		off site		river bank						
River Environment	riverbank facing cliffs			off site		river bank				Victoria Rock		
Fauna/Wildlife	riverbank facing cliffs			off site		river bank						
Flora/Plants										Trail to Swinehart/ Victoria Mt.	Big J. House	

Theme Northern Tutchone Homeland

Delivery Method

Story													
Traditional Territory	Pelly X'ing/ Big J	Big J House./ Stone House	on site	off site/ on site		Big J. House					Big J. House		
People Have Been Here A Long Time			on site	off site/ on site	Stone House	Big J. House		Stone House			Big J. House	Big J. House	
Place Names & Their Stories		Big J. House		off site/ on site		Big J. House							
Gatherings at Fort Selkirk	Big J.			off site/ on site	Stone House	Big J. House				town	school Big J. House	School Church	School Church
Danny Roberts & Family				off site/ on site	Stone House	by Danny Roberts							
Generations Return	Big J.			off site/ on site	Stone House	Big J. House		Stone House					

Theme Seasonal Round

Delivery Method

Story													
Seasonal Round	near Big J. House	Big J. House		off site/ on site		campfire/ Big J. House					Big J. House		
Shelter	near Big J. House		on site	off site/ on site			campfire/ Big J. House		town		Big J. House	Blanchard Cabin	Blanchard Cabin
Clothing				off site		campfire/ Big J. House	campfire/ Big J. House				Big J. House	Big J. House	
Medicine				off site		campfire/ Big J. House				Swine-hart Farm	Big J. House	Big J. House	
Traditional Technologies				off site/ on site			campfire/ Big J. House	Stone House			Big J. House	Big J. House	
Food				off site/ on site			campfire/ Big J. House						

Theme Trade & Travel

Delivery Method

Story													
Trade Routes		Stone House/ Big J. House		on site & off site									
Trading Partners	near flag poles		on site & off site	on site & off site		props of typical trade goods					Stone House	Stone House	
Trade/Supply Centre			on site & off site	on site & off site	Stone House	T&D Store or Stone House				Townsite T&D HBC site 1st Post	T&D Store	T&D Store or Stone House	
Communic-ations			on site	on site & off site		Townsite		Stone House			Stone House	Stone House	
Means of Travel				on site & off site	Stone House	Stone House or Campfire	Campsite/ Big J. House	Stone House			Stone House	Stone House or Big J. House	

Theme Power & Sovereignty

Delivery Method

Story													
HBCo/ Tlinglit Rivalry	near flag poles		on & off site	on & off site		camp fire					Stone House		
Early Visitors				on & off site		Stone House					Stone House		
Mission-aries	Anglican Church		on & off site	on & off site	Stone House						School & Church	School & Church	School, Partial Restor-ation of Church
The Police & The Yukon Field Force	existing by YFF site		on & off site	on & off site	Stone House						RCMP Det.	RCMP Det.	RCMP Det.
Land Claims				on & off site		Big J. House							

Theme A Shared Community

Delivery Method

Story													
The Families					Stone House						RCMP Det./ Blanchard Cabin		
Different Lives/ One Community			on site	on site/ off site	Stone House			Stone House	town	town	Stone House		
Community Life			on site	on site/ off site	Stone House			Stone House			School	School	School
Leaving Fort Selkirk				on site/ off site							Stone House		
Fort Selkirk Roots		off site	Eliza Van Bibber School			Eliza Van Bibber School							
Preserving/ Managing Fort Selkirk			off site/ on site	on site/ off site		town	bldg. sites	slide show Stone House	town	town			

Story Title: Fauna/Wildlife

Theme: The Natural World

Description of one-way fish traps up to 16 feet long:
Sometimes 60 salmon inside. Checked trap in morning and check in night. Cut the fish right there, don't pack it anywhere. No kids play around where they cut fish. No young girl walk around there either. Have good feed of fish right there. Move fish to the main camp. — Harry Baum, 1993

I have sat here and seen the caribou cross the river half a dozen at a time. Of course everybody got excited and got out and started shooting caribou but we were not hunters at all. But we had all the wild meat we wanted.
— Martha Cameron (FSOHP 1984, p. 43.)

Main Messages

- The Yukon River valley is suitable habitat for many of the Yukon's mammals, fish and birds, but there are some special stories about three species you can see near Fort Selkirk.
- The oldest caribou bones ever found came from under the basalt cliffs across the river. Caribou used to migrate through here by the thousands, and although their numbers are fewer today, they are still hunted for food.
- Thousands of Pacific salmon migrate up the Yukon River and spawn in side channels near Fort Selkirk.
- During spring and fall migrations, the islands in the Yukon River are used as resting places by sandhill cranes. Fort Selkirk is on a major bird flyway.

THE STORY

Many of the Yukon's wildlife species use habitat along the Yukon River and around Fort Selkirk. Common mammal species likely to be seen by river travellers include: moose, black bear, coyote, red fox, arctic ground squirrel, rabbit, and muskrat. Other less commonly seen species include: grizzly bear, sheep, wolf, wolverine, lynx, martin, mink, and weasel. Birds of prey, waterfowl, songbirds, and game birds such as sharp-tailed grouse are frequently viewed along the river valley. People have hunted and trapped animals in the Fort Selkirk vicinity for generations. Selkirk elders report sheep, caribou, moose and fish as the most important food species of the area.

Caribou

Caribou have inhabited this area since ancient times. Excavations at the basalt cliffs across from the townsite revealed caribou bones dated at 1.6 million years old, from before the volcanic activity; which formed the basalt palisade that can be seen across from Fort Selkirk. These caribou bones are the oldest known in the world. Elders speak of the caribou migrating across the lava terrace north of Fort Selkirk. The geologist Hugh Bos-

tock wrote in the 1930s that in "some years they [caribou] appear in large numbers along the Lewes River from Selkirk to Carmacks... [they] return in great herds of many thousands in July." These migrations of the Forty Mile herd no longer take place, but are an important part of the Fort Selkirk heritage. Some speculate that the herd had moved south for several years, displaced by the activity of the Klondike gold rush.

Woodland Caribou seen in the area are very similar to barren ground caribou, but are heavier. Caribou are sociable, usually observed in bands of 10 to 50 animals. These herds migrate between dry open ridges and forested valley bottoms. Lichen, often growing on trees, is the mainstay of the caribou's diet. In summer, they also eat a variety of leaves, twigs, sedges and grasses. Caribou are excellent swimmers.

Salmon

Pacific chinook and chum salmon start their migration in the Bering Sea and swim 3,000km up the Yukon River to spawn. Thousands of chinook and chum salmon typically spawn in areas of upwelling groundwater in the side channels or sloughs of the Yukon River from Fort Selkirk upstream to Minto. Salmon also spawn in back eddies downstream of Fort Selkirk. Chinook spawn in late July and September, while chum, or dog salmon, spawn from September to November. Spawning fish during these periods attract black and grizzly bears to this stretch of river. After hatching, chinook salmon spend at least a year in fresh water before returning to the Pacific Ocean. Chum salmon return to the sea as soon as they hatch in the spring.

Salmon have been fished from the Yukon and Pelly Rivers for probably thousands of years. Three-way Channel, 12km downstream from Fort Selkirk, is an important traditional site where fish baskets, fish traps and other artifacts relating to fishing have been found. Victoria Rock, just downstream from Fort Selkirk, is the site of an historic fish camp. The Pelly River is home to a large species of whitefish known as the *Tezra* whitefish. These fish are an important part of the local food fishery. Other species in the Yukon and Pelly Rivers include grayling, pike and trout.

Sandhill Cranes

Fort Selkirk is located on a major North American migratory bird flyway over the Tintina Trench. Hundreds of thousands of waterfowl and cranes follow the Tintina Trench route into Alaska. The Pelly and Yukon River confluence is often used as a staging ground by migratory birds such as Sandhill Cranes. These long-legged, long-necked birds roost (resting place) on river bars and islands during the spring and fall migrations. Sandhill cranes migrate in large flocks, in V or line formation. The cranes fly by day and night, and during their flight, the river valley resounds with their haunting cry.

Other Birds

Peregrine falcons nest in many of the cliffs along the river from Minto to Alaska. This part of the Yukon River has one of the largest peregrine falcon populations in North America. In the late 1960s, these birds were in danger of global extinction. *Anatum* pere-

grines, raised in captivity, were successfully *foster released* in this area into the care of adult falcons who had no young or for some reason, were unable to raise their own chicks. This program started in 1978 and continued for seven or eight years. The peregrine populations have rebounded and are now well-established.

Bank and cliff swallows also inhabit the cliffs along the Yukon River. Ravens nest in the basalt cliffs at Fort Selkirk. The Pelly Farm site attracts sharp-tailed grouse, swans and geese during migration.

Related Stories: Themes

- *Flora/Plants*: Natural World
- *Geology*: Natural World
- *River Environment*: Natural World
- *People Have Been Here a Long Time*: Northern Tutchone Homeland
- *Place Names and Stories*: Northern Tutchone Homeland
- *Food:* Seasonal Round
- *Traditional Technologies*: Seasonal Round

Ways to Tell the Story

- Show pictures of woodland caribou, give a talk at the river bank and point out the location of the ancient caribou bone discovery. Relate this story to how caribou continue to be used.
- Talk about the salmon spawning and sandhill cranes at the river's edge.
- Relate the salmon story to traditional fishing methods: explain or demonstrate how salmon is caught, cut up and dried.
- Show the migratory bird route over the Tintina Trench by looking at a Yukon map.
- Have a bird book on hand as a reference on cranes, and to show a picture of sandhill cranes.

Further Reading:

A.W.F. Banfield, 1974. The Mammals of Canada.

Canada, Fisheries and Oceans information sheets. *Yukon Fish Facts.*

C. McClellan et al, 1987. *Part of the Land, Part of the Water.*

Peterson, Roger, 1961. National Audubon Society. *Field Guide to Western Birds.*

Yukon, Department of Renewable Resources, 1985. *Furbearers of Yukon.*

Yukon, Department of Renewable Resources, 1986. *Yukon Big Game Animals.*

Story Title: Place Names & Their Stories

Theme: Northern Tutchone Homeland

All that whole area just full of trails, all got their own names too. Fort Selkirk not that before, same with Seventeen Mile. — Grace Johnson, 1993

My grandfather told me stories and I'm sixty something. Those stories come back clear. —*Johnson Edwards, 1993.*

Throughout my letter I have retained the native names of geographical points wherever I could learn them. In my opinion, this should always be studied. The Indian names of the mountains, lakes and rivers are natural landmarks for the traveller, whoever he may be; to destroy these by substituting words of a foreign tongue is to destroy the natural guides. . . Another very good reason why these names should be preserved is that some tradition of tribal importance is always connected with them. These people have no written language, but the retention of their native names is an exellent medium through which to learn their history. — E. J. Glave, 1890, quoted in Reading Voices.

Main Messages

- Nearly every landscape feature within the Selkirk First Nation's traditional territory has a Northern Tutchone name.
- Usually there is a story to go with the name. The story might be a legend from the distant past, or refer to a particular event that took place at that site, or a person who lived there.
- Newcomers to the territory renamed many of the mountains, lakes, and rivers. These were the names that later appeared on official maps.
- In recent years, elders have assisted linguists and land claim researchers in documenting many of the original names. The Yukon Geographical Names Board has been instrumental in officially recognizing many First Nation place names.

THE STORY

Place Names as Memories

The intimate relationship between Northern Tutchone people and the land is reflected in their use of place names. They have a name for every trail, hill, lake, river, and mountain. Names are often descriptive and evoke legends, stories of people who spent time at that place, and memories of things that have happened there. Anthropologist Julie Cruikshank has suggested that First Nations people use places instead of dates as a way to organize and focus their memories of the past.

Place Names as Stories

Appendix 1 in this manual lists traditional place names within the Selkirk First Nation traditional territory. Northern Tutchone people call the Yukon River, *Tagé Cho*, meaning "big river." *Sè ké nek* is one name for the Pelly River. It means "poling boat all the time" (E. Simon, FSEOP 1985). [The *Selkirk Noun Dictionary* gives *Ts'éki' Netú* as the name for Pelly River, possibly a different pronunciation or spelling.]

The Northern Tutchone name for Victoria Rock is *Tthi Ts'et'yan* or *Tthi Ts'ach'an*. According to one story, the rock is the figure of a young woman in a puberty hood who didn't follow the proper rituals and turned to stone. Another story, told by Harry Baum and Johnson Edwards, says that Victoria Rock is the figure of a Han woman from the Eagle River who could turn herself into animals. This was one of the places where she rested.

The basalt wall across from Fort Selkirk is called Melú and the hill visible from Fort Selkirk to the northeast is called *Eté cho* meaning "oldest people" (T. McGinty, FSEOHP, p. 201).

Nju Yen Tlek meaning "it [the river] cuts through here", is also known as Three-way Channel, an important traditional fishing site about 39km downriver of Fort Selkirk. During an archaeology project sponsored by the Heritage Branch and the Selkirk First Nation, a number of artefacts were found here including five fish baskets, three hammerstones, and a bow.

Sedzuan Tagé, or Willow Creek, is named after an old Selkirk chief. *Hed dá nek* or McGregor Creek, means "muddy water."

Renaming the Landscape

Many newcomers who came to the territory in the last century didn't realize that most features already had names or else they found the First Nations names hard to pronounce. They renamed many of the places they visited and wrote these names on early maps. Robert Campbell named the Pelly River in 1840 after Sir John Henry Pelly, governor of the Hudson's Bay Co. In 1848, Campbell christened his trading post at the confluence of the Pelly and Yukon Rivers, Fort Selkirk, after Thomas Douglas, the fifth Earl of Selkirk. Mount Pitts (*Ddhaw Tsawa*), behind Fort Selkirk, is named after Harold 'Buffalo' Pitts, who for many years ran Harper's Trading Post at Fort Selkirk. In 1909, Pitts requested that this name be officially recorded, stating that "he was somewhat like a mule, without pride of ancestry or hope of posterity." Five other mountains in the area are named after the commanding officer of the Yukon Field Force, Col. T.D.B. Evans, and the four soldiers who died in the Yukon. Victoria Rock got its name because the shape of the rock reminded steamboat crews of the dumpy figure of Queen Victoria.

A few early visitors, such as the geologist George Dawson and Selkirk's first missionary, Archdeacon Thomas Henry Canham, made an effort to learn and record the local names. The anthropologists and linguists of today owe much to the work of these people.

Reclaiming the Traditional Names

During land claims research in the 1970s and 1980s, First Nations people began mapping their traditional territories. Elders worked with researchers to document the traditional trails, fish camps, hunting areas, etc. as well as the traditional place names. About 1975, the Northern Native Language Centre (now the Yukon Native Language Centre) began working with Yukon First Nations people to put their languages into written form. An important part of this work was recording place names. John Ritter of the Yukon Native Language Centre worked with Selkirk elders Tommy McGinty and Johnson Edwards to prepare a *Fort Selkirk Noun Dictionary* with the Northern Tutchone names for many features in the Fort Selkirk area. Since 1986, the Yukon Geographical Names Board has worked with First Nations people to officially recognize many traditional names. For example, two of the Von Wilczek Lakes south of Pelly Crossing are now known as *Lutsäw Tú* Lake (Jackfish Lake) and *Tthe Ndu* Lake (Rock Island Lake).

Related Stories: Themes

- *Traditional Territory*: Northern Tutchone Homeland
- *People Have Been Here a Long Time*: Northern Tutchone Homeland
- *Early Euro-American Visitors*: Power & Sovereignty

Ways to Tell the Story

- Map showing traditional place names and English names in smaller typeface.
- Use the Kohklux map, not only to show the trade connections between Fort Selkirk and the Alaskan panhandle, but also the use of place names.
- Point out features in the area such as Mount Pitts, the basalt wall, Pelly River, Victoria Rock and give their Northern Tutchone names and any associated translations/stories.
- Ask elders to tell place name stories.
- Work with elders to document place name stories to add to this section.
- Once a number of stories are collected, a booklet could be printed.

Further Reading

T.H. Canham, 1898. *Vocabulary English-Wood Indian.* London: Society for Promoting Christian Knowledge, 18 p. YA Pam 1898-08

R. Coutts, 1980. *Yukon Places & Names.*

Julie Cruikshank, 1991. *Dän dhâ Ts'edenintth'é — Reading Voices.*

R. Gotthardt, 1987. *Selkirk Indian Band: Culture and Land Use Study.*

C. McClellan et al, 1987. *Part of the Land, Part of the Water.*

John Ritter, Johnson Edwards, Tommy McGinty, 1977. *Fort Selkirk Noun Dictionary.*

Story Title: Gatherings at Fort Selkirk

Theme: Northern Tutchone Homeland

Talking of the Taylor & Drury Store at Fort Selkirk in the 1920s:
. . . this big part is the store. . . but this guy Cathro (Taylor & Drury Manager), he made a Christmas party for everybody in the village and we had a great time here, everybody danced. This is where I learned to waltz, the old time waltz, in Selkirk. My wife is a good waltzer.

— George Dawson (FSOHP, 1984, p. 269)

The Indians used to come through here sometimes. In the winter they'd come in from Big Lake, that's Aishihik Lake. They'd come in the spring with their furs and so forth and maybe there would be ten, fifteen sleigh loads of women and children and they'd stay here for a few days and back they'd go again. . . . And the town would liven up a bit when they'd come. . .

— G.I. Cameron (FSOHP 1984, p. 94)

Wolf, they got two feathers, crow they got one. They dance like they got no bones. Dancing stick, 8 feet long.

— Harry Baum, 1993

I remember that, long time ago Mackenzie Indian, lots come down under an old bush there [the flat upriver of the Yukon Field Force site]. Gamble stake. An they gamble going on. And Selkirk Indian or Mackenzie Indian, all playing the gamble. For two weeks steady. Dum, dum, dum, dum, dum, dum...

—Tommy McGinty (FSEOP, 1985, p. 204)

Fort Selkirk really important place. Everyone came there to trade — Ross River, Carmacks, coast. Lots of potlatch there. . . .

I think about the dancing there, Jimmie Johnson and grandpa went there and took those two out of there. [our grandmothers] Sometime around 1900s.

They sent two guys from here, one from Champagne, one from Canyon Creek — Fred Stick and Jim Shorty, they went up there for competition. They come from long ways, they invite them too. Oh boy, they dress up good, paint up their face, feathers in their head. Some of their wives came along. One song I think they sing.

Kind of old stories. Maybe I'm baby, just born that time, I'm born 1908.

—Sam Williams speaking to Mary Jane Johnson, 1993

Main Messages

- The area of Fort Selkirk has been an important gathering place for the Northern Tutchone people and people of other First Nations before and after the arrival of non-native traders.
- People met here to trade and visit, and for special occasions such as potlatches, Christmas celebrations, funerals, christenings and weddings.
- Today Fort Selkirk is still a gathering place for the Selkirk First Nation and visitors.

THE STORY

Who Got Together

Northern Tutchone life in the early days was more than a continual round of hunting and fishing. Their seasonal cycle also included trade and travel, feasts and potlatches, and seasonal festivals at certain times of the year. In the early days, smaller family groups got together in the Fort Selkirk area to trade and visit.

They also met with other First Nations people — the Han people further downriver, the Kaska people from the upper Pelly River area, the Southern Tutchone from Neskatahin, Aishihik and/or the Donjek River, and Tanana people from the White River area.

Some people came from even greater distances. On a few memorable occasions, Fort Good Hope and Fort Norman people travelled over the Mackenzie Mountains to Fort Selkirk. The Coastal Tlingits or Chilkats travelled what was later known as the Dalton Trail to trade with Fort Selkirk people. Most of these get-togethers took place in the spring and summer.

After a trading post was established at Fort Selkirk, this site became a supply centre for the area. People travelled to Fort Selkirk at certain times, such as Christmas or the spring, to sell furs, to obtain supplies and visit one another. When the First Nations people and their dogs arrived in town, the small settlement became a livelier and more exciting place.

Special Times

The Selkirk First Nation people celebrated many special occasions at the Big Jonathan House, the home of one of the Selkirk First Nation's two chiefs. People gathered here for drumming, dancing, singing, storytelling, stick gambling and feasting. Elders have many happy memories of the annual Christmas celebrations. Local traders, such as the manager of the Taylor & Drury store, often hosted parties. The best party, however, was at the Big Jonathan House. Everyone prepared food. The dancing began at six o'clock on Christmas Eve and might continue all night long. Many people met their future husbands or wives at Fort Selkirk gatherings.

