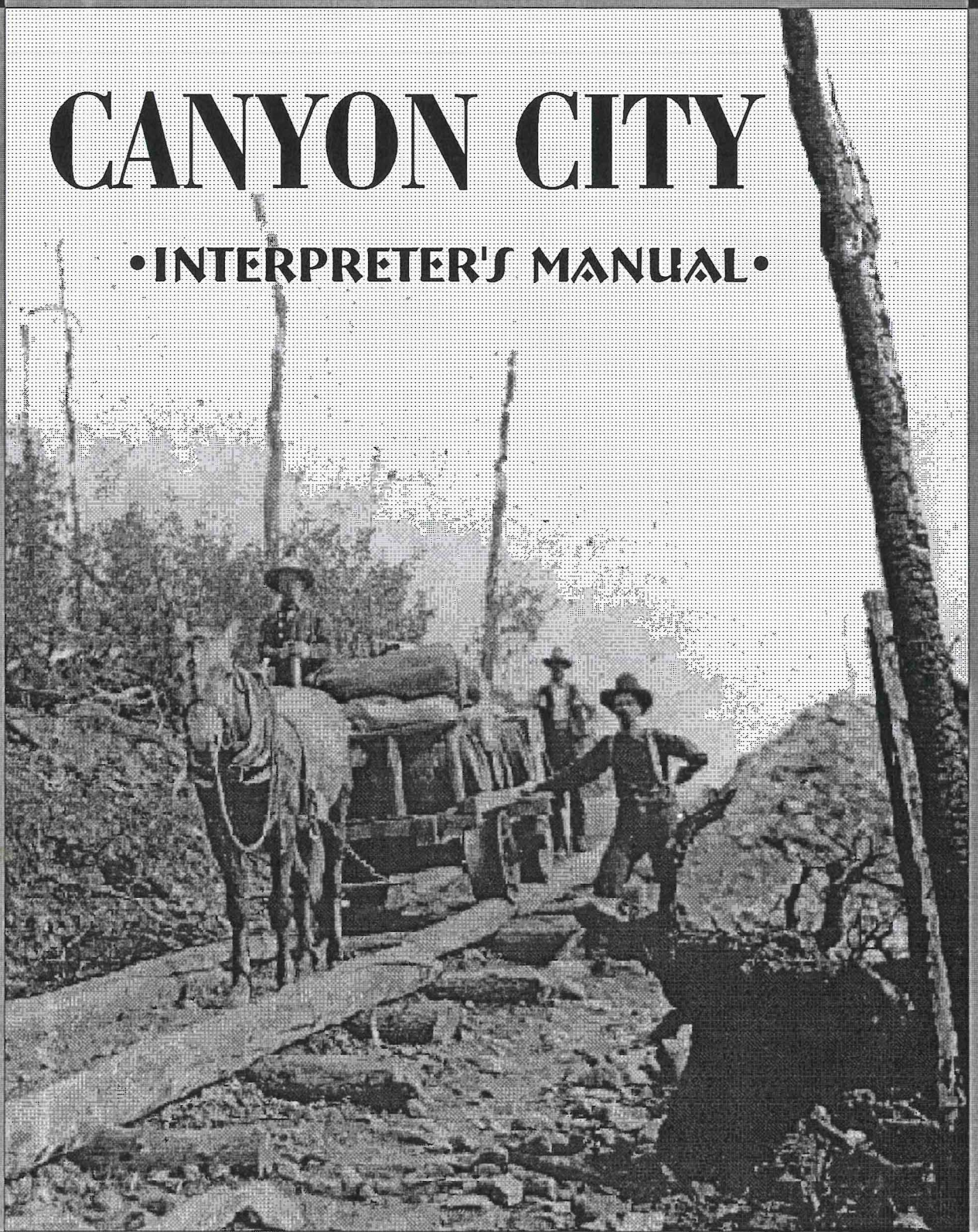


CANYON CITY

• INTERPRETER'S MANUAL •



Produced for
Heritage Branch, Dept. of Tourism, Govt. of Yukon
by


Midnight Arts

CANYON CITY INTERPRETER'S MANUAL



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CANYON CITY INTERPRETER'S MANUAL

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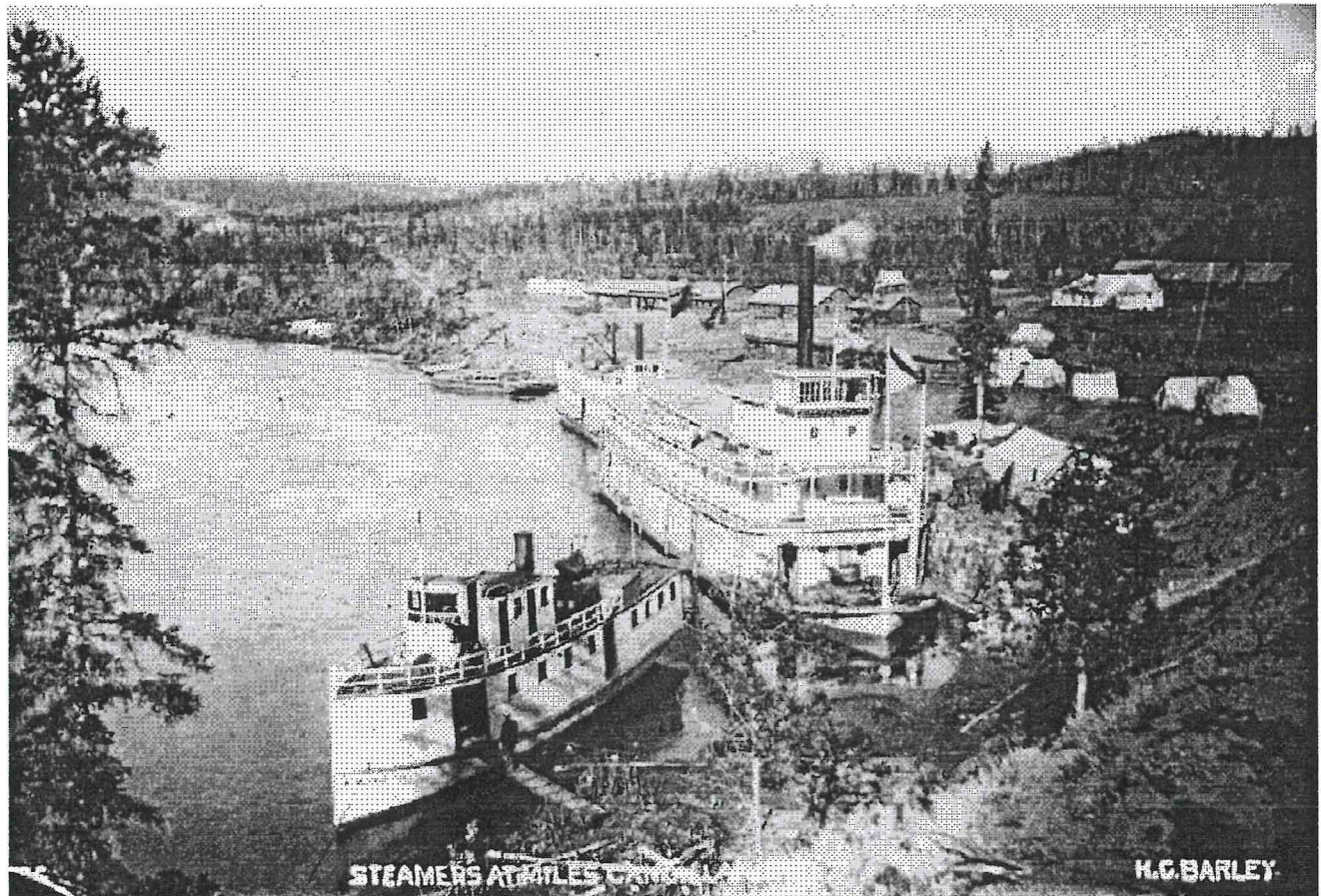
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Introduction

How to Use this Manual



Yukon Archives, MacBride Museum Coll., 3609

INTRODUCTION — HOW TO USE THIS MANUAL

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

- general information on interpretation as well as specific tips on how to develop and deliver interpretive programs at Canyon City,
- a description of the two themes and nine stories that can be interpreted at Canyon City,
- a chart showing the different methods that can be used to interpret these stories,
- outlines of six stories,
- information on delivering programs,
- appendices of useful information.

The manual is in a binder format so that new information can be easily added. This might include First Nations stories, photocopies of historic photographs, articles, diary excerpts, lists of birds and wildflowers spotted at the site, new interpretive programs, etc.

Interpretation

The sections on interpretation provide general information for Canyon City interpreters. This is not a substitute for proper interpretive training, but rather an on-site reference. These sections provide some general information on the definitions and principles of interpretation, as well as techniques for developing and presenting interpretive programs.

Themes and Stories

The stories of Canyon City are organized into two themes. *Place Above the Canyon* includes the story of the *Natural Setting*, describing the natural resources and the forces that shaped the area; and the longterm use of the site, particularly by Yukon First Nations, as well as recreational use of the site by Whitehorse residents since the gold rush. The theme *Gold Rush Snapshot* includes the stories of Canyon City's heyday, the frantic two year period during the peak of the Klondike gold rush that marked the formation and naming of this small settlement.

How to Use the Stories

The third section provides detailed outlines for six of these stories. This collection of stories is not complete; it will certainly be added to and modified. As more research is done, new stories may be added. Each story is organized the same way. 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, *Tramways*, the story of two tramlines that ran around Miles Canyon and White Horse Rapids, relates to other Klondike Gold Rush stories: *Water Travel* — describing the many types of vessels that offloaded their goods onto the tramway, *Settlement Patterns* — the story of the two small communities that sprang up at either end of the tramline, and *Personalities* — telling about three of the people associated with the tramways, Norman Macaulay and the Cyr brothers.

Each story outline also suggests a few ways to tell the story such as a walk, photograph album, or an interpretive talk under the heading *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 has suggestions for *Further Reading*, if you or your audience would like to find out more about this topic.

Sample Program Outlines

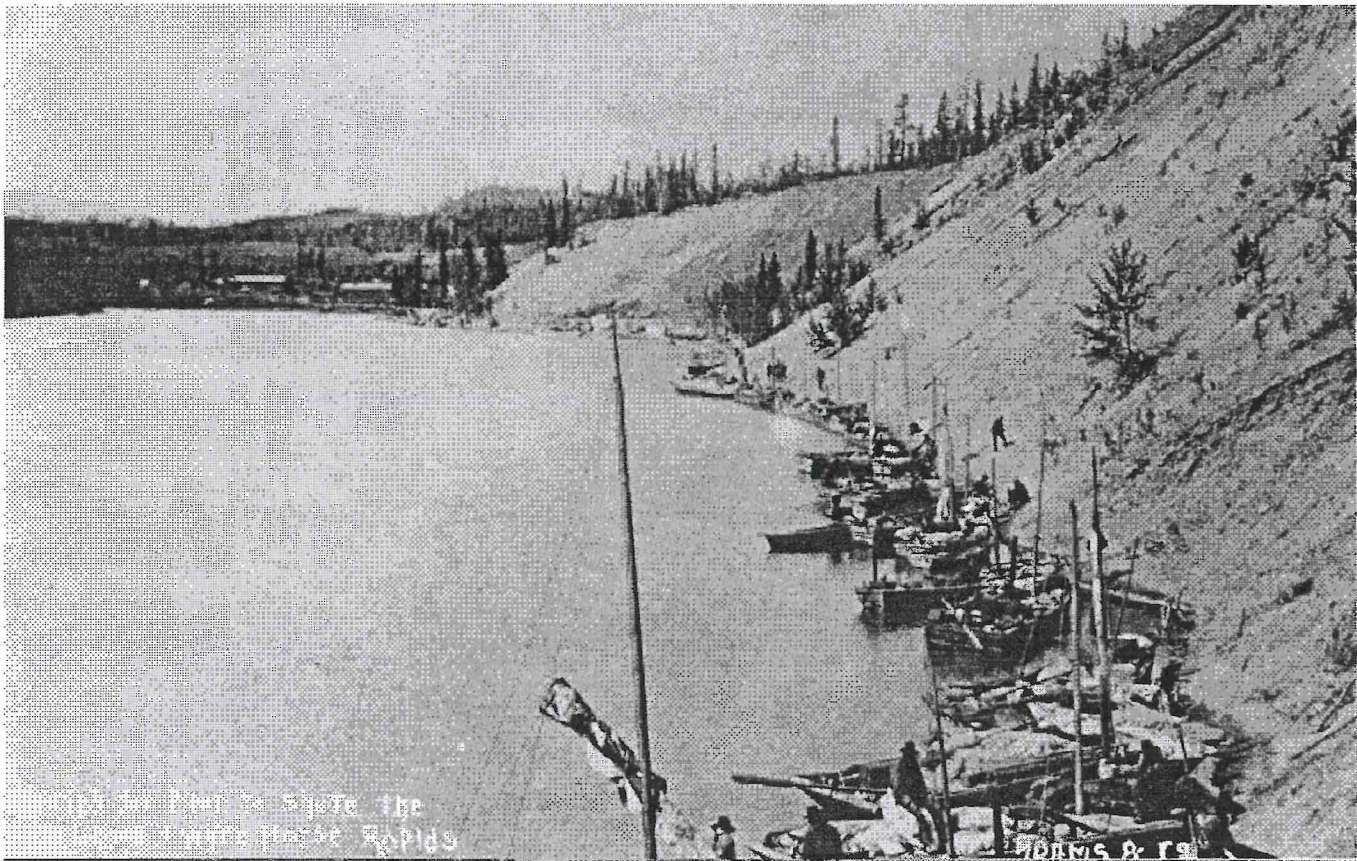
Five examples of possible programs for Canyon City are included. These are a starting point for the first two seasons of interpretation at the site. Suggestions for types of programs in subsequent years are also provided. As interpretation at the site evolves, additional program outlines will be written and should be incorporated into the manual.

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 the *thematic outline* that has been developed for this manual. Nine stories have been organized under two themes.

At the end of the manual are appendices showing a map and plan of the site, some historical resource material, and a list of books and reports that can be consulted for more information.

The Basics of Interpretation



Klondike Souvenir by H.J. Goetzman, March 1901, *Yukon Archives, Vancouver Public Library Coll.*

THE BASICS OF INTERPRETATION

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).

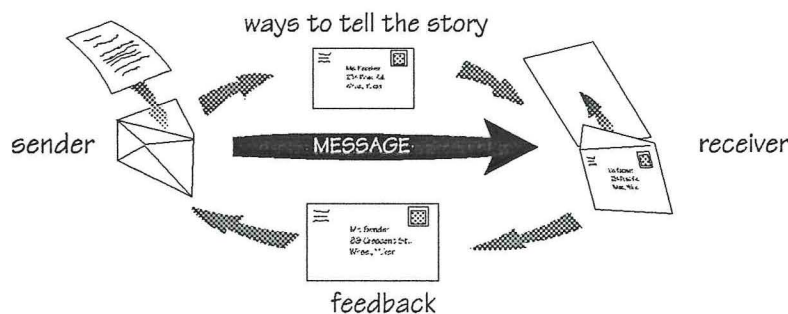
Interpretation is different from education. Education is a formal process, while interpretation is informal (though presentations must have structure). Interpretation does not attempt to tell the audience everything there is to know about a subject, but rather to inspire them, to leave them with a sense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



nicated. Good communication includes **feedback** from the receiver/audience to ensure that they understood what it was the sender/interpreter was communicating.

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 Canyon City 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. Heritage Branch) 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 the Canyon City area.
- 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. (e.g. cyclists)

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 that can affect how your message is 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 analogies between what you are interpreting and something your visitor would experience in their own life (e.g. Just as we like recreation time, people in the 1920s came to Miles Canyon to picnic).

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. thousands of boats lining up along the river, the owners waiting to put tons of goods on the tramline).

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 the Miles Canyon and White Horse Rapids Tramway would convey the importance of Canyon City as a stopping point on the trail of '98).

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 person 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 Canyon City:

Conducted Tours/Walk



The interpreter takes visitors along a predetermined route and outlines points of interest (e.g. town site walk, walk from Miles Canyon bridge to Canyon City).

Presentations

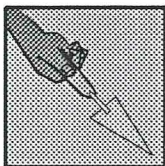


The Interpreter presents a talk at a predetermined time and place on a predetermined topic (e.g. archaeology).

Roving

Roving is an interpretive technique in which the interpreter approaches visitors to inform them about an upcoming program, to let them know that an interpreter is on site to answer any questions, or to engage the visitor in an informal discussion. It is a planned interpretive technique.

Demonstration

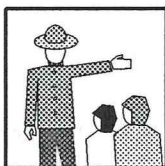


Demonstrations are used to illustrate activities or techniques. At Canyon City, demonstrations can be used to show how archaeological work is done.

