

Overview of Yukon River Tours

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Overview of Yukon River Tours

Yukon River Tours is a wholly owned subsidiary of the Dinyee Corporation. Dinyee is the ANCSA village corporation for Stevens Village. The Stevens Village Council is the sole governing entity in Stevens Village and it has been the Council's long-term goal to develop local, culturally appropriate economic opportunities for village residents. As a result, the Village Council has been working with its for-profit counterpart, Dinyee Corporation, since 1989 to establish economic enterprises in the local area. The mission of Yukon River Tours is to generate an economic base for Stevens Village through the preservation and increased awareness of the Athabaskan Native Culture and traditions for both visitors and community members.

Yukon River Tours offers visitors the opportunity to experience the wilderness setting of the Yukon River during the midnight sun season plus the local Koyukon Athabaskan lifestyle and culture of the Native people from Stevens Village. Yukon River Tours provides a variety of river tours of the area to visitors arriving via tour bus, airplane, or private operated vehicle. At this time, the river excursion business component and a native fish camp museum on the Yukon River at the historic Woodyard Camp located 6 miles upstream from the Yukon River Bridge Crossing have been established. The Stevens village Council participates in Yukon River Tours via the ownership of the Stevens Village Cultural Center located at the Woodyard Camp or El Noo Taal Denh, spruce bough Island flat place. YRT's main river vessel is a forty-three (43) passenger river boat, the Yookene Spirit that provides tours on the Yukon River. YRT also operates a six (6) passenger river boat, the Yukon Explorer, used for specialized trips.

Yukon River Tours Mission Statement

The mission of Yukon River Tours is to generate an economic base for Stevens Village through the preservation and increased awareness of the Athabaskan Native Culture and traditions for both visitors and community members. This mission will be carried out through the following goals:

1. To maintain visitor attractions and visitor services in the area of Stevens Village's Traditional Lands in order to bring much needed employment and stability to the local economy.
2. To encourage the preservation and expansion of traditional Koyukon Athabascan Native values through visitor industry development.
3. To offer real opportunities for youth and elders to interact and learn from each other.
4. To develop infrastructure that will expand and compliment the existing tour operation of Yukon River Tours at the Yukon Crossing and thereby generate additional employment and income to the local area.

Yukon River History

The Yukon River is truly a source of life, particularly for the Native American Indian and Eskimo tribes in Alaska. Yukon River Tours brings visitors within the Traditional Lands of the Koyukon Indians of Stevens Village. Local Koyukon Indian historians believe that their ancestors have lived along the Yukon River for countless generations. The Koyukon Indian people of Stevens Village live directly on the riverbank 27 miles up the Yukon River from the Yukon River Bridge. There are no roads to the village and there is no desire for a road to be built.

The Yukon River is one of North America's major waterways. Beginning in British Columbia 15 miles from the Pacific Ocean, it flows 2,100 miles before reaching Norton Sound in the Bering Sea. The Yukon and its tributaries drain a 330,000 square mile area. The navigation season on the Yukon is roughly four months ranging from June to mid October.

Gold Rush Era:

The Yukon is the fourth largest river in North America and has traditionally been the major transportation corridor into the Interior of Alaska. With the 1897 Canadian discovery of gold in the Klondike the Yukon River's importance as a transportation artery increased. There were two main routes to reach the Klondike in 1897: one by river and the other involved a combination of river and mountain passage. The first route which was via Saint Michael was by far the easiest generally taking 3 to 5 weeks.

River traffic reached its peak at the turn of the century with steamboats, sternwheelers, and barges carrying passengers and supplies to the arctic and sub-arctic wilderness. The Sternwheeler era lasting over a century was a period of high activity along the Yukon River. Steamboats transported miners,

trappers, government employees, missionaries, military personnel, and others to their destinations along the Yukon.

