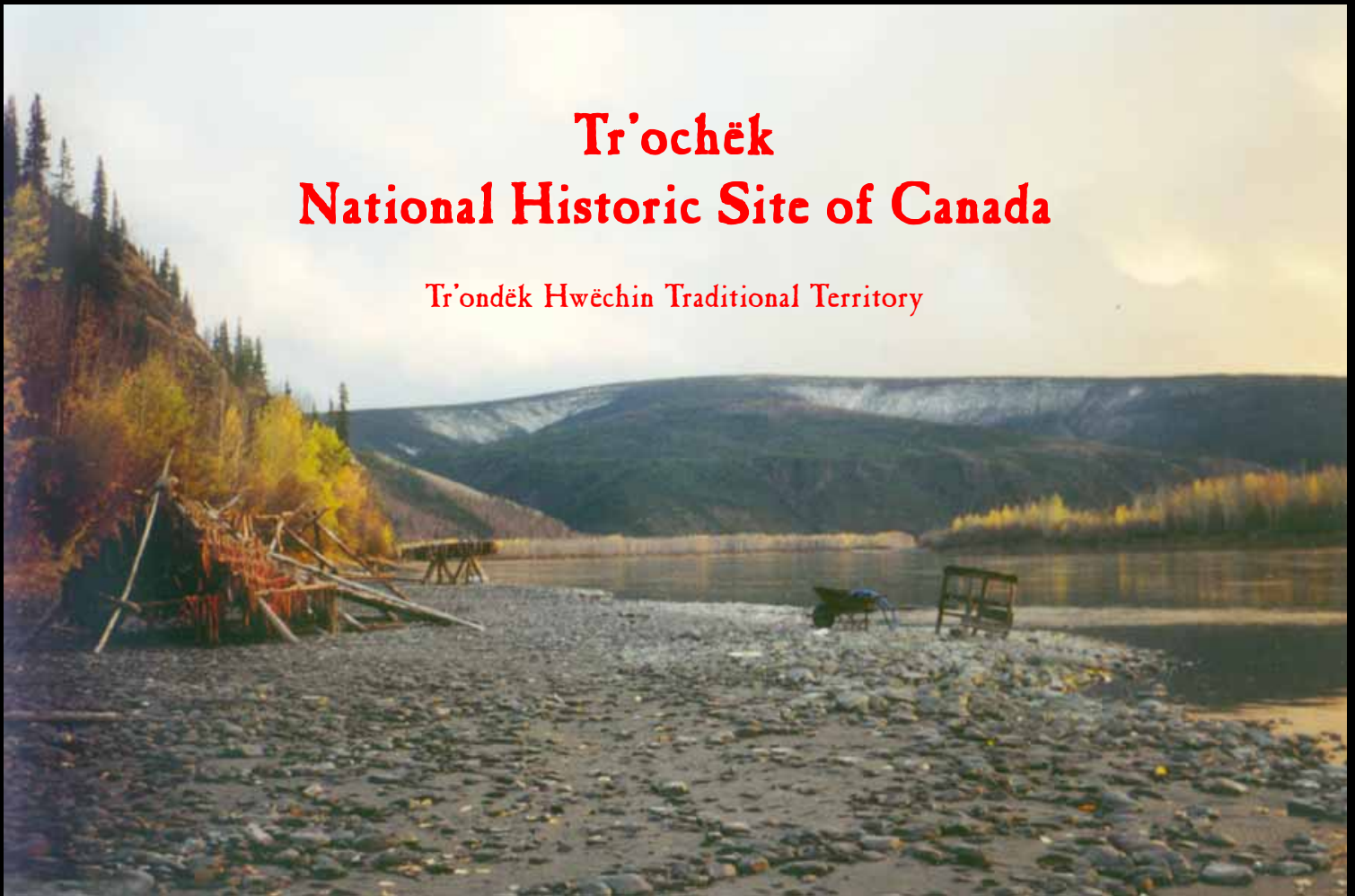


Tr'ochëk National Historic Site of Canada

Tr'ondëk Hwëchin Traditional Territory



Commemorative Integrity Statement
REVIEW DRAFT January 21, 2003



Tr'ochëk National Historic Site of Canada Commemorative Integrity Statement

Approved:

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Date

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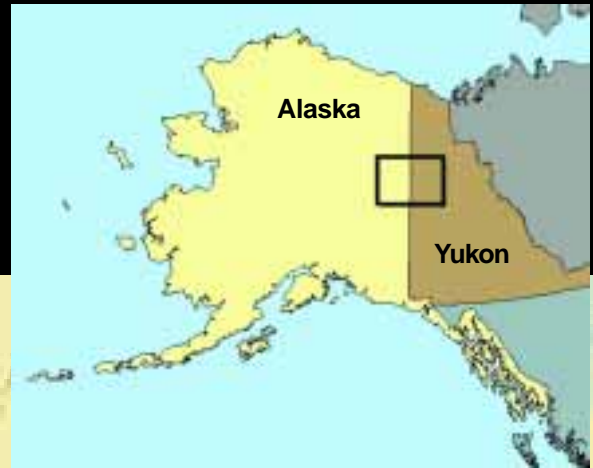
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Date

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Hän Traditional Territory





Tr'ochëk National Historic Site of Canada Commemorative Integrity Statement

1.0 Introduction

1.1 Overview

Tr'ochëk is representative of the Tr'ondëk Hwëchin "home" on the middle Yukon River. It represents the many cultural connections of the people, linking them to their past, to their ancestors, within their families and contributes to the community's construction of its future. It also highlights the importance of their life at the juncture between land and flowing water. Their language, oral histories, place names and material culture are evidence of these linkages to their homeland as well. The ownership of Tr'ochëk by the Tr'ondëk Hwëchin after the dislocations of the twentieth century also contributes to its importance. The site including the Hän camps facing the Klondike and Yukon Rivers and trails reaching back up the Klondike valley to hunting grounds, traditional plant harvesting areas and up to the river bench lookout points was designated by the Minister on July 19, 2002.