Preparations for a potlatch might begin a year in advance. This was the memorial ceremony held a year or two after a person's death. If the deceased was from the Crow clan, people of the Wolf moiety carried out their last duties for the deceased's matrilineal relatives (descended through the mother and grandmother). The deceased's relatives then held a feast for the Wolf people and gave them gifts in payment for their services. Invitations might be sent as long as a year in advance, and the women spent many months tanning the hides, making clothes, moccasins, etc. After the fur trade began, potlatch gifts might include blankets, calico cloth and thread, knives, axes, washtubs, kettles, and even guns.

About the time of the Klondike Gold Rush, Fort Norman people started visiting Fort Selkirk. They camped on the flat upriver from the Field Force site and for the next two weeks, the town echoed to the sound of the drumming that accompanied the stick gambling matches.

After the missionaries arrived, more events such as funerals, weddings and confirmations centred around the church — first the Schoolhouse, the town's first church, then from the early 1930s, the Anglican Church. The missionaries discouraged potlatches and gambling and these customs stopped for many years.

Gatherings Today

Yukon First Nations people still travel long distances to visit one another and attend special events. Fort Selkirk is still one of the places where Selkirk First Nation members get together, and where they also meet with others. The Selkirk First Nation has occasionally held its General Assembly here. Nearly every year, elders join the students and staff of Eliza Van Bibber School for a field trip to Fort Selkirk. In 1992, the Selkirk First Nation hosted the Aboriginal Policing Conference at Fort Selkirk. This was attended by police and First Nations people from all over the Yukon. The Fort Selkirk Management Group welcomes all who are prepared to recognize and respect this home of the Selkirk First Nation.

Related Stories: Themes

- *Trading Partners*: Trade & Travel
- *Trade/Supply Centre*: Trade & Travel
- *The Missionaries*: Power & Sovereignty
- *Different Lives/One Community*: Shared Community
- *Community Life*: Shared Community
- *Preserving & Managing Fort Selkirk*: Shared Community

Ways to Tell the Story

- Photo Album
- Map showing where people came from
- Interpretive Talk at Big Jonathan House
- Show examples of items given away at potlatches

- Guided Walk through the townsite pointing out gathering places
- Booklet of Northern Tutchone History
- Restoration of School and St. Andrew's Anglican Church

Further Reading

Helen Dobrowolsky ed., 1985. Fort Selkirk Oral History Project 1984, Transcipts from Tapes. Gov't. of the Yukon, Heritage Branch.

Helen Dobrowolsky ed., 1986. *Fort Selkirk Elders Oral History Project 1985*, Transcipts from Tapes. Gov't. of the Yukon, Heritage Branch.

Ruth M. Gotthardt, 1987. *The Selkirk Indian Band: Culture and Land Use Study.*

C. McClellan et al, 1987. *Part of the Land, Part of the Water*. pp. 212-222, 233-249.

Story Title: Food

Theme: Seasonal Round

From Fort Selkirk, we started up **[the Pelly]** ***River there, pulling boats too. We came back with dry meat, on a big raft, lots of fresh meat and grub. We had everything at that time. They killed a whole bunch of moose and caribou and sheep and all that. They didn't need to buy anything at the store. They used that fat out of the moose and caribou meat, whatever they can get a hold of. They used that for lard. They used to have a pile as big as this house here when they came back with dry meat.***

. . . . We didn't let anything go, if we got anything. Sheep —they got fat sheep in the falltime. We dried meat, and we dried meat. We got enough until springtime, everything.

Nobody was hungry. . . . We helped all the time one another too. We trapped for fur. We trapped lynx. It tastes as good as turkey! We ate beaver meat and muskrats. — Johnny Alfred in Part of the Land, Part of the Water, p. 297.

See Dad's cache, 10' by 10'. One side king salmon, one side dry meat, down the middle all kinds of berries. Everybody do that, not only us.

— Stanley Jonathan, 1993

Main Messages

- Selkirk First Nation people obtained food from several large and small mammals, fish, some birds and various plants.
- People obtained food resources from different areas depending on the season.
- People used a variety of techniques to preserve and store food.
- Members of the Selkirk First Nation still obtain much of their food from the land and use preservation methods taught by their elders.

THE STORY

Food Sources

Selkirk First Nation people hunted the following animals for food: moose, caribou, sheep, mountain goat, beaver, lynx, hare, porcupine, ground squirrel (gopher), muskrat, marmot (ground hog), porcupine, and squirrel.

They netted and trapped several species of freshwater fish including: pike/jackfish (*tâlî*), grayling (*t'a*), burbot, broad whitefish, lake whitefish (*yok degay* and *tezrâ*), lake trout (*mbyaat*), ling cod (*telyók*), lake herring (least cisco), round whitefish (*shaankay*),

long nose sucker (*tats'aat*), and inconnu (*sru*). Less common were pygmy whitefish and slimy sculpin. During the summer spawning run, people moved to fish camps on the main rivers to catch chinook or king salmon (*gyo*) and chum or dog salmon (*thi*).

People hunted migrating geese, ducks and swans and in spring, collected eggs from nesting sites.

Plants eaten in the past included certain roots (bear root), berries, young leaf shoots, and mushrooms. People picked rosehips and various berries including soapberries (*ninghro*), mossberries or crow berries (*dent'ro*), high bush cranberries, low bush cranberries, blueberries, raspberries, and bear berries.

Different food resources were obtained from different areas according to the season. For example, people went to the rivers during the summer salmon runs, netted fish through the ice at inland lakes in winter, harvested berries and other plants and hunted sheep, moose, and caribou in the mountains in fall.

Preparation & Preservation

When a hunter was successful in obtaining a large animal, people set up camp at the site of the kill. They sliced the meat into thin slabs for drying and/or smoking. People caught fish in summer during the salmon runs and in winter, at fishing lakes. Summer fish camps were a time of getting together, everyone working hard to catch, cut up and dry the salmon.

Sometimes berries were dried and stored in a cool place. Berries were also put in birch bark containers or the stomach bag of an animal and stored in a hole in the ground. Blueberries, raspberries, and strawberries were harder to keep so they were cooked well, mixed with grease, sometimes with fish eggs and stored. Sometimes berries were cooked up with meat and grease then stored in an animal stomach.

Extra food was stored in caches. A high cache could be a platform in the trees or a small shed mounted on four poles. People dug ground caches on dry hillsides or in the uplands and, in later year, under floors. Each family had four or five caches at different locations. A single family would try to cache about 500 salmon, five or six moose, and a quantity of small game.

Using Traditional Foods Today

Today, many First Nation members still rely on the land for much of their food. People go hunting for moose each fall and every summer, numerous fish camps are set up on the Pelly and Yukon Rivers. While people now have access to freezers, many still dry and smoke fish and game, as their grandparents did before them. Pelly Crossing children learn about hunting, fishing and food preparation methods as part of their school programs.

Related Stories: Themes

- *Fauna/Wildlife*: Natural World
- *Flora/Plants*:Natural World
- *Traditional Territory*: Northern Tutchone Homeland

Traditional Technologies: Seasonal Round

Ways to Tell the Story

- Use the Big Jonathan cache as an example of how food was stored.
- Show photos demonstrating traditional methods of catching & preparing food.
- Demonstrate how traditional snares, fish traps, etc. were made and/or used.
- Show plants used as traditional foods on a walking tour or show examples during a talk.
- Explain/demonstrate how salmon is caught, cut up and dried, either using Danny Roberts' fishing operation as an example or a demonstration by someone else on site.
- Show videos illustrating traditional methods of catching and preparing food.

Further Reading:

Council for Yukon Indians, 1993. *Land of My Ancestors — Plants as Food and Medicine*, Yukon First Nations perspective on our environment.

Council for Yukon Indians, 19**. *Walking With Grampa*, Tommy McGinty's stories of traditional lifestyles with illustrations by Norman Silas.

Julie Cruikshank, 1982. *Early Yukon Cultures.*

N.A. Easton, 1989. *Fort Selkirk Culture History Report: 1989 Oral History Program Report.*

Ruth M. Gotthardt, 1987. *The Selkirk Indian Band: Culture and Land Use Study.*

McClellan, C. et al, 1987. *Part of the Land, Part of the Water.*

Story Title: Traditional Technologies

Theme: Seasonal Round

You learnt how to make something out of nothing basically.

— George Magrem, 1994

When you catch your mink, you know. You put inside stretcher. Take outside. And you nail on mink you know. Lace them through. Outdoor. Too fat. That why you put it flat like that. Take them off. All the fat. Both sides.

— Harry Baum (FSEOHP 1985, p. 278)

The Elders' method of teaching:
See, hear with your ears, do it. — Stanley Jonathan, 1993

Main Messages

- Selkirk First Nation people were adept at using materials at hand to create everything they needed for hunting, fishing, transport, cooking, shelter, sewing, etc.
- When employing traditional technologies, they showed respect for the resources they used and wasted very little of what they took.
- Their technology was much more than material items; it was also the knowledge displayed in their use, wisdom which was passed down from one generation to the next.

THE STORY

The Resources

Northern Tutchone people made good use of their environment. They used the resources around them (animals, plants, stones, earth & water) to create everything they needed to survive. Ochre, collected at Big Creek, was used as a dye and a protective agent. Pyrite, available in the Tay River valley, was used for making fire in the old days. Obsidian or volcanic glass was obtained from the coastal people and copper traded or obtained from the White River area. These with slate and chert were used to make stone tools. Trees, willows, plants, hides, feathers, sinew, bones, animal fur and hair were variously used to make clothing, shelter, tools, toboggans, canoes, snowshoes, hunting and fishing implements.

Waste Not, Want Not

In the past, Northern Tutchone people found a practical use for every part of a game animal. Nothing was wasted or thrown away. For example, a moose was more than a food animal; it also supplied many different materials for tools, clothing and utensils.

Hoof – awl handle, bells to alert hunters when beavers were trapped in the hunters' nets.

Antler – spear and arrow points, harpoons, adzes, ice pick, gouge handle.
Bone – spear and arrow points; bone needles; snowshoe needles; shoulder blade as a noise maker for attracting other moose, or used by Indian doctors for divination.
Stomach – used for storing food or as a water container. Could also be used for boiling meat over the fire.
Bladder – used as a container.
Skin – clothing, shelter.
Intestine – used for storing food.
Tendons – used to make sinew and babiche.
Brains – used in tanning of moose skins.

(D. Legros quoted in R. Gotthardt, 1987, p. 61)

Other examples of this resourcefulness included using bird gullets to make rattles, using beaver tails as knife cases, making waterproof bags from swan and large duck feet, and making makeshift toboggans from hides with the hair still on them.

Traditional Technology is Knowledge

Because people had to travel widely to find food, their technology had to be portable or disposable, and made from materials on hand or readily available. This situation did not encourage the permanent houses or heavily decorated implements and art pieces found among coastal First Nations. The most important element of Northern Tutchone traditional technology was the knowledge employed in its use. For example, people relied more on ingenuity than physical effort to capture fish and game. Deadfalls, snares, fish traps and nets were all 'automatic' devices which only needed periodic checking. They were also adaptable people, readily accepting new goods and technology such as repeating rifles, twine for fish nets, iron fish hooks, steel axes, canvas tents, knives and sleeping bags.

Some information about traditional technology has come from the archaeological record. Most of what we know, however, comes from the memories of Selkirk First Nation Elders. They continue the tradition of passing on this knowledge orally from generation to generation.

Related Stories: Themes

- *Food*: Seasonal Round
- *Clothing*: Seasonal Round
- *Shelter*: Seasonal Round
- *Means of Travel:* Trade & Travel

Ways to Tell the Story

- Demonstrations showing how to make snares, deadfall, birchbark containers, etc.
- Making models of larger items such as mooseskin boats, snowshoes.
- Drawings or photos of people making snares, fish traps, bows and arrows, etc.
- Videos showing elders demonstrating traditional ways of making and doing things.
- Displays of artefacts and replicas illustrating traditional technology.

Further Reading:

Julie Cruikshank, 1982. *Early Yukon Cultures.*

Julie Cruikshank, 1992. *Reading Voices* (Vancouver: Douglas & MacIntyre)

Council for Yukon Indians, 1993. *Land of My Ancestors – The Art of Clothing.*

Council for Yukon Indians, 1993. *Land of My Ancestors – Plants as food and medicine.*

Council for Yukon Indians, 1993. *Land of My Ancestors – Trees and Forests.*

Ruth M. Gotthardt, 1987. *The Selkirk Indian Band: Culture and Land Use Study.* pp. 46-56, "Traditional Technology"; p. 57-65, "Resources"; pp. 154-161, "Changes in Technology."

C. McClellan et al, 1987. *Part of the Land, Part of the Water.* pp. 116-174, "Chap. 7: Living in the Land: Traditional Food, Shelter and Clothing.

Story Title: Trading Partners

Theme: Trade & Travel

The coast chief only traded with his partner. Coast people called their partners i –ya'tha'; meaning 'my friend' or 'my son'. Tutchone people used the term 'i'yatlükh', which means 'my partner'. If the Tutchone partner died, his trade partnership was taken over by one of his close relatives: his son or his sister's son, or maybe his wife. — Dominique Legros, 1984: 21.

Main Messages

- Long before white traders came into the Yukon, the Northern Tutchone people had a well-established trade network with other First Nation people, particularly the coastal Chilkats.
- Northern Tutchone people traded tanned hides, furs and clothing for resources that they could not obtain in their own area.
- Trading relationships were often marked by the formation of partnerships between the headmen from the two different First Nations.
- Trading negotiations took place according to formal rules of conduct.

THE STORY

Trading Networks

Long before the arrival of white traders, the Northern Tutchone people were part of an extensive trading network with other First Nations people. They had trading ties with the Han people downstream on the Yukon River, Kaska people on the Upper Pelly River, also with people from the White River area, Little Salmon, and from the Aishihik, Donjek River area and/or Neskatahin. Their main trading partners in the late 18th and 19th centuries were the Chilkat Tlingit (*Elró*) who travelled inland over the Chilkat Pass, then along the traditional route that later became known as the Dalton Trail. This trade took place in the spring and summer, usually at fishing camps, one being near Minto and another near the present site of Fort Selkirk.

Trading Goods

The furs, hides and clothing produced by the Northern Tutchone people were in great demand as trade goods. Furs offered for trade included lynx, fox, beaver, bear, wolf and marten. They also traded fur clothing including sheepskin jackets decorated with porcupine quill embroidery, coats of squirrel and marmot fur, and mooseskin clothing, as well as moose sinew for sewing, sheep and goat wool, lichen for dyes, and spruce gum.

The Chilkat people brought dentalia shell, mother of pearl, abalone shell, walrus ivory, vermilion, obsidian (volcanic glass), cedar bark baskets and some exotic foods such as seal fat, eulachon oil, dried clams, seaweed, and medicinal herbs and roots. After the coast people began to trade with Russians and other Europeans, they introduced guns (muskets), kettles, wool blankets, blankets decorated with mother of pearl buttons, metal knives, iron adze blades, metal bars, small Chinese tea boxes used for the ashes of the dead, cloth, steel needles, tobacco and tea to Yukon people. The *Elró* charged high prices for their goods — a single musket cost a pile of beaver skins stacked to the height of the gun.

The Northern Tutchone also obtained some Hudson's Bay Co. goods (guns and Mackenzie River beads) either from First Nations people who traded in the Mackenzie River area (at Fort Simpson and Fort Good Hope) or from people who traded at Peel River Post (Fort McPherson), reached through the upper Stewart River.

Trading Partners

These trading relationships were generally marked by partnerships between high ranking traders from the two different groups, who were of the same clan or moiety (Crow or Wolf). Selkirk *dän nozhi* (chiefs or ruling people) wore a special bone earring, to show that they were trading partners of the Chilkat people. These special ties helped keep peace during negotiations, often tense and hostile times. Trading partners saved their best furs or goods for each other. A man could not trade with anyone else until he had finished trading with his regular partner. Sometimes trading partners married into one another's families strengthening the ties between them.

Conduct of Trade

Trading times and places were arranged up to two years in advance. A party of 20 – 30 *Elró* consisted of a high ranking individual, his nephews and close relatives, and slaves to carry the loads. They would signal their arrival by setting a tree on fire.

There would be a formal welcoming ceremony held on the beach. The Northern Tutchone people danced and sang a welcoming song to the accompaniment of a drum, then the Northern Tutchone chief made a formal speech of welcome. The Tlingit chief responded with a speech of his own. He then asked for the drum and his people, in their turn, danced and sang. Afterward, each Northern Tutchone partner led his Coast partner and his men to their house. Actual trade negotiations followed a very formalized procedure. This might be compared to the protocol accompanying diplomatic negotiations between nations that we see today.

Trading visits lasted two to three days. These were also times of celebration marked by games and contests, feasting, speeches, singing and dancing. Young people watched the transactions to learn both the procedure and the relative value of the items. Sometimes, they in turn set up trading partnerships which were to last for the rest of their lifetime.

Related Stories: Themes

- *Wildlife*: The Natural World
- *Clothing:* The Seasonal Round
- *Trade Routes*: Trade & Travel
- *Trade & Supply Centre*: Trade & Travel
- *Means of Travel*: Trade & Travel
- *Hudson's Bay Co./Tlingit Rivalry*: Power & Sovereignty

Ways to Tell the Story

- Show samples of typical trade goods.
- Use a map to show where traders came from and the routes they travelled
- On site signage and displays
- On and off site publications

Further Reading

Julie Cruikshank, 1991. *Dän dhä Ts'edenintth'é — Reading Voices*, pp. 77-81.

Julie Cruikshank, 1982. *Early Yukon Cultures*, pp. 33-36.

R. Gotthardt, 1987. *Selkirk Indian Band: Land Use and Culture Study*. pp. 125-135.

C. McLellan, 1987. *Part of the Land, Part of the Water*, pp.233-239.

Jane W.Vanstone, 1981. *Athapaskan Clothing and Related Objects in the Collections of the Field Museum of Natural History*. Publication No. 1328.

Story Title: Trade & Supply Centre

Theme: Trade & Travel

A long time ago, Mr. Pitts [manager of Harper's trading post at Fort Selkirk] traded with square money. He cut up paper, something just like cardboard. He cut it and made money. . . That guy at Selkirk, he sold with paper. They couldn't use it anyplace else, just at the one store, that's all.

— David Silas in *Part of the Land, Part of the Water*

Yes it was Christmas holiday everybody comes to [Fort Selkirk] after they been out trapping all the first part of the year. When Christmas comes, there's just about half the winter gone, and everybody come in with their catch and sell their fur and they had spending money. No such thing as drinking. There were hardly anybody drinking them days.

— George Dawson (FSOHP, 1984, p. 269)

[Isaac] ***Taylor and Mr. Drury started a trading post store to sell stuff. That time you could buy dry meat, dry fish from T&D Store.***

— Grace Johnson, 1994

1930, we went by dogteam. We got little bit of supply from Nisling River about 60 miles from Lynx City. Charlie David, Jack Allen and myself. We went there to sell fur, get supply, just trapping as we go. No Hudson's Bay that time, Zimmerlee & Schofield and T & D's store, that time — *Sam Williams, 1994*

Main Messages

- Arthur Harper was the first independent trader to set up a trading post at Fort Selkirk in 1889.
- By this century, Fort Selkirk was well-established as a central trade and distribution centre for a large area that extended up the Pelly and South Macmillan Rivers.
- Over the years, there were several stores at the site including the Dominion Hotel & store, Horsfall's store, the Taylor & Drury Store, the Schofield and Zimmerlee Store, and the Hudson's Bay Company store.

THE STORY

Before the arrival of Hudson's Bay traders, Northern Tutchone people traded with the coastal Tlingits at various locations including Minto and near Fort Selkirk. After the construction of Campbell's second post, Fort Selkirk became a destination for Northern Tutchone people and their neighbours for a few years. After the Chilkat traders sacked Fort Selkirk in 1852, however, it was nearly 40 years before another outside trader tried

to do business here. When Frederick Schwatka stopped here in 1883, all that remained of the post were the two chimneys constructed of basalt rock.