Woodyards along the Yukon:

The huge steamboats burned between 1 and 3 cords of wood per hour on an upstream run between St. Michael and Dawson. It was necessary to establish woodyards along the Yukon River route approximately every 25-30 miles. The various steam companies would contract with the local woodcutters for the wood supply. The fuel wood that was cut was mainly spruce and some birch. The cutters were often trading post owners and the local Athabaskan people. They were paid \$6-\$8 per cord of wood and often times would take their month's pay in commercial goods supplied by the steamer companies.

The historical Woodyard Camp, now the fish camp of Stevens Village's Yukon River Tours, was used specifically for wood cutting during the Steamboat era. The local tribal members of Stevens Village also became involved as woodcutters and were contracted by the steamer companies such as the Northern Commercial Company and the Alaska Commercial Company. The Woodyard Camp is the point of origin for a historic trapping and hunting trail that extends 15 miles back into the hills and crosses the present day haul road. This trail and many other trails in the vicinity were and still are used extensively by the tribal members of Stevens Village for their subsistence activities.

HISTORICAL OVERVIEW OF STEVENS VILLAGE

Prior to Western contact, there existed a fully developed culture to which the people of Stevens Village belonged. Thirteen thousand Northern Athabaskan-speaking Indians occupied nearly all of Interior Alaska. The basic social and political unit was the band which was made up primarily of persons related by blood or marriage. The local band organization defined both a linguistic community and a subsistence-use area with well known boundaries. A band's territory was ordinarily closed to other groups unless permission was granted for use. In many cases long-term arrangements existed between adjacent bands that permitted exploitation of a resource in an area other than one's own if that resource was lacking in another's home area. Although very mobile each band had at least one named major settlement where the band congregated, especially during the mid-winter Solstice time for social and ceremonial activity.

By 1850 most Northern Athabaskans in Alaska had experienced some form of contact with the immigrants at least through trade. People were drawn into the fur trade system and settled around trading posts and missions which eventually led to the development of predominantly all-Native villages.

Although a number of traditional settlements diminished due to disease, traditional boundaries were maintained.

Founding of Stevens Village:

Stevens Village is one of the oldest villages in Interior Alaska having been founded years before outsiders came up the Yukon in gold-rush steamboats. According to local tradition, Stevens Village was founded by three brothers: Old Jacob, Gochonayeeya, and Old Stephen. The village was first called Dinyeet, meaning the location in the canyon, in the high places, referring to where the Yukon River flows from the Yukon Flats into the Rampart Canyon area.

The Stevens Village people are called Dinyee Hot'Anna which means people of that area (Dinyee) of the canyon. In 1902 Old Stephen became Chief and the village took the name Stephen's Village. It was also called Shaman's or Shaman Village. It was never a boom town. Around 1926 there was a flu epidemic that killed most of the old people. A post office was established in 1936 and later cartographers began calling it Stephens Village. Fort Hamlin, located downriver from Stevens Village at the upper end of the Rampart canyon, was a trading post of the Alaska Commercial Co. established in 1896. It was named for Charles Sumner Hamlin, Assistant Secretary of the Treasury.

Stevens Village has a long history of asserting traditional land claims with the federal government, Territory of Alaska, and the State of Alaska. Since 1939, the leaders of Stevens Village have sought reservation status with the United States federal government. This effort has been difficult after the Alaska Native Claims Settlement Act of 1971 and subsequent construction boom of the Trans-Alaska Pipeline which impacted the Traditional Lands and people of Stevens Village heavily because of the increase in access and population in Alaska.

Below there are a few examples of tribal actions taken by Stevens Village to protect its Traditional Lands and traditional ways.

- In 1939, the tribe petitioned the Department of the Interior to place sixty (60) square miles of Traditional Lands in trust for Stevens Village under the Indian Reorganization Act (IRA). National mining interests and state-wide opposition opposed the establishment of Reserves in Alaska and the federal government failed to act upon Stevens Village's request.

- A similar petition was filed in 1950 with the Indian Claims commission to place Stevens Village's Traditional Lands in trust, but no action was taken by the federal government to do this. The massive Rampart Dam project was proposed by the federal government. This project would have destroyed Stevens Village and inundated thousands of square miles of the Yukon Flats. Stevens Village's efforts to stop the dam by filing another land claim were also

disregarded by the federal government in the early 1960's. Luckily, the dam proposal failed for economic and environmental reasons.