Tr'ochëk NHS is accessible by boat from Dawson.

1.2 *National Historic Sites Program Objectives*

The National Historic Site Program Objectives are the objectives of the Government of Canada for the national historic sites program:

- To foster knowledge and appreciation of Canada's past through a national program of historical commemoration.
- To ensure the commemorative integrity of national historic sites by protecting and presenting them for the benefit, education and enjoyment of this and future generations, in a manner that respects the significant and irreplaceable legacy represented by these places and their associated resources.
- To encourage and support owners of national historic sites in their efforts to ensure commemorative integrity.

1.3 *Commemorative Integrity*

Commemorative integrity describes the health and wholeness of a national historic site. A national historic site possesses commemorative integrity when:

- the resources directly related to the reasons for designation as a national historic site are not impaired or under threat,
- the reasons for designation as a national historic site are effectively communicated to the public, and
- the site's heritage values (including those not related to designation as a national historic site) are respected in all decisions and actions affecting the site.

Resources directly related to the reasons for the site's designation are Level I resources as defined in Parks Canada's *Cultural Resource Management Policy*. Resources that are not related to the reasons for the site's designation but which have historic value are defined as Level II in the *Cultural Resource Management Policy*.

A Commemorative Integrity Statement is a document which identifies what is meant by commemorative integrity at a particular national historic site. It provides a baseline for planning, managing, operating, reporting and taking remedial action.

The document is divided into six parts:

1. *Introduction*

2. *Designation and Context*

3. *Resources Directly Related to the Reasons for Designation as a National Historic Site*

This section of the Commemorative integrity statement identifies the resources that relate directly to the reasons for the site's designation. It also describes the historic values of these resources, which can be physical as well as associative or symbolic. These values must be safeguarded and communicated. The Commemorative Integrity Statement provides guidance, through objectives, about the meaning of "not impaired or under threat" in the context of the site.

4. *Reasons for National Historic Significance*

This section of the Commemorative Integrity Statement identifies the reasons for designation as a national historic site, as well as any additional, essential information required to ensure their understanding. It provides guidance, through objectives, on integrity in presentation and effective communication with audiences.

5. *Resources, Values and Messages Not Related to the Reasons for Designation as a National Historic Site*

This section of the Commemorative integrity statement covers resources, messages and values that are not related to the reasons for designation as a national historic site. Objectives provide guidance on the management of these.

6. *Appendices*

A Commemorative Integrity Statement guides site management by:

- identifying what is most important about a site relative to the national historic designation and, for Parks Canada sites, ensuring that matters relating to national significance, including resources and messaging, are the highest management priority.
- ensuring that there is a focus on the “whole”, and not just the individual resources.
- providing the fundamental document to guide management planning and preparation of a conservation and presentation plan, which detail specific actions to be carried out.
- enunciating a set of heritage values and objectives which can be used in analyzing and evaluating the impact of development and adaptive re-use proposals on a site or nearby property.
- providing the basis for design guidelines for development which may take place within or nearby and which may have an impact on the national historic site.
- giving direction on heritage messages for marketing plans and programs.
- providing the foundation for reporting to Canadians on the state of national historic sites.

1.4 *Cultural Resource Management Policy*

Cultural resource management is an integrated and holistic approach to the management of cultural resources. It applies to all activities that affect cultural resources, including the care taken of these resources and the promotion of public understanding and enjoyment of them. The objective is to manage cultural resources in accordance with the principles of value, public benefit, understanding, respect and integrity.

Parks Canada's *Cultural Resource Management Policy* defines cultural resources as places or human works that have been determined to have historic value. Cultural resources include those directly related to the reasons for the site's national significance and those not related but which possess historic value.

Archaeological research at Tr'ochëk has involved community youth and Elders.



The *Policy* is the basis for management of cultural resources by Parks Canada. Other owners of national historic sites are encouraged to apply the principles and practice from the *Cultural Resource Management Policy*.

Effective cultural resource management practice is based on:

- an up-to-date inventory of resources;
- an evaluation of resources to determine which are to be considered as cultural resources and what it is that constitutes their historic value;
- consideration of historic value in actions affecting conservation and presentation. Most, if not all, operational activities have an impact on conservation or presentation;
- monitoring and review to ensure that conservation and presentation objectives continue to be met effectively.

A Commemorative Integrity Statement sets out the results of the first two points above in order to facilitate the third and fourth.

The objectives in a Commemorative Integrity Statement specify that the site should be managed in accordance with the principles and practice of the *Cultural Resource Management Policy*. In addition to the principles and practice noted above, management under the *Cultural Resource Management Policy* means:

- cultural resources and their values are inventoried and evaluated, and these records are kept up to date;
- there are no uses or threats that reduce the potential for long-term conservation and future understanding and appreciation of the cultural resources;
- any modification to the site or its cultural resources is based on sound knowledge and respect for the historic values of the resources and is preceded by adequate research, recording, and investigation;
- conservation measures are based on direct, rather than indirect evidence, follow the path of least intrusive action, and are clearly recorded;
- any new work at or adjacent to the site is sensitive in form and scale to the site and its associated resources;
- monitoring and review systems are in place to ensure the continued survival of the cultural resources with minimum deterioration;
- reproductions and reconstructions are marked in such a way as not to be confused with the originals they are intended to represent;
- the historic value of the resources is fully considered and integrated into the planning, conservation, presentation and operational programs.

The Hän encampment at Tr'ochëk in 1896.



2.0 Designation and Context

2.1 Designation

Designation refers to the establishment of a national historic site. It occurs when the Minister approves a recommendation for national historic significance from the Historic Sites and Monuments Board of Canada.

Tr'ochëk was designated a First Nation Heritage Site by the Tr'ondëk Hwëch'in in their land claim final agreement (Chapter 13, Schedule B) with Canada and Yukon of July, 1998. The agreement states that the primary purpose of the site "is to recognize, protect, enhance and celebrate Hän culture and history." The agreement also identified the possibility of nominating the site to the HSMBC for consideration as a National Historic Site of Canada.

