

# **Caribou Crossing**

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## **Adventure Company**

Setting the standard for quality adventure tours.



**Information  
&  
Tour Booklet**

**2005/2006**

## **First Nation Culture... *The Game Mother Legend***

This is about game (animal) mother and our people's story of how animals came to be. Game mother was a woman who lived in this place that we now call the Yukon, near Lake Bennett amongst the mountains. She lived here with her husband and brothers. One spring, game mother was about to give birth to all of the animals. Her husband and brothers were to go to the coast, but she didn't want to go. She was getting big and tired and stayed in a camp they made for her.

First thing you know moose was born, but it had grizzly bear teeth. So she called it back and took the teeth out and showed him how to eat willow. Caribou came next and she told him to loose his horns once in a while and showed him how to eat moss. Then came grizzly bear with his great strength and need for sleep, then wolf who travels alone and is a great hunter. Beaver with his beautiful coat and teeth that never stop growing. And so came all the animals, which live in this place, they all came from game mother.

With each one she teach them what to eat, how to live and how to behave. And the animals all stayed around this place with game mother.

Game mother, she wanted the animals to live across the land so she told them she was going. She made a giant hammock and hung it from the four mountains tops here in this special place where all animals came to be. The hammock had four strings – one tied to each mountain - Tekade'uch, Weji'tsay, Cheli'chele and Tatlachechi (Montana, Grey, Caribou and Nares Mountains).

She invited all the animals on the hammock and they danced and sang to each other and had a great celebration. Game mother had taught them all they need to know to live. She told them it was time for them to move across the land and to look after themselves. And so all the animals moved across this land and live amongst us now.

*As told to Janet Lee by Elder Clara Schinkel*



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Setting the standard for quality adventure tours.

Caribou Crossing Adventure Company is a First Nation-owned company providing tour programs and event development. The Caribou Crossing Adventure Company is based in Carcross, Yukon, Canada and specializes in top quality soft adventure, nature and cultural tours for individuals and groups.

The Caribou Crossing Adventure Company works with operators delivering quality tourism product in this territory and with the Carcross/Tagish First Nation to ensure quality, authentic culture and wilderness tours are delivered to your clients.

We deliver new products presently unavailable in this region while working with the best existing operators to package and promote the best of this region. Our goal is to promote the highest quality, most authentic cultural and wilderness experiences.

In an area that offers so many opportunities for a great adventure, it can be hard to know where to begin. At the Caribou Crossing Adventure Company, we will present a diverse selection of activities and programs, from packaged tours to customized events.

The Caribou Crossing Adventure Company uses the C/TFN Tourism Code of Conduct as its standard for operations to help create a sustainable tourism economy that respects the land, enriches the culture, upholds community values and creates local opportunity.



# Caribou Crossing Adventure Company

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## 2005 Business Operations

### Daily Tours

Caribou Crossing Adventure Company offers daily-guided tours to special sites around Carcross, Yukon. In conjunction with our partners, who have been individually chosen for their high standards and similar company ethos as ourselves, we are able to offer a great variety of scheduled trips.

### Customized Tours

The Caribou Crossing Adventure Company designs and packages customized itineraries throughout this region for groups of all sizes. Whether you are an individual, a few friends or a group, we look forward to providing you with an exceptionally memorable experience.

### Exclusive Tours

The Caribou Crossing Adventure Company also arranges exclusive and private touring itineraries on request. Anything from an ATV tour on Montana Mountain to wildlife tracking with a First Nation guide. Our expert reservations team, experienced and friendly naturalist guides and high quality vehicles and equipment will help make your experience of the Caribou Crossing region extra special.

### Step-on Guides

When venturing into the Carcross/Tagish First Nation traditional territory, we recommend enhancing your groups experience with a certified guide. Our step-on guides offer your clients authentic interpretative of the culture and history. They can share the history and culture and incorporate different themes into your program.

### Event Development and Production

Caribou Crossing Adventure Company specializes in producing and creating original event concepts and bringing them to life. We deliver the event planning, creative, design, through production and implementation and provide total project accountability to our clients. We also provide retail and marketing opportunities.

### Facilities

Tours originate from Koolseen Place, located behind the Carcross Visitor Reception Centre. Koolseen Place also houses interpretive displays, a cafe/restaurant, cultural displays, retail and souvenir sales.

### Vehicles

Caribou Crossing provides transportation services in a 15-person van. Larger coaches also available on request from our partners.

## **Caribou Crossing Adventure Company**

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### **2005/2006 Times of Operation**

Our customized tour program and event management services are available year-round. Daily summer tour programs are available May 21 to September 11.

### **Bookings and Brochures**

Caribou Crossing Adventure Company operates a booking service in Koolseen Place and information is available at all Yukon Visitors Reception Centre. Bookings can be made by phone, fax or email, and will be confirmed within 24 hours.

### **Contact and Booking Information**

For more information or to book tours and programs contact:

Box 31246

Whitehorse, Yukon Y1A 5P7

867.821.3216 ph

867.821.4056 fax

[info@destinationcarchess.com](mailto:info@destinationcarchess.com)

[www.destinationcarchess.com](http://www.destinationcarchess.com)





### **An Introduction to Carcross/Tagish First Nation History**

Prior to European contact the Tagish people were highly organized, sophisticated occupants of the Tagish Village. The original Tagish Village was located three miles south of present day Carcross on the east side of Tagish Lake. With the activity and railroad construction in the early 1900s, most of the village moved to the settlement at the narrows known as Caribou Crossing.

The original language of the area was Tagish, an Athabaskan dialect. With the influx of the coastal Tlingit and intermarriages between the two Nations of people, the present day language of the area has evolved into a mixture of both languages. The Tlingit language spoken today in Carcross is unique from all other Tlingit dialects. The Tagish language is in danger of extinction, and measures are being taken to ensure the survival of both languages.

The Tagish were longtime middlemen in the trade between the Coastal Tlingits and other Northern Athabascans. The Chilkoot Trail was the lifeline of the trading network in pre-contact times. The Trail was colloquially known as the 'grease trail' because the primary ingredient carried across the mountains was Eulachon oil. Dried seaweed, dried clams, plant medicines, cedar boxes and seashells were also brought to trade for things like copper, furs, tanned hides, lichen dyes and mountain goat hair, which was used to make the traditional Chilkat blanket.



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Before 1839 the entire population of the Yukon was said to be natives, except for a few Inuvialuit (Western Eskimos) along the Arctic Coast. In the mid 1800s the Hudson's Bay Company funded three expeditions to the Yukon to establish trading posts to trade with the First Nations people and the Russians. The Tlingits were very jealous of other traders being in their area, and it was not until the late 1880s that Europeans successfully crossed into the mainland.

On August 14, 1896, direct descendants of the Tagish/Tlingit people—Skookum Jim and Dawson Charlie—struck gold with George Carmack and launched the Klondike Gold Rush, the beginning of a new era in the Yukon. The Tagish peoples figured prominently in the Gold Rush, with men, women and children all working as packers for many stampeders.

Once the gold seekers made it over the Chilkoot Pass, they stopped in places like Lindeman City, Bennett City, Caribou Crossing and Tagish. With this huge wave of people came churches, schools, stores, hotels and North West Mounted Police Posts. For the Tagish/Tlingit peoples, the Gold Rush was a cataclysmic event that ended much of their traditional way of life.

The Tlingit people once called this place Naataase Heen, meaning 'water running through the narrows'. The Tagish people called it Todezzane, meaning 'wind blowing all the time'. After the Gold Rush, a Bishop by the name of Bompas requested to have the name Caribou Crossing changed to Carcross. In 1906, the government approved his request.



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### Carcross, Yukon, Canada

The Carcross/Tagish First Nation traditional territory is located south of the Yukon's capital city of Whitehorse. The main community for summer day trips is the town of Carcross, one hour north of Skagway and 45 minutes south of Whitehorse.

From the time the first prospectors came over the Chilkoot Pass, this place was known as Caribou Crossing because of the large herds of caribou that crossed the narrows between Bennett and Tagish Lakes twice a year on their annual migration. Artifacts of aboriginal people--flaked stone tools estimated to be 4,500 years old--have been found here.

Following the discovery of Klondike gold in 1896, it became a popular stopping off place for stampeders in their migration to and from the gold fields of Dawson City. For a short time it had the largest sawmill in the territory--owned by Mike King--who also built boats and scows for the gold rush trade from early 1897.

From the tent towns that sprung up in the area, several prominent hotels emerged. The Caribou Hotel was built here in 1898, and still enjoys the distinction of being the oldest operating hotel in the territory. In 1899 Fred Trump, grandfather of American millionaire playboy Donald Trump, and his partner Ernest Levin, opened a restaurant in a tent at Bennett. When the White Pass and Yukon Route (WP&YR) threatened to draw business away from the old trail, Trump and Levin floated The Arctic to a new site across from the Bennett depot and later relocated in Whitehorse.



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### Tourism in the Carcross Area

The people of the Yukon's Southern Lakes are veterans of the tourism industry. Yukon's tourism story began when the First Nations people greeted and guided the early explorers, traders and members of the North-West Mounted Police. The Gold Rush drew thousands of goldseekers to the Yukon, many of whom traveled over the coastal passes along traditional trading routes. Many First Nations people worked as guides, packers and in other ways to meet the needs of the Gold Rush travelers.

Four Tagish people helped spark the Klondike Gold Rush with their gold find on Bonanza Creek. Kate Carmack, Skookum Jim, Dawson Charlie and Patsy Henderson gained fame and became important historical figures for their role in the Gold Rush. For years, Henderson met tourists from the train and told gold rush tales and stories about his people's traditions. In the 1950s he entertained visitors at a show called Uncle Patsy's Show.

Wealthy, independent and curious tourists were soon drawn to the new northern frontier, joining rail and steamer excursions that offered a comfortable route to the interior. In the years following the Gold Rush, Carcross was a travel hub as the White Pass and Yukon Route railway and Yukon River sternwheelers carried well-heeled, adventuring visitors to once-remote places like Dawson City and Whitehorse or east via Ben-My-Cree for Atlin.

For more than forty years Ben-My-Cree was a fabled garden stop along Tagish Lake for SS Tutshi sternwheeler passengers. The owners offered guided tours of their extensive 2-acre garden, and visitors included the Prince of Wales and President Roosevelt who were entertained with organ music and stories while dining on cakes and rhubarb wine.



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The South Klondike Highway opened in 1978, providing an important link to the coast. The train closed in 1982, but the company reopened in 1988 to service the growing Alaska cruise ship industry with tourist excursions to White Pass summit. Over the past thirty years, Canada and the U.S. as a national historic site and backcountry destination have developed the Chilkoot Trail. The trail draws wilderness travelers to the area, though Carcross has been largely excluded from the Chilkoot experience because of limited train access.