- In 1969 Stevens Village file suit in federal court along with five (5) other villages to block construction of a road through its Traditional Lands to Prudhoe Bay from Livengood. The rush to exploit the Prudhoe Bay oil fields by constructing a pipeline, haul road, bridge, and a pump station within Stevens Village's Traditional Lands was halted. A federal injunction was issued halting construction.

The Judge made no rule of law and he called upon the oil companies to make a deal with the tribal villages. The oil companies didn't want to make a deal with Stevens Village for what are now obvious reasons. That would have recognized Stevens Village's rights of subsistence, self-determination, and territory - all basic human rights. This injunction lead to an unusual coalition of major oil companies, conservation groups, and Alaska Natives supporting the settlement of aboriginal land claims within Alaska. After three (3) years of intensive work, the Alaska Native Claims Settlement Act (ANCSA) was signed into law by President Nixon on December 18, 1971. Under the Act, Alaska Natives would receive fee simple title to 40 million acres of land and \$962.5 million in compensation. Twelve (12) regional corporations were established to administer the settlement. The people of Stevens Village never wanted ANCSA. They never voted on it. Their government never approved it. The people of Stevens Village were just unilaterally dispossessed of their land and all of the sub-surface rights to their land. In the cash settlement part of ANCSA, the Stevens Village people received a little more than one dollar (\$1) per acre for their lands that were taken away.

Because of the passage of ANCSA, Stevens Village was powerless to prevent or significantly influence the location and construction of pipeline-related facilities or receive compensation for the development on its Traditional Lands. During the construction of the pipeline workers found out about the pristine and well-taken-care-of qualities of Stevens Village's Traditional Lands. Since the Dalton Highway provides easy access to the Yukon River and nearby uplands, Stevens Village's Traditional Lands have become a prime area for recreation use by urban Alaskans. It has been difficult for Stevens Village to find legal remedies available to protect tribal rights against encroachment on its Traditional Lands.

Alaska Native Claims Settlement Act

With the enactment of the Alaska Native Claims Settlement Act of 1971 certain lands were transferred along with money for capital ventures to the Native entities around the state in exchange for the supposed extinguishment of aboriginal claims to a majority of Alaska's land and resources. The traditional

land use areas of all Alaska Native tribes were subsequently drastically changed.

In the almost thirty years which have passed some Native American entities created by the 1971 Settlement have chosen, as the ANCSA pushed them to do, to enter the cash-based economy and essentially allow assimilation toward Western values to proceed within their respective cultures. Other Native American entities such as the former Venetie Reserve chose not to participate in the ANCSA at all. The Koyukon Athabaskans Indians of Stevens Village have chosen perhaps the most difficult trail to follow which is the traditional cultural lifestyle blended with the lifestyle of the Western cash-based economy.

TRADITIONAL LANDS OF STEVENS VILLAGE

Geography:

Stevens Village is located about 90 air miles northwest of Fairbanks on the middle portion of the Yukon River. Stevens Village is a Koyukon Athabascan village with a population of 112 people according to 1986 population estimates in 30 households. The village is a non-road connected village located on the north bank of the Yukon River and 54 miles southwest of Beaver, Alaska.

Stevens Village's Traditional Lands are the bioregion formed by the Dall Rivers and portions of the Ray River watersheds. Stevens Village's Traditional Lands as traditionally described are:

North to and including the Dall Rivers watershed, to the West as far and including Ray River, to the East as far and including Purgatory, and South to the summit of the range of hills commonly called the Rogers Creek range.