Harper's Post

In 1889, the American trader Arthur Harper travelled to Fort Selkirk with his Han wife and family to set up a trading post near the site of the abandoned Hudson's Bay Co. operation. He built a store, a warehouse and a number of small cabins where First Nations traders could stay while they sold their furs and bought supplies. Our first photographs of Fort Selkirk date from the early 1890s and show the buildings of Harper's post. By the time of the Klondike Gold Rush, Harper had left the Yukon due to illness. His operation was taken over by a man called Harold Harris Pitts. "Buffalo" Pitts, as he was sometimes called, lived at Fort Selkirk until his death in 1913.

By this time, there were other stores at Fort Selkirk and the settlement was well-established as a trading and supply centre for a large area extending up and down the Yukon River, as well as up the Pelly and South Macmillan Rivers. First Nations people as well as white prospectors and trappers travelled here to sell furs and buy provisions. Since there were always at least two stores, people had the opportunity to bargain and find out who was offering the better price for furs.

Dominion Hotel/Taylor & Drury Store

Sometime before 1902, the Dominion Hotel was constructed (Building 26 - the T&D Store), its first owner being a baker named Anton Klimesch. This building had rooms for rent, a general store and a bar (the 'Club Room' in the east extension), as well as various outbuildings. The store and hotel were later taken over by his nephew Frank Vodicka and his wife. Vodicka, in turn, sold the building to Taylor & Drury in the late 1910s or early 1920s.

The Taylor & Drury Store was a Fort Selkirk institution until some time in the 1940s. Taylor & Drury was a well-known partnership, based in Whitehorse, with branches throughout the Yukon. Over the years, the store managers included Bill Cathro, Joe Menzies, Archie McLennan, and Bill Houston. This is the last remaining building to depict commercial activity in the settlement.

Horsfall's Store

Early in the century, Joe Horsfall ran a hotel, bar, cafe and store at Fort Selkirk. The exact location is not known but it was somewhere on the edge of the terrace at the downriver end of the campground. In 1910, Joe Horsfall took over the liquor license of the Dominion Hotel.

That same year, the Horsfall's two year old son set the store on fire while playing with matches and died soon after from his burns. Not long after this tragedy, the family moved downriver to set up a farm.

Schofield & Zimmerlee Store

About 1919, William Schofield moved to Fort Selkirk from Dawson where he had been mining and working as a mining recorder. He teamed up with Art Zimmerlee and Alex Coward to take over the Pitt buildings (formerly Harper's Post) as a store. These buildings is no longer standing.

Alex Coward moved on to other endeavours, but the Schofield and Zimmerlee partnership lasted nearly 20 years. William Schofield lived in an apartment upstairs from the store and Art Zimmerlee and his family lived in one of the old Field Force buildings next door (bldg. #15 - now the Garage). Art Zimmerlee also ran a post on the South Macmillan River at Russell Creek.

The Hudson's Bay Company Returns

By the mid 1930s, the Hudson's Bay Company decided to move back into the Yukon. In 1938, they bought out the Schofield and Zimmerlee store. The store prospered sufficiently that they decided to erect new buildings in the mid 1940s. In 1946/47, the Hudson's Bay Co. built a substantial new framed store and residence.

This proved to be poor timing as Fort Selkirk was in its last years as a trade and supply centre. After the building of the Alaska Highway, plans were made to construct all-weather roads to Mayo and Dawson. People moved to Minto to work on the new road and the sternwheeler era was coming to an end. In 1951, the Hudson's Bay Co. closed down its store and moved the two new buildings to Nelson Forks near Fort Nelson. All that remains are the cement foundations of the store and residence. The Hudson's Bay Company was the last commercial trader to operate at Fort Selkirk, and it closed nearly 100 years after the abandonment of Campbell's post.

Related Stories/Theme

- Trade Routes: Trade & Travel
- *Trading Partners*: Trade & Travel
- *Means of Travel:* Trade & Travel
- *Gatherings at Fort Selkirk*: Northern Tutchone Homeland
- *Hudson's Bay Co./Tlingit Rivalry*: Power & Sovereignty

Ways to Tell the Story

- During a walk, show the different locations of the stores at Fort Selkirk: Campbell's post site, Taylor & Drury Store, approximate location of Horsfall's store, foundations of the Hudson's Bay store (formerly the site of Harper's Post and the Schofield and Zimmerlee store).
- Photograph album showing the different stores and posts.
- Display in Taylor & Drury Store

Further Reading

Appendix #3 - Fort Selkirk: The Historical Resources. *Fort Selkirk Interpretive Manual.*

H. Dobrowolsky, ed., 1985. *Fort Selkirk Oral History Project, 1984*; transcript of tapes. Gov't. of the Yukon, Heritage Branch.

H. Dobrowolsky, ed., 1986. *Fort Selkirk Elders Oral History Project, 1985*, transcript of tapes. Gov't. of the Yukon, Heritage Branch.

R. Gotthardt, 1987. *Selkirk Indian Band: Land Use and Culture Study.*

Stewart, Loree. Fort Selkirk Building Synopses. Prepared for Heritage Branch in 1993.

Heritage Branch. Building Research Files.

C. McLellan, 1987. *Part of the Land, Part of the Water,* pp. 63-70.

Story Title: Means of Travel

Theme: Trade & Travel

We travelled by dog team in winter and in summer by dog pack.

We travelled on the river by boat, oaring down with the river and pulling it along the river by foot trail when we are going up. One person was boat man.

— Grace Johnson, 1994

My dad made moose skin boat. Twenty five skins. That thing could go anywhere.

Use to build one man canoe to go beaver hunting. Don't use no nail, nothing except stripped rawhide, tie the ribs, pretty soon get as tight as a drum.

— Johnson Edwards, 1993

I brought lots of wood down in my day to Dawson City. I sold wood. I cut it in the winter and rafted it down in the summertime. For twelve years I worked for myself. . . I made a lot of money. I cut sixty cords of dry wood and rafted down to Dawson. Lots of people in Whitehorse and Dawson at that time. They had no oil stoves.

We took wood by big rafts, seven sections long. Four men worked altogether on the raft. I took maybe two or three rafts every summer to Dawson. I had a boat with a six-cylinder motor. I beat the steamboat up all the time. I passed it all the time.

—Johnny Tom Tom in Part of the Land, Part of the Water, p. 298.

When the highway come through, I was downriver when everything happened, cutting wood for the boat. When the highway come through at Minto, I guess everybody move, talk about the boat gonna close down. I stop back up this way. I didn't have no motor, I just got only boat. I pull it by shore like this and walk and sometime I have four dog I hook around and let them pull the boat. . . Nothing wrong with me that time. I must be around twenty or twenty-one years old.

—Danny Roberts (FSOHP 1984, p. 355)

You see, the planes didn't come until the '40s and until they started flying in, we got nothing in the wintertime other than what they could bring in by dog team. They came down by dog team or I think the Horsfall girls maybe at Minto had one horse, but most of it came in by dog team. And so the fresh perishables didn't come in. We had to get enough on the last boat in the way of fresh apples, and oranges, and well, things like that that would perish.

— Martha Cameron (FSOHP 1984, p. 34)

Main Messages

- In the early days, Northern Tutchone people used various methods for travelling and packing their gear over land or water depending on the season.
- The first visitors to the Yukon adopted many First Nations modes of travel. In turn, First Nations people adapted readily to the travel innovations brought by the newcomers.
- Northern Tutchone people still love to travel on the land as well as voyaging longer distances to visit friends and relatives.
- Changes in mass transport have had major effects on Fort Selkirk including lessening its isolation, strengthening the local economy, and eventually, leading to its abandonment.

THE STORY

Early Travel

In the past, Northern Tutchone people travelled great distances mostly by foot, using pack dogs to carry some of their supplies. In winter, they strapped on snowshoes (*tangé' hu'é'*). Supplies were pulled on toboggans (*dlú*) made from six or seven mooseskins. The hair was left on the skins and the skins sewn together so that the hair was aligned with the direction of travel.

After the breakup of the river ice, First Nations people made mooseskin boats (*edhó' ts'i*) and rafts (*khwán*) to travel to fish camps. Occasionally, they also used birch bark canoes (*k'i ts'a*) and dugout canoes (*ts'i zra*), but these were less common.

Adapting to New Ways of Travel

Many early visitors relied on First Nations people to act as guides and also to provide them with snowshoes, rafts and proper footwear and clothing for getting through the country.

Euro-American traders introduced travel by dogsled. People could travel faster and carry more using dogteams, but they also had to spend more time hunting and fishing to feed their dogs. After the construction of the winter road between Whitehorse and Dawson in 1902 which passed within a few miles, across the Yukon River from Fort Selkirk, people became accustomed to the sight of horses and sleighs. In the 1930s, Joe Horsfall and his daughter Anna delivered mail to Selkirk from Minto using a horse-drawn sleigh.

Many travelled by pole boat, floating downriver then poling or lining the boat from shore against the current. Some used dog teams to tow their boat upstream. From the mid 1800s, the river was the main summer highway of the prospectors, traders, and missionaries. Steamboats were introduced on the lower Yukon and reached Fort Selkirk in 1889. By the time of the Klondike Gold Rush, several sternwheel riverboats were plying the Yukon River up to Whitehorse. These vessels were built with a shallow draft, ideal

for the navigating the shallow water and shifting bars of the Yukon River. Fort Selkirk was a regular stop on this run. Many First Nations people found seasonal work either on the boats or at the wood camps that supplied them with fuel. During this time, many portions of the shoreline were depleted of trees.

The wood camp operators usually used horses to haul their logs out of the bush. A few such as Joe Menzies used trucks to "bank firewood." He later sold his Model T truck to Alex Coward and its remains are still at Fort Selkirk today.

The wood camps also supplied firewood to Dawson residents. Some Selkirk First Nation men, such as Little Sam and Johnny Tom Tom, became skilled in piloting the large cordwood rafts from wood camps on the Pelly and Yukon Rivers down to Dawson. These rafts were made from 16 foot (5m) logs, were 32 feet wide (10m) and built in sections. Johnny Tom Tom built and piloted one of the largest cordwood rafts — it was seven sections long and held 156 cords of wood! At a price of $14/cord, he made a good profit.

People at Fort Selkirk saw their first airplane in 1922. By the late 1930s, planes were used regularly to deliver mail and supplies, particularly in winter. Martha Cameron had a summer contract to maintain the airport runway. The town's children enjoyed getting rides on the tractor. Over the years, the small airfield was enlarged to handle increasingly larger aircraft.

After the construction of the Alaska Highway in 1942, then the building of allweather roads from Whitehorse to Mayo and Dawson in the early 1950s, the sternwheeler era came to an end. It was faster and cheaper to travel by road. Most people left the river communities to live and work near the highway. Fort Selkirk was thus abandoned.

Travel Today

By the 1930s, people were running their shallow draft river boats with outboard motors. By the 1950s, people began to use skidoos instead of dogs to run their traplines. Selkirk First Nation people are still great travellers. They frequently drive several hours for a quick trip to Whitehorse or to visit people in other communities or fly to visit people at greater distances.

Today, more and more adventurous and inquisitve people travel by canoe and boat to rediscover the heritage of Fort Selkirk.

Related Stories: Themes

- *Traditional Technology*: Seasonal Round
- *Trade Routes:* Trade & Travel
- *Trade & Supply Centre*: Trade & Travel
- *Leaving Fort Selkirk:* A Shared Community

Ways to Tell the Story

- Models of larger items such as mooseskin boats, snowshoes.
- Demonstations showing how to make mooseskin boats, etc.
- Photo album showing drawings or photos of mooseskin boats, sternwheelers, wood rafts, horses and wagons, airplanes at Selkirk.
- Map showing the route of the Whitehorse-Dawson winter road.
- On site artefacts such as Alex Coward's Model T and small wagons.
- Show people a cord of firewood. Explain that 36 of these would be required to fuel a steamboat from Fort Selkirk to Whitehorse while a cordwood raft might hold 60 to 156 cords of firewood.
- Videos showing historic film footage of sternwheelers, dog teams, gas boats, etc.

Further Reading:

Gordon Bennett, 1978. *Yukon Transportation: A History.*

Helen Dobrowolsky ed., 1985. *Fort Selkirk Oral History Project 1984,* Transcipts from Tapes. Gov't. of the Yukon, Heritage Branch.

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N. A. Easton & Associates, 1989. *Fort Selkirk Culture History Project – 1989 Oral History Program Report.*

Ruth M. Gotthardt, 1987. *The Selkirk Indian Band: Culture and Land Use Study.* pp. 46-56, "Traditional Technology"; p. 57-65, "Resources"; pp. 154-161, "Changes in Technology."

C. McClellan et al, 1987. *Part of the Land, Part of the Water.* pp. 148-150, 298-299.

Story Title: Hudson's Bay Company/Tlingit Rivalry

Theme: Power & Sovereignty

First white people to come in was Hudson Bay people. Two men built house before Robert Campbell there. Met white there. Show him knife and fork. Indian had big bone knife. Made sign to white man three nights sleep then come back here. [traded dry meat] Hudson Bay heard of trade, wanted to be a part of the trade. Showed how to load up gun. Shoot 10 moose skin together. Shot arrows at it, some go there, most only halfway. White picked up gun, shot through the skin, everyone fall down — deaf — can't believe it, even shot right through tree.

— Johnson Edwards, 1994.

I am sorry to report that a large party (31) of trading Indians from the coast who visited the Pelly and remained here 'til they got their loads traded made a clean sweep of all of the furs and leathers of the surrounding vicinity. Some of the same Indians even went down the river near a hundred miles. This long established traffic, the very low price at which they dispose their goods, and their acquaintance with the language and habits of these tribes afford them facilities for trade we are all deprived of . . . .

— Robert Campbell, 1851 (H.B.Co. correspondence quoted in Reading Voices, p. 86.)

A good many of the native Indians passed the summer around the fort for the express purpose of being on hand to defend us should the Chilkats come up to kill us as they had said. As we seemed incredulous of any attack going to be made on us, these . . . Indians who know little or nothing of us, took concerted measures among themselves for our protection. A party of them would remain for a certain length of time at the Fort and would them be relieved by another party and so on for the whole summer, of their own accord and at their own expense. This act of spontaneous kindness and self sacrifice by . . . Indians who had never seen whites til we had gone among them, is perhaps without parallel.

— Robert Campbell (quoted in Wilson 1970, p. 120)

My grandfather, my mother's father, got his name from the Hudson Bay man Robert Campbell. That time when the Alaska Indians came to burn down his post, my grandpa saved him. He hid him and tied him to a boat and pushed him out into the river. So he saved his life.

At that time, Indians had no white man name. So Robert Campbell said to my grandpa, "Because you saved me, you have my name."

My grandpa tried to tell him to come back [to Fort Selkirk]. ***But Robert Campbell, the white man, never came back. I guess maybe he went to build a post somewhere else.***

— Rachel Dawson quoted in *Reading Voices*, p. 87.

Main Messages

- The Hudson's Bay Company, in the person of Robert Campbell, intruded upon existing Tlingit/Northern Tutchone trade when he built the Fort Selkirk post.
- Campbell had difficulties trying to usurp the Chilkat trade — he was often short of supplies and his prices were lower than the area people were used to being paid.
- Northern Tutchone people tried to warn and protect Campbell from the hostile Chilkats.
- After the Chilkat attack on Fort Selkirk in August 1852, the Hudson's Bay Co. did not come back to the area for 86 years.

THE STORY

Building Fort Selkirk

In 1843, the ancestors of the Selkirk First Nation apparently had their first encounter with European people near the confluence of the Yukon and Pelly Rivers. Robert Campbell was journeying down the Pelly River in search of a new site for a Hudson's Bay Company Post. He was impressed by the friendliness of the people, their apparent prosperity and the well-established trade with the Coastal Tlingit people. His decision to build the post of Fort Selkirk was based in part on his intention to intercept this trade. The Chilkats were enraged by the Hudson's Bay Company intrusion on their trade monopoly and were determined not to be displaced. Ironically, by this time, many of the trade goods carried by Chilkat traders came from HBC operations on the coast.

Operational Problems

In 1848, Campbell and his party built a trading post upriver and across from the present site, on the point of land between the Pelly and Yukon Rivers. His enterprise was unsuccessful, however. It could take a year or two for trade good to reach Fort Selkirk from eastern Canada by the "West Branch" route via Fort Simpson, NWT; Frances Lake Post and Pelly Banks Post. Travelling this 1100 mile supply route was an arduous 30 to 40 day trip and frequently, the goods ordered never arrived at Fort Selkirk. In turn, it could take as long as seven years for northern furs and skins to reach the market. Campbell regularly sent letters to his superiors with the Chilkats via the Pacific coast, often a more reliable system of transport than the faltering overland route.

The post site was subject to spring flooding. Local people found that his prices were too low compared to the Chilkat traders and the Chilkats aggressively pursued their traditional trade despite the presence of the post. The post was often short of trade goods and in 1849/50 never received any supplies at all for over 18 months. At one point Campbell found himself in the position of being completely without trade goods and watching helplessly while the Chilkat traders bargained for a fortune in locally produced furs and hides.

Over the winter of 1851/52, Campbell and his men began moving the Fort to its present site on higher ground. In July 1852, he brought in a large stock of new trade goods from Fort Yukon (located downriver in Alaska). By August, the new buildings were almost complete when a party of 27 Chilkat traders visited the site. They saw a new larger post, that was well supplied and set on a better site. The Hudson's Bay Company had become more established and the Chilkats did not like this at all.

The Raid

Selkirk people under the leadership of their chiefs, Thlingit Thling and his nephew *Hanan*, were aware of the violent intentions of the Chilkat people. The Northern Tutchone people spent much of the summer protecting the post. Campbell did not take their concerns seriously, however. There were no local people at the post on August 19th, the day that the Chilkat pillaged Fort Selkirk. There were no deaths, but Campbell was forced into a boat and set afloat downstream. According to oral tradition, he was rescued by Hanan, and in gratitude gave him his name. Hanan's descendents still bear the name Campbell, including Hanan's son Big Jonathan Campbell who was chief of the Selkirk First Nation from 1916 until his death in 1958.

The Aftermath

Campbell returned to the post to find all his new trade goods had been either taken or destroyed. Hanan and his people refused to join Campbell in following the Chilkats to seek revenge. Probably, they realized that there was a strong chance Campbell would abandon the post and did not want to endanger the existing trade network. The Chilkats had cached most of their booty about one day's travel from Fort Selkirk. Local people later discovered the caches and claimed the goods.

Campbell snowshoed thousands of miles first to Fort Simpson then to Minnesota, to convince his superiors to re-open the post, but was unsuccessful in his efforts. It would be another forty years before a Euro-American trader came to Selkirk and over eighty years before the Hudson's Bay Company returned to the area. The post was abandoned and eventually burnt to salvage the nails and ironwork. By the time Frederick Schwatka visited the site in 1883, only the basalt rock chimneys remained.

In 1869, the Tlingit chief Kohklux told a visiting scientist that he had been a member of the raiding party that ransacked Fort Selkirk and was able to draw a map of the Chilkat route to the post. In 1898, NWMP Officer A.M. Jarvis also visited the Chilkats and saw a large disintegrating flag "of the British Columbia Company" that the Tlingits had taken from Fort Selkirk and kept as a symbol of their defiance to the intruding traders.

Related Stories: Themes

- *Trading Partners*: Trade & Travel
- *Trade & Supply Centre*: Trade & Travel
- *Trade Routes*: Trade & Travel

Ways to Tell the Story

- Compare Campbell's writings of his time in Northern Tutchone country with the oral accounts of Selkirk First Nation people.
- Use Kohklux map to show Tlingit trade routes & tell story of the sacking of Fort Selkirk.
- On and off site signage and publications
- Display in the Stone House

Further Reading

Julie Cruikshank, 1991. *Dän dhá Ts'edenintth'é — Reading Voices*, pp. 82-87.

Ruth Gotthardt, 1987. *Selkirk Indian Band: Land Use and Culture Study*, pp. 125-130.

Lewellyn Johnson, in progress. *Journals & Correspondence of Robert Campbell.*

C. McLellan, 1987. *Part of the Land, Part of the Water*, pp. 63-70.

C. Wilson, 1970. *Campbell of the Yukon.* Toronto: Macmillan of Canada Ltd.

Story Title: The Police & the Yukon Field Force

Theme: Power & Sovereignty

They trained soldiers there [Fort Selkirk]. ***My mother, they're young that time. Lots of people thought they were fighting one another.***

— Emma Johnson, 1994

Talking about the Yukon Field Force soldiers:
. . . they're fighting all the time. Drunk and they fight you see. That time the Indian don't drink nothing. Lots of saloons down below. And whiskey.

