Dear Reader:

As the title indicates, it has taken 30 years of effort (actually more like 33 years now) on the part of over 75 archeologists, curators, and researchers to compile the data presented in this book. It presents a popular synthesis of 10 volumes published in the series, *Archeological Investigations in Skagway, Alaska*, along with numerous unpublished accounts. Besides serving as the headquarters of the Klondike Gold Rush National Historical Park, Skagway is commemorated in the history of the United States as a National Historic Landmark, designated as the Skagway Historic District and White Pass.

This book is, however, more than just a summary of archeological fieldwork and photographs of artifacts. It is also an attempt to assess the archeological program initiated in Skagway by the Denver Service Center in the 1970s, then later transferred to the Alaska Regional Office in the 1980s, and finally to cultural resources managers at Klondike Gold Rush National Historic Park in the 1990s within the wider context of historical archeology at other National Historic Landmarks on the western mining frontier. The accomplishments of the sustained program of archeology in Skagway can best be measured in terms of a few essential ingredients: a national preservation program, federal funding, and the dedication of a few die-hard archeologists and concerned park managers.

This book was written for many audiences. For the staff at Klondike Gold Rush National Historical Park, it will be useful as guide for archeological interpretation and future investigations; for historical archeology scholars, it can serve as a synopsis of artifact types through the decades; and for the interested public, it will tell the “stories beneath the surface” of the lives of men and women who once called Skagway home.

For Becky Saleeby, the author, Archeologist, Cultural Resources Team, Alaska Regional Office, this book was a labor of love and she put both her mind and her heart to its completion. She had an early vision of what topics the book would cover and what it should look like in final. She has done a masterful job in bringing out both the benefits and values of historical archeology in the National Park Service.

If you have any questions about the book or seek additional copies, please contact Greg Dixon, Cultural Resource Technician, Cultural Resources Team, Alaska Regional Office, at (907) 644-3465 or via email at greg_dixon@nps.gov.

Sincerely,

Michael J. Traheli
Superintendent
Beneath the Surface

Thirty Years of Historical Archeology in Skagway, Alaska
Front Cover: (Background, detail) Street grid of Skagway in 1898; bottles from Father Turnell’s trash pit; seed beads from Feature 1 at the Pantheon Saloon complex.

First Title Page: Bird button from the Peniel Mission.

Back Cover: Decorative glass bowl from Hockett privy 1 on Block 39.
Whiteware platters from Block 39 privies.
Beneath the Surface
Thirty Years of Historical Archeology in Skagway, Alaska

Becky M. Saleeby
2011
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This volume is dedicated to Doreen Cooper, Karl Gurcke, and Catherine Spude. Their unflagging interest in telling the stories of Skagway has given me an opportunity to retell a few of them here.
Abstract

Over the last 30 years, National Park Service archeologists have been engaged in research and fieldwork on the buildings and lots managed by Klondike Gold Rush National Historical Park and included within the boundaries of a National Historic Landmark. The results of this testing have been a 10-volume series of published reports and numerous unpublished reports. They document the town’s colorful past as it settled down from its heyday and became a tourist destination and a transportation hub. Over 100,000 artifacts, including nails; glass bottles that once contained liquor, medicine, and food; cans and ceramic food service items; and an interesting and eclectic assortment of personal artifacts comprise the archeological collections of the Klondike Gold Rush National Historical Park. The analysis and interpretation of these artifacts bring life to the pages of early Skagway history and complement what we have learned from other documentary sources. This volume is a synthesis of the historical archeological literature on Skagway, presented within the larger context of archeology in National Historic Landmarks on the Western mining frontier.
Acknowledgments

Archeologists are jacks-of-all-trades by profession. They must draft maps, draw stratigraphic profiles, and record artifact proveniences. They must also be knowledgeable about history, geology, soils, and biology, and have the fortitude to dig in frozen ground, screen in the rain, and sometimes even collect artifacts in cramped, dusty places like under the Mascot Saloon. It took many archeologists, working in Skagway from 1978 to the present, to carefully unearth and record the everyday belongings of past residents, lost or discarded on lots where restored historic buildings now stand or modern buildings have been constructed. Maintenance workers were also recruited to work under the supervision of archeologists when more able hands were needed.