The lands are mostly located in what is known as the Yukon Flats. The Yukon Flats basin is the largest interior basin in Alaska. Its configuration and size create a unique solar basin unlike any other found at such extreme latitudes. Summer temperatures on the Yukon Flats are higher than at any other place of comparable latitude in North America. It is the only place in the world where temperatures of 100 degrees Fahrenheit have been recorded north of the Arctic Circle. The protective mountains surrounding the basin, which make possible these high summer temperatures, create a giant natural frost pocket in the basin where winter temperatures approach the coldest of any inhabited area in the world. Precipitation is low, with July and August being the wettest months. The Yukon River annually freezes up at the end of October and breaks up approximately in mid-May.

Special values:

The Yukon River

The Yukon River is the lifeblood of Interior Alaska. Its importance culturally, spiritually, and as a food source is impossible to measure. Many villages are strategically located on the Yukon River to gain access to abundant land resources. Favored locations for Native settlements are near fresh water streams and adjacent highlands. In the area around Stevens Village, the lake and small pond complex, typically known as wetlands, provide access to a variety of animals, plants, and fish. Periodic flooding of the Yukon River allows these ponds and lakes to be resupplied with water and create critical habitat for subsistence resources. Thus, the Yukon River is seen as a living entity upon which the Native people of Stevens Village depend. Tribal members of Stevens Village view their role of traditional land managers as that of being custodians of all the resources associated with the Yukon River and adjacent critical habitat.

The Dall River

The Dall River is the backbone of Stevens Village's Traditional Lands. In the Koyukon Indian language, the Dall River is called Ch'idohuno, translated roughly as the river that sustains life' or the river that saves people from starvation', giving the Dall River watershed traditional/religious significance. The Dall River has cultural resources along its banks that demonstrate numerous generations of use and occupancy by Stevens Village tribal people for their survival. Once a beautiful, pristine, wilderness river sustaining a subsistence harvested, the Dall River has faced increased negative impacts produced mainly due to increased outside usage of the area.

Biology:

Stevens Village's Traditional Lands are within the northern boreal sub zone of central Alaska. The major plant species growing there are: white spruce, black spruce, white birch, quaking aspen, balsam poplar, alder, willow, Labrador tea, crowberry, leather leaf, cranberry, prickly rose, cotton grass, sedge, and horse tail. Fire plays a large role in determining the plant community make-up.

The Yukon Flats is one of the great waterfowl breeding areas in North America. Each spring millions of migrating birds from four continents converge on the Flats. The ponds and lakes of the Flats become summer nurseries for ducks and a variety of other species of waterfowl. These include arctic, red-throated and common loon; American widgeon; bufflehead; Canada and white-fronted goose; oldsquaw; surf scooter; goldeneye; greater and lesser scaup; mallard; pintail; teal; ruffed grouse; sandhill crane; shovers; spruce grouse; tundra and trumpeter swan; and willow ptarmigan. Several raptors, notably hawk and owl

species, kestrels, merlins and some Peregrine falcons and golden eagles are also found in the area.

Salmon from the Bering Sea also depend on the water areas of the Yukon and its tributaries. Every year they ascend the Yukon River and its tributaries, to spawn in the freshwater streams of their birth, nearly 2,000 miles from the sea. Runs of king (Chinook), coho (Silver), and chum (Dog) salmon reach the Flats each summer. Freshwater fish species in the area include Dolly Varden, burbot, grayling, northern pike, sheefish, whitefish, blackfish, and sucker.

Anadromous salmon species were historically taken in traps set in small channels of the Yukon River. Dip nets were also used to catch salmon. Non anadromous fish were taken in traps, speared with leisters (3 headed spears), and caught with hooks made from bone. Traps are the favored fishing method and were commonly set in small streams and at constrictions in lakes.

Large game species such as caribou, moose, and black, grizzly, and brown bear are common throughout the forested areas of the Yukon Flats. Many furbearing animals are found in the region. Beaver, mink, and muskrat are particularly abundant where there are lake and stream habitats. Wolves, foxes, weasels, ground squirrels, and snowshoe hares are common throughout most of the region. Other species include Dall sheep, lynx, marten, red fox, wolverine, and several small rodent species.