— Tommy McGinty (FSEOHP, 1985, p. 201)

I used to come through the town here every day, and two or three times a day, and see everybody. We'd share out medicines, or do anything that was necessary of that kind, or whatever was to be done. We were all friendly. There was no question of it.

— G.I. Cameron (FSOHP 1984, p. 137)

He used to come and get us if we miss school. Who do you think come marching up to our house? Mr. Cameron! — Rachel Tom Tom, 1994

Main Messages

- The first Northwest Mounted Police Detachment at Fort Selkirk was established in 1898. It was one of many posts set up at regular intervals along the Yukon River to monitor the Klondike stampeders.
- For nearly a year (1898/99), Fort Selkirk was the headquarters of the Yukon Field Force. This influx of 200 soldiers had a great impact on the small settlement.
- The Royal Canadian Mounted Police re-opened their detachment at Fort Selkirk in 1932. Cpl. G.I. Cameron and his family were well-respected members of the community for over 14 years.
- The system of laws enforced by the Mounted Police often conflicted with First Nations methods of resolving conflicts. Today many First Nations are looking to traditional ways of sentencing and rehabilitation, as well as working more closely with the Mounted Police.

THE STORY

The Northwest Mounted Police

In 1898, two members of the Northwest Mounted Police built a detachment at Fort Selkirk. This was one of several police posts that were set up at regular intervals along the Yukon River to monitor the heavy traffic during the Klondike Gold Rush.

The police constructed two small log buildings, a store house and an office building, immediately downriver of the Yukon Field Force buildings. When the Yukon Field Force left the following year, they took over two of the more substantial Field Force buildings, the Orderly Room and the Commanding Officer's quarters. Despite the presence of the soldiers, it seems as though the Mounted Police did most of the law enforcement work in the community — checking in river travellers, prosecuting liquor infractions, and generally keeping order. They also performed other government duties including running the post office, tending the sick, and distributing rations and supplies to First Nations people in times of want.

When the population of the territory dropped early in this century, government services were cut back. The Fort Selkirk detachment closed in 1911 although for a few years there was a winter detachment at nearby Pelly Crossing on the Whitehorse-Dawson winter road.

The Yukon Field Force

In 1898, the Canadian government dispatched the Yukon Field Force to the Yukon Territory. This special force, consisting of 200 officers and men from several Canadian army regiments, was sent to help the NWMP keep order during the Klondike Gold Rush and assert Canadian sovereignty among the largely American mining population. The soldiers travelled north by an all-Canadian route up the Stikine River, overland along the Telegraph Trail to Teslin Lake, then down the Teslin and Yukon Rivers —an arduous journey. Five women joined the YFF on this trip — Faith Fenton, a Toronto newspaper reporter, and four members of the Victoria Order of Nurses.

The YFF set up their headquarters at Fort Selkirk. As the settlement was centrally located between Whitehorse and Dawson, it was briefly considered as a potential capital for the new Yukon Territory. When the soldiers arrived at Fort Selkirk, they must have caused a tremendous, if brief, disruption to the community. A sawmill was set up and civilian contractors joined the soldiers to build a complex of 11 large log buildings at the east end of town, an area traditionally used by Northern Tutchone people. Their parade square was built around a First Nations burial site. Soldiers patronized the saloons at the west end of town and alcohol was involved in at least one soldier's death.

By the following spring, all the soldiers had either moved on to Dawson or left the territory. Their legacy was the abandoned complex of buildings. One of the large barracks buildings was used as a temporary hospital during a measles epidemic among the First Nations people in 1902. Over the years the buildings and building logs were relocated and recycled around the town. The Coward House and the Garage behind it are both relocated YFF buildings, while the Anglican Church and the first Big Jonathan House were built from Field Force logs.

Selkirk First Nation people still tell stories about the soldiers. They point out the two holes in the basalt wall, targets for their seven-pounder field guns. People thought soldiers were fighting amongst each other during training exercises. Some even speculated that the military presence might be a belated inquiry into the destruction of Campbell's post.

The Royal Canadian Mounted Police & G. I. Cameron

In 1932, during a time that Fort Selkirk was growing, the Royal Canadian Mounted Police returned to Fort Selkirk. They stayed at Fort Selkirk until 1949, when the settlement was closing down. From 1935, the one-man detachment was staffed by Corporal G.I. Cameron. The RCMP rented the cabin built by Afe Brown and this building housed the police office and the Cameron family living quarters.

For nearly 15 years, Cpl. Cameron was the sole government representative in the community. As well as carrying out his law enforcement duties, he maintained the game laws, met all planes and sternwheelers, distributed medicines, helped dig graves for burials, and did whatever else he felt was needed to make community life smoother.

Cpl. Cameron was often away on extended patrols, travelling by boat in summer and dog team in winter. He patrolled up and down the Yukon River as well as up the Pelly and South Macmillan Rivers. He checked on people living in remote areas, delivered their mail, doctored the sick, and buried those who died. During his absences, Martha looked after the detachment and kept busy with jobs such as cutting the detachment firewood, maintaining the airstrip behind town for White Pass Airways and occasionally relieving the telegraph operator.

Cam and Martha Cameron and their daughter Ione were respected members of the community. Their home was always open to visitors and travellers who needed a place to stay. Cpl. Cameron took a number of photographs and movies showing life at Fort Selkirk in the late 1930s and 1940s. They give us an invaluable picture of daily life in the river settlement during the sternwheeler era.

Conclusion

Most of the Mounted Police who worked at Fort Selkirk were undoubtedly hard-working and well-meaning men. Nonetheless, some of the laws they represented were alien to Selkirk First Nation people and often their methods of enforcement conflicted with traditional ways of resolving disputes.

In recent years, many First Nations have been looking to traditional methods of sentencing and rehabilitating offenders within the community. A number of First Nations people are working for the R.C.M.P., acting as a bridge between the police force and the community. Indirectly, Fort Selkirk has been involved in this process as the site of the Aboriginal Policing Conference in 1992.

Related Stories: Themes

- *Place Names & Stories*: Northern Tutchone Homeland
- *The Missionaries*: Power & Sovereignty
- *The Families*: A Shared Community
- *Community Life*: A Shared Community

Ways to Tell the Story

- photograph album showing Yukon Field Force photos, also Mounted Police photos
- video of the Cameron films
- existing outdoor signage by Yukon Field Force parade square
- restoration and display in Coward Cabin/RCMP detachment
- on and off site publications

Further Reading

Julie Cruikshank, 1991. *Dän dhâ Ts'edenintth'ë— Reading Voices*, pp. 116-117.

R. Gotthardt, 1987. *Selkirk Indian Band: Culture and Land Use Study.*

C. McClellan et al, 1987. *Part of the Land, Part of the Water.*

Helene Dobrowolsky ed., 1985. *Fort Selkirk Oral History Project, 1984.*

Helene Dobrowolsky ed., 1986. *Fort Selkirk Elders Oral History Project, 1985.*

R. Gotthardt, 1987. *Selkirk Indian Band: Culture and Land Use Study.*

Story Title: Different Lives/One Community

Theme: A Shared Community

Talking about what happened to First Nation houses at Fort Selkirk:
People die and they burn them down sometime. Sometime they take them apart. They throw them in the river. Sometime who related and who you related, take some of that wood, you see. They burn it for winter wood.
— Tommy McGinty (FSEOHP, 1985, p. 213)

Main Messages

- For sixty years, the Selkirk First Nation shared the occupation of this site with non-native settlers. The two cultures differed in many respects: language, relationship to the land, type of housing, world view, etc.
- They were interdependent – First Nations people adopted many new ways, goods, and employment opportunities from the newcomers; non-native traders settled at Selkirk to purchase the furs, meat and fish provided by First Nations trappers and hunters.
- They lived and worked together cooperatively.

THE STORY

Northern Tutchone people had made use of the Fort Selkirk area for thousands of years. From 1889, they shared occupation of the site with non-native traders, missionaries and settlers. For the Northern Tutchone People, Fort Selkirk was a gathering place for trade, celebrations and visiting. The rest of the year was spent on the trapline, at the wood camp, at fish camps and other pursuits on the land. Consequently, when they stayed at Fort Selkirk, their structures tended to be small, portable and easily heated. There were few cabins, most people staying in walltents. It was customary to burn or recycle buildings for firewood when they were no longer needed. Although a number of non-natives also used Selkirk as a base for trapping and trading operations in the outlying country, they considered the settlement to be more of a permanent townsite where people lived year round. This is reflected in the layout, scale and permanence of their buildings.

The two cultures depended on each other. First Nations people took advantage of many of the goods, services and employment opportunities provided by the new culture. The newcomers learnt much about living on the land from the first peoples. The non-native trading posts were located at Fort Selkirk to take advantage of the well-established fur trade in the area. First Nations people worked seasonally in the nearby wood camps and became skilled in piloting great cordwood rafts downriver to Dawson. A number of prominent families in the area – the Horsfalls, the Blanchards, the Van Bibbers – were founded from marriages between the two cultures.

There were negative aspects to this inter-relationship. With the incursion of "Outsiders", the Selkirk First Nation suffered the effects of social change, epidemics and game depletion. Nonetheless, they continued to adapt and survive.

Whether fighting a forest fire that threatened the townsite or celebrating a christening, the two cultures lived and worked together to make Fort Selkirk a single community. Today, Fort Selkirk offers an historic reminder that difference does not necessarily mean separation or conflict . . . but diversity.

Related Stories: Themes

- *People Have Been Here a Long Time*: Northern Tutchone Homeland
- *The Police & the Yukon Field Force*: Power & Sovereignty
- *The Families*: A Shared Community
- *Community Life:* A Shared Community

Ways to Tell the Story

- Interpreter led walk and talk through the townsite. This can focus on shared community events and the different lifestyles as exemplified by different attitudes toward architecture and housing.
- Historic photo albums.
- Video of the G.I. Cameron films showing life at Selkirk in the 1930s and 1940s.

Further Reading

Ruth M. Gotthardt, 1987. *The Selkirk Indian Band: Culture and Land Use Study.*

Heritage Branch, 1985. *Fort Selkirk Oral History Project, 1984* – Transcript of Taped Interviews, edited by H. Dobrowolsky.

Heritage Branch, 1986. *Fort Selkirk Elders Oral History Project, 1985* – Transcript of Taped Interviews, edited by H. Dobrowolsky.

Loree Stewart, 1993. *Fort Selkirk Building Synopses.*

Story Title: Preserving & Managing Fort Selkirk

Theme: A Shared Community

Selkirk it's going to be for a memorial, many years yet. Indian people's story is the one that hold that place together. Tourists go there. Danny Roberts there every summer meeting tourists. — Sam Williams, 1994

Everyone welcome to go there. — Harry Baum, 1993

Keep Selkirk alive as a gathering place. — Emma Alfred, 1993

Fort Selkirk will grow as a place of renewal and a way to strengthen connections with the past. It will also be a place for visitors to see and hear first hand the heritage left from early settlement and trade.

— Fort Selkirk Management Plan, 1990

Main Messages

- Fort Selkirk is probably the Yukon's most significant historic site representing many major themes in Yukon history, particularly the meeting of cultures.
- This site is of particular importance as a home to the members of the Selkirk First Nation whose ancestors have lived in the area for thousand of years.
- The Heritage Branch of the Yukon Government and the Selkirk First Nation are working together to preserve, develop and interpret Fort Selkirk for the benefit of all Yukoners.
- In 1990, the Yukon Government and the Selkirk First Nation issued the *Fort Selkirk Management Plan*. This document, signed by the Chiefs of the Selkirk First Nation and the Minister of Tourism, is a formal commitment to and vision for the cooperative management of Fort Selkirk.

THE STORY

The Importance of Fort Selkirk

Fort Selkirk is important to all Yukoners as it represents many significant themes in Yukon history and is one of the few intact communities to predate the Klondike Gold Rush. This was a First Nations trade and meeting place long before Euro-American traders entered the Yukon. One of the Yukon's early encounters between First Nations people and outside culture took place at Fort Selkirk, and this is the only place where a European trader was routed by his Aboriginal competitors. Well before the gold rush, Fort Selkirk was a well-established trading post and mission. Fort Selkirk grew during the Klondike stampede — this was the base for the 200 soldiers of the Yukon Field Force, and for a time it was considered as a site for the capital of the new Yukon Territory. In

the quieter times that followed, the community survived, diversified, and, for the most part, prospered up until the end of the sternwheeler era. The settlement's unique ambiance is in part due to this sudden abandonment. The site is remarkable for the extent and good condition of its historic resources.

Fort Selkirk remains important to members of the Selkirk First Nation. It is in the heart of their traditional territory, the homeland of their ancestors and is a key place in their oral tradition, with stories that date back thousands of years. The concept of "Meeting Place" describes Fort Selkirk as a place where Selkirk First Nation members meet with each other, with other First Nations people, and with people from other cultures.

The Work at Fort Selkirk

Since 1982, members of the Selkirk First Nation and the Heritage Branch of the Yukon Government have worked together to preserve, develop and manage the townsite. Members of the Selkirk First Nation work on site to preserve the townsite buildings and structures to prevent further deterioration. An important gathering place, the Big Jonathan House, has been reconstructed in the memory of Chief Big Jonathan Campbell, an hereditary chief of the Selkirk First Nation.

Archaeologists have worked with elders and students to learn more about the ancestors of the Selkirk First Nation as well as learn more about specific sites such as the two Hudson's Bay Company posts. Oral history projects have been conducted to document the use and daily life of the townsite from the 1920s to the 1950s. The Selkirk First Nation sponsored a cultural study in which elders assisted an anthropologist and First Nation researchers to learn more about their heritage.

Legal research has traced formal sales and transfers of property since the townsite was surveyed in 1898. Ongoing archival research has turned up a wealth of historic photographs, maps, films, government records and writings about Fort Selkirk in the early days.

Most recently, improvements have been made to the visitor facilities (campground, shelter) and the operational facilities (crew camp).

Working Together for the Future

Over the winter of 1989/90, Selkirk First Nation members and the Heritage Branch directed the development of a long-term vision for the future use and management of the site for the benefit of all Yukoners. The *Fort Selkirk Management Plan* recognizes that Fort Selkirk is a living cultural site and part of the Selkirk First Nation homeland, a special place for spiritual and cultural renewal. Visitors are encouraged to understand and respect the Selkirk First Nation culture as well as the historic resources. The goals of the management plan are being directed and implemented by the Fort Selkirk Management Group, interim to a land claim settlement. This group is made up equally of Selkirk First Nation members and Yukon Government representatives.

All subsequent planning has built upon the *Fort Selkirk Management Plan.* In 1992, *A Preservation Plan for Fort Selkirk* provided guidelines for building restoration, maintenance and future use of the structures. The *Fort Selkirk Interpretive Plan* provides a framework for interpretation of the townsite — what stories should be told, and the best way to tell them. All planning and work is based on a community development approach, at a pace and scale most comfortable to the Selkirk First Nation. The intent is to maximize training, employment and social and economic benefits to the community.

Fort Selkirk continues to be a home and a special place for the Selkirk First Nation. The special historical and natural resources of Fort Selkirk have made it a popular stopping place for river travellers and others. The Selkirk First Nation welcome all who respect their traditional home and are proud to share the stories of their heritage.

Related Stories: Themes

- *Northern Tutchone Homeland*: Traditional Territory
- *Northern Tutchone Homeland:* Gatherings at Fort Selkirk
- *Northern Tutchone Homeland*: Generations Return
- *Power & Sovereignty*: Land Claims

Ways to Tell the Story

- Guided walk through the townsite to talk about stabilization work, archaeology projects, oral history work and their purpose.
- Self guided tour of townsite with pamphlet
- Photograph album
- Video *Digging Up the Yukon*; other video material and slide shows (on video) showing oral history work, culture camp activities, building preservation work, etc.
- On and off site publications

Further Reading

John Keay & Robert Patterson, 1992. *A Preservation Plan for Fort Selkirk.*

J. S. Peepre & Associates, 1990. *Fort Selkirk Management Plan.*

Midnight Arts et al, 1994. *Fort Selkirk Interpretive Plan.*

SAMPLE PROGRAMS

How To Use the Sample Programs

The following sample programs have been provided as a starting point and guide for the interpreters at Fort Selkirk. There is a great deal to learn and do when beginning as an interpreter, so these programs were designed to make program delivery easier. Once you have learned to do a few of these programs, you will be ready to develop your own programs. The format of the following programs and the sections of the manual on developing programs will help you with designing your own programs.

The programs are based on the interpretive themes and stories identified for Fort Selkirk. The program goals provide a guiding framework for the program. The learning objectives are what the interpreter wants the audience to learn from the program. The format section gives a general idea of how long each part of the program should last. The level of visitor interest may cause the interpreter to shorten or lengthen the program.

The program outline section provides the steps that the program should follow. It does not contain the all details of what could be said by the interpreter. Doing some further research (e.g. reading or talking to elders) before presenting the program will help you feel comfortable with the material. You will also be better prepared to answer questions from the audience. The program outline does not include tips on presentation style, though it may include some possible questions to ask visitors. Read the "Presentation Skills" section to help you develop your own way of presenting the story (e.g. some interpreters ask their audience questions while others use stories).

A/V PROGRAM: "LIFE AT FORT SELKIRK: A 1940s VIEW"

INTERPRETIVE THEME: A Shared Community

STORIES:
Community Life, Different Lives/One Community, The Police & the Yukon Field Force

PROGRAM GOALS:
- To provide visitors with visual examples of what life was like at Fort Selkirk in the 1940s.
- To convey that Fort Selkirk was a vibrant community.
- To illustrate the life of the RCMP at Fort Selkirk.
- To illustrate what life was like in the winter at Fort Selkirk.
- To provide evening programs to overnight visitors.

LEARNING OBJECTIVES:
Visitors will be able to:
- describe some aspects of life at an RCMP outpost.
- outline what life was like in the winter at Fort Selkirk.
- describe two winter activities.
- identify some of the buildings now at Fort Selkirk as being present in the 1940s.

FORMAT:
Introduction: 5 mins
Background Information: 5-10 mins
Video: 25 mins
Closing: 5 mins

LOCATION:
Stone House

EQUIPMENT NEEDED:
Generator (Note: a 12 volt system and batteries could be used instead)
Video player and videos
Tape player and tapes
Video script

LIFE AT FORT SELKIRK: A 1940s VIEW

PROGRAM OUTLINE

Introduction:

- welcome visitors.
- ask them where they are from and how long they will be on-site.
- outline the format of the program (I'll give a brief introduction to the films, a tape will play with the film, which will last 25 mins).

Background Information:

A) The Camerons

- the film was taken by G.I. Cameron in the 1940s. He was a corporal with the Royal Canadian Mounted Police here at Fort Selkirk. He served as the only policeman and government representative from 1935 to 1949 (when the settlement was closing down).
- as well as law enforcement, Cpl. Cameron's duties included: delivering the mail to the trappers out on the land, distributing medicines, maintaining the game laws and meeting planes and sternwheelers.
- he was often away on extended patrols, traveling by boat in summer and dog team in winter. He patrolled up and down the Yukon River as well as up the Pelly and South Macmillan Rivers.
- Mrs. Martha Cameron, a second generation Yukoner, had a variety of jobs as well. She cut wood for the police detachment, relieved the telegraph officer, read out news on a two-way radio for people living in the bush and maintained the airstrip in summer.
- they had one child, their daughter Ione.
- The Camerons were well-respected members of this community.
- Cpl. Cameron and his daughter, Ione Christensen, live in Whitehorse.

B) The Films

- Cpl. Cameron took a number of films during his time at Fort Selkirk.
- he loaned films to the National Archives of Canada, which in turn gave copies to the Yukon Archives.
- the Yukon Archives worked with him to create tapes to accompany the films.
- the voice you will hear is G.I. Cameron.

Videos:

- play the video. One will last about 25 minutes. There are more than one. Ask the interpreter if you wish to view others.

Closing:

- ask if there are any questions about the videos.
- mention what the interpretive activities for the next day will be (if people are staying on).
- thank people for coming to the program.

DEMONSTRATION: "PRESERVING FISH THE TRADITIONAL WAY"

INTERPRETIVE THEME: Seasonal Round

STORIES:

Food, Traditional Technologies

PROGRAM GOALS:

- To discuss how people obtain/obtained food during the year.
- To discuss old and new technologies for catching and preserving fish.
- To demonstrate how people preserve food.
- To provide an opportunity for visitors to see a traditional activity.