Tr'ochëk was considered by the HSMBC at its meeting in November, 2001 and recommended as a national historic site. The minutes of the meeting explicitly identify both commemorative intent and Designated Place.

2.2 Commemorative Intent

Commemorative intent refers to the reasons for a site's designation as a national historic site, as determined by the Ministerially-approved recommendations of the Historic Sites and Monuments Board of Canada. A Commemorative Integrity Statement contains a *Statement of Commemorative Intent* which provides the answer to the question "When and for what reason was this site designated by the Minister responsible for the *Historic Sites and Monuments Act* as a national historic site?"

Tr'ochëk was designated a national historic site in 2001. The reasons for designation, as identified in the November, 2001 HSMBC minutes, are:

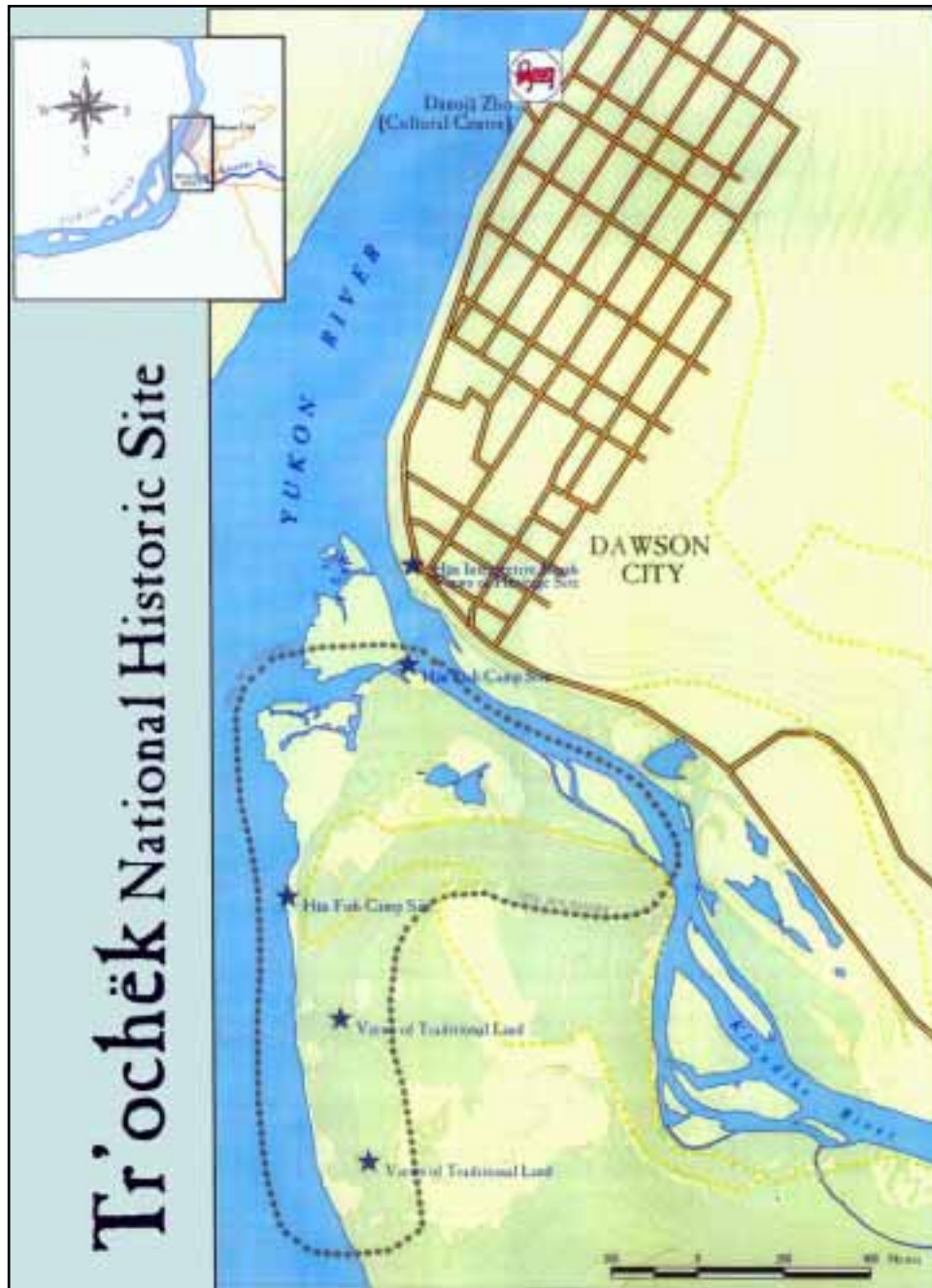
- *It is representative of the Hän cultural landscape of the middle Yukon River valley;*
- *the site speaks to the Hän people's use and understanding of their traditional territories and the land's role as source and carrier of their traditional knowledge. The value that they place on this landscape is reflected in their oral histories, language, place names and continued use of the site.*

2.3 Designated Place

Designated place refers to the place designated by the Minister of Canadian Heritage on the recommendation of the Historic Sites and Monuments Board of Canada. Information on what constitutes the designated place for a particular historic site is drawn from the minutes of the Historic Sites and Monuments Board of Canada.

The Designated Place for Tr'ochëk was defined by the HSMBC as "the boundaries outlined on the survey map in OB2001-12."

Tr'ochëk National Historic Site includes portions of two legally surveyed parcels of Tr'ondëk Hwëch'in Settlement Lands (S-211 B/D and R-20A) and adjoining portions of both the Yukon and Klondike rivers. The land portions of the site, including those portions lying between the Ordinary High Water Mark and a line marking "the continuous surface of the Navigable Water... before freeze up" (ie. The low water mark), are wholly owned by Tr'ondëk Hwëch'in. (Canada, Tr'ondëk Hwëch'in Final Agreement, Appendix A) While the portions of the flowing waters adjoining this moving boundary remain under the jurisdiction of Indian and Northern Affairs Canada,



the First Nation may submit an Application to Reserve Territorial Land form. (Although not specified in the title, the form can include reservations on water as well as land.) The application would describe the First Nation's interests and values in the identified portions of the rivers; the result would be a permanent map notation. This notation would ensure that the First Nation's interests would be addressed by any subsequent development.