Spontaneous Interpretation

This is informal, unplanned interpretation. It differs from roving in that it occurs when the visitor seeks out the interpreter to make an inquiry. The interpreters can also provide spontaneous interpretation if they are passing by a visitor who seems particularly interested in something or to correct misinformation.

Living History



This is used to create an historic atmosphere or to convey the way of life of another era through costumed interpreters. The technique may be either first person, where the interpreter portrays a character or third person, in which the interpreter dresses in period costume but does not assume a character.

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.

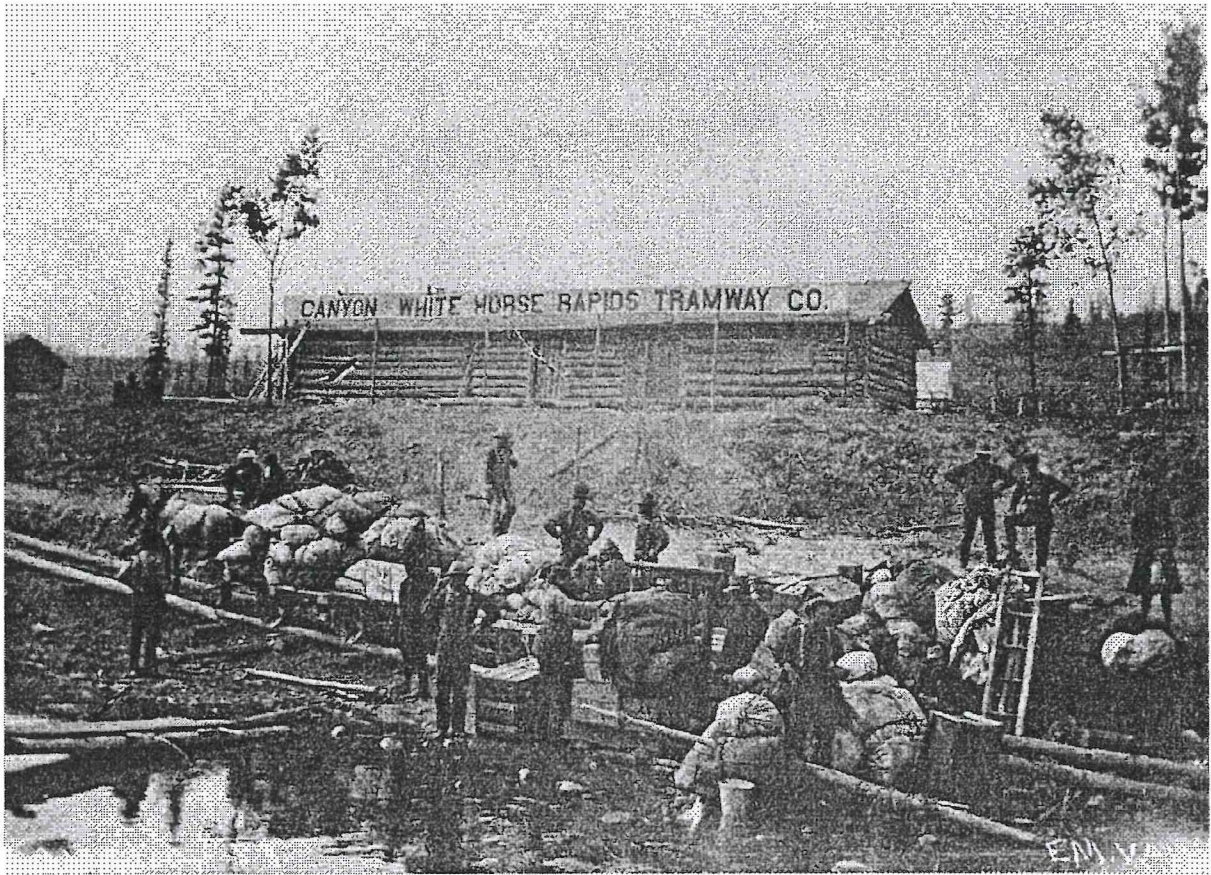
From the definitions and principles discussed above, it can be seen that an interpreter has many tasks, skills and responsibilities. The Canyon City interpreter is all of the following:

- tour guide
- visitor information officer
- Yukon host
- Canyon city host
- actor/entertainer
- historian/naturalist

And because Canyon City does not have much infrastructure, the interpreter will also be:

- maintenance person
- security officer
- first-aid attendant

Interpretive Techniques



Tramline Office, Yukon Archives, Marsh Coll, 87

INTERPRETIVE TECHNIQUES

Preparing For An Interpretive Program

Practice the Program

Never wing a formal 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 a boatload of visitors arrives unexpectedly). 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. Canyon City programs could be promoted in the following ways:

- 1) send a typed schedule to the Visitor Reception Centres
- 2) list the schedule on a bulletin board [on-site/at the volumetric expression]
- 3) through the Yukon Conservation Society brochure
- 4) public service announcements for special events

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 Resource People

You may have other resource people (e.g. biologists, archaeologists,) 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 scheduled program two to three times a day. If there are a lot of visitors on-site, additional programs should be scheduled. For example, if a unscheduled group of people arrive and are keen on having a guided tour the interpreter could offer one of her prepared programs.

The time of day a program is offered will depend on what hours the interpreter is working and whether there are more visitors in the morning, afternoon or evening. 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?

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*).

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. tramline, cheechakos).

If you are on a walk, assemble your audience before talking. The person at the end of the line wants to hear what you 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 hear 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 Canyon City 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 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

Keep a daily record of the programs offered including program titles, format (e.g. walk or talk), time of program 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 Canyon City. By documenting visitor comments, you will be able to see any trends and then pass this information on to Heritage Branch 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).

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. why do you think the NWMP prohibited women and children from going through the rapids?). 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 they appear to have 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).

Formal Evaluations: formal evaluations by your supervisor and other folks will give you some direct feedback on your interpretive skills. Evaluations should cover items like presentation skills, knowledge of topic and audience management. Such evaluations are based on your work and are not personal evaluations.

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 the problem parts and try again.

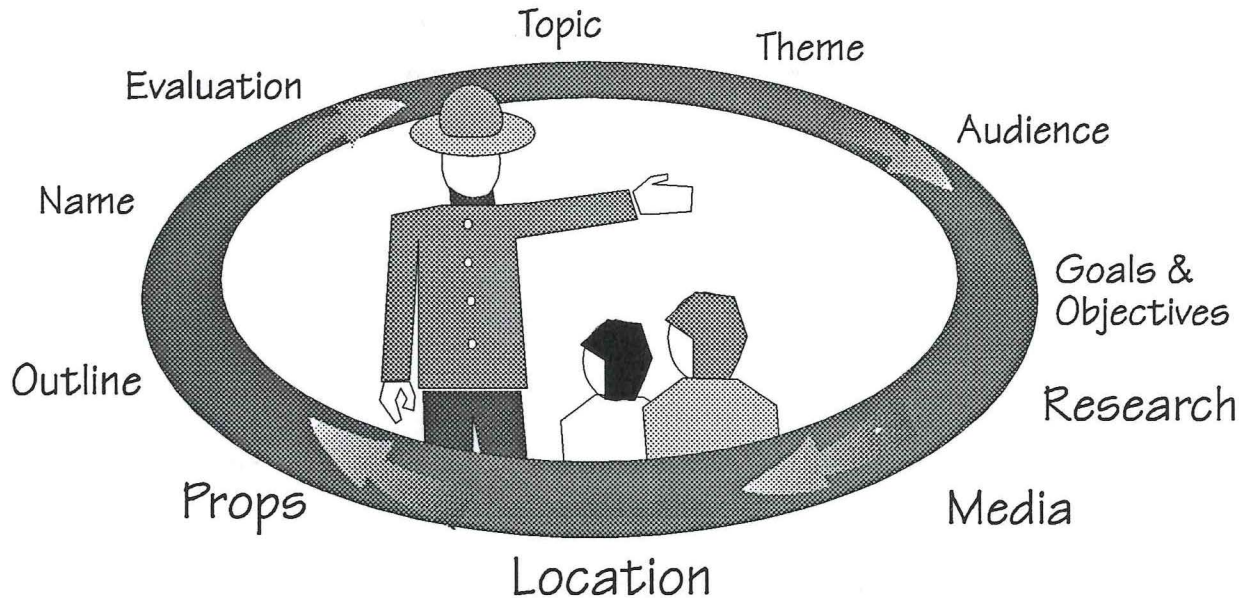
End of Season Report

Write a summary of the season for Heritage Branch. 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 Canyon City interpreters.

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

Planning An Interpretive Program

The following steps will help the interpreters to develop a program on their own. Written notes should be kept for each program for use by interpreters in future summers. Program development can start from any one of the points listed below (e.g. maybe there is a specific audience or topic you want to address, or perhaps you want to do a walk), but



all of the steps must be completed

Select a Topic

Use the interpretive stories and messages outlined in the *Canyon City Interpretive Plan* to determine the topic for your program. Within these topics you may focus on something specific (e.g. "Miles Canyon Tramways") or combine some stories (e.g. "Personalities" and "Serve & Protect"). Select a topic that you can collect enough information on, that you know people are interested in and that you feel comfortable with presenting.

Develop a Theme

What messages do you want to get across to your audience? If your program is on the subject of Canyon City personalities you aren't going to talk about everything there is to know about the characters who were here. Rather you need to select a particular angle or theme within the broader subject matter. People cannot remember more than two or three concepts. The theme helps to focus your program. "Tramway Entrepreneurs" or

Determine Who Your Audience Will Be

Who is your program for? What kind of people will be on site to attend it, history buffs or naturalists? 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 have come for the afternoon have the time to attend a program and are likely interested in learning more about the site.

Where are your visitors from? Yukoners may have a greater knowledge of the Canyon City area than non-Yukoners. Many Whitehorse people will have visited the area before. 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 Principle of Interpretation #1) 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 the tramline owners). 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 provide visitors with an opportunity to try out archaeological techniques"). Objectives are more specific (e.g. "Visitors will be able to state the purpose of the archaeological project and three of its 1995 findings"). 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 name three findings of the archaeological project.

Research the Topic

Once you have selected your topic and focussed in by determining your objectives you need to do some research. This can include reading the resource materials and talking with resource people (e.g. biologists, archaeologists). If you do ask resource people for information, be sure to document what you learn in your Interpretive Manual. This information can be used by other interpreters in future.

Choose Interpretive Media

Should this be a walk, talk or demonstration? This will in part be determined by what resources on site relate to your topic and who your audience will be. As much as possible you should provide first-hand experience. Thus it is better to be at the river when talking about stamper's rafts than up at the parking lot.

Select Program Location(s)

Decide where the program should be presented. If it is a talk, select one spot (e.g. NWMP post). If it is a walk you will need to determine where you should make your stops (e.g. along the river). The stops will relate directly to the information you are presenting.

Determine Interpretive Props

The program may be made more interesting and will provide more first-hand experience by using props such as photos, replicas or reproductions. On a nature walk items like rocks, feathers, beaver chewed log are appropriate props.

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. transition from talking about the river to describing the raft trip through the rapids).

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 can listen, sit or walk for.

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.

Name Your Program

Determine a name for the program which you will use in advertising the program. A light or catchy title is more appealing than a description of the talk (e.g. "Transporting Tons" rather than "Miles Canyon Tramways"). The program name might be the same as the theme you selected (e.g. "Tramway Entrepreneurs").

Evaluation

Before you deliver your program you should have determined ways to evaluate whether it was effective. You could think of questions to ask at the end to see if people understood you, or develop an activity to measure how much they learned (e.g. have them bag and label objects found during the dig program). This component relates back to the goals and objectives that you set before developing the program.

Canyon City Themes and Stories



Donna Hagen, Julia Joe and Greg Hare
during oral history project at Canyon City, 1995, *Heritage Branch*

CANYON CITY INTERPRETATION: THE THEMES & STORIES

Introduction

Canyon City was a place on the way. First Nations people had been travelling through this site for untold generations, moving between Marsh Lake and Lake Laberge. The salmon were plentiful in this part of the river and there was a big eddy of quiet water here. It was a natural place for a fish camp. Further downriver were the raging waters of Miles Canyon and the two sets of rapids that made up White Horse Rapids. During the rush to the Klondike goldfields, Canyon City saw an intense burst of activity. Stampeders were forced to portage around the canyon that gave the tiny settlement its name. Its day in the sun lasted until the White Pass and Yukon Railway was completed to Whitehorse, skirting the rapids and eliminating the need for the tramway that was the settlement's raison d'être. The site returned to being a quiet place above the roaring waters of the canyon and rapids, used mostly as a recreation site by locals. First Nations people continued to travel through here on their seasonal round.

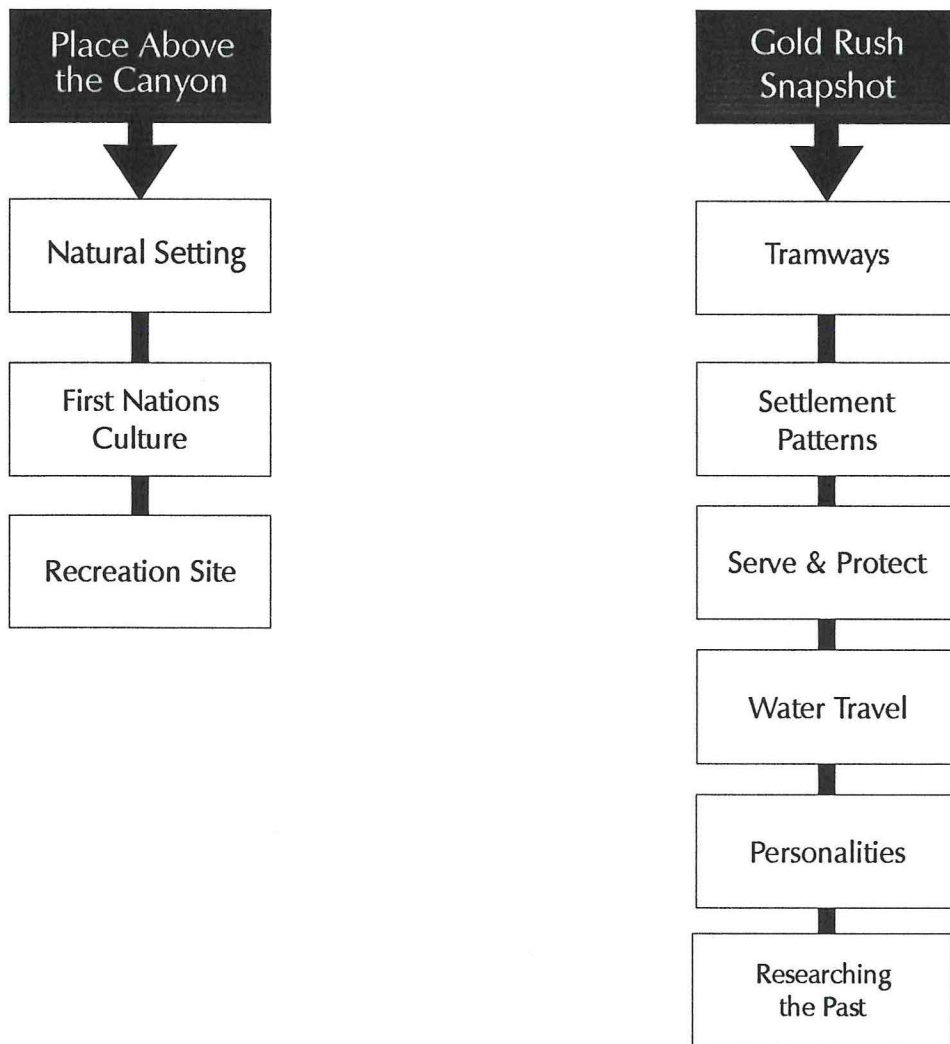
The two main themes selected for this site represent the quiet, natural environment and traditional use of the Canyon City area by First Nations people on the one hand, and the hustle and bustle of the gold rush settlement on the other. These themes, and the stories that comprise them, are shown in the outline on the following page.

Key Concepts

- Canyon City is a place of natural beauty and serenity close to the city. Miles Canyon is a spectacular natural feature that draws visitors and locals alike. The rapids and canyon are a favourite recreation site attracting picnickers, skiers, hikers, bikers and boaters.
- At one time, the river above the canyon was a prime spawning site for chinook and chum salmon, a natural place to establish a fish camp.
- Miles Canyon and Whitehorse Rapids were natural navigation hazards in the Yukon River. For centuries, Yukon First Nations people used the trails around the canyon as part of their seasonal round.
- While not unnavigable, the canyon and rapids were very hazardous obstacles to inexperienced water travellers. For larger craft, such as sternwheelers, the head of the canyon marked the end of navigation on the upper river, just as the foot of the rapids marked the head of navigation on the lower river.
- These obstacles to river navigation provided the opportunity for developing tramlines and other services for travellers who had to stop at Canyon City.
- During the Klondike gold rush, Miles Canyon was a place where the North-West Mounted Police checked travellers and ushered them safely through or around the obstacles of the canyon and the rapids.
- The Marsh Lake dam and the Whitehorse Rapids dam changed the nature of the canyon, rapids and several small lakes nearby.