The community of Carcross suffered a major blow in 1990 with the burning of the SS Tutshi, the town's major tourist attraction and one of the few remaining authentic artifacts of the paddlewheel era. In 1991, the train depot in Carcross was opened as the Carcross Visitor Reception Centre, and in the same year Frontierland also opened its doors. Tourism planning began in the Southern Lakes area in 1990, and a plan was completed in 1994. The South Klondike Highway Interpretive Plan was completed in 1997. The past decade has seen a number of diverse new tourism businesses take root in the Carcross area, joining some well-established businesses and diversifying the area's tourism offerings.

Recently, the Carcross/Tagish First Nation launched the Four Mountains Resort project and are implementing their self-government agreement. Plans are also underway for the train to return to Carcross. In August 2003, C/TFN and the White Pass & Yukon Route signed a Memorandum of Understanding to work together on common goals in their efforts to see a more prosperous tourism and business community in the Carcross area.



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### First Nation Culture, Life on the Land, Gold Rush History: 2006 Program

#### Carcross Walking Tour



The Tlingit people once called this place 'Naataase Heen', meaning water running through the narrows. The Tagish people called it 'Todezzane', meaning wind blowing all the time. During the Klondike Gold Rush, it became known as Caribou Crossing as great herds of caribou crossed the Nares River. In 1906, Bishop Bompas requested to have the name changed to Carcross.

This one-hour tour shares the rich, colourful history of the town, from its time as a hunting ground to present day. Learn about the people who have lived here in a traditional lifestyle and those that came to live amongst them.

Join us as we explore the rich heritage of buildings and homes that fence the immense sandy shores of Bennett Lake's north end. These buildings hold on to the spirit of past gold seekers who came through for the Gold Rush. Other properties are rightfully owned by Carcross Tagish First Nations.

Duration: 0.5 Hour

Distance: 1.0 km

Average walking speed: 3.5 km/h

Ability: Beginner

## Caribou Crossing Adventure Company

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### What To Wear:

Due to interior coastal weather, we advise dressing in layers, which will allow you to stay warm and dry as the outdoor environment changes. For this event, please also bring comfortable walking shoes or hiking boots and a jacket that can shield you from light wind or rain. Binoculars and small weatherproof camera are an asset on this historic walk.

### Departure Information:

09:00 AM - depart Koolseen, return 9:30 AM  
10:00 AM - depart Koolseen, return 10:30 AM  
11:00 AM - depart Koolseen, return 11:30 AM  
12:00 AM - depart Koolseen, return 12:30 PM  
13:00 AM - depart Koolseen, return 13:30 PM  
14:00 AM - depart Koolseen, return 14:30 PM  
15:00 AM - depart Koolseen, return 15:30 PM  
16:00 PM - depart Koolseen, return 16:30 PM

### Rates and Operating Dates

5/21/06 to 9/15/06

| Adult   | Child      |
|---------|------------|
| \$12.00 | \$8.00 Cdn |

US rates and exchange calculated at current market exchange and offered to American clients. Rates do not include taxes or gratuities and are subject to change without notice.





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**Carcross Desert Tour**



Affectionately known as the smallest desert in the world, the Carcross Desert was formed during the time of the glaciers. Approximately 12,000 years ago, Bennett Lake had receded and sand from the bottom of the lakebed was lifted by extreme high winds and deposited below a ridge that keeps the sand in place. Forever shifting, the desert is home to a unique mix of flora and fauna unique to this location.

Join us for a one and a half hour interpretive tour of the desert, the plants and the animals that call this rare phenomenon home. Your courteous and knowledgeable guide will also explain the traditional uses of plants of this region. Tea and bannock will be provided.

Duration: 2.0 Hours  
Distance: 1.7 km  
Average walking speed: 2.5 km/h  
Total Ascent from parking lot: 82m  
Hiking Ability: Beginner

## Caribou Crossing Adventure Company

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### **What To Wear:**

Due to interior coastal weather, we advise dressing in layers, which will allow you to stay warm and dry as the outdoor environment changes. For this event, please also bring comfortable walking shoes or hiking boots and a jacket that can shield you from light wind or rain. Binoculars and small weatherproof camera are an asset on this wonderful hike.

### **Departure Information:**

10:00 AM depart Koolseen, return 12:00 AM

1:00 PM depart Koolseen, return 3:00 PM

3:00 PM depart Koolseen, return 5:00 PM

Transportation supplied from Koolseen to desert and return to Koolseen.

### **Rates and Operating Dates**

5/21/06 to 9/15/06

Adult

\$50.00

Child

\$30.00 Cdn

US rates and exchange calculated at current market exchange and offered to American clients. Rates do not include taxes or gratuities and are subject to change without notice.



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**Carcross Bennett Lake Beach Hike**



Join us for a two hour interpretive tour along the immense and stunning north shore of Bennett Lake. Rich in abundance, this sacred land has been harvested and lived on for over two thousand years by the Tagish and Tlingit First Nations people. As the Russians explored the coastal waters of the north Pacific Ocean in the 1700's, these great people walked and paddled back and forth on their in land routes trading goods. At the turn of the century the Klondike Gold Rush began and this shoreline housed a tent city of literally thousands, of men and women, on their pilgrimage to Dawson City.

A diverse and rich history in place we introduce you to the rare flora and fauna that call this magnificent land home and along the way, spectacular vistas abound. Your courteous and knowledgeable guide(s) will share one of their traditional stories of this area passed on to them by their elders. Tea and bannock will be provided.

Duration: 2 Hours  
Distance: 3.5 km  
Average walking speed: 2.5 km/h  
Total Ascent from Koolseen: 82m  
Hiking Ability: Beginner

## Caribou Crossing Adventure Company

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### **What To Wear:**

Due to interior coastal weather, we advise dressing in layers, which will allow you to stay warm and dry as the outdoor environment changes. For this event, please also bring comfortable walking shoes or hiking boots and a jacket that can shield you from light wind or rain. Binoculars and small weatherproof camera are an asset on this exceptional hike with breathtaking vistas.

### **Departure Information:**

10:00 AM depart Koolseen, return 12:00 PM  
1:00 PM depart Koolseen, return 3:00 PM  
3:00 PM depart Koolseen, return 5:00 PM  
Hike starts and finishes at Koolseen.

### **Rates and Operating Dates**

5/21/06 to 9/15/06

Adult

\$50.00

Child

\$30.00 Cdn

US rates and exchange calculated at current market exchange and offered to American clients. Rates do not include taxes or gratuities and are subject to change without notice.





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**Other Program Suggestions: Customized and Exclusive Tours**

**Life on a Trap line**

Caribou Crossing Adventure Company offers a program providing a First Nation person operating a trap line who will share the present day lifestyle of a traditional activity. The program will include traditional means of trapping to modern day trapping techniques, uses of the furs and harvesting practices learned over time. It will offer insight into the different animals in the Yukon and their relationship to people and how they have helped people survive for centuries. Traditional animal management and harvesting practices will also be shared.

**Sewing a Traditional Button Blanket**

A traditional and ceremonial piece of regalia, the button blanket was often decorated with clan symbols and worn at Potlatches. Traditionally, it showed the status of the person and their wealth.

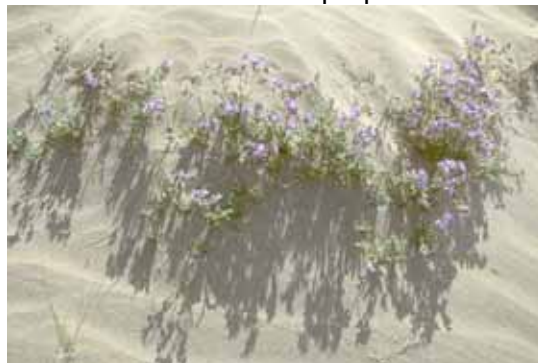
This program offers people the opportunity of a sewing circle with a First Nation elder who will share stories and information about traditional cultural practices including how to sew a button blanket, how they are to be worn, information about the traditional practice of potlatches and the clan structure of the Carcross/Tagish First Nation.

**Yukon Wildlife**

This program provides guests with an experience to track wildlife common to this region. The program will include education on the types of wildlife found in the region, their patterns of behavior, animal calls and signs of activity. The program will also highlight traditional and contemporary tools to attract and track wildlife.

**Traditional Medicines**

The land was the pharmacy for the First Nation people of this territory and has provided well for many generations. This program offers insight into the different plants and remedies available on the land, their uses and how they were applied. The program includes a nature walk that points out the different flora, locations for plant species, identification of plants and how medicines were prepared.



**Carcross: Sample One-Day Special Event Program**

**Location**

Tented area outside Koolseen, behind the Visitor Reception Centre

**Interpretive Displays**

Displays will be set up in the vicinity of the tent and could include:

- Brush camp
- A skin house/hunt camp
- Making a fish trap
- Regalia and dance
- Carving, sewing drum-making
- Traditional medicines display
- Dene Games
- Traditional tools (including Atlas)

**Arrival into Carcross by coach**

Arrival –traditional welcoming and drumming

**Charter Service - Bennett**

A step-on guide is provided for the charter service. Bennett program developed from the customized and exclusive program offerings.

**Carcross Program**

Upon return of the charter into Carcross the guests will be immersed into an interactive theatrical performance, a re-creation of the Uncle Patsy Show and the greeting of visitors in the 40's and 50's when school children would leave school at the sound of the train whistle to rush to the depot and sell gold painted rocks to the tourists before Uncle Patsy would entertain with stories of the gold rush and his experience with Skookum Jim and knowledge about a traditional way of life.

Following this opportunity for the guests to become part of the history, the guests will be asked to join one of six groups, each group lead by a member of the six clans of CTFN. The guests will be treated as honoured guests of each clan and will join their host for the dinner. The clan representative will share with the guests, the story of the creation of the clan and what it means to be a member of that clan in this introduction and during the dinner. Depending on numbers, more than one representative may be required.