The Tr'ochëk boundary includes the in-situ evidence of several Hän fish camps along the banks of both the Klondike and Yukon rivers, the sandbars and foreshore where salmon were, and continue to be, dried, areas containing plants traditionally used for subsistence and medicine, hillsides and woods contributing to the natural setting of the commemorated period, the lookout posts along the high bench overlooking the Yukon River and evidence of the mining activity which spurred the final settlement of the Tr'ondëk Hwëch'in land claim.

2.4 Historic and Geographic Context

Tr'ochëk lies on the upstream flat at the confluence of the Yukon and Klondike Rivers. The Klondike River breaches the high hills along the east bank of the Yukon, just skirting the base of a steep hill rising to a high flat bench. The flat is the alluvial deposition of the Klondike River. To the north what used to be a broad, marshy flat has been filled and built up as the Dawson town site.

Tr'ochëk is a product of the two rivers and gains its importance because of this origin. The Hän reliance upon the Yukon River's shaping influence on their traditional territory is reflected in place names, the Hän language, stories of hero figures and as a major travel and trade route. On more practical terms the river is also the source of life – the annual migration of two salmon, the large Chinook or King salmon (*Onchorhynchus tshawytscha* / Łuk cho) and the smaller, but more numerous, Chum or Dog salmon (*Onchorhynchus keta* / Thëy) provide the Hän with a significant

portion of their diet. Other fauna of importance to the Tr'ondëk Hwëch'in include grayling (*Thymallus arcticus* / *srejił*), ling cod (*Lota lota* / *chehluk*), fox (*Vulpes vulpes alascensis* / *năgăt*), moose (*Alces alces gigas* / *jëjik*), rabbit (*Lepus americanus dalli* / *gàh*), ruffed grouse (*Bonasa umbellus* / *ch'ätäk*), raven (*Corvus corax* / *tätră*), martin (*Martes americana actuosa* / *tsuk*) and beaver (*Castor canadensis* / *tsà*).

This river flat has a mixture of balsam poplar (*Populus balsamifera* / *t'ä*), alder (*Alnus tenuifolia* / *k'or*) labrador tea (*Ledum groenlandicum* / *k'ëläk'ây*) and willow (*Salix* / *k'ây*) bushes with a large open grassy meadow. The steep hillside behind the site is cloaked with forest typical of a northern exposure boreal forest. This cool, damp slope is covered with thick moss, both white (*Picea glauca* / *ts'ök*) and black spruce (*Picea mariana* / *ts'ök*) and small birch (*Betula occidentalis* / *hät'or*) groves. On the bench above the flat, mining activity has stripped away both vegetation and soil, leaving a fringe of the original spruce forest along the edge of the river bluffs.

Hän heritage describes the creation of the world and the evolution of the human role within it. This role for the Hän is played out in their annual round where Tr'ochëk is an important element. From mid-summer to late fall the Hän harvested and dried fish, cleaned skins from moose and caribou hunted nearby and prepared other foods for winter storage. Until the early days of the gold rush the Hän made regular seasonal use of the site.

The gold rush was period of great dislocation for the Hän. The proximity of their campsite to the Klondike goldfields meant they were overwhelmed by the appearance of thousands of stampeder and that this crucial portion of their annual round was completely upset. To avoid the worst excesses of this event the Hän made arrangements with the assistance of the Anglican Church and the Mounted Police to move **five?** kilometres down river to Moosehide.

After the Hän relocation to Moosehide, Tr'ochëk was used for a series of newcomer urban and industrial activities. Several bridges connected the site to Dawson and until the late teens, Klondike City, as the site was known, remained a fairly active part of the Dawson urban area. The various water courses through the site were silted in by the Klondike valley gold mining activity, leaving only the main channel of the Klondike River open on the north side of the site. Later, as the regional newcomer population dwindled, the site was used for a time for market gardening. First Nation people began re-settling the site in the 1950s, after the completion of the highway system led to the abandonment of many Yukon River communities. In the early 1990s mining activity on the site dug up one of the 19th century river channels, instigating a law suit by the Tr'ondëk Hwëch'in challenging Canada's right to issue mining claims on unsundered Indian lands. The Tr'ondëk Hwëch'in reaffirmed their ownership of the site in their land claim final agreement in 1998 and designated it as a heritage site.

Tr'ochëk in winter with
Klondike River in
foreground flowing into the
Yukon.





Tr'ochëk in 1894? when Veazie Wilson and his party passed through the area and tried out a Hän canoe.

3.0 Resources directly related to the Reasons for Designation as a National Historic Site

This section contains details on the resources - the whole and the parts of the whole - which are directly related to the reasons for designation. Historic value is a value or values assigned to a resource, whereby it is recognized as a cultural resource. These values can be physical and/or associative.

3.1 Designated Place

Tr'ochëk was one of three principal Hän fishing villages on the middle Yukon River drainage, closely linked by ties of language, culture and family to Johnny's Village and Charley's Village, located downstream in what is now Alaska. In the latter part of the 19th century it was main camp for the Tr'ondëk Hwëch'in Hän under Chief Isaac. The arrival of thousands of gold seekers displaced the Hän from their traditional village in 1897.

Tr'ochëk is symbolic of the Hän "home" on the middle Yukon River. It represents the many cultural connections of the people, linking them to their past, to their ancestors and to their families, and thus to their future. The Hän cultural landscape plays a powerful role in creating their identity. The Tr'ondëk Hwëch'in celebrate this connection to their birthplace and see their future in a continuing relationship with their land. The *Tr'ondëk Hwëch'in Final Agreement* is a claim on the future based upon the stewardship of their traditional lands, through preservation and access to what Elder Percy Henry calls "our history book." Tr'ochëk is a significant element of this Hän cultural landscape.