Canyon City Interpretation Plan

Thematic Outline



Theme: Place Above the Canyon

The volcanic and glacial features of the Miles Canyon area tell us much about the forces that formed the landscape in the Whitehorse area. The basalt cliffs of Miles Canyon were built up from several lava flows. The Yukon River valley was carved out by a glacier during the last ice age. The ridges on either side of the river were formed from glacial debris.

Salmon traveled upriver beyond the head of the canyon on their spawning run. There is evidence First Nations people had pre-contact fish camps at sites above and below Miles Canyon. The flat bench on the east bank, just upriver from Miles Canyon, was a natural campsite and a good place to begin the portage around the canyon and rapids. When Frederick Schwatka traveled the river in 1883, his party used an Aboriginal trail on the east bank of the river. Their "Takheesh" guide, who led the group to the portage site, navigated the river in a dug-out cottonwood canoe. Although First Nations people did use rafts and canoes, most preferred to travel on foot trails. There were no clear-cut boundaries defining areas of use and it is likely that Southern Tutchone, Tagish and Tlingit First Nations people all trod the portage trail around Miles Canyon.

After the gold rush, the abandoned tramways and early settlements quickly fell into disuse. This wilderness oasis near the city became popular for hiking, picnics, fishing, and berrypicking. Early tourists came to marvel at the legendary gold rush site. Site use increased with the construction of the Robert Lowe Bridge across Miles Canyon in 1922 and the Whitehorse power dam in 1958. The bridge provided access to the other side of the river and the dam tamed the rapids with the creation of Schwatka Lake, attracting boaters.

Place Above the Canyon: The Stories

Natural Setting

- The Canyon City area is an oasis of quiet parkland near the city.
- Canyon City is surrounded by glacial and volcanic features.
- The rock walls of Miles Canyon were formed by lava flows.
- The area once sat at the bottom of a great lake; its sediments formed the silty soils of Canyon City.
- The river is a habitat for salmon, birds and aquatic mammals.
- Construction of a hydro dam in 1958 has changed the level and flow of the river.

First Nations Culture

It has been agreed that these stories will be researched and presented by the Kwanlin Dun First Nation.

Recreation Site

- After the gold rush, the Miles Canyon and White Horse Rapids area became a popular destination for Whitehorse residents to fish, pick berries and picnic. Visitors toured the area drawn by its gold rush notoriety.
- Construction of the Robert Lowe footbridge in 1922 allowed easy access across the Yukon River.
- Since construction of the power dam in 1958, the rapids have been tamed and the area has become a popular site for boaters.
- Today the area remains popular for hiking, biking, fishing, boating, skiing and sightseeing.

Theme: Gold Rush Snapshot

For three short years, Canyon City was the scene of frantic activity. This site, at the head of the major navigational obstacle on the Yukon River, was a key point for the Klondike stampeders. Over 20,000 gold seekers crossed the the Chilkoot and White Passes on their journey to the Klondike goldfields. All of them had to funnel through this narrow point on their northward journey.

The tramline business boomed. Professional guides hired their services to pilot water craft through the dangerous canyon and rapids. The police established a post here to maintain order in the mayhem of the stampede for gold. A tent town mushroomed above the canyon and a roadhouse and saloon were built to provide rest and refreshment to the thousands of people pouring down the river. Then, just as suddenly, it was gone. The rail-way had skirted the rapids in 1900 and the town of Whitehorse became the end of steel and the head of navigation. The main outbreak of gold fever had subsided anyway and the flood of travellers was reduced to a trickle. The little gold rush settlement of Canyon City was abandoned.

Gold Rush Snapshot: The Stories

Miles Canyon Tramways

- Miles Canyon and White Horse Rapids were the major navigational obstacles on the Yukon River. Many First Nations people and early prospectors chose to portage around these hazards rather than risk their belongings and lives in the churning waters.
- Two businessmen, Norman Macaulay and John Hepburn, built tramways on either side of the river in 1898. For a fee, their horse-drawn tramcars carried goods and small boats around the rapids over log rails.
- Macaulay's business thrived. A small settlement sprang up at either end of the tramway. He bought out his rival across the river and made plans to install narrow gauge engines.

- In 1900, the construction of the White Pass and Yukon Railway from Skagway to the new townsite of Whitehorse, bypassing the rapids, meant there was no further need for the tramways.

Settlement Patterns

- There is evidence that the area was used for seasonal fishing and this site may have been the site of a First Nations camp.
- This was the best landing spot to begin the portage around Miles Canyon and White Horse Rapids. The traditional portage trail, used by many early visitors, became a tramline in 1898.
- After construction of Macaulay's tramway, the settlements of Canyon City and the first White Horse grew up at either end of the tramline at the two transfer points between vessels and the tramcars
- Construction of the White Pass and Yukon Railway created the modern townsite of Whitehorse at the railway's terminus. It also meant the death of Canyon City and White Horse as well as the communities of Lindeman and Bennett on the Yukon's headwater lakes.

To Serve and Protect: The NWMP at Canyon City

- The North-West Mounted Police operated the Miles Canyon/White Horse Rapids detachment from 1897 to 1899 with post buildings at either end of Macaulay's tramway. The detachment was re-opened during the summers of 1900 and 1901.
- Their duties included safeguarding the stampeders, checking freight for illegal liquor shipments and enforcing Canadian law.
- In June 1898, Superintendent Sam Steele gave his famous order that only experienced pilots registered with the police could steer boats through the canyon.
- The White Horse Rapids detachment was the scene of a murder in August 1898.

Water Travel

- Gold seekers traveled the Yukon River in a variety of craft including rafts, canoes, scows and steam-powered vessels.
- Although some carried their own canoes over the passes, many of these vessels were constructed from local trees around the headwater lakes depleting the timber stock. Wood-cutting for sternwheeler fuel depleted much of the Yukon River valley.
- The trips of these craft through the rapids were the stuff of legend. There were tragic deaths, but there were also brave men who made their living and reputation as pilots on the turbulent waters.

Personalities

- For a brief time period, Canyon City was a vital, bustling mass of adventurous people.
- The short and colourful history of Canyon City owes much to the people who lived and worked there as well as those who passed through en route to the Klondike goldfields and left us accounts of their adventures.
- While this story focuses solely on the gold rush period, other people were associated with the site in later years, as well as the many First Nations people who hunted and fished in the area centuries before the first prospectors came into the country.

Researching the Past

- The study of Canyon City gives us a glimpse of prehistoric land use and life at a key spot on the route to the Klondike goldfields.
- We learn more about the site and what happened there by piecing together information from government records, travellers' recollections and oral history.
- Archaeology and the process of researching historic and prehistoric environments is a means of learning about our past.

CANYON CITY INTERPRETER'S MANUAL: THE STORIES

How to Use the Stories

This section provides detailed outlines for six of the stories. These stories are checked off on the Thematic Outline Chart on the following page. This collection of stories is not complete; it can be added to and modified. Each story is organized the same way. The *Main Messages* summarize the most important points of each story. This is followed by *The Story*. At the end of the story is a list of *Related Stories*. For example, *Tramways*, the story of two tramlines that ran around Miles Canyon and White Horse Rapids, relates to other Klondike Gold Rush stories: *Water Travel* — the many types of vessels that offloaded their goods onto the tramway, *Settlement Patterns* — the story of the two small communities that sprang up at either end of the tramline, and *Personalities* — telling of a few of the people associated with the tramways such as Norman Macaulay and the Cyr brothers.

Each story outline also suggests a few ways to tell the story such as a walk, photograph album, or an interpretive talk 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 has suggestions for *Further Reading*, if you or your audience would like to find out more about this topic.

Finding Information

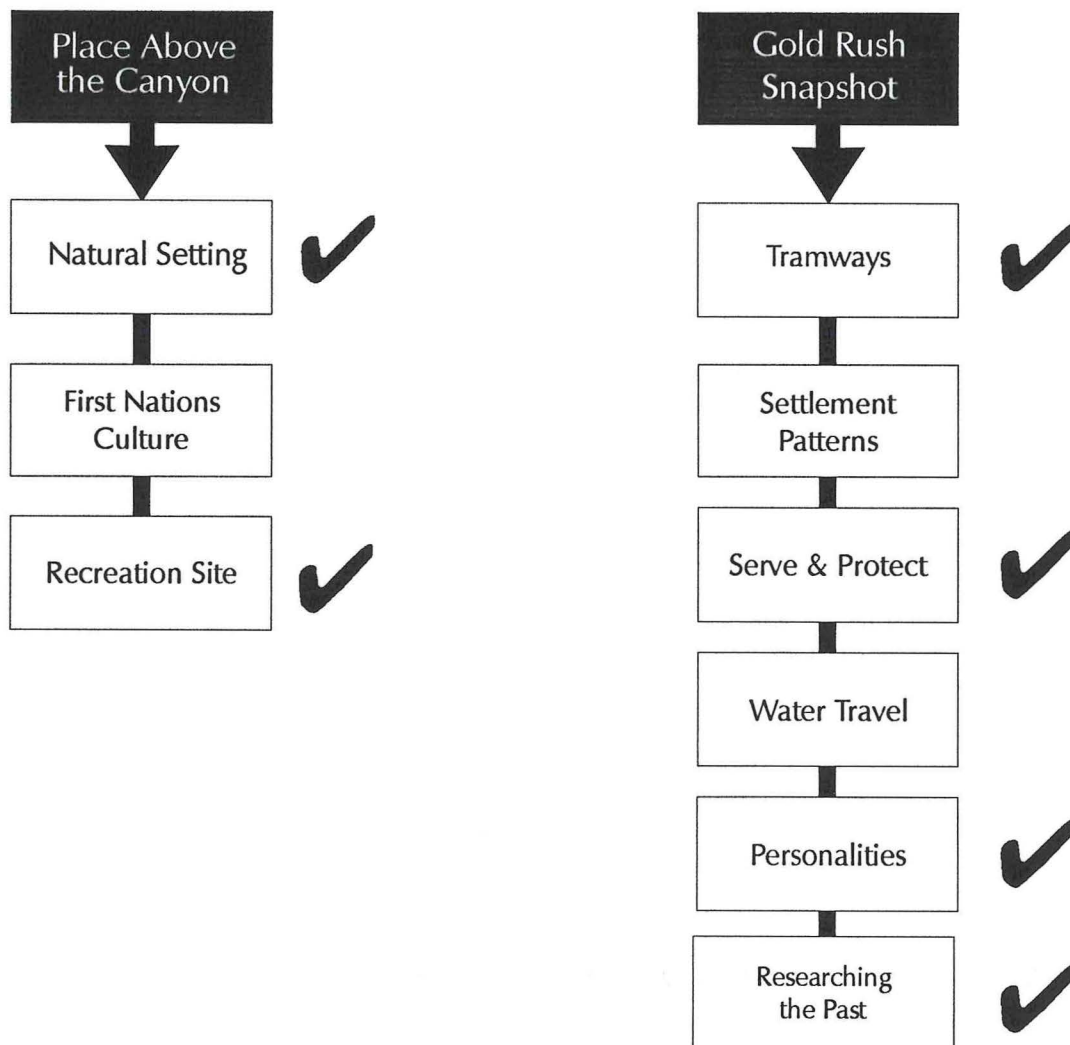
To help find and use the stories, the stories are shown in a chart on the next page, the *Canyon City Thematic Outline*. The chart shows how each story fits into one of the two themes chosen to organize the stories. The check marks beside six of the story titles show which stories have been chosen to be researched and written up for the interpreter's manual. Other stories can be developed in future and new stories can be added.

Following the thematic outline are two charts showing the different methods that can be used to tell each story. Again these suggestions are guidelines only. Experience and evaluation will determine which are the most effective.

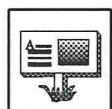
At the end of the manual are appendices showing a map and plan of the site, some historical resource material, and a list of books and reports that can be consulted for more information.

Canyon City Interpretation Plan

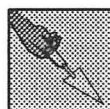
Thematic Outline



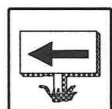
KEY TO ICONS



SIGNAGE, ON-SITE, OUTDOOR
INTERPRETIVE



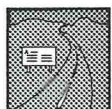
DEMONSTRATIONS



SIGNAGE, ON-SITE, DIRECTIONAL



VIDEO, SLIDE SHOW



SIGNAGE, OFF-SITE



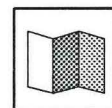
WALKS, SELF-GUIDED



MAPS



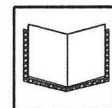
WALKS, GUIDED



BROCHURES,
INFORMATION SHEETS



PHOTOGRAPH ALBUM



BOOKLETS



DISPLAY



INTERPRETER TALKS



ARTEFACT, REPLICA, MODEL

















LIVING HISTORY,
ANIMATED INTERPRETATION



RECONSTRUCTION,
VOLUMETRIC EXPRESSION



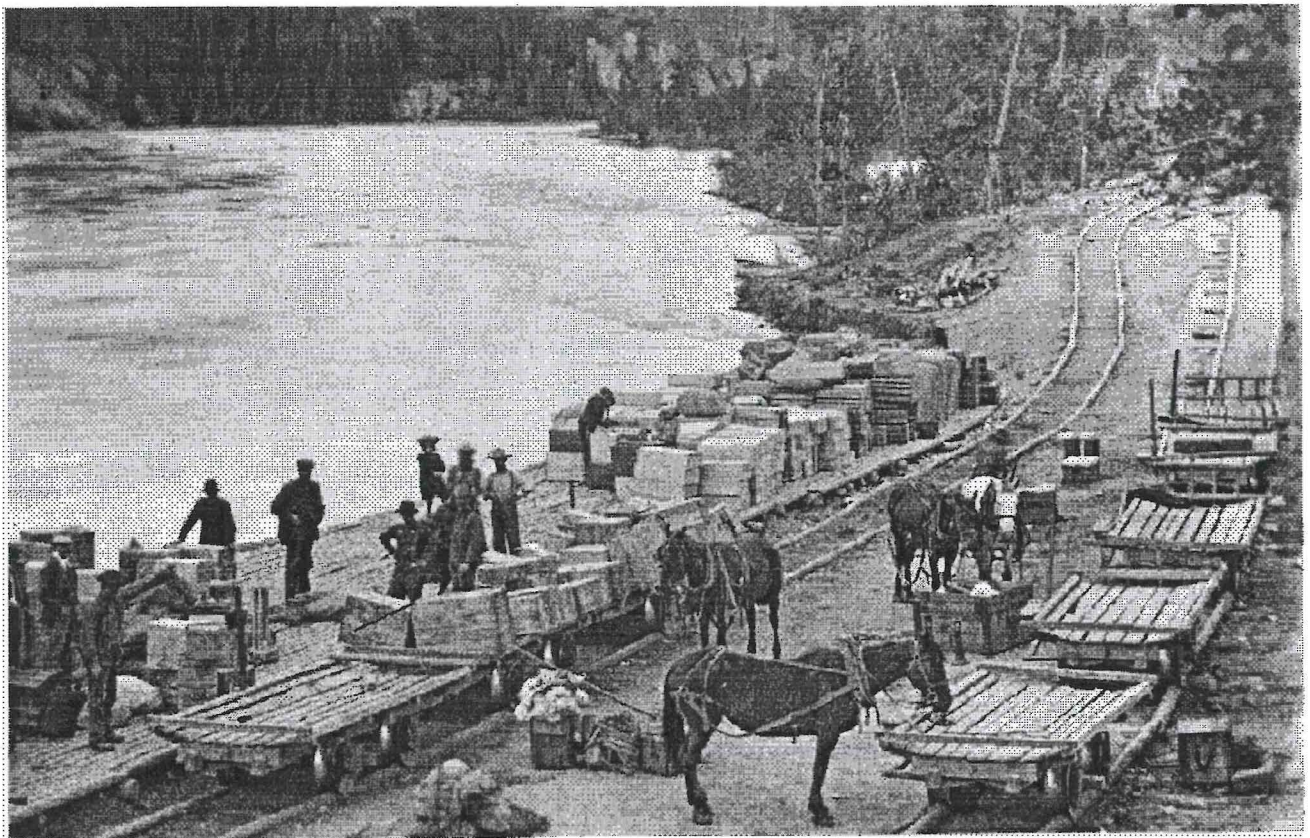
SPECIAL EVENTS

Theme		The Place Above the Canyon													
Delivery Method															
Story															
Natural Setting		✓	✓			✓				✓	✓				
First Nations Culture	<p>In accordance with the wishes of Kwanlin Dun First Nation, all First Nations stories at the site should be researched, selected and interpreted by First Nations members.</p>														
Recreation Site					✓	✓						✓			

Theme		Gold Rush Snapshot												
Delivery Method														
Story														
Tramlines	✓	✓	✓		✓	✓	✓			✓	✓	✓	✓	✓
Settlement Patterns		✓	✓		✓	✓				✓	✓			
Serve & Protect			✓		✓	✓	✓					✓	✓	✓
Water Travel	✓		✓		✓	✓	✓		✓	✓	✓	✓		✓
Personalities			✓		✓	✓	✓					✓		
Researching the Past	✓	✓	✓	✓	✓	✓	✓	✓					✓	✓

Theme

Place Above the Canyon



Wharf at Canyon City, Yukon Archives, Emile Forrest Coll.

