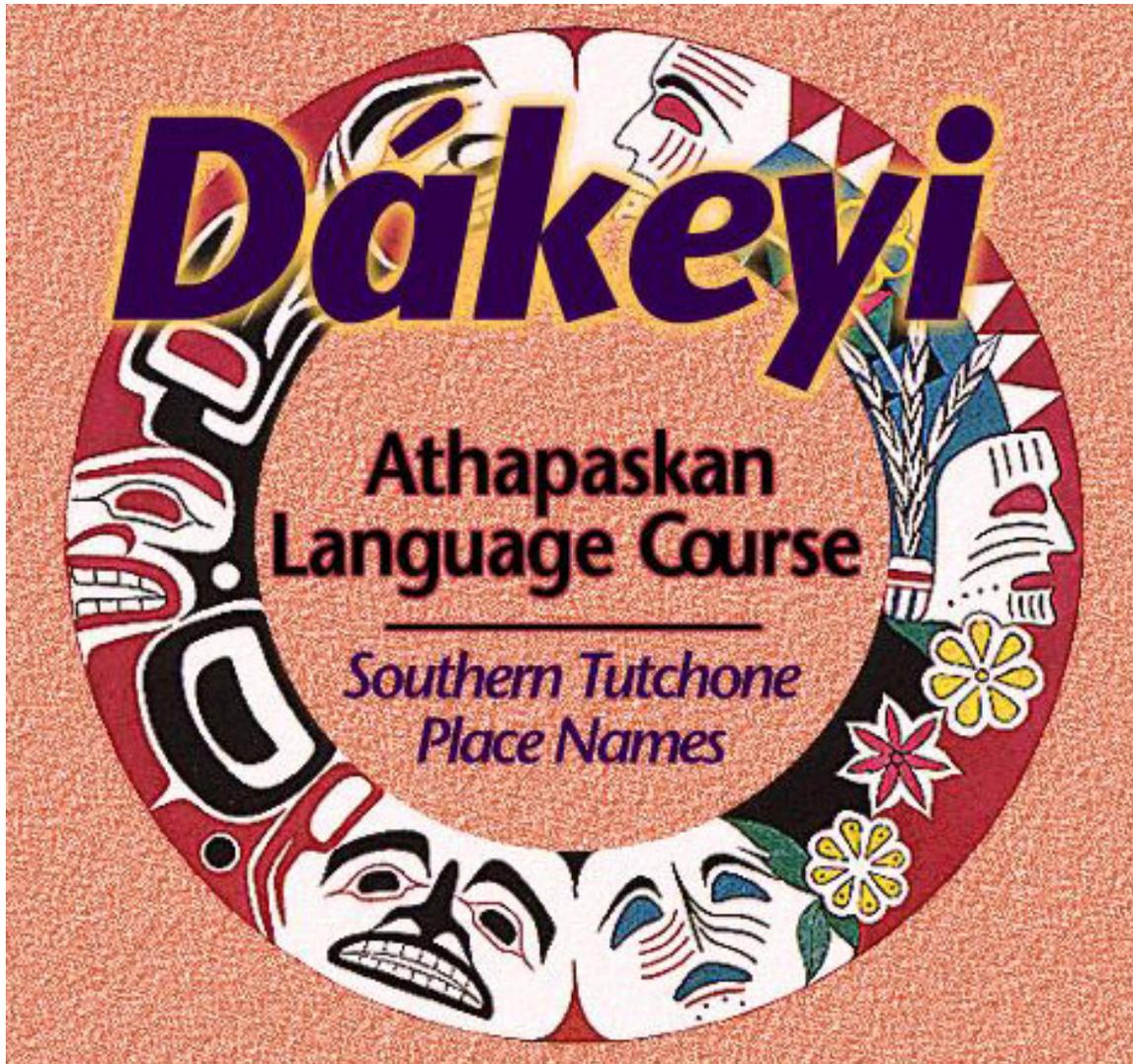


Dákeyi

Teaching Guide



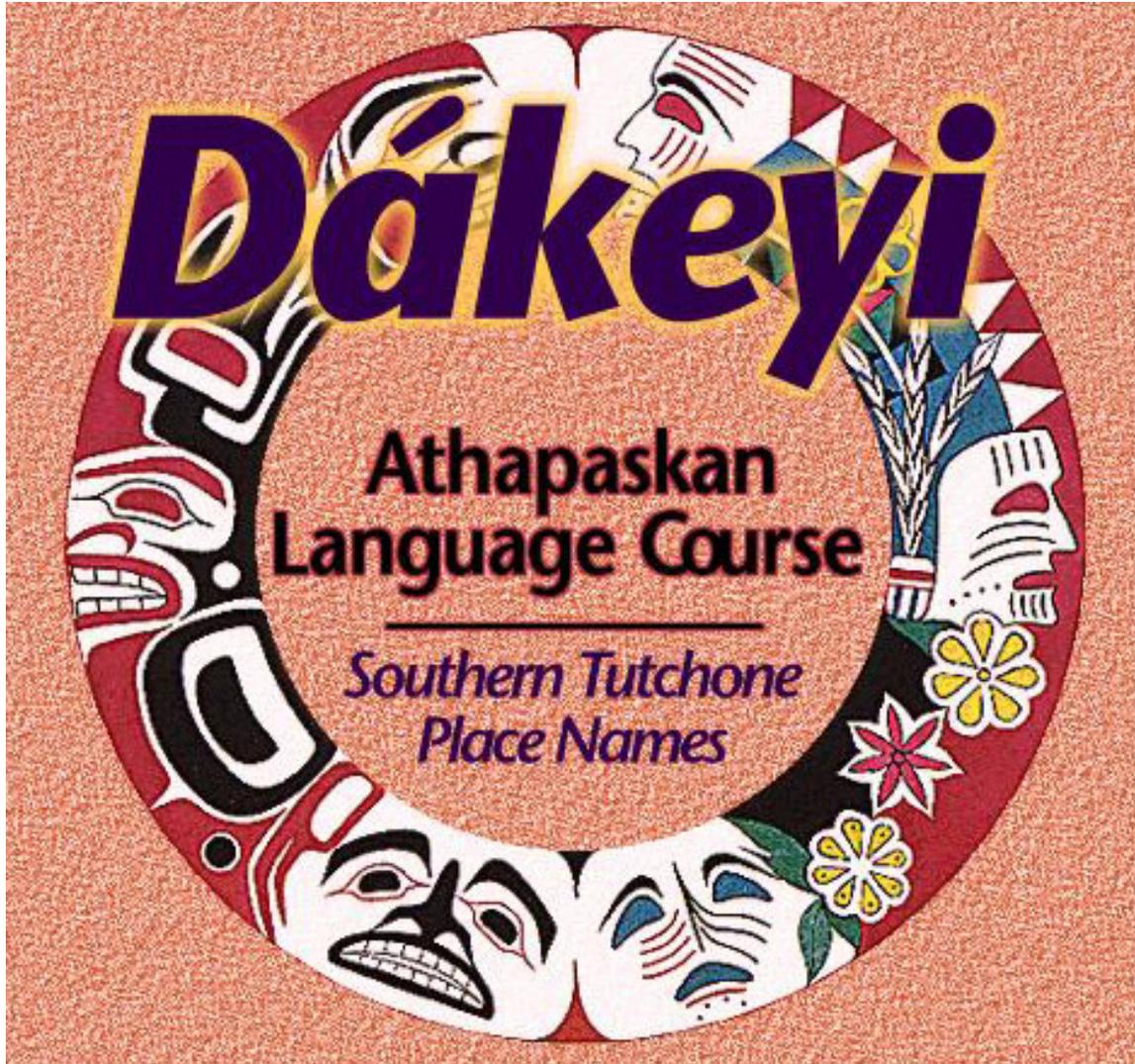
*Teachers manual for Southern Tutchone
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Native
Language
Centre*

Dákeyi Teaching Guide

First published 1997

Reprint 2012

Yukon Native Language Centre
Yukon College
Box 2799
Whitehorse, Yukon
Canada Y1A 5K4
Tel: (867) 668-8820
Fax: (867) 668-8825

ISBN 978-1-55242-356-1



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Table of Contents

Foreword.....	v
Dedication.....	vi
Acknowledgments.....	vii
Main Map of the Southern Tutchone Area.....	1
Map 1: Whitehorse Area.....	2
1.1 Thay T'ăw (Eagle's Nest) Haeckel Hill.....	3
1.2 Tágà Shăw (Great River) Yukon River	3
1.3 Kwănlín (Flowing Through) Whitehorse.....	4
1.4 Łu Zèla Mǎn (Skimming Fish Lake) Fish Lake	5
1.5 Chasàn Chùà (Copper Creek) McIntyre Creek.....	5
1.6 The May (Grey Rock Mountain) Grey Mountain	6
1.7 Sima (<i>also Simba</i>) Golden Horn.....	6
1.8 Jekudítl'eda (Water Cutting New Channel) Alligator Lake.....	7
1.9 Ǹtsǎw Chù (Wild Rhubarb Creek) Porter Creek.....	7
Worksheet for Map 1- Kwănlín (Whitehorse)	8
Map 2: Lake Laberge Area	11
2.1 Kwătǎn'aya (Something Branching Off (out of sight)) Fox Lake.....	12
2.2 Tàa'an Mǎn Lake Laberge.....	12
2.3 Nakhù Chù (Rafting Across River) Takhini River.....	13
2.4 Łùr Deyèl (Whirling Dust) Thirty-One Mile	13
2.5 Naalen (Flowing Around) Lone Mountain	14
Worksheet for Map 2 - Tàa'an Mǎn (Lake Laberge).....	15

Map 3: Hutshi Area	17
3.1 Mǎnǎn Ts'etsay Dhǎl (— Crying Mountain) Mount Vowles.....	18
3.2 Chu Yǎna Mǎn (A-Type-of-Whitefish Lake) Hutshi (Hutchi) Lake	18
3.3 Łu Shǎwa Mǎn (Big Fish Lake) 52-Mile Lake	19
3.4 Chemìa (Netting Place)	20
3.5 Dú Chù (Driftwood River) Mendenhall River.....	20
3.6 Chǎnk'ùà Taye Lake.....	21
3.7 Nambūr (– knife?) Sifton Range	21
Worksheet for Map 3 - Chu Yǎna Mǎn (Hutshi/Hutchi Lakes).....	22
Map 4: Kusawa Area.....	24
4.1 Shadhāla (Small Sunny Mountain) Champagne.....	25
4.2 Nakhū Mǎn (Rafting Across Lake) Kusawa Lake	26
Worksheet for Map 4 - Shadhāla (Champagne)	27
Map 5: Alsek Area.....	29
5.1 Shǎwshe Chù (Dalton Post River) Tatshenshini.....	30
5.2 Àlsêxh (Tlingit name) Alsek River.....	31
Worksheet for Map 5 - Àlsêxh (Alsek)	32
Map 6: Klukshu Area	34
6.1 Mǎt'âtána Mǎn (Something Frozen Inside Lake) Kathleen Lake.....	35
6.2 Titl'ât Mǎn (Head of the Lake) Dezadeash Lake	35
6.3 Sí Mǎn (Ochre Lake) Bates Lake	36
6.3 Tashǎl Mǎn (Deep Lake) Mush Lake.....	36
6.4 Łu Ghǎ (Fishing Place) Klukshu	37
6.5 The T'ât Chùà (Water Inside the Rocks) Neskatahin	38
6.6 Shǎwshe Dalton Post	40
Worksheet for Map 6 - Łu Ghǎ (Klukshu)	42

Map 7: Haines Junction Area.....	44
7.1 Nadèlin (Water Flowing Over) Otter Falls	45
7.2 Tthe Yǎnlin (Water Flowing Through the Rocks) Canyon Creek.....	45
7.3 Dakwǎkǎda (High Cache Place) Haines Junction	46
7.4 Tsí Mǎn (Red Ochre Lake) Pine Lake	47
7.5 K'ù'a Mǎn (Fishtrap Lake) Kloo Lake	47
7.6 Nàday Gǎn (Dried Lynx Mountain) Mount Decoeli	48
Worksheet for Map 7 - Dakwǎkǎda (Haines Junction)	49
Map 8: Aishihik Area	51
8.1 Nǐjlin Chù (Swift Flowing River) Nisling River	52
8.2 Tatay Mǎn (Portage Between Two Lakes) Stevens Lake.....	53
8.3 Äshèyi Aishihik.....	53
8.4 Tthechǎl Mǎn (Stone Scraper Lake) Sekulmun Lake	55
8.5 Sakay Chù (Round Whitefish Creek) Albert Creek.....	55
8.6 Tthe Yì Chù (Running Through the Rocks) Isaac Creek	56
8.7 Tl'el Tāna (Above the Flint) Hopkins Lake	56
8.8 Shutth'ǎn Mǎn Long Lake.....	57
Worksheet for Map 8 - Äshèyi (Aishihik).....	58
Map 9: South Kluane Area	61
9.1 Tthe Yì Chù (Running Through the Rocks) Gladstone Creek	61
9.2 Tl'àt Kwǎshǎw (Big Deep Bay) Cultus Bay	62
9.3 Mǎn Shì'aya (Where the Lake Branches Off) Silver Creek	62
9.4 Tachǎl Dhǎl (Flat Face Mountain) Sheep Mountain	63
9.5 Łù'àn Mǎn (Big Whitefish Lake) Kluane Lake.....	64
9.6 Tǎn Chù (Glacier Water) Slims River	64
9.7 Shǎr Lū (Bear Fish) Bear Lake	65
Worksheet for Map 9 - Łù'àn Mǎn (Kluane Lake) South.....	66

Map 10: North Kluane Area	68
10.1 Dǎn Zhǔr Chù (Silverberry River) Donjek River.....	69
10.2 Cheghǎr Mǎn (Broad Whitefish Lake) Tincup Lake.....	69
10.3 The Kala Dagūr (Between the Flat, Rocky Hills) Brooks Arm (Little Arm)	70
10.4 ǔa K'ènji (Fishtrap Place) Talbot Arm (Big Arm)	70
10.5 Shǎr Ndū Chù (Long Bear River) Duke River.....	71
10.6 Łù'àn Mǎn (Big Whitefish Lake) Kluane Lake.....	71
Worksheet for Map 10 - Łù'àn mǎn (Kluane Lake) North	72
Bibliography	74

Foreword

Dákeyi is a production of the Yukon Native Language Centre, a research and teacher-training facility based at Yukon College, Whitehorse, Yukon, Canada.

The Dákeyi project began in the spring of 1995 with the goal of drawing together various types of information on Southern Tutchone place-names and land use. These topics had been taught since 1989 in high-school Athapaskan language and culture courses instructed by Mrs. Margaret Workman, a fluent native speaker and writer who grew up at Aishihik Lake. In addition to visits by Elders who spoke about their own traditional territories, the classes featured readings from various sources, videos, slide presentations, and oral language learning. The CD-ROM format provided an ideal way of linking the various types of information for use by the students.

Research and writing began in the autumn of 1995 and continued into the spring of 1996, when the first version of Dákeyi was tested with the high school students. Further refinements were made in the fall of 1996, when plans were also made for an accompanying Teacher's Guide. The CD-ROM was released for distribution in the spring of 1997.

In 2007 Dákeyi was reformatted and posted on the Yukon Native Language Centre website www.ynlc.ca.

This guide was updated in 2012, with additions and corrections included. It contains the complete Southern Tutchone and English text for each place name. The organization parallels that of the website with a map at the beginning of each area.

Dákeyi owes its existence to the efforts of many individuals and organizations, and we acknowledge their support and encouragement throughout the project. We welcome your comments on both substance and format.

Kwàràchis !

Yukon Native Language Centre
Whitehorse, Yukon

Dedication

Dákeyi is Dedicated to the Memory of Mr. Sam Williams, Andatà, 1908-1996

Mr. Sam Williams was a regular guest in the Southern Tutchone language Classes at F.H. Collins Senior Secondary School in Whitehorse. In fact, he was the founding Elder of the Athapaskan language classes offered there for students in Grades 11 and 12 beginning in 1989. He drove in from Haines Junction on many occasions to share his knowledge with the students, both native and non-native, who appreciated his hands-on approach to demonstrating various aspects of traditional culture.

Mr. Williams was of the Crow clan and was born and raised in the old village of Aishihik. He was named after his mother's brother, the late Mr. Sam Isaac. He credited his father and grandfather as the source of most of his traditional knowledge. His wife died when his children were young, so he raised them with the help of his sister. His interest in young people, his patience, and his creative use of models in teaching made him a favorite Elder with all the students.

Sam Williams also assisted the Yukon Native Language Centre staff in documenting traditional place-names and land use in the Aishihik and Nisling River regions. His wisdom and his kindness will be long remembered.

Acknowledgments

Production Team

Produced by: Yukon Native Language Centre

Director: John Ritter, YNLC

Design: Felix Vogt, Total North Communications

Graphic Art: Paul Mantle, Keyline Graphics Design

Research and Writing:

Doug Hitch, YNLC

John Ritter, YNLC

Margaret Workman, YNLC

Sound: Margaret Workman, YNLC

Classroom Testing: Margaret Workman, Lorraine Allen, and Pat Moore.

Elder Consultants

Mr. Sam Williams (1908-1996)