**Meal Service and Cultural Program**

Opening Prayer

Feast to include wild meats and traditional foods:

|                  |           |            |
|------------------|-----------|------------|
| Caribou          | Moose     | Moose Stew |
| Buffalo          | Wild Rice | Bannock    |
| Indian Ice Cream | Tea       |            |

Cultural Program options:

|                                  |                      |                  |
|----------------------------------|----------------------|------------------|
| Tagish Nation Dancers            | Dene Games Challenge | Atlatl Challenge |
| Closing Prayer and Gift Exchange |                      |                  |

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### APPENDIX A: Fast Facts - Carcross

#### Carcross Village

- Carcross, officially called Caribou Crossing in 1899
- Bishop Bompas requested it be renamed Carcross in 1904 and the government approved it in 1906
- Houses the world's smallest desert, which has foliage that can be found nowhere else in the world.
- All the species found in the north will all be present here, no where else in the Yukon will you find all together in one area like here
- Carcross meets the famous White Pass & Yukon Route Railroad (WP&YR) here
- May 1901 the Caribou Hotel which at the time was the Yukon Hotel was moved from Bennett to Carcross
- On December 24<sup>th</sup>, 1909 a fire destroyed the Caribou Hotel, WP&YR station and more
- The Caribou Hotel is the oldest operating hotel in the Yukon
- Tagish People call this area Todezzane, meaning blowing all the time and the Tlingit call it Naataase Heen, water running through the narrows
- J. H. Brownlee surveyed the town site in 1899 for WP&YR and was completed in 1900
- A ghost is said to haunt the third floor of the Caribou Hotel
- Windy Arm and Taku Arm were the scenes of many shipwrecks and drowning, these two lakes were prone to sudden violent storms
- Carcross has a world class wall climbing wall at the community school
- Carcross has two historic churches, Saint John The Baptist Catholic Church, which was built in 1905, and St. Savior's Anglican Church which was built in 1902
- Caribou Hotel used to house Polly the Parrot who came over the Chilkoot Trail in 1898 and stayed at the Hotel cussing at Patrons and retired after 60 years.
- A very rare Black Gopher exists in the Marsh Lake area
- Mathew Watson General Store is the oldest operating store in the Yukon

#### The Chilkoot Trail

- The Chilkoot Trail was a trading route for Carcross/Tagish First Nation (CTFN) long before the arrival of the European peoples, and is part of their traditional territory
- The Chilkoot Pass remained the lifeline of the trading network through out the long pre-contact period, about 200 years prior
- Chilkoot Trail was colloquially known as the "grease trail" because Eulachon oil was the primary ingredient carried over
- On April 14, 1975 the Chilkoot Trail was approved by the staff in Washington as a National Registered site.

#### The First Nation Tagish/Tlingit

- In later years CTFN men, women and children worked as packers for many venturing stampedeers'
- Before contact the Tlingit were highly organized, warlike, sophisticated people
- Tagish Indians figure prominently in the history of the gold rush
- In 1883 when Schwatka was making his way into Tagish territory, the Tagish were just making the trek over the Chilkoot to the trading store at Pyramid Harbor near Haines

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- The Tagish had long been middlemen in the trade between the coastal Tlingit and other Tinne (Northern Athapascans)
- Next traveler to Tagish country was George Dawson, a Geologist
- In 1887 Dawson estimated that 15 Tagish families comprised of a total population of 70 to 80 persons
- Sola, a British prospector commented that the Tlingit held yearly festivals and councils of war in an old house at Tagish and that house was surrounded by burial grounds “on either side of the river”
- The Klondike Gold Rush was the cataclysmic event in Tagish history marking the end of much of the old way of life
- Ethnographic investigations of the Tagish tribe in 1948 suggest that the Tagish were an Athapaskan group who had substituted Tlingit for their original language.



### The Klondike Gold Rush

- Bennett City was abandoned after 1900 and Conrad City in 1914, after the price of silver dropped
- The Gold Rush lasted from 1897 to 99
- On August 14<sup>th</sup>, 1896 Skookum Jim, Dawson Charlie, and George Carmacks all struck gold
- By Christmas 3,000 miners had made their way to the Yukon, the winter months kept the travel of word slow
- By spring a rush of stampedeers, City of Mexico (name of the ship) left Seattle March 25<sup>th</sup> with 600 stampedeers on it
- By mid July “Klondike Fever” struck with full fury, thousands from across the world dropped everything to head to the Yukon
- By June 1898 8,000 to 10,000 people had tented in the Skagway area
- April 1898 4-5,000 people in Dyea
- April 3, 1898 massive avalanche killed an estimated 65 stampedeers on the Chilkoot Trail, 1 mile south of The Scales

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- Sheep Camp, summer 1897 8,000 stampedeers
- Canyon City, spring 1898 had 1,000 stampedeers
- Lindeman and Bennett had 10,00 stamps each in May of 1898



### Tagish Village

- Until 1900 the primary Tagish settlement was Tagish village, due to activity and railroad construction most of the village moved to Carcross
- Tagish means 'fish trap' in Tagish
- Early miners called it Tako or Tahko Lake
- Original location of the Tagish Indian village was three miles south and on the east side of the lake. The Northwest Mounted Police built one of the most important posts here in early 1897
- The post that was called Fort Sifton required everyone who was passing through to register; they had more than 28,000 people register.

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### White Pass & Yukon Route Railroad

- White Pass was third railway to propose railway to Bennett
- Mid May ties and rail arrive in Skagway
- By May 28, 1898 construction on the railroad started
- The railroad to Whitehorse was completed July 29, 1900, a year after it reached Bennett



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### Appendix: B Sample Interpretive Tour Program - Skookum Jim Tour

Hello, Welcome to Carcross. My name is \_\_\_\_\_ and I'm with the Caribou Crossing Adventure Company, run out of the Koolseen Centre. This short tour will last ten to fifteen minutes and will be focusing on Skookum Jim, who first discovered gold in Bonanza Creek, leading to the Klondike Gold Rush. Please feel free to interject or ask questions throughout the tour! I'm going to begin the tour by describing Skookum Jim and his background and after that tell the story of how he actually discovered the gold.

Skookum Jim (Keish), also known as James Mason was described by George Carmack as

"straight as a gun barrel, powerfully built with strong sloping shoulders, tapering...downwards to the waist, like a keystone. He was known as the best hunter and trapper on the river, in fact he was a super-specimen of the northern Indian"<sup>1</sup> Pierre Burton similarly described him as "a giant of a man, supremely handsome with his high cheekbones, his eagle's nose and his fiery black eyes"<sup>2</sup>.

Skookum Jim was particularly known for his strength, acquiring the name "Skookum", which means 'strong' or 'powerful' in the Chinook coastal language, after achieving a packing record of carrying 156 lbs of bacon across a pass which "might be considered a load anywhere on roads, but over the stony moraine of a glacier, as the first half of the distance is, and then up a steep pass, climbing more than 3000 feet in six or seven miles, some of it so steep that the hands have to be used to assist one up, certainly is a stiff test of strength and endurance"<sup>3</sup>

Skookum Jim was a member of the Tagish Nation and member of the Daklawedi clan. Out of the original five who discovered the gold at Bonanza Creek- Dawson Charlie, Patsy Henderson, Skookum Jim and Kate Carmack were all from the Tagish Nation, while George Carmack was the only white man.

Angela Sidney, a respected Tagish elder and Skookum Jim's niece, has recorded the story of how it was that Skookum Jim was the first to discover gold in Bonanza Creek. While living with his family in Dyea, Skookum Jim stepped outside of the log house one day to hear a funny noise. The noise was coming from a ditch near the side of the house where a frog was trapped, jumping yet unable to escape. Skookum Jim saw this and laid a board down the ditch, allowing the frog to climb on. He then took the board down to a creek and freed the frog. About a year later, Skookum Jim was suffering from stomach problems, after getting kicked in the stomach by a drunkard causing festering. He was so sick that he couldn't even walk. His stomach was bandaged up, but this one morning in June, the injured area would stop burning. So Skookum Jim called Maria John over. They took the bandages off and saw the frog licking the sore place. His mother put the frog on a board, surrounded it with silk thread, beads and swan down feathers and took the board and frog down to the creek and left it there, as payment for Skookum Jim. After a few days Skookum Jim was completely healed. Later, Skookum Jim went to see his mother in Carcross, about a 4 day journey. He went to sleep one

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<sup>1</sup> Skookum Jim Oral History Project (Archives)

<sup>2</sup> Ibid.

<sup>3</sup> William Ogilvie, in Skookum Jim: Native and Non-Native Stories and View about his Life and the Klondike Gold Rush

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night while traveling and dreamt about a shining lady. She told Skookum Jim "I come for you now, I want you to marry me". Skookum Jim said that he couldn't marry her because he already had a wife. "Well" she said, "If you can't go with me I will give you my walking stick", which was gold. The lady was the frog in a different form. She said that he had helped her when she was starving and about to die, which is why she helped him, giving him medicine when he was sick. She said "you're going to find the bottom of this walking stick. You're going to find it this way". She pointed toward Atlin and said, "that's not for you though, that's for somebody else. Then she pointed to Dawson and said, "you go down this way, and you're going to have luck, your walking stick". Skookum Jim woke up in the morning with snow on him. When he arrived in Carcross everyone asked where he had been. He thought he had only been gone for four days, but eleven had passed. He didn't think about the dream any more after that until his discovery of gold in 1896.

Until that time, Skookum Jim and Dawson Charlie had been working with William Ogilvie, a government surveyor who was later appointed Commissioner of the Yukon and was one of the first white men to meet Skookum Jim. Ogilvie first met Skookum Jim while leading a Canadian geological survey party, surveying the White Pass. The scout for the group was a Carcross- Tagish man- Kesh, or Skookum Jim. There was great competition between the various native groups for packing in this area, with the peak of the packing dispute, the 'Packing War', occurring in 1888. Kesh was able to pack for both sides of the pass as his father claimed all the territory from Carcross to the summit of Chilkoot on the interior side of the pass, and because of his kinship ties with the Lukaxh adi, who owned the coast side of the trail.

Skookum Jim originally headed up to the Klondike not to find gold, but rather to locate his sisters, as their family hadn't heard from them in two years. One of Skookum Jim's sisters, Kate Carmack was married to the prospector George Carmack, and another of his sister's Age was married to Mr. Wilson, all of who had set out prospecting together. Their mother became worried about Kate and sent Skookum Jim to look for her. He took his nephews: Patsy Henderson (Koolseen) and Dawson Charlie (Kha Guxh) with him. They went down the Yukon River eventually finding Kate and George Carmack in the Klondike region. However, instead of going back home they had set up camp for the summer while waiting for the river to freeze over. One day, while hunting, Skookum Jim was washing a dish by what was later known as Bonanza Creek when he found heavy yellow rocks. He took them back to George Carmack and asked if that was what he was looking for (and it sure was!). The claim was staked on August 17, 1896. (Patsy Henderson did not get any share of the claim since he was back at the camp watching the fish trap and the dogs when the gold was discovered).

While George Carmack was the one to actually stake the claim, he shared the claim fairly. Despite being rich, Skookum Jim kept prospecting. Carmack, realizing millions, went to Seattle and San Francisco and bought a grand motorcar and went about the state with a big placard attached to his car announcing "the discoverer of gold in the Klondike". Skookum Jim is said to have thoroughly enjoyed throwing gold nuggets out of the window of his hotel room while he was in Seattle in order to watch the near-riot that would erupt on the street below. Dawson Charlie gave up his status so that he could own a hotel and be able to drink. Patsy Henderson stayed in Carcross, not having any claim in the stake at Bonanza Creek, putting on a public show for tourists by the train station.