The original home of the Tr'ondëk Hwëch'in Hän , Tr'ochëk, was not lost or obliterated by the great influx of outsiders and the changes they wrought. Tr'ochëk is a monument to the enduring history of the Hän, which is everywhere written in the land.

The Designated Place for Tr'ochëk is valued as:

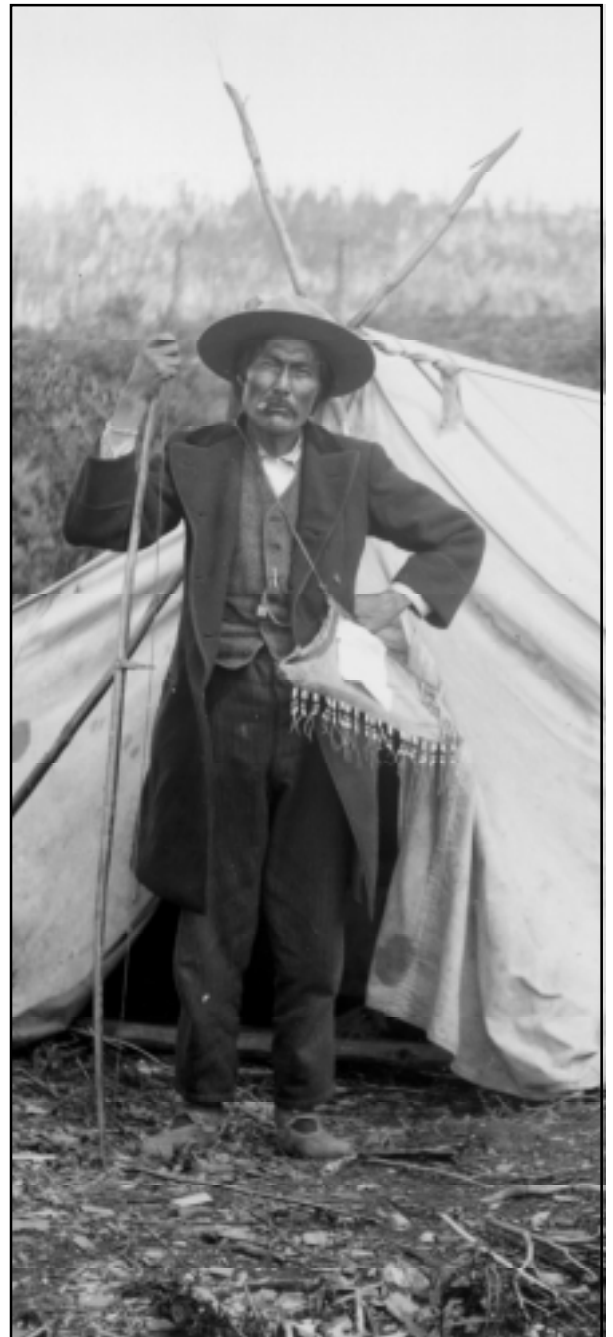
- a representative example of how “home” is built upon the links between ancestors and today’s community people at the junction of the river and the land. Tr'ochëk was the headquarters of the Tr'ondëk Hwëch'in Hän. It is one of the three main summer fishing villages of the Hän on the middle Yukon River drainage. In July, many families came together to set large fish traps and weirs in the slough at the mouth of the Klondike River to take King salmon. It is this use of the Yukon River valley resources and peoples' life at the junction between the land and flowing water that gives us the name Hän, “People of the River”.

Chief Isaac about 1900?

- the fish camp of Chief Isaac, the Hän leader during the gold rush. In the late nineteenth century Tr'ochëk was Chief Isaac's camp. During the gold rush he worked to move the Hän to Moosehide to escape the worst excesses of the culture contact with the newcomers. He transferred the care of Hän songs and ceremonial regalia to less affected Alaskan neighbours to ensure that Hän culture survived and these are now being recovered. His leadership continues to inspire and guide the community as they plan and work for their future.

- a permanent symbol of Canada's recognition of the Tr'ondëk Hwëch'in as a people with a future. Ownership of Tr'ochëk and the associated legal battle for its return to the Tr'ondëk Hwëch'in, is an instance that generates pride in the community and also acts as a symbol of outside recognition of their history.
- a place to undertake continuing traditional activities. Continuing use of the land through contemporary cultural activities by Tr'ondëk Hwëch'in citizens continues to connect them to the places where they have lived for many generations. The traditional lands are still used as the marker for the seasons. The annual First Hunt event on the Dempster Highway brings together the community's youth in a fall celebration of the caribou and the development of the next generation's skills in providing for themselves. First Fish at Moosehide is a reminder of the ceremonies that celebrated the annual arrival of the salmon at Tr'ochëk.

- a place for reflection on heritage and as a place to learn about the Tr'ondëk Hwëch'in. The quiet and natural setting of Tr'ochëk is a good place to celebrate Hän heritage and history - a place for the community to reflect on and share cultural values and a good place for visitors and neighbours to learn about the Hän people.



3.2 Language, Oral Tradition and Place Names

The Hän language is the key element in the expression of the Tr'ondëk Hwëch'in connection to place. The traditional territory of the Hän is created, understood, described, explained and owned by their language. The physical expression of the language is the oral tradition. Among the Hän these oral traditions are the stories - the mythic, legendary, historic and the personal, that, together with the place names are the links between the Tr'ondëk Hwëch'in and their country.

The language and oral tradition of the Hän people help define their place in the cultural landscape of the middle Yukon River valley and create a sense of personal and community identity. Oral traditions provide the guidelines for living in the world and as a community. The stories of creation and the ordering of the world are placed within the traditional territory and make the country a holy land for the Hän. Tr'ochëk is a representative element of this spiritually endowed land.