Mr. and Mrs. John Adamson

Ms. Stella Boss

Ms. Bessie Crow

Ms. Marge Jackson

Mr. and Mrs. Paddy Jim

Ms. Jessie Joe

Other Support

Grand Chief Shirley Adamson

Chief and Mrs. Paul Birckel

Mrs. Anne Cullen, YNLC

Mr. Pete Etherton, Canadian Department of Fisheries and Oceans

Ms. Sarah Gaunt, Champagne-Aishihik Heritage Department

Ms. Ruth Gotthardt, Yukon Archaeologist, Department of Tourism

Mrs. Gertie Tom, Founding Elder, YNLC

Ms. Sheila Maissan, YNLC

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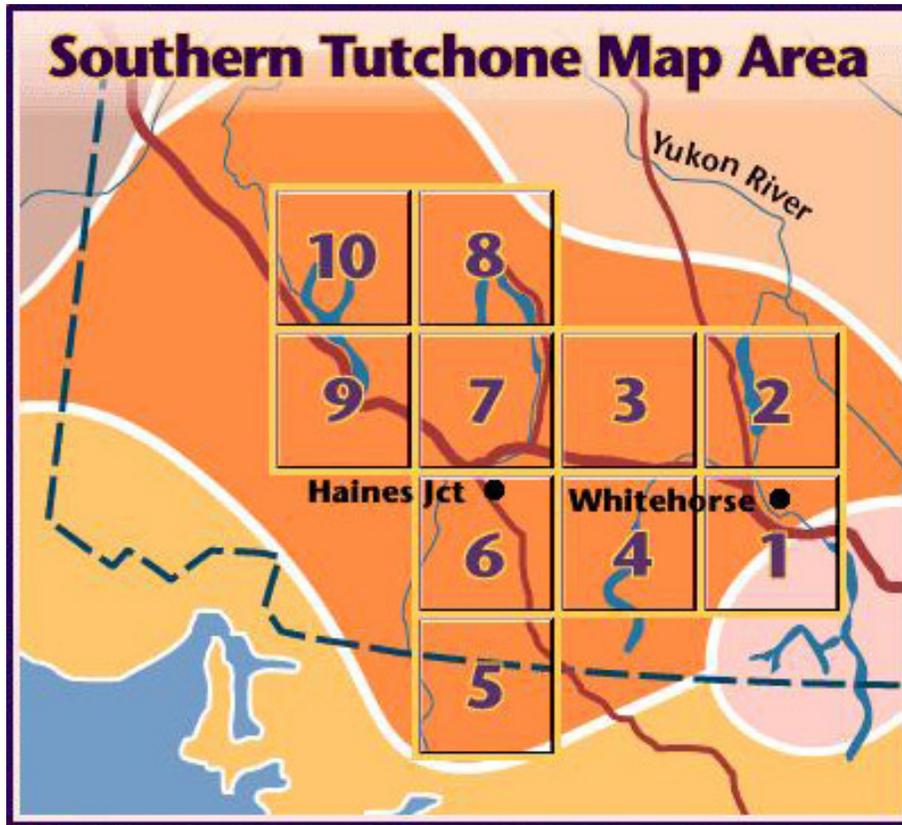
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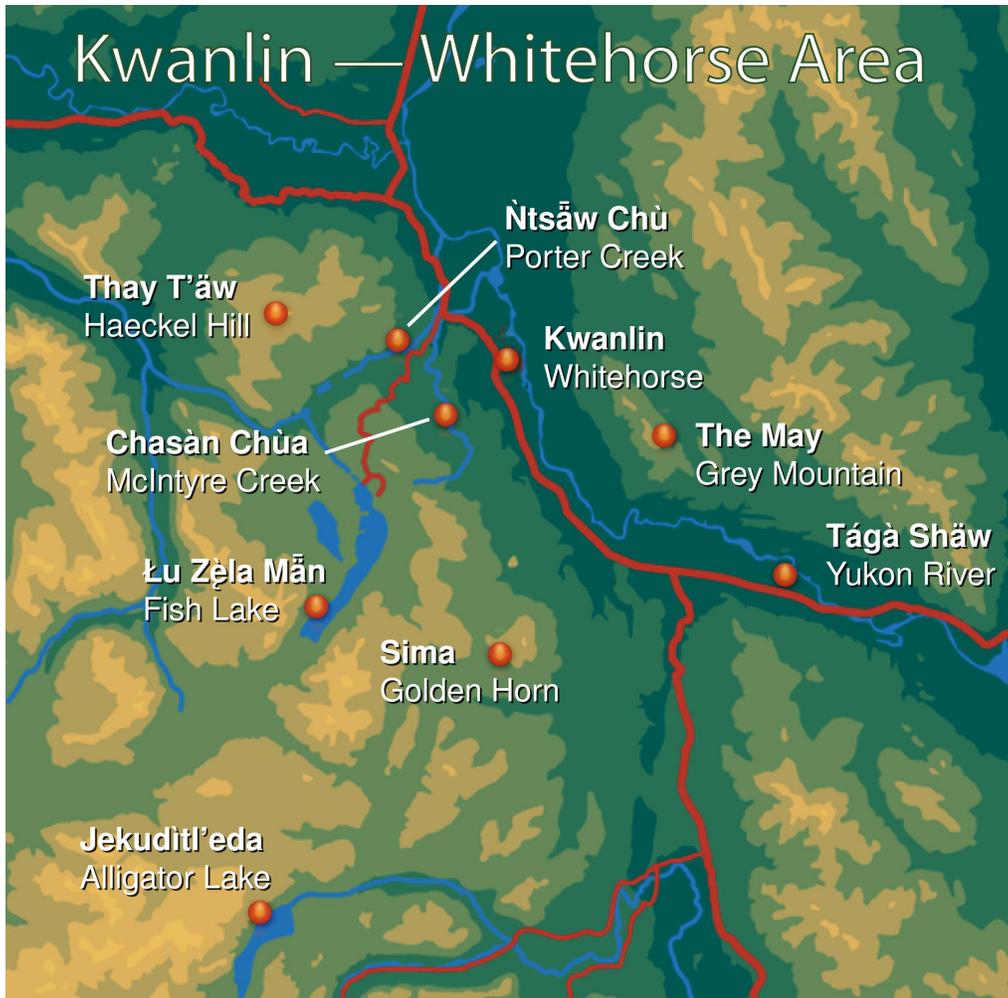
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Main Map of the Southern Tutchone Area



The Southern Tutchone places included in Dákeyi are shown on ten area maps:

10 North Kluane	8 Aishihik		
9 South Kluane	7 Haines Junction	3 Hutshi	2 Lake Laberge
	6 Klukshu	4 Kusawa	1 Whitehorse
	5 Alsek		



Map 1: Whitehorse Area

- 1.1 Thay T'āw (Eagle's Nest) Haeckel Hill
- 1.2 Tágà Shāw (Great River) Yukon River
- 1.3 Kwänlin (Flowing Through) Whitehorse
- 1.4 Łu Zẹla Mǎn (Skimming Fish Lake) Fish Lake
- 1.5 Chasàn Chù (Copper Creek) McIntyre Creek
- 1.6 The May (Grey Rock Mountain) Grey Mountain
- 1.7 Sima Golden Horn
- 1.8 Jekuditl'eda (Water Cutting New Channel) Alligator Lake
- 1.9 Ñtsāw Chù (Wild Rhubarb Creek) Porter Creek

1.1 Thay T'äw (Eagle's Nest)

Haeckel Hill

Dhāl ts'eshāw, Ntsāw Chù yádè ä'ą kay kwädāy ch'āw ädēlāt k'e thay lānājèl k'e ukay ghāzhār kwäch'e nà. Ukay ts'ān shų kwānthāt shats'ejānāta ts'étsi. Utl'ay yū tl'āwkay sàkwāthān yū dān, tth'emèn yè tsäl kàjèl ch'e nà.

This mountain, just to the west of Porter Creek, is called Thay T'äw 'Eagles' Nest' because eagles used to meet there in the spring. They nested on this hill which served as a lookout over the meadows below. Thay T'äw was also a very good place to snare gophers.

The English name Haeckel Hill was given in 1883 by Fredrick Schwatka, the U.S. army lieutenant who made a military trip down the Yukon River. Ernst Haeckel was a science professor in Germany.

Sources: Margaret Workman. Coutts 1980:119.

1.2 Tágà Shāw (Great River)

Yukon River

Kwädāy ch'āw dān Tágà Shāw kay k'ānadāl ch'è. Ätl'a tān gà ghàkey]j. Ädè Alaska ts'ān shų kegà nānadāl ch'e nà. Kegà shų ts'etlāw ts'ān mbāt ka lānājèl k'e sambay ätlą ghàkégān nū yúk'e du.

The Yukon River has been the main travel route connecting Southern Tutchone with the First Nations to the north, such as the Northern Tutchone, Hän and Gwich'in. Many subsistence activities—hunting, fishing, trapping—are governed by the freeze-up and break-up of the river. The Yukon River has always provided food for the native people, and its salmon and other fish continue to form an important part of the diet of First Nations peoples.

The Yukon River runs 1979 miles from Marsh Lake to the Bering Sea. Large riverboats used to sail from the mouth, up river to Whitehorse. The last riverboat to carry freight and passengers stopped in 1956. A major feature of Yukon life up until the 1950s was the riverboat traffic between Whitehorse and Dawson.

The name 'Youcon' was applied by John Bell, an HBC trader who came south on the Porcupine from the Mackenzie Delta. Bell claimed it represented the local Indian (Gwich'in) name for the river. For many years the section of the Yukon above the Pelly River was called the Lewes River. The name Lewes was given in 1843 by Robert Campbell of the Hudson Bay Company after the company's Chief Factor, John Lee Lewes.

Sources: Champagne-Aishihik Band 1988:15. Coutts 1980:158, 291

1.3 Kwänlin

(Flowing Through)

Whitehorse

Kwädäy ch'äw dän keyi ádäy Kwänlin yatän kwà'ą kwäch'e nà. Äyü kwäni äk'än gúch'än k'è "Miles Canyon" kùye. Äyü kànàch'j nū dän chemèn gyü shäw ka chänàtl'ù. Gúch'än atłą gwän ka nànäta łàädàl k'e dän ättthè chu kwätänlj (rapids) yátthè nànijel. Äyü shų gúch'än dän yè kedjjet k'e ánàn tágà nänū ts'än nääjel, dän keyi äyü nakwäkètsj.

Äyet ts'än cheshų ättthè däckwädè'ą shipyard yū nànijel.

Äyet ts'än shų ádäy Mount McIntyre yū nànijel. Äyü kwäch'e äk'än Kwänlin Dun keyi kùlj.

The Southern Tutchone name Kwänlin originally referred to the place upstream from the modern town where the river flows through a narrow canyon with steep rock walls. This narrowing is now called Miles Canyon in English. Kwänlin was important for two reasons. It was a natural stopping place for travellers. The rapids below were extremely dangerous, the most dangerous obstacle on the whole Yukon River, so there was a portage around them. Also, fishing was especially good around Kwänlin. People caught king salmon and other fish.

The fishcamp Kwänlin moved downriver several times under pressure from non-natives. At the original site, Canyon City was built during the Gold Rush. Kwänlin people moved downriver to the area near present-day Riverdale, then across to where the Rotary Peace Park is now located, and finally down to the flats below the shipyards in what is now the industrial area. In the 1980s most residents of this now permanent settlement moved to the Mount McIntyre subdivision which is locally called the Kwanlin Dun village.

The name 'Whitehorse' seems to come from early miners who thought the rapids below Miles Canyon, Kwänlin, resembled the manes of horses. It was in common use by 1871. The White Horse rapids can no longer be seen. In 1957 construction began on a hydroelectric dam which flooded the rapids with Schwatka Lake. [The movie, taken by Thomas A. Edison, probably in 1901, shows a scow descending the rapids.]

During the Gold Rush, there was a short lived settlement at Canyon City above Miles Canyon, as tramlines were constructed around the rapids. With the completion of the White Pass and Yukon Railway in 1900, the main settlement moved to the trans-shipment point between steamboats and railway on the west side of the Yukon River, where downtown Whitehorse is today.

Sources: Margaret Workman. Coutts 1980:284. Champagne-Aishik Band:15. Kwanlin Dün First Nation 1994:6. Northern Canada Power Commission (undated).

1.4 Łu Zẹla Mǎn (Skimming Fish Lake)

Fish Lake

Kwädāy ch'āw shakat lan nàkwǎth'et k'e dǎn Łu Zẹla Mǎn ghạ ỉaadǎjẹl k'e chemèn chǎnàtl'ù. Äyū nǎnǎnje k'e ỉu ghàakek'à. Łu ghụfǎn k'e ghàkeyékǎr ỉu yẹ ghàkétsi, uyẹ ts'éch'ù du. Ts'èna yùu'ỉ du shụ. Yúk'e shụ ỉu ka 'ù chǎnàlẹ kwǎch'e tth'ay. Tsǎl, kanday, mbay yẹ udzi shụ ka ỉǎnàjẹl äyū. Yúk'e du mbắt ǎtlạ ghàdǎtsi.

People would go to Łu Zẹla Mǎn in late summer and fall. The main camp was at the north end of the lake. At first they would catch trout with nets made of sinew. In October and November when the whitefish were spawning they would also use fish traps made of spruce and willow poles in the shallow water. Fall was a good time to snare gophers and hunt moose, caribou and sheep.

People would collect fish in August and put them in a trough to ferment for a while. Then they would skim the fat from the mixture to use for cooking or making candles for light. The name Łu Zẹla refers to the action of skimming fat from the surface of boiling or fermenting fish. Fat was hard to come by in the old days and was valuable.

Old trails used to run all around Fish Lake to hunting areas at Bonneville Lake, the Ibex Valley, and Primrose and Mud Lakes. A good trail existed between the lake and Whitehorse long before the road was constructed.

Archaeological investigations have revealed that the Fish Lake site was first used as long as 10,000 years ago.

Sources: Irene Adamson. Irene Smith. Kwanlin Dūn First Nation 1994.

1.5 Chasàn Chùà (Copper Creek)

McIntyre Creek

Kwädāy dǎn dǎzhǎn Chasàn Chùà gǎ dāy ts'ǎn chasàn ka kǎnǎdǎl kwǎch'e nà. Äyū mbür shụ k'à lan uyẹ ghàkétsi.

The Southern Tutchone people used to find raw copper nuggets along the upper part of this creek. They would use these to make arrowheads and knives.

The English name of the creek comes from John McIntyre, from California, who staked the 'Copper King' claim in 1898. Several copper mines have operated in the Whitehorse area including one along McIntyre Creek.

sources: Coutts 1980: 171. Margaret Workman.

1.6 The May

(Grey Rock Mountain)

Grey Mountain

Dazhän dhäl kay tthe dägay ghàkwänàch'in kàkwäni "The May" ùye.

The Southern Tutchone name for this mountain, The May, refers to the grey-white colour of its rocks.

Grey Mountain, on the east side of Riverdale, is designated on official maps as Canyon Mountain. It was given this name by the early miners in the 1800s. The mountain was a landmark warning of the approach to the dangerous White Horse rapids.

Sources: Irene Adamson. Irene Smith. Coutts 1980:46.

1.7 Sima (*also Simba*)

Golden Horn

Kwädäy kwädän dazhän dhäl keyùzhī k'e Sima keni. Äk'än k'e äshāw äju uyànànji dàkwänī kwänū. Si yè k'ày thaya làkwänàch'j nū kwäni. Utthèt'ay shù tthe shāw dägay ä'ą kākwanū. Dazhän dhäl, Kwänlin ts'än sòothän uyàkwädäch'j ch'e.

The Southern Tutchone name for this prominent landmark is very old, and it is interpreted in more than one way by local speakers. Some Elders suggest that Sima refers to 'ochre' or 'red willow', noting that 'si' is the Southern Tutchone word for 'red ochre'. Others say it may be understood to refer to a grey or off-white color rock, as in the name for Grey Mountain, The may and The ma.

The original meaning of this name has become obscured with the passage of time. This often happens with place-names in all cultures, where successive generations of use may lead to alternations in meaning and designation.

The designation 'Golden Horn' may have been used as early as the 1880s, possibly first applied by miners boating down the Yukon River. Sima (Golden Horn) is a conspicuous feature in the Whitehorse area.

sources: Irene Adamson. Irene Smith. Margaret Workman. Coutts 1980:115.

1.8 Jekudìl'eda (Water Cutting New Channel) Alligator Lake

Ädälät kwätsi k'e tån ntaà'èl k'e. Chu jèkwädèlì kwätsi dagür njè t'äwa tade'èl k'e dån t'äwa ka nånadäl nà.

In the spring a channel would appear in the ice on this lake and the grayling would move up through it. The Southern Tutchone used to come to catch grayling at that time.

source: Mrs. Kitty Smith.

1.9 Ntsāw Chù (Wild Rhubarb Creek) Porter Creek

Däzhan tágàya gà ts'än dån ntsāw kånadäl kwäch'e nà.

Äk'än k'e gúch'än keyi shāw nàkwänntth'ät ayū.

People used to pick wild rhubarb along this creek.

In 1889, H. E. Porter, a prospector, staked a claim to a deposit of copper on the creek which was given his name. The city of Whitehorse named a subdivision which runs along this creek 'Porter Creek'.

sources: Margaret Workman. Coutts 1980:213.

Worksheet for Map 1- Kwänlin (Whitehorse)

1. What are the Southern Tutchone place names and what do they mean?

	Southern Tutchone	Translations
a) Yukon River	_____	_____
b) Grey Mountain	_____	_____
c) Whitehorse	_____	_____
d) Porter Creek	_____	_____
e) Haeckel Hill	_____	_____
f) McIntyre Creek	_____	_____
g) Fish Lake	_____	_____
h) Golden Horn	_____	_____
i) Alligator Lake	_____	_____

2. Where was the original Indian Village of Kwänlin?

3. The local natives moved their village several times. Where was the second site (a), the third (b), and the fourth (c)? Where is the current site (d)?

a) _____

b) _____

c) _____

d) _____

4. Why was the original native camp upriver from what is now called 'Miles Canyon'? What did the Southern Tutchone people do there?

5. How did Łu Zëla Mǎn get its name?

6. What type of fishnets did the First Nations people have before the white people came?

7. From which creek did the First Nations collect copper nuggets and what did they make with the copper?

8. What do the following Southern Tutchone words mean from the Kwänlin (Whitehorse) Athapaskan text?

- a) kwädāy _____
- b) dän keyi _____
- c) kwäni _____
- d) gúch'än k'è _____
- e) kùye _____
- f) chemèn _____
- g) gyü shāw _____
- h) ka _____
- i) gwän _____
- j) tágà nänū _____

9. What food source is found on Thay T'äw (Haeckel Hill) by both eagles and humans?

10. From the Sima (Golden Horn) Athapaskan text, what are the meanings for the Southern Tutchone words below?

- a) dhäl _____
- b) äk'än _____
- c) äju _____

- d) si _____
- e) k'ày _____
- f) shụ _____
- g) dägay _____
- h) sòothän _____



Map 2: Lake Laberge Area

- 2.1 Kwätän'aya (Something Branching Off (out of sight)) Fox Lake
- 2.2 Tàa'an Mǎn Lake Laberge
- 2.3 Nakhū Chù (Rafting Across River) Takhini River
- 2.4 Łùr Deyèl (Whirling Dust) Thirty-One Mile
- 2.5 Naalen (Flowing Around) Lone Mountain

2.1 Kwätän'aya (Something Branching Off (out of sight)) Fox Lake

Kwädäy ch'äw dän dazhän män yanda nänànjà kwäch'e nà. Äk'än k'e Tàa'an Män kwädän shèk'ā keyanda länàjèl. Łu shų ka chaaketl'ù. Äk'än k'e kù ätlà nàkwàntl'et hā tən ts'ets'än.

This lake has been used for many years by native people living in the area. Some of the present-day residents of Lake Laberge continue to use the lake and surrounding area for fishing, hunting, and trapping.

In recent years a number of houses and cabins have been constructed on the highway side of Fox Lake. There is also a Territorial Campground at Fox Lake used by many visitors to the Yukon in summer.

[John Adamson told us something about the name. It is not named after Major Fox who landed here, as Coutts would have it.]

source: Mrs. Irene Adamson.

2.2 Tàa'an Män Lake Laberge

Kwädäy ch'äw dän ts'etlāw ts'än Tàa'an Män yū nàashedāl kwäch'e nà. Dā kwälè k'e Män Tl'at yū (Shallow Bay) chu dadètār k'e dän k'ày ù chänàlè. Äyū tù yè sakaya shų t'āwa ka ù chänàlè.

Kwädäy ch'äw Tàa'an Män kwädän, Älūr dän yè nēghày nādäl kwäch'e nà. Uka nàch'e äk'än Tàa'an kwädän, Älūr yè nētänàch'e. Äk'än kwäts'än ch'äw dazhän män yanda shèk'ā dän nänànjà.

This lake has long been an important gathering place for Southern Tutchone people. The name itself, Tàa'an Män, has been given various interpretations by local Elders, a situation which often arises with place-names which are very old. One suggestion is that Tàa'an Män means 'Head of the Lake'.

According to Mrs. Irene Adamson, Tàa'an Män, has for centuries been a 'food bank' for people from the surrounding areas. They knew that the fish resources could always be depended upon in times of scarcity, especially in the early spring (called dā in Southern Tutchone) when very little fat was available to the people. She notes that Män Tl'at 'Shallow Bay' on the southwest end of the lake was a favoured fishing spot where willow bales were used in early days to block off the stream channel so that people could take large quantities of whitefish, pike, grayling and sakaya 'round whitefish'.

There was much contact between Tàa'an people and the neighbouring Tlingit to the south. Intermarriage took place, and many of the contemporary Tàa'an families have both Southern Tutchone and Tlingit roots.

Chief Jim Boss was a well-known leader of the Tàa'an people. He petitioned the Crown for a land claim settlement in the period immediately following the Gold Rush, when thousands of non-native people passed through his traditional territory. One result of this effort was the eventual establishment of a reserve at Tàa'an Mǎn, which still exists.

There have been native houses and settlements at several locations around the lake, and many native people continue to live on or near the lake.

The English name, Lake Laberge, was apparently given by W.H. Dall to commemorate a French Canadian, Michael Laberge, from Chateauguay, Quebec. Laberge traveled from Fort Yukon to Fort Selkirk in 1867 as part of the Western Union Telegraph Expedition, but it is not known whether he actually traveled upriver as far as Tàa'an Mǎn. The lake and its location may have been described to him by the local native people.

[John Adamson gave us the Tlingit name. We have not known what it was since the spellings of Schwatka and Dawson more than 100 years ago. Though not specifically Southern Tutchone it may be included in future.]

sources: Mrs. Irene Adamson. Coutts 1980:151. Dawson 1888:156

2.3 Nakhū Chù (Rafting Across River) Takhini River

Dazhǎn tágà, dǎn k'è Nakhū Chù kùye. Mǎn shǎw ts'ǎn kedjlin, eyet mǎn Nakhū Mǎn kùye. Mǎn tatay yū dǎn kwādāy ch'ǎw khū yè nǎnàkè kwàch'e nà. Ālūr k'è dazhǎn tágà, T'ahîni kùye. Ālūr k'è gyú chù kèni.

The river is called Nakhū Chù 'Rafting Across River' because it runs out of Nakhū Mǎn 'Rafting Across Lake' (Kusawa Lake).

A sketch of the Tahk-heena River appears on a map from the U.S. Coast Survey Report for 1867 (Dawson 161). Dawson notes that the name would be better spelled Ta-hê-nê (fn, p. 160). The Tlingit name for the river is in fact T'ahîni (king salmon river).