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Skookum Jim died in 1962 of kidney problems leaving money to Kate Carmack (1000), Patsy Henderson (1000), his cousin Caribou John (1000), Tagish Jim (500) and control of his estate to his Daughter Daisy Mason. He also established a large trust fund, which still exists today, called "The Skookum Him Indian Fund". The interest generated by this money was to be used to obtain a better standard of health and education for First Nations people in the Yukon.

the interest generated by the money was to be used to help obtain a better standard of health and education for Indian People in the Yukon. The trust fund is still in existence today and the interest generated is used to provide awards and recognition to Indian People who have helped their community.

(talk about Scandal? Angela Sidney describes the situation while Skookum Jim was in the hospital in Whitehorse, and how there were no Indian witnesses- her husband George and Tagish Jim were supposed to be witnesses...when they came in Skookum Jim told them they [the Anglican Church] made the will and he wasn't supposed to tell anyone. The only Trustees of Skookum Jim's will were the Anglican Church (Sgd. W.L. Phelps and Sgd. W.B. Clarke and the Commission of the Yukon Territory) "really crooked people"

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### Appendix C: Sample Interpretive Tour Program - Town Tour

Hello, Welcome to Carcross. My name is \_\_\_\_\_ and I'm with the Caribou Crossing Adventure Company, run out of the Koolseen Centre. This tour will last approximately 25 to 30 minutes and we will walk through the town and look at some of the key historical buildings.

Carcross, like many of the towns of the Yukon, was established during the gold rush. However, area is located on Tagish land, and was known to the Tagish First Nations as *Todezzane*, "blowing all the time" and to the Tlingit as *Naataase Heen*, "water running through the narrows". Just recently, in May of this year, the Carcross Tagish First Nations approved the land claim, so that they will be self-governing rather than an Indian Act band. The C/TFN will also own over 1554 square kilometers of settlement land.

In 1899 the community was officially named Caribou Crossing, referring to the spot where the local woodland caribou herd crossed the narrows. However, due to frequent mail mix-ups with other communities in BC, the Yukon and Alaska with similar names, in 1904 Bishop Bompas, the town's Anglican Bishop, requested that the name be abbreviated to 'Carcross', a change which was approved in 1906.

While originally an outpost for the North West Mounted Police, Carcross continued to grow as it became an important stop for supplies for people involved in the Gold Rush, as gold was found in the Atlin, Bennett and Conrad City. It further becomes a stop along the White Pass and Yukon Route railway in 1900. It was also a minor shipbuilding centre for sternwheelers and for a short time it has the largest sawmill in the territory, owned by Mike King, who also built the boats and scows for the gold rush trade from early 1897.

Carcross is also important in that it was the home of Skookum Jim, from the Tagish First Nation, who was the one to first find gold in Bonanza Creek, spurring the Klondike Gold Rush. Kate Carmack, Dawson Charlie and Patsy Henderson similarly lived in this area.

At the height of the Gold Rush in 1897 it became evident that a more efficient method of crossing the passes of the St. Elias Range from Alaska to Lake Bennett was needed, as the White Pass Trail was difficult to traverse and both it and the Chilkoot Trail were clogged with Stampeders. There were a number of attempts to do this including aerial tramways, and a disastrous attempt by George Brackets to build a wagon road. (Problems included insufficient funds and lack of properly prospecting the route...he only able to complete 8 miles before he ran out of money. After this he left for a year to raise funds, returned and put a toll on the road. However the stampeders refused to pay and Brackets, using his influence in Washington, had the U.S. Army send troops from Dyea to maintain order and keep the roads open.)

The idea for the railroad was born in the early part of 1898, however the first man to survey the mountains for the prospective railroad, named Tancrede, concluded that due to the rugged terrain a railroad was not feasible. Michael Heney (who was known as "Big Mike" or "The Irish Prince") thought differently. After a night of talking in Skagway's St. James Hotel bar, he got Tancrede to agree to begin the project with financing from British backers. They agreed it would be an expensive undertaking, but could be done

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with tons of equipment, thousands of men and reasonably good weather, items that were all lacking right from the start. However, construction began in April 1898.

(There were several problems building the railways (other than the difficult terrain, weather and lack of materials): it hard to get men working for labour prices considering all the gold they thought was waiting for them in the Klondike. However, men often ended up working with the railroad wither to earn enough money to get to the gold fields, or to return home. Additionally, whenever there was a rumour of gold, the labour for the railroad would rapidly deplete. Other problems included an international dispute over the location of the Canadian/US border and a gang of outlaws operating out of Skagway under the direction of "Soapy Smith" (Jefferson Randolph Smith). The gang robbed new arrivals at Skagway, usually by confidence tricks, and caused trouble at the railroad work camps. But the problem disappeared abruptly on July 9, 1898, when citizens of Skagway organized Vigilantes. One of them, Frank Reid, shot it out with Soapy on the Skagway waterfront wharf of Skagway. Both men were killed.)

While railway construction was under way in 1899, gold was discovered in Atlin and another stampede occurred. As a result, all would-be miners, goods and services destined for Atlin went through Carcross. The town was further established by the WP&YR to maintain the rail line and connect freight and passengers to Atlin and points around the lake via the sternwheelers. Previous to this, the town had consisted only of North West Mounted Police Post and was associated with a reserve on the north side of the narrows and a First Nation community on the south.

The Carcross area is a part of Tagish First Nation's Land, and Skookum Jim, of the First Nation, having gained fame for his role as the one who discovered gold in the Klondike, was the one to make a deal with the railway. He gave permission for the railway to build across his land in exchange for jobs for the people in his community. So in 1899 J.H. Brownlee surveyed the town site for the White Pass & Yukon Route.

The first train ran the 40 miles from Skagway to Lake Bennett on July 6, 1899 while other crews started working south from Whitehorse. At this point freight could now be sent by train to Lake Bennett, put on lake steamers to Caribou Crossing and then hauled to Whitehorse on wagons or by rail as the roadbed construction progressed. The railroad connected Carcross and Whitehorse in June 1900, and the entire line was completed on July 29, 1900, with a golden spike celebration at Carcross, Yukon Territory. Many dignitaries attended this ceremony in which a real golden spike was placed on a rail. There were many attempts were made to drive it in with no avail. The spike ended up a twisted piece of gold.

It took 27 months to build this 110-mile rail line: A very long time for a short distance. But considering the terrain, weather, manpower and machinery problems that the builders had to contend with, it is a tribute to their persistence and dedication that the railroad was completed at all. Carcross was a major depot for the WP&YR, running from 1900 until the railway ceased operations during the recession of 1982

The White Pass and Yukon Route railroad depot was built in 1910. It is a designated Canadian Heritage Railway Station and operates as the Visitor Reception Centre. The Koolseen centre, the warehouse behind the Visitor Reception center was used for freight storage during the later years. It is named the Koolseen centre after Patsy Henderson (Koolseen), who also played a role in the discovery of gold at Bonanza Creek with Skookum Him. He used to stand outside of the train station, greeting tourists with public

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lectures, explaining traditional ways by describing traditional traps and how to light fires without matches, doing various animal calls and telling the story of the finding gold in the Klondike.

### Caribou Hotel

The Caribou Hotel has quite a colourful history and bears the distinction of being the oldest operating hotel in the territory. The previous owner, Bob Olson decided to paint it, but only got about half way through before running out of paint. He owned and operated the hotel from the early 1990's until December 2004, when he was murdered in the hotel. As you can see, the hotel is currently abandoned.

The Caribou Hotel most likely started its life as the Yukon Hotel in Bennett and was transported from Bennett to Carcross on a scow by the owner W.A. Anderson. At this time William Walmsley's 'Caribou House' was the only operating hotel in town. Anderson opened the hotel as the 'Anderson Hotel' in May 1901.

In 1903 Anderson's bar, hotel and store were bought for \$9000 by Dawson Charlie, one of the discoverers of gold in the Klondike along with Skookum Jim and George Carmack. Dawson Charlie had to give up his status in order to both own the hotel and to be able to drink at the bar.

After Dawson Charlie's death on January 26, 1908, Edwin W. and Bessie Gideon rented it from his estate. The hotel prospered until it burned to the ground in the fire of December 24, 1909. The temporary hotel was moved to Colonel Conrad's house until, Gideon built a new hotel on the same spot in 1910 using material from a building in Conrad City.

The famed Polly the Parrot moved into the hotel in 1918, when Captain James Alexander asked the Gideon's to take care of him while he and his wife went on a trip; they were subsequently killed on the wreck of the *Princess Sophia*. Polly resided at the Caribou Hotel for more than 50 years, gaining international fame for singing opera and for shocking unsuspecting hotel guests with colourful profanity. He died in 1972 at the age of 126 and his grave is marked with a fine bronze marker.

Bessie Gideon, the owner's wife, died in the hotel in 1933, and the hotel has been reported to be haunted by her ghost, a shy spirit who resides on the third floor.

### Boat-Building

Through the Gold Rush years, Carcross became a minor centre of shipbuilding in the area, alongside Lindeman Lake and Bennett. In late May of 1898, the North-West Mounted Police counted 198 boats under construction at Caribou Crossing and Tagish Lake. It was further estimated that another 1,200 boats were built in these three areas over the next few weeks.

In addition to being a minor boat-building centre, Caribou Crossing was also a station for the Royal Mail and the Dominion Telegraph Line, and it served as a communications point on the Yukon River.

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### Mining

Silver and gold were first discovered in the Windy Arm area of Tagish Lake in July of 1899, sparking an intensive mining era in this part of the Yukon. By 1905, American mining promoter Col. John Howard Conrad had acquired control of most of the newly discovered gold-silver-lead deposits. By 1906 the boomtown of Conrad employed more than 200 miners. It included stores, churches, hotels, restaurants, baths and laundry, a post office, a mining recorder's office as well as regular steamboat service from Carcross.

Conrad's most ambitious and extravagant undertaking was construction of a tramline to carry the ore down from his mine on Montana Mountain--then the longest aerial tram in the world. It rose 3,700 feet, extended for four miles and cost \$75,000 to build at a time when the average miner was earning \$3.50 a day. The sternwheeler *Gleaner* provided steamer service between Conrad and Carcross twice a week, and a telephone line linked the mines, Conrad and Carcross. Luck ran out however when the world price for silver dropped in 1914 and the mines were discovered not to be as extensive as previously thought. The mines were closed and the town was abandoned.