LEARNING OBJECTIVES:

Visitors will be able to:

- state what types of fish are caught at different times of year.
- name two ways to catch fish
- describe the process of drying fish.
- describe a traditional storage method.
- state why fish drying is/was done.

FORMAT:

Introduction: 5 mins
Background Information: 5-10 mins
Demonstration: 15-30 mins
Closing: 5 mins

This program is to be done with a community member who is on-site fishing and drying their fish.

LOCATION:

Start at Big Jonathan House, go to demonstration site

EQUIPMENT NEEDED:

- drying racks
- smoking racks
- fish

FISH DRYING THE TRADITIONAL WAY

PROGRAM OUTLINE

Introduction:

- welcome people.
- ask them where they are from and how long they will be on-site.
- explain format of program (I'll give you some background information and then we'll go to x to watch the demonstration).
- ask if they have been fishing on their trip.

Background Information:

A) Diet

- fish have long been part of the diet of Northern Tutchone people.
- species eaten include: Chinook (king) and chum (dog) salmon, whitefish, lake trout, pike (jackfish).

B) Seasonal Round:

- people travelled around our traditional territory to use the widely scattered and not very numerous game of the forests and waters.
- at different times of the year, depending on the availability of animals, people hunted, trapped and fished. This is still true today.
- several species of fish were caught including: grayling, whitefish, lake trout, inconnu and salmon).
- fishing occurred year-round.
- in July and August people came together for salmon fishing.
- the principal fish camp of the Selkirk people was about two miles below Fort Selkirk; people went here to gaff king salmon.
- an American explorer (Frederick Schwatka) counted approximately 200 people staying at this camp in 1883.

C) Fishing Technology:

- much of the traditional technology for the capture of fish and game was ingeniously devised to make the capture of food as easy as possible, rather than a physically difficult task.
- salmon fishing techniques included netting (using short sinew or willow nets), fish traps and spearing (leisters: three-prong spear, or gaffs: single-pronged spear). Winter fishing was done using nets under the ice, fish hooks and fish spears or gaffs.

D) Preservation & Storage

- today we have refrigerators but back then we had to use other methods to preserve fish for the coming winter.
- fish was dried and/or smoked.
- the fish was then put in caches for use during the lean winter months.
- there were different types of caches: ground caches and high caches.

- these caches were very important to the family who owned them. People would starve rather than touch another persons cache (from Schwatka).
- though many people freeze fish today, some still use drying to preserve fish.

Demonstration:

- take group to demonstration site to watch the demonstration.
- introduce the person doing the demonstration.
- either the person drying the fish or yourself should describe the processes of drying and smoking.
- once fish are caught they are gutted and split.
- the fish are draped over a drying rack.
- a fire is made of green willow to keep the flies off the fish.
- it takes about a week to dry the fish.
- if the fish are to be smoked, smoke racks are set up.
- if possible, give participants samples of fish to taste.

Closing:

- thank people for coming.
- if people are staying on, announce upcoming programs.

INTERPRETIVE TALK: "STORIES OF THE LAND"

INTERPRETIVE THEME: Northern Tutchone Homeland

STORY:
Place Names & Stories

PROGRAM GOALS:
- To provide visitors with the opportunity to hear First Nations stories told by a First Nations person.
- To give visitors a First Nations perspective about the landscape they have traveled through.
- To tell visitors about the names and stories that Selkirk First Nation people have given to certain features.
- To provide evening programming at the campground.

LEARNING OBJECTIVES:
Visitors will be able to:
- describe the significance of place names and stories to First Nations people.
- name two landscape features in Northern Tutchone.
- tell the story of one landscape feature.
- recognize two landscape features described in the program as they walk along the river.

FORMAT:
Introduction: 5 mins
Talk: 30-40 mins
Closing: 5 mins

LOCATION:
Campfire talk at campground fire pit

EQUIPMENT NEEDED:
Traditional land use map showing place names
Stick for pointing

STORIES OF THE LAND

PROGRAM OUTLINE

Introduction:

- welcome visitors.
- ask them where they are from, how they travelled to Fort Selkirk and how long they will be on-site.
- outline the format of the program (I will talk for x mins and we'll look at some maps to see some of the places I am describing).

Talk:

A) Significance of Place Names & Stories to First Nations People

- ask audience how they find their way around the Yukon or other places (with maps).
- First Nations people did not have written language. Instead we recorded everything in stories (like the "common" peoples of Europe before they were taught to read and write).
- we have an intimate relationship with the land because we have made our living on the land for thousands of years.
- we named trails, hills, lakes, rivers and mountains not only to help as landmarks to guide us around the land, but also to record our history.

B) What Happened to the Original Place Names

- as various explorers came through the Yukon they gave their own names to geographical features. Some features were named several times.
- Selkirk was named by Robert Campbell after Thomas Douglas, the fifth Earl of Selkirk (a Scottish man who helped bring settlers to Canada).
- Victoria Rock was named because the shape of the rock reminded steamboat crews of the dumpy figure of Queen Victoria.
- some early visitors, such as George Dawson (geologist) and Archdeacon Canham (Selkirk's first missionary) tried to learn and record the local names.

C) Reclaiming Place Names

- in recent years, elders have assisted linguists and land claim researchers in documenting many of the original names.
- First Nations languages are being put into written form and the place names and stories are an important part of this.
- since 1986 the Yukon has been responsible for naming its own geological features. The Yukon Geographical Names Board is the official body responsible for recommending name changes. The Native Language Centre at Yukon College works with elders and community people to research and record names.
- many of these names have been officially recognized and are being put on the topographic maps by the Government of Canada.

D) Examples of Place Names and Stories (Note: use place name examples throughout your talk)

- use the maps to show place names: suggestions for place names and stories are: Yukon River: Tagé Cho ("big river"), Victoria Rock: Tage Tthi Ts'et'yan or Tthi Ts'ach'an (The rock is the figure of a young woman in a puberty hood who did not follow the proper rituals and turned stone. According to another story, it is the figure of a Han woman from the Eagle River who could turn herself into animals. This was one of the places where she rested).

Closing:

- thank people for coming to talk.
- inform them of the next day's interpretive programs and what else they can see/do around the site.

INTERPRETIVE TALK: "RAID ON FORT SELKIRK"

INTERPRETIVE THEME: Power & Sovereignty

STORIES:

Hudson's Bay Company/Tlingit Rivalry, Trading Partners

PROGRAM GOALS:

- To provide an evening campground talk.
- To discuss the role of Fort Selkirk in trade from a First Nation's perspective.
- To describe the story of the rivalry between the Hudson's Bay Company and the Tlingit people.
- To describe the story of the Chilkat attack on Campbell's fort.

LEARNING OBJECTIVES:

Visitors will be able to:

- name the chief trader for the Hudson's Bay Company and name his rivals in trade.
- list two reasons why Robert Campbell was unsuccessful as a trader.
- outline the story of the Chilkat attack on Fort Selkirk.

FORMAT:

Introduction: 5 mins
Talk: 20-30 mins
Closing: 5 mins

LOCATION:

Campground fire pit

EQUIPMENT NEEDED:

Copy of Schwatka's photo of the chimneys of Campbell's post.
Samples of trade goods could be used, but are not essential.

RAID ON FORT SELKIRK

PROGRAM OUTLINE

Introduction:

- welcome visitors.
- ask them where they are from and how long they will be on-site.
- outline the format of the program (the talk will last x mins).

Talk:

A) Early Trading Activities

- Yukon First Nations people traded with one another long before non-natives or the coastal Tlingits came into the Yukon. Traditional trade goods included: copper and obsidian (White River area — west of Kluane Park) and furs .
- the Chilkat Indians travelled inland from the coast of Alaska to trade items like eulachon oil and dentalium shells and later brought in goods from the Russians, then the Hudson's Bay Company like steel needles, beads and copper pots.

B) Robert Campbell

- Robert Campbell was journeying down the Pelly River in search of a new site for a Hudson's Bay Company (HBC) post when he first encountered the ancestors of the Selkirk First Nation people.
- this was the first time that the First Selkirk Nation people had seen non-native people.
- Campbell was impressed by the friendliness of the people, their apparent prosperity and the well-established trade with the coastal Tlingit people (the Chilkats). His decision to build a post was based in part on his intention to intercept this trade.
- the Chilkats were enraged by the HBC intrusion on their trade monopoly and were determined not to be displaced.

C) The Post

- Robert Campbell established the first Fort Selkirk upriver from this site in 1848.
- why was this site called Fort Selkirk?
- Campbell named the fort after Thomas Douglas, the fifth Earl of Selkirk who had been responsible for bringing settlers from Scotland to Canada.
- Campbell was not successful. It could take a year or two for trade goods to reach Fort Selkirk from eastern Canada arriving via the "West Branch" route from Fort Simpson, NWT, 1100 miles to Fort Selkirk via Frances Lake and Pelly Banks. It took seven up to seven years for northern furs and skins to reach the market.
- local people found that he had very little to trade and his prices were too low compared to the Chilkat traders.
- the Chilkats aggressively pursued their traditional trade, despite the presence of the HBC post.
- over the winter of 1851/52 Campbell and his men moved the fort to its present site.

- in July 1852, Campbell brought in a large stock of trade goods from Fort Yukon (located downriver in Alaska).
- by August 1852, the buildings were almost complete when a party of 27 Chilkat traders visited the site. They did not like seeing the new larger post that was well supplied and on a better site.

D) The Raid

- Selkirk people were aware of the violent intentions of the Chilkat people. They spent much of the summer protecting the post, though Campbell did not take their concerns seriously. In 1851, the Chilkats has shown some aggression. They were accompanied by their war chief in 1851 and 1852.
- on August 19th there were no local people at the post and the Chilkat pillaged Fort Selkirk. There were no deaths, but Campbell was forced into a boat and set afloat downstream.
- according to oral tradition, he was rescued by the chief's son Hanan. In gratitude Campbell gave Hanan his name.

E) After The Raid

- Campbell returned to the post to find all his new trade goods had been either taken or destroyed.
- Hanan and his people refused to join Campbell in seeking revenge against the Chilkats.
- the Chilkats had cached most of their booty about one day's travel from Fort Selkirk. Local people later reclaimed these goods.
- Campbell snowshoed thousands of miles, first to Fort Simpson, then to Minnesota, to convince his superiors to re-open the post. He was unsuccessful in his efforts.
- the post was abandoned and eventually burnt for nails and ironwork.
- it was another 40 years before a non-native trader came to Fort Selkirk and over 80 years before the Hudson's Bay Company returned to the area.

Closing:

- thank people for coming to program
- inform them of the next day's interpretive programs and what else they can see/do around the site

INTERPRETER-LED WALK: "WHY PEOPLE CAME TO FORT SELKIRK"

THEMES: Trade & Travel, Northern Tutchone Homeland

STORIES:

Trade & Supply Centre, Gatherings at Fort Selkirk

PROGRAM GOALS:

- To provide the opportunity for visitors to have an interpreter-led walk through the site.
- To describe the role of Fort Selkirk as a place for people to gather.
- To describe Fort Selkirk's role as a trading centre.
- To explain some of the reasons why people gathered together at Fort Selkirk.
- To describe some of the trader's and their businesses at Fort Selkirk.

LEARNING OBJECTIVES:

Visitors will be able to :

- name two traders or trading companies that were at Fort Selkirk.
- describe two reasons that people gathered at Fort Selkirk.
- identify three buildings.
- state that Fort Selkirk was an important meeting place.

FORMAT:

Introduction: 5 mins
Talk: 10 mins
Walk: 30-40 mins
Closing: 5 mins
(Note: this program will change as you develop it over the summer. It can be adapted to include other buildings and other topics relating to why people came to Fort Selkirk.)

LOCATION:

West end of Town

EQUIPMENT NEEDED:

None

WHY PEOPLE CAME TO FORT SELKIRK

PROGRAM OUTLINE

Introduction:

- welcome visitors
- ask them where they are from and how long they will be on-site
- outline the format of the program (we will talk here for a few minutes and then walk through part of the town for x mins)

Talk:

A) Early Trade (Location: Stone House)

- First Nations people traded with one another long before non-natives or the Tlingits came into the Yukon.
- the Chilkat Indians came up from the coast of Alaska to trade items like eulachon oil and dentalia shells and later brought in goods from the Russians, then later the Hudson's Bay Company, like steel needles, beads and copper pots.
- the Hudson's Bay Company, (HBC) under Robert Campbell built the first Fort Selkirk upriver from this site in 1848. He moved to this site in 1851/52 which was attacked by the Chilkats in the summer of 1852.
- it was 40 years until another outside trader tried to do business here (Arthur Harper, whom we'll talk about farther up the site).

B) Gatherings (still at Stone House)

- before non-native people came to Yukon, Northern Tutchone people gathered at this site for many important activities. Feasts, potlatches and seasonal gatherings were held here. People would come from great distances .
- occasionally, the Fort Norman people travelled over the Mackenzie Mountains to Fort Selkirk about the time of the Klondike Gold Rush. They camped on the flat upriver of the Yukon Field Force site. For two weeks the town echoed to the sound of the drumming that accompanied the stick gambling matches (explain this if people are unfamiliar with it).

Walk:

C) St. Andrew's Anglican Church

- after the missionaries arrived, in the early 1890s more events such as funerals, weddings and baptisms/christenings centred around the church. The missionaries discouraged potlatches and this custom stopped for many years.
- the town's first church was the Schoolhouse, but after the early 1930s, St. Andrew's Anglican Church was used.

- the St. Francois Xavier Catholic Church was built in 1898 and moved back from the waterfront in 1942 (point to area of church). Though there were never a lot of Catholics at Fort Selkirk, the church was used in the 1930s and '40s and Father Bobillier served a large area that extended from Lake Laberge to Stewart Island.

D) Mission House & School

- the Anglican missionaries operated a school here for over 50 years. Children would attend when their families were staying at Fort Selkirk. Constructed in 1892, the schoolhouse may be the Yukon's oldest standing building. It was Fort Selkirk's first church and was also used as a hospital during an influenza epidemic in the 1920s.

E) Taylor & Drury Store

- this building was built before 1902 as the Dominion Hotel. It had rooms for rent, a general store and a bar. It was sold to Taylor & Drury in the late 1910s or early 1920s.
- Taylor & Drury (based in Whitehorse) owned a number of general stores throughout the Yukon and northern British Columbia. The Fort Selkirk store was operated until the 1940s. It is the last remaining building representing commercial activity in the settlement.
- large Christmas parties were held here. George Dawson, a late chief from Whitehorse, learned to dance the old time waltz here (his wife Rachel was from Fort Selkirk).

F) Between Concrete Foundations

- in 1889 an American trader, Arthur Harper, travelled to Fort Selkirk with his Han wife and family to set up a trading post near the site of the abandoned HBC operation.
- he built a store, warehouse and a number of small cabins in this area where First Nations traders could stay while they sold their furs and bought supplies.
- Harper left the Yukon by the time of the Klondike Gold Rush and his operation was taken over by Harold Harris Pitts. Pitts lived at Fort Selkirk until his death in 1913.
- by that time there were other stores at Fort Selkirk and the settlement was well-established as a trading and supply centre for a large area extending up and down the Yukon River, as well as up the Pelly and South Macmillan Rivers.
- First Nations people as well as white prospectors and trappers travelled here to sell furs and buy provisions. Since there were always at least two stores, people had the opportunity to bargain and find out who was offering the better price for furs.
- about 1919, William Schofield moved to Fort Selkirk from Dawson City where he had been mining. He teamed up with Art Zimmerlee and Alex Coward to set up a store in the Pitt Buildings (formerly Harper's Post).

Coward moved on to other ventures, but Schofield and Zimmerlee remained partners for nearly 20 years. Schofield lived in an apartment above the store and Zimmerlee and his family lived in what is now the garage.

G) HBC Store Foundation

- the Hudson's Bay Company moved back into the Yukon in the mid-1930s. HBC bought out the Schofield and Zimmerlee store in 1938. The store did so well that a new store and residence were constructed in 1946/47.
- the timing was bad as Fort Selkirk was in its last years as a trade and supply centre. With the construction of all-weather roads to Mayo and Dawson (to connect to the Alaska Highway) people moved from Fort Selkirk to Minto to work on the new road and the sternwheeler era was coming to an end.
- in 1951 the Hudson's Bay Company closed down its store and moved the two new buildings to Nelson Forks (near Fort Nelson, British Columbia).

H) Big Jonathan House

- from the late 1910s, Northern Tutchone people would gather here for drumming, dancing, singing, storytelling, stick gambling and feasting.
- elders have many happy memories of the annual Christmas celebrations. The dancing began at six o'clock on Christmas Eve and could continue all night long.
- many people met their future wives or husbands at Fort Selkirk gatherings.
- today people gather here in the summer to fish and to help maintain the site, or like you, to visit.

Closing:

- thank people for coming on the walk.
- inform them about upcoming interpretive programs and what other walks they could take (if they are staying on-site).

APPENDICES

FORT SELKIRK INTERPRETIVE MANUAL

TABLE OF CONTENTS

APPENDIX 1:

NORTHERN TUTCHONE PLACE NAMES

[**Note:** This list of place names is taken from *Selkirk Indian Band: Land Use & Culture Study*, prepared by Ruth Gotthardt in 1987, and it is used with her permission. Ms. Gotthardt has pointed out, however, that recently the methodology for recording names has changed and at some point, this list should be checked with the Yukon Native Language Centre. The comments below refer to the resource atlas map produced in connection with the study.]

The majority of place names are taken from Ritter et al. (1977). A small number, however, should be viewed as provisional, in that they have not been systematically collected or transcribed. Archdeacon Canham undertook to record a large number of place names during his tenure at Fort Selkirk (1892 - 1907) — these are presented here but need to be confirmed at a later date. In a few instances, due to lack of familiarity with the countryside, the names assigned to certain features may have to be corrected.

The transcriptions of the Northern Tutchone place names follow as nearly as possible the system developed by John Ritter. Some correction or standardization may be necessary, however.

Armstrong Mountain	*Denéde Ddhâw'*
Big Creek	*Tu Nétsat Tagé'*
Big Kalzas Creek	*Ti'ihch'en Tagé'*
Black Creek	*Mbak Kegro Tagé'*
Caribou Creek	*Ddhaw Intl'ro Tagé'*
Clark Creek	*Tth'un Tagé'*
Coffee Creek	*Ts'i Deten Tû*
Coldspring Creek	*Elró Tagé'*
Cripple Creek	*Tthedhyâ' Tagé'*
Crosby Creek	*Tatsén' T'oa Tagé'*
Deep Creek	*Khay Tû'*
Detour Lakes	*Di Cho Män'*
Diamain Lake	*Män Ndo*
Dromedary Mountain	*Sra Chenjú' Ddhâw'*
Drury Lake	*Män Ttho*
Earn Lake	*Tétsaw Deheten Män'*
Earn River	*Tétsaw Deheten Tagé'*
Ess Lake	*Tadru Män'*
Ethel Lake	*Ta K'an Tai Män'* (?)
Five Finger Rapids	*Tthi Cho Nédézhe*

Frenchman Lake	*Lútth'i Män'*
Glacier Creek	*Tagé' Etsyawa*
Glenlyon Range	*Tthe Ezhú' Ddháw'*
Granite Canyon	*Tthi Zhát Yeninlin*
Granite Mountain	*K'ambea Ddháw'*
Grayling Creek	*T'a Män Tagea*
Grey Hunter Creek	*Tl'ya Netú'*
Harvey Creek	*Mbak Tagé'*
Hobo Creek	*Tu Denét'ro Tagé'*
Hoochekoo Bluff	*Duch'e Tthi He'en*
Ingersoll Islands	*Ndu He'en*
Isaac Creek	*Tthi Ttha Tagé'* (?)
Kalzas Range	*Déddho Ddháw'*
Klaza Mountain	*Nuntthi Kina*
Klotassin River	*Tl'o Tsan' Tagé'*
Legar Lake	*Legha Män'*
Little Kalzas Lake	*Tení'ihten Män'*
Little Salmon Creek	*Techo Tagé'*
Little Salmon Lake	*Techo Män'*
Little Sheep Creek	*Mbak Enaan Tagé'*
Lone Mountain	*Nembia Cho Ddháw'*
Macmillan River	*Khro Tú'*
McArthur Group	*Ddhaw Ghró'*
McCabe Creek	*Dant'ró' Tú'*
McGregor Creek	*Dant'ró Shú' Tú'*
Menzie Creek	*Tth'an Túa*
Merrice Creek	*Hédhe Netú'*
Mica Creek	*Taghwát Tagé'*
Mist Lake	*Ts'i Män'*
Moose Lake	*Teki Udézí' Män'*
Mt. Pitts	*Ddhaw Tsawa*
Mt. Sether	*Tho groc* (?)
Needlerock	*Tthi Nádhat*
Needlerock Creek	*Tthi Zhát Yeninlin Tagé'*
Pelly River	*Ts'éki' Netú'*

Plateau Mountain	*To Deten Ddháw'*
Prospector Mountain	*Intth'o*
Ptarmigan Mountain	*Tezrá' Ddháw'*
Ragged Lake	*Ndu Etlen Män'*
Rink Rapids	*Tthi Cho Teninlin*
Selwyn River	*Intth'o Tagé'*
Seymour Creek	*Lédlin Tú'*
Snag River	*Tagé' Daghwát*
Stevenson Ridge	*Tze Ddáw'* (?)
Stewart River	*Necho Netú'*
Stoddart Creek	*Né'e Tú'*
Summit Lake	*Sedzuan Män'*
Tadru Lake	*Teten Män'*
Tatchun Creek	*Téchán' Tagé'*
Tatchun Lake	*Téchán Män'*
Tatlaman Lake	*Tätl'äman'*
Tay River	*Tl'ya Netú'*
Towhat Lake	*Taghwát Män'*
Tummel River	*Ts'ek'oa Tagé'*
Victoria Rock	*Tthi Ts'et'yan; Tthi Ts'ach'an*
Volcano Mountain	*Nelruna*
Von Wilczek Creek	*Lutsaw Tú'*
Von Wilczek Lake	*Tthe Ndu Män'; Lutsaw Män*
Wellesley Lake	*Kät'aak Män'*
White Mountain	*Elró'*
White River	*Nat'azha Tú'*
Willow Lake	*Taraw Män'* (?)
Wolverine Creek	*Ddhaw Tsawa Tagé'*
Yukon River	*Tagé' Cho*
Small lake NE of Willow Lake	*Datthowa Män* (?)