Language, oral tradition and place names are valued as:

- expressive cultural links between the people and their traditional homelands. The primary physical expression of this enduring relationship between people and place is the oral tradition. From creation stories through long ago adventures of their people to present memories of life along the river, the Hän oral tradition is embedded in the land. The Hän place names are the traditional guideposts to people's travel on the land, preserving the knowledge of their history, legends, and the resources they depend on for their living.
- meaningful expressions of Hän Traditional Knowledge
Place is imbued with meaning through naming. Place names are a statement of sovereignty as well as an expression of the interests and knowledge of a people.

Oral history research remains an important source of placenames and language. Unknown, Georgette McLeod and Edward Roberts at work at Tr'ochëk.



Tr'ondëk Hwëch'in place names in their traditional territories describe resource harvest areas, sources of useful natural materials, trade and travel routes and recall the myths and stories that describe the moral and social order of the world.

- important tools in teaching our children their identity

The Hän oral tradition instills and reinforces a sense of cultural identity and morality, it reminds the participants of their responsibility in maintaining the balance in the world. Detailed practical and ecological knowledge is embedded in the stories and legends providing people with critical information about the land and resources of the traditional territory.

- indicators of the human integration with nature and spirit.

The language is the basis for the symbolic understanding of the Hän cultural landscape typified at Tr'ochëk. The structure and forms of the language not only reflect the Athabascan landscape but also their life of travel upon the land and the distances and geography covered in their annual round. Often in stories and memories, place, distance and time, both time passage and seasonal change, are used interchangeably to describe their lives.

3.3 Landscape, Landscape Features and Environmental Elements

The landscape of Tr'ochëk reflects the many different ways that the Tr'ondëk Hwëch'in connect with the broader aboriginal cultural landscape. These values are tangible elements that make up the Site and can be divided into different classes, each with its own characteristics and requirements for cultural resource management. Tr'ochëk is a place to reflect on the present life of the Hän and compare it to their past. The quiet atmosphere and natural setting so close to Dawson establishes a restful and accessible escape back to the traditional river camp way of life.

The landscape and environmental components contributing to the site's value include:

- the wonderful view of the Yukon River and its valley from the river bank and the lookouts on the bench;
- the boreal forest character of the Site and the hillside shielding it;
- the useful roots, trees, medicine plants and berry picking places;
- the views of the Site from Dawson and the Yukon River;
- the juncture between river and land; this was and remains the critical life supporting part of the Tr'ondëk Hwëch'in cultural landscape;
- the bedrock hill at the back of the Site; unconstrained by bedrock, the river would have meandered through the Site and washed everything away over time;
- the slough which is shallow and slow moving enough for fish traps to be set;
- the regular and ecologically sustainable runs of the different varieties of salmon in the Yukon River;
- the naturally varying flow of clean water in the Yukon and Klondike Rivers flowing past the Site; and
- the tailings and pit from the 1990s mining activity which spawned the Tr'ondëk Hwëch'in law suit.

The landscape, landscape features and environmental elements at Tr'ochëk are valued as:

- the collection of natural elements that defined the Hän environment;
- a representation of the array of regional food and medicine sources that sustained their lives; and
- evocative elements reflecting the experiences of the Hän ancestors at this place.



Preparing a salmon feast at the 2002 Moosehide Gathering.

3.4 *In-Situ Resources*

The in-situ cultural resources at Tr'ochëk are physical indicators of the Hän presence and activities at their former fishing village at the mouth of the Klondike River. Despite the industrial development that occurred at the site during the heyday of the Klondike Goldrush, evidence of the Hän way of life on the river has been astonishingly well preserved at Tr'ochëk. These resources include beads, stone tools, bone and antler implements and fire pits surrounded with fish and animal bones. Preservation is exceptional due to the layers of silt from the regular flooding of the Site which have sealed in the former occupation levels. Normally bone and antler objects are lost from the cultural record due to the acidic soils of the boreal forest. The archaeological record at Tr'ochëk provides a rare opportunity to learn about little known bone and antler technologies of the Hän in the late prehistoric period.

The Site is also of considerable significance archaeologically because of the well preserved levels that date to the contact period. In these levels, it can be seen how the Hän integrated new technology and commodities into their natural material culture, and where traditional tools and techniques were considered superior. Tr'ochëk is almost unique in the Yukon in preserving that "moment in time."

The in-situ resources at Tr'ochëk are valued as:

- indications of Hän activities and lifeways in the past;
- objects and features that tell about the use of Tr'ochëk and river camps like it;
- expressions of a vibrant culture rooted in their traditional lands;
- rare examples of little known bone and antler technology; and
- revealing ways in which new technology was selectively integrated with Hän material culture during the period of contact.

3.5 Objects

The material culture of the Hän collected and cared for by museums in the Yukon and around the world is only now being rediscovered by the Tr'ondëk Hwëch'in. These collections present a broad spectrum of the materials and objects used and produced by the Hän in the mid to late nineteenth century.

These objects are valued as:

- models for the recovery of past techniques now forgotten in the community;
- symbols of the Hän capability of producing beautiful and practical works from the resources of their land; and
- expressions of a vibrant culture rooted in their traditional lands.

3.6 Objectives

The resources (designated place, landscapes and landscape features, buildings and structures, in-situ resources, objects) will not be impaired or under threat when:

- the resources and their associated values are respected;
- management decisions are based on adequate and sound information and are made in accordance with the principles and practice of the *Cultural Resource Management Policy*;
- the resources and their associated values are not lost, impaired or threatened from natural process, for example erosion and decay, within or outside of the site;
- the resources and their associated values are not lost, impaired or threatened from human actions within or outside of the site;
- the historic values of the resources are communicated to visitors and stakeholders; and
- new and evolving uses of the Designated Place respect its heritage-defining values.



Hän objects are held by the Royal Ontario Museum and the Canadian Museum of Civilization.

4.0 Effective Communication of the Reasons for Designation as a National Historic Site

4.1 Reasons for Designation as a National Historic Site

Protection is only one part of commemorative integrity. As the *National Historic Sites Policy* states (p.78), "Protection and presentation are fundamental to commemoration, since without protection there can be no historic site to be enjoyed, and without presentation there can be no understanding of why the site is important to our history, and hence, to all Canadians.