At the end of each season, after the test pits and trenches were back-filled, some stayed on the job to catalogue and analyze the artifacts, and eventually to write the reports. This summary report would not have been possible without the sustained effort of the archeologists who researched and wrote the thousands of pages of text, which served as the basis of this volume. My thanks for their efforts and my admiration for their persistence go to Catherine Spude, Doreen Cooper, Diane Rhodes, Ray DePuydt, Stefanie Ludwig, Alfred Cammissa, Tim Kardatzke, and Karl Gurcke. Other researchers who joined them in the analysis and writing phase of the investigations are: Douglas Scott, Frank Norris, David Huelsbeck, Linda Scott Cummings, Kathryn Puseman, Carl Späth, Robin Mills, Thomas Moutoux, Karl Reinhard, David Temple, Thomas Wake, Steve L. Martin, Virginia S. Popper, and Charles Adkins.

I would also like to acknowledge the research of Yvonne Meyer, who wrote a draft administrative history of archeological compliance in Skagway. Her research helped me get started on my own investigations for this volume. My sincere thanks also go to Debra Sanders, former curator at Klondike Gold Rush National Historical Park, along with her assistants Deb Boettcher and John Wächstetter, who assisted me in locating many of the photographs that appear in this report, as well as searching for artifacts in the collections so that I could photograph them during a trip.
to Skagway. My co-workers at the Alaska Regional Office, R. Greg Dixon and Rachel Mason, assisted me by tabulating artifact totals and proof-reading. Frank Broderick of ArchGraphics, graphic designer *extraordinary*, deserves many, many thanks for all his efforts in beautifying this volume. My thanks go to Karl Gurcke, whose fount of knowledge about Skagway’s history is unsurpassed, as well as Ted Birkedal, team manager and head cheerleader for Cultural Resources at the National Park Service Alaska Regional Office. I would also like to gratefully acknowledge the six reviewers of the first draft of this book — Catherine Spude, Doreen Cooper, Karl Gurcke, Robin Mills, Ted Birkedal, and Theresa Thibault — who provided me with insightful comments, corrections, and unpublished materials. As always, my final thanks go to my husband and sons, Bruce Ream, Allen Ream, and Galen Ream, who helped me just by listening.
Chapter One:
Preserving History and Archeology in a Gold Rush Town
Looking Beneath the Surface
Behemoth cruise ships are in the harbor and tourists are packed onto downtown boardwalks. It's summertime in Skagway. There is so much to see, and for most of the tourists, so little time. For National Park Service employees who live year-round in Skagway it is a time of frantic activity, followed by a rapid decline into the lull of winter. Skagway is among a handful of Gold Rush towns in Alaska that have persisted and prospered for over a century. Its annual summer spike in activity and population, however, makes it unique among these former frontier outposts. What sets it apart rests on a number of factors, including a spectacular location in a deep water harbor at the head of Lynn Canal (Figure 1) and on its ability to capture the imagination of travelers who are looking for an authentic experience, transporting them back to another time period. Its real attraction is the few blocks in the historic district where history comes alive in the form of carefully restored period-piece architecture.

The history of Skagway's Gold Rush days of glory has been the topic of countless books and articles. Another subject of research has been Skagway's progression from a post-Gold Rush community, with dwindling population and declining economic prospects, into a vibrant tourist destination, brought about through the efforts of local...
PRESERVING HISTORY AND ARCHEOLOGY IN A GOLD RUSH TOWN

historical preservationists and the National Park Service. This report documents a less visible, but equally compelling, aspect of preservation found by looking beneath the surface and carefully documenting the cast-off and abandoned belongings of Skagway’s past residents.

Archeological testing has regularly been associated with the preservation and restoration of historic buildings in Skagway since 1978, but the role of archeology in the growth of the park is not widely known. Among the major results of 30 years of historical archeology in Skagway are a 10-volume series of reports, which document the town’s colorful past. They serve as an example of how historic preservation laws and regulations can be a driving force, and together with good historical archeology, can result in the enrichment of our knowledge about the Gold Rush era and its aftermath for the benefit of scholars and park visitors alike.

For example, complete glass bottles and bottle fragments are frequently found in archeological collections. Alcoholic beverage bottles might be expected in a drinking town like Skagway, but archeological testing also turned up a sizeable number of patent medicine bottles. How does the interpretation of these medicine bottles, along with fragments of clothing and children’s toys, bring life to the pages of history? (Side Note 1 briefly discusses some basic concepts in historical archeology and how they have changed throughout the past several decades).