Archdeacon Canham also attempted to record Indian names for local sites and settlements (n.d.: G- Glossary). Some of these are listed here:

Minto	Thloo Toul ggay
Coffee Creek	Tsukhulndlui ndik
Stewart River	Nuch choon duk
Dawson	Ttzondik
Moosehide	Udhohduhay choo

Forty-Mile	Chicheln dik
McCabe's Road House	Too dekay nduk
Yukon Crossing	Tunggay Tay oondey
Sixty-Mile	Tarzeeh nduk
Lightening Slough	Nutay dzun
Copper City	Tlarzhoo nduk
Village - 3 miles from Copper City	Nelee ggay
3 miles downstream from Minto	Tlarchoh Chark
Steamboat Slough	Tsutuneyen
Mountain up the Yukon River	Say Who-tthut
Lava Bed across from Selkirk	Muggleeh
Mountain up the Pelly	Teddezzho
Gull Rock	Tchee garn nunartsul

APPENDIX 2: PREHISTORIC OCCUPATION/ARCHAEOLOGICAL SITES

(Used with permission of R. Gotthardt, from *Selkirk Indian Band: Culture & Land Use Study*)

The numbering system used here for archaeological sites follows the Borden system of site designation employed for all prehistoric sites in Canada. Most collections from Yukon are stored in the Archaeological Survey of Canada, Canadian Museum of Civilization in Ottawa. Access to collections or additional information pertaining to the sites in the Selkirk area may be obtained from the Archaeological Survey of Canada by reference to the Borden number. The archaeologist responsible for Yukon collections is Dr. Don Clark (Archaeological Survey of Canada, Canadian Museum of Civilization, Hull, Québec, J8X 4H2).

KfVd-1 On high terrace on north side of Pelly River about 2 miles upstream of junction of Pelly and Yukon Rivers. MacNeish does not specify a period of occupation for this site.

KfVd-2 The Pelly Farm site is located on an old terrace on the right bank of the Pelly River, about 3 miles above the confluence of the Pelly and Yukon Rivers. Approximately 5 occupation levels were recognized in the site, spanning several thousand years (MacNeish 1964:220).
Following Workman's reconstruction (1978) of cultural/technological succession for southwest Yukon, the upper two occupation floors at the Pelly Farm site may be grouped as belonging to various phases of the Northern Archaic tradition. Floors Three, Four and Five are the earliest occupation levels, and appear to represent components of the earlier microblade traditions in the interior Northwest, termed American Paleo-Arctic tradition or Northwest Microblade tradition.

KfVd-3 This site was discovered on the tip of the first point upstream from Pelly Farm on the right bank of the Pelly River. No contextual information is available for the artefacts recovered in this site: MacNeish describes the recovery of a tci-tco or tabular skin scraper and a small end scraper which he feels indicate occupation in the late prehistoric period (1964:283).

KfVd-4 North side of Pelly River, one mile upstream from Pelly Farm at river. Period of occupation undetermined.

KfVe-1 This site is located on a high terrace just downstream of the Pelly Farm site, also on the right bank of the Pelly River. Most of the artefacts recovered at KfVe-1 were on the surface, having eroded out of the bank. MacNeish assumes a very early date for these materials; this remains to be confirmed, however.

KeVe-1 Fort Selkirk. This site is the west one-half of Fort Selkirk townsite on the Yukon River. Occupations in the late prehistoric and historic period have been identified based on the artefactual and structural remains. This is the location of the HBC post Fort Selkirk (1851-52).

KeVe-2 Fort Selkirk. This is the east one-half of the Fort Selkirk townsite. Occupations related to the Northern Archaic tradition and Late Prehistoric period, as well as historic period.

KeVd-3 Located on high cut bank about 2-5km upstream of Fort Selkirk townsite. Artefacts were recovered eroding out near the surface, and included chipping debris and a wedge-shaped microblade core. The latter places the occupation within the Northwest Microblade tradition period.

KfVi-1 This site was discovered on the right bank of the Yukon River, across from the mouth of Britannia Creek. MacNeish judges the artefact types to resemble those of the Northern Archaic tradition (1964:282).

KeVb-1 Pelly Crossing Site. This site is located on the Pelly River at the mouth of Mica Creek. Hunston tentatively identifies the occupation of this site with the late Prehistoric period (1978:7-8).

KeVb-2 Meander Site. An arrow point recovered from this site resembles others in southern and central Yukon which have been assigned to the late Northern Archaic tradition (Hunston 1978:8-9).

KeVb-3 Fish camp Site. This site is located on the right bank of the Pelly River, about .6 miles downstream from the Pelly River bridge. Hunston suggests an age of between 300 - 1000 years for the site deposit (Hunston 1978:10-11).

KeVb-4 Cowboy Site. This site is located on the Granite Canyon Road, on the right bank of the Pelly River overlooking Pelly Crossing. The deposit was badly disturbed by road construction; the age of the site is unknown (Hunston 1978:11-12).

KeVb-5 Granite Canyon Road Site. This site is situated approximately 800 metres east of the Cowboy site on the same river terrace. The age of the site is unknown; much of the deposit was disturbed by road construction (Hunston 1978:12-13).

KeVa-1 Needlerock Creek Site. This site is situated on the left bank of the Pelly River, just above the mouth of Needlerock Creek. Materials collected from surface or near surface context probably relate to occupation during the later Prehistoric period. Cultural materials deeper in the deposits suggests these artefacts may be fairly old - possibly they relate to Northern Archaic/Northwest Microblade tradition occupations of the site (Hunston 1978:14-16).

KfVa-1 Trapping Cabin Site. The Trapping Cabin site is situated on the right bank of the Pelly River at the end of the Granite Canyon Road. Road construction has seriously disturbed a portion of the site. An arrow point recovered at the site resembles types identified for the Northern Archaic tradition in south-central Yukon; Hunston estimates an age of about 4500 - 3500 B.P. for the point and the associated artefacts (Hunston 1978:16-19).

KfVa-2 Diamain Lake Site. This site is located on the southwest shore of Diamain Lake, just east of a small embayment. Hunston assigns the majority of the Diamain Lake materials to the Late Prehistoric period; earlier occupations may also be represented (1978:19-22).

KfVa-3 Granite Canyon Site. The site is located on the Pelly River, just downstream of the mouth of Diamain Creek. The age of the deposit is unknown (Hunston 1978:22-23).

KfVa-4 Swiftwater Site. The site is located about 1 km downstream of the Trapping Cabin site, on a low terrace of the Pelly River. Hunston proposes an age for the deposit within about the last 1000 years (1978:24).

KfTx-1 Macmillan River Site. This site is situated on the right bank of the Macmillan River, approximately 7 miles above its confluence with the Pelly River. Artefacts recovered in the site fall within the general range of Late Prehistoric types identified elsewhere in Yukon (Hunston 1978:25-27).

KeVd-4 Vicinity of Fort Selkirk. Age unknown.

The following are additional sites, most of which were identified during archaeology work in the Fort Selkirk area between 1987 and 1989. Notes are taken from the computerized entries for these sites.

KeVd-5 This site is 50m downstream from the Johnson place on the left bank of the Pelly River, just upstream fo the Pelly and Yukon Rivers. One chert flake was recovered from a 15-20m bank.

KeVd-6 This site is on a high bluff on the north shore of Wolverine Creek at the mouth where it flows into the Yukon River. Site was examined by Brian Ross in 1983,

then by Gotthardt and Easton during the Fort Selkirk Culture History Project in 1988. Indigenous prehistoric/historic site used as native cemetery and lookout.

KeVd-7 Located on an old terrace on the left bank of the Pelly River mouth. Athapaskan multi-component prehistoric campsite. Identified by Gotthardt and Easton in 1988.

KeVd-8 Located on the right bank of the Yukon River at its confluence with the Pelly River. Site of the Hudson's Bay Company post established by Robert Campbell in 1848. Visited by Gotthardt and Easton in 1988 and 1989. Site includes structural remains of the post and remains of aboriginal brush camps throughout the area.

KeVd-9 Indigenous historic campsite on the right bank of the Yukon River in the slough just above and across from Wolverine Creek. A traditional dog salmon fish camp, also evidence of historic logging. Examined by Gotthardt and Easton in 1988.

KeVd-10 On terrace immediately on the left bank of the Yukon River and lying between Wolverine Creek and Fort Selkirk. Contemporary historic site noted by Gotthardt and Easton in 1988.

KeVd-11 On terrace immediately on the left bank of the Yukon River and lying between Wolverine Creek and Fort Selkirk. Contemporary historic site noted by Gotthardt and Easton in 1988.

KeVe-4 Along the top of a prominent basalt palisade across from Fort Selkirk. No cultural material located during test excavations. Surface find of a single blue seed bead and large obsidian flake on the surface of the west branch of east trail to top of cliff. Gotthardt and Easton, 1988.

KeVe-5 Along river terrace below the east end of the basalt palisade across from Fort Selkirk. Some historic use including remains of what might have been ground cache. Subsurface testing was negative. Much of terrace has been cut away by river action and site may have been destroyed. Possible location of *Sistes-tean*, 19th century trade rendezvous between Coast Chilkat and Selkirk peoples. Gotthardt and Easton, 1988.

KeVe-6 Site on river bank, across from Fort Selkirk. First Nation historic site. Numerous axe-cut stumps and poles, as well as frame structure. No cultural materials found in test excavations. Gotthardt and Easton, 1988.

KeVe-7 Fishing campsite at Victoria Rock, left bank Yukon River, about 3km downstream from Fort Selkirk. Traditional fish camp and isolation site for

women experiencing their first menstruation. Evidence of historic use, no results from subsurface tests. Much of site has probably eroded away into the river. Gotthardt and Easton, 1988.

KeVe-8 Right bank of Yukon River, about 2 miles downstream from Fort Selkirk. Location of historic prospector's cabin and diggings (Crosby's Cabin and Mine) as reported by Selkirk informants. Foundation and several round of a log cabin structure associated with the remains of a shaft dug into the base of the basalt palisade. Gotthardt and Easton, 1988.

KeVe-9 At base of the basalt formation on the right bank of Yukon River, approx. 2km below Fort Selkirk. Fairly large rock shelter occupied by an old eagle's nest. Not an archaeological site. Gotthardt and Easton, 1988 & 1989.

KeVe-10 High terrace behind Fort Selkirk townsite, about 1.5km from the town along the road to Swinehart Farm. Late prehistoric camp or lookout site. Lithic debitage recovered between 2-6cm below surface. Gotthardt and Easton, 1989.

KfVe-1 Location on high terrace 1 mi. N of Pelly River, about 2 mi. up from junction of Pelly and Yukon Rivers, just west of small stream. Prehistoric site, several artefacts on surface. Site examined by MacNeish in 1957, 1961; and Hunston in 1977. See Hunston manuscript (No. 1283) for discussion of cultural affiliations.

KfVe-2 Inland from Pelly Farm site (KfVd-2), about 6km up the Scroggie Creek Road. Prehistoric use (10 flakes found in test pits) and evidence of recent use. Gotthardt and Easton, 1988.

KfVe-3 Located approx. 5km northeast of small lake southwest of Volcano Mountain. Late prehistoric and historic use. Single grey chert retouch flake recovered. Probably a lookout site for moose hunters. Gotthardt, 1989.

APPENDIX 3:

HISTORICAL RESOURCES — The Structures

Bldg. 1 - The Orderly Room (1898)

This is the last of the eleven Yukon Field Force buildings to stand in its original site at the southwest corner of the parade square. Built in 1898, the Orderly Room was one of three square cabins with pyramidal roofs fronting the Yukon River. When the Field Force left Selkirk in 1899, the Northwest Mounted Police occupied this building until about 1911.

This building became the residence of the Blanchard family in the 1920s and 1930s. Ralph Blanchard ran a large woodcutting camp at Hell's Gate, 12 miles upriver from Fort Selkirk. He and his First Nation wife, Susan, raised a large family. In the late 1940s, the north wall of the cabin was cut out so it could be used as a garage.

This cabin is important in Fort Selkirk history. It is strongly associated with the Klondike Gold Rush and the dispatch of the Yukon Field Force to the Yukon. The building was put up during a high point in the community's fortunes – the settlement was being considered as a capital for the newly-formed Yukon Territory, part of the reason for basing the YFF in Fort Selkirk. Personalities associated with the buildings were Lt. Col. Thomas D.B. Evans, commander of the Yukon Field Force; Ralph Blanchard, a major employer in the community; and Police Surgeon Madore, who provided medical care to the area for eight years at the turn of the century.

Bldg. 2 - Frank Blanchard Cabin (ca. 1930s)

Frank Blanchard is one of the sons of the woodcutting contractor, Ralph Blanchard. He built this cabin in the late 1930s while he was still a batchelor and later continued to use the building as a seasonal dwelling when he and his family came into Fort Selkirk from their trapline. The cabin is a good example of a typical trapper's cabin – easily built in a short time and efficient to heat.

Bldg. 3 - Old Silas Cache

Old Silas, who lived in a nearby cabin that is no longer standing, built this small structure for use as a cache. More needs to be learned about Old Silas and his time at Fort Selkirk.

Bldg. 4 - Robert Luke Cabin (ca. 1930)

Most sources say that this cabin was built by Robert Luke about 1930 and later sold to David Silas. Apparently the foundation remains to the left of the cabin are from Copper Peter's House.

Bldg. 5 - Double Cache (ca. 1930/1940)

This double cache was used as a food and storage cache by the occupants of the cabins on either side. The upper side was used by Robert Luke and later by David Silas; the lower part belonged to Stanley Jonathan. The upper cache was built by Robert Luke when he built his cabin about 1930. When Stanley Jonathan put up his cabin ten years later, he built a frame shed adjoining the west side of the Silas cache. Both families left Fort Selkirk in the late 1940s. Apparently, the cache continued to be used for several years by people hunting or travelling in the area.

This structure is interesting for its unique construction as a double cache, its associations with the Luke, Jonathan and Silas families, and the number of remaining artifacts.

Building 6 - Stanley Jonathan Cabin (1940)

This cabin was originally built by prospector George Crosby at Garnet Creek, 15 miles up the Pelly River. He lived in the cabin for about 10 years and then moved up the Macmillan River. Stan Jonathan bought the cabin from Crosby in 1940. He then dismantled the cabin, rafted the logs to Fort Selkirk and reconstructed the building on its present site.

Stan Jonathan was the youngest of seven children of Big Jonathan and Susan Campbell. He partitioned the building into three rooms so his mother and father could live with him. They found their big house too cold. When Selkirk was abandoned in the late 1940s, the family moved to Minto.

Mr. Jonathan lives in Pelly Crossing and is a respected elder of the Selkirk First Nation.

Bldg. 7 - Jackson Jonathan Cabin (ca. 1947)

Jackson Jonathan, born in 1910, was the third child of Big Jonathan Campbell and his wife Susan. According to oral history reports, Jackson built this cabin in 1947 or '48. He had separated from his wife in Dawson and lived here alone for a few years. He later married Leta Johnson, the daughter of Peter Johnson, and moved to Pelly Crossing.

The cabin is a good example of a temporary structure that became permanent. It started out as a canvas walltent and was later framed in with recycled materials to make a more solid structure.

Bldg. 8 - High Cache (Peter McGinty Cache)

According to Tommy McGinty, this cache belonged to his father Peter McGinty who lived in a large nearby building, no longer standing.

(See the *Food* story for a discussion of the importance of caches in traditional First Nations food preservation and storage.)

Bldg. 9 - Big Jonathan Cache

See Dad's cache, 10' by 10'. One side king salmon, one side dry meat, down the middle all kinds of berries. Everybody do that, not only us. — Stanley Jonathan

This is one of the oldest remaining First Nation structures in Fort Selkirk. It has been standing since at least the early 1920s.

This cache belonged to Big Jonathan Campbell, who was one of the Selkirk First Nation's two chiefs, from 1916 until his death in 1958. Big Jonathan was a grandson of Thlingit Thling who was the Chief of the people living in the lower Pelly and Macmillan River areas and around Tatl'à män Lake. Big Jonathan was also an Indian Doctor.

This cache is important for both its historical significance and as an example of a typical northern storage facility. The small shed on posts protected food stores of dried moosemeat, fish, caribou and berries from dogs and other scavengers.

Big Jonathan House (reconstructed 1987)

And Christmas Eve, everybody go to dance there. And Peter McGinty's, Peter McGinty, the first chief, Big Jonathan, second chief. Put up a dance. For people. Make a big you know, big stew. All kinds, cook. Everybody go there. You hear drum hit, dum, dum, dum, dum...everybody go there. Eat! . . . Everybody dress up, dance.

Harry Baum, FSEOHP 1985, tape 1, side 2.

In 1987, members of the Selkirk First Nation in cooperation with the Government of Yukon reconstructed the Big Jonathan House, once an important social centre for First Nation people of Fort Selkirk.

The original building had been recycled from one of the Yukon Field Force buildings and rebuilt on its present site with assistance from the Anglican Church. This building was important both for its association with Chief Jonathan Campbell and his family and as the site of many feasts, dances and meetings. When Big Jonathan moved to Minto in the 1940s, he told his son Jackson Jonathan to tear down his house so that no one else would. Some of the lumber may have been used to build a house in Minto, but most of the logs were used by Jackson as firewood.

Bldg. 10 - Tommy McGinty Cabin (1939)

I get those logs from the Steamboat Slough . . . About four mile from here. And Alex Coward bring this log down. Make two load. A rope and everything. and I started build it. About this time, springtime. Take me about ten days. Dirt and everything, finished.

I live in here. Everytime I come back, I come down and I stay here. My mother, my old man just stay here. In the wintertime. Year-round. A warm house in wintertime. And

one time I stay alone here, I cutting of wood in Steamboat Slough with what you call him, J. Wood, Hudson Bay man. — Tommy McGinty, FSEOHP 1985, Tape 1, side 1.

Tommy McGinty built this cabin in 1939 when he was nineteen years old. This building was his Fort Selkirk residence. He also had a cabin at Big Creek, across the Yukon River and slightly downriver from Minto. When trapping, he stayed in a tent or brush shelter.