Coutts 259 attributes it to Krause 1882 and Tagish tahk 'mosquito' and heena 'river'.

sources: Bessie Crow. Stella Boss. Dawson 1888:160 fn, 161.

2.4 Lùr Deyèl (Whirling Dust) Thirty-One Mile

Kwādāy ch'ǎw Lùr Deyèl yū dǎn ātlǎ nǎnànjè kwàch'e nà. Ātl'a Tágàya, Nakhū Chù tǎnlj yū. Sambay tágàya gà dāy tǎde'èl k'e āyū chemèn chaaketl'ù. Āyū kwàgǎn ka tsǎl ghǎ sàkwàthǎn kwàch'e.

An important fishcamp of the Southern Tutchone was located on the Takhini River at the mouth of the Little River, just west of present-day Whitehorse. Here they caught the salmon running up the Little River. The site is called Łür Deyèl ‘Whirling Dust’ because the soil is very dry there. It is good for camping and snaring gophers. This was also a good place to net trout and whitefish.

Stella and Paddy Jim remember hearing about a potlatch put on here by the Crow people who invited the Tlingit from Teslin. Many also came from Hutshi, Champagne and other areas. There is a graveyard on the bluff. There are some remains of old houses there which once belonged to Johnny Jackson, Johnny Ned (Stella Jim’s father), Màndàsà (Jim Boss’s father), George Ned, Jimmy Smith, and Jimmy Kudawat. Very little is left, however, because a big forest fire went through the area in 1958.

The old Dawson Trail went by here. There is no longer a bridge across the Little River but there is a power line. Thirty-One Mile is 31 miles from Whitehorse via the Takhini crossing and an extension of what is now known as the Takhini River road.

sources: Stella Jim. Paddy Jim.

2.5 Naalen (Flowing Around) Lone Mountain

Dazhän dhäl shăw, län ch’ăw ä’ą Nakhū Chù yekhän. Kwädäy ch’ăw dazhän dhäl Kajèt ghàts’en’a lay ch’e na kyal dĭkhay. Kajèt Naalen k’èadedàl k’e ukay k’ăkwänedhăt uyèkunji du. Dhäl dân k’è Naalen ùye. Älūr k’è shū Xích’ Kù ùye “ts’al kù” kwäni Älūr k’è.

This mountain sits by itself close to Nakhū Chù (Takhini River), and is a prominent feature of the local landscape. It is visible far to the west and has long been a landmark to the native people.

The name Naalen refers to the flow of the river at the base of the mountain.

The mountain has been claimed by the Crow people, who received ‘ownership’ of it in repayment for a debt of some kind. It is said that there are, or were, marks of clan ownership on the mountain.

The mountain also has a hybrid Tlingit-Southern Tutchone name, Xích’ Kù, which means ‘frog house’. Xích’ is Tlingit for ‘frog’ and kù is Southern Tutchone for ‘house’. The frog crest is used by one of the Tlingit Raven clans, and the name refers to the Crow ownership of the mountain.

sources: Bessie Crow. Stella Boss. Paddy Jim. Stella Jim.

Worksheet for Map 2 - Tàa'an Mǎn (Lake Laberge)

1. What are the Southern Tutchone names around Lake Laberge?

	Southern Tutchone	Translation
a) Lake Laberge	_____	_____
b) Fox Lake	_____	_____
c) Thirty-One Mile	_____	_____
d) Lone Mountain	_____	_____
e) Takhini	_____	_____

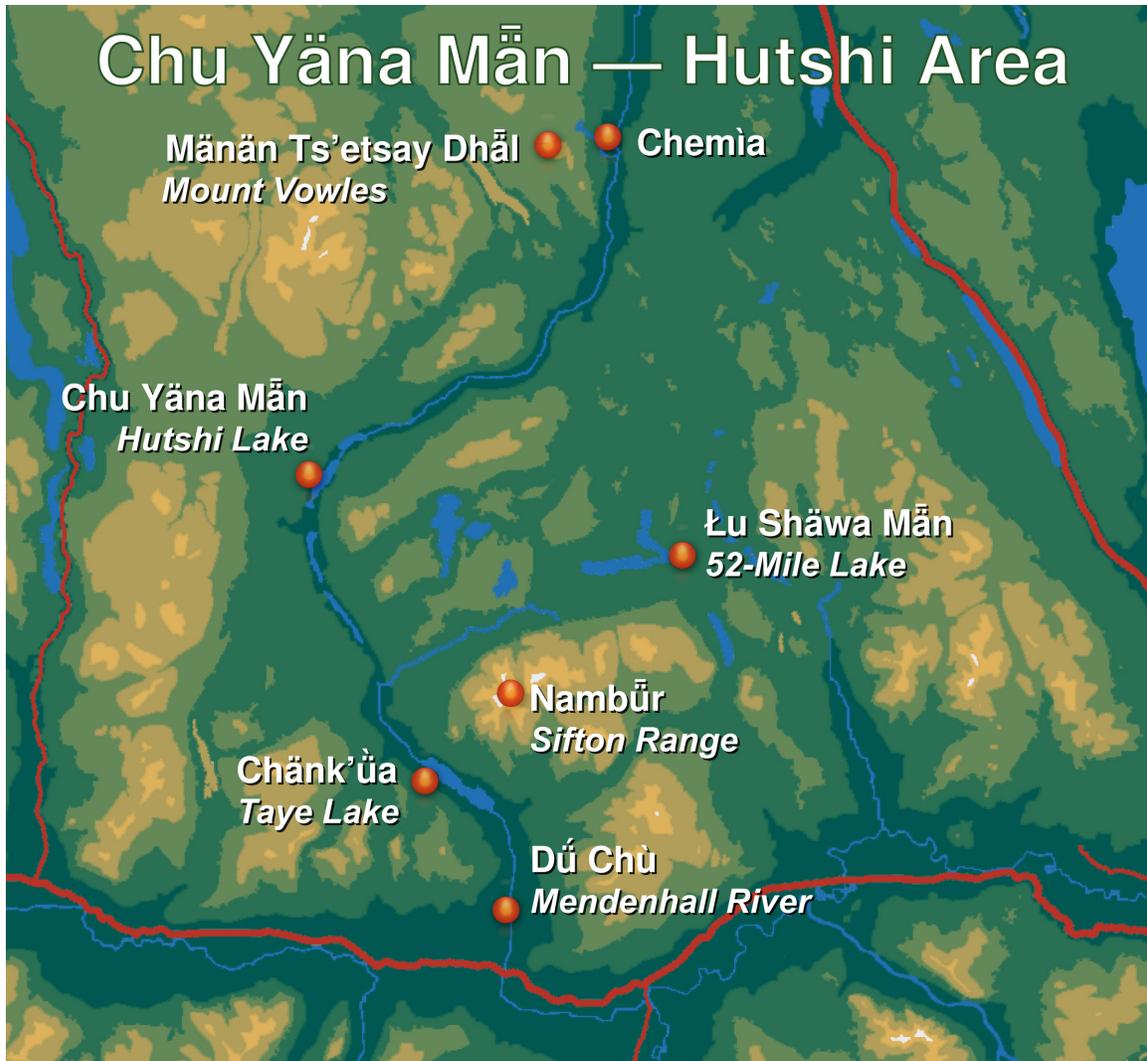
2. What do the following words mean from the Tàa'an Mǎn Athapaskan text?

- a) yū _____
- b) mǎn _____
- c) chu _____
- d) sakaya _____
- e) t'áwa _____
- f) kwádǎn _____
- g) yè _____
- h) lù _____
- i) Tàa'an kwádǎn _____
- j) Nǎnǎnjè _____

3. Why was Tàa'an Mǎn a significant gathering place for Southern Tutchone peoples?

4. What person provided much of the information about the Lake Laberge area?

5. What is the meaning of the Southern Tutchone word *dā* ?
-
6. What is the Southern Tutchone name for Shallow Bay? Who was Jim Boss and what did he achieve for his people?
-
-
7. What kinds of fish were caught at Shallow Bay?
- a) _____ c) _____
- b) _____ d) _____
8. Why do you think the Tàa'an people had much contact with the Tlingit people?
-
-
9. Where was the Southern Tutchone fish camp called *Lûr Deyèl*?
-
-
10. How did the Crow people get Naalen? Which river is it near? What is the Southern Tutchone name for this river, and why is it called that?
-
-
-



Map 3: Hutshi Area

- 3.1 Mänän Ts'etsay Dhāl (___Crying Mountain).....Mount Vowles
- 3.2 Chu Yäna Män..... (A-Type-of-Whitefish Lake)..... Hutshi (Hutchi) Lake
- 3.3 Łu Shäwa Män..... (Big Fish Lake).....52-Mile Lake
- 3.4 Chemia (Netting Place)
- 3.5 Dú Chù..... (Driftwood River)..... Mendenhall River
- 3.6 Chänk'üa..... Taye Lake
- 3.7 Nambūr (knife)Sifton Range

3.1 Mänän Ts'etsay Dhāl (___ Crying Mountain)

Mount Vowles

Kwädäy ch'äw dāk'àn dazhän dhäl kay łänàya ch'äw dekejäniya tth'ay.
Äyü kàzhà ächj lay.

Ùka kwäni dazhän dhäl "Mänän Ts'etsay Dhāl" ùye. Dazhän dhäl yanda
tän shakwàdä ádäy Sí Män kwäts'àn. Jedè'òla shü äyet dhäl t'ay dädàtə.
Äyü kànàch'j dän nena ka łänàjàl.

The Southern Tutchone name for this mountain, Mänän Ts'etsay Dhāl, can be partially translated as "Crying Mountain". It is sometimes referred to in English as "Cry Mountain." In one version of the story associated with this mountain, a man died while hunting there. He had become stranded on the mountain and was unable to get down.

This is a prominent mountain in the Nordenskiöld Valley. A trail leads around it to Sí Män (Ochre Lake), and the lake called Jedè'òla is located at its base. It has long been a favoured hunting area.

The English name was given by D. D. Cairnes of the Geological Survey of Canada. He named the mountain after Stanley Tom Vowles of the Northwest Mounted Police, who spent most of his career, 1904-8, in this area.

sources: Bessie Crow. Stella Boss. Margaret Workman. Coutts 1980:276.

3.2 Chu Yäna Män (A-Type-of-Whitefish Lake) Hutshi (Hutchi) Lake

Kwädäy ch'äw dän ätlə Chu Yäna yū nänànje kwäch'e nà. Äyü kwäts'àn
kànàch'j. Alür ädáta tàakele.

Äyet Chu Yäna kwädän nena dhù kedínkhay k'àdele.

Äk'an k'e äju dän nänànje ayü Chu Yäna yū. Dän ádè n-dän Shädhäla yè
Äshèyī yū nänijel hə.

Chu Yäna yū shèk'a kù kwäzhät yè tth'änk'e kwàla.

The lake shown on the map is one of a series of lakes which all have individual names in Southern Tutchone. Collectively they are called Hutshi Lakes in English. Many Southern Tutchone prefer the spelling Hutchi but Hutshi appears on maps. The Southern Tutchone name for this particular lake is pronounced and translated in more than one way. Mrs. Bessie Crow suggests that the name refers to a type of whitefish (chu yäna) found in this lake.

The name Hutshi is from the Tlingit language. Until recently it was thought to be from Hûch'i Äyi, meaning 'the last lake', but John Adamson gives the name as Hûch'i-äyí 'the last one' referring to packs. Hutshi was an important trade centre on the old Chilkat trail to the interior.

No one lives at Hutshi today, but some of the old cabins are still standing, and there is a prominent graveyard with many headstones and fences. People continue to use the old trails to get to this area to hunt, trap, and fish, as there is no road into Hutshi. This was the original homeland of the Champagne people, who began to move south with the establishment of the trading post in 1902. Some of the other residents of Hutshi moved to Aishihik as well.

sources: Bessie Crow. Stella Boss. John Adamson. Gotthardt 1989:32. Champagne-Aishihik Band 1988:21-22.

3.3 Łu Shāwa Mān (Big Fish Lake)

52-Mile Lake

Dān ts'ètlāw ts'ān Łu Shāwa yū nānadāi kwāch'e nā. Łūr Deyèl ts'ān yè Shadhāla ts'ān, Chu Yāna shū kwāts'ān kànāch'j. Yúk'e nāy shū chemèn lu shāw ka chenāt'l'ù.

Shèk'a āyū kù kwāzhāt āla kwāni.

This is a large and important lake which has been utilized by the Southern Tutchone people for generations. There are two large arms on the lake and many bays where fishnets are set for trout, whitefish, and other fish species. People fished successfully there all winter.

The name '52-Mile' reflects the fact that the trail to Łu Shāwa is located at a turn-off fifty-two miles down the old Dawson Road.

There are still many old cabins, caches, and other structures at Łu Shāwa. In earlier years a number of families traveled between Łu Shāwa and Łūr Deyèl (31-Mile). These included Mr. and Mrs. George Ned, Mr. and Mrs. Johnny Jackson, and others.

From Łu Shāwa the people traveled west to Hutshi, south to Champagne, and north to Braeburn and Carmacks.

sources: Bessie Crow. Stella Boss. Kathy Birckel. Champagne-Aishihik 1988.

3.4 Chemìa (Netting Place)

Dän ädälät k'e Chemìa nänadäl kwäch'e nà. Äyū kànàch'j dzäna kàjèl. Dän tágà dàkwädátsi tth'ay, chu dadùtär du. Ätl'a dzäna ukay ghùuzhär du. Dän ätlà nänànjà kwäch'e tth'ay Chemìa yū. Harry Joe ukù shèk'a ä'ä äyū.

Dazhän kwädän shèk'a äyū kwäts'än nänadäl tth'ay.

The name Chemìa refers both to a particular lake in the Nordenskiöld Valley, as well as to the immediate area which includes several other lakes and a meadow.

Chemìa has long been used as a spring muskrat-hunting area. Chief Paul Birckel notes that the people used to dam up the river to increase the volume of water in some of the lakes. This would create a larger breeding habitat for the muskrats, which then multiplied in greater numbers.

A number of people used to live at Chemìa, including Chief Hutshi Joe and family, Drury Crow and family, and Charlie and Lilly Bill. Harry Joe and his family had a cabin there, and it is still standing. Chemìa is still utilized by the descendants of these people.

sources: Stella Boss. Bessie Crow. Kathy and Paul Birckel.

3.5 Dú Chù (Driftwood River) Mendenhall River

Dú Chù ädù Chänk'üa ts'än ninlj k'e Nakhü Chu täninlj ch'e.

Kätthe k'e Jo-Jo kùye kwäch'e nà äyū. Gùdan ghäl tän kùlj k'e dän äyū nänà njè nà.

Gúch'än tän kwätsj k'e gas station yè mbät kù äyū nänith'ät. Kàk'e k'etl'ä kàshà dän Shadhäla ts'än n-dänijel.

Dú Chù (Mendenhall River) flows from Chänk'üa (Taye Lake) to Nakhü Chù (Takhini River). The name describes the large amount of drift and brush in the creek. At the place where Dú Chù crosses the Alaska Highway, there was once a highway lodge which became a focal point for people in the surrounding area. This was also once the first gas station west of Whitehorse, and some elders recall seeing cars for the first time at Dú Chù.

The English name honors Prof. T.C. Mendenhall (1841-1924), Superintendent of the US Coast and Geodetic Survey. The name was given by E.H. Wells, the leader of the Frank Leslie Illustrated Newspaper Expedition which explored the southwest Yukon in the summer of 1890.

sources: Champagne-Aishihik 1988:19-20. Wells 1891:355.

3.6 Chänk'ùà

Taye Lake

Chänk'ùà, ätl'a tǎn Shadhāla ts'ǎn, Chu Yǎna kwäts'ǎn ni'a gǎ dadǎtǎ.

Äyū kǎnǎch'i dǎn ädǎlǎt k'e tǎle ka nǎnadǎl.

Chänk'ùà (Taye Lake) is on the old trail from Shadhāla (Champagne) to Hutshi. The Lake drains to Dú Chù (Mendenhall River), and it is the first of a series of lakes in the Hutshi valley. From Chänk'ùà the trail leads to Mǎn Dǎthāwa (Yellow Lake), Mǎn Ts'ǎndü (Long Lake), Mürk'āy T'āwa (Gull Nest), and eventually to Chu Yǎna Mǎn (Hutshi).

Native people used to spear pike fish at Chänk'ùà in spring. From this lake the hunting trails led to Nambūr and other mountains in the area.

Archaeologists have discovered that the ancestors of Southern Tutchone people established a village here over 4,500 years ago.

sources: Bessie Crow. Stella Boss. Sam Williams. Champagne-Aishihik 1988:19.

3.7 Nambūr

(– knife?)

Sifton Range

Kwädǎy ch'ǎw dǎn ä'ù Łu Shāwa ts'ǎn yè Chu Yǎna ts'ǎn shü Nambūr
kay łǎnǎjèl kwäch'e nǎ. Kanday yè mbay ka łǎnǎjèl. Tsǎl ka shü łǎnǎjèl.

Nambūr is a very prominent mountain range located immediately south of Łu Shāwa (52-Mile Lake) and east of the Hutshi valley. It has long been a favored hunting area for the Southern Tutchone people. Sheep and moose are found there as well as smaller game such as gophers.

The name is not easily translated, although the stem “-mbūr” suggests the Southern Tutchone word for knife, mbür.

In English, the entire mountain range bears the name of Clifford Sifton, Canadian Minister of the Interior (1896-1906), who set up the government apparatus of the Yukon Territory in 1897-98.

sources: Stella Boss. Bessie Crow. Coutts 1980:241.

Worksheet for Map 3 - Chu Yāna Mǎn (Hutshi/Hutchi Lakes)

1. List the Southern Tutchone place names in the Chu Yāna (Hutchi) area.

	Southern Tutchone	Translation
a) Mt. Vowles	_____	_____
b) Hutchi Lake	_____	_____
c) 52-Mile Lake	_____	_____
d) Mendenhall River	_____	_____
e) Taye Lake	_____	_____
f) Sifton River	_____	_____

2. What two main activities did the Southern Tutchone people carry out at Chemià?

3. From the Southern Tutchone text of Mǎnǎn Ts'etsay Dhǎl (Crying Mountain) translate the following words into English.

- a) dāk'àn _____
- b) äyū _____
- c) kwāni _____
- d) ùye _____
- e) nena _____

4. Explain why the mountain is called Mǎnǎn Ts'etsay Dhǎl.

5. Give the Southern Tutchone names for the two lakes located near Mǎnǎn Ts'etsay Dhǎl.

- a) _____
- b) _____

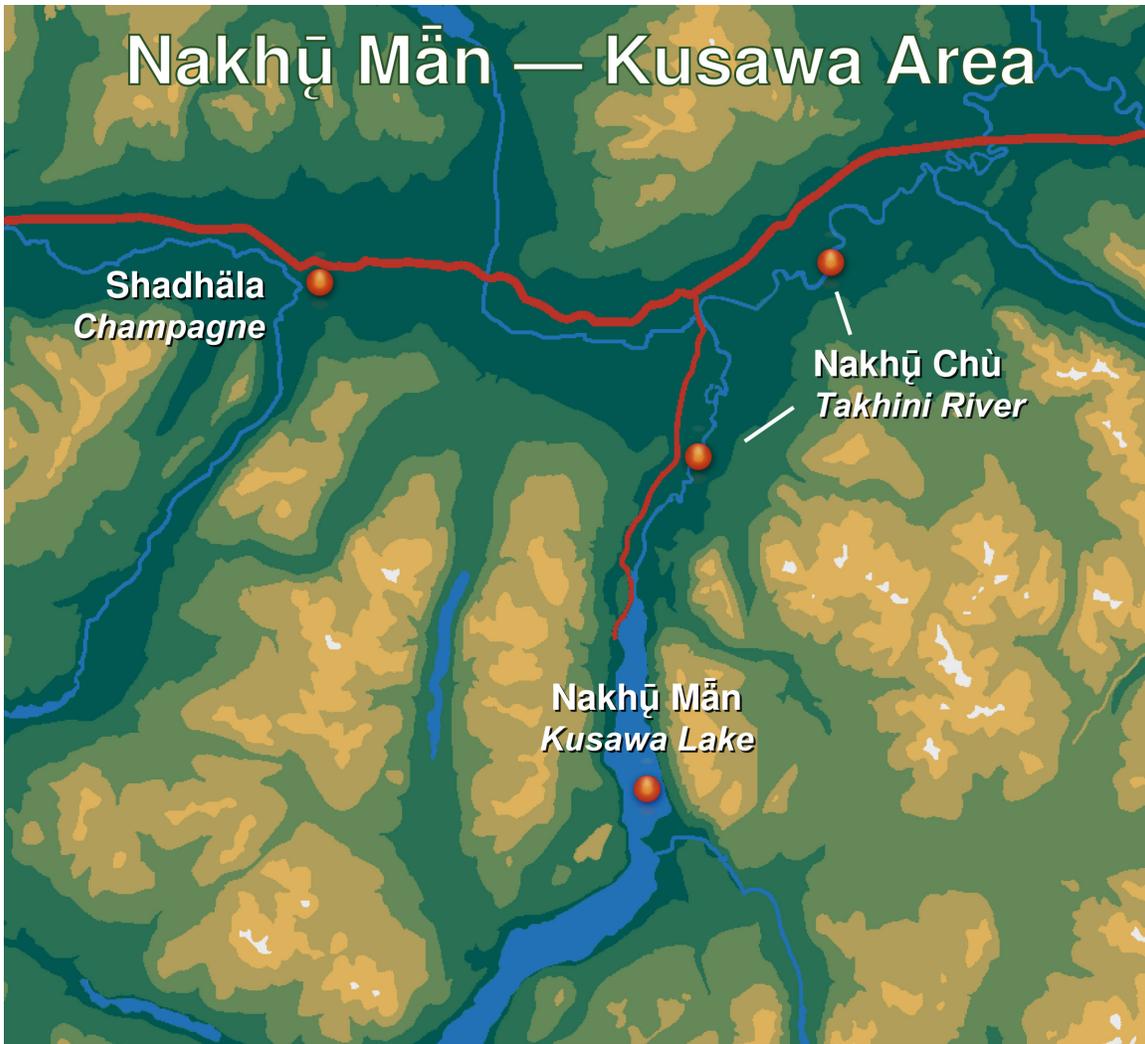
6. What remains can be found around Chu Yāna Mǎn?