Carcross however, benefited from this when a major fire destroyed the downtown core in 1909, as over the year's buildings from Conrad City, Bennett City (abandoned after 1900) and other abandoned mining communities in the area were relocated to Carcross.

Interestingly, the homeowners along Bennett Ave and the Bennett Lake beachfront were considered "squatters" until the regulations changed in 1983, allowing these properties to be titled.



### **Skookum Jim's House (not on route, can point in direction)**

Skookum Jim had this house built in 1899, after discovering the gold at Bonanza Creek that spurred the Gold Rush. This was the only house that he ever owned. . The imported lumber and furniture was brought from Skagway to Lake Bennett by White Pass & Yukon Route and then rafted up the lake to Carcross.

After spending time in the Whitehorse hospital with kidney problems in his old age, he returned back to Carcross until his death. Four years after Skookum Jim died, the Anglican Church disposed of the property. Johnny Johns bought the house in 1920 in trust for the wolf clan who gradually paid him back. Johns never lived in the house, which is owned by the Wolf (Daklaweidi) People. Joe Schinkel largely reconstructed the Skookum Jim House after a fire that occurred around 1967.

### **History of Schools**

The first primary school in Carcross was probably built in 1910 and may have only lasted a year. The second school building was rented from Matthew Watson in 1928-9 and Adele Sansom was the teacher that year. The Bishop of the Yukon constructed this building in 1939-40 for use as a territorial school and was used until 1953. It later became a Parish Hall for the Anglican Church.

The regular Carcross School had burned down in July 1936, spreading from a fire originating in the old Scott Hotel. The entire school was demolished in only forty minutes. While some of the school equipment was saved, many of Patsy Henderson's relics of the North, and items used in connection with his lectures-, which were often given out of the hotel-, were lost.

The town of Carcross has an interesting history of schooling. There were two sets of schools, the day schools, found in town and for white children, and the residential boarding school, found just out of town on Tagish road, for the First Nation children. In 1903, the Anglican Church, under Bishop Bompas, opened the Indian Boarding School, later to become known as the Choutla Indian Residential School (Choutla meaning "laughing water"). In 1911, the Canadian Government Department of Indian Affairs, funded the construction of a new school building, which was placed at the disposal of the Church of England. A new building was built after a fire in 1939 and classes were held in various temporary locations until 1954 when a new building was built to accommodate 160 students. By the late 1960s the Canadian government had changed its policy of assimilation of native people into mainstream society and residential schools were phased out. The school was closed in the early 1970s. After being used as a private school for a couple of years, it was demolished in the mid-1980s.

This school, like most residential schools of this era, often forcibly removed children from their families, keeping them apart for months or years at a time. This caused problems as the children were cut off from their own culture, but at the same time were not accepted by white society. Many of the children left the school before graduation, but faced enormous problems in the traumatic transition adapting to life back in their home communities. The residential school system in effect left these children "potential outcasts of their own people and not quite up to the standards of white intellect".

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(A 1931 pamphlet of the Choutla school notes "The main object of this School is to send boys and girls back to their own people not Europeanized, and contemptuous of their old surroundings, but able to stand along, living sober, well-instructed, high-principled Christian lives, and there gather others around them by daily exhibition of a standard of truth and goodness never known before" (6).)

The school's academic program was limited to basic writing and arithmetic, and it promoted loyalty to Christianity and the British Empire. Indian culture and traditions were considered irrelevant and students were forbidden to speak their native languages. They also suffered physical, emotional and sexual abuse. (During construction of the Alaska Highway in 1942, two black American soldiers entered the girls' dormitory of Choutla School. The two soldiers were later found guilty of having sex with under-age girls and were fined \$24 and \$20 each by an American military court. In 2001, other lawsuits were filed against the Anglican Church and others for abuses against the students in the 1950s and 1960s)

### **St. John the Baptist Catholic Church**

St. John the Baptist Church was brought from Conrad City to this site in the early 1940s. William and Winnie Atlin were the first couple to be married here. A pastoral worker conducts regular Sunday Communion services.

### **St. Saviour's Anglican Church (not on route, can tie into talk about St. John the Baptist Church)**

Bishop Bompas and his congregation constructed St. Saviour's in 1904, just two years before his death, on the south side of the Narrows. (Previously, services were held in the Mission House, which was much too small). The funds for the new church were raised by Mrs. Charlotte Bompas (wife of the Bishop) in eastern Canada. The church was moved to its current location, here on the North side of the river in 1917 (1914 in booklet?), following a donation of the property to the church by the WP&YR. It was moved across the water on a scow and hauled up the BYN steamboat ways. Skookum Jim's daughter, Daisy, was the first person baptized here. The church was brought across the river by scow to its present site about 1914.

### **Bishop Bompas' House (not on route)**

Bishop William Carpenter Bompas first came to the north in 1869 as a missionary at Fort Yukon. Throughout his life in the Yukon, the education of First Nations children was a prime focus, believing that "residential school was an important component in the Anglican Clergy's program for the moral and cultural improvements of the Indians of the Yukon District". He first opened his Forty Mile mission to child boarders in 1891, although this mission didn't act as a true boarding school as the students were primarily orphans or abandoned native children. He and his wife relocated to Carcross in 1900 with the intent of opening a mission school; continually applying to the Department of Indian Affairs for support and funding.

They rented this Canadian Development Co. bunkhouse and purchased it shortly thereafter. At that time the building was much larger and T shaped, extending back into the bank. School and church services were held here until separate facilities were built for the mission school and church in 1903/04.

Bishop Ridley of Caledonia, visiting Carcross in 1903 gave his description of the Bishop's house noting that the "Bishop's house (was) built of logs, on the sand. The

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flooring boards were half an inch apart; so shrunken were they that it would be easy to rip them up and lay them down close together. Then the roof; it was papered, with battens across the paper. I was anxious to see inside less of the light of heaven through the rents. Ventilation is carried to excess. Everything around is as simple as indifference to creature comforts can make it, excepting the books, which are numerous, up to date, and as choice as any two excellent scholars could wish."

The Grant family lived here in the 1940s and the Baptist Church used it in 1980 for services given by Mr. Dickie.

### **The Carcross Barracks**

Johnny Williams, a section foreman on the White Pass & Yukon Route railway, built the Carcross Barracks in 1920 as a private residence. He used local logs, a large roll of ship's canvas and other odds bits that he gathered. Most of the large trees in the area had been cut down to build boats during the Klondike Gold Rush in 1897-1898, so small logs had to be used. They were placed vertically, and then unusual pieces were used to make the quaint rounded facade and porch. The cabin later became the barracks and office of the Royal Canadian Mounted Police detachment, and you can still have your picture taken in the jail cell.

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## APPENDIX D: ASSUMPTION OF RISK AND RELEASE FROM LIABILITY

**IN CONSIDERATION** of allowing me to participate in the tour programs, related activities and events of the Caribou Crossing Adventure Company (the "Company Tours"):

**I WARRANT TO YOU THAT:**

1. I am familiar with the risk of serious injury and death which any participant in the Company Tours must assume,
2. I fully understand and acknowledge that the Company Tours involve risks and dangers which are inherent in activities which take place in the out of doors or in the wilderness, including but not limited to the hazards of attack by animals, slipping, falling, drowning or injury to the body or parts of the body, and
3. I fully understand that at all times I am solely responsible for my personal safety.

**I UNDERSTAND AND AGREE**, on behalf of myself, my heirs, administrators, assigns and other personal representatives that my participation in the Company Tours and execution of this document constitutes:

1. my unqualified ASSUMPTION OF ALL RISKS associated with my participation in the Company Tours, even if arising from the negligence, including any compounding or aggravation of injuries caused by negligent rescue operations or procedures, of the Releasees (as hereinafter defined),
2. A FULL AND FINAL RELEASE AND WAIVER OF LIABILITY of Caribou Crossing Adventure Company and all persons and organizations associated with it and the Company Tours including, without limiting the generality of the foregoing, Caribou Crossing Adventure Company's shareholders, directors, officers, employees, agents, sponsors, advertisers, leasers of the premises used to conduct the Company Tours, sanctioning bodies, and medical or rescue personnel (the RELEASEES), with respect to any injury, disability, death or loss or damage to person or property arising from my participation in the Company Tours, whether caused by or arising from the negligence of or negligent rescue by the foregoing or otherwise,
3. My AGREEMENT NOT TO SUE OR MAKE ANY CLAIM AGAINST THE RELEASEES, or any one of them, for any loss, cost or damage of any form or type, howsoever caused and whether directly or indirectly, arising from my participation in the Company Tours, and
4. My AGREEMENT TO INDEMNIFY AND TO SAVE AND HOLD HARMLESS THE RELEASEES, and each of them, from any litigation expense, legal fee, liability, damage, award or cost of any form or type whatsoever which they may incur due to any claim made against them or any one of them arising from my participation in the Company Tours, whether the claim is based on the negligence of the Releasees or otherwise.

I HAVE READ THIS DOCUMENT THOROUGHLY.

I UNDERSTAND THAT THE RELEASEES ARE RELYING UPON MY WARRANTIES, ASSUMPTION OF RISK, WAIVER AND RELEASE, UNDERTAKINGS AND AGREEMENTS SET FORTH HEREIN WHEN ACCEPTING MY PARTICIPATION IN THIS TOUR PROGRAM.

I UNDERSTAND THAT BY SIGNING THIS DOCUMENT I GIVE UP SUBSTANTIAL LEGAL RIGHTS I WOULD OTHERWISE HAVE.

I SIGN THIS DOCUMENT VOLUNTARILY AND WITHOUT INDUCEMENT.

\_\_\_\_\_  
SIGNATURE OF PARTICIPANT

\_\_\_\_\_  
print name

\_\_\_\_\_  
SIGNATURE OF WITNESS

\_\_\_\_\_  
print name

\_\_\_\_\_  
SIGNATURE OF PARENT OR GUARDIAN  
(if less than 18 years old)

\_\_\_\_\_  
date

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### **Appendix E:**

#### **The Traditional Culture and Heritage of the Carcross/Tagish First Nation People**

Welcome to our land! We humbly ask you to show your respect to the land while you are here. If in doubt about protocol or approvals for activities we ask that you work with our First Nation through the Caribou Crossing Adventure Company at 867.821.3216.

Gunalchish! (Thank you)

#### **Carcross/Tagish First Nation Mission Statement**

The Carcross/Tagish First Nation is mandated to protect the environment, health, education and aboriginal rights of our people; to continue to preserve and protect our culture and traditions; to protect and develop our natural resources and strengthen our economy and the government of the Carcross/Tagish First Nation for our future generations.