Mr. McGinty was born December 20th, 1919. His father was Peter McGinty, one of the two chiefs of the Selkirk First Nation from 1916 to the 1950s. Tommy McGinty was a well-respected elder of the Selkirk First Nation. Until his death in 1993, Tommy McGinty shared his extensive knowledge about his culture and history with everyone from anthropologists to school children.

Bldg. 11 - Old Abraham Cabin

Different people have said that Old Abraham loved here, or Abraham and his wife Jessie, or just Jessie with Old Abraham living next door. It is not known when the cabin was built. More needs to be learned about this structure.

Old Abraham's Northern Tutchone name was *Shée*. He was well-known as an Indian doctor and there are many stories about his special powers. It was the role of Indian doctors to cure illness, heal people, predict the future and control the natural elements. Old Abraham was the son-in-law of *Eté Glow*, the man who lived with caribou for one year. In the early 20th century, Old Suze, Old Abraham, Old Andrew, Big Jonathan and Copper Joe were the Indian doctors at Fort Selkirk. Old Abraham died about 1939 and his wife died about 1942. Apparently he is buried at Three Way Channel, about 17 miles downstream from Fort Selkirk.

Bldg. 12 - Anderson Cabin (ca. 1935)

Johnny Anderson was originally from Dawson. He built this cabin in the mid 1930s, some time after his marriage to Sophie Anderson, the daughter of Selkirk Indian doctor, Old Abraham. The family moved to Dawson after leaving Fort Selkirk.

Bldg. 13 - Baum Cabin

According to Harry Baum, this cabin was built by his father Andrew Baum. Another source says that the cabin was from the early days and then taken over by the Baum family. Harry Baum was born in Dawson in 1915 and moved to Fort Selkirk with his parents, Andrew and Lily. The Baums cut firewood for the steamboats and the family was often away at the wood camps. Andrew Baum trapped at Selwyn Creek. Formerly, the cabin was divided into rooms by boards covered with white cloth.

Bldg. 14 - Joe Roberts' Cabin

Little is known about this building other than it was built by Joe Roberts. Mariah Van Bibber remembers being there as a child, afraid that the cabin would fall down on her. Years later, in 1988, when the building was disassembled, a ring of hers was found.

Newspapers found in the building dated from 1916/17.

Hudson's Bay Co. Store and Residence Foundations (1947)

By the mid 1930s, the Hudson's Bay Company decided to move back into the Yukon. In 1938, they bought out the Schofield and Zimmerlee store. The store prospered sufficiently that they decided to erect new buildings in the mid 1940s. In 1946/47, the Hudson's Bay Co. built a substantial new framed store and residence.

This proved to be poor timing as Fort Selkirk was in its last years as a trade and supply centre. After the building of the Alaska Highway, plans were made to construct all-weather roads to Mayo and Dawson. People moved to Minto to work on the new road and the sternwheeler era was coming to an end. In 1951, the Hudson's Bay Co. closed down its store and moved the two new buildings to Nelson Forks near Fort Nelson. All that remains are the cement foundations of the store and residence. The Hudson's Bay Company was the last commercial trader to operate at Fort Selkirk, and it closed nearly 100 years after the abandonment of Campbell's post.

Bldg. 15 - Garage

In 1898, this building was built as the Guard Room, or jail, for the Yukon Field Force. Originally, it had six small cells, but we don't know if anyone was ever locked up here.

After the Field Force left town in 1899, this building was used by the Northwest Mounted Police. The police left Selkirk in 1911 until 1932.

When Scofield and Zimmerlee established their store about 1919, the Guard Room was moved beside the store. This became the home of the Zimmerlee family and a leanto addition was added to the west side of the building.

The Hudson's Bay Company bought out Schofield & Zimmerlee in 1938. When they built their new store and residence in 1946, they gave this building to Alex Coward as part payment for his work digging the new store basement.

Coward moved the building to its present spot, where he used it as a garage and storage area.

Bldg. 16 - The Machine Shop

Alex Coward used this building as a cache, workshop and sometimes a garage. Alex Coward was a well-known jack of all trades. This was where he built and repaired many of his devices.

Bldg. 17 - The Coward Cabin

This building, formerly the Yukon Field Force Officer's Residence, was built in 1898 at the northeast corner of the Field Force parade square. After the NWMP took over a number of the Field Force buildings, this was the quarters for police surgeon G.A. Madore from 1900 to 1906. The RNWMP detachment at Fort Selkirk was closed in 1911, and not re-established until 1932.

Alex Coward acquired the building in the 1920s and rebuilt it on its present site. Alexander Cody Coward came to the Yukon from Illinois and settled in Fort Selkirk about 1919. At first, he was in partnership with Schofield and Zimmerlee, then later struck off on his own.

In 1921, Alex Coward married Alice McGinty, a daughter of Selkirk chief Peter McGinty and his wife Sarah. Alice died of tuberculosis the following year. In 1929, he remarried Kathleen Martin, an Anglican lay missionary and teacher.

Coward was a well-known jack-of-all-trades, trapper, trader, carpenter, boat builder, woodcutter and mechanic. He left his mark on Fort Selkirk — he helped move the Catholic church from the riverbank in 1942 and worked on other buildings in town. Behind their house, the Cowards kept a large garden, chickens and a greenhouse. The house was abandoned when the Cowards moved to Minto in 1953.

Bldg. 18 - Greenhouse

This structure behind the Coward Cabin was a greenhouse built by Alex Coward.

Bldg. 19 - Shed behind RCMP Bldg.

This building, made with recycled steamboat timbers, was probably built by Afe Brown after he built the Cameron house.

Bldg. 20 - RCMP Detachment/Cameron House (ca. 1920)

Afe Brown, a local trapper, built this house sometime in the 1920s. He lived here with his wife Leta Van Bibber and their two sons until they moved to Williams Creek. Brown sold the cabin to the storekeepers, Schofield and Zimmerlee, who in turn rented it out to the RCMP.

In 1932, during a time when Fort Selkirk was growing, the Royal Canadian Mounted Police returned to Fort Selkirk. They stayed at Fort Selkirk until 1949, when the settlement was closing down. From 1935, the one-man detachment was staffed by Corporal G.I. Cameron.

For nearly 15 years, Cpl. Cameron was the only government representative in the community. As well as carrying out his law enforcement duties and patrolling the surrounding countryside, he maintained the game laws, met all planes and sternwheelers, distributed medicines, helped dig graves for burials, and did whatever else he felt was needed to make community life smoother.

During his absences, his wife Martha looked after the detachment and kept busy with

jobs such as cutting the detachment firewood, maintaining the airstrip behind town and occasionally relieving the telegraph operator. Cam and Martha Cameron and their daughter Ione were respected members of the community. Their home was always open to visitors and travellers who needed a place to stay. Ione later became the Yukon's first female commissioner.

Bldg. 21 - Devore Cabin (ca. 1930)

George Devore, a former U.S. Marine who moved to the Yukon after World War I, built this cabin in the early 1930s. He lived here with his wife and his son Dale. Devore trapped at Selkirk in the winter and mined on the Selwyn in the summer. When Devore left the Yukon in the early 1940s after his wife's death, he sold the cabin to Archie McLennan, the manager of the T&D store. The Camerons bought the property in 1947 for use as a guest cabin and later as a place to stay when they visited Selkirk.

Bldg. 22 -Devore Shed (ca. 1930)

This may have been built about the same time as the Devore cabin. Some salvaged steam boat lumber was used in its construction.

Bldg. 23 - Stables

This building may have been built early in the century in association with the Dominion Hotel (T&D Store). Early liquor licence applications required that a hotel had to be able to house six horses, as well as rooms for their owners, in order to obtain a liquor licence.

In later years, Taylor & Drury used this building as a warehouse to store heavy equipment and non-perishable goods such as flour and sugar.

This building has been largely reconstructed.

Bldg. 24 -Taylor & Drury Shed

Little is known about this building, which had completely collapsed by the time Heritage Branch and the Selkirk First Nation began working on the site.

Bldg. 25 -Taylor & Drury Barn

This outbuilding immediately behind the T&D store used to be connected to the main building with stalls.

Bldg. 26 - Taylor & Drury Store (ca. 1900)

Sometime before 1902, this building was constructed as the Dominion Hotel, its first owner being a baker named Anton Klimesch. The building had rooms for rent, a general

store and a bar (the 'Club Room' in the east extension), as well as various outbuildings. The store and hotel were later taken over by his nephew Frank Vodicka and his wife. Vodicka, in turn, sold the building to Taylor & Drury in the late 1910s or early 1920s.

The Taylor & Drury Store was a Fort Selkirk institution until some time in the 1940s. Taylor & Drury was a well-known partnership, based in Whitehorse, with branches throughout the Yukon. Over the years, the store managers included Bill Cathro, Joe Menzies, Archie McLennan, and Bill Houston. This is the last remaining building to depict commercial activity in the settlement.

Bldg. 27 - Larsen & Lankins Cabin (ca. 1940)

Two American trappers and traders, Emer Dee (Sam) Lankins and Edward Larsen, built this cabin about 1940. They trapped and ran a trading post up the Macmillan River at Moose Creek. This cabin was their summer base at Fort Selkirk.

After the death of Sam Lankins in 1942, Ed Larsen sold out and moved south to join the U.S. Army. The last known resident of this building was a miner named Frank Dupont.

Bldg. 28 - The Schoolhouse (1892)

This one-room log cabin, built in 1892, was one of the first Anglican mission buildings at Fort Selkirk and may be the oldest standing building in the Yukon. It was probably constructed by Thomas Henry Canham, the first missionary at Selkirk.

This was Fort Selkirk's first church, it was a school for most of the life of the community and occasionally was used for other purposes. During the 1925 influenza epidemic, it was used as a hospital and after 1932, it was used as a men's club.

The building still contains many of its original furnishings. It is associated with several of Selkirk's ministers such as T.H. Canham, with Bishop Stringer, and with Kathleen Martin (Cowaret), who served the Selkirk First Nation people for nearly four decades.

Bldg. 29 - The Mission House (1893)

This large building was constructed in 1893 as the missionary's residence. This was the residence of whatever minister was in Selkirk, and for many years when there was no fulltime minister at Fort Selkirk, the lay missionary Kathleen Martin lived here.

The large front room on the upriver side of the building was used for church services and teaching school in winter, to save lighting the schoolhouse stove.

Bldg. 30 - St. Andrew's Anglican Church (1931)

Construction of this church started in 1929 and it was completed August 12th, 1931. It had been planned for a long time. Selkirk's first missionary, Archdeacon Canham started a fund for a new church as early as 1909. In 1921, Bishop Stringer bought the property for the church and paid William Schofield $100 for one of the old Field Force buildings

to be salvaged for building logs. After a start on the walls by William Young, the building was redesigned by a Vancouver architect and completed by Dawson carpenter Fred Hickling.

In 1953, Kathleen Cowaret held the last service here for a few First Nations people and river travellers just before moving to Minto in 1953.

Bldg. 31 - Armstrong Cabin (ca. 1920)

Nevill Armstrong, a miner, big game guide and writer, bought this property in 1920. Over the winter of 1925/26, this cabin housed a school for white children. The teacher, Pauline White, divided the cabin with a curtain. She taught school in the front section and lived in the back.

The building was used as a telegraph cabin in the 1940s and in 1948, a family named Cook lived here.

Bldg. 32 - Charlie Stone House (1935)

Charlie Stone, the government telegraph operator at Fort Selkirk, built this 1½ storey cabin in 1935 for his mother. His mother died shortly after the house was completed. Stone later lived here with his wife Josephine. Danny Roberts recalls that as a child of 10, he helped Taylor McGundy cut logs for this house.

This was known as the most modern house in Fort Selkirk with its pedestal sink, toilet and bathtub, although apparently the plumbing fixtures were never hooked up. This building was later bought by the Anglican Church for use as a new rectory but they never moved into the building.

Bldg. 33 - Stone Shed (ca. 1935)

This building was probably constructed some time during the 1930s about the time the Stone House was built.

Bldg. 34 - St. Francis Xavier Roman Catholic Church (1898)

In 1898, three Oblate missionaries and a few paid labourers built this building on the riverbank near the campground. The church was closed down for the winter when the missionaries moved to Dawson and it was abandoned for 44 years. For 20 years of that time, it was used as a warehouse by the T&D Store.

When Father Marcel Bobillier moved to Fort Selkirk in 1942, Alex Coward moved the building to church property farther inland. Father Bobillier lived at Selkirk until 1949. Father Bob, as he was affectionately known, kept busy visiting Catholic parisioners between Lake Laberge and Stewart Island. The church was abandoned for the second time in 1952.

Bldg. 35 - Cache (1951)

This structure was built in 1951 by Father Buliard, who replaced Father Bobillier (Father Bob) as the Catholic priest at Fort Selkirk. Father Buliard kept sled dogs and probably, he used this structure for dog food as well as other storage. According to Father Bob, in the winter of 1949/50, Father Buliard travelled about 3000 miles with his dog team from Selkirk to Carmacks and around Carmacks.

Bldg. 36 - Wilkinson/Adami House (ca. 1922)

The Wilkinson family built this house in 1922 or 1923 with the help of Ira Van Bibber and Billy Thompson. Mrs. Wilkinson rented rooms and served meals to travellers on the river. When Pauline White taught school for white children at Fort Selkirk in 1925/26, the Wilkinson children were among her pupils. The Wilkinsons bought Pelly Farm in the mid 1930s. In the 1940s, Oscar and Mary Adami and their daughter Annabelle stayed here during the summer. The rest of the year, the Adamis ran a trapline at Kalzas Creek up the Macmillan River. The Adamis left the north in 1949.

Bldg. 37 - Cabin/Shed

This structure dates to the "early days" and was long abandoned by the 1930s.

The First Nations Graveyard (ca. 1890)

This particular graveyard dates to the early 1890s and is the last of several native burial sites throughout what later became the Fort Selkirk settlement. There are approximately 125 gravesites, the latest of which dates to the early 1950s. The older grave houses are of a design unique in the Yukon and possibly influenced by the coastal Chilkats.

This graveyard is historically important as it illustrates native culture and early native use of the area before white settlement. As well, many notable members of the Selkirk First Nation are buried here. The Selkirk First Nation has worked with the Heritage Branch to restore many of the grave fences.

The Yukon Field Force Cemetery (1898)

This graveyard was established by the Yukon Field Force in 1898 for the three members who died at Fort Selkirk. It later became the non-native cemetery for the townsite. Notable Selkirk residents interred here include John F.K. MacMartin, who came north with the Yukon Field Force and later stayed to run a wood camp and the Post Office; and Harold Harris Pitts, the manager of Harper's Post.

APPENDIX 4:

NATURAL RESOURCES IN FORT SELKIRK

AREA

Geology, Landforms and River Environment
- Yukon plateau
- basalt cliffs and nearby Volcano Mountain
- Victoria Rock, lava formation
- broad river valley, with islands, floodplain, terraces such as at Fort Selkirk
- sub-soil materials in river valley deposited by glaciers, as seen by river banks
- silty soils on floodplain and terraces deposited by the Yukon River
- river meanders, side channels
- riparian vegetation zone

Large Mammals:
- woodland caribou
- moose
- thinhorn sheep
- mountain goat
- black bear, grizzly bear (grizzly particularly during salmon spawning)
- wolf
- coyote

Small Mammals:
- beaver, marten
- snowshoe hare
- lynx
- muskrat
- marmot
- ermine/weasel
- porcupine
- ground squirrel
- red squirrel

Prehistoric Mammals:
- oldest caribou bones in the world (date to the Pleistocene)

Fish:
- Pacific chum and Chinook salmon spawning in side channels
- pike (jackfish)
- grayling
- burbot
- broad whitefish
- lake whitefish

- lake trout
- ling cod
- lake herring (least cisco)
- round whitefish
- long nose sucker
- inconnu

Birds: (incomplete)
- Tintina Trench flyway
- sandhill cranes during spring and fall
- peregrine falcon (subspecies *anatum*)
- ravens
- cliff swallows
- songbirds

Flora/Plants: (incomplete)
- interior plateau ecoregion
- typical spruce forest of interior plateau
- riparian vegetation on the river flood plain
- aspen trees on the terrace at Fort Selkirk
- forest succession as interpreted through tree stumps cut to provide fuel for riverboats
- possibility of exotic species, for example, grains at Swinehart's Farm
- traditional medicinal and food plants

APPENDIX 5:

FORT SELKIRK CULTURAL/HISTORICAL OUTLINE

(**Note:** The following information, with some revisions and additions, comes from the *Fort Selkirk Management Plan.* See Appendix 6: Historical Chronology for more specific dates.)

The Fort Selkirk site is of great significance as a cultural/historical repository including many different forms of information -- native and non-native oral traditions, pre-contact and post-contact archaeological sites/remains, documentary sources, buildings, and a wide variety of artefacts such as household objects, building materials, trapping equipment, etc. The chronology of events and developments at the site is incomplete, especially for the pre-contact and early contact periods. The outline below is intended to give only a brief and preliminary sense of this chronology as a background for the development of potential themes for the site.

1200 — 5000 B.P.

One biface point found during archaeological work prior to the reconstruction of Big Jonathan house requires more analysis, but similar tools found elsewhere in southern Yukon have been dated approximately to this period. The Fort Selkirk site itself has only modest potential for further archaeological research related to Northern Archaic tradition technology. Microblade sites at several locations in the area offer better potential for interpreting prehistory. There is also the possibility to interpret Na-Dene languages, movements of early Athapaskan peoples, White River volcanic eruptions and possible effects on people and animal populations.

150 — 300 B.P.

This period is especially significant at the Fort Selkirk site. Both oral accounts and artefacts recovered at a fishing site at the upriver end of the townsite confirm the use and occupation by Selkirk First Nation ancestors for several centuries at minimum. Copper, obsidian and stone artefacts from many unknown sources indicate that the region was an important trade rendezvous. Trade, travel and cultural exchange by native groups prior to contact could form interesting interpretive themes. Several important traditional sites in the area need interpretation as part of the Selkirk First Nation "homeland" and resource base for the seasonal round of subsistence activities. Burial sites are also very significant.

1848 — 1852

This was the period of first direct contact with Hudson's Bay Company traders. The

building of the first HBC post across the river by Robert Campbell, and his second post in 1852 at the present site are of great interest. This is one of the important locations in which to interpret this era within southern Yukon. The remains of the second post, if excavated to show the outline of structures, together with artefacts, documentary sources plus oral traditions would provide tremendous potential for research and interpretation, as well as educational opportunities for Pelly Crossing and other Yukon students. The aspect of Tlingit trade monopoly is well documented and could be illustrated by the Kohklux Map and interpretation of events at the site including the Tlingit destruction of the post. Campbell's reports put the Pelly-Yukon River "on the map" (Arrowsmith Map 1854) for the first time filling in part of the geography of the mid-Yukon for non-natives interested in exploring/exploiting the region.

1852 — 1867

The initial decades after the demise of Robert Campbell's post was an interlude when Tlingit monopoly probably resumed. More oral research is needed to flesh out changes and events in this period, but there are some HBC accounts of Selkirk Indian people travelling to Ft. Yukon to trade. The site was visited by Collins Overland Telegraph explorers Ketchum and Laberge in 1867, who reported meeting friendly Indians and gathered pieces of charred wood from Campbell's post. They also met Indians from further south who reported a great lake upriver (named Lake Laberge by their expedition chief, Dall).

1867 — 1880

The Tlingit Indians maintained control over the coast mountain passes until 1880, preventing exploration into the southern Yukon by non-native people. Probably there were some contacts between the Fort Selkirk area Tutchone people and HBC traders plus missionaries down river. Throughout this period and after there continued to be extensive use of the area by Northern Tutchone people, as evidenced by fish camps (like Three Way Channel) and numerous other locations documented in oral traditions.

1881 — 1889

After the Chilkoot Pass was opened to non-native people, numerous prospectors and explorers travelled past Fort Selkirk, including an American Army reconnaissance mission led by Frederick Schwatka who published illustrations and descriptions of Tutchone people he met in the area. William Ogilvie and George Dawson of the Canadian Yukon Expedition met briefly at the site in 1887, illustrating its reputation as a "meeting place" known to outsiders who could depend on finding it and each other at the junction of the two rivers even though they were travelling "in the wilderness".