This report is a synthesis of a large corpus of material, numbering 10 volumes published in the series, *Archeological Investigations in Skagway, Alaska*, with over 2,000 pages of text. It is also an attempt to evaluate the archeology of Skagway in the greater context of historical archeology on the mining frontier in the western United States. The intent is to present the material in a way that can be useful for several audiences: for the staff at Klondike Gold Rush National Historical Park (KLGO) as a summary and guide for archeological interpretation; for historical archeology scholars as a synopsis of artifact types collected during testing; and for the interested public as a story of the lives of men and women who once called Skagway home. Some chapters will be more pertinent to one audience than others. National Park Service interpreters, for example, might focus on Chapters Eight and Ten, while historical archeologists might find Chapters Four through Seven more relevant.

**The Setting for an Unfolding Story**

While the quest for gold first attracted prospectors and miners to Alaska in the late 1870s, it was not until the winter of 1897–1898 when the world became riveted by gold discoveries on the Klondike River in Canada’s Yukon Territory (Figure 3). These discoveries set off a series of dramatic gold rushes, and Skagway, by virtue of its location as a gateway to the interior, was quickly turned into a boom town. By the spring of 1898, the population of Skagway had reached 8,000 with about 1,000 stampeders passing through each week on their way to neighboring Dyea and up the Chilkoot Trail to the goldfields (Spude 1983: 41). The construction of the White Pass & Yukon Route railroad in 1898, connecting Skagway to northwestern Canada and interior Alaska began transforming the town into a settled railroad and supply center. By 1900, the population of Skagway had declined from its rowdy heyday and people settled down to the business of running their new community.
Changing Concepts in Historical Archeology

During the early decades of the 20th century, historical archeology in North America focused on reconstructing sites associated with famous people or important places in the country’s history. Jamestown, Virginia, the first permanent English settlement in America dating to 1607, is a good example of the type of site that was being excavated in the 1930s and for the next two decades thereafter.

When rehabilitation work on the buildings in Skagway began in earnest in 1978, most American archeologists specialized in prehistoric studies. Since then, the field of historical archeology has greatly developed, with the number of professional journals, books, and research projects growing steadily. Historical archeologists of today look to ideas and concepts of many other disciplines and have a wide variety of approaches to their analyses. Some are considered to be historical particularists, who are most interested in exploring the details of a particular style or pattern of change in one type of artifact as an end in itself. Others who describe themselves as processual archeologists focus more broadly by trying to recognize the regularities of human behavior. During the 1970s, there was a backlash to processual archeology by those who believed that human behavior was far too complicated to be reduced to a series of behavioral patterns. This post-processual group has a variety of loosely related viewpoints. In reality, most historical archeologists draw from all of these theoretical paradigms (Barber 1994: 2-3).

Catherine Blee [Spude] modeled the first volume of the series *Archeological Investigations in Skagway, Alaska* after reports documenting the long-term historical archeological testing at Fort Vancouver, a National Historic Site in Washington (Catherine Spude 2007, pers. comm.). Fort Vancouver, which houses an artifact collection of two million objects, spanning the Native American, Hudson’s Bay Company, and U.S. Army occupations of the site recovered during 50 years of archeological testing (National Park Service 2009), continues to be an excellent example of what is possible in the realm of historical archeology. The field has expanded tremendously...
since the beginning of fieldwork at Fort Vancouver, and has a measure of academic legitimacy since the founding in 1967 of a national association, the Society for Historical Archaeology, with annual meetings and a well respected journal.

The words of Doreen Cooper, an historical archeologist from Skagway, ring true for many of the practitioners in the field today.

I do not see the archaeology at KLGO [Klondike Gold Rush National Historical Park] as filling in the blanks. I see it as taking on new ground...that is because archaeology has that unique longitudinal view that is lacking in most of the primary resource material used — diaries, journals that only record transits through Skagway, newspapers that reported on daily events, etc. What was happening, materially, to these people who lived in Skagway? Is that filling in the blanks? Not exactly... Archaeology has the power to move beyond the recorded documents, making it, I feel, a stronger discipline (Cooper 2005a).
In 1908, Skagway could boast of churches, fraternal halls, a school, ornate hotels, shops, and offices. Saloons lined Broadway, the main street of the commercial district. By 1920, the number of residents had dwindled to just under 500 (United States Census 1920). Skagway could no longer claim to be the pre-eminent population center in Alaska, but there were well tended buildings and well dressed businessmen in a town quickly emerging as an important tourist destination (Spude 1983: 43–44). Even as automobiles made an appearance, train tracks still ran through the middle of town until 1943, when they were finally removed.

Although the historical value of the Chilkoot Trail became apparent to the citizens of