7. What does Hûch'i-à'yí mean in English Why do some of the place names in the interior derive from the Tlingit language?

8. For what reason was Hutchi (Hutshi) an important centre to the Coastal Tlingits?

9. What Southern Tutchone word is suggested by the stem 'mbūr' in the name Nambūr? Why is Nambūr a favored hunting area for Southern Tutchone people?

10. Why did the Southern Tutchone people travel to Chänk'üa (Taye Lake) in the spring time?



Map 4: Kusawa Area

- 4.1 Shadhāla (Small Sunny Mountain) Champagne
- 4.2 Nakhū Mǎn (Rafting Across Lake) Kusawa Lake
- 4.3 Nakhū Chù (Rafting across River) Takhini River
(see 2.3)

4.1 Shadhäla

(Small Sunny Mountain)

Champagne

Kwädäy ch'äw dän ts'etlāw ts'än Shadhäla yū n-làashedäl kwäch'e tth'ay.
Dän lü kwännthät ts'än kànäch'j. Ädù Chu Yäna yè Selkirk yè Äshèyi
Kwäts'än Kànäch'j.

Shadhäla yū Älür dáta, nena dhù udinkhay k'akedele nū. Äyū shü dän yè
kwäts'eshāw nàakwät'à nà kwäni. Äk'än k'e äju kàkwäch'j. Dän ächē k'e
ghäch'i nàkwät'à. 1950's yè 1960's äyu dän ätlä nänànjà Shadhäla yū.
Däkwàkàda yè kwänlin yū n-dänijel. Äk'än k'e cheshü Shadhäla yū dän
däkeyi nakwátsi.

Sha Dhäla 'little sunny mountain' is located at the intersection of important north-south and east-west trails used by the Southern Tutchone. Klukshu people from the south and Hutshi people from the north would meet together at Sha Dhäla to trade and share stories of the year's activities. The north-south trail was also followed by the Tlingit traders traveling between Fort Selkirk and the coast. Later this became known as the 'Dalton Trail'. The east-west trail later became the Kluane wagon road and then the Alaska Highway.

A trading post was established here in 1902. Shortly afterwards many Southern Tutchone families moved from Neskatahin or the nearby Dalton Post on the Tatshenshini River as the White Pass railroad quickly made the Dalton Trail much less important. They also moved north because they were no longer allowed to hunt in their former range to the south in what was now British Columbia. More of their hunting territory was lost in 1943 with the establishment of the game sanctuary west of the Haines road. The Southern Tutchone lived near the Sha Dhäla post during the winter months, returning to outlying camps during other seasons of the year.

Sha Dhäla was the centre of activity in the region until the Alaska Highway opened. Elder Elijah Smith recalled, "Champagne—that's where all the good furs came from. Lots of money changed hands there."

By the 1960s many people had moved to Whitehorse or Haines Junction but band members still gathered here for funerals and potlatches and returned to the area to hunt and fish. Today Champagne is home to a growing number of people.

On the north side of the road there is a graveyard with spirithouses which belong to the Champagne and Aishihik people.

There is still Tlingit influence in Champagne, and a few older people can speak or understand some of the language.

Jack Dalton established the original trading post here in 1902 and shortly after it was run by 'Shorty' Chambers. The Chambers family still lives there.

For administrative reasons, Indian and Northern Affairs grouped the Champagne people together with the Aishihik. The headquarters of the Champagne and Aishihik First Nation is now at Haines Junction.

sources: Champagne-Aishihik Band 1988:20-21. McClellan 1975:25-29. Margaret Workman.

4.2 Nakhū Mān (Rafting Across Lake) Kusawa Lake

Kwādāy kwādān Nakhū Mān yū lu ka nānadāi kwāch'e nā. Mān ts'edātth'āna yū khū yè nānāke tth'ay. Ūka kùye dazhān mān Nakhū Mān kùye. Äyū shū kànāch'j dān udzi du tthel kétsj. Mèn yè udzi kàjèl kwāch'e kwādāy ch'āw, gwānk'ā natthe. Shāk'ā ughā kwādach'j kwāni äyet udzi tthēl.

There is a narrows in the lower (northern) section of the lake where people used to cross by raft, hence the name Nakhū Mān.

There was a fish camp at the northern end of the lake. It is reported that remnants of caribou fences can still be found along the lake's rugged shoreline. Mrs. Annie Ned recounted that:

Before Coast Indians, before guns, they had ranch for moose at Lake Arkell (Kusawa). They got corral there, set snares. Then everybody came there—lots of meat, lots of fish. They helped together.

Southern Tutchone tradition says that there was a great flood sometime after the creation of the world. The people tried to escape on rafts. Southern Tutchone Elders say that the remains of one of these rafts can be found on top of Dhāl Shāw, a mountain near the head of this lake.

The name Kusawa comes from Tlingit Kūsawu.ā 'narrow lake'.

Kusawa Lake had provided a natural pathway for the Tlingit in their trade with the interior people for centuries. The first published record of it seems to be from the early 1880's in a report on the travels of Arthur Krause of the Bremen Geographical Society who visited the lake in June, 1882. Earlier, in 1869, the Tlingit Chief Kohklux drew a 'long skinny lake' he called *Koo=see=wagh* that emptied into the Tahk-heena River on a map he and his wives sketched for George Davidson from California.

In the 1890s, Jack Dalton used the existing trails to establish his pack trail from Dezadeash Lake, up Kusawa Lake to the Takhini river.

Kusawa Lake is now one of the most favoured recreational spots in the Southwest Yukon.

sources: Champagne-Aishihik 1988:19. Coutts 1980:151. Krause 1885:6. Jeff Leer.

Worksheet for Map 4 - Shadhäla (Champagne)

1. List the Southern Tutchone place names in the Shadhäla (Champagne) area.

	Southern Tutchone	Translation
a)	Champagne _____	_____
b)	Kusawa Lake _____	_____
c)	Takhini River _____	_____

2. From the Nakhū Chū (Takhini River) Southern Tutchone text, what do the following Southern Tutchone words mean?

a)	dazhän _____	f)	khū _____
b)	tágà _____	g)	yè _____
c)	kūye _____	h)	nānākè _____
d)	mān shāw _____	i)	kwàch'e nà _____
e)	eyet _____	j)	k'è _____

3. The Coast Tlingit (Älūr) call Takhini (T'ahîni), which means

4. What was the most used transportation device on the lakes and rivers long ago?

5. What kind of activity took place at Nakhū Mān?

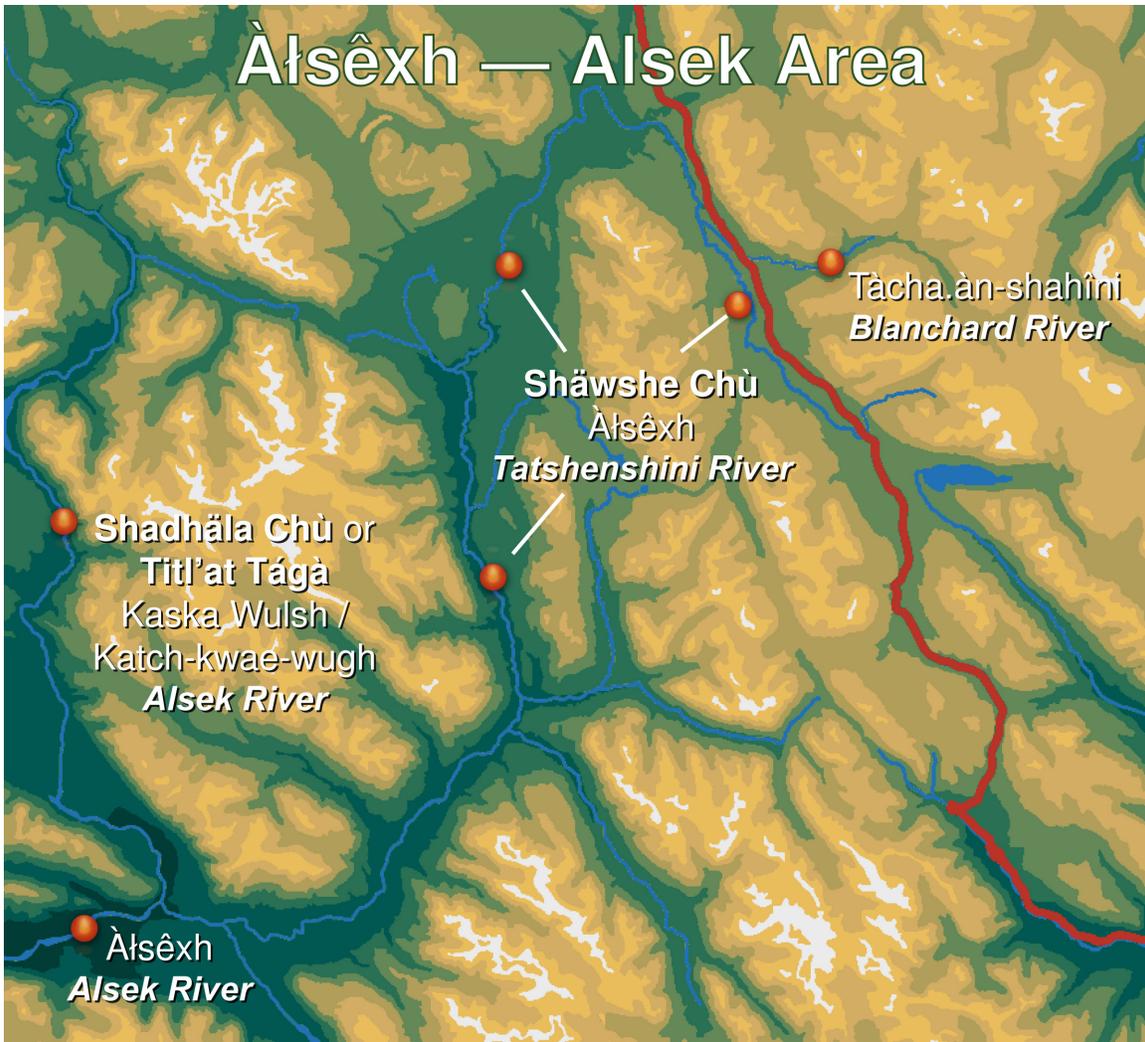
6. What was the old English name for Kusawa Lake?

7. What system was used to catch caribou near the Kusawa shoreline? What other ways were caribou hunted?

8. Which part of a large lake do you think may be the safest to cross with a raft?

9. Draw a diagram of what a caribou fence may have looked like long ago.

10. How do you think the Southern Tutchone people caught the caribou after the caribou were herded into the fence?



Map Key:
Southern Tutchone
 Tlingit
English

Map 5: Aisek Area

- 5.1 Shäwshe Chù (Dalton Post River)..... Tatshenshini
- 5.2 Àtsêxh..... (Tlingit name)..... Aisek River

5.1 Shäwshe Chù (Dalton Post River)

Tatshenshini

Tágà ätl'a Dalton Post yū kwäk'edèlj Shäwshe Chù ùye ch'e.

Äyet tágà keyèni gúch'än map kay Älür k'è Tatshenshini keni.

Tläch'äw k'e Älür k'e Älsêxh ùye ch'e. Lùtlä k'e Blanchard River ùye, Tatshenshini. Gúch'än keyìlà tth'ay, map kay n-dū nàkeyenìdhât. Sambay ätthù 'el ts'än tàdä'el k'e, dân dāzhū sambay ka nānadāl kwäch'e nà. Dāzhū nāy kākwhäch'e Älür tån kwän'a tth'ay.

The large river that flows by Shäwshe (Dalton Post/Neskatahin) is called Shäwshe Chù in Southern Tutchone. On maps this is labelled the Tatshenshini. The Tlingit name Tàcha.àn-shahîni originally referred to the Blanchard River, a few kilometers upstream from Shäwshe. The original Tlingit name for the Shäwshe Chù was Älsêxh and this is the source of the name 'Alsek' found on modern maps.

Shäwshe Chù was a traditional hunting and fishing area of the Southern Tutchone Shäwshe people. In spring time the people would gather at Shäwshe from their winter hunting and trapping areas, from as far away as Hutshi and Aishihik, and then go down the Shäwshe Chù to meet the salmon. There were several salmon camps along the river going as far down as its confluence with the Titl'ät Tágà/Shadhäla Chù (Alsek River). Chilkat traders would sometimes meet the Southern Tutchone on the river on their way inland. Both Southern Tutchone and Chilkat Tlingit would go downriver to the coast to trade with the Tlingit at Dry Bay. The trip from Shäwshe was difficult and took at least two months. The travelers returned not only with trade goods, but also with new dances, songs and stories to share with their people.

Over a century ago there seem to have been permanent settlements on the lower Shäwshe Chù with mixed Southern Tutchone-Tlingit populations. The coast people came looking for flint, met the Southern Tutchone, and began trading seal oil for furs and hides. These settlements were abandoned in the mid to late 1800s, perhaps as a result of disease epidemics. Some survivors moved upriver to join the Southern Tutchone of Shäwshe, others joined the Tlingit in Chilkat or downriver in Dry Bay.

For a while after the British Columbia border was established the Southern Tutchone lost hunting rights along most of Shäwshe Chù. This loss, the loss of the southern villages, and the move of most people to Shadhäla after Dalton's trading post closed, all contributed to a decline in activity in the area. Today only a few elders know much about the traditional use of the region.

Most people who now travel the river are the tourists who make the white-water raft trips in summer from Shäwshe to Dry Bay.

sources: White-Fraser 1901:73-74. McLellan 1975:33, 509, 581 fn.20. Champagne-Aishihik 1988:34-37. Champagne and Aishihik 1995:5, 20.

5.2 Àłsêxh

(Tlingit name)

Alsek River

Dazhän tágà Äłür k'è Àłsêxh ùye ch'e. "Dän ghànadäghwè yū" kwäni äłür k'è. Dazhū kwädän k'e Shäwshe Chù ùye. Ätl'a map kay jänätl'ät k'e tágà Titl'ät Män kay ts'än k'jilj keyèni hə Alsek keyèni. Äju uk'è ch'äw keni gúch'än.

Kwädäy ch'äw Äłür yè dän dazhän tágà dāy ts'etlāw ts'än nānadāl kwäch'e tth'ay. N-łāyè shū nānadāl nū.

The Tlingit name Àłsêxh may mean 'place where people rest'. Originally Àłsêkh referred to the river running past Shäwshe (Dalton Post) to the Pacific. The upper part of the original Àłsêkh is called Shäwshe Chù in Southern Tutchone and Tatshenshini in English. On maps the Alsek River now runs from a little south of Dakwäkàda (Haines Junction), to the Pacific.

People lived and traveled along the Alsek until the mid 1800s. At that time, Nałudi (Lowell Glacier) blocked the river for several years, creating a huge lake that even covered the area where Dakwäkàda (Haines Junction) is now located.

sources: White-Fraser 1901:73-74. Champagne-Aishihik 1988:34-37. Cruikshank 1980:31-34.

Worksheet for Map 5 - Àłsêxh (Ałsek)

1. The Coastal Tlingit word for Ałsek, Àłsêxh may mean _____

2. What is the Southern Tutchone name for Dalton Post?

3. Where is Dakwākàda? What does this word mean in Southern Tutchone?

4. What is the English name for Nałudi?

5. What glacial event affected Dakwākàda in the mid 1800s?

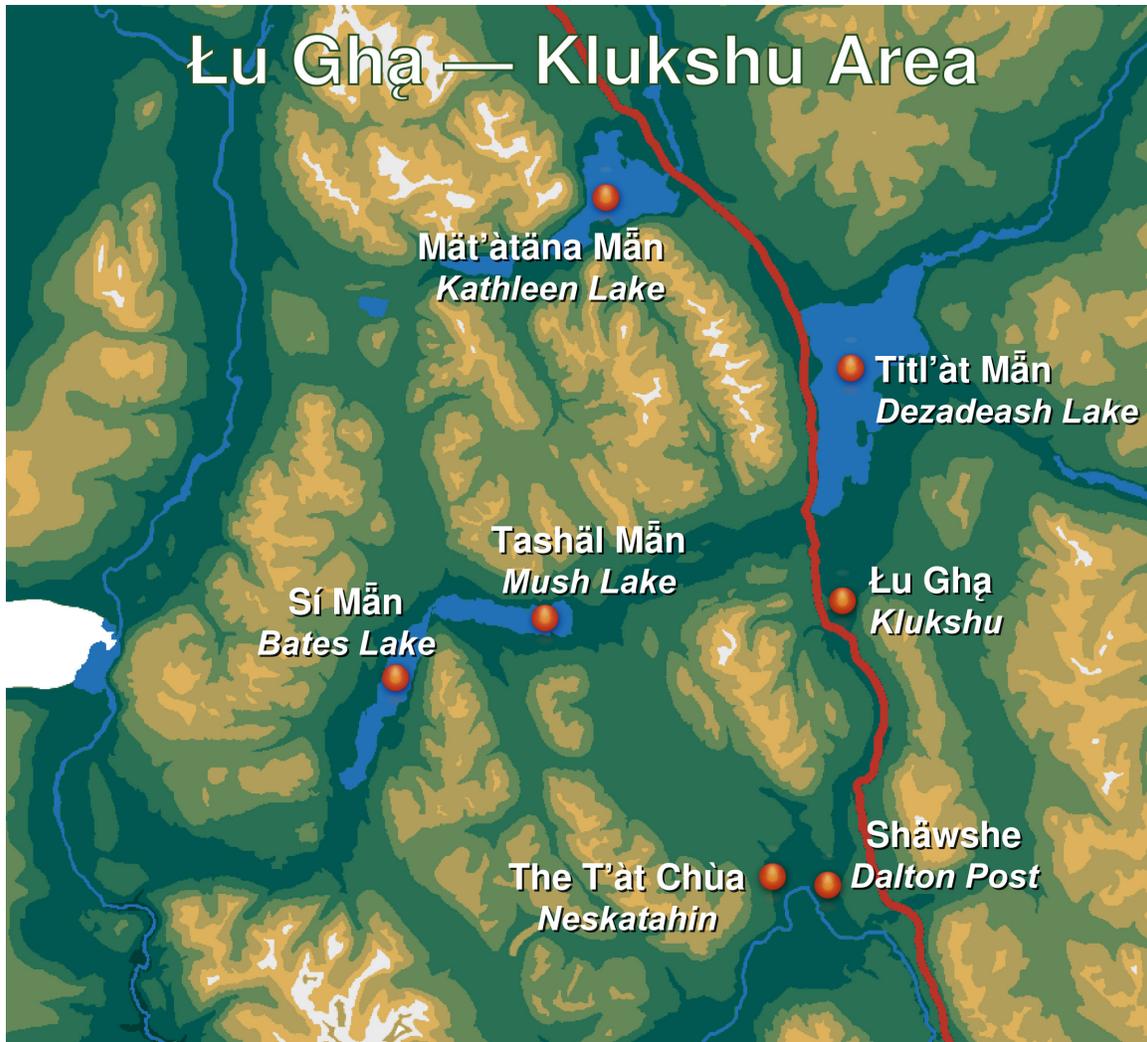
6. What was the Shäwshe Chù well known for?