Story Title: Natural Setting

Main Messages

- The Canyon City area is an oasis of quiet parkland near the city.
- Canyon City is surrounded by glacial and volcanic features.
- The rock walls of Miles Canyon were formed by lava flows.
- The area once sat at the bottom of a great lake, whose sediments formed the silty soils of the Canyon City area.
- The river is a habitat for salmon, birds and aquatic mammals.
- Construction of a hydro dam has changed the level and flow of the river since the time of the gold rush.

The Story

Forming of the Valley and Canyon

The tranquil setting of Canyon City is a sharp counterpoint to the violence of the waters running through the canyon and rapids just downstream. The gentle slope of the site also belies the monumental natural forces that formed the local landscape. Canyon City sits on a bench where the foot of Grey Mountain (*Thè mbäy* in Southern Tutchone) meets the Yukon River. The site is lightly wooded with aspen, poplar, spruce and pine.

The basalt canyon and its roiling waters are an integral part of Canyon City since the settlement, and indeed the City of Whitehorse, owe their existence to the river, rapids and canyon. Geologically, Miles Canyon is comprised of basalt that was laid down in several volcanic eruptions. As the lava cooled, it cracked to form basalt columns. The different layers are evident as one looks at the columns; these differ in colour and some have thin layers of peat in between. The sources of the eruptions are not known, but they are thought to have come from a fissure or vent near Golden Horn Mountain (*Simba* in Southern Tutchone). The basalt at Miles Canyon, dated at 8.9 million years old, was formed from some of the youngest lava flows in the Yukon.

At the end of the last glacial period, meltwaters from the retreating glacier cut through the soft basalt to form the valley and the river cut even deeper to form the canyon. It is estimated that, until the dam was built, the Yukon River had flowed at the same level for at least 5000 years.

The long, twisting ridges seen near here and throughout this part of the Yukon River valley are comprised of glacial eskers deposited as the last glacier retreated. Eskers originate from little rivers that flow under the ice but on top of the frozen ground. They are so heavily laden with sediments that they form a positive feature unlike the negative feature a normal river creates. As the glacier melted, an ice dam formed that caused the melt water to back up and form a large lake over the Whitehorse area. The lake bottom was composed of hundreds of feet of glacial deposits or *lacustrine* (meaning lake bottom)

silts. When the ice dam broke, the lake water rushed out, carving out more of the valley. The river continued to cut its course through the silts as the lake receded.

The River

At the Canyon City site, the river forms a large eddy that is relatively wide and slow. It is a natural landing; a good spot for leaving the river to portage around the canyon and rapids. The river was even wide enough at this point to allow sternwheelers to turn around, thus avoiding the treacherous waters downstream. While the waters of the canyon have been tamed by the construction of the Whitehorse Rapids Dam, they were once frothy and turbulent, the bane of many rafters and boaters attempting to run downstream. Below the canyon were the formidable White Horse Rapids which were even more dangerous than the canyon. It is thought that the rapids were named for their similarity to the flying manes of white horses. The rapids were covered by the waters of Schwatka Lake though a feel for their former fury can be found below the hydro dam.

Fish

The fast-running waters and gravel beds above the canyon were at one time an important spawning ground for chum and chinook salmon. In 1887, George Dawson made this observation:

Large numbers of salmon were found dead or dying along the banks for a few miles above the cañon, and the grass along the shores was trodden down by bears attracted here by this circumstance. No salmon were found so far up as Lake Marsh, and the Indians state that this is their limit. It would appear that after their long journey from the sea, those which get so far, exhaust their last remaining strength in ascending the cañon.

(George M. Dawson. *Report on an Exploration in the Yukon District, N.W.T. and Adjacent Northern Portion of British Columbia, 1887*. Montreal: William Foster Brown & Co. 1889, p. 163b).

Few chinook salmon now spawn in the Yukon River above the hydro dam. When George Dawson travelled through the area, it was an important spawning area for these fish. From a high vantage point, when conditions are right, one can still see the spawning dunes on the river bed. These characteristic gravel piles at right angles to the flow of the river were made over hundreds of spawning seasons (Al Von Finster, Department of Fisheries and Oceans, 1995). The construction of the first dam at the outlet of Marsh Lake took place in 1924 to hold back the waters of Marsh Lake. Sufficient water would be released in spring to flush out the ice on Lake Laberge, giving an early start to the navigation season. This unnatural sequence of flows is believed to have severely impacted the salmon using the river. Spawning habitat would have been dewatered, leaving juvenile salmon stranded by falling waters. The Whitehorse Rapids Dam was constructed just after sternwheelers stopped running on the Yukon River. It affected the chinook salmon habitat by slowing the water between the hydro dam and Marsh Lake. Slow water is less attractive to spawning salmon, and little or no spawning now takes place in this section of the river.

Chum (or dog) salmon also used to run up to this section of the river before the dam was built. No chum have been documented in this section of the river since just after the dam was built. A fish ladder, built in 1959, now permits salmon to by-pass the dam and re-stocking of spawning streams is underway. The eddy in front of Canyon City is a popular grayling fishing hole for locals.

Plant & Animal Life

The plant life around Canyon City is fairly typical of the semi-arid climate of the region. The south-facing slopes feature sage (*Artemisia*), juniper (*Juniperus sp.*), kinnikinnick (*Arctostaphylos uva-ursi*), crocus (*anemone patens*) and other wildflowers. In the sandy soil, lodgepole pine (*Pinus contorta*) are plentiful. Chewed aspen (*populus tremoloides*) stumps may be seen on the site where beaver, that live in the river, have been foraging for building material and food. On the north slopes, white spruce (*Picea glauca*) are more abundant and wild rose (*Rosa acicularis*) and mosses may be found. Also notable in the canyon is a bright orange lichen growing on the rock walls.

As with most of the Yukon River valley, the area around Canyon City was once deforested for building materials and fuel. Nature is in the process of regenerating the forest, a slow process in the north.

Cliff swallows are common in the canyon, building their nests of mud and sand on the rock cliffs. Bald eagles are fairly common to the area as well as they feed on fish in the river.

Grey Mountain, which rises to the east of Canyon City, is called *Thè mbäy* in Southern Tutchone, - meaning "white on it, like sheep." While there are no sheep in the area, one can still see the occasional black bear roaming the woods or swimming the river. Coyotes too are quite common in the area, having adapted to living near human population centres. Visitors should be warned that these are wild creatures and approaching or harassing them is dangerous.

Ways to Tell the Story

- self-guided walk with pamphlet along a set route with numbered posts to indicate natural features along the way.
- guided walks in the area.
- directional signage with area map and trails.

Related Stories

- First Nations Culture
- Recreation Site

Further Reading

Council for Yukon Indians, 1993. *Land of My Ancestors — Plants as Food and Medicine*. Yukon First Nations perspective on our environment, a curriculum for intermediate level (grades 5 to 9).

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

Council for Yukon Indians, 1993. *Land of My Ancestors — Trees and Forests*. Yukon First Nations perspective on our environment, a curriculum for intermediate level (grades 5 to 9).

Coutts, R. *Yukon Places & Names*. Sidney, B.C.: Gray's Publishing Ltd., 1980.

Dawson, George. *Report on an Exploration in the Yukon District, Northwest Territories and Adjacent Northern Portion of British Columbia*. Whitehorse: Yukon Historical & Museums Assoc., 1987 (reprint of 1888 ed.).

Robbins, Chandler S., Bertel Bruun & Herbert S. Zim. *Birds of North America*. New York: Golden Press, 1983.

Trelawney, John G. *Wildflowers of the Yukon and Northwestern Canada including adjacent Alaska*. Sidney, B.C.: Gray's Publishing Ltd., 1983.

Yukon Conservation Society. *Whitehorse & Area Hikes & Bikes*. Whitehorse: Lost Moose Publishing, May 1995.

Story Title: Recreation Site

Main Messages

- After the gold rush, the Miles Canyon and White Horse Rapids area became a popular destination for Whitehorse residents to fish, pick berries and picnic. Visitors toured the area drawn by its gold rush notoriety.
- Construction of the Robert Lowe footbridge in 1922 allowed easy access across the Yukon River.
- Since construction of the power dam in 1958, the rapids have been tamed and the area has become a popular site for boaters.
- Today the area remains popular for hiking, biking, fishing, boating, skiing and sightseeing.

THE STORY

By 1900, the heyday of Canyon City was over. The White Pass and Yukon Railway made it possible for people and freight to bypass the treacherous waters of this notorious gold rush hazard. First Nations people continued to use their traditional trails. People from Marsh and Tagish Lakes paddled to the head of the canyon then walked along the tramways into Whitehorse. Now the turbulent waters became a scenic attraction notorious for its brief gold rush history. Whitehorse residents walked up the old tramway to go picnicking, fishing and berrypicking as well as to show visitors the locale of one of the famous sites of the Klondike gold rush.

In 1914, White Horse Rapids was the locale for a notorious murder. Remolo Caesari was convicted of murdering his former partner, Dominic Melis, and hiding the body in an ice cavern beside the rapids. An interesting feature of the case was that the body had been trussed up with poles cut from local trees. When Sergeant Lewis McLaughlin and Detective Sergeant Eion McBrayne tried to find the site where the poles had been cut, their task was complicated by the fact that scores of fishing poles had been cut in the area over several years.

In 1922, a footbridge was built across Miles Canyon. Named after local businessman and politician, Robert Lowe, the structure was officially opened by Lord Byng, the Governor General of Canada. Now people had access to the east side of the river. For several decades this was the only bridge spanning the Yukon River.

During the second World War, many of the soldiers building the Alaska Highway also came to the site to relax and enjoy the scenery. In April 1942, the unfortunate Private George F. Wolters, of the U.S. Army 18th Engineers, slipped into the water while fishing from the ice at White Horse Rapids and lost his life. His body was buried in the Whitehorse Cemetery.

Although parents fretted over letting their youngsters near this treacherous stretch of river, occasionally adventurous types did brave the canyon and rapids. There is a film documenting the adventures of Robert Storm and his friends, following the Klondike gold rush trail in 1936, including a segment showing them running the rapids in a homemade scow. In 1950, local history buff Bill MacBride, *National Geographic* photographer Amos Berg and a riverboat pilot raced through the canyon and rapids in a Peterborough canoe.

In 1958, the White Horse Rapids were tamed forever. The Northern Canada Power Commission built a dam just below the rapids to provide hydroelectric power to the city of Whitehorse. In 1959, construction of a fish ladder on the east side of the dam allowed migrating salmon access to the upper Yukon River. The water rose about a meter at Canyon City. White Horse Rapids and parts of both tramways were submerged under the waters of the newly-formed Schwatka Lake. The tamed waters provided a new recreational opportunity to local residents — boating. Since 1960, the M.V. *Schwatka* has provided summer tours of this stretch of Yukon River.

Canyon City lies within the Chadburn Lake Reserve, a popular recreational area within the City of Whitehorse. Today the area is still well-used by hikers, bikers, skiers, fishers, boaters and sightseers. As Whitehorse becomes more populated, this nearby pocket of wilderness, spectacular scenery, and gold rush history is increasingly valued.

Ways to Tell the Story

show photographs documenting recreational use of the area over the years.

Related Stories

- Water Travel
- Natural Setting

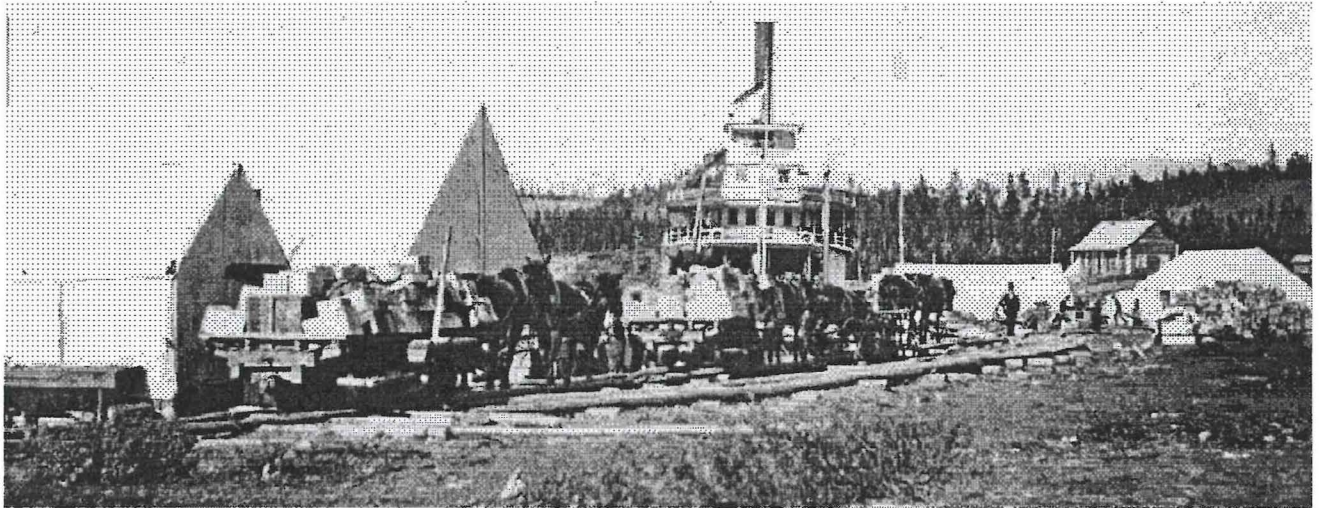
Further Reading

Dobrowolsky, H. *Law of the Yukon*. Whitehorse: Lost Moose Publishing, 1995.

Rust, Fred. "The Eighteenth Engineers (Combat) in Yukon Territory, April 1942 to January 1943. typescript available at Yukon Archives.

Theme

Gold Rush Snapshot



The Landing at Whitehorse, *Yukon Archives, MacBride Museum Coll.*

Story Title: Miles Canyon Tramways

Main Messages

- Miles Canyon and White Horse Rapids were the major navigational obstacles on the Yukon River. Many First Nations people and early prospectors chose to portage around these hazards rather than risk their belongings and lives in the churning waters.
- Two businessmen, Norman Macaulay and John Hepburn, built tramways on either side of the river in 1898. For a fee, the horse-drawn tramcars carried goods and small boats around the rapids over log rails.
- Macaulay's business thrived. Two small settlements sprang up at either end of the tramway. He bought out his rival across the river and made plans to install narrow gauge engines.
- In 1900, the construction of the White Pass and Yukon Railway from Skagway to the new townsite of Whitehorse, bypassing the rapids, meant there was no further need for the tramways.

THE STORY

Over the winter of 1897-98, during the height of the Klondike gold rush, thousands of stampeder trudging over the Chilkoot and White Passes then camped along the headwater lakes from Lindeman to Tagish. Here they constructed over 7000 vessels for the next leg of their journey down the Yukon River to Dawson City. One more major obstacle awaited them. The turbulent waters and rocky ledges of Miles Canyon and White Horse Rapids had destroyed hundreds of boats, damaged outfits, and claimed five lives. Many avoided the fearsome stretch of river by portaging their goods and small boats along the five-mile portage route on the east bank, using a traditional First Nations trail.

A number of entrepreneurs were quick to spot this natural bottleneck as a profitable business opportunity. In late 1897, at least two people applied to the North-West Mounted Police for permits to build a tramway around Miles Canyon. By then, however, the Yukon's commissioner, James Walsh, had already given permission to Norman Macaulay and John Hepburn to begin building tramways on each side of the river.

Norman Macaulay completed the "Canyon and White Horse Rapids Tramway" in June 1898 on the east side of the river. Eighteen men built the line in only 21 days. Two of the people who later worked on this tramway were Tony and Mike Cyr from New Brunswick. En route to Dawson, the pair stopped off at Canyon City and stayed in the area. They made a good living working on the tramways and piloting boats and rafts through the canyon.

One horse, or two horses hitched in tandem, pulled each tramcar along rails made from eight-inch diameter logs set over sleepers. During the peak operation, 23 horses hauled a total of 70 to 100 tons of freight each day. The cars had cast-iron concave wheels to fit

over the rails. Macaulay's shipping rates were three cents a pound for freight and \$25 for a small boat. As well as transferring goods for stampederes, the tramway also transferred Dawson-bound freight from the sternwheelers which plied the upper lakes to vessels which steamed downriver from the lower end of the rapids.