#### **General Information**

Spirituality is held in very high regard within the Carcross/Tagish First Nation. Ceremony is a very important part of our life and follows the transition of ages, spanning from birth to death, and our relationship with self, clan and nation. Our art forms express our spiritual relationship and interconnectedness with each other, the land, water and animals. Our crests and totems serve as keys to unlock a rich oral tradition of storytelling and sharing.

The two moieties are Wolf (Gooch) and Crow (Yeitl). Tagish/Tlingit culture is matrilineal or follows the mother's line. For instance, when a child is born he or she is born into the mother's moiety, clan and house group. Each moiety consists of several clans, each clan belonging to either wolf or crow.

The Carcross/Tagish area has six clans that are recognized. Two of the six are Wolf and the other four are Crow moiety. Daklaweidi (Killer whale) and Yen Yedi (Wolf) are both of Wolf Moieties. Deisheetaan (Beaver), Ganaxtedi (Raven), Kookhittaaan (Crow), Ishkahittan (Frog) are all of Crow Moiety.

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Traditionally a person of Crow moiety must marry a person of wolf moiety and vice versa, but with the arrival and intermarriages between Europeans and other First Nation people, this custom is no longer as strictly observed. This was done to ensure that the interdependence and balance of life and the Nation was maintained.

Each clan owns and carries their own crest or emblem. This crest could be attached to their regalia such as a button blanket, dance tunic or a vest. This identified which clan individuals belonged to when they attend certain functions, such as potlatches. It is illegal and considered taboo to wear a crest or emblem that is not your own.

It is also important to mention that all clans have clan leaders who are chosen by their respective clan members to be their spokesperson, and speak on behalf of the clan at meetings, ceremonial activities, or any other public events. The clan leader is referred to as the Khà Shâde Héni (headman standing up). The basic requirements in the selection of a clan leader relates to their character, abilities, social standing and demonstrated commitment to the welfare of their clan members.

The Clan System requires each clan to put forward their appointed clan leaders who together will have the authority to make final important decisions on behalf of all the citizens of the Carcross/Tagish First Nation.

Formerly all adult males of a localized clan approved of the selection and appointment of an individual to be clan leader, but more recently clan mothers and women of status have participated in these decisions whether it is for political or other social functions. In the present day period, not all clans have leaders who have been officially and ceremoniously appointed.

The Carcross/Tagish First Nation is presently incorporating their cultural values and principals into their self-governing laws as it has now ratified and is implementing self-government.

For thousands of years the Carcross/Tagish First Nation people have lived off the land and used its resources to sustain their lives. In order to survive everyone had to work hard. Hunting, fishing, trapping, gathering traditional medicines and berries are still important and part of the lifestyles today. It is important to note that the Carcross/Tagish

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First Nation uses and still maintains many trails within Southern Yukon, Alaska and Northern British Columbia, which includes the famous Chilkoot Trail. The Chilkoot Trail was a trading route long before the arrival of European peoples and is part of Carcross/Tagish First Nation Traditional Territory.

In later year's men, women and children worked as packers for the many stampedeers that ventured over the trail to the gold fields in the Klondike region. While the stampedeers made their way through Carcross/Tagish First Nation lands, many of the people assisted them to health when ill, gave warm clothing and a hearty meal whenever needed.

Respect for the land and water and all it has to offer is a First Nation tradition, and what all First Nation people are taught for countless generations. Sharing and taking only what you need is also strongly observed. Elders from each clan have the respect of all and receive meat, fish, berries and other food from all First Nation citizens.

All aspects of life was conducted by ceremony, for example preparing to leave, while on the hunt or when the animal is caught, to ensure the animal is respected. This ensures a successful hunt in the future. If these laws are not followed, one is sure not to have animals offer themselves in the future.

### **Carcross/Tagish First Nation Traditions**

**Hunting** - To keep from over hunting the people were nomadic, moving from place to place depending on what they were hunting and the season. Moose hunting is mostly done in the fall, when the moose have gained the bulk of their weight in order to survive the long winter ahead. When a moose is shot, every part of the animal is used, not only for food, but also for tools, clothing, boats, tents, snowshoes and much, much more.

**Fishing** - Fish was and still is another major source of diet. Fish were mainly caught in willow or sinew nets. Fish traps, spears, bone and wood fishhooks were also used to catch fish. In order to prepare for the cold winter months a lot of fish was cut up and hung on racks to dry. Smoked and dry meat and fish were stored in caches for later use. Families would have perished if they did not know how to preserve and store food.

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**Trapping** - Another large part of the First Nation heritage is trapping. This is mainly done in the winter months because this is when the animals have acquired their winter coats and the fur is in prime condition. Before the exchange of money, furs were used as currency as a means of trade. Hunters caught a wide variety of fur-bearing animals by snares or deadfalls using different kinds of bait. The animals were skinned out and placed on stretchers. The lightest and warmest furs were used to make robes and blankets.

**Gathering** - Berries, herbs and plant foods are gathered (or put up) in various times of the year. Women put up a variety of berries that grow in almost every part of the Carcross/Tagish First Nation Traditional Territory that encompasses Southern Yukon, Northern British Columbia and Alaska. Most of the berries picked were mixed in grease with dried meat or fish and cached away and used only when food was low, especially in the winter months.

**Traditional Medicines** - The land not only serves as our grocery store, but also as our hospital and pharmacy. We know that if we take care of the land, the land will take care of us. This relationship with the land ensures that the land gives us the medicines and herbs, as well as physical and psychological healing that our people need. Most of our people understand how to gather basic medicines, and we have people that have a wealth of knowledge about the medicines that the land provides.

**Construction Material** - Our understanding of survival and the environment allows us to survive and prosper on the land. We did not create materials, so much as use the materials that mother earth provided for us. The use of stone, wood, bones and skin provided our implements and tools. They also provided the materials needed for construction of our shelters and vehicles.

**Art Forms** - Our art forms developed out of the need to express our relationship with each other and creation. The crests, totems and stories do not serve an artistic purpose, so much as a spiritual expression. It's a mixture of Coastal Tlingit and Tagish/Athabaskan design. The use of color, materials and images combined to give life to our ceremonies. It has been told that the true artist is able to sing the spirit out of the wood and people.

### **Appendix F: The Button Blanket Project**

In 2002, the Carcross/Tagish First Nation and the Four Mountains Resort Project team worked together to create twelve button blankets. This project was the beginning of a community-driven process to discuss respectful cultural tourism, appropriate protocol to share this culture and a community –driven model for economic development. The project would also provide a forum for rules and practices for the creation of cultural products.

The twelve button blankets were designed by Keith Wolfe Smarch, a renowned artist and member of the Carcross/Tagish First Nation, and were created by the women of the Carcross/Tagish First Nation. All stencils from the blankets are stored at the First Nation Administration Office and are still available for members of the clans to create their own blanket.

This project created necessary discussion in the community and lead directly to the development of the Carcross/Tagish First Nation Tourism Code of Conduct, a document that guides tourism development in a manner as dictated by the community to protect the land and culture. The project also lead to the formation of the Caribou Crossing Adventure Company, strategic economic decisions and a comfort with sharing the culture and land in a good way.

Now safeguarded by the Carcross/Tagish First Nation, it is the intention to share these blankets in public venues until such time as they can be displayed at the Four Mountains Resort and our future cultural centre.

### **Button Blankets**

Button blankets are ceremonial capes that display the emblems of the person wearing the blanket. Often, the blanket will display symbols only that person or members of the person's clan can wear. The Tagish/Tlingit culture is matrilineal, meaning that it follows the mother's line. When a child is born, s/he is born into the mother's moiety, clan or house group.

There are two moieties, (Gooch) Wolf or Crow (Yeitl), in our culture. Within each moiety there are clans. The Carcross/Tagish area has six clans; two which are of the Wolf

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moiety and four which are of the Crow moiety. The Daklaweidi (Killer whale) and Yen Yedi (Wolf) are both of the Wolf moieties. Deisheetaan (Beaver), Ganaxtedi (Raven), Kookhitta (Crow), Ishkahittan (Frog) are of the Crow moiety.

### **The Role of the Clans**

Each clan owns and carries their own crest or emblem. This crest could be attached to their regalia such as a button blanket, dance tunic or a vest. This identified which clan individuals belonged to when they attend certain functions, such as potlatches. It is illegal and considered taboo to wear a crest or emblem that is not your own. This is done so people of other clans know who you are.

Traditionally a person of Crow moiety must marry a person of wolf moiety and vice versa, but with the arrival and intermarriages between Europeans and other First Nation people, this custom is no longer as strictly observed. This was done to ensure the interdependence and balance of life and the Nation was maintained.

It is also important to mention that all clans have clan leaders who are chosen by their respective clan members to be their spoke person, and speak on behalf of the clan at meetings, ceremonial activities, or any other public events. The basic requirements in the selection of a clan leader relates to their character, abilities, social standing and demonstrated commitment to the welfare of their clan members.

### **The Clans**

It's difficult to establish exactly where all the clans came from because there are so many similarities between some of the clan "creation" stories. Because the stories and history were passed on orally, many variations were created in the same stories. A team of researchers, documenting the Carcross/Tagish First Nations Research Project has summarized the creation stories as gathered through their research.

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### Daklaweidi (Killer whale)



The Daklaweidi clan traces its origin to the Telegraph Creek area of northern British Columbia and is closely linked with the Tagish and the Tahltan of the interior.

According to one story, the Daklaweidi Clan split after a dispute with the other clan members about a woman. One group of people traveled down the Stikine River, but a glacier across the river blocked their way. Two old men on a raft volunteered to find a way underneath the glacier. They put green leaves and/or feathers on their heads so that they would be able to feel the top of the ice tunnel. Luckily they came out the other side without messing up their feathers. Eventually, some of these people found their way to Tagish.

Another story, with a lot of similarities to the story quoted, also describes a trip under a glacier. However, in this story the people were starving because the glacier was blocking the river and preventing salmon from swimming upstream. The name "Daklaweidi" may mean "back/black sand people", a name which refers to the sand where the people camped after their trip under the glacier. In some stories there is also reference to a "flood" that caused people to move north from their homeland at the head of the Stikine River.

Carcross/Tagish Daklaweidi claim the Wolf, Bald Eagle and the Killer Whale as crests.

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### Yan Yedi (Wolf)



The histories of the Yan Yedi and the Daklaweidi people are very closely linked. Both clans came from the upper parts of the Stikine and Taku Rivers, although they might be able to trace their origins even further back to the Yakutat on the Alaska Coast.

There are both 'old' and 'new' Yan Yedi. The 'old' Yan Yedi refer to themselves in English as "wolf wolves", while they call the 'new' Yan Yedi "wolf fish-hawks".

What seems likely is that the 'old' Yan Yedi were pushed back up the Taku River by the 'new' Yan Yedi who were moving in from the coast and from the Stikine area. One story quoted by McClellan suggests that a young Yan Yedi couple fled to the Nisutlin area after committing incest.