1889 — 1897

The establishment of a new trading post by Arthur Harper and an Anglican mission by Canham and Totty ended the period of Tutchone people being the primary occupants/users of the site. This was the beginning of "permanent" occupation by non-native people. Fort Selkirk, the place of meetings and exchanges, now became a place of living side by side, with ongoing interaction between native and non-native peoples. There is extensive documentation and oral traditions to draw upon for interpretation. Some early photos such as those in V.Wilson's report of 1895 give a visual sense of the site at this time.

1898 — circa 1902

With the Klondike Gold Rush boom numerous new buildings were constructed at Fort Selkirk - a sawmill, farm, hotels, stores, post office, R.N.W.M.P. post. There was a rapid influx of non-native people, resulting in the survey of the townsite and movement of Tutchone people away from their previous location near Harper's post. The Yukon Field Force "occupied" the upriver end of the townsite for one winter, then departed as the boom subsided. Fort Selkirk was considered briefly as a potential capital city for the new territory, being at the "centre of the Yukon", but the town was quickly passed by both by boats and people enroute to the goldfields. Jack Dalton's Trail (using old Tlingit/Tutchone travel routes) terminated nearby and was used briefly for transporting cattle to the Klondike. The telegraph line established a communication link to the outside world, but the overland road built on the opposite side of the Yukon River prevented the town from growing into a year round mid-point/commercial centre between Dawson and Whitehorse. Tutchone people adapted/adopted many new technologies and ideas, travelling on steamboats, using the telegraph, learning about a new language, religion, store goods, wage employment and entrepreneurial opportunities (supplying meat, fish, taking large wood rafts to Dawson). They also suffered from new diseases introduced by non-native people.

1903 — 1920s

During this period there was a rapid decline in the non-native population. The local economy stabilized as Fort Selkirk developed into a small trade center with Anglican and sometimes Roman Catholic missions, school, woodcamp, telegraph office, R.C.M.P. post. The telegraph continued to be an important news link to other communities and the world. Steamboats continued as an important summer link to Whitehorse and Dawson bringing some tourists as well as freight and Yukoners travelling in or out of Dawson/Mayo. Air travel after the late 1920s offered new possibilities for year round access to mail/visitors and travel to the outside world. Tutchone people used Fort Selkirk as a "home base". Oral traditions tell about good times, potlatches, dancing, Christmas

("bells of 17 dog teams coming over the hills for party at Christmas"). It was an exciting place for people coming in from traplines and continued to be a meeting place for Indian people from all over Yukon, drawn by marriage/kinship ties and possibly through contacts with missionaries (Canham/Totty in particular). There are many oral traditions about non-native and mixed families as well - the Horsfalls, Van Bibbers, Cowards, Camerons, Wilkinsons, and others who made their homes there.

1930s — 1950s

This marked a period of modest growth for Fort Selkirk. The Anglican Church built a new church building, the Royal Canadian Mounted Police re-opened a detachment at Fort Selkirk, and in the early 1940s, 'Father Bob' came to re-establish a presence for the Catholic Church. After over 80 years, the Hudson's Bay Company returned to Fort Selkirk. They built a substantial new store and residence in the late 1940s. During World War II, Fort Selkirk was a transhipment point for materials being shipped up the Pelly River for use on the Canol Project. Selkirk residents also watched sternwheelers pushing barges of fuel and heavy equipment, destined for Circle, Alaska to work on the northerly section of the Alaska Highway. By the late 1940s, however, work had commenced on the all-weather road to Mayo. Many Selkirk residents moved to Minto to work on the new highway. The new roads meant the end of the sternwheeler traffic and eventually, the closing of this small river settlement.

1950s —1970s

Fort Selkirk was an isolated site on the Yukon River after the end of steamboat traffic and the telegraph line. Danny Roberts and his family maintained their home at Fort Selkirk, greeting visitors and helping to protect the site. There was minimal tourism at this time but government was beginning to take interest in the historic significance of the site. Subsistence use of the area continued by Selkirk First Nation members who remembered Fort Selkirk as "home" during the difficult period of resettlement at Minto and Pelly Crossing.

1980s — 1990s

Fort Selkirk was used by government, researchers, and the public as an important heritage site. The Selkirk First Nation became involved in preservation planning and research. There was an expanding vision of the past history, as well as the present and future potential of the site.

APPENDIX 6:

FORT SELKIRK HISTORICAL CHRONOLOGY

1843 - Hudson's Bay Company explorer, Robert Campbell, and his party descend the Pelly River to reach its confluence with the Yukon River. This may have been the first meeting between Northern Tutchone people and European traders.

1848 - Robert Campbell, John Stewart, Kitza, Lapie and six others built a fort, upriver of the present location, and named it after the 5th Earl of Selkirk, a major Hudson's Bay stockholder and founder of the Red River settlement.
- the first post was flooded out then rebuilt on the present site in 1851-52.

1852 - On August 20, the fort was sacked by the coastal Chilkats who were anxious to eliminate their trading rivals.

1867 - Michel Laberge and Frank Ketchum, explorers for the Western Union Telegraph Company, ascend the Yukon River as far "as old Fort Selkirk." They return with charred remnants of the old post.

1883 - Lieutenant Frederick Schwatka and party crossed the Chilkoot Pass then rafted down the Yukon River to St. Michael's on a military reconnaissance for the US gov't. He encountered Northern Tutchone people near Minto and at a fishing camp a few miles downriver from the Fort Selkirk site.

1887 - George Dawson, a geologist, and William Ogilvie, D. L .S., explore the Pelly and Upper Yukon rivers as members of the Yukon Expedition, sponsored by the Canadian government.

1889 - Arthur Harper of the Alaska Commercial Co. sets up a trading post near Campbell's old site.

1892 - Rev. T.H. Canham of the Church Mission Society (Angican) establishes St. Andrew's Mission.
- when the diocese of Mackenzie was split into two and Bompas was named first Bishop, he called the new diocese Selkirk derived from "Selig Kirke", Scots for "Holy Church."
- the name was in use from 1890 to 1910 when Bishop Stringer changed it to Diocese of Yukon.

1896 - Fort Selkirk becomes the terminus of the Dalton Trail when this overland route was developed by Jack Dalton from Haines, Alaska following the traditional Chilkat trade route.
- the original terminus of the trail was Rink Rapids, later the trail was extended to just above Fort Selkirk (ca. 1898)

1897 - from June 23 to July 3, James Gibbon surveyed three blocks of land as follows: 640 acres for Arthur Harper, 480 acres applied for by Joseph Ladue and a third block of 640 acres applied for by Donald McDonald. At the same time he laid out a government reserve of 40 acres at the eastern limit of the townsite (group lot 1).

1898 - the height of the Klondike Gold Rush. The Yukon is made a separate territory by the Yukon Act and Fort Selkirk is considered as a possible capital for the new territory.
- in September, R.W. Cautley D.L.S., surveyed a townsite within group lot 2 (originally applied for by Harper) and on October 4th held an auction sale and "disposed of a considerable number of lots".
- arrival of two members of the NWMP who built a storehouse and detachment building.
- arrival of the Yukon Field Force, 200 officers and men of the Canadian army who travelled to the Yukon to assist in keeping order and maintaining Canadian sovereignty during the gold rush.
- soldiers and civilian contractors build a complex of 11 buildings around a parade square at the east end of town.
- 1st October, 50 soldiers and 2 officers are transferred to Dawson.
- St. Francis Xavier Roman Catholic Church was built by Père Desmarais and Frère Dumas of the Oblates.
- the Canadian Yukon Lumber Company establishes a mill at Fort Selkirk and supplies lumber to the YFF.

1899 - discovery of gold in Nome and subsequent decline of the Yukon population.
- 97 members of YFF leave the Yukon; the rest are sent to Dawson and renamed the Yukon Garrison.
- 9 September, post office opens under the name of Pelly.
- Mr. Mogridge of the British American Corp. (Savoy Hotel) becomes first postmaster.
- liquor license applications are filed by the Savoy Hotel (Br. Am. Corp.), the Hotel Selkirk and the Hotel Français (this latter establishment run by a former Field Force officer).
- telegraph station built when the Whitehorse-Dawson line is constructed.

1900 - remainder of the YFF soldiers leave the Yukon with the exception of a small militia unit known as the Dawson Rifle Co. which disbanded in 1905.
- 26 June, the Canadian Yukon Lumber Co. mill at Fort Selkirk is destroyed by fire.
- some of the existing businesses of the time were the British American Corp. (Savoy Hotel), the Seattle Hotel, the Hotel Selkirk, the Canadian Development Co. and the Hotel Français.
- Fort Selkirk has its own Mining Recorder and Crown Land & Timber Agent.

1902 - about this time Anton Klimesch establishes the Dominion Hotel (possibly the same building as the Seattle Hotel, also run by Klimesch).
- this was later taken over by his nephew Frank Vodicka.
- opening of the Whitehorse-Dawson winter road bypassing Fort Selkirk.
- Measles epidemic among natives but no deaths. NWMP Assistant Surgeon G.A. Madore converted one of the Field Force barrack buildings into a temporary hospital.

1904 - NWMP acting as postmasters at Fort Selkirk, Forty Mile and Stewart.

1907 - diptheria epidemic at Fort Selkirk. Community is quarantined and two Breaden children die.
- post office operation is taken over by storekeeper Joseph Horsfall. Previously the post office had been run by the RNWMP for several years.

1911 - the RNWMP detachment was withdrawn when the police force was diminished throughout the territory.

1912 - Indian Residential School at Carcross is completed.
- RNWMP detachment established at Pelly Crossing (near roadhouse) for winter months only.

1916 - Chief Joseph McGinty dies on Easter Sunday and a few days later Peter McGinty is elected as first chief and Big Jonathan as second chief.
- Kathleen Martin, Anglican mission layworker arrives at Fort Selkirk and begins teaching school in September.

1917 - Frank Vodika sells Dominion Hotel and store to Taylor & Drury (Gregg, HBCo Archives).

1919 - William Schofield, Art Zimmerlee and Alex Coward take over the old Pitt buildings (formerly Harper's Post) as a base for hunting, trading and trapping. (according to report of John Gregg, HBCo. mgr., as told by Schofield).
- the store was later moved to the southwest of its original location.

1921 - marriage of trapper Alex Coward to Alice McGinty, daughter of Chief Peter McGinty, on June 28. She died a year later of tuberculosis.

1922 - first airplane lands at Fort Selkirk.

1925 - July, influenza epidemic at Fort Selkirk: two nurses brought in to care for the sick, schoolhouse is converted to a hospital, community is quarantined and a number of people die.
- October, a school is set up for the white children. Held in Armstrong Cabin and

taught by Pauline White from Dawson. Pupils mainly Wards and Wilkinsons, runs 2 winters only.

1926 - John F.K. MacMartin takes over the operation of the post office from the Wards (the telegrapher and his wife).

1929 - Kathleen Martin, Anglican layworker, marries Alex Coward, local trader, trapper & woodcutter.

1931 - St. Andrew's Anglican Church completed August 12th and dedicated August 16th.

1932 - re-establishment of the RCMP detachment.

1935 - G.I. Cameron and family move to Fort Selkirk. Cameron is RCMP officer for the community for fifteen years.

1936 - spring flooding of the Yukon River causes damage to Coffee Creek and Selwyn.

1938 - return of the Hudson's Bay Co. They buy out store and buildings belonging to Schofield and Zimmerlee.

1942 - Catholic Church is moved from its original location on the riverbank to its present locale on land the church owned. Previously the building had been used by Taylor & Drury as a warehouse for approximately 20 years.
- Father Marcel Bobillier, o.m.i., moves to Fort Selkirk and ministers to the area between Lake Laberge and Stewart River.

1946/47 - Hudson's Bay Co. builds a new store and residence.

1948 - commencement of construction of an all weather road from Whitehorse to Mayo.
- during the late forties most residents moved to Minto to work on the new highway to Mayo.

1949 - the one-man RCMP detachment is transferred to Minto.

1950 - Father Bobillier transferred to Telegraph Creek and replaced by Father Buliard.
- completion of all weather road to Mayo to October.

1951 - in June the Hudson's Bay Co. closed their store and moved the two new buildings to Nelson Forks near Fort Nelson via the new Alaska Highway.

1952 - Catholic priest moves to Carmacks and church is abandoned.

1953 - the Anglican Mission is transferred to Minto.

1955 - year round road access from Whitehorse to Dawson is made possible with completion of all weather road from Dawson to Stewart Crossing linking up to Mayo road.

APPENDIX 7:

BIBLIOGRAPHY / FORT SELKIRK INTERPRETIVE LIBRARY

Note: These are some of the sources that were consulted during the preparation of this report. The main purpose of this bibliography, however, is as a suggested list of books and reports for an on site library for use by interpreters and visitors. We suggest that the library be part of the Stone House Visitor Centre and that no one be allowed to remove books from the building. Establishment of a library should be an ongoing process with additional books and new publications being acquired as funds permit.

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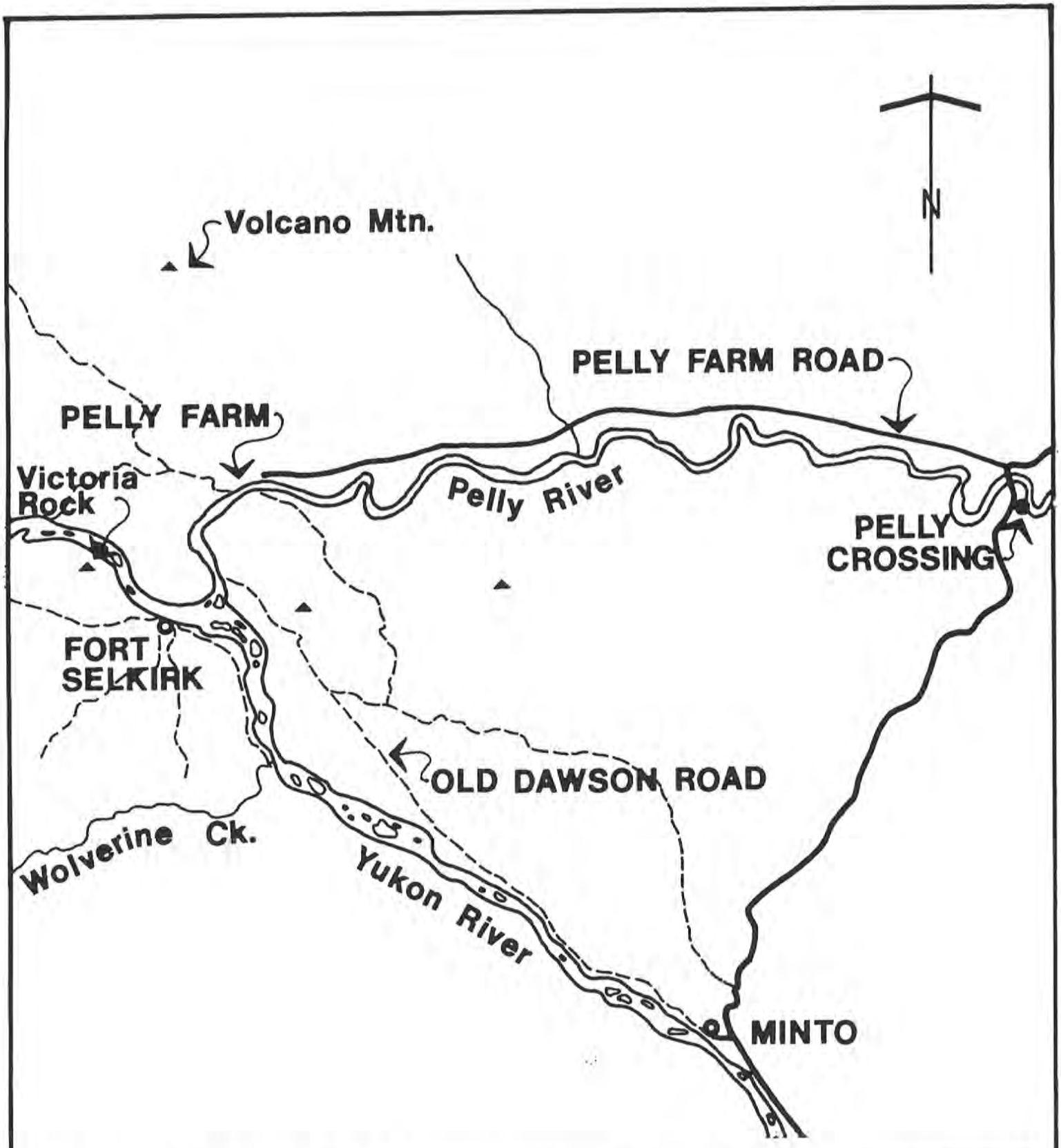

FORT SELKIRK

SETTING AND ACCESS

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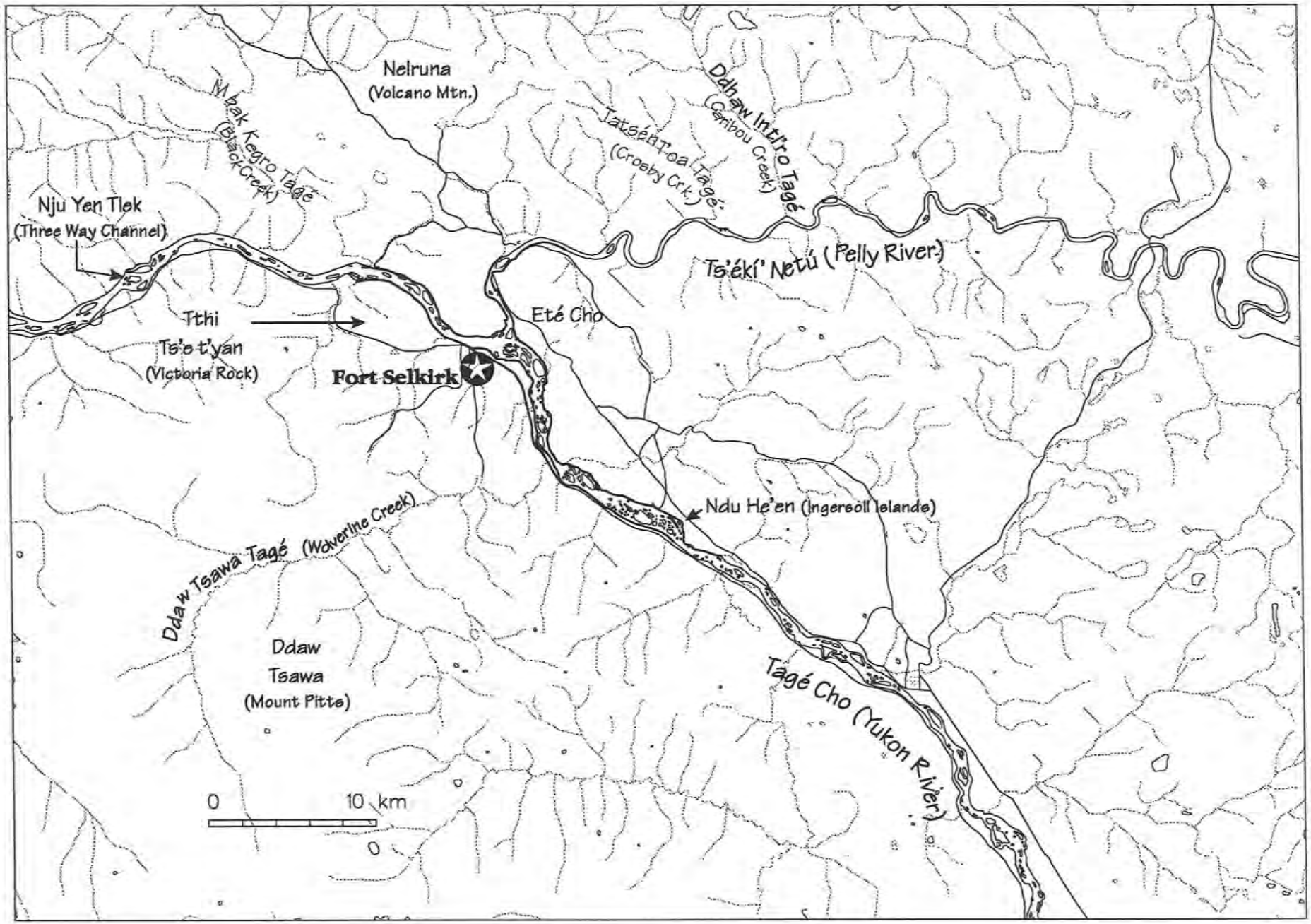

Sample Map of Northern Tutchone Place Names