7. What did the Coastal Tlingit trade with the Southern Tutchone people at Shäwshe?

8. What year, and why, were the settlements abandoned at Shäwshe?

9. Why did the Southern Tutchone people lose hunting rights for a while along most of the Shäwshe Chù?

10. What factors contributed to a decline in activity in the Shäwshe Chù area?



Map 6: Kluksu Area

- | | | |
|-----|---|----------------------|
| 6.1 | Măt'ătăna Măn..... (Something Frozen Inside Lake) | Kathleen Lake |
| 6.2 | Titl'ăt Măn..... (Head of the Lake) | Dezadeash Lake |
| 6.3 | SÍ Măn (Ochre Lake) | Bates Lake |
| | Tashăl Măn (Deep Lake) | Mush Lake |
| 6.4 | Łu Ghą (Fishing Place)..... | Kluksu |
| 6.5 | The T'ăt Chùà..... (Water Inside the Rocks) | Neskatahin |
| 6.6 | Shăwshe..... | Dalton Post |

6.1 Mät'atāna Mān (Something Frozen Inside Lake)

Kathleen Lake

Kwädāy ch'āw dān Mät'atāna Mān kay ts'ān lu yè sambay ka nānadāl kwäch'e tth'ay. Ätl'a Łughā nātthe kākāni. Dazhān mān kay shų n-ch'j yè krúda ätlā kùlj nà kwāni. Äyet ts'ān tān á'ān Äzuch'ān Dakwā'yù dhāl datü kwādā kwäch'e, Sí Mān yè Tashāl Mān kwāts'ān. Äyū shų nena ka łānajèl nu.

Mät'atāna Mān (Kathleen Lake) is in a steep sided valley which makes the winds very dangerous for boating. There were once many mink and otter in this area because their main source of food, fish, is abundant. Old trails lead south over the mountains to Bates and Mush Lakes, and on to Shāwshe (Neskatahin–Dalton Post).

The lake has a variety of fish including two special ones, the pygmy whitefish and a kind of land-locked salmon, or kokanee, which evolved as the Nałudi (Lowell) Glacier periodically cut off the route to the ocean on the Titl'at Tágā / Shadhāla Chù (Ałsek). The last major cutoff occurred about 145 years ago but there are still no ocean running salmon in the upper Titl'at Tágā / Shadhāla Chù (Ałsek-Dezadeash system).

sources: Marge Jackson. Kathy Birckel. Champagne-Aishihik:1988. Heritage North 1990:13, 14, 45. Linsey 1981:5.

6.2 Titl'at Mān (Head of the Lake)

Dezadeash Lake

Dazhān mān dān k'è Titl'at Mān ùye ch'e. Tágā dazhān mān ts'ān kùlj k'e ädè Shadhāla k'edè lj yū Shadhāla chù ùye ch'e. Dakwākāda k'edè lj yū shų Titl'at chù kùye ch'e. Äyet ts'ān k'e ándāy el kwāts'i nilj yū k'e Ałsēxh ùye ch'e. Älūr k'è kwāni Dezadeash kùye. Dazhų kānāch'j kwādāy kwādān lu ka łaadādāl tth'ay. Ánān mān nānū shèk'ā kù kwāzhāt ghākwādach'j. Ätl'a kwädāy dān nānānje lay.

People often call this lake 'Head o'Lake Lake' which is a literal translation of the Southern Tutchone name. The Titl'at Mān people had a number of fishing camps along this lake before the turn of the century. Lake trout, round whitefish, northern pike, Arctic grayling, and burbot (freshwater cod) are plentiful:

All the people used to come up here from Dalton Post to the other end of Dezadeash. That's where the fish always started. They come out past here in the springtime—whitefish, jackfish. That's why they used to move here from Dalton Post spring of the year. (Jessie Joe)

In early spring men would work in pairs to spear the fish through holes cut in the ice. The pair covered themselves with a blanket in order to see better into the water. While one dangled bait in the water, the other speared the fish. Later people would learn to set nets under the ice from non-natives. Fishtraps were set for whitefish in the outlet stream between Titl'at M̄n and Six Mile Lakes. The traps were different from the ones seen today at Łu Gh̄ (Klukshu). They were probably cone-shaped baskets, about 1.2 meter long, with a funnel in the mouth.

Today some families have cabins on the east shore of the lake, just south of the outlet and along the summer trail to Shadhāla (Champagne). There is also a large gravesite. From here they trap along the Titl'at Tágà (Dezadeash River) and in the area of Frederick Lake, to the east. On a hill overlooking Frederick Lake there is also a small gravesite.

At the southern end of the lake, at the start of the trail to Klukshu, there is an old camp called Tàkwàzhän. In June and July the Southern Tutchone would dry and cut fish at Łu Gh̄ (Klukshu), then pack them in several trips to caches at Tàkwàzhän. From there, around August 1, the cached fish would be taken north by boat.

sources: Marge Jackson. Champagne-Aishihik 1988:29-30. Kathy Birckel. McClellan 1975:109.

6.3	Sí M̄n	(Ochre Lake)	Bates Lake
6.3	Tashäl M̄n	(Deep Lake)	Mush Lake

Kwädäy ch'aw dân Titl'at M̄n kwäts'än, Sí M̄n yè Tashäl M̄n yanda łanàjèl kwäch'e tth'ay. Äyet Sí Dhäl kay ts'än kànàch'j tsi kànadäl. Ätl'a uyè a ghàjenümän du. Dân ächē k'e shū, dân uyè dāts'atay rík'atü dādhet. Äyet ts'än shū tthechäl kànadäl tth'ay. Tashäl M̄n mày yū Harry Joe kù kwà'ä. Äyū kàch'j nena ka nàkhèl ya kwāni kwädäy ch'aw. Äk'än k'e udunèna shèk'ā yúk'e lu ka ghàdách'är yè nànadäl.

Kitty Smith who was originally from Shāwshe (Dalton Post–Neskatahin) told stories about these lakes. At Sí M̄n 'Ochre Lake' (Mush Lake) her grandfather watched six caribou try to swim across the lake. They were pulled down by a whirlpool and never came up. And at Tashäl M̄n 'Deep Lake' (Bates Lake) a giant snake came ashore at a camp, chasing a small barking dog. It knocked trees down with its head. The lake barely freezes over because of the snake.

On the north side of Sí M̄n stands Sí Dhäl 'Ochre Mountain'. The red ochre was found right on top of this mountain. People would use the fine powder to mark a cross on their forehead when someone died, or on the forehead of a patient when they were ill. The ochre also was used to place marks on snowshoes in certain places for protection.

There is a cabin on the north of Mush Lake where the Jessie and Harry Joe family stayed one winter and trapped marten, fox, mink, lynx and wolverine. At one time Johnny Brown and family panned for gold around here in the summer and earned enough to buy food for the winter.

sources: Marge Jackson. Smith 1982: 98-100. Kathy Birckel.

6.4 Łu Ghą (Fishing Place) Klukshu

Łù kàtthe k'è dazhų Ł'ukshu kùye kwäch'e nà älr k'è. Nìlle tà'èl lan keni kwāni.

Dazhų dān k'è k'e Łu Ghą kùye. Kwādą kwāts'ān ch'āw dān ādų Āshèyi yè Łù'an Mān, yè Shadhāla kwādān. Āyū n-lāshedāl kwäch'e na. Ātl'a yúk'e du, lu ghāgān. Shakat lan ts'ān kwāth'āl k'e, sambay ghāshānāt'lų Dakwākāda ts'ān ghānādāgē nū. Ātl'a yúk'e tlj ghāl yè kekānujèl du. Āk'an nday ch'āw dān shèk'ā sambay ka Łu Ghą nānadāl kwäch'e.

There used to be many houses at Łu Ghą. It was one of the most important headquarters of the Southern Tutchone. There are old and new buildings along the shallow Łu Ghą Chù (Klukshu River) and there are fish traps which are still in use.

The village was founded by the hero Akhjiyis (a Tlingit name). He was hunting in the mountains and came down to find the narrow shallow stream rich with nìlle (coho or silver) salmon. According to some versions of the story, he was shortly afterwards introduced to the box fish trap by Chilkat Tlingit and became the first Southern Tutchone to use it. Before that they were using the cone shaped traps.

Gyü (king), sambay (sockeye), and nìlle (coho) salmon run up the Shāwshe Chù (Alek and Tatshenshini) and Klukshu Rivers to Klukshu Lake and on into Little Klukshu where they spawn. Later, into November, the thì (dog) salmon run here. It was mostly dried for dog food.

There seem to have been two fishing calendars at Klukshu. Before the abandonment of the Shāwshe (Neskatahin–Dalton Post) settlements, people would fish on the lower Shāwshe Chù (Tatshenshini) from May to July, not moving onto Łu Ghą (Klukshu) until around August first, and then staying until September. After the move to Shadhāla (Champagne), perhaps because of the school year, people began coming around the 20th of June and leaving a little after August first as they had to get moose and prepare dry meat.

The salmon were caught in traps, dried and then stored in caches. Out of respect for the fish, they were killed quickly with a special club. The first salmon caught each fall would be cooked and served to everyone in celebration. Some families carried their fish with them when they returned north. Sometimes caches were left behind and brought in

winter by sled back to Shadhäla (Champagne). And in the old days some people would stay in the area and trap through the winter, living off the fish cache.

Many people are buried in the Klukshu gravesite. There was an Anglican church in a quonset hut. In the 1930s, children went to school here in the summer while the families dried fish. After the highway was built, the children were taken by truck to boarding school in Whitehorse.

Today Łu Ghą is reached by a short side road from the Haines highway. The Champagne and Aishihik First Nation has built a new footbridge here, replacing the log bridge seen in old photographs.

The map name Klukshu derives from Tlingit Ł'ukshú 'end of the coho-salmon [run]'. It was recorded by Glave, the English reporter-adventurer in 1890. The lake drains south via the Klukshu River which joins the Tatshenshini near Dalton Post. On older maps the Klukshu River is called the Unahini which is its Tlingit name Ghunà-hîni 'Athapaskan River'.

The kind of fishtrap used at Łu Ghą is highly sophisticated. A V-shaped fence is placed in the creek, pointing upstream. Inside the V is a long box. The fish are funneled into the point of the V where they turn back, and jump into the box over a row of pointed sticks which angle into the box. The water in the box is too shallow for the fish to jump out of. The fish are taken from the trap with a gaff, clubbed, then cleaned and cut for drying.

sources: Marge Jackson. Kathy Birckel. Champagne-Aishihik 1988:32-34. Gotthardt 1989:33-34. McClellan 1975:26-27. McClellan 1975:186-187. Jeff Leer.

6.5 The T'at Chùà (Water Inside the Rocks) Neskatahin

Dazhų (Village Creek) kùye Neskataheen Älür k'e. Dän k'è The T'at Chùà kùye. Ätl'a k'à mǎn ts'ǎn Tatshenshini tǎnnlĭ ch'e. Äyū ts'ǎn kǎnách'i dǎn sambay kǎnadàl tth'ay. Dǎn áđų kwǎnnthat ts'ǎn ch'ǎw Shǎwshe dashe ní-łáashedäl nà. Äyū kǎnách'ĭ yúk'e du ługǎn yè zhǔr ghàtsi. Nǎkwǎjädǎk'ò k'e dǎkeyi ts'ǎn nǎdǎjǎl nū. Yúk'e nay nena kǎ nǎkhèljèl nū. Ätl'a nena dhù älür dáta dinkhay k'àakedule du. Äk'ǎn k'e kù kwǎzhăt yè tth'ǎnk'e shek'ǎ yèkwadach'ĭ.

The Southern Tutchone of the Shǎwshe (Neskatahin–Dalton Post) area had a traditional headquarters on The T'at Chùà (Village Creek) near its juncture with Shǎwshe Chù (Tatshenshini River). This may have been the southern Yukon's oldest and most permanent village. The Southern Tutchone usually refer to it by its Tlingit name Nèsghadi Hîn 'water (goes) under rocks' which may mean the same thing as the Southern Tutchone name. The creek was bigger then and teeming with sockeye salmon. The small lake at the end of the creek where the fish spawn is called K'ǎ Mǎn 'Old

Male Sockeye Lake' (Neskatahin Lake) after the k'ā or old male sockeye which have humps on their backs when they spawn. Southern Tutchone also came here from Hutshi and Aishihik to fish salmon.

The Shāwshe people moved to lower Shāwshe Chù (Tatshenshini) fishcamps in April to harvest salmon from May to the end of July when they returned to The T'at Chùà to dry and cache fish and berries for the winter. Then they moved to Łu Ghà (Klukshu) to fish until freeze-up when some went back to The T'at Chùà, others to Titl'at Mān (Dezadeash), Aishihik and Hutshi. In the winter the Southern Tutchone would disperse in small groups to hunt and trap on the land but return with their fur harvest to trade with the Chilkats for blankets, guns, powder, and tobacco.

The Shāwshe people traded with the Chilkat Tlingit from the coast who came up the Klehini river. Large parties of Tlingit would come in February and in early summer to trade for a few days before going further inland, sometimes as far as Selkirk on the Yukon River. The trade visits involved much feasting, celebration and story-telling. Each Southern Tutchone would have one Tlingit trading partner. Both traders were from the same clan and the partnership was often reinforced by marriage. In this way, the clan system spread from the Tlingit to the Southern Tutchone.

The Southern Tutchone of Shāwshe themselves served as middlemen with the interior. Before the war with the Upper Tanana people in the mid 1800s, the Southern Tutchone snowshoed to the Donjek River to get furs and copper from the Upper Tanana to trade with the Tlingit. By the 1890s some Shāwshe people were going north on the well-used trails to the Yukon River to trade with the non-natives there, rather than trading with the Tlingit.

The first white men to come here in the 1890s found Southern Tutchone living in houses made from planks with shingle roofs and wearing European clothing. Originally people lived in brush camp houses but began using imported axes and saws to build coastal style houses after the mid 1800s. By the 1890s there were about a dozen multi-family dwellings. Most Shāwshe people moved to Champagne in 1902.

In the 1910s, new clan houses with formal names were built here. Big potlatches were held to help with the construction and people came from as far away as Selkirk and Little Salmon. The Wolf K'etlimbet clan built the Butterfly House (Paddy Duncan House) and the Crow Ghànaxhtèdí built the Drum Sound House (Big Jim Fred House). A few years later, the Duncan and Fred families moved to Łu Ghà (Klukshu). The Butterfly house is the only old structure still standing in The T'at Chuà today.

About half the village has been bulldozed by mining activity. Around 15 structures remain, as does the graveyard on the west side of the creek with about 30 graves.

Trade with the Tlingit was carried on long before the early 1800s when the fur trade began. The Southern Tutchone offered goat wool, yellow lichen for dyeing blankets, tanned hides, ground squirrel robes, spruce gum and raw copper. In

return the Tlingit traded seaweed, grease from eulachon (a kind of fish), spruce root baskets, cedar boxes, dried clams, obsidian, crushed clamshells, and, from tribes farther south, abalone and dentalia shell for jewelry.

sources: Champagne-Aishihik 1988:35-36. Gotthardt 1989:35. McClellan 1975:24-26. Cruickshank 1974:V-9 to V-17. Kathy Birckel. Champagne and Aishihik 1993a:3, 10, 15, 19

6.6 Shäwshe

Dalton Post

Shäwshe yū kwädəy ch'äw dän ätl'ə nänànjà kwäni. Ätl'a jū Łu Ghə chüa yè The T'ät chüa Shäwshe Chù tänlì yū. Dazhü kànàch'i dän áđù Äshèyi yè chu Yäna kwäts'än sambay ka nänadäl nà kwäni. Äyü shü kànàch'j Älür yè n-läts'j ghàakekèt.

Äyü kàzhà gúch'än Jack Dalton uyè trading post kwätsj. Ukà kùye äk'än Dalton Post keni. Łu Ghə chüa dashe yū shü kàzha tsänjì kù kwätsj. Äyet k'ètl'ə kàzhà dän Łu Ghə yè Shadhäla ts'än n-dänijel kwäni.

The name Shäwshe originally referred to the region on the Shäwshe Chù (Tatshenshini) around the mouths of Łu Ghə Chù and The T'ät Chüa (Klukshu and Village Creeks). Both creeks were important for salmon. 300-400 people would gather in spring and summer from as far away as Hutshi and Aishihik to gaff and trap sockeye. The wolf owned the fish traps at The T'ät Chüa (Village Creek) while the crow owned those at Łu Ghə (Klukshu). The original village in the area was on The T'ät Chüa. Around the turn of the century a non-native trading post, Dalton Post, was built on Shäwshe Chù at Łu Ghə Chù (Klukshu River) and many Southern Tutchone built homes nearby. Now Shäwshe usually refers to Dalton Post.

The families of Jimmy Kane, John Kha-Sha, Parton Kane, David Hume and Jack Pringle were based here until the 1950s when they moved to Łu Ghə (Klukshu) or Dakwäkàda (Haines Junction). Some Dalton Post cabins are still standing and those built by Chuck Hume and old Jack Pringle are used as fishing cabins by Champagne families.

The trading post carried guns, calico and gingham fabric, shoes, hats, pans, plates, cups, kettles, pails, steel traps, flour, bacon, rice and sugar. Elders such as Jimmy Kane and Kitty Smith remembered tasting their first sugar and cow's milk at the post.

Jack Dalton built the trading post in 1894. He took advantage of the network of Indian trails used in the fur trade. But the post soon became far more important as Dalton was able to use the trails to profit from gold rush transportation. By 1898 he was charging a toll to travelers using his route to the interior. He drove herds of livestock north to provide fresh meat to Dawson residents. In 1897 Dawson had 30,000 people and was the largest city in Canada west of Winnipeg. Around this time the US government hired Laplanders to drive a herd of reindeer along this trail because they thought US prospectors were starving.

Dalton also profited from the Dalton Pony Express Company which ran between the coast and Five Finger Rapids, on the Yukon.

But the boom declined, steamboats began plying the Yukon from Whitehorse to Dawson in 1898, and in 1900 the White Pass railroad reached Whitehorse. In 1902 Dalton sold the business and left the Yukon.

There was a Northwest Mounted Police post here from 1898 to 1905 when the settlement and the Dalton Trail were abandoned. The only standing structures in Dalton Post are the remains of mining operations from later years.

sources: Kathy Birckel. Champagne-Aishihik 1988:34-35. Gotthardt 1989:30. McClellan 1975:25-26,186. Champagne and Aishihik 1993a:1-2, 6, 8, 19.