The tramway prospered. The small settlement at the head of the tramline became known as Canyon City. Steamships lined up at the docks to offload their freight. The rails ran right down onto the wharf where freight was unloaded. Substantial log buildings housed a roadhouse, ticket office and bonded warehouse, RCMP barracks and stables. At the downriver end of the line, the small community of White Horse (named after the nearby rapids), became head of navigation for the Yukon River. As well as selling the tramline services, Macaulay also provided food, drink and beds at his roadhouse. Macaulay made plans to replace the horses and carts with narrow gauge engines.

By late summer, Macaulay had a rival. John Hepburn opened "The Miles Canyon and Lewes River Tramway Company" on the west side of the river. (At that time, the section of the Yukon River down to the confluence with the Pelly was known as the Lewes River.) His line was six and one-half miles long and started about half a mile upriver of Canyon City. The downriver end was near the present site of the Robert Service campground. Hepburn's track was built with four by six inch sawn timbers instead of round logs. These were set three feet apart with ties at five to twelve foot intervals. Otherwise, the operation was the same — carts with iron wheels pulled by horses.

After extended negotiations, Macaulay bought Hepburn's tramway for \$60,000 in early June 1899. By this time, however, the heyday of the tramlines was nearing an end. Construction of the White Pass and Yukon Railway had begun in Skagway in May 1898. The railroad reached Lake Bennett in July 1899 and the company was ready to push on to Whitehorse. The railway company decided to purchase both tramways to eliminate competition and to obtain the land for a right-of-way along the Yukon River into Whitehorse. Using an agent, White Pass bought both tramways in July for \$185,000.

The Canadian Development Company operated the tramways for the White Pass and Yukon Railway for the rest of the season. September was a hectic time as steamers worked overtime delivering freight to Canyon City. Everyone desperately fought to get their goods north before low water and freeze-up stopped navigation. Tramline employees were expected to work longer hours and harder. They demanded, and received, a raise in wages. When they were refused a second wage increase, the workers quit. Apparently one traveller, heading outside that October, ended up having to push his own goods on the trolley several miles to the head of the canyon.

In April 1900, the original Macaulay tramway side was re-opened for a few months. When the railway link between Caribou Crossing (later Carcross) and the new townsite of Whitehorse was completed on June 8th, 1900, the tramways closed for good. Canyon City

was soon abandoned. The original settlement of White Horse moved across the river to a new townsite surveyed by White Pass.

Related Stories

- To Serve and Protect
- Personalities
- Water Travel
- Settlement Patterns
- Natural Setting

Ways to Tell the Story

- use historical photographs of the tramways to show differences between the two operations and show the luggage and traffic at the peak of the gold rush.
- use historical and contemporary maps to show the routes of the two tramway trails and how they have changed since construction of the power dam.
- reconstructed tramcar and section of track

Future Years:

- photograph exhibit.
- guided walk along the tramline.
- model of area showing tramways and vessels.

Further Reading

Berton, Pierre. *Klondike: The Last Great Gold Rush, 1896-1899*. Toronto: McClelland and Stewart, 1958.

Canyon City Oral History Project, 1995. Laurent Cyr interview.

Dobrowolsky, H. & Rob Ingram. *Edge of the River, Heart of the City*. Whitehorse: Lost Moose Publishing, 1994.

Dobrowolsky, H. *Law of the Yukon*. Whitehorse: Lost Moose Publishing, May 1995.

Dobrowolsky, H. "Miles Canyon Tramways," in *Study Tour of the Yukon and Alaska*. Ottawa: Society for Industrial Archaeology, 1990.

NWMP/Canyon City Research File, available at Heritage Branch (has mention of other applications to build tramways).

Story Title: To Serve and Protect—The NWMP at Canyon City

Main Messages

- The North-West Mounted Police operated the Miles Canyon/White Horse Rapids detachment from 1897 to 1899 with post buildings at either end of Macaulay's tramway.
- Their duties included safeguarding the stampeders, checking freight for illegal liquor shipments and enforcing Canadian law.
- In June 1898, Superintendent Sam Steele gave his famous order that only experienced pilots registered with the police could steer boats through the canyon.
- The White Horse Rapids detachment was the scene of a murder in August 1898.

THE STORY

Safeguarding the Stampeders

In the fall of 1897, two Mounties travelled to White Horse Rapids with six months rations. They built a small detachment here and assisted winter travellers. The following spring, during the height of the Klondike gold rush, thousands of stampededers anxiously awaited spring break-up on the lakes and the Yukon River. As soon as the ice went out, they took to the water in an assortment of hand built boats and rafts for the next leg of their trip to Dawson. In May 1898, Superintendent Sam Steele posted two men at the head of Miles Canyon with orders to warn the goldseekers of the approaching hazards and regulate the flow of traffic through the canyon.

When Steele visited the site a month later, he learned that the Mounties had spent most of their time rescuing inexperienced boaters and their gear from the turbulent waters. Many boats had been wrecked, much gear lost and five men had lost their lives. On June 9th, 1898, Superintendent Sam Steele announced that only experienced pilots, registered with the police, could run the canyon. Women and children were to walk the five miles around the hazards. If people insisted on piloting their own boats, the police ensured their vessels were not overloaded. The set rates for piloting were \$150 for a steamer, \$25 for a barge or scow, and \$20 for small boats. Stampeders with no money were piloted for free. Although a few accused the police of graft, most felt that Steele's directives had saved many lives. At the end of the navigation season, over 7000 vessels travelled through (or around via the tramways) Miles Canyon and White Horse Rapids. Accidents were few and no further lives were lost.

Detachment Buildings & Operations

Annual and monthly police reports tell us a little about police living arrangements at Canyon City and the original settlement of White Horse at the foot of the rapids. The first detachment building, erected at White Horse in 1897, is described only as a small "shack." Over the summer of 1898, Supt. Steele bought a large quantity of lumber from the Klondyke, Yukon and Stewart River Pioneer Co. Ltd. at Caribou Crossing (later Carcross).

Some of this lumber was used for a barracks and store-house at Canyon City (probably for flooring and roofing as the walls were log). The barracks building measured 20 feet by 40 feet and contained an office, kitchen, mess room and sleeping quarters. In 1899, a 10 foot by 12 foot store house was put up at White Horse and a new latrine was dug.

The NWMP had a good relationship with Norman Macaulay, owner of the Canyon City and White Horse Rapids Tramway. Macaulay agreed to put up the police buildings free of charge if the police supplied the lumber and nails. The Mounties also ate their meals at Macaulay's roadhouse; after giving their rations to the cook. Macaulay, in turn, probably appreciated the presence of the police in keeping order amongst the throngs of stampeders. One effect of Steele's orders was that many chose to completely avoid the rapids by shipping their goods and small boats over Macaulay's tramline.

At its peak operation, in late summer 1898, four Mounties were stationed here — three at Miles Canyon and one at White Horse Rapids as well as two horses. Some of the members who served here included Sergeant H.G. Joyce, the non-commissioned officer in charge in 1898, and Constables Dixon, Lindbladt, Richards and Fyffe. The 1899 Annual Report also mentions a Sergeant Watson at this post. The post closed in 1899 although a Constable Cooper was stationed here for the summer of 1901.

Other duties performed by the Mounties included inspecting steamboat freight for illegal liquor shipments and in 1899, assisting with customs inspection. They buried drowning victims, disposed of their effects and when possible notified the next-of-kin. Constable Edward Dixon, worked almost full time as a river pilot, steering boats downriver to White Horse then returning the five miles to Canyon City by horseback along the tramway. One of their most exciting moments came during a murder case in August 1898.

Murder at Whitehorse Rapids

On the afternoon of August 27th, the NWMP at White Horse investigated their first murder. The perpetrator and victim were both employees of the Bennett Lake and Klondyke Navigation Company. James Cowie, steward of the steamer *Ora* learned that T.C. Burnett, the former cook, had accused Cowie and the purser of taking monies illegally. In his official report, Sergeant H. G. Joyce explained what happened next:

... today Cowie found Burnett in the Store Tent of the B. L. & K. N. Co. and the two engaged in a fight. Burnett not being the better man had his face bruised. Shortly afterwards, Burnett on boarding the steamer carrying two small bags it is said was again about to be aggressed by Cowie when Burnett drew a Revolver and shot Cowie in the region of the abdomen.

Burnett was disarmed by W.D. Oregel and Wallace, store Keeper for the B.L.&K.N.Co. Burnett was arrested by Const. Lindbladt, Const. Dixon appearing on the scene immediately, and held prisoner until I arrived from the Detachment. . . The first intimation I received of the affair was from the Purser of the Ora H. Freese who on hearing the shot came to the Detachment on the run for a doctor. (NAC, RG 18, vol. 169, f. 321-98)

Cowie died within 24 hours. Burnett was transported under guard to the Tagish detachment to await preliminary examination. The Tagish Division was ill-equipped for such a

case. Lacking a jail, the prisoner was detained in a tent—poor quarters in cold autumn weather—and two men had to be taken from other duties to stand guard. While awaiting a judge, several witnesses were detained in the Yukon despite their anxiety to travel outside before winter. Finally, in October, Burnett was transferred to more secure quarters in Dawson to await trial for manslaughter the following year. The case was discharged in 1899, possibly due to the lack of witnesses.

Related Stories

- Water Travel
- Personalities: Sam Steele, Edward Dixon, Norman Macaulay
- Tramways
- Settlement Patterns

Ways to tell the story

- Site tour, show the location of the NWMP detachment by pointing out the building outline (scheduled for excavation summer of 1995)
- look at historical photographs of the site in an album, or a photo display
- During a guided tour along the canyon, tell the story of the thousands of goldseekers boating through in 1898 and the impact of Sam Steele's orders.
- living history, interpreters portraying NWMP.
- partially or fully reconstruct the exterior of the detachment barracks.

Further Reading

Berton, Pierre. *Klondike: The Last Great Gold Rush, 1896-1899*. Toronto: McClelland and Stewart, 1958.

Dobrowolsky, H. & Rob Ingram. *Edge of the River, Heart of the City*. Whitehorse: Lost Moose Publishing, 1994.

Dobrowolsky, H. *Law of the Yukon*. Whitehorse: Lost Moose Publishing, May 1995.

Dobrowolsky, H. "Miles Canyon Tramways," in *Study Tour of the Yukon and Alaska*. Ottawa: Society for Industrial Archaeology, 1990.

NWMP/Canyon City Research File, available at Heritage Branch.

Steele, Samuel B. *Forty Years in Canada*. Toronto: McClelland, Goodchild & Stewart, 1918. (available at Whitehorse Public Library or Yukon Archives)

Story Title: Personalities

Main Messages

- For a brief time period, Canyon City was a vital, bustling mass of adventurous people.
- The short and colourful history of Canyon City owes much to the people who lived and worked there as well as those who passed through en route to the Klondike goldfields and left us accounts of their adventures.
- While this story focusses solely on the gold rush period, other people were associated with the site in later years, as well as the many First Nations people who hunted and fished in the area centuries before the first prospectors came into the country.

THE STORY

Much of the romance of the Klondike gold rush derives from the diversity and colourful personalities of the many people who travelled north seeking fortune and adventure. All of the thousands of stampederers who went over the Chilkoot and White Pass trails had to funnel through Canyon City, either to brave the turbulent waters of the canyon and rapids, or to portage their belongings around these hazards. There were people directly associated with the site such as the tramway operators, police and pilots. There were also the many people who immortalized the drama of riding the rapids in their journals, memoirs and fiction. Below are brief biographies of just a small selection of these people.

The Stampederers

Jack London 1876 - 1916

Although legend has it that Jack London earned a living piloting boats through Miles Canyon and White Horse Rapids, this was far from the truth. In late September 1897, London and four other men were amongst the many desperately trying to reach the Klondike before freeze-up. When they came to Miles Canyon, they ran the Canyon and rapids with London in the stern, another man in the bow and the other two manning the oars. After successfully running the rapids, Jack London and a Mr. Streeter went back upriver to pilot another boat for their friends, Mr. and Mrs. Rett. London ended up spending the winter at Stewart River but finally made it Dawson the following spring.

Jack London was an American whose life was as exciting as his novels. He was a traveler, newspaper reporter, sailor and labour activist as well as a goldseeker. His vivid novels and short stories about the Klondike still cast a spell over many readers nearly one hundred years later. They include *The Call of the Wild*, *White Fang* and the compelling story, "To Build a Fire." Many Europeans travel to the Yukon, drawn by his stories and the equally thrilling tale of his life.

Martha Louise Black 1866 - 1957

. . . There was said to be a \$100 fine levied on the owner of any boat taking a woman through the canyon and the White Horse Rapids below. But rather than walk that five miles of portage alone, I chose to go by our boat which was to be piloted by Captain Spencer, an experienced navigator.

We sped through the canyon. There was a breath-taking interval before we sped into the seething cauldron of the White Horse Rapids, where so many venturesome souls had lost their lives and outfits. Halfway through our steering oar broke with a crack like that of a pistol shot, above the roaring waters. For a tense moment the boat whirled half her length about in the current. Captain Spencer quickly seized another oar, calling coolly, "Never mind, boys! Let her go stern to." A second's hesitation and our lives would have paid the penalty.— Martha Louise Black, My Ninety Years, p. 35.

This American woman from Chicago crossed the Chilkoot Pass with her brothers during the height of the Klondike Rush. She left behind two sons and an estranged husband in her quest for adventure and fortune. In Dawson, during a cold winter of food shortages, she gave birth to her third son, Lyman.

After a visit with her parents in Kansas, Martha Black decided to make the Yukon her home. She ran a sawmill, invested in various mining enterprises and in 1904, married George Black, a criminal lawyer from New Brunswick, after a two-year courtship. The Blacks became prominent in Yukon political affairs. George served three terms on Territorial Council before being appointed commissioner of the Yukon in 1912. As the chate-laine of government house, Martha welcomed Yukoners from all walks of life.

The Blacks briefly left the Yukon in 1916 when George organized the Yukon Infantry Company to fight overseas. After their return, Black became the Yukon's member of parliament in Ottawa from 1921 to 1949. In 1935, Martha ran for Parliament during her husband's illness. Despite a Liberal majority in the country, she won her Conservative seat and made her maiden speech in the House at age 70.

The Entrepreneurs

Norman Macaulay 1869 - 1919

Norman Macaulay was born and raised in Ontario. At age 19, he moved with his family to Victoria. A few years later, Macaulay went into partnership with J. J. Shallcross, working as commission merchants. In 1897, the firm moved north to Dyea, Alaska and later that summer Macaulay moved to the Yukon. He and five other men began building the tramway along the east side of the Yukon River. The tramway was completed by June 1898, soon after the great fleet of 7000 vessels began their progress downriver to Dawson City.

Macaulay prospered. The tramway ran nonstop. Many who ran the rapids lightened their craft and protected their supplies against accident by sending them on the tramway. Goods were transshipped between steamers from the upper lakes to sternwheelers that

came upriver as far as White Horse. Many travellers stopped at his roadhouse. Macaulay erected several log buildings at Canyon City including the roadhouse, a ticket office, stable, and the RCMP barracks and storehouse.

Norman Macaulay also had a good sense of timing. He bought out the rival tramway across the river shortly before the White Pass and Yukon Railway came through. He sold both tramways to the company for \$185,000. He then moved on to the new settlement of Whitehorse at the terminus of the railway. Here he went into the lumber business and built the White Horse Hotel, the first building in town with electricity.

Macaulay left the Yukon in 1902 and travelled around Alaska for several years. Apparently he even ended up in Dawson in 1914, managing the Royal Alexandra Hotel. Eventually he settled near Seattle and died at Port Townsend on the Olympic Peninsula at the age of 50.

Two of his cousins were also prominent early citizens. Henry Macaulay was the first mayor of Dawson City and Charles D. Macaulay was a Territorial Judge for many years.

The Cyr Brothers

Mike and Tony Cyr left the logging camps of New Brunswick to travel north during the Klondike gold rush. They arrived at Canyon City in June 1898 and went to work for Norman Macaulay. Neither one ever made it to the Klondike goldfields but they did make a pretty good living at Canyon City. They worked on both tramlines, building track and driving the horse-drawn tramcars, and piloted boats through Miles Canyon. If they didn't think a stampeder's craft could make the canyon, they would build a raft on the spot.

Mike Cyr later built the Montague Roadhouse on the winter road between Whitehorse and Dawson. After the original roadhouse burnt down in a fire in about 1915, he rebuilt the structure and stayed on until the early 1920s as a hostler. Tony settled in Whitehorse where he acquired a team of horses and went into the delivery business. He also cut and hauled wood, his first woodlot being on the site of the present Whitehorse airport. Both men are buried in the Pioneer Cemetery in downtown Whitehorse. Tony's son, Laurent, lives in Whitehorse and has been active in recording and preserving Yukon history.