The name "Yan Yedi" has been interpreted as meaning "White Cedar People", "Mainland People", or "Place of Hemlock People".

Yan Yedi claim the wolf as their crest, while the new Yan Yedi claim the golden eagle.

### Deisheetaan (Beaver)



The Deisheetaan clan is closely related to the Tuq'wedi clan from Tagish. Both these clans eventually merged to become Deisheetaan.

Stories about the Deisheetaan clan revolve around four daughters of an Angoon woman who married a high-ranking Chilkat man. These sisters left Chilkat and went to Juneau before turning inland and traveling up the Taku River. On the upper Taku, the sisters separated. One married a Tahltan from the Telegraph Creek area; one married an Inland Tlingit from Teslin; one married a Tagish man; and one married a man from Pelly Banks. We know that there were three sisters, with the possibility of a fourth who married the man from Pelly Banks. This story is yet unclear.

According to some of the stories quoted by McClellan, the beaver caused floods in revenge for the way in which he had been treated ("... because it almost killed us, that's why we have the beaver"). Deisheetaan claim to own Carcross. The clan may have originated from Angoon.

The Deisheetaan are undecided about the meaning of their name (Tuq'wedi). One clan member suggests that it refers to cottonwood, which is the favorite food of the beaver.

The Deisheetaan have the beaver as their crest.

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### Kookhittaaan (Crow)



The Kookhittaaan clan is generally considered to be an offshoot of the Ganaxtedi clan. One source said that ancestors of the Kookhittaaan were supposed to have gone down the Taku River long before there were any other Tlingit speakers in the area. (the implication is that they were then Athabaskan speakers). Another story says that the Kookhittaaan are part of the Kaagwaantaan clan, which is part of the wolf moiety. The Kaagwaantaan claim to be the oldest and most powerful.

Another source said that the name Kookhittaaan was taken by a branch of the Ganaxtedi after some of the group had moved to Angoon. There the group split because there were too many Ganaxtedi living in one house. The new group built another house at the end of the village. But because they were afraid of the Ganaxtedi, they built a hole or cellar in the middle of the house in which to hide. Another story says that they put the hole in the middle to protect the women and children of the house. The name Kookhittaaan means "people of the house with the hole in the middle".

In the late 1800's or early 1900's, there was a potlatch house that was built near the head of the Taku River, which had a large cellar dug out.

The clan emblem of the Kookhittaaan is a crow with the three babies (sometimes carrying two human heads said to belong to slaves). They also use the Three-heads encircling the Salmon called Ick a taxt, (they represent spirits associated with the Salmon Hole of the Ishkahittaaan people).

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### Ganaxtedi (Raven)



There is not very much information describing the origins of the Ganaxtedi clan. One story talks about a chief near Ketchikan who found his wife's lover hiding in a box and killed him. This caused trouble, and part of the clan moved away and settled in places like Hutsnuwu and Chilkat. Apparently, four Ganaxtedi women married Yan Yedi men from the Taku River (which is how Ganaxtedi came to exist in the interior).

The Ganaxtedi claim crow as their emblem.

**Ishkahittaaan (Frog)**



Interior people still think of the Ishkahittaaan as a coastal clan. They are linked to both the Ganaxtedi and Kookhittaaan clans. Their name means "deep place/stays in one place". Swanton listed an I'cka hit (Salmon Hole House) as a house of the Taku Ganaxtedi.

A Tagish Deisheetaan has said that, "It's like the Ishkahittaaan is our other half. It's like we point a finger at them".

Ishkittaaan claim both the crow and the frog as their emblems.

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### **Appendix G: Carcross/Tagish First Nation Tourism Code of Conduct**

#### **Vision**

To develop a sustainable tourism economy in the Carcross/Tagish First Nation traditional territory.

#### **Goal**

To provide guidelines to share the land and culture in a good way.

#### **Values**

##### ***Equality***

We recognize the rights of the individual and respect the cultural rights and differences of all members of the community and our guests, treating all people with equality and dignity.

##### ***Learning and Sharing***

We will share our culture and our land in a good way. We will offer a learning environment to leave all people with the opportunity to be positively impacted from the experience.

##### ***Respect***

We shall treat all people with respect, honesty and candor.

##### ***Integrity***

We will be accountable to the people, demonstrate sound business practices, and steadfastly adhere to this code of conduct.

##### ***Quality Service***

We shall provide the highest quality of service, resolve disputes in a fair and expeditious manner, preserve and build customer and community relationships.

### ***Sustainability***

We shall consider all developments with respect to the sustainability of the land, culture, community and business. We will consider the environmental impact of the activity, its impact on the culture and community without negatively impacting the experience.

### ***Inclusivity***

We shall work from a broad community-based approach to include people in the area, provide access opportunities to potential operators and work with stakeholders, governments and the public.

### **Intent**

- 1. *Respect the Culture***
- 2. *Protect the Environment***
- 3. *Enhance Community Benefits***
- 4. *Support Business Development***

The guiding spirit of the Code of Conduct is to ensure a sustainable tourism economy that permits quality operators with the ability to develop profitable businesses while respecting the land, water and people. We seek to cause minimal impacts to the wildlife, wilderness, culture and historical sites of the lands of the Carcross/Tagish First Nation. We seek to preserve and protect this special place as it is now for appreciation, enjoyment and enrichment of future generations.

**We recognize** why visitors come to this place and the experiences they seek in the community and on the land.

**We recognize** our role as stewards of the land, and our role in the communities of our land to work for local benefit and growth.

**We recognize** our role in ensuring the development of an environment that permits business to develop and prosper.

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**We recognize** the challenges of balancing an economic agenda with cultural integrity, sound environmental management and community well-being.

Our visitors and many of our operators are guests in the community's backyard and are treated as our honoured guests. Our guests also understand they must behave in a certain way within our culture and our land. Our Code of Conduct will help our guests understand expected behavior, how to gift our community from their visit and how we will gift them as our honoured guest.

### **Application**

The Code of Conduct is an essential tool for sound management of tourism development that balances our economic agenda with social development, cultural preservation and environmental protection. It guides and regulates our own commercial operations and those permitted to operate on our land. The Code of Conduct is part of the process for consultation and accommodation.

The Code of Conduct will inform, educate and involve all partners, operators and guests who seek to protect in perpetuity, the opportunity for, and the quality of, the exceptional experiences found in this land.

The Code of Conduct is intended to apply in whole or in part to tourism operators, our partners and our operations depending on the nature of the business.

C/TFN accredits companies and tour products by applying the requirements of the Code of Conduct. Through an assessment process, review of criteria annually and audits of operators, our assessment process will set the standard for authentic and professional tourism experience in our traditional territory.



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- c) Understand the importance of spiritual, mental, emotional and physical components of self in the C/TFN culture.
- d) Gain knowledge of what stories can be told and by whom.
- e) Know which sites are protected and what is allowed and appropriate at those sites.
- f) Must protect and promote the protection of historical and scientific sites, these are important to local heritage and science. Disturbing the sites diminishes their value and is often illegal.
- g) Not camp on archaeological or sacred sites.
- h) Not dig into any archaeological site; not touch nor remove any artifact (cultural or historical); not enter burial grounds.
- i) Discourage the collection of natural matter and collection of fossils.
- j) Not make unauthorized use of any copyright, patent, trademark or other intellectual proprietary right before obtaining permission from C/TFN or the legitimate owner(s).
- k) Know that intentional infringement or misrepresentation of legitimacy to customers for the unauthorized use of such copyright, patent, trademark or other intellectual proprietary rights are strictly prohibited.
- l) Know that commercial photographers and film-makers must receive permission from C/TFN prior to commercial activities.

### **1.3 Learn and Share our Culture and Respect Our Cultural Protocols**

Operators must:

- a) Encourage sharing of cultures, it is important to share our knowledge to make sure it is never lost. Sharing culture directly with our visitors is an important part of communicating, learning and connecting with others.
- b) Understand that we require Elders consultation and permission to tell stories, display crests and address some cultural issues.
- c) Understand and respect the cultural significance of sites in areas you travel through.
- d) Uphold the C/TFN cultural protocols.

## **2.0 Protect the Environment**

### **Belief                      The Land Must be Respected**

The land has taught us the greatest respect, use only what you need and the land will always provide for you. We invite others to share the land and who we are. We all have responsibility to care for the land for the enjoyment of future generations and all beings that share the land by minimizing the impacts to the wildlife and wilderness.

We will educate and encourage our guests to ensure preservation, reduce impacts on the land, and maintain the quality of the experience for the future.

### **Requirement:**

#### **2.1      Respect that the land has a carrying capacity**

Operators must:

- a) Understand that C/TFN will use traditional knowledge, local knowledge and scientific knowledge in determining the impact of an activity on the land and animals.
- b) Understand that C/TFN will create a baseline data of use areas and will determine the carrying capacity of the land.
- c) Get permission from C/TFN prior to harvesting activities.
- d) Consider compatible use from other users, the community and industry in program development.
- e) Not use a catch and release fishing policy on lakes, rivers or streams on C/TFN lands.
- f) Only catch what will be consumed on a trip.

#### **2.2      Deliver environmentally sound programs**

Operators must:

- a) Recognize the potential for negative impact on the wildlife species they encounter and take precautions to minimize these by following the Wildlife Viewing Guidelines.
- b) Be knowledgeable of animal habits, seasons and patterns in establishing programs and be prepared to amend programs.
- c) Stay in permitted areas only.

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- d) Adhere to No Trace Guidelines.
- e) Use existing trails and not create or open old trails without C/TFN Lands approval.
- f) Be certain every person who fishes must possess a valid fishing license.
- g) Become familiar with current conservation issues and initiatives in the Yukon.
- h) Promote responsible conservation of Yukon wilderness.
- i) Promote responsible resource development.
- j) Oppose resource development that would have a negative impact on an existing wilderness tourism operator.
- k) Oppose resource development that can have a negative impact on critical wildlife habitat.

### **2.3 Operate environmentally sound businesses**

Operators must:

- a) Practice environmentally-friendly programs such as recycling and waste reduction within their business
- b) Incorporate sustainable, low-energy, low-impact business practices and seek to recycle and reuse as much as possible.
- c) Choose best environmentally sensitive tools (i.e. 4 cycle engines) and consider footprint left by motorized vehicles
- d) Respect the rights of users for non-commercial recreational activity and traditional practices
- e) Consider the practices and products of their suppliers and the environmental impact.