Worksheet for Map 6 - Łu Ghạ (Klukshu)

1. What are the English names for these places?

- a) Sí Mǎn _____
- b) Tashǎl Mǎn _____
- c) Titl' àt Mǎn _____
- d) Łu Ghạ _____
- e) Măt' àtäna Mǎn _____
- f) The T' àt Chùa _____
- g) Shǎwshe _____

2. What do these words mean in English from the description of Kathleen Lake?

- a) dǎn _____
- b) łu _____
- c) sambay _____
- d) dazhǎn _____
- e) mǎn _____
- f) kùlǐ _____
- g) tǎn _____
- h) dhǎl _____
- i) nena _____

3. Why were mink and otter attracted to Kathleen Lake?

4. What special kinds of fish are in Măt' àtäna Mǎn (Kathleen Lake)?

5. What legends were told about Sí Mǎn and Tashǎl Mǎn?

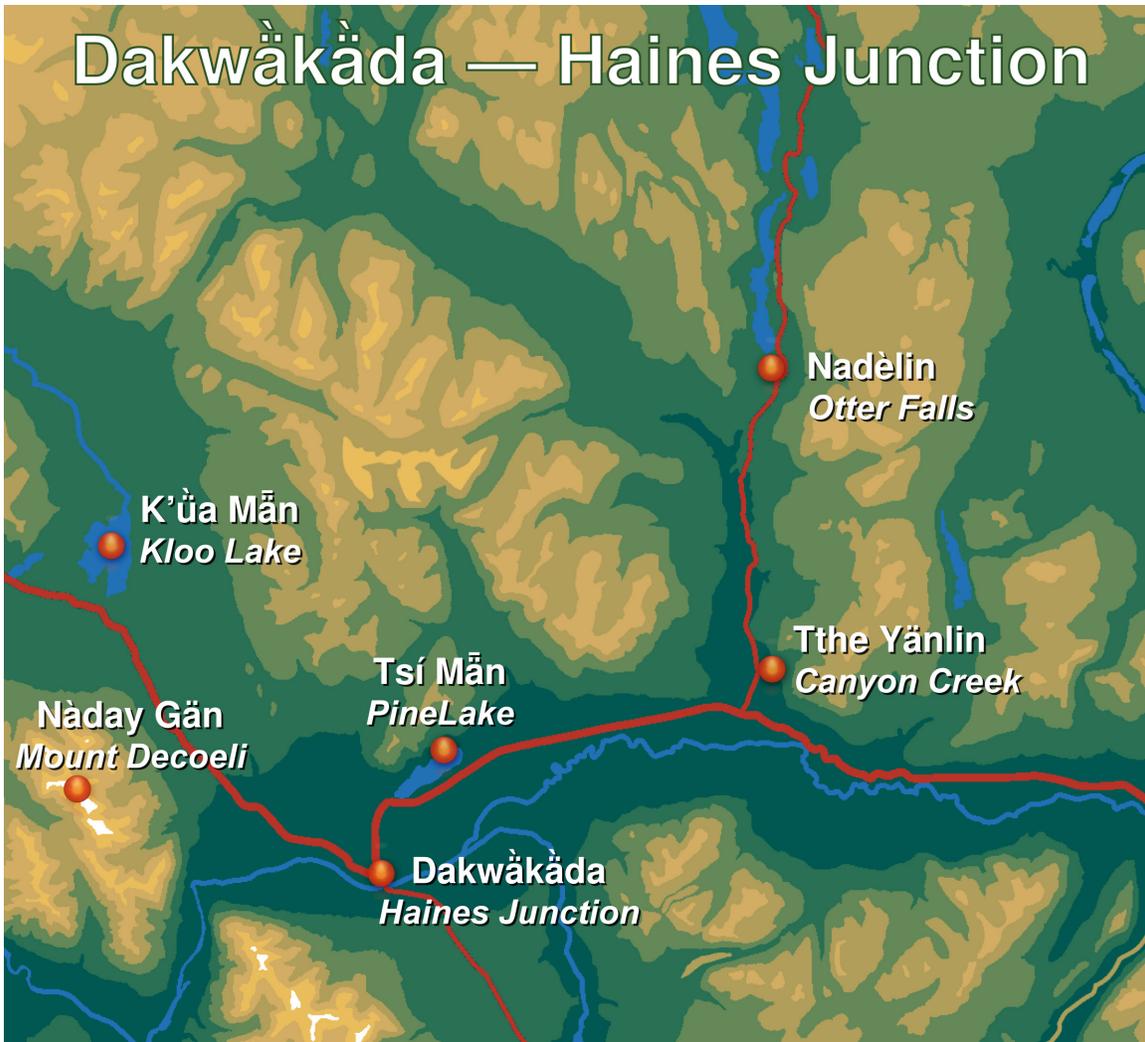
6. Who was the first person to find Łu Ghą? How did he come across this creek?

7. What kinds of salmon come to Klukshu?

8. What changes occurred at Shäwshe (Dalton Post) between the photo of 1899 and that from the 1990s?

9. Who owned the fish traps at Dalton Post and who owned those at Łu Ghą?

10. Where did the families of Jimmy Kane, John Kha-sha, Parton Kane, David Hume and Jack Pringle move when they left Shäwshe in the 1950s?



Map 7: Haines Junction Area

- 7.1 Nadèlin (Water Flowing Over)Otter Falls
- 7.2 Tthe Yǎnlin..... (Water Flowing Through the Rocks) Canyon Creek
- 7.3 Dakwākāda (High Cache Place) Haines Junction
- 7.4 Tsí Mǎn..... (Red Ochre Lake) Pine Lake
- 7.5 K'ùà Mǎn..... (Fishtrap Lake)Kloo Lake
- 7.6 Nàday Gǎn (Dried Lynx Mountain) Mount Decoeli

7.1 Nadèlin

(Water Flowing Over)

Otter Falls

Nadèlin yū chu ätlā nadèlin kwäch'e nà. Ätl'a gúch'än kedàdirítsj nátthe. Äk'än k'e äju chu kwäts'äshāw nadèlin.

Kù kwāzhāt lāki shèk'ā āla äyū. Łäch'i kù k'e Bill Jamieson kù kwäch'e nà.

Nadèlin yatān yū kǎnäch'j dān kwädāy ch'āw lu ka chémèn chānàtl'ù. Yúk'e du lu ghàakégān.

Nadèlin (Otter Falls) was once known for its scenic beauty and was featured on the reverse of the old five dollar bill. Water flows out of Aishihik Lake, through Ädäts'ür Mǎn (Canyon Lake), over Nadèlin (Otter Falls) and along the Aishihik River before joining the Titl'ät Mǎn Tágà (Dezadeash River). When the hydroelectric dam was installed at the south end of Aishihik Lake, water was diverted away from the falls to flow through the turbine and into the West Aishihik River. Little water now flows over Nadèlin.

The old Southern Tutchone name for Canyon Lake is Ädäts'ür Mǎn, which means 'lake where the strong wind chaps one's face'. The earliest English name for the lake was Otter Lake, and some younger Southern Tutchone call it Krúda Mǎn 'Otter Lake' after this English name.

There is an old village at the north end of Ädäts'ür Mǎn (Canyon Lake) where five or six houses once stood. There are two old cabins still at Nadèlin (Otter Falls). One belonged to Bill Jamieson. The Southern Tutchone people would stay at fish camps above Nadèlin (Otter Falls) in July and August, catching and drying whitefish and trout for their families, as well as pike for the dogs.

source: Margaret Workman.

7.2 Tthe Yǎnlin

(Water Flowing Through the Rocks)

Canyon Creek

Äshèyi tágà dāzhū tthe yì nilj ka kwāni Tthe Yǎnlin kùye. Dān ätlā nǎnànjà kwäch'e nà kwädāy ch'āw. Ätl'a ádü Ädäts'ür Mǎn yè n-dān ts'än shū dāzhū lāādāl kwäch'e tth'ay. Ätl'a gūdan ghāl tǎn kwätsj k'e.

Äyet k'ètl'ǎ k'e Alaska Highway kwätsj k'e dān Dakwākàda kwäts'än n-dānijel. Äk'än k'e Äshèyi kwädān ätlā Tthe Yǎnlin yū nǎnànjà.

This site was a traditional Southern Tutchone meeting and fishing place above the mouth of the Aishihik River. In 1903 during the Klwane goldrush a wagon road was built from Champagne to Burwash. In 1904 a roadhouse was built at Tthe Yǎnlin (Canyon), where the road crosses the river, and Annie Chambers established a trading post here.

Ädäts'ür Mān (Canyon Lake) people moved to Tthe Yänlin to be near the road and the trading post. The settlement must have been large because there are many people buried in the graveyard which is on a hill overlooking the village. Many graves are likely of people who died in the 1919 influenza epidemic. Several gravehouses from the early 1900s are still visible. The Jacquot brothers built a log bridge for the wagon road around 1920. It was rebuilt during the 1940s by the US army and is still standing.

When Haines Junction was established in the 1940s there was work on the pipeline and the experimental farm. Part of the old Tthe Yänlin site was leveled by the US army to make way for the new highway, but some cabin remains can still be seen. The Canyon people moved to Haines Junction and worked for wages. Having entered the cash economy they no longer hunted and trapped full-time for subsistence.

In the late 1960s when the Aishihik airport closed, Indian Affairs convinced the Aishihik people to move to Tthe Yänlin (Canyon). Indian Affairs said the road to Aishihik would no longer be maintained and there would be no rations or child support for people who stayed in Aishihik. Indian Affairs also built housing at Canyon to encourage the move. Today about 20 families live here.

Archaeologists have found the remains of stone spearheads, some small fine tools, and a few large bison bones. The artifacts belong to the Little Arm culture (8000-2500 BC) which used very precise and finely chipped tools or microblades.

sources: Margaret Workman. Champagne-Aishihik 1988:24. Coutts 1980:45. Gotthardt 1989:28.

7.3 Dakwākāda (High Cache Place) Haines Junction

Titl'ät Mān Tágà kwāk'edèlin yū kwāni Dakwākāda kùye. Ätl'a kwädāy dān Łughā nānadāl k'e äyū dākāt ghàtsi nù, kekay mbàt ghàanunjù. Äyū dāy kwäch'e äk'ān dān kù ätlā kwāla.

Äk'ān k'e äyū keyi ts'éshāw kwà'ā. Dān Äshèyi yè Shadhāla yè Chu Yāna shū K'üa Mān kwäts'ān kànāzhà, Dakwākāda yū nāninjel.

Dakwākāda is situated on the Titl'ät Mān Tágà (Dezadeash River). It is at an intersection of traditional travel routes. It was a convenient place to cache meat hunted in the nearby mountains. The caches were at the site of the new village of the Champagne and Aishihik First Nation.

In the 1940s, during World War II, the US army built a highway from Haines Alaska on the coast to join the Alaska Highway. A pipeline was also constructed. Where the two highways meet was called Haines Junction. This was a major supply and accommodation centre during the construction period.

Southern Tutchone people relocated here from Champagne, Canyon and Aishihik, beginning in the 1940s. In the early 1970s Kluane National Park was established with headquarters in Dakwàkàda. The town now has a population of more than 500 and is headquarters of the Champagne and Aishihik First Nations.

sources: Champagne-Aishihik Band 1988:26. Coutts 1980:120. Margaret Workman.

7.4 Tsí Mǎn (Red Ochre Lake) Pine Lake

Dazhǎn mǎn Tsí Dhǎl t'ay dǎdǎtǎ ka kùye Tsí Mǎn ùye. Kwǎdǎy ch'ǎw dǎn, dǎzhan dhǎl kay ts'ǎn tsi kǎnadǎl kwǎch'e tth'ay. Ätl'a keyè ghàjǎnumǎn du. N'ǎtǎ k'e dǎta dǎkhay k'ǎkedǎle tth'ay. Tsí Mǎn kay dǎn chemèn cheghǎr ka chenǎtl'ù nà.

Tsí Mǎn 'red ochre lake' is on the south side of Tsí Dhǎl 'red ochre mountain'. Red ochre is the soft, crumbly rock that can be seen as red patches on the mountainside. The Southern Tutchone collected the mineral to make dye and paint and to use as a trade item.

This is a good fishing lake, with many species represented. Southern Tutchone people go to this lake to get cheghǎr (broad whitefish). There is a Territorial Campground at Pine Lake.

sources: Champagne-Aishihik 1988:26. Yukon Native Languages Project 1984:53.

7.5 K'ùǎ Mǎn (Fishtrap Lake) Kloo Lake

Kwǎdǎy ch'ǎw dǎn ätlǎ nǎnǎnjè kwǎnj K'ùǎ Mǎn yū. Mǎn mày dè ts'ǎn kù kwǎzhǎt yè tth'ǎnk'e shèk'ǎ ghǎkwǎdach'j. Äk'ǎn k'e K'ùǎ Mǎn dǎ'ù yū kù äk'ǎn dǎn ghǎ ghǎats'étsin yū nǎnijèl. Ätl'a mǎn dè ts'ǎn jǎdèlin yū kǎnǎch'j dǎn lu ka ù chenǎlè. Äk'ǎn k'e chemèn yè ghǎnǎch'j.

This was a traditional camp of the K'ùǎ Mǎn people. Old houses and a graveyard can still be seen in the old village at the west side of the lake. A trading post operated here, probably between 1904 and 1930. A small sawmill was started in 1905 to supply lumber for mining along the Alsek River and was abandoned a few years later. The new village is at the south end of the lake, close to the highway. It was started in the late 1970s and is home to about four families descended from the traditional K'ùǎ Mǎn people.

The traditional site for fishing is at the north end of the lake. People still go there in fall to set nets for spawning whitefish and trout.

sources: Gotthardt 1989:33. Coutts 1980:149. Margaret Workman.

7.6 Nàday Gän (Dried Lynx Mountain)

Mount Decoeli

Äju uyèkwänjì däckwäni kwänū Nàday Gän.

Dazhän dhäl, Dakwàkàda ts'än sòothän ughà kwädach'j ch'e. Kwädäy ch'äw dân á'àn Łù'àn Mǎn ts'än ädàl k'e Nàday Gän k'äkenäta. Ätl'a chjch'a däckwädàach'äl ka. Ätl'a kèghay Łù'àn Mǎn ts'än nàdujèl du.

This mountain is clearly visible from Dakwàkàda (Haines Junction). The old people say that if you are going to Kluane Lake, check Nàday Gän. It serves as a weather forecaster, which is important because storms can come up quickly on Kluane and create dangerous boating conditions. Sam Williams explained that if the clouds point north there will be a south wind, while if they point south there will be a north wind. The Jacquot Brothers who ran a freight service on the wagon road from Champagne to Burwash used the mountain as a weather guide while hauling freight in the area and especially before boating on Kluane Lake.

sources: Yukon Native Languages Project 1984:54. Margaret Workman.

Worksheet for Map 7 - Dakwàkàda (Haines Junction)

1. List the Southern Tutchone place names in the Dakwàkàda area.

	Southern Tutchone Name	Translation
a)	Otter Falls	_____
b)	Canyon Creek	_____
c)	Pine Lake	_____
d)	Haines Jct.	_____
e)	Kloo Lake	_____
f)	Mt. Decoeli	_____

2. Why was the former scenic beauty of Nadèlin once well known throughout Canada?

3. Looking at Nadèlin today, explain what has happened to these beautiful falls.

4. What role did Annie Chambers play in the move of Ädätsür Män people to Tthe Yänlin?

5. What happened to the Tthe Yänlin people in the 1940s?

6. Who built the log bridge at Canyon Creek in the 1920s?

7. From the Southern Tutchone text Tsí Män (Pine Lake) translate the following words.

- a) dazhän män _____
- b) t'ay _____
- c) dazhän dhäl _____
- d) kay _____
- e) ts'àn _____
- f) tsi _____
- g) tth'ay _____
- h) chemēn _____
- i) cheghär _____
- j) chenàtl'ù _____

8. Why is Haines Junction called Dakwäkàda?

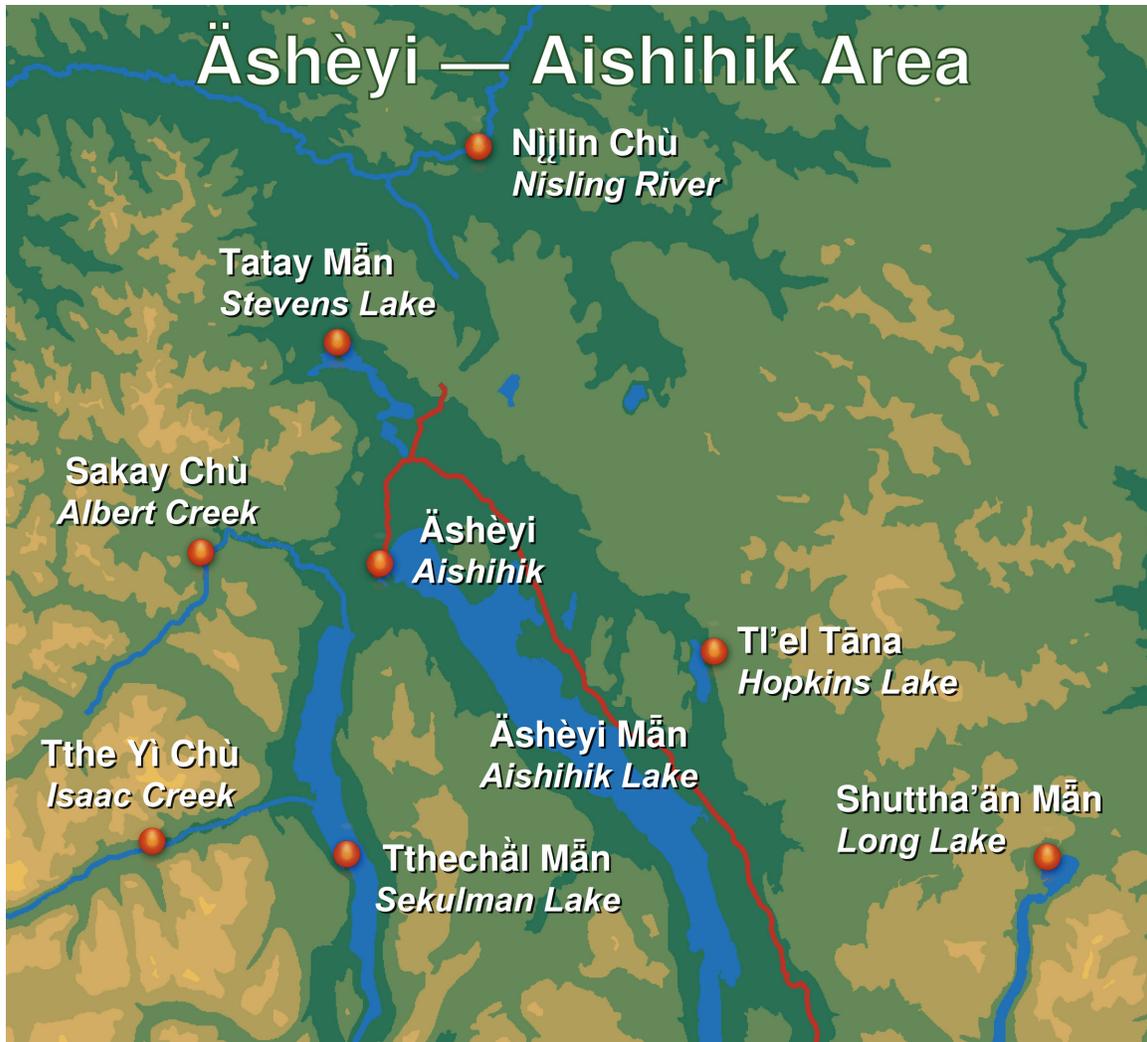
9. From what settlements did First Nations people move to Dakwäkàda?

- a) _____ b) _____
- c) _____

10. What did the Southern Tutchone use Nàday Gän mountain for? List at least two forecasts.

- a) _____

- b) _____



Map 8: Aishihik Area

- 8.1 Njilín Chù (Swift Flowing River) Nisling River
- 8.2 Tatay Mǎn..... (Portage Between Two Lakes)Stevens Lake
- 8.3 Äshèyi Aishihik
- 8.4 Tthechǎl Mǎn..... (Stone Scrapper Lake) Sekulmun Lake
- 8.5 Sakay Chù..... (Round Whitefish Creek) Albert Creek
- 8.6 Tthe Yì Chù..... (Running Through the Rocks)Isaac Creek
- 8.7 Tl'el Tāna (Above the Flint)..... Hopkins Lake
- 8.8 Shutth'ǎn Mǎn Long Lake

8.1 Nijlin Chù (Swift Flowing River)

Nisling River

Áshèyi kwädān ádè Nijlin Chù ts'ān shakāt nānadāl kwäch'e nà. Jū kaday ts'edákhe yū ts'enátùr k'e äthhān ghàats'égān. Äyet k'ètl'ā k'e äyū ch'ī dákāt kay ghàts'enānjù. Nijlin Chù gà dè Tānādli kùye yū dān sambay ka ù chānàalè nà.

Nlātā k'e dān Carmacks ts'ān shū White River ts'ān äyū laadājèl nà. Äyet k'ètl'ā k'e, dān T'āw Zhjā yū äthū ka nānadāl. Äyet shū yúk'e du ghàats'égān.

The Nisling River and valley have always been used by native people for hunting, fishing, trapping and berry-picking. There are many specific sites which have been used for generations by Aishihik, Carmacks, and White River people.