The Police

Samuel Benfield Steele 1849 - 1919

... it is no idle boast to say that at no time in its history did the police show to better advantage than during the trying years of 1898-9, when I commanded its fine officers and men on the Yukon.— S. B. Steele, Forty Years in Canada, p. 335.

If there was an individual who personified the fortitude and forthrightness of the North-West Mounted Police during the Klondike gold rush, that would be Superintendent Samuel Benfield Steele. Steele was the Officer Commanding of the NWMP in the Yukon during the critical period from July 1898 to September 1899. Considering that the stampede "brought in toughs, gamblers, fast women, and criminals of almost every type, from the petty thief to the murderer," the relatively small force of Mounted Police did an admirable job of imposing order in a potentially chaotic situation. Much of the credit for this is due to the firm hand and decisiveness of Sam Steele.

Steele's military career spanned more than 40 years. After training at the Royal Military School of Toronto, he served with the Canadian militia until the organization of the NWMP in 1873, which he joined as troop sergeant major. By the time he was posted to the Yukon, he had achieved the rank of superintendent. After his Yukon service, he went on to South Africa where he commanded Lord Strathcona's Corps. He reached the rank of Major General in World War I and was later knighted.

When he became commanding officer of the Yukon in July 1898, Steele was also appointed a member of the first council of the newly-declared Yukon Territory. He set up and chaired the first board of health, chaired a board of license commissioners, and supervised the winter mail service.

Steele had a reputation for making up the laws as he went along. Some, such as his decree that only experienced pilots could run boats through Miles Canyon, undoubtedly saved many lives. When the man, dubbed "the Lion of the North," departed the Yukon to rejoin his family after a two year separation, thousands of Dawsonites lined the wharves to bid him farewell and the town's leading citizens presented him with a purse of gold nuggets in appreciation for his services.

Edward Algernon Dixon 1871-1955

Constable Dixon has been of invaluable assistance to the public in running the White Horse Rapids. He is one of the best pilots on the river, and with one exception has brought through safely every boat he has handled. — Supt. Sam Steele, 1898 NWMP Annual Report, p. 18.

At the height of the Klondike gold rush, Constable Edward Dixon was stationed at the Miles Canyon/Whitehorse Rapids detachment. After Sam Steele decreed that only qualified pilots could steer vessels through the treacherous waters of Miles Canyon and White

Horse Rapids, Dixon became one of the select company to take on this duty. During the busy summer of 1898, he safely navigated hundreds of vessels through the canyon—everything from large steamers to simple rafts—as well as carrying out his regular police duties.

Dixon joined the force in 1893 and was stationed at Regina when he volunteered to go to the Yukon. He left the force on August 31, 1899 when his term ended but stayed in the Yukon to become a leading entrepreneur in the new community of White Horse at the terminus of the White Pass and Yukon Railway. Using the funds earned from piloting, Dixon established a number of businesses. At various times, he was the chief of the volunteer fire department and president of the Whitehorse Conservative Association. He was elected to the territorial council in 1915 as the member for Whitehorse. In 1916, Dixon enlisted to fight in Europe. After the war, he moved to British Columbia.

He died at the age of 84 in 1955. At his request, his ashes were scattered over Miles Canyon, a ceremony attended by an RCMP honour guard.

Ways to Tell the Story

- photograph albums
- guided walks
- Compare diary accounts of some of the people who travelled the rapids. What do their descriptions of their adventures tell us about their characters?
- try to learn more about other famous and not-so-famous Yukoners who passed through Miles Canyon.

Future Years

- display
- Living history, take on the costuming and roles of some of the characters.

Related Stories

- Tramways
- To Serve and Protect
- Settlement Patterns
- Water Transport

Further Reading

Berton, Pierre. *Klondike: The Last Great Gold Rush, 1896-1899*. Toronto: McClelland and Stewart, 1958.

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Kingman, Russ. *A Pictorial Life of Jack London*. New York: Crown Publishers Inc., 1979.

Steele, Samuel B. *Forty Years in Canada*. Toronto: McClelland, Goodchild & Stewart, 1918. (available at Whitehorse Public Library or Yukon Archives)

Story Title: Researching the Past

Main Messages

- The study of Canyon City gives us a glimpse of prehistoric land use and life at a key spot on the route to the Klondike goldfields.
- We learn more about the site and what happened here by piecing together information from government records, travellers' recollections and oral history.
- Archaeology and the process of researching historic and prehistoric environments is a means of learning about our past.

The Story

Canyon City existed for only three years at the peak of the Klondike gold rush. In that time, a tramline, wharfage and a collection of other buildings were constructed. Other features such as gold rush garbage dumps were also created. Well before that time, the site was used by First Nations people. Their oral tradition speaks of a trail running from Marsh Lake to Lake Laberge that passed through this site. It was also a natural landing place above the rapids and may have been a traditional fish camp. Stone flakes have been recovered here indicating First Nations people used the site for hundreds of years prior to the arrival of non native prospectors, traders and explorers.

Because the townsite of Canyon City existed for so brief a time, the archival and photographic record is not extensive. Thus, while there are both written and photographic records of buildings on the site, the information is sparse and images of life at the site are unclear. There are also very few people alive who can recall stories about the site when it was active, and these are second-hand accounts.

In order to reconstruct what happened on this site, we rely on oral history, archival research and archaeology. First Nations elders and seniors have shared family stories about how the site was used at different periods. Early photographs, drawings, maps, police records, written accounts by early travellers to the area, and journals kept by Klondike stam-peders give a vivid picture of the various efforts to bypass or ride the turbulent waters as well as some information about the personalities and structures associated with the site.

The first step was a search of archival records for photographs and written accounts. A six week archaeological program was begun at Canyon City on July 4th, 1994 by the Heritage Branch, Government of Yukon in cooperation with the MacBride Museum and the Kwanlin Dun First Nation. By assessing landscape features and using available photographic, written and oral history evidence, the archaeologists selected the most likely location of the goldrush buildings on the site. Using aerial photographs and geodetic controls, surface features were mapped. These included such things as building outlines, middens, artefacts and other man-made features. Areas were then selected for more intensive subsurface investigation. Test pits or squares were carefully plotted on a map using a

grid as a reference. The archaeologists then scraped off thin layers of earth sequentially to reveal buried materials. The exact location of each item found was recorded as to its horizontal and vertical placement in the test square. The depth of the uncovered materials often gives a good indication of relative age, with deeper materials typically being older. This procedure results in the recovery, not only of artefacts, but of structural information on buildings and other features.

At Canyon City, the archaeological excavations revealed the outlines of a possible 21 historic structures. Work in 1994 was concentrated on the remains of the tramway office, North-West Mounted Police post, storehouse, roadhouse/saloon and in an area thought to have prehistoric material. The dig not only provided more precise dimensions of the missing buildings but also gave clues as to their fate. As there was little wood remaining at the site of the tramway office, it is felt that the buildings were likely moved rather than rotted where they stood. Remains on the site of the North-West Mounted Police post led the archaeologists to believe that the building had burned down. A large unidentified log building, which appeared in photographs, was found to have artefacts and features associated with a machine shop. This was likely where tramcars were made or repaired.

Quite often, the age of a prehistoric tool can also be determined by its shape. At different times in the past, people used quite distinct styles of tools and weapons. As it turned out, the first year of investigation showed mostly stone fragments but few identifiable tools. This is not unusual as tools were not thrown away (manufacturing is represented by "flakes"). The stratigraphy of the Canyon City site was often muddled due to historic disturbances making determining the age of prehistoric artefacts difficult. When the sod was cut to make roofing for some of the buildings, prehistoric stone tool fragments were lifted up with the sod. After the buildings collapsed, the prehistoric material appeared on top of the historic materials. Oral history interviews with First Nations elders indicated that if there was a fish camp on the site, people would have camped away from the river. Further away from the river and the buildings, the stone flakes had not been disturbed. Most of them were found below the layer of white ash that marked the eruption of a volcano in Alaska some 1,200 years ago.

Using research and oral history, the archaeological investigation provided a clearer view of the size and arrangement of historic structures on the site. The analysis of materials from the garbage middens may even indicate what type of diet the residents had and where their food came from. The prehistoric component shows that the site had been used for a long time by people making tools. Further archaeological, archival and oral history research on the site may provide an even clearer picture.

Related Stories

- Tramways
- Settlement Patterns
- To Serve & Protect
- First Nations Culture

Ways to Tell the Story

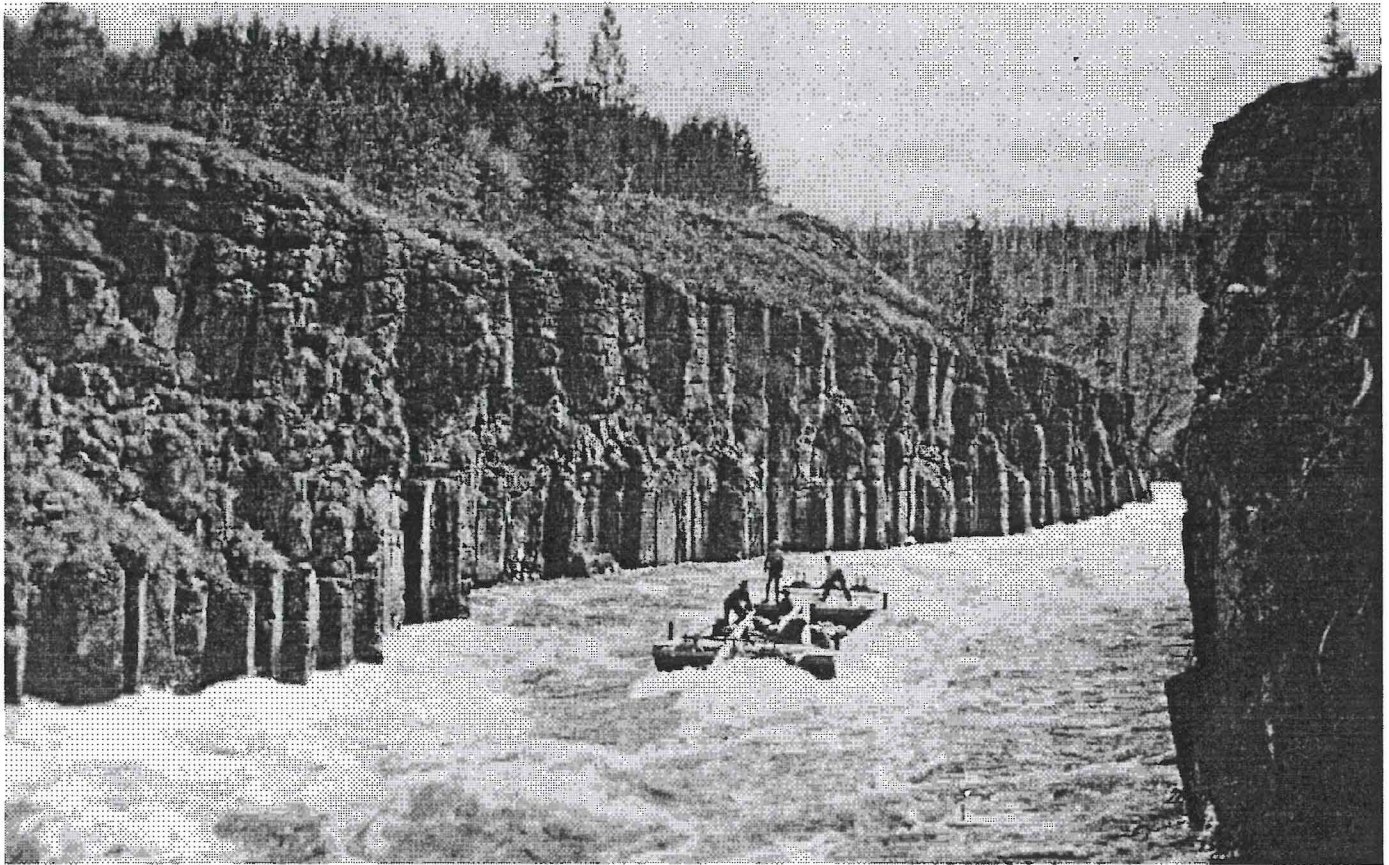
- signage noting building names
- map of the building outlines and features
- pamphlet and/or booklet including archaeology and oral history project
- photo album of historic buildings, archaeological dig and elder interviews
- guided tour of the archaeological digs
- demonstration at the dig
- elders talk about First Nations travel and life along the river
- artefact and/or replica display
- mark the corners of buildings or use *volumetric expressions* or reconstructions to represent the buildings on the site

Further Reading

Preliminary Report on Archaeological Assessment of Canyon City, Yukon JdUr-5. Heritage Branch, Government of Yukon.

Heritage Branch Canyon City Research File.

Sample Program Outlines



Shooting Miles Canyon with an empty scow at high water, 1899, Yukon Archives, Emile Forrest Coll.

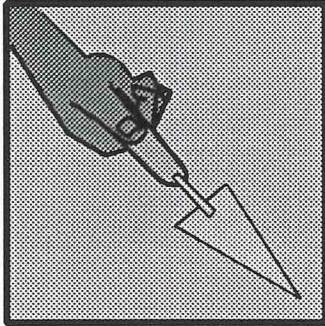
SAMPLE PROGRAM OUTLINES

The following sample program sheets provide a framework for interpreters to follow when developing their programs. These provide the relevant background information to the program as well as a basic presentation format. The interpreter will need to read the interpretive stories as well as further background information. Then the interpreter should apply what she has learned through interpretive presentations to develop her own program outline. The personal presentation style of the interpreter will influence how they paint a visual picture of Canyon City for their audience.

INTERPRETIVE TALK & DEMONSTRATION: "DIGGING THE PAST"

INTERPRETIVE STORY: Researching the Past

PROGRAM GOALS



- To provide visitors with an opportunity to try out archaeological techniques.
- To explain to visitors the role of the Canyon City archaeological project.
- To show visitors how information is scientifically determined through archaeological digs.
- To help visitors distinguish between types of archaeology.

LEARNING OBJECTIVES

Visitors will be able to:

- name three findings from the current field season
- describe two ways archaeologists derive conclusions from their findings
- describe three steps in digging test pits
- state the importance of good dig records

FORMAT

Introduction: 5 minutes

Background Information: 10-15 minutes

Dig: 20-25 minutes

Closing: 5 minutes

LOCATIONS

Introduction: at designated spot.

Background: where archaeologists are digging.

Dig: plot designated by site archaeologist.

Closing: at same spot

EQUIPMENT REQUIRED

Trowels, bags, recording sheets, dustpan, brushes, bucket

PROGRAM OUTLINE: "DIGGING THE PAST"

Introduction:

- welcome people
- introduce yourself
- outline program format (locations and timeframe, participatory program)

Background Information

A) Canyon City

- Canyon City existed for only three years at the peak of the Klondike gold rush.
- a tramline, wharf, and a collection of buildings were constructed.
- prior to this time, the site was used by First Nations people.
- as the townsite of Canyon City was short-lived, the written and photographic records are sparse compared to other Klondike gold rush sites.
- there are few people alive who can recall stories about the site when it was active (these are second hand accounts).

B) Archaeological Dig

- in order to reconstruct what happened on this site an archaeological program was begun at Canyon City in July 1994 by the Heritage Branch, Government of Yukon. Archival research had been conducted for at least a year before this.
- using available photographic, written and oral history evidence, the most likely locations of the gold rush buildings were plotted. A grid was mapped out on the site and visible surface features were surveyed. These included such things as building remains, middens and artefacts.
- areas were then selected for more intensive subsurface investigation.
- the next step was to plot test pits or squares on a map using the grid as a reference.
- the archaeologists then scraped off thin layers of earth to reveal buried materials.
- the exact location of each item found is recorded as to its horizontal and vertical placement in the test square. The depth of the uncovered materials often gives a good indication of age, with deeper materials being older. This procedure results in the recovery, not only of artefacts, but of detailed information on buildings and other features.
- at Canyon City, the archaeological investigations in 1994 revealed the outlines of a possible 21 historic structures. Work was concentrated on the remains of the tramway office, North West Mounted Police post, storehouse, roadhouse/saloon and a site thought to have prehistoric material. The dig not only provided more precise dimensions of the absent buildings but also gave clues as to their fate.
- as there was almost no wood remaining at the site of the tramway office, it was felt that the building likely had been moved rather than burned or rotted. Remains on the site of the North West Mounted Police post led the archaeologists to believe that the building had burned down. A large unidentified log building, which appeared in photographs, was found to have artefacts and features associated with a machine shop. This was likely where tramcars were repaired.