The reasons for designation as a national historic site express, in the form of messages, why this place was designated a national historic site.

4.2 Context Messages

Context messages are those messages that are essential to understanding the reasons for designation of the site. While context messages are essential to understanding the reasons for designation, they are not reasons for national significance.

Statement of Commemorative Intent

Tr'ochëk is representative of the Hän cultural landscape of the middle Yukon River valley. The site speaks to the Hän people's use and understanding of their traditional territories and the land's role as source and carrier of their traditional knowledge. The value that they place on this landscape is reflected in their oral histories, language, place names and continued use of the site.

1. Tr'ochëk is representative of the Hän cultural landscape of the middle Yukon River valley, the source and carrier of their traditional knowledge

Messages supporting this context message include:

- hearing our oral traditions describe the creation of this world;
- learning how long ago gods and heros established order in this world; and
- understanding how the stories, associated places and traditional knowledge guide the stewardship of our world today.



2. Tr'ochëk is a summer camp of the Hän, a part of the annual round through our traditional territory.

Messages supporting this context message include:

- acknowledging Tr'ondëk Hwëch'in interest in the whole of their traditional territory and how the land claim agreement has addressed their claims;
- understanding how our people travelled through the country on their annual round, the other people they met and what they did through the year;
- learning how this annual round and our people's situation changed as newcomers came to the Yukon since the mid-nineteenth century and the form it takes today;
- hearing the stories about people's lives at Tr'ochëk;
- understanding why Tr'ochëk was selected as a fish camp; and
- appreciating the many cultural resources at Tr'ochëk and the stories they tell.

3. Tr'ochëk is a national historic site, a place designated by the Government of Canada as a site of importance to all Canadians because of its national historic significance.

4.3 Objectives

The reasons for designation as a national historic site are effectively communicated to the public when:

- the overall heritage presentation experience conveys the reasons for designation as a national historic site;
- visitors and the Site stewards understand the reasons for designation as a national historic site; and
- management decisions are based on adequate and sound information and are made in accordance with the principles and practice of the *Cultural Resource Management Policy*.



The confluence of the Klondike and Yukon rivers at Tr'ochëk.

5.0 Resources, Values and Messages not related to the Reasons for Designation as a National Historic Site

Some resources, values and messages are not related to the reasons for designation. This section contains information on these resources, as well as messages and other values which are important but not related to the reasons for designation.

In applying the first element of commemorative integrity, emphasis is clearly on resources directly relate to the reasons for designation as a national historic site and their values. However, the Cultural Resource Management Policy applies to all cultural resources, as well as significant ecosystem features.

A Commemorative Integrity Statement is developed to assist managers or owners in managing all the resources for which they have responsibility. The overall stewardship of a national historic site is called into question and commemorative integrity is threatened if resources not related to the reasons for designation are not managed in accordance with the *Cultural Resource Management Policy*.

5.1 Resources not related to the Reasons for Designation as a National Historic Site

The site also contains evidence of the newcomer occupation during and just after the Klondike gold rush. These features relate to the transportation, industrial and residential activities associated with Dawson City and post 1950 occupations by Selkirk people.

5.1.1 Landscapes and Landscape Features

Settlement and industrial use of the site, renamed Klondike City and later Lousetown, lead to some landscape additions to the area. Further, the mining activity in the gold fields, especially the dredging of the lower Klondike River watershed in the period up to 1916, released a huge amount of silt into the river changing the hydro-dynamics of the river's mouth at Tr'ochëk. The landscape elements that contribute to these secondary values include:

- the foundation remains of residences and industrial buildings;
- the remains of roads and the Klondike Mines Railway right of way;
- the filled channels of the river's mouth; and
- evidence of farming.

5.1.2 Buildings and Structures

The industrial and residential presence of the newcomers at Klondike City during the first two decades of the twentieth century is still in evidence. Elements contributing to these values include:

- a street of cabin remains and 72 building platforms from residential use of the Site;
- remains of the Klondike Mines Railway roundhouse and intact sections of rail lines;
- remains of the O'Brien brewery and cooperage;
- remains of the O'Brien Moran trading post;
- remains of the "red light" district cribs;
- remains of a farm house and associated material culture; and
- remains of sawmill boiler and associated machinery.

5.1.3 In-Situ Resources

A wide ranging though limited number of domestic and industrial objects have been recovered from the archaeological surveys and research carried on at the site. Elements contributing to these values include:

- household goods and equipment and related domestic refuse;
- discarded farming equipment and machinery; and
- machine parts and industrial supplies related to brewing and sawmilling activity.

5.3 Objectives for Resources and Values

The resources (designated place, landscapes and landscape features, buildings and structures, in-situ resources, objects) will not be impaired or under threat when:

- the resources and their associated values are respected;
- management decisions are based on adequate and sound information and are made in accordance with the principles and practice of the *Cultural Resource Management Policy*;
- the resources and their associated values are not lost, impaired or threatened from natural processes, for example erosion and decay, within or outside of the site;
- the resources and their associated values are not lost, impaired or threatened from human actions within or outside of the site; and
- the historic values of the resources are communicated to visitors and stakeholders.

A community group used Tr'ochëk as a site to reconstruct a 19th century HBC birch bark canoe.



5.4 Messages Not Related to the Reasons for Designation as a National Historic Site

Messages note related to the reasons for designation as a national historic site include:

- the role of Klondike City/Lousetown in the history of Dawson City and the Klondike Goldfields;
- the membership of Tr'ochëk in the family of NHSC;
- the membership of Tr'ochëk in the family of Tr'ondëk Hwëchin heritage sites;
- the connections between Tr'ochëk NHSC and related NHSC at Nagwichoonjik, Discovery Claim, Dawson City Historical Complex;
- the connections between Tr'ochëk NHSC and related national designations of William Ogilvie and the Anglo-Russian Treaty of 1825; and
- the initial designation of the site as a Tr'ondëk Hwëchin heritage site under their land claim agreement.