Subsistence:

The use of wild resources in the region has been found to be an integral part of a subsistence -based socioeconomic system. Subsistence-based economies are mixed economies with both cash and subsistence sectors and are based upon a domestic mode of production with a stable and complex seasonal round of harvest activities. Wild resources are also an integral component of complex and dynamic sociocultural systems. Sharing, gift-giving, trade, and barter bind families within both communities and the region. The social organization of villages, fish camps, and hunting parties are linked to this relationship between people and the natural environment. The world view of many of the region's residents has been molded and shaped by centuries of living closely with the natural world.

Most Stevens Village households combine the harvest of fish and wildlife with wage employment or other cash-producing activities. Households harvest a diverse range of over 50 species of fish, mammals, birds, and plants. Ninety-seven percent of all households harvest some fish and wildlife. Stevens Village Tribal members produce substantial quantities of food through fishing, hunting, gathering, and trapping. The per capita harvest of 1,139 pounds was among the highest documented in the state. Salmon comprise approximately 81% and freshwater fish is 9% of the overall harvest by weight.

The principle food obtainable in the region is as follows: salmon, pike, whitefish, grayling, ducks, geese, snowshoe hares, moose, bear, and raspberries. Tribal members work cooperatively in the harvest and preparation of subsistence foods. Fish and wildlife are shared within the community and other areas.

SEASONAL LAND USE:

Spring:

Springtime along the Yukon River is usually a time of both hardship and joy. As winter food and firewood dwindle, the Koyukon Indians are very active in preparing for the Yukon River ice to melt. At this time, the potential of flooding is high and villagers monitor the river's activity very closely. As daylight increases, tribal members of Stevens Village work at cleaning their village, painting and repairing their riverboats, and setting fishnets in clear water streams for Arctic grayling, whitefish, and pike.

The young men head out to the lakes and ponds along trails for muskrat hunting. The skins are sold and the meat is eaten. Ducks and geese are also hunted and given first to the eldest members of the tribe and then shared among the families of Stevens Village.

Snow melt begins approximately mid April in the vicinity of Stevens Village. As the winter snow melts, migrating waterfowl begin arriving. Ducks, geese, and cranes arrive approximately mid-April. Spring waterfowl hunting begins shortly thereafter. Muskrat hunting is a major spring activity that takes place on lakes near Stevens Village. Hunters harvest small fur bearers using canoes, boats, and small caliber rifles. During this time gill nets are set in the Dall River and adjacent sloughs to obtain whitefish, pike, and suckers. By mid-June muskrat hunting subsides. Certain waterfowl species, especially black ducks, continue to be harvested on larger lakes.

Summer:

The time between June and late July is known as fishing time for the Athabascan Indian people. Fishing stations, or fish camps usually consisting of simple tent shelters for eating and sleeping, a fish processing table, a smokehouse, and a rack for drying fish are used year after year by the Athabascan Indian people along the Yukon River. Salmon are caught in nets or fish wheels.

Near the end of June those families travel by boat to fish camps along the Yukon. Tribal members of Stevens Village utilize the area of the Yukon between Purgatory upriver to the Northeast and the Big Salt River which lies downriver from Stevens Village. Upon arrival families repair the camp, build or

repair fish wheels, smokehouses, and prepare for the arrival of the king salmon in mid June. Whitefish and sheefish are also harvested in nets. Routine fish camp activities also include checking nets, processing fish, and cutting firewood for cooking and smoking. These activities continue through the chum salmon run which usually begins in late July and extends into September.

Yukon River Tours operates in a portion of the Yukon River where the terrain narrows into a canyon or Dinyee, and fish camps are concentrated throughout the 30-mile long canyon area. The Dinyee area is probably the most productive salmon fishing area on the entire Yukon River as the fish are funneled by steep banks. For this reason the Koyukon Indians of Stevens Village have traditionally controlled Dinyee and defended Dinyee against any threat to their rich salmon area. In the Indian traditions, these important fish camps and fishing sites (usually eddies) are passed from generation to generation as the younger people take over fishing duties from the older Indian generation. The younger people are then obligated by Indian custom to share with the older generation. Sharing of food and all resources is a very important Indian custom for the Koyukon Indians along the Yukon River.