In July Aishihik people would go north on foot along a trail which leads past Stevens Lake to the Nisling River. Along the way they would hunt moose and gopher, then dry and cache the meat. The crossing at Nijlin is called K'ày Nàts'ághùr 'breaking willows'. It was considered bad luck to cross the trail of an otter. When necessary to do that, you had to break off a willow branch and thrash your legs otherwise they would get weak. Every time the family approached K'ày Nàts'ághùr, Margaret Workman's grandmother would tell the story of a man taken by the otter because he did not believe what the old people told him. Still today piles of old dry willow branches can be seen along the banks of the river at this point.

The Aishihik people would proceed down the Nisling river to Tānādlin 'where the river makes a turn back', so called because the river is slow here and makes big meandering turns back upon itself. By now it would be August. Old-fashioned cone-shaped fishtraps made from willow were set in the river to get king salmon. The fish was cleaned and dried. Some boys from Aishihik village came with horses to pack the fish out. Sometimes the White River people would come down to help catch fish and share in the harvest.

There is a huge field of wild leeks or 'onions' a short way up T'āw Zhjā (Tyrell Creek), a tributary to Nijlin. You can smell the onions on the bluff overlooking the field. In the 1940s and 50s, the Smith family, the Charlie Stevens family and the Albert Isaac family would camp here for a few days. With sharpened sticks, the children would dig out the onions and wash them. Their mothers hung them up to dry and packed them in a gunny sack. They would be used in soup and stew all winter.

The Aishihik people began the return trip around the end of August. The Smith family made a side trip upriver to their winter cabin near Lonely Creek to cache dry fish and meat for the winter when they would return to trap and hunt. They then headed back to Aishihik along the Nansen Creek Trail.

sources: Margaret Workman.

8.2 Tatay M̄n (Portage Between Two Lakes) Stevens Lake

M̄n shāw Äshèyi yádè dādèt̄ Tatay M̄n ùye ch'e. Dazhān m̄n kay ts'ān k̄nàch'j Äshèyi kwādān ätl'a lù shāw chāghür ùye ka chānàatl'ù nàkwādāk'ò k'e. Dazhān lù shāw chī nètthān ka äju sòothān ägān ch'e.

Gátthì Tà (Charlie Stevens) dādunèna yè äkwädè nàkhèljèl kwäch'e nà.

Tatay M̄n is a large lake north of Aishihik which is used as a favoured fishing place. The name Tatay refers to the point of land between the two bays on the north side of the lake.

Between Tatay M̄n and Polecat Lake there is a narrow channel. Here, in November, lù shāw or chāghür (broad whitefish), come to spawn. The fish are so rich they cannot dry in the summer. So Äshèyi people come in November to catch, clean and freeze them. The eggs are a special delicacy and are frozen to be later boiled or fried. The Smith family and others set nets in the bay on the Tatay M̄n side of the channel, but at an earlier time fish traps were put in the channel. Lù shāw and pike are caught in the lake, but not trout, grayling, or ling cod. In earlier days, people would fish until the lake froze then return to Äshèyi.

Charlie Stevens had a trapping cabin at the north end of Pole Cat Lake. In November he and his wife would go there to hunt and trap all winter around Tatay M̄n and Tatay Dhāl, the mountain to the northwest.

In midwinter Äshèyi people still set fishnets through the ice on Tatay M̄n.

source: Margaret Workman.

8.3 Äshèyi Aishihik

Dān k'è Aishihik, Äshèyi kùye ch'e. Ätl'a dhāl lan kwà'ą k̄ kwāni. Äshèyi M̄n kay lu ätl̄ kwäch'e. Nena sh̄ ätl̄ kùlj. Äshèyi M̄n ts'uts'ān t̄n kwāzhāt kwānn'a', ätl'a Klukwan ts'ān ádè Selkirk kwāts'ān kwād̄. Ätl'a Älūr dādāta yè t̄nadāl k'e n-l̄yè n̄nadāl n̄.

Äshèyi kwādān, Tthe Yānlin yè Dakwākāda ts'ān n-dānijel nà, ätl'a gúch'ān Äshèyi airport kādādin̄kyū k'e. Äk'ān k'e Äshèyi kwādān dākeyi t̄nadāl k'e k̄ ghānakwātsi.

The old Southern Tutchone name for Aishihik is Äshèyi. One interpretation of the name is “at the end (or tail) of the mountain range”, referring to the village site at the north end of the lake. Another Southern Tutchone name for the lake is M̄n Shāw, or “Big Lake”. Some traditional Aishihik people had names such as “Big Lake Joe”, “Big Lake Albert”, etc.

The old and new Aishihik villages are at the north end of the lake on a shallow bay. The location is good because it is out of the wind and fish come to spawn in the shallow water. There is good hunting in the surrounding area. At one time the caribou hunting was especially good. People would travel in all directions hunting and fishing on their seasonal rounds, always returning to the village headquarters. There are two cemeteries overlooking the present village, and two lying to the north and west.

At the old village site artifacts have been found which show trade contact with Tlingit, White River Upper Tanana, and Europeans. Glass beads, engraved Tlingit mother-of-pearl buttons, cartridges, dentalium shells and a copper arrow point have come to light.

The road to Aishihik village runs north along the east side of Män Shäw, but the main traditional trail from the south ran along the west side of the lake to Äshèyi then north to Fort Selkirk on the Yukon River. There was a trail on the east of the lake but it ran to Long Lake and Hutshi. Besides trails north to the Yukon River, south to Klukwan, and east to Hutshi, there were trails west to Kluane Lake and northwest to the Nisling River. When the Tlingit began coming far inland to trade, local people acted as guides and middle men between the Chilkat from the south and the Northern Tutchone to the north.

A typical situation was that of Gòlan, a coastal Tlingit who came north trading as a young man. At Selkirk he met Mådàka and wanted to marry her and take her home. The Selkirk people would not let her go, so he returned to Klukwan. The next year he came to Selkirk with presents for her parents, but they still would not let her move to the coast. Instead, as a compromise, they let her move to Aishihik where she had relatives and would be closer to Gòlan. Then Gòlan also decided to stay at Aishihik. They had one child, Isaac Chief, who survived to adulthood. His son was Chief Isaac of Aishihik. Memories of Gòlan and Mådàka remain strong in both Äshèyi and Klukwan traditions. As late as the 1940's and 1950's, Aishihik and Klukwan families were spending time together.

The US army constructed an airport at Aishihik during the building of the Alaska highway. The Department of Transport maintained the airport until the 1960s. At that time the Federal Department of Indian Affairs told the Aishihik people that the road would no longer be maintained and they would no longer receive rations or schooling for the children. To encourage them to move, Indian Affairs built housing at Canyon. Most people moved there or to Haines Junction.

The road is still open today. Two families live year-round in the village and about twenty houses are in seasonal or weekend use. Many Äshèyi people who work in Whitehorse or Haines Junction return to the village almost every weekend.

sources: Margaret Workman. Champagne and Aishihik Band 1988:23-24. Gates and Roback 1973.

8.4 Tthechàl Mǎn (Stone Scrapper Lake)

Sekulmun Lake

Äshèyi kwädǎn Tthechàl Mǎn ts'ǎn tthe dāt'àyà kǎnadàl kwàch'e nà kwädǎy ch'ǎw. Tthechàl yè taagwàt keyìghàtsi. Äyet mǎn shǎw kay lu àtlǎ kùlj ch'e. Ukay mbet shù kwätsù ghàts'eshǎw ch'e.

Äshèyi kwädǎn shakāt laadǎjèl k'e ádǎy Sakay Chù gà tàadǎjèl. Á'ǎn Ttheyi ghǎ shaadǎjèl k'e Tthechàl Mǎn mày kádǎjèl nū. Äyet ts'ǎn Äshèyi ts'ǎn nadǎjèl.

Äshèyi people would come here to collect shale to make stone scrapers, knives and other tools. The source of this rock is a bluff on the the northwest shore.

Some Äshèyi people would also pass along Tthechàl Mǎn on their seasonal round which took them on a loop through Sakay Chù and Tthe Yì Chù, Albert and Isaac Creeks. Their activity was mostly concentrated in the area north of Tthe Yì Chù. Tthechàl Mǎn is a deep cold lake. Huge kwätsù (ling cod), 25-30 pounds in size have been taken here. Äshèyi people still set nets and get mbet (trout), lu (whitefish), and kwätsù (ling cod). The blueberries are especially good here. Sheep and caribou are found in the hills. The area is used for trapping in the winter.

source: Margaret Workman.

8.5 Sakay Chù (Round Whitefish Creek)

Albert Creek

Nt'ay nädǎjàl k'e dǎn Äshèyi ts'ǎn Sakay Chù ts'ǎn dǎjàl nà. Ät'a sakay äjèl k'e, keka chémèn chenàtl'ù. Sakay k'e ketaadách'ì k'e ghàkeyègǎn yúk'e du. Lu yè shù keyétlür nà. Dazhǎn tágàya t'at shù t'ǎwa ts'eshǎw kùlj ch'e.

Äshèyi people used to set up camp on Sakay Chù (Albert Creek) in the fall time when the sakay (round whitefish) came downstream to spawn along the shores of Tthechàl Mǎn. They used homemade nets with small mesh to catch the round whitefish which, because of its small size and cylindrical shape would just pass through regular nets. After the guts and eggs were removed, the fish were smoked a little to make them tasty and then strung up to dry in a lean-to before a fire. The heat would encourage the oil to drip out so it could be collected. The dry fish was packed in a gunny sack and cached in Äshèyi village. Huge grayling have also been caught in Sakay Chù around the same time of the year.

Albert Creek, is named after Albert Isaac, Khìa, a son of Chief Isaac. Khìa guided prospectors and surveyors for many years and did some staking himself. He died in the early 1970s.

source: Margaret Workman.

8.6 Tthe Yì Chù (Running Through the Rocks) Isaac Creek

Äshèyi kwädän á'àn Ttheyì Chù shakāt nānadāl kwäch'e nà. Mbay yè udzi dānji ka shụ.

Nlātā shụ á'àn Łù'àn Mān ts'ān gúch'ān njī ka nānadāl. Łù'àn Mān mày kàdājāl k'e kwān ts'āshaw ts'étsi. Dān ānūnjī kwān káná'j k'e nàlāt naadākyù dān ka. Gúch'ān njī ghàkèt k'èt'ā dān naakwāts'ālè. Äyet k'èt'ā Äshèyi kwāts'ān nādājāl nū.

The creek is called Tthe Yì Chù 'running through rocks' because it goes through a steep sided, rocky mountain pass. At the head of the creek there is a string of small, very deep and blue lakes. One drains to the east into Tthe Yì Chù (Isaac Creek), the others to the west into what is also called Tthe Yì Chù in Southern Tutchone, but Gladstone Creek in English.

This creek is most important as a trail from Aishihik to Gladstone Creek and then to Kluane Lake. While travelling through, Äshèyi people would hunt and dry sheep, caribou and groundhog.

On Kluane Lake the young boys gathered wood and lit a big fire. The traders at Burwash Landing would see the fire and boat across the lake to pick up the people. They bought the basic goods at the post: flour, sugar, tea and baking powder. The women and children remained on the shore near the mouth of Tthe Yì Chù, waiting and playing games.

Isaac Creek is named after Chief Isaac, Äzhāntā, who died around 1920. He had twelve children. Äzhāntā guided prospectors and surveyors, and staked some claims.

source: Margaret Workman.

8.7 Tl'el Tāna (Above the Flint) Hopkins Lake

Äshèyi kwädän dāzhāw kwāts'ān tl'el ka nānadāl kwäch'e nà. Ätl'a dhāl Tl'el Tāna Mān yādāy ā'ā ts'ān kànāch'j tl'el kànāagwāt. Äyet mān kay shụ mbeda ka chémèn chānāt'l'ù nà.

Tl'el Tāna means 'the lake that sits below the flint hill' and refers to the mountain to the west which was the only source of tool flint for the Äshèyi people. The lake has small mbeda (rainbow trout), which people catch with nets and hooks.

To the south of Tl'el Tāna modern maps show Giltana Lake which reflects an effort to use the Southern Tutchone name, Tl'el Tāna, albeit for the wrong lake.

sources: Margaret Workman. Sam Williams.

8.8 Shutth'än Män

Long Lake

Äshèyi kwädän, Chu Yäna ts'än ädäl k'e Shutth'än Män mà yè l'äwa ch'äw ghàanátùr nà. Lù shäw ka chémèn chänatl'ù nù. Kanday yè mbya ka länàjàl shù.

Nlätä k'e Chu Yäna kwädän shù äyü lädäjäl k'e nläts'än nänànji lu ghàkégän yè. Äthän gän shù ghàkétsi. Äk'än k'e gúch'än ghàch'j äkwädäy länàjàl.

The lake is a good place for lù shäw (broad whitefish). It is on the trail between Äshèyi and Chu Yäna Män (Hutshi). Southern Tutchone from both places would come here to fish. Sometimes they would meet and visit.

This is a good moose, caribou and sheep hunting area. In the summer, a non-native big game hunting outfitter is based here. The company has a long-term lease from the Territory dating back to before the lands claim process.

sources: Margaret Workman. Sam Williams.

Worksheet for Map 8 - Äshèyi (Aishihik)

1. List the place names in the Äshèyi area.

	Southern Tutchone	Translation
a) Nisling River	_____	_____
b) Stevens Lake	_____	_____
c) Aishihik	_____	_____
d) Albert Creek	_____	_____
e) Hopkins Lake	_____	_____
f) Aishihik Lake	_____	_____
g) Sekulmun Lake	_____	_____
h) Isaac Creek	_____	_____

2. What do the Aishihik people call the crossing at the Nisling and why?

3. Draw a cone shaped fish trap and describe how it was used.

4. What kind of vegetable was harvested at T'áw Zhı́ą (Tyrell Creek)? How did the Southern Tutchone people preserve it for the winter?

5. From a topographic map of the Aishihik Lake, draw a diagram of Polecat Lake and Tatay Mǎn (Stevens Lake).

6. From the Tatay M̄n text, what do the following words mean?
- a) m̄n sh̄w _____
 - b) lu sh̄w _____
 - c) ch̄n̄atl'ù _____
 - d) n̄kw̄d̄k'ò _____
 - e) ch̄ n̄tth̄n _____
 - f) äju _____
 - g) s̄oth̄n _____
 - h) äḡn _____
 - i) d̄adun̄ena _____
 - j) n̄kh̄lj̄l _____

7. Sakay Chù is named in English after which person? What was his father's name?
- _____
- _____

8. What are two Southern Tutchone names for Aishihik Lake?
- a) _____
 - b) _____

9. At the Äsh̄yi old village site, what artifacts have been found?
- _____
- _____
- _____

10. What role did the First Nations people of Äsh̄yi play between the Chilkat and Northern Tutchone?
- _____
- _____

11. Name the Coastal Tlingit man who married a young woman named Mǎdǎka. What rules did her family impose on this marriage?

12. What does Tl'el Tāna (Hopkins Lake) mean in Southern Tutchone. Why did Äshèyi people go there?

13. What kind of tools did the Southern Tutchone people make from the shale they collected at Tthechǎl Mǎn?

14. What are the east and west parts of Tthe Yì Chù called in English?



Map 9: South Kluane Area

- 9.1 Tthe Yì Chù (Running Through the Rocks) Gladstone Creek
- 9.2 Tl'át Kwǎshǎw (Big Deep Bay) Cultus Bay
- 9.3 Mǎn Shì'aya (Where the Lake Branches Off) Silver Creek
- 9.4 Tachǎl Dhǎl (Flat Face Mountain) Sheep Mountain
- 9.5 Łù'àn Mǎn (Big Whitefish Lake) Kluane Lake
- 9.6 Tǎn Chù (Glacier Water) Slims River
- 9.7 Shǎr Lū (Bear Fish) Bear Lake

9.1 Tthe Yì Chù (Running Through the Rocks) Gladstone Creek

Ätl'a tǎn Tthe Yì Chù gà kwǎnn'a gà kǎnàch'j dǎn Äshèyi ts'ǎn nena ka łǎnàjàl. Shakat shù mбай, udzi yè dǎnji ka łǎnàjàl nà.

Ätthàn gän ätlä ghàkátsi k'e dákàt kay ghàkâyänänjù, yúk'e tlì ghāl yè kākànujäl du.

N-lätā shü Lù'àn Mǎn gúch'än njì ka nǎnadāl nà.

The Yì Chù 'running through rocks' refers to the steep, rocky canyon which the Southern Tutchone used to pass through when travelling between the Aishihik and Burwash areas. Two creeks, Gladstone and Isaac, run out of the canyon. Gladstone flows westward into Kluane Lake, and Isaac eastward into Sekulmun Lake. The trail was used in summer and winter. Along the way people would hunt the abundant sheep, goats, moose, groundhog and other animals.

Hunting sheep in the traditional way involved much skill and organization. Snares were set along the sheep trails or near the sheep licks. A noose would be hung in a crevice or other path narrowing. Then people would quietly, gently drive the sheep toward the snares. The snares were made of babiche, stripped caribou hide cut into strands. From 18 to 24 strands were assembled into a babiche cable which was also strong enough to get caribou. While drying, the cable was stretched between two trees and people would tend to it by bouncing on it to keep it from shrinking and becoming brittle.

sources: Sam Williams. Margaret Workman.

9.2 Tl'at Kwāshāw (Big Deep Bay)

Cultus Bay

Shakat nàakwätth'et k'e dän K'ùā Mǎn yanda kwäts'än dāzhū chémèn chānàtl'ù kwäch'e nà. Mbet yè lù ka. Thì shü ghàkälù nàkwāk'o k'e.

Äk'än k'e Champagne Aishihik kwädän äyū kù ghàkwintsj. Ätl'a äyū dunèna kwädäy kwädän k'è kenùdän du.

This is a major traditional fishing place for native people. They set nets here for trout and whitefish. In the fall, thì, chum or dog salmon, which have come up all the way from the Yukon River are sometimes caught. Many people from Kloo Lake and other areas used to travel to this bay in the summer. Nowadays the area is used by the Champagne-Aishihik people. There is a culture camp there for children and young adults.

sources: Sam Williams. Lena Johnson.

9.3 Mǎn Shj'aya (Where the Lake Branches Off)

Silver Creek

Kwädäy ch'āw dāzhū dän ätlä nǎnànjà kwäch'e tth'ay. Ätl'a Dakwàkàda ts'än n-dǎnijäl nátthe. Dāzhū kwäts'än käch'e gùdan ghāl tǎn kwǎndä. Äyū shü n-tthe yè n-ch'ì ghàts'änākhe nà kwāni.

Äk'än k'e dân shäk'a äyü nänànjè. Gúch'än shü shäk'ä äyu n-dasädäye yè kù kwàla.

Long ago the people of Kluane Lake used to live much of the year at Män Shì'aya 'where the lake branches off'. This is located where Silver Creek runs into Kluane Lake, and includes the area where Silver City and the abandoned settlement of Kluane are found. There was much fishing activity at Män Shì'aya, and the Chilkat Tlingit used to come here to trade. The horse freight trail went as far as Silver City from where it was barged. During the 1903-1904 Kluane gold rush, the area became crowded and the Southern Tutchone people moved either across the lake to what is now Burwash Landing, or to the east to Kloo Lake and Bear Creek, and later eventually to Haines Junction.

Jack Allen, his brothers and their families used to hunt and trap in this area many years ago. This was before people moved to Haines Junction. A fox and mink farm was once operating here. Native people still live today at Silver Creek. The Kluane base camp of the Arctic Institute of North America is also located at Silver Creek.

Near the mouth of Silver Creek a small settlement called Kluane was established during the 1903-1904 Kluane gold rush. Sometime later it was renamed Silver City. When the lake was open, steamboats from here carried the supplies brought from Whitehorse to Burwash Landing. The site also served the Chisana gold rush of 1913. When the wagon road was extended around Kluane Lake and the Burwash gold discoveries were made in the 1920's, Silver City declined. The town was largely abandoned by 1924, when mining activity in the area ceased. In 1942, during the Alaska highway construction, a construction camp was located at Silver City. Approximately 23 structures remain at Silver City, including the military complex, the N.W.M.P. post, and fox farming pens and buildings.

sources: Sam Williams. Bessie Allen. Jessie Joe. Lena Johnson. Gotthardt 1989:33,35-36.

9.4 Tachäl Dhäl (Flat Face Mountain) Sheep Mountain

Kwädäy ch'äw dân dazhän dhäl kay ts'än mbay ka länàjäl kwäch'e nà.

Äk'än k'e gúch'än Kluane Park keyètsj k'ètl'ä äju dân äyü länàjäl.

Gúch'än áñü kwànnthàt ts'än laädädäl ghäch'i, picture ghàtsi yè Tachäl Dhäl kay k'ànädäl.

This mountain is home to a large herd of Dall sheep and was once a favoured sheep hunting area for the Southern Tutchone people. They no longer hunt here because the mountain is located within the boundaries of Kluane Park. Many visitors to the Yukon stop here in summer in order to see the sheep. They can walk up the hill to take pictures.

The summer trail that goes along the side of Tachāl Dhāl is steep and narrow. Once a man fell off the trail and into the Slims river with his pack. His companions could not save him.

sources: Jessie Joe. Lena Johnson.

9.5 Łù'àn Mǎn (Big Whitefish Lake) Kluane Lake

Kwādāy ch'āw dān ádè Thekala Dagūr yū nǎnǎnjè kwàch'e nà. Ätl'a Älūr dādáta yè tǎnadǎl k'e kǎnǎzhà dān Łù'àn Mǎn mà y ts'ǎn n-dǎnijǎl. Älūr k'è kùye Łù'àn Mǎn kwǎnj. Łù Shāw Mǎn kenj kǎnǎni.

Dazhǎn mǎn tlayǎ ch'āw äk'ù yè taatlǎ ch'e. Ukay shù n-lǎtā n-ts'i äk'ǎl kǎts'i k'e táyǎn ts'eshāw kwǎlè ch'e. Mǎn kay lu ätlǎ kùlǎ ch'e Thì Shù.

The Southern Tutchone name means 'big whitefish lake'. The Tlingit name Łùxh-ànǎ 'whitefish country' is the source of the English name Kluane, and the Southern Tutchone Łù'àn is probably adapted from it as well. This is a good fishing lake for whitefish, trout and thì (dog salmon). The lake is the largest in the Yukon. It is deep and has dangerous boating conditions at certain times of the year. The first non-natives to try boating on Kluane, E.J. Glave and Jack Dalton, almost died in the attempt. The Alaska Highway goes along the south side of the lake and carries many travelers year-round.

The 1903-1904 Kluane gold rush probably brought the first non-native settlers to the area. Louis and Gene Jacquot from the Alsace region of France established the trading post at Burwash Landing about 1904. Shortly after, they began building cabins for the families from the upper White and Donjek River area who would stop to trade during their seasonal rounds. Eventually these families settled here. Jimmy Joe's father, Copper Joe, who died in 1943, was the one person most responsible for the move to Burwash Landing. The Aishihik people also traded at Burwash Landing. They came through Isaac and Gladstone Creeks and built huge signal fires on the shore of Kluane Lake. The traders would send a boat over to pick up the people who wished to trade. The Jacquots had forty or fifty horses which packed supplies from Whitehorse to Christmas Creek and later to Kluane from where the supplies were boated to Burwash Landing. The wagon trail, the road and finally the Alaska highway followed much of this route. The brothers also ran a sport hunting business.

sources: John Adamson. Johnson and Raup 1964:161-4.

9.6 Tǎn Chù (Glacier Water) Slims River

Dazhǎn tǎgà chù dzǎn làch'e, ádu tǎnshǎ ts'ǎn ninlǎ ka. Tǎn Chù gǎ dū n-ts'i nints'i k'e tha yák'è äju kǎkwādàch'j ch'e. Łù'àn Mǎn kwādǎn Tǎn Chù

gà dāy á'àn Kaskawulsh yanda yè Tsigra dū shadādàl kwàch'e tth'ay.
Ätl'a nena ka fänàjàl kànàch'j.

The water in Tàn Chù is very silty because it flows from the glacier to the south. The river is very wide. The valley is like a wind tunnel because the prevailing winds come over the coast range and are funnelled through it. There is much sand in the valley. From Kluane Lake people used to travel up the Slims River to the Kaskawulsh River and Jarvis Creek on a seasonal round.

sources: Jessie Joe. Lena Johnson.

9.7 Shár Lū (Bear Fish) Bear Lake

Dän Äshèyi kwäts'än mbät ka tlij ghäl yè K'ùà Män nänädàl kwàch'e kwädäy ch'äw. Tlij ghäl tän Tthechäl Män á'àn Shár Lū Män dátü kwänn'a nà.

Shár Lū yanda kwàch'e Sam Williams yúk'e nàkhèlya. Dzäna shü ukay ätlä kwàch'e kwäni.

For a time, Äshèyi people would travel in winter by dogteam via Tthechäl Män and Shár Lū to Frank Skit's trading post on K'ùà Män (Kloo Lake).

Sam Williams of Äshèyi had a winter trapping cabin here and used the area a lot.

source: Margaret Workman.

Worksheet for Map 9 - Łù'àn Mǎn (Kluane Lake) South

1. Name the places names in the Łù'àn Mǎn area.

	Southern Tutchone	Translation
a) Gladstone Creek	_____	_____
b) Kluane Lake	_____	_____
c) Bear Lake	_____	_____
d) Cultus Bay	_____	_____
e) Sheep Mountain	_____	_____
f) Silver Creek	_____	_____
g) Slims River	_____	_____

2. The Yì Chù (Gladstone) is well known to Southern Tutchone people for hunting _____. Snares were set along _____ or near the _____.

3. Describe how the snares were made long ago.

4. Read the following sentences. Write T (True) or F (False) in the blanks.

- a) _____ The Tlingit name for Kluane Lake is Łùxh-àní.
- b) _____ In the Yukon, Łù'àn Mǎn is a medium sized lake.
- c) _____ Łù'àn Mǎn is well known as a dangerous and deep lake.
- d) _____ The First Nations people of Burwash are Southern Tutchone.

5. Where was Frank Skit's trading post? What large lake is Shǎr Lū (Bear Lake) just south of?

6. From the Tl'at Kwāshāw (Cultus Bay) Athapaskan text give the meaning of the following words.

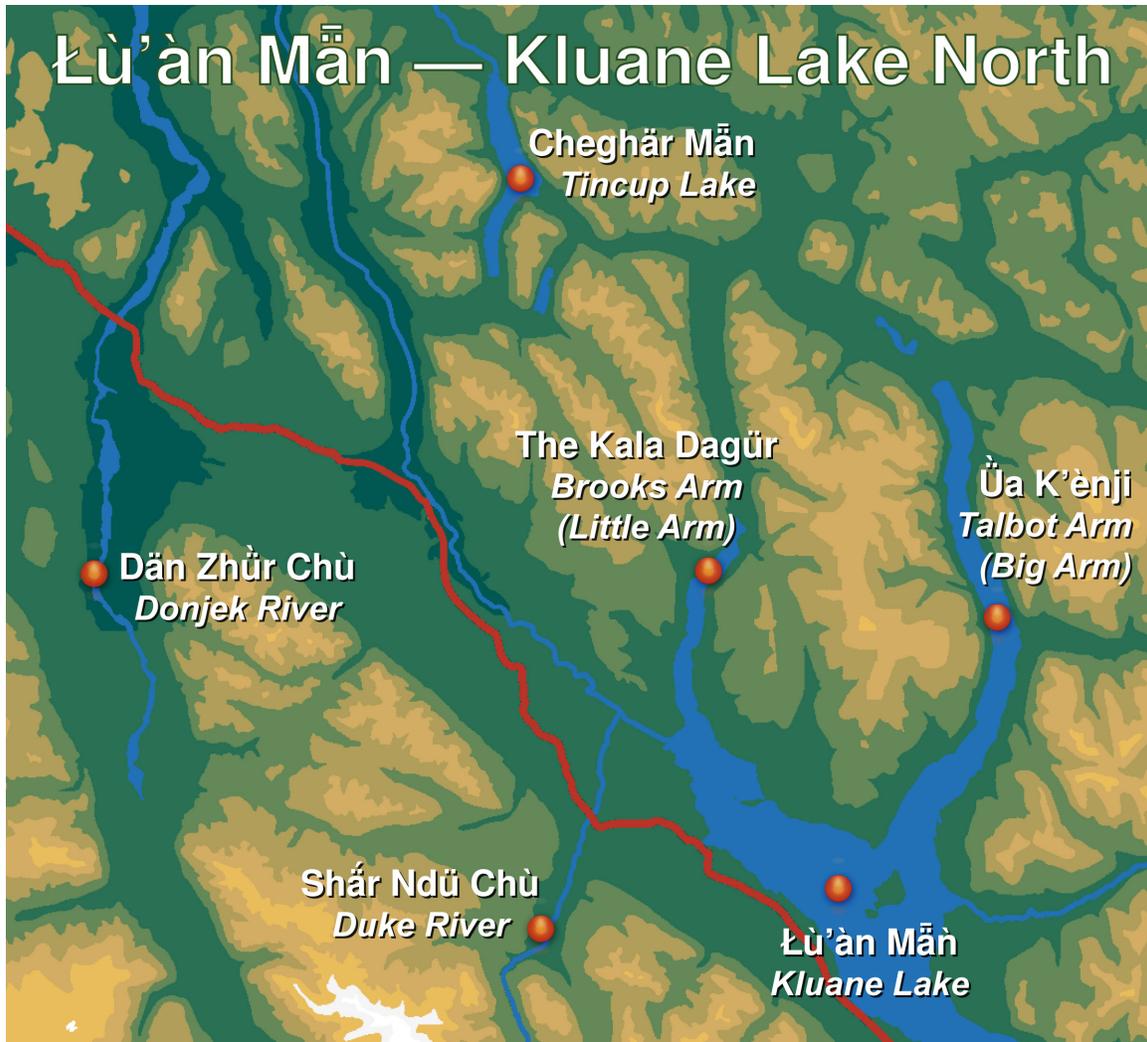
- | | | | |
|-------------|-------|------------|-------|
| a) shakat | _____ | e) äk'ān | _____ |
| b) kwāts'ān | _____ | f) ätl'a | _____ |
| c) mbet | _____ | g) dunèna | _____ |
| d) thì | _____ | h) kenùdān | _____ |

7. What kind of farm was operated at Silver Creek?

8. Why do people no longer hunt at Sheep Mountain?

9. What lake does Tān Chù (Glacier Water) flow into?

10. From Kluane Lake what route did people take to the Kaskawulsh River and Jarvis Creek?



Map 10: North Kluane Area

- 10.1 Dǎn Zhǔr Chù (Silverberry River) Donjek River
- 10.2 Cheghār Mǎn (Broad Whitefish) Tincup Lake
- 10.3 The Kala Dagūr (Between the Flat, Rocky Hills) .. Brooks Arm (Little Arm)
- 10.4 Ûa K'ènji (Fishtrap Place) Talbot Arm (Big Arm)
- 10.5 Shǎr Ndū Chù (Long Bear River) Duke River
- 10.6 Lù'àn Mǎn (Big Whitefish Lake) Kluane Lake

10.1 Dän Zhùr Chù (Silverberry River)

Donjek River

Dazhän tágà shāw ádu tǎnshǐ shāw ts'ǎn kǐlj ch'e.

Ugà dāy zhùr dāk'ǎl dǎn zhùr ùye ghǎnǎye ka keni Dän Zhùr Chù ùye.
Northern Tutchone k'è dazhän zhùr dǎn ják ùye. Äyet k'è kǎnī guch'ǎn
Donjek āni.

Kwädāy ts'ǎn dǎn ts'ǎtlāw äyāaday nena ka lǎnǎjǎl kwäch'e tth'ay.

Kwädāy ch'āw tágà lan dāy gyü shāw nǎnje lay ghǎ shèk'a keghǎ
ghàakwändür.

This major river has its headwaters in the glaciers to the south and eventually flows into the White River. The name refers to the white berries or 'silverberries' which grow along the river. These are edible and their large seeds were used as beads for decoration. In Northern Tutchone the berry is called dǎn ják, and this probably is the source of the English name. Native people have always hunted and trapped in this region. Nowadays the area is used by Burwash people but formerly Southern Tutchone from Aishihik used it as well. There are stories about the giant worms that used to live at the headwaters.

About eight kilometres west of the Donjek, on Lake Creek just south of mile 1146 on the Alaska Highway, are the ruins of some log houses examined by archaeologists in the 1940's. At that time no one at Burwash Landing knew who lived there. The cabin floors were made by removing the earth to the layer of volcanic ash and then spreading down spruce boughs. Stones which were heated and then dropped into moose stomachs to cook food were found on the floors. One cabin had small red pictographs of stylized animals. Among artifacts found were stone tools, a two-sided bone comb with engraved decoration, unusual iron skin scrapers, an empty rifle cartridge, a string of glass beads, and the end of a metal spoon.

sources: Margaret Workman. Lena Johnson. Johnson and Raup 1964:165-169

10.2 Cheghār Mǎn (Broad Whitefish Lake)

Tincup Lake

Dazhän mǎn shāw Lù'ǎn Mǎn yádè dǎdǎtǎ Cheghār Mǎn ùye ch'e. Äyü
kǎnǎch'ǐ dǎn Lù'ǎn Mǎn ts'ǎn cheghār ka chemèn chǎnǎtl'ù tth'ay.

Nena ka shü ts'ǎtlāw ts'ǎn lǎnǎjǎl tth'ay. Äk'ǎn k'e gúch'ǎn äyü mǎn mà
kù shāw kwàtsǐ.

Ätl'a tágaya Cheghār Mǎn tǎnilǐ k'e Gyü Chù ùye ch'e.

Ugà gyü, Dän Zhùr Chù ts'ǎn tǎnǎwǎl ka kùye.

The creek which flows into Tincup Lake is called Gyú Chù because of the king salmon which come up from the Donjek River. Used today mostly by Burwash people, formerly Southern Tutchone from Aishihik also came here. The area is mostly important for the dog salmon run. It is one of the few places in the region where the salmon come in any numbers. They were caught in cone-shaped fish traps from six to eight feet long made of small poles laced with spruce root.

sources: Jessie Joe. McClellan 1975:30,188. Johnson and Raup 1964:195

10.3 The Kala Dagür (Between the Flat, Rocky Hills) Brooks Arm (Little Arm)

Dazhān mǎn Lù'àn Mǎn ts'ǎn chǐ'a ádè dhǎl dagür The Kala Dagür ùye.

Lù'àn Mǎn kwädǎn dazhū dè nànadǎl kwäch'e nà. Cheghār Mǎn yè ushè Dät'ála ts'ǎn. Chémèn chǎnàtl'ù k'e nena ka shū fǎnǎjǎl tth'ay.

ǎtl'a dǎn uch'à nǎdǎjǎl k'e kàzhà Jimmy Johnson khen átsj "Little Arm Tatay". Ayet yèni Jessie Joe äk'ǎn uyè äzhǎn.

This 'little arm' of Kluane Lake lies in a mountainous valley which is called The Kala Dagür. Long ago many people lived along the arm but they moved south towards Burwash Landing when the Tlingit traders started coming. The Kluane Lake people went along this arm to its upper end from where they would travel to Chegār Mǎn (Tincup Lake) and Ushè Dät'ála (Redtail Lake) for fishing and hunting. Little Arm is the place mentioned in the old song sung by Jessie Joe which is played at the opening of Dákeyi. Jimmy Johnson made this song about someone travelling away by boat down Little Arm.

There was a fishing site on Brooks Creek near the confluence of Bridge Creek. In the 1940s archaeologists found the remains of a fish trap here. The wings or fence were still in the creek and the remains of the cone were on the banks. They learned that salmon were sometimes caught but that other species were more plentiful.

sources: Jessie Joe. Johnson and Raup 1964:195. Margaret Workman

10.4 Ûa K'ènji (Fishtrap Place) Talbot Arm (Big Arm)

Lù'àn Mǎn kwädǎn dǎzhū kǎnàch'j tu ka 'ù Chǎnàlè tth'ay.

Kwädǎy ch'ǎw mbay yè kanday shū udzi ka fǎnǎjǎl k'e yúk'e du mbàt ghädätsī nū.

N-ǎtǎshū ǎshèyi kwädǎn shakāt shǎnadǎl ts'ù ch'ǎw dǎzhū Lù'àn dǎn yè n-ǎghǎ nǎjǎl nà.

Ùa K'enji 'Fishtrap Place' refers to the area along Talbot Creek where it runs into Talbot Arm or the 'big arm' of Kluane Lake. The Kluane Lake people used to set fishtraps in the creek for whitefish. In the mountains around the creek and the arm, the Kluane Lake people hunted for sheep, moose, caribou and other animals. Moose Johnson had a cabin at the head of the arm. The ruins of hundreds of brush camps can be seen in the area. Along the banks of the creek there are the remains of three houses whose roughly pyramid-shaped frames would have been covered with moose hides. These structures are over a century in age.

In late August of 1948 McClellan met several Aishihik families in a meat camp on the Big Arm of Kluane Lake where they were drying good numbers of sheep. The people had come via the Yi Chù (Gladstone and Isaac Creeks) with horses about a month earlier. They reported that Aishihik men formerly hunted as far west as Duke river meadows and north around Tincup Lake.

In the fall, before freeze-up, people would build large brush fires on the shores of the big arm to attract whitefish which they would then spear.

sources: Jessie Joe. Margaret Workman. McClellan 1975:30,120. Johnson and Raup 1964:180,184. W. Workman 1978:88

10.5 Shǎr Ndü Chù (Long Bear River) Duke River

Kwädäy ch'āw dān Lù'àn Mǎn ts'ǎn Shǎr Ndü Chù gā dāy nena ka lǎnàjàl ch'e. Á'àn Dǎn Zhùr Chù ts'ǎn shü shadādàl nà. Yúk'e du mbàt ghädätsi k'e. Tsäl shü ätlä th'ay Shǎr Ndü tl'āwkay yū.

This river is used to travel to meat camps in the south and to the Donjek River in the west. About eight kilometres from Burwash is a flood plain called 'Duke Meadows'. There are many gophers here.

In the 1940s archaeologists found the remains of many houses in Duke Meadows. There was one group of four houses and another group of six houses, and there were ruins of houses stretching along an old channel. Tree ring evidence shows that this large community was inhabited in the middle of the last century. It is not known when it was established or when it was abandoned. No one knows who lived there. A single glass bead and a piece of glass bottle show trade with Europeans or Russians. Some floors had ten inches of silt deposit which is evidence for flooding.

sources: Jessie Joe. Johnson and Raup 1964:169,178.

10.6 Lù'àn Mǎn (Big Whitefish Lake) Kluane Lake

(See 9.5 Kluane Lake)

Worksheet for Map 10 - Łù'àn mǎn (Kluane Lake) North

1. List the place names in the Łù'àn Mǎn (Kluane Lake) North area.

	Southern Tutchone	Translation
a) Tincup Lake	_____	_____
b) Brooks Arm	_____	_____
c) Donjek River	_____	_____
d) Talbot Arm	_____	_____
e) Duke River	_____	_____
f) Kluane Lake	_____	_____

2. What kinds of fish were harvested at Cheghǎr Mǎn by the Burwash and Aishihik peoples?

3. Describe the fish traps used at Cheghǎr Mǎn.

4. Explain the Southern Tutchone name for the Donjek River. How was the plant used?

5. How did the Southern Tutchone people cook their food long ago?

6. In the 1940's, archaeologists found a cabin on Dǎn Zhǔr Chù (Donjek River). List the artifacts found in and around that cabin.

a) _____	e) _____
b) _____	f) _____

- c) _____ g) _____
 d) _____ h) _____

7. From the The Kala Dagür (Little Arm/Brooks Arm) text, what do the following Southern Tutchone words mean?

- | | |
|-----------------|-----------------|
| a) dhäl _____ | f) chémèn _____ |
| b) dagür _____ | g) nena _____ |
| c) kwädān _____ | h) shų _____ |
| d) mǎn _____ | i) äk'ān _____ |
| e) ts'ǎn _____ | j) äzhän _____ |

8. Who composed the song ‘Little Arm Tatay’ and what is it about?

9. Read the following sentences about Ûa K'ènji. Write T (True) or F (False) in the blanks.

- a) _____ Ûa in Southern Tutchone means fish trap.
- b) _____ Kluane Lake people caught dolly varden in their fish traps.
- c) _____ The Southern Tutchone people built pyramid-shaped skin tent frames.
- d) _____ Large brush fires were built on the lake shores to keep away mosquitoes and black flies.

10. Why do you think the Southern Tutchone people travelled to Duke Meadows?

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