5.5 Objectives for Messages

The messages not related to the reasons for designation as a national historic site are effectively communicated to the public when:

- part of the heritage presentation experience conveys the messages not related to the reasons for designation as a national historic site;
- the messages not related to the reasons for designation as a national historic site and their presentation do not overwhelm or detract from the presentation and understanding of the site's national historic significance;
- visitors understand the messages not related to the reasons for designation as a national historic site; and
- management decisions are based on adequate and sound information and are made in accordance with the principles and practice of the *Cultural Resource Management Policy*.



6.0 Appendices

6.1 HSMBC Minutes

HISTORIC SITES AND MONUMENTS BOARD OF CANADA Excerpt From the November 2001 Meeting (Report of the Cultural Communities Committee)

The Hän Cultural Landscape of the Middle Yukon River Valley - Tr'ochëk Heritage Site.

Background

In Committee, Mr. Isaac introduced the subject expressing strong support for the submission. He commended the researchers on their work and felt that the Submission Report provides an accurate depiction of the site's values. The Tr'ondëk Hwëch'in First Nation, members of the Hän language group and owners of Tr'ochëk, nominated this site for consideration by the Board.

Hän camps at Tr'ochëk are representative of the Tr'ondëk Hwëch'in home on the middle Yukon River. The site represents the many cultural connections of the people, linking them to their past and to their ancestors, and contributes to the community's construction of its future. The site also highlights the importance of their life at the juncture between land and flowing water. Their language, oral histories, place names and material culture reinforce their attachment to their homeland.

A brochure entitled "Tr'ochëk: The Archaeology and History of a Hän Fish Camp", was distributed to Committee members as supplementary information.

Recommendations

Designation: The Committee, and the Board after it, recommended **Tr'ochëk for designation as a National Historic Site to be marked by means of a standard bronze plaque.**

Site Name: The Board recommended the site name as **Tr'ochëk National Historic Site of Canada / lieu historique national du Canada de Tr'ochëk**

Definition of Place: The Board recommended that the boundaries for Tr'ochëk should be defined as **the boundaries outlined on the survey map in OB2001-12.**

Commemorative Intent: The Board recommended Tr'ochëk for designation because **it is representative of the Hän cultural landscape of the middle Yukon River valley. The site speaks to the Hän people's use and understanding of their traditional territories and the land's role as source and carrier of their traditional knowledge. The value that they place on this landscape is reflected in their oral histories, language, place names and continued use of the site.**

Secretary's Note: The Committee, and the Board after it, asked that the plaque inscription reflect the phrase "a place for our community to reflect on and share our cultural values amongst ourselves and a good place for visitors and neighbours to learn about us" (See the "Statement of Site Values", Submission Report 2001-26, p. 862)

6.2 List of CIS Team Members



Elder Ronald Johnson of the Tr'ochëk Heritage Site Steering Committee

This Commemorative Integrity Statement was prepared by the members of the Tr'ochëk Heritage Site Steering Committee, the Committee's Secretariat, staff from the Tr'ondëk Hwëchin and Parks Canada and citizens of the Tr'ondëk Hwëchin. The Tr'ochëk Heritage Site Steering Committee was established under Schedule B, Chapter 13 of the Tr'ondëk Hwëchin Land Claim Agreement of July, 1998.

Initial work on the statement began during the Tr'ochëk Steering Committee's meetings through 1999 and 2000. To establish the values and messages the Steering Committee carefully considered the contributions from existing oral history material and the results of the continuing Tr'ondëk Hwëchin Elders oral history project being run by the First Nation's Heritage Office. Members of the committee also visited Tr'ochëk several times and brought these experiences back to the meeting rooms. Several Tr'ondëk Hwëchin members also made presentations to the committee on Tr'ochëk which were included in the discussion. These deliberations were crafted into a nomination paper for the Historic Sites and Monuments Board by David Neufeld and submitted by the Tr'ondëk Hwëchin in the fall of 2001. This Agenda Paper and the Board's minutes were considered at a workshop at *Ancient Voices* camp on the Yukon River in July, 2002 and the Tr'ochëk National Historic Site Commemorative Integrity Statement was completed by fall, 2002.

The Tr'ochëk Steering Committee is especially grateful to the Tr'ondëk Hwëchin Elders Council who worked together to come up with the name of the heritage site and provided the Committee with their understanding of heritage. The Tr'ondëk Hwëchin administration has also been very supportive of the Steering Committee's work. Debbie Nagano, Angie Joseph Rear, Wayne Potoroka and their staff of the Tr'ondëk Hwëchin Culture and Education Department, especially Georgette McLeod, Myste Anderson, Jody Beaumont and Phyllis Vittrekwa, provided invaluable support. Ed Kormendy and Julie Beaumont of the Tr'ondëk Hwëchin Lands Department were also always helpful. Tim Gerberding, and later Joanne Braga, as Executive Director of the First Nation, helped smooth the path for presentations to Chief and Council. Finally the members of the Tr'ondëk Hwëchin regularly provided valuable feedback during presentations at public meetings and the General Assemblies.

The membership of the Tr'ochëk Heritage Site Steering Committee has included the following people:

For Tr'ondëk Hwëchin

Ralph Blanshard (Tr'ondëk Hwëchin citizen)
Edith Fraser (Tr'ondëk Hwëchin Councillor)
Mabel Henry (Tr'ondëk Hwëchin citizen)
Percy Henry (Elder)
Ronald Johnson (Lands Department)
Debbie Nagano (Culture and Education Department)

For Canada

Gary McMillan (Superintendent, Dawson Area NHSC, Parks Canada)

For Yukon

Ruth Gotthardt (Senior Archaeologist, Cultural Services Branch, Yukon)

The Steering Committee Secretariat has included Georgette McLeod, Jody Beaumont and Glenda Bolt (Tr'ondëk Hwëchin Culture and Education), David Neufeld (Historian/Project Manager, Parks Canada) and Anne Landry (Planner, Parks Canada).

Text prepared by David Neufeld. Completed January, 2003.