- archaeologists rely partly on where and how deep an artefact is buried in determining its age. Quite often, the age of a stone artefact can also be determined by its shape. At different times in the past, people used quite distinct styles of tools and weapons. The first year of investigation showed mostly stone fragments but few identifiable tools. The stratigraphy (soil layers) of the Canyon City site was often muddled due to historic disturbances making the determination of the age of prehistoric artefacts difficult. When the sod was cut to make roofing for some of the buildings, prehistoric stone tool fragments were lifted up with the sod. After the buildings collapsed, the prehistoric material appeared on top of the historic materials. Oral history interviews with First Nations elders indicated that if there was a fish camp on the site, people would have camped away from the river.
- further away from the river and the buildings, the stone flakes had not been so badly disturbed. Most of them occurred below the layer of white ash that marked the eruption of a volcano in Alaska some 1,200 years ago.
- Archaeological field work was followed by extensive lab work including cleaning, cataloguing, conservation and analysis of artefacts.
- the archaeological investigation provided a clearer view of the size and arrangement of historic structures on the site. The analysis of materials from the garbage middens may even indicate what type of diet the residents had and where their food came from. The prehistoric component shows that the site had been used for a long time by people making tools. Further archaeological, archival and oral history research on the site may provide an even clearer picture.
- describe some features that have been uncovered in the current season and outline how information is assessed.

Public Dig:

- if there is a large crowd, ask for a few volunteers.
- if the crowd is small enough, everyone will have an opportunity to dig.
- step by step show people the techniques of digging, explaining the importance of careful work.
- have people work in teams.

Closing

- thank people for coming
- tell them what else there is to see and do in the area

INTERPRETIVE WALK: CANYON CITY: PAST & PRESENT

INTERPRETIVE STORIES: Tramlines, Settlement Patterns, Serve & Protect, Water Travel, Researching the Past

PROGRAM GOALS:



- To give visitors an overview of Canyon City
- To show visitors the archaeology project
- To inform visitors about future developments on-site.

LEARNING OBJECTIVES

Visitors will be able to:

- state why Canyon City became a settlement
- name three Canyon City buildings and their functions
- state why Canyon City was abandoned

FORMAT

Introduction: 5 minutes

Tour: 20-25 minutes

Closing: 5 minutes

LOCATIONS

Introduction: at designated spot

Tour: along waterfront and at various building remains.

EQUIPMENT REQUIRED

Photo album with photographs of Canyon City 1898-1900.

PROGRAM OUTLINE: CANYON CITY: PAST & PRESENT

Introduction

- welcome people
- introduce yourself
- outline program format (locations and timeframe, walk through site)

Tramway Office

- over the winter of 1897-98, during the height of the Klondike gold rush, thousands of stampedeers climbed over the Chilkoot and White passes, then camped along the head-water lakes from Lindeman to Tagish. They constructed over 7,000 vessels to take them down the lakes and rivers to Dawson City.
- on that route they had to pass through two obstacles: Miles Canyon and the White Horse Rapids
- the rapids were called White Horse Rapids because earlier non-native explorers thought these looked like the manes of white horses.
- a few stampedeers lost their lives and many more lost their boats and supplies going through the treacherous rapids.
- an entrepreneur by the name of Norman Macaulay built the "Canyon and White Horse Rapids Tramway" in June 1898 to ferry people around the river hazards.
- the tramway was made of eight inch diameter logs set over sleepers and the tramcars were wooden frames and decking with iron wheels, pulled by one or two horses.
- Macaulay charged stampedeers three cents per pound for freight and \$25 for a small boat.
- the tramway also transferred Dawson-bound freight from the sternwheelers which plied the upper lakes to vessels at the downriver end of the rapids.
- the small settlement at the head of the tramline became known as Canyon City.
- several buildings were constructed: roadhouse, ticket office, NWMP barracks and stables
- at the other end of the tramway another small settlement was formed: White Horse (near the current Whitehorse Hospital). At that place there was a telegraph office.

Water's Edge

- on the opposite side of the river John Hepburn built a tramline later in 1898
- his line had squared log rails and was also operated by horses
- his line began farther upriver and ended near the Robert Service Campground.
- wharf was built at Canyon City for steamboats from headwater lakes.

NWMP Post

- in the fall of 1897 two Mounties traveled to White Horse Rapids with six months rations
- they built a small detachment and assisted winter travelers.
- the next spring, in the midst of the Klondike gold rush they assisted the thousands of stampedeers who had little experience with river travel, never mind running rapids.

- on June 9, 1898 Superintendent Sam Steele announced that only experienced pilots could run the rapids. Women and children were to walk the five miles around the hazards.
- we know little about police living arrangements at Canyon City. The barracks buildings measured 20x40 feet and contained an office, kitchen, mess room and sleeping quarters.
- at the peak operation in late summer 1898, four Mounties were stationed here with two horses.
- the post closed in 1899 although a constable was stationed here during the summer of 1901.
- Mountie duties included burying drowning victims, inspecting steamboat freight for illegal liquor shipments and in 1899 assisting with customs inspection and piloting boats through the canyon and rapids.
- remains at this site led the archeologists to believe that the building had burned down

Archaeological Dig

- in order to reconstruct what happened on this site an archaeological program was begun at Canyon City in July 1994 by the Heritage Branch, Government of Yukon.
- the site is being investigated through archaeology to learn as much as possible from the remains of buildings and middens
- the townsite was abandoned by 1900 when the trainline was completed between Skagway and Closeleigh (now Whitehorse) on the west side of the river.
- the fate of most buildings is not known, but we can assume that in true Yukon fashion, they were dismantled, taken downriver and used at the new townsite.

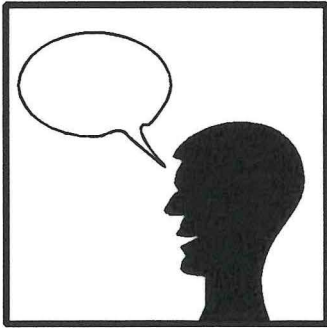
Closing:

- thank people for coming
- tell them what else there is to see and do in the area

INTERPRETIVE TALK: "CANYON CITY CHARACTERS"

INTERPRETIVE STORIES: Personalities, Serve & Protect, Water Travel, Tramways

PROGRAM OBJECTIVES:



- To tell visitors about some of the known characters that were at Canyon City.
- To tell about life at Canyon City through the stories of the people who were there.

LEARNING OBJECTIVES:

- Visitor will be able to name two Canyon City personalities.
- Visitors will be able to recount a story about each of those personalities.

FORMAT:

Introduction: 5 minutes

Talk: 15-20 minutes

Closing: 5 minutes

LOCATIONS

Introduction: at designated spot

Tour: various building remains and the waterfront

EQUIPMENT REQUIRED

Photo albums

PROGRAM OUTLINE: "CANYON CITY CHARACTERS"

Introduction

- welcome people
- introduce yourself
- outline program format (locations and timeframe, walk through site)

Talk

- thousands of people passed through here on their way to the Klondike.
- we know about the specific lives of only a few of these people
- they immortalized the drama of riding the rapids in their journals, memoirs and fiction.
- we will talk about a few of these folks

Mounties (at the NWMP Post)

Samuel Benfield Steele 1849 - 1919

- Steele was the Officer Commanding of the NWMP in the Yukon from July 1898 to September 1899. Considering that the stampede "brought in toughs, gamblers, fast women, and criminals of almost every type, from the petty thief to the murderer," the relatively small force of Mounted Police did an admirable job of imposing order in a potentially chaotic situation. Much of the credit for this is due to the firm hand and decisiveness of Sam Steele.
- Steele's military career spanned more than 40 years. After training at the Royal Military School of Toronto, he served with the Canadian militia until the organization of the NWMP in 1873, which he joined as troop sergeant major. By the time he was posted to the Yukon, he had achieved the rank of superintendent. After his Yukon service, he went on to South Africa where he commanded Lord Strathcona's Corps. He reached the rank of Major General in World War I and was later knighted.
- when he became commanding officer of the Yukon in July 1898, Steele was also appointed a member of the first council of the newly-declared Yukon Territory. He set up and chaired the first board of health, chaired a board of license commissioners, and supervised the winter mail service.
- Steele had a reputation for making up the laws as he went along. Some, such as his decree that only experienced pilots could run boats through Miles Canyon, undoubtedly saved many lives.
- when the man, dubbed "the Lion of the North," departed the Yukon to rejoin his family after a two year separation, thousands of Dawsonites lined the wharves to bid him farewell and the town's leading citizens presented him with a purse of gold nuggets in appreciation for his services.

Edward Algernon Dixon 1871-1955

- at the height of the Klondike gold rush, Constable Edward Dixon was stationed at the Miles Canyon/Whitehorse Rapids detachment. After Sam Steele decreed that only quali-

fied pilots could steer vessels through the treacherous waters of Miles Canyon and Whitehorse Rapids, Dixon became one of the select company to take on this duty.

- during the busy summer of 1898, he safely navigated hundreds of vessels through the canyon everything from large steamers to simple rafts as well as carrying out his regular police duties.
- Dixon joined the force in 1893 and was stationed at Regina when he volunteered to go to the Yukon. He left the force on August 31, 1899 when his term ended but stayed in the Yukon to become a leading entrepreneur in the new community of White Horse at the terminus of the White Pass and Yukon Railway. - using funds earned from piloting, Dixon established a number of businesses. He was elected to the territorial council in 1915 as the member for Whitehorse. In 1916, Dixon enlisted to fight in Europe. After the war, he moved to British Columbia.
- he died at the age of 84 in 1955. At his request, his ashes were scattered over Miles Canyon, a ceremony attended by an RCMP honour guard.

Stampeders (at the waterfront)

Jack London 1876 - 1916

- although legend has it that Jack London earned a living piloting boats through Miles Canyon and Whitehorse Rapids, this was far from the truth. In late September 1897, London and four other men were amongst the many desperately trying to reach the Klondike before freeze-up. When they came to Miles Canyon, they ran the Canyon and rapids with London in the stern, another man in the bow and the other two manning the oars. After successfully running the rapids, Jack London and a Mr. Streeter went back upriver to pilot another boat for their friends, Mr. and Mrs. Rett. London ended up spending the winter at Stewart River but finally made it Dawson the following spring.
- Jack London was an American whose life was as exciting as his novels. He was a traveller, newspaper reporter, sailor and labour activist as well as a goldseeker. His vivid novels and short stories about the Klondike still cast a spell over many readers nearly one hundred years later. They include *The Call of the Wild*, *White Fang* and the compelling story, "To Build a Fire."

Martha Louise Black 1866 - 1957

- there was said to be a \$100 fine levied on the owner of any boat taking a woman through the canyon and the White Horse Rapids below., Martha Black preferred to go through, rather than walk that five miles of portage alone.
- *We sped through the canyon. There was a breath-taking interval before we sped into the seething cauldron of the White Horse Rapids, where so many venturesome souls had lost their lives and outfits. Halfway through our steering oar broke with a crack like that of a pistol shot, above the roaring waters. For a tense moment the boat whirled half her length about in the current. Captain Spencer quickly seized another oar, calling coolly, "Never mind, boys! Let her go stern to." A second's hesitation and our lives would have paid the penalty.*
- this American woman from Chicago crossed the Chilkoot Pass with her brother during the height of the Klondike Rush. She left behind two sons and an estranged husband in

her quest for adventure and fortune. In Dawson, during a cold winter of food shortages, she gave birth to her third son, Lyman.

- she ran a sawmill in Dawson, invested in various mining enterprises and in 1904, married George Black, a criminal lawyer from New Brunswick.
- the Blacks became prominent in Yukon political affairs. George served three terms on Territorial Council before being appointed commissioner of the Yukon in 1912. As the chatelaine of government house, Martha welcomed Yukoners from all walks of life.
- she later became the Yukon Member of Parliament. When George became ill she ran for office becoming the second woman elected to the House of Commons. She was 70 years old at the time.

Entrepreneurs (at the tramway office)

Norman Macaulay 1869 - 1919

- Norman Macaulay was born and raised in Ontario. At age 19, he moved with his family to Victoria. A few years later in 1897 he moved north to Dyea, Alaska and later that summer moved to the Yukon. He and five other men began building the tramway along the east side of the Yukon River. The tramway was completed by June 1898, soon after the great fleet of 7000 vessels began their progress downriver to Dawson City.
- Macaulay prospered. The tramway ran nonstop. Many who ran the rapids lightened their craft and protected their supplies against accident by sending them on the tramway. Goods were transshipped between steamers from the upper lakes to sternwheelers that came upriver as far as White Horse. Many travellers stopped at his roadhouse. Macaulay erected several log buildings at Canyon City including the roadhouse, a ticket office, stable, and the RCMP barracks and storehouse.
- he bought out the rival tramway across the river shortly before the White Pass and Yukon Railway came through. He sold both tramways to the company for \$185,000. He then moved on to the new settlement of Whitehorse at the terminus of the railway. Here he went into the lumber business and built the White Horse Hotel, the first building in town with electricity.
- Macaulay left the Yukon in 1902 and travelled around Alaska for several years. Apparently he even ended up in Dawson in 1914, managing the Royal Alexandra Hotel. Eventually he settled near Seattle and died at Port Townsend on the Olympic Peninsula at the age of 50.

The Cyr Brothers

- few gold rush families remain in the Yukon. One of these, the Cyrs, still reside in Whitehorse.
- Mike and Tony Cyr left the logging camps of New Brunswick to travel north during the Klondike gold rush. They arrived at Canyon City in June 1898 and went to work for Norman Macaulay. Neither one ever made it to the Klondike goldfields but they did make a pretty good living at Canyon City. They worked on both tramlines, building track and driving the horse-drawn tramcars, and piloted boats through Miles Canyon. If they didn't think a stamper's craft could make the canyon, they would build a raft.

- Mike Cyr later built the Montague Roadhouse on the winter road between Whitehorse and Dawson. After the original roadhouse burnt down in a fire in about 1915, he rebuilt the structure and stayed on until the early 1920s as a hostler. Tony Cyr acquired a team of horses which he used for deliveries and cutting and hauling firewood. Both men are buried in the Pioneer Cemetery in downtown Whitehorse. Tony's son, Laurent, lives in Whitehorse and has been active in recording and preserving Yukon history.

Closing

- thank people for coming
- tell them what else there is to see and do in the area

INTERPRETER GUIDED WALK: "Life Along the River"

INTERPRETIVE STORIES: Natural Setting, Water Travel, Tramlines, First Nations Culture

PROGRAM GOALS



- To tell visitors about the cultural and natural history of this portion of the Yukon River.
- To give visitors an opportunity for a guided walk

LEARNING OBJECTIVES

Visitors will be able to:

- name two species of animals that live in this region of the Yukon River,
- name two other natural features of the area,
- name two sections of this portion of the Yukon River,
- describe the factors that led to the development of Canyon City.

FORMAT

Introduction: 5 minutes

Walk: 60 -70 minutes (return)

Canyon City Visit: 10 minutes

Closing: 5 minutes

LOCATIONS

From Miles Canyon parking lot to Canyon City and return

MATERIALS REQUIRED

Photos, binoculars, field guides

PROGRAM OUTLINE: "Life Along the River"

Introduction:

- welcome people
- introduce yourself
- outline program format (locations and time frame, walk to Canyon City and back)

The natural features of the Miles Canyon area have had a profound effect on the cultural history of the area. The fish were harvested by First Nations people for generations. The rapids were a significant obstacle to river travelers. These were such a great impediment to the Klondike stampeders, who were inexperienced boaters, that tramways and two towns were built.

Miles Canyon Bridge

- first bridge over the Yukon River, built in 1922.
- the canyon walls are basalt, a volcanic rock. The source of the eruptions is not known, but is thought to be a fissure or vent near Golden Horn mountain.
- this section is approximately 8.9 million years old which is part of the youngest sweep in the Yukon.
- the river valley was formed by the receding of the last glacier, as the ice scraped back over the soft basalt.
- looking at the basalt you can see different layers (which differ in colour). These were laid down over several eruptions. In between some of these basalt layers are fine layers of peat. As the basalt cooled, it cracked to form columns.
- the rocks in the river along with the high speed of water through the narrow valley, formed dangerous rapids and whirlpools. These fast rushing waters were harnessed for hydro-electric power in 1958.
- prior to the development of the power dam, the water level was approximately one metre (at Canyon City) lower than it is now.

Stop Upriver

- the rapids served as an impediment to the chinook and chum salmon which travel inland from the Bering Sea. The fish were already tired and worn from their long journey by the time they reached the rapids on the way to their spawning grounds.
- the former spawning beds near Canyon City were altered by the construction of the dam at the outlet of Marsh Lake (1924) and the one at the rapids. Few salmon spawn here now.

Stop Upriver

- the landscape is typical of the boreal forest (*boreas* means north). The coniferous trees are lodgepole pine (*pinus contorta*) and white spruce (*Picea glauca*) and the deciduous trees are balsam poplar (*Populus balsamifera*) and trembling aspen (*Populus tremuloides*). The sandy soil supports low growing plants such as juniper (*Juniperus sp.*)

and kinnikinnick (*Arctostaphylos uva-ursi*). In the spring time the hillsides are covered with crocus (*Anemone patens*) and arctic lupine (*Lupinus arcticus*).