Fall & Winter Seasonal Land Use:

By late August supplies of chum salmon have usually been stockpiled for winter. As fall approaches the Yukon River and surrounding area (locally known as the Yukon Flats), the Indian people of Stevens Village cooperate in two major traditional activities. The first of these activities is cutting large amounts of firewood for heating for the long winter use. The wood logs are lashed together to form huge log rafts and then the men float the logs downstream by boat to Stevens Village. The firewood is then cut by individuals and stacked for each person's home use over the winter in the village.

The second major task for the fall season is to hunt moose for the winter's meat. Moose meat is needed to feed the old and the young alike. Moose meat is very important to the Athabascan people and highly valued. For this reason another traditional Indian custom is strictly enforced. When a moose is taken by the Indians living along the Yukon River, not a single part of the animal can be wasted. Waste of any animal is a sign of disrespect for the animal's life and the Traditional Lands; and is a crime in Stevens Village. The Koyukon Indians eat the entire moose including the nose, hooves, and stomach. The head and bones are used for clothing and tools. The antlers are the only part of the animal that aren't eaten although they are sometimes used to fashion art objects.

During the fall time, village women will harvest berries and store the fish and meat safely. This is a hard job and the Indian men and women respect each other's roles very much in Stevens Village.

Winter is a time of few daylight hours, so all daily chores such as wood cutting, feeding dogs, and organizing for traplines must be done in a few hours daylight. When the village is dark and very quiet, the Indian people visit and tell stories in the way of their ancestors.

Another major winter activity is trapping - mostly for fox and marten. Traplines, some over 50 miles long, provide much needed cash for purchasing staple goods such as flour, tea, sugar, and coffee. Trapping is a very important winter activity for the Koyukon Indian people, not only for cash, but for health and exercise. Maintaining a trapline is very hard, physically exhausting work.

Traditional Indian custom requires that only as many animals are taken by the trapper as is necessary to provide for the family. Traps and snares are then removed to allow enough animals to breed for future harvest. Children learn to snare rabbits for family food and to develop traditional Indian survival skills during the winter months.

Reliance on the land to provide the basic elements of life - food, clothing, shelter, and firewood has made the Koyukon Athabascan Indians a strong and proud people.

Protection of the Traditional Lands of Stevens Village

The protection of the resources within the Traditional Land use area of Stevens Village is considered necessary for the survival of the Tribal members. In the past it was possible to share some of the Traditional Lands with non-residents of the area basically in good faith. However, the number of users and negative attitudes of some users toward the tribal members and their ways of Stevens Village have forced the Stevens Village Council to take an active stance in order to protect their fragile subsistence economy and Traditional Lands. In addition, the threats to the Koyukon Indian cultural lifestyle resulting from the negative impacts of increased competition on Stevens Village's Traditional Lands have escalated to the point that the tribal members feel it is time to take action and the tribe has developed a logical and organized land use plan.

Traditional/Wilderness Co-Management

The Stevens Village tribal members for a long time have been a dynamic part of the ecosystem of the area and have effected, and in turn, been effected by it. This knowledge of the local ecosystem is the cultural heritage of Stevens Village. It is not only the historical knowledge, but it embodies a long range conception of the future. It is hard for other ecosystem managers to accumulate as much ecosystem knowledge because of their distance away from the land.

Local management decisions by Stevens Village tribal members are made at the harvesting level. Many times in the past Stevens Village residents have resisted management decisions made by other managers from far away because they went against their base of ecological knowledge. This ecological and environmental knowledge are human capital resources for Stevens Village which serve to support the long term security of Stevens Village's tribal members.

