

Rampart House



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Cover image: Midnight Arts photo

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Guide to Rampart House Historic Site

Rampart House Historic Site, located near the mouth of Boundary Creek (Shanàghan K'òhnjik) and right next to the boundary between the United States and Canada, was an important gathering place for Gwich'in living along the Porcupine River. It was one of the earliest Yukon places where the Gwich'in met and interacted with fur traders, missionaries, police and government officials. It was home to several Gwich'in families, is visited regularly by Gwich'in from Yukon and Alaska and still lives in the memories of the elders.

This is an important historical and archaeological site with many fragile remains so please do not harm buildings or collect souvenirs. Rampart House Historic Site is protected under the Vuntut Gwitchin land claim agreement and the *Historic Resources Act* and jointly owned and managed by the Yukon and Vuntut Gwitchin governments.

Fire is a very real hazard in isolated locations. Please camp inside the designated area and keep fires contained. There are no refuse facilities here and campers are encouraged to "leave no trace behind." Be bear aware and do not keep food inside your tent. Drinking water collected from Shanàghan K'òhnjik should be boiled for ten minutes.



*Rampart House in 1919, taken by Constable Claude Tidd.
(Yukon Archives, Claude and Mary Tidd fonds #7592)*



*Archie Linklater with a King
Salmon caught in July 1918.
(YA, Claude and Mary Tidd
fonds #7049)*

Rampart House: A good place to fish

Rampart House is just above the mouth of Boundary Creek, known to the Gwich'in as *Shanàghan K'òhnjik*. In Gwich'in stories, *shanàghan* are old women who protect and even save people who are in great danger of famine or significant threats by using experience, ingenuity and moral strength.

The Porcupine River is shallow in this area and a nearby eddy was a good place to set nets for migrating salmon.

The local name for Rampart House is *Gindèh Chik* and refers to the little creek that runs through the middle of the historic site. *Gindèh Chik* is the fish spear carried by a legendary person in a long ago story.

The Porcupine valley is a flyway for migrating birds which are abundant in the spring and fall. The Gwich'in hunt the Porcupine Caribou as they cross the river, and moose is found in the nearby hills.

The Gwich'in trap mink and lynx along the river and martin in the forested hills. An old dog team route leads to Crow Flats, an important area for trapping muskrats.

Trading along the river

The British-owned Hudson's Bay Company operated a trading post for three years here at what they called New Rampart House. This was the third relocation of their post from Fort Yukon after the Americans bought Alaska in 1867. Their Fort Yukon post, at the mouth of the Porcupine River, was first moved to a site near Howling Dog Canyon and then to Old Rampart, 32 kilometres west of the international boundary line. These sites along the Porcupine River remained small communities serviced by American fur traders.

The American traders offered better prices as their goods were transported cheaply by water up the west coast, while Hudson's Bay Company goods came overland across the continent. The Gwich'in also had another option for trading after 1890, sometimes travelling to Herschel Island to trade there. John Firth was the Hudson's Bay Company trader for the company's last nine years at Old Rampart and he moved the post to New Rampart in 1890. The New Rampart House post was never successful and closed in 1893, after which the Gwich'in traded in Alaska or at Herschel Island.

Dan Cadzow, an independent trader from New York, started bringing goods to Rampart House in 1904 and eventually built a store, warehouse and elegant house when his business flourished from 1911 to 1922. He suffered from the high cost of freighting goods and competition from other traders, but he also had legal problems with the American government when he neglected to get



Monica and Dan Cadzow, 1910. (International Boundary Commission Report on the 1910 season)

permits to cut wood for his steamboat. By 1925, his Alaskan property was seized and the next year his launch, and means of freighting goods, was taken as well. In 1927, he was refused credit and went bankrupt.

A number of traders operated along the Porcupine River; one was at the mouth of the Old Crow River, the present day site of Old Crow, in 1912. From 1924 to 1926, Peter Moses had a trading post at Rampart House and Charlie Straum, Harry Healy



Dan Cadzow's steamer "Rampart" pushing a barge up the Porcupine River, ca. 1919. (YA, Claude and Mary Tidd fonds #7588)

4 and Joe Netro (Vuntut Gwitchin) had trading posts nearby. In 1925, Jim and Frank Jackson opened a trading post at LaPierre House, on a tributary of the upper Porcupine River, and operated it for about ten years before relocating to Old Crow.

Trapping was an important source of income for the Gwich'in trading at Rampart House. Fur prices for martin and muskrat continued to gain value into the 1930s. Sometimes the price for furs was better at Fort Yukon where there were more traders and the American dollar was usually worth more than Canadian money.



These two Gwich'in women are dressed for travelling in warm caribou skin clothing. (YA, Claude and Mary Tidd fonds #7324)

Living along the Porcupine River

People came to the trading posts to trade furs for goods, not money. They camped near the post and some families built log houses. Anglican missionaries visited Rampart House and then appointed a resident minister.

The Mounted Police monitored cross-border traffic, collected custom dues and upheld Canadian hunting and trapping regulations.

Before the international boundary was policed, Gwich'in lived and moved along the river as they pleased, with little regard for political borders. Trappers stayed in one location until the number of animals fell and then they moved on to let the animal populations recover.

Charlie Thomas' family lived that way. His father was born near Fort Yukon, Charlie and three brothers and a sister were born at Rampart House while other siblings were born at Old Rampart, across the Alaskan border, at Old Crow, and at Whitestone, far up the Porcupine River. In 1890, there were 171 people associated with Rampart House; 163 were Gwich'in and three families worked for the trading post.



*Margaret Blackfox,
June 1946. (YA,
Claude and Mary
Tidd fonds #7644)*

The International Boundary

In August 1889, American surveyors travelled up the Porcupine River to mark the 141st meridian, the border between Canada and the United States. J. H. Turner and a ten-person party established Camp Colonna at the future site of Rampart House. They constructed a substantial building that was later taken over by the Hudson's Bay Company, the Anglican Church, and then, by trader Dan Cadzow. Turner erected three large monuments to mark the approximate boundary line, one of which still exists as indicated on the map.

In 1906, the exact position of the 141st meridian was determined at Boundary Point on the Yukon River. Working together, Canadian and American surveyors extended the line north to the Beaufort Sea and south to Mount St. Elias. The initial survey was completed between 1907 and 1912, and small monuments were set in concrete about five kilometres apart. Large obelisks, such as

the one located at Rampart House, were put in on the Arctic coast and at important river crossings.

Three surveyors and forty-six tons of supplies for a base camp arrived unannounced at Rampart House by steamer in June 1910. Dan Cadzow allowed the surveyors to store their goods in his buildings. Surveyors working north to the Porcupine River reached the community at the end of August. Using a scow belonging to Cadzow, all of the surveyors and their six horses were able to return to Fort Yukon in about four days.

In 1911, the main survey operations were based at Rampart House. The first men arrived from Fort Yukon on June 1st and this time there was a welcoming committee. The dogs were frightened by the steamer's whistle and the Gwich'in were leery of the ninety-eight pack horses, animals many had never seen before. Some thought the horses might be useful for hunting and trapping before they realized that, unlike dogs, the horses could not travel on soft ground or withstand cold temperatures.



Monument from boundary surveys. (Yukon Government)



Some surveyors with Mrs. Cadzow in front of the Turner building, 1910. Note the bark-covered roof. (UAF Rasmuson Library, Alaska Canada Boundary Survey #65.31.63)

That July, a doctor with the survey crews diagnosed smallpox in the local population. Although the diagnosis was probably incorrect, by December ninety people had been sick with one fatality. Necessary supplies were destroyed in the quarantine process and preparations for winter were disrupted as affected people were forbidden to leave the community. Not all the news was bad as the Reverend Doctor Ellen Bruce was born on the quarantine island at Rampart House in December 1911.

Mounted Police

Fur trader Dan Cadzow first called for a police presence at Rampart House to enforce custom duties against his competition, but the Royal Northwest Mounted Police had no one to send.

When Constable James F. Fyfe and two male nurses arrived during the smallpox epidemic in 1911 Fyfe enforced quarantine, warned travellers away

from the settlement, and burned contaminated possessions and some buildings near the river.

Corporal “Jack” Dempster established the Rampart House detachment in 1913 to collect customs, act as the mining recorder, and patrol and deliver mail as far away as Herschel Island. New customs regulations made life difficult for hunters and trappers but reduced Cadzow’s American competition. Cadzow’s wife and other Rampart House women made warm caribou parkas, mitts and mukluks for the Mounties.



Royal Northwest Mounted Police officer Claude Tidd inside the RCMP post at Rampart House, ca. 1919. (YA, Claude and Mary Tidd fonds #7591)

By 1927, the only permanent residents were two Royal Canadian Mounted Police (RCMP) officers, the traders and their families, and three other families, including the missionary and the special constables.

The Mounted Police depended on special constables like Thomas Njootli and John Moses who cut wood, caught fish for the sled dogs and guided the patrols. John Moses was born in Circle, Alaska but lived most of his adult life around Rampart House and Old Crow. In 1929, he signed on for four years with the RCMP as a guide, dog handler and interpreter. John received a salary plus an annual allotment of 400 pounds of dried salmon for his dog team.

Dog days at Rampart House

In the days before power boats and snowmobiles, every family had dogs. Trappers used them to pull their sleds and they were sometimes out on the trail for ten days. When firewood was needed, the

dogs might pull a loaded sled on several trips a day for two or three days. If supplies were needed from Fort Yukon then a dog team could get there in five days on a good trail. The dogs were used in February to trap for marten in the wooded hills and in the spring to get to Crow Flats where the Gwich'in trap muskrats. In the summer, taking an un-powered boat upstream was easier if the dogs were put in harness so they could help to pull. Hunters used dogs to pack home meat. If logs were needed to build a cabin, the dogs pulled them to the site. Dogs were used all summer and all winter, and it took a lot of dried or frozen fish to feed them.

Fiddling

The Gwich'in filled the village just after the ice break-up and into August. They set a few hopeful nets, cut driftwood along the river and kept a lookout for the caribou that would soon arrive from the north. There was continuous activity, but no sense of urgency, as people gathered to talk, play games and dance.

Christmas and New Year celebrations were a welcome break in a cold, dark winter. The ice fog pressed in and it was a good time to feast, dance to fiddle music and tell stories before the north wind started to blow hard and strong.

Dan Cadzow brought in the fiddles and Archie Linklater taught his boys and Paul Ben Kassi how to play. They were in high demand and even played at dances in other communities. People would dance all night, and for days at Christmas, and the fiddlers would take turns as they got tired.



Pack dogs in front of the Cadzow house in September 1920. Fencing kept stray dogs out of Cadzow's yard and garden. (YA, Claude and Mary Tidd fonds #7647)

Missionaries

The missionaries made their headquarters at the trading posts and travelled around the country visiting people at their camps. Anglican Archdeacon Robert McDonald was the most influential missionary in the north. He travelled vast distances, going from camp to camp for more than forty years. McDonald translated the Bible, Book of Common Prayer and Hymnal into a Gwich'in language and during his time in the north baptized some 2,000

adults and children. He also trained First Nation ministers to preach to the wide-spread congregation.

The Hudson's Bay Company supported the missionaries at their posts but the connection was even closer at Old Rampart House, Alaska. Robert McDonald's brother, Kenneth, was a lay catechist for a few years from 1873, and then started work for the Hudson's Bay Company, remaining at the site for another five years, preaching and trading.



A triple wedding ceremony for Peter Norberg and Doris Kwatlatyi, David and Jenny Lord and Andy Johnson and his wife in December 1910. The minister was Edward Sittichinli from Fort McPherson. (University of Alaska and Polar Regions Archives, #65.31.61)

The mission moved to New Rampart House in 1890 with the Hudson's Bay Company, and the missionary moved his congregation into the building erected by Turner's survey party in 1889. When the Hudson's Bay Company abandoned New Rampart House in 1893, they sold their buildings to the Church Missionary Society.

The missionaries tried to keep the community alive by buying furs and selling them to Alaskan traders, but by 1896, most of the Gwich'in were trading elsewhere and the mission was closed. When Dan Cadzow arrived with his trade goods, he moved into the old Hudson's Bay Company buildings and applied for a homestead on top of what the church considered their property. Amos Njootli was ordained and sent to Rampart House in 1911 to re-establish a mission and strengthen the church's place in the growing settlement.

Reverend Njootli arrived just as the smallpox epidemic was declared in 1911 and he was almost immediately put into quarantine. He ministered at Rampart House for the next twelve years, even for a few years after Reverend Moody arrived to replace him in 1920. Reverend Moody moved his services to Old Crow but catechist Ben Kassi continued services at Rampart House through the winter of 1924-25. After a church was built at the mouth of the Old Crow River, ministers travelled from there to camps, including Rampart House, until Old Crow became a permanent settlement around 1950.

The last years at Rampart House

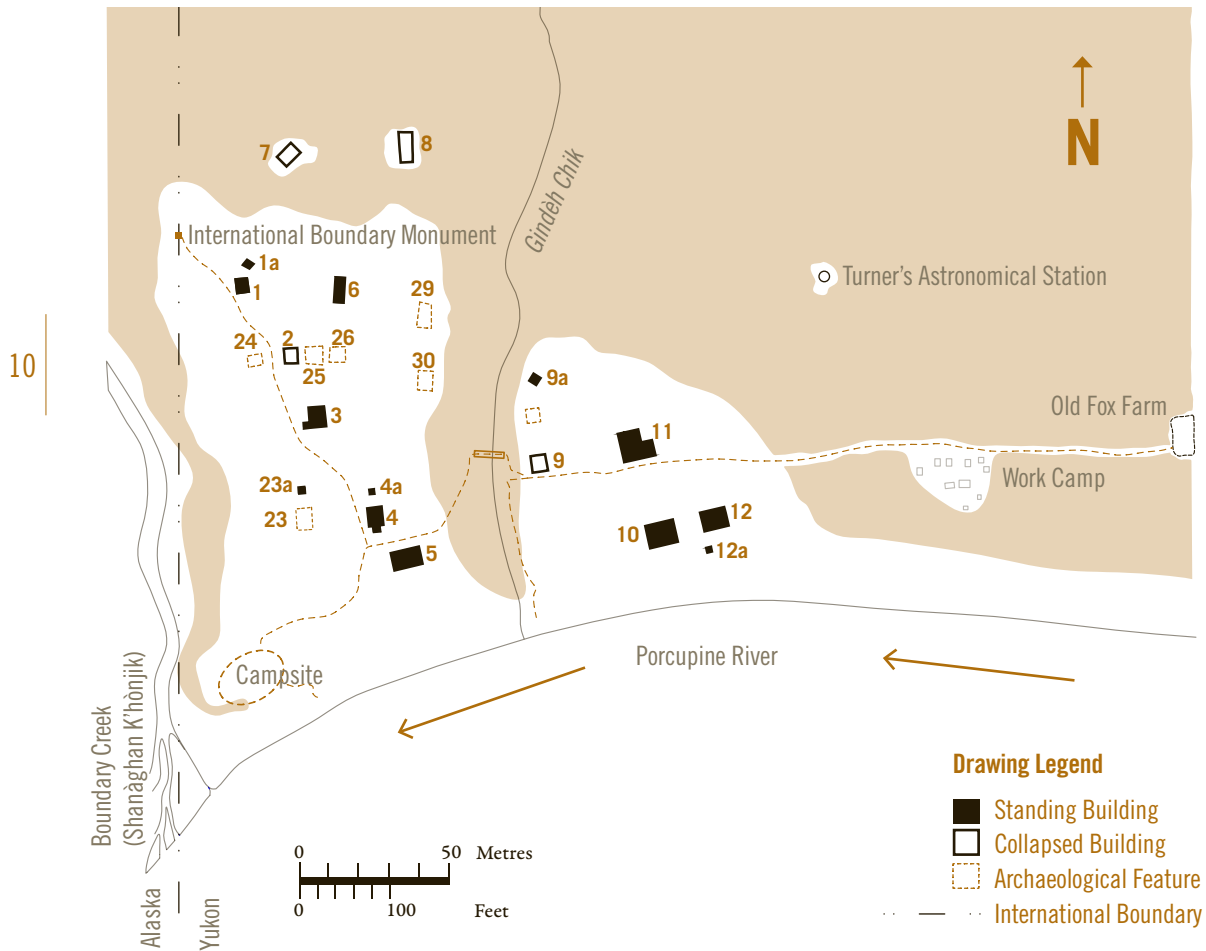
A smallpox scare in 1911 caused a temporary hospital to be built on an island in the Porcupine River; a lot of possibly contaminated possessions and twelve First Nation houses were burned. The Gwich'in started moving to Old Crow, at the mouth of the Crow River, and a short-lived trading post was established there in 1920. By about 1927, there were only four or five families living at Rampart House. After Dan Cadzow died in 1929, his widow and a few others lived at the site for a few years but everyone had moved by the 1940s. At the end of the Second World War, fur prices were low and most of the little communities along the Porcupine River were abandoned. The Gwich'in moved permanently to Fort Yukon, Old Crow and other communities that offered schools, clinics, churches and stores.



Peter Moses stretching muskrat pelts over a drying frame. (YA, Claude and Mary Tidd fonds #8242)

Key features

- | | | |
|--------------------------------|-------------------------------|-------------------------------------|
| 1. Ben Kassi House | 7. Henry Nospeak House | 23. Peter Moses House |
| 1a. Cache | 8. Old Archie Linklater House | 23a. Cache |
| 2. Amos Njootli House | 9. RNWMP Barracks | 24. Paul George Old House |
| 3. Paul George House | 9a. Cache | 26. Margaret Blackfox House |
| 4. St. Luke's Anglican Rectory | 10. Cadzow Store | 29. Edward and Myra Edwards House |
| 4a. Historic Outhouse | 11. Cadzow House | 30. Daniel and Maggie Fredson House |
| 5. St. Luke's Anglican Church | 12. Cadzow Warehouse | |
| 6. David Francis House | 12a. Historic Outhouse | |



Walking Tour of Rampart House

A building crew from Old Crow has worked at Rampart House every summer since 1999. People already skilled at working a trapline, hunting caribou and setting fish nets are now also excellent restoration carpenters with skills in the old ways of building. Over the years journeyman carpenters, like Kibbe Tetlich, experienced log builders, like Freddy Frost, carpenters working for the Vuntut Gwitchin government, like Wilfred Josie, and even those with jobs unrelated to carpentry, like Moses Lord, take time to work at Rampart House and teach other less experienced workers.

The log buildings at Rampart House were built in an adaptation of the *pièce sur pièce* construction style first used by French Canadian pioneers and associated today with the Hudson's Bay Company Red River Frame style. In this post-and-beam-type construction, short horizontal timbers are fitted into timber uprights.

To shape logs into timbers, the carpenter stands above the log and uses a broadaxe, with a wide, shaped blade and an offset handle, to hew flat each side of the log in turn. At Rampart House, not all the logs were completely squared into timbers and some were left completely round.

In Red River Frame construction, normally the ends of the short logs or timbers are laid down horizontally and fitted into a square notch (mortise) in the upright log or timber. At Rampart House and other Yukon locations, this style has been adapted and reversed so that deep notches (mortises) in the ends of each horizontal log allow the logs to slide over an attached piece of lumber (tenon) nailed to the upright log.

To make the building weather-tight, any gaps between the logs were chinked with untarred oakum and sealed with a lime and sand mixture. Rolled roofing was used on many of the buildings but a few had sod roofs. Sod roofs retained warmth in the winter but a tent might be dryer and more comfortable in the summer.

The Ben Kassi house and cache date from the 1920s when Ben Kassi was a lay catechist for the Anglican Church and held Sunday services after Reverend Amos Njootli died. Ben Kassi's family included his second wife, Eliza, and their children Charlie, Paul Ben and Anna Eunice. Paul Ben Kassi was a very good fiddle player.

Rampart House families used their caches to store dog harnesses and other equipment in the summer and dried fish and meat in the winter. When the caribou came through, everyone filled their caches with meat.

During the smallpox scare in 1911, some of the caches were burned with meat, dog harness and toboggans still inside.

1 Ben Kassi House and Cache



2 Amos Njootli House



Amos Njootli was ordained as a deacon in the Anglican Church and became a full-time minister at Rampart House in 1911. He arrived during the smallpox epidemic and set up a big tent on the quarantine island near the community. Reverend Njootli was well liked, spoke the language and was welcomed at bush camps around the country. He used to spend winters out on the land, holding church services for his travelling congregation. Amos Njootli, two of his sons and his daughter are buried in the Rampart House cemetery.

3 Paul George House

Paul George's log house, constructed around 1910, was well built, with squared logs and a straight ridge pole. George, a good fiddle player, played at Rampart House dances. After most of his family passed away, Paul George and his surviving son moved to Old Crow and Whitestone Village.

In 1937, Paul George sold this house to John Thomas and his family of six, who lived here for over a year. The family spent a lot of time at Crow Flats, north of Johnson Creek. They went to the mountains to hunt caribou and would start out walking with their dogs. At the onset of winter they would return and pick up their toboggans to haul tents and stoves. The family trapped out as far as Black River where the main fur-bearing animals were marten and fox.

When the Thomas family moved to Old Crow, they took the windows and flooring from the house with them for their new house. Charlie remembers the door was dark green and a caribou hide was tacked around the door frame for insulation.



4 St. Luke's Anglican Rectory



The Mission House or Rectory was built in 1919. Amos Njootli and his family lived here and Reverend Moody and visiting ministers used it in later years. The rectory and the church were constructed by local carpenters, with material and labour paid for by Dan Cadzow. The hewn wall logs are joined at the corners with dovetails. Of special interest to modern observers is a rectangular box leading outside with a trap door that could be opened for ventilation.

When the Anglican missionary first moved to Rampart House, he used the Turner building, built by the boundary surveyors in 1889. It was torn down by the Boundary Commission after they finished using it in 1911-12. Cadzow had a new church and rectory built for the church as part of his land settlement.

St. Luke's Church was built by Archie Linklater, Old Bruce and other locals. Some lumber was brought in but most of the building was built by hand with axes and whip saws. The logs were squared and hewed by broadaxes with 8-inch-long blades.

Charlie Thomas remembers the church being in good shape in the 1920s when Reverend Joe Kaye held services there on Sundays. It was difficult and expensive to get materials in 1926 so the roof and the flooring of St. Luke's at Rampart House was salvaged for the new church at the mouth of the Old Crow River.

5 St. Luke's Anglican Church



6 David Francis House



David Francis built this house and he and his wife Mary lived here for some time before moving closer to Mary's father John Albert, an Alaskan chief. David Francis used to travel to Fort Yukon and bring the mail back to Rampart House. Sometimes the trip would take a month because of deep snow and the need to break trail by dog team. He brought the mail to the Mounted Police post here and Harold Frost would come from Old Crow to pick it up for that area. This house was later used by David Njootli.

Henry Nospeak lived here with his wife, Harriet, and daughter, Elizabeth. They would have had a view of the river from their home as this area was cleared of trees and bushes in the 1920s. Henry is remembered for being a man of few words and his wife for her delicious pemmican. Pemmican, or *ch'itsub*, is a mixture of dried caribou meat and fat, and is a quick, nourishing meal for a busy trapper.

7 Henry Nospeak House



8 Old Archie Linklater House



This three-room house was the home of Archie Linklater, his wife and three children. Archie had Cree ancestry. He was a good carpenter and built furniture and many of the Rampart House buildings. He was also a well-known fiddler and taught his sons and Paul Ben Kassi how to play. The Gwich'in still dance to these tunes.

The Mounted Police operated a post here from 1914 until 1929 when the detachment was moved to Old Crow. Constable Allison and Corporal Charlie Young were here in the mid-1920s, acting as custom officials for people going back and forth over the border. There was a small room in the back where they did their office work.

The officers enforced Canadian hunting regulations along the border but were not too strict as they knew the Gwich'in lived off the land. They patrolled the country, checking on the health of the trappers and sometimes delivering mail. They depended on special constables to lead the way and teach them the skills they needed.

9 Royal Northwest Mounted Police Barracks and Cache



Cache

10 Cadzow Store

Dan Cadzow first brought trade goods to Rampart House in 1904 and he built this store in 1912. His business was very successful at this time and he was able to order finishing materials, like linoleum, from the mail-order catalogues of the day.

The Gwich'in did not rely on store-bought food but needed supplies like axes, tobacco and ammunition. Although Cadzow was a fairly big man, he was dwarfed by the number of goods on his shelves.

Cadzow hauled tons of goods up the river and sold everything by the cupful: sugar, flour and rice cost fifty cents per cup while raisins and bulk tea and coffee were a dollar. The store closed after Dan Cadzow's death in 1929.

The exterior restoration of the Cadzow store took four years to complete. The building was completely taken apart to replace any rotten wood and the entire roof was replaced, matching the original in materials and form.



11 Cadzow House



Dan Cadzow built this elegant house at the same time he built the store. No doubt he had the local carpenters' help but he was a skilled carpenter himself and made some of the furniture, including a dresser that is still in the building.

Cadzow's first Gwich'in wife died in 1919 at the age of 36. His second wife was the widow Rachel (Netro) Blackfox. Life was comfortable here with rugs, sofas and a gramophone. The kitchen had all the modern conveniences, including glass windows and linoleum. Perishable goods were stored in a root cellar. This was the only house in

Rampart House with kerosene lanterns for light; everyone else used candles.

A back addition to the house was under construction when Cadzow died and the doors and windows had yet to be cut.

Before planes were a common sight in the north, Dan Cadzow had to bring goods from southern cities up the coast by boat, to Whitehorse by train, and down the Yukon River and up the Porcupine River by boat again. In the early years, five tons of supplies were loaded on scows near the mouth of the Porcupine River, at Fort Yukon, and lined or poled up river by a crew of 18 Gwich'in men.

In 1914, Cadzow bought the *Rampart*, a 13-metre steamer and later replaced that with a gasoline launch. He bought supplies in bulk in Dawson City, had them shipped to Fort Yukon where he picked them up with his riverboat and barge. A winch system was used to help haul the goods from the beach up the steep, high bank to the warehouse.

This warehouse was completed in 1921 and Reverend Njootli held Christmas and New Year services in the new building. It also served double duty as a dancehall for special occasions. The fiddlers used to sit in front of a wall covered with 100-pound bags of dried goods. The stove was on the northwest side of the room. The ladies made ankle-length dresses for the dances. The men dressed up in black pants with leg bands just below the knee. Their fancy moccasins had quill embroidery on the top.

12 Cadzow Warehouse



“Before me, ministers travelled in the bush with the people and they worked too. That’s the way we lived our lives in those days.”

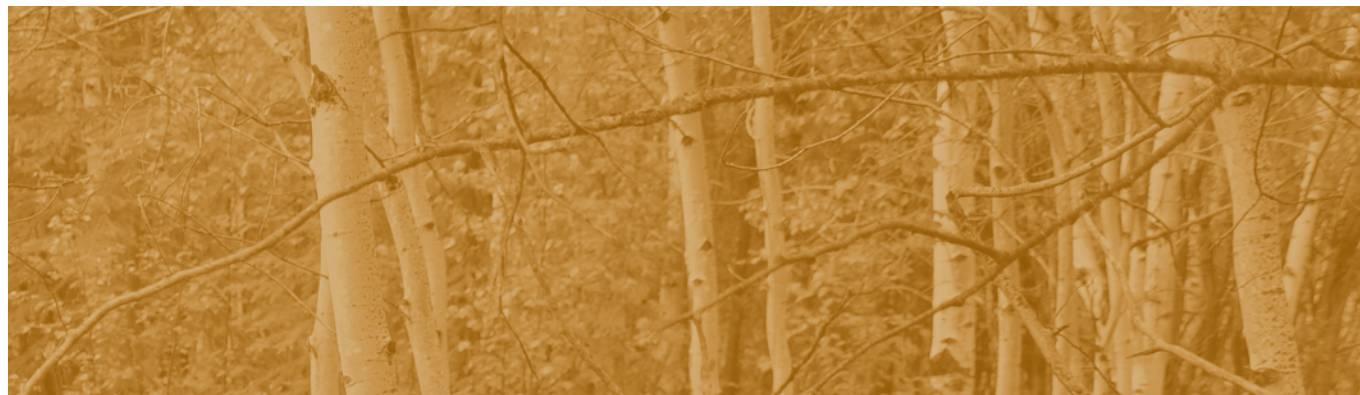
Lazarus Sittichinlii (VG1997-2-15:006, Gwich'in)

23 Peter Moses' Store and Cache

People gathered to greet Bishop Stringer when he arrived at Rampart House in September 1909. The Bishop had just finished the trip where he and a companion were lost and he had to eat his skin boots to stay strong. The only house big enough to hold everyone belonged to Peter Moses. The next day, Bishop Stringer married and baptized all who wanted those services. A feast was held with lots of good meat and other food donated by Dan Cadzow. Peter Ross and Veronica, the daughter of Amos Njootli, performed a jig at a dance after the feast.



Peter Moses was well respected for his skills and integrity. From 1924 to 1926, he had a trading post at Rampart House. He and his wife, Myra, adopted Sarah Abel and many other children and they lived at Rampart House when Sarah was very young. In March and April 1975, RCMP Constable R. R. Gordon was guided by Peter Moses, then 75 years old, along the old trade route trail through Crow Flats to Herschel Island. Peter was very familiar with this trail that went past his Crow Flats camp on Chief Peter Moses Lake.



25 Paul George's Old House

This is the site of a house that Paul George lived in before he moved to his new home (Paul George House, Building #3 on the map). A number of Rampart House buildings were salvaged for fire wood including this house, Margaret Blackfox's House (#26), "King" Edward and Mary Edward's House (#29) and Daniel Fredson and his first wife Maggie's House (#30).

"Now the Americans put a boundary up and it's hard to visit. Even so we travel down, it's not far."

Myra Kaye

(February 2, 1980, VG2000-8-19c, Gwich'in)

Old Fox Farm



Dan Cadzow's fox farm was not a successful operation. He started the fox farm in 1916 when there was a demand for fur and the prices were high. He had no luck in breeding the animals so, when values dropped, he killed the foxes and sold the fur at the new low price. The farm was originally a good idea as silver fox was valued at \$500 each in the 1920s. Only the fences are left to see but it is a nice walk through the forest past the work camp.

RULES OF CONDUCT

Please treat this historic site with respect. There is a work camp here that is used during the summer. To ensure your safety and the work crew's privacy, please stay away from that area unless invited to enter. You are encouraged to make camp on the lower bench, on the riverbank at the north end of the site. Keep a clean camp, make sure your fires are completely extinguished and pack out all garbage. Beware of bears!

Yukon
Tourism and Culture