- A few of the edible plants in the area include wild rose (*Rosa acicularis*), fireweed (*Epi-lobium augustifolium*) and sage (*Artemisia borealis*).
- this close to town there are few species of large mammals. Coyotes (*Canis latrans*), red fox (*Vulpes vulpes*), beaver (*Castor canadensis*) are common and black bear (*Ursus americanus*) are occasionally sighted.
- the chewed trees along the river are clear signs of beaver activity.

Canyon City

- the small settlement at the head of the tramline became known as Canyon City.
- several buildings were constructed: roadhouse, ticket office, NWMP barracks and stables.
- take people to locations of roadhouse, tramway office, NWMP Post.

Tramway (either walk to or from Canyon City along tramway)

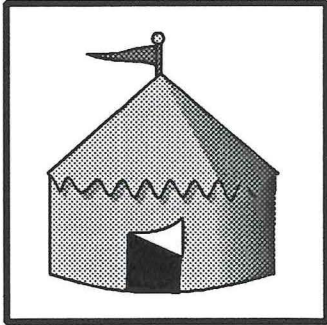
- over the winter of 1897-98, during the height of the Klondike gold rush, thousands of stampedeers climbed over the Chilkoot and White passes, then camped along the head-water lakes from Lindeman to Tagish. They constructed over 7,000 vessels to take them down the lakes and rivers to Dawson City.
- on that route they had to pass through two obstacles: Miles Canyon and the White Horse Rapids
- the rapids were called White Horse Rapids because earlier non-native explorers thought these looked like the manes of white horses.
- a few stampedeers lost their lives and many more lost their boats and supplies going through the treacherous rapids.
- an entrepreneur by the name of Norman Macaulay completed the "Canyon and White Horse Rapids Tramway" in June 1898 to ferry people around the river hazards.
- the tramline rails was made of approximately eight inch diameter logs set over sleepers and the tramcars were wooden framed and decked with iron wheels. These were pulled by one or two horses.
- Macaulay charged stampedeers three cents per pound for freight and \$25 for a small boat.
- the tramway also transferred Dawson-bound freight from the steamboats which plied the upper lakes to sternwheelers at the downriver end of the rapids.
- at the other end of the tramway another small settlement was formed: White Horse (near the current Whitehorse Hospital). At that place there was a telegraph office, another small NWMP building and a few roadhouses.

Closing

- thank people for coming
- tell them what else there is to see and do in the area

SPECIAL EVENT: CANYON CITY DAYS

PROGRAM GOALS



- To provide a focus for the summer's activities at Canyon City.
- To provide increased public interest in Canyon City
- To demonstrate what has been found through the summer archaeological project.

LEARNING OBJECTIVES

Visitors will be able to:

- state the purpose of the archaeological project and three of its 1995 findings.
- state two developments that will occur at CC in the next year.
- describe what factors led to the development of Canyon City.

FORMAT

- An open-house format for a set period during the day. Special activities like games, site tours, dig program.

LOCATION

- The entire site

EQUIPMENT REQUIRED

- Photo albums, game sheets, dig paraphernalia, possibly the photo display.

NOTE: special events require additional advertising in order to draw more people to the site. Plan ahead!

NOTE: other special events at Canyon City could include: Crocus Days (in spring aimed at residents), anniversaries of historical events such as: Steele's pronouncement on June 9, 1898 regarding boats through the rapids, completion of tramline in June 1898. White-horse Rapids murder on August 27, 1898. Research of diaries would provide more significant dates. One or two special events per season is sufficient.

PERSONAL INTERPRETATION IN FUTURE YEARS

After the archaeology project is complete the mock dig will no longer be used as there will not be archaeological staff available to collect and catalogue any artifacts that would be excavated. The interpretive walks and talks and special events outlined above and school programmes could continue and the following could be added.

SCHEDULED: BUS TOURS

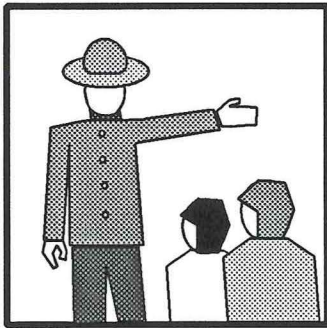
Interpreter meets bus at parking lot, provides orientation and guides group down to site where a site tour or living history programme is presented.

Programme Themes: Tramlines, Serve & Protect, Personalities, Water Travel, Settlement Patterns.

SCHEDULED: RIVER TOURS

Interpreter meets boats at dock, provides orientation and a site tour or living history programme.

Living History

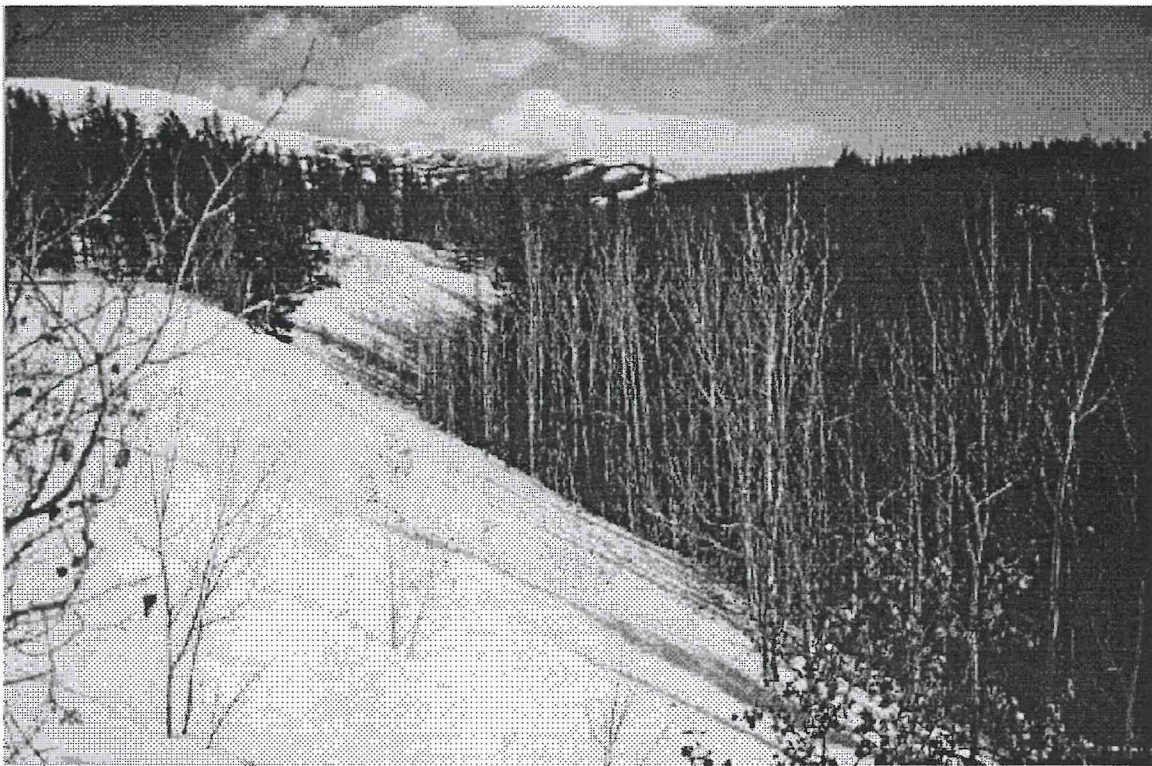


Site interpreters would portray certain Canyon City characters. In order to present this effectively character portraits will be required. This will involve research into the various personalities of Canyon City. Some composite characters may be made (e.g. boat hustlers). Once the research is conducted then scripts will need to be written, not so much for the interpreter to follow work by work, but to assist them with the improvisational acting they will have to do.

Actual scripted scenes could also be played out on a scheduled basis when visitors appear.

Program Themes: Tramlines, Serve & Protect, Personalities, Water Travel

Appendices



Slope to Canyon City from present parking area, *Wendy Wood*

Appendices

Appendix 1: Natural Resources in Canyon City Area

(Note: This is a preliminary list which can be added to as more species are identified.)

Geology, Landforms and River Environment

- the basalt walls of Miles Canyon
- Schwatka Lake (man-made feature)
- Grey Mountain (*Thè mbäy* in Southern Tutchone)
- Golden Horn Mountain (*Simba* in Southern Tutchone)
- glacial eskers
- glacial till or lacustrine soils

Plant Life

- lodgepole pine (*pinus contorta*)
- white spruce (*Picea glauca*)
- trembling aspen (*populus tremoloides*)
- balsam poplar (*Populus balsamifera*)
- juniper (*Juniperus sp.*)
- kinnikinnick (*Arctostaphylos uva-ursi*)
- sage (*Artemisia*)
- wild rose (*Rosa acicularis*)
- crocus (*Anemone patens*)
- lupines (*Lupinus arcticus*)

Large mammals

- moose
- coyote
- black bear

Small mammals

- beaver
- ground squirrel
- red squirrel
- snowshoe hare

Fish

- chinook salmon
- chum salmon
- grayling

Appendix 2: Bibliography

Below are some of the sources that were consulted during the preparation of this manual. For those who wish to learn more, this listing also includes some useful publications on Yukon history, natural history, interpretation and conducting oral history. This bibliography will also be useful for recommending books to visitors who wish to learn more about the Canyon City area and Yukon history in general.

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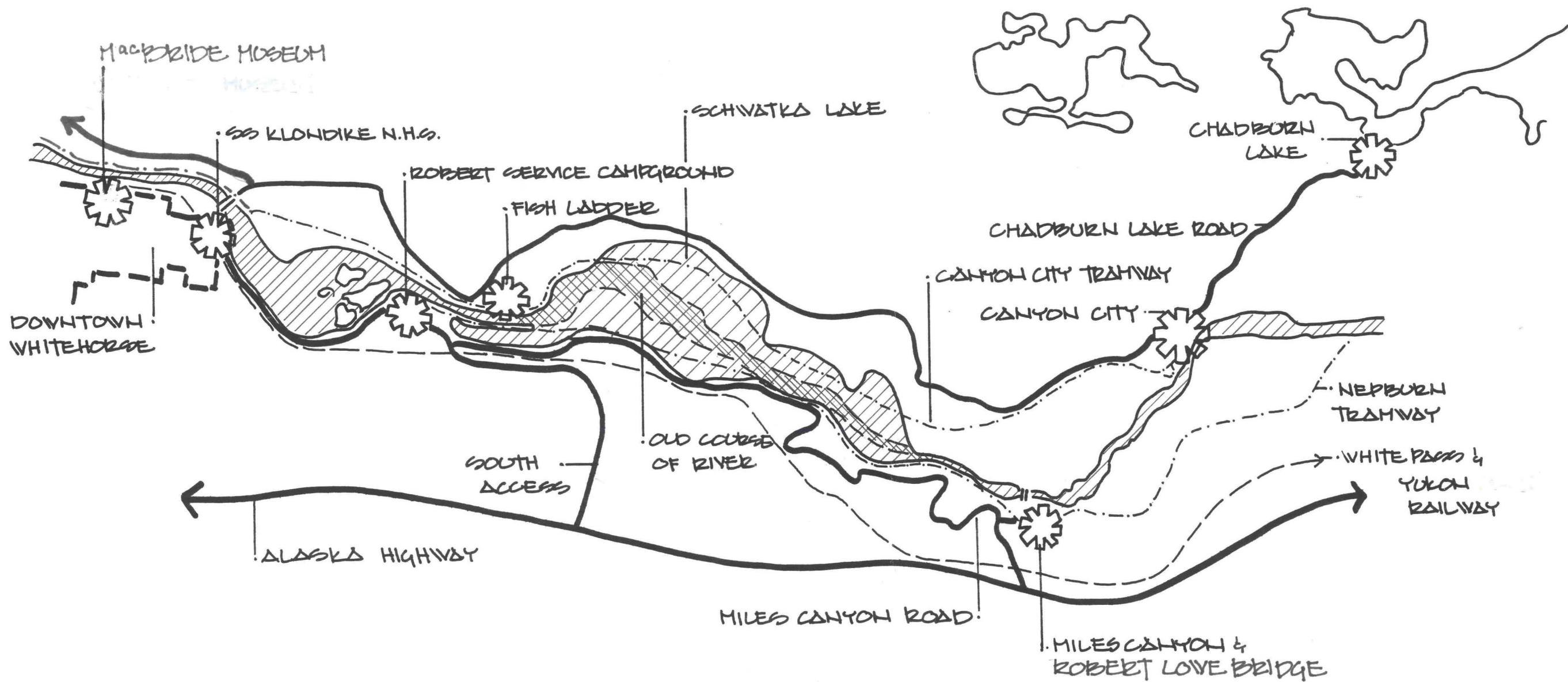
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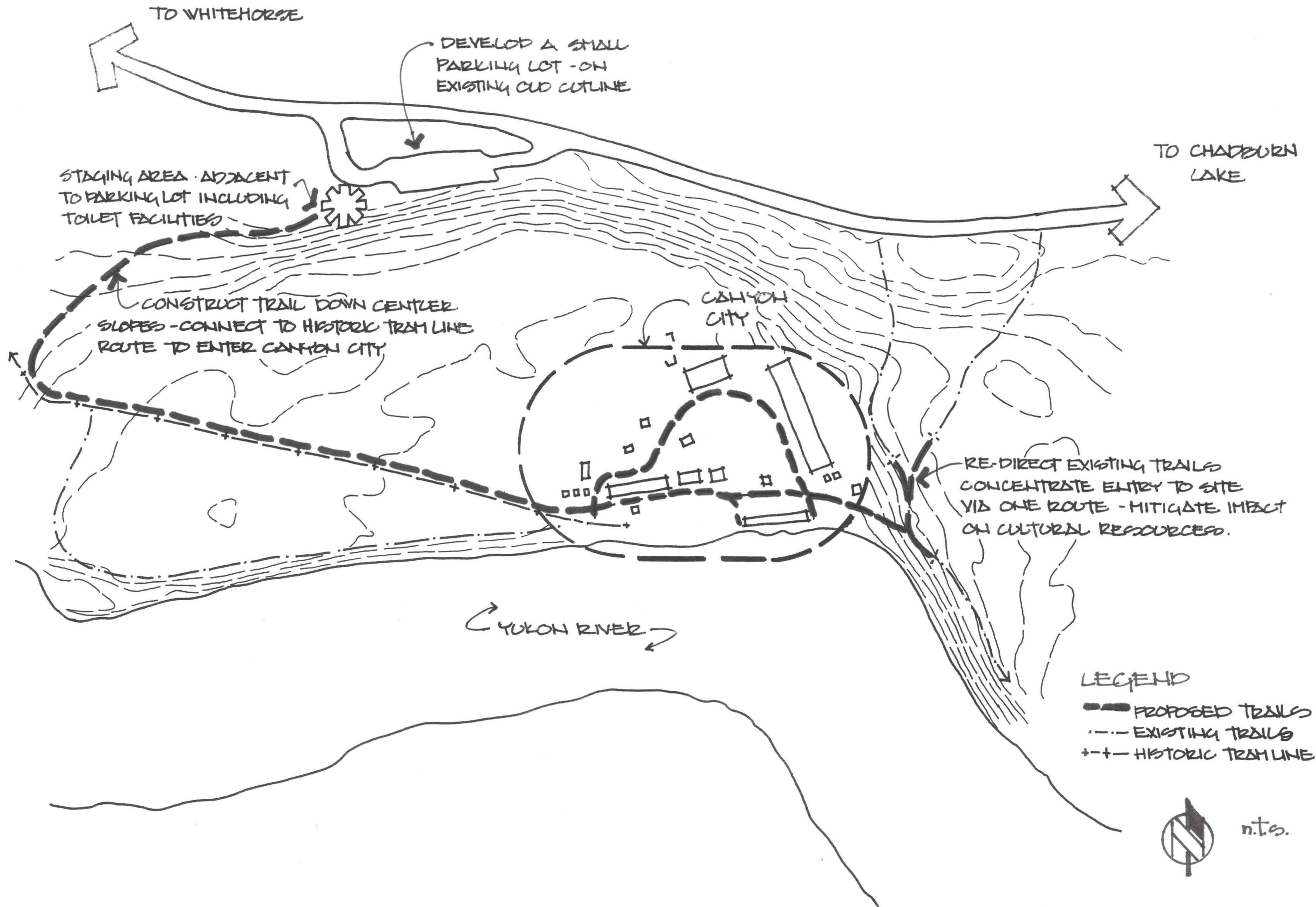
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LEGEND
 * POINTS OF INTEREST
 - - - HISTORIC TRAMWAY

Canyon City - area context



Canyon City - recommended access