Stevens Village's track record in maintaining biotic diversity and environmental integrity can't be disputed as to its success. This traditional management has been tried and tested over time and has been shown to produce sustainable results. However, in order for other/outside land managers to begin to conceptualize what co-management of the resources entails, the context of the tribal members of Stevens Village must be accepted as both legitimate and morally correct in that the Koyukon Indians have the right to be players in the management scheme of their Traditional Lands. Unquestionably, Stevens Village will continue to have a role to play in the management of this ecosystem. Stevens Village will be increasingly involved in the decision-making process regarding resources within its Traditional Lands. Without its involvement Stevens Village has seen the resources of the area suffer.

Fundamentals of Traditional Ecosystem Management

1) The customary laws of the Stevens Village Council regulating the use of land-based resources are based upon the value and practice of conserving all living things found in nature.

2) There is a principle in Koyukon Indian custom that says man cannot effect one thing in nature without other living things being effected. The traditional ecosystem management system is a world view which requires seeing animals, plants, land, water, and air together globally. Stevens Village's Traditional Lands and their resources are seen as a small part of a larger ecosystem. The tribal members of Stevens Village feel a responsibility to manage the land, plants, and animals based upon traditional practices that were handed down by their ancestors. Stevens Village tribal members take great pride in practicing traditional ecosystem management like their grandmothers and grandfathers did. To manage the land properly is to practice being Traditional. Conserving and not wasting resources is a way of life. The right thing to do with the land, in the Indian way, is to consume resources only as much as is needed. Otherwise, everyday a resource is not left alive on the land the ecosystem is functioning at a loss. Stevens Village tribal members believe every day something stays alive on the land the stronger the ecosystem will be. For this reason, animals, fish, and trees are taken only as needed, when needed, and only as much as is needed to live.

Tour Outline

1. Welcome Aboard

- a. Safety features
- b. Payment info

2. What we will do and see

- a. Itinerary and time

3. Yukon River: Geography

- a. Muddy from glacial silt and over thirty feet deep in places
- b. Frozen over most of year: Times of breakup and freeze up
- c. Transportation artery: Natives traditionally canoed or poled boats near banks
- d. Gold Rush history: Wood camps cut cord wood for steamers

4. Yukon Flats: Geography

- a. One of the coldest inhabited regions in the world
- b. Home to waterfowl who come to nest in the summer when there is lots of food

5. Canyon or Dinyee area: Dinyee Hut'aane or people of that area

- a. Yukon River enters into Rampart Canyon area
 - 1. Rampart Dam: Flood Yukon Flats in 1960s
 - 2. Natives and conservationists united to stop dam due to loss of habitat: birth of modern day conservation movement
- b. Canyon area popular fishing spot

6. Stevens Village: Koyukon Athabascan

- a. Athabascan Cycle
- b. Used large area: 1,000,000 acres because moose and other large animals need big area
- c. In Alaska few species of flora and fauna per acre as opposed to many in the tropics
- d. White spruce is the most important plant utilized: House logs, medicine, firewood
- e. Population of Stevens Village remains stable according to the carrying capacity of the land
- f. Stevens Village people related to downriver people linguistically and culturally: Gwichin Indians upriver from Stevens Village although place names around Stevens Village have Gwichin roots which indicates Gwichin were replaced by Koyukon

7. History of Stevens Village

- a. Founding: Sternwheelers used to overwinter in the Dall River
- b. Ft. Hamlin
- c. IRA Constitution 1939

- d. 1950 Land Claim
 - e. 1960s Land Claim: Rampart Dam threats
 - f. 1970 Lawsuit to halt pipeline which led to ANCSA
 - g. As a result of ANCSA Stevens Village lost 80% of its Traditional Lands and got a few dollars an acre for the lands lost
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- 8. Modern Stevens Village and life on the Yukon River
 - a. Mixed economy: Subsistence and cash
 - b. Many people go back and forth between Stevens Village and Fairbanks
 - c Struggling to maintain culture with world suddenly at the door after haul road
 - d. Interception of salmon on the high seas and outside hunters are putting pressure on the subsistence economy
 - e. Villages or tribes in Alaska do not have the same political powers as tribes in the lower 48 do: Village governments are struggling with no funding or recognized powers

Notes to readers

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