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### **3.3 *Respect the rights of the community to its sacred and special places***

All operators will:

- a) Be provided with information on community places to be respected and the need for separation of community and economic activity.
- b) Maintain the community's need for a sense of identity, place, safety and security.
- c) Protect local sacred spaces by asking for permission before visiting sites that communities currently may use, such as churches and other sacred places including gravesites, camps, trails and fishing sites.
- d) Be respectful of private property and the privacy of local residents.
- e) Ensure guests and staff know how to behave appropriately in communities.

### **3.4 *Support local initiatives, events and programs***

All operators will:

- a) Support community events, initiatives and local organizations.
- b) Inform clients of local events and where to purchase locally manufactured products.
- c) Encourage visitors to buy local crafts and goods and celebrate local culture.
- d) Support and respect local infrastructure improvements, waterfront development, and recreational and events facilities.

### **3.5 *Respect and communicate the unique qualities of the community***

All operators will:

- a) Preserve and uphold the heritage value of the community.
- b) Advance the history of the community and accurately communicate it to visitors.
- c) Communicate with C/TFN, the community, other operators and other levels of government.
- d) Operate with traffic flow and rate of visitation that suits the community.

**4.0 Support Business Development**

**Belief            We Must Have High Quality Business Standards**

We seek to support quality business development by permitting good operators with the ability to grow prosperous businesses while preserving and protecting the land and culture.

We have a tradition that we take care of people who are on our land, this includes our visitors, the operators and their staff. As stewards of the land we have a responsibility to maintain the integrity of the land by working with good operators.

We know that good operators are also committed to delivering a unique product or service that also addresses the safety and experience of its staff and customers.

**Requirement:**

**4.1    *High standards for the delivery of services and products***

The operator must:

- a) Be market-ready as outlined in Market Ready Criteria.
- b) Be export-ready to be packaged under Caribou Crossing, have access to the Four Mountains Resort and Cultural Centre and be considered for C/TFN land use permits.
- c) Submit mandatory trip reporting required for safety and environmental evaluations.
- d) Provide proof of insurance, workers compensation, necessary permits and licenses.
- e) Build cooperative business spirit through respect, honesty and good communication.
- f) Practice sound and ethical business practices.
- g) Demand integrity in marketing and advertising without misleading information.
- h) Use quality equipment in safe, good working order.
- i) Deliver culturally-appropriate programs where appropriate.
- j) Provide an excellent product and service from booking to completion of tour with opportunity for the customer to provide feedback.
- k) Possess all applicable permits, a wilderness operator's license and other licenses where appropriate.

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- l) Know regulations or restrictions that may apply in parks and special management areas.

### **4.2 High standards for the duty of care to the customer**

The operator must:

- a) Have a safety plan and a safe workplace.
- b) Practice no trace camping and wilderness experiences.
- c) Recognize the need to conduct safe trips for visitors by ensuring guides:
  - Are familiar with potential hazards and seasonal conditions in areas of operation.
  - Have some form of reliable communications, preferably a satellite phone.
  - Have an up-to-date emergency contingency plan.
  - Carry adequate first aid supplies and include safety orientation in the program.
  - Have a guide-to-client ratio that is safe and suitable for activity undertaken.
  - Educate clients as to what is appropriate behaviour with possibly hazardous wildlife encounters.
  - Are knowledgeable about bear safety protocols based on bear ecology and behaviour.
  - Are trained in order to meet the Codes of Conduct.

### **4.3 High standards for staff development**

Until a guide certification program is adopted, all operators must ensure and provide supporting information to ensure guides:

- Have appropriate levels of skill and experience for the activity being conducted.
- Have strong leadership ability.
- Have a first aid certificate, CPR training and first aid equipment.
- Are trained in bear safety.
- Are trained in the Yukon Host program and have completed the C/TFN guide training workshop (when developed).
- Are well informed about the local environment and any conservation issues affecting the integrity of the environment.
- Are knowledgeable about the natural and cultural history of the area being traveled through, and be able to effectively interpret this to clients.

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- Have interpersonal communication skills.
- If teaching or providing instruction, have the required certification (i.e. paddling).
- Have proper cooking and food safe certifications.
- Are familiar with applicable laws and regulations.

### **4.4 Encouragement of partnerships**

All operators are encouraged to:

- a) Work cooperatively, network with existing businesses and respect other businesses.
- b) Support a community spirit in the business community.
- c) Support partnerships and cooperative efforts with businesses in Yukon, British Columbia and Alaska.
- d) Understand that C/TFN may give preference to locally owned and operated businesses or businesses in partnership with local businesses or C/TFN-owned companies.

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## Market Ready Criteria

C/TFN will only consider permits and certification to market-ready operators. C/TFN also encourages operators to work with Caribou Crossing Adventure Company which packages tours for the Four Mountains Resort & Cultural Centre and the day trip market in the Carcross area.

### General

#### Operators must:

- Maintain good standing of all applicable licenses, insurance, and C/TFN Code of Conduct.
- Display brochure, rack card or website with professional photography, writing and layout.
- Maintain a 36-hour or less turn-around time of all requests for information throughout the year.
- Provide telephone, fax and email contact 7 days a week.
- Provide 24 hour message/reservation service (i.e. answering machine).
- Have an established consumer oriented billing, payment and cancellation policy.
- Provide a negotiated commission on retail/published rates.
- Have a current website that lists all services and products with contact information.
- Have a consumer tracking/monitoring system.
- Have a complaints handling process and cancellation policy.
- Protect customers contact information and maintain privacy.
- Have a pricing system that includes group and seasonal rates.
- Have an emergency response plan.
- Have a business and marketing plan.

### Day/Adventure Programs

#### Operators must:

- Ensure day tours provide a package of elements that make the tour entertaining, educational, enriching, hands-on, well-themed, value-added, and exceed expectations.
- Clearly state booking policy and minimum numbers.
- Provide a safety orientation as part of the tour.
- Have satellite telephone contact while on the road or in the wilderness.

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- Provide complimentary services to guides and/or drivers for groups over 15.

### **Attractions must:**

- Be open 7 days a week from at least May 24 to September 7.
- Provide complimentary services to guides and drivers for groups.

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### **Caribou Crossing Export Ready Criteria**

Caribou Crossing is a wholesale company and will package all tour programs at the Four Mountains Resort and Cultural Centre as well as packaging for the day trip market. Caribou Crossing can help companies that are not export-ready by providing service under a Benefits Agreement.

#### **To work with Caribou Crossing, a business must:**

- Meet all of the market ready criteria as applicable.
- Have a trade oriented billing, payment and cancellation policy.
- Provide net rate discounts or a minimum commission.
- Advertise and guarantee prices for 12 months in advance of travel.
- Provide a wholesale tariff with net rate packages, business policies and contact information.
- Accept tour operator vouchers as negotiated.
- Provide marketing support materials (i.e. CD or colour photography).
- Accept deposits of no more than 15% 180 days out.
- Guarantee to provide equal or better value when substituting products that become unavailable.
- Be willing to participate in Caribou Crossing familiarization tours for trade and media.
- Provide staff trained to work with travel trade.
- Provide special welcome and orientation services for groups.
- Institute customized payment and booking policies for trade.
- Offer block bookings and make them available at least 12 months in advance of arrival for accommodations and 6 months in advance for day or multi-day tour products.

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## Leave No Trace Guidelines

C/TFN has a stewardship role on the land and all activities must be undertaken with consideration of future generations and the animals which also must be able to enjoy the riches of the land. C/TFN supports the Leave No Trace Guidelines under the Wilderness Licensing Act.

### **1. Plan to leave no trace.**

- Meal planning should include minimizing over packaging and garbage.
- Avoid smelly, easily-spoiled foods, colognes and perfumes.
- Choose travel and gear for both safety and minimal impact.
- Use maps to plan low-impact routes and campsites.
- Plan to pack a stove.
- Bring a container for garbage and human waste.

### **2. Camp and travel on durable surfaces.**

*When hiking/traveling:*

- Use existing trails and do not create new trails.
- Travel single file.
- Where there are no trails, select a route over durable terrain. If you must walk across vegetated areas, spread out to avoid creating new trails.

*When camping:*

- Look for a campsite early to be selective.
- Choose sites already impacted and clean up completely afterward.

### **3. Pack in, pack out.**

- Burn all paper garbage; or
- Pack out all garbage in an airtight, reusable container or double-bags.

### **4. Properly dispose of what you can't pack out.**

*Wastewater and waste food:*

- Wash dishes in a container then drain the water into a hole away from tents and standing water.
- Strained water may be released into the current of a swift-flowing river.

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- Encourage meal stops away from your camp to avoid attracting wildlife.
- Avoid or minimize soaps and shampoos. If they cannot be avoided, use biodegradable products only and keep away from water sources.

### *Human waste:*

- Toilets are to be at least 60m from any body of water and further if on a floodplain.
- Feces can be disposed in a 15 cm hole dug by a boot or trowel. Add soil and stir to encourage decomposition and use remaining soil to cover. Pick a site well away from other campsites, preferably enroute and away from your campsite.
- Used toilet paper should be packed out.
- Large groups should build a latrine 30 cm deep and throw earth in after each use.

### **5. Leave what you find**

Historic artifacts, archeological specimens and fossils must be left undisturbed. You must report an accidental discovery, unearthing of objects or sites to the Carcross/Tagish First Nation. It is unlawful to collect items without permission.

### **6. Use stoves and small campfires**

Although abundant with firewood, the Yukon is often at risk for forest fires from the dry conditions. Campfires leave scars and sterilize soil, consider the need and impact of the fire.

If it is safe and necessary to have a campfire uphold the following suggestions:

- Use an existing fire circle
- If you are building a fire on an undisturbed site, use a fire pan or make a mound fire
- Use only dead wood, preferably from fallen trees
- Keep the fire small
- Saw cuts leave signs, be discrete if you must saw
- Burn wood down to ash before extinguishing. Alternatively, soak the fire then scatter the ashes and charred wood
- Use sandbars and gravel bars where ever possible
- Always use a stove where fires are prohibited

### Wildlife Viewing Guidelines

Must ensure minimum impacts in wildlife viewing by:

1. Giving ample viewing distance to minimize animal stress.
2. Using binoculars, scopes and telephoto lenses (300mm or more) in observing wildlife.
3. Not camping where there are signs of obvious wildlife use, such as nesting, denning, feeding or rutting sites.
4. Not following fleeing or retreating wildlife to avoid separating a mother from her young, depleting the animal's energy reserves, or putting yourself in a dangerous situation.
5. Being wary of what seems to be orphaned young, as the mother is likely near by.
6. Learning behavioural characteristics of the wildlife species you expect to encounter.
7. Taking your time and being quiet.
8. Not feeding wildlife.
9. Not approaching nest or den sites.
10. Being familiar with acceptable viewing practices for the areas and seasons of your operation.
11. Not marketing wildlife viewing opportunities that are unrealistic or would negatively affect the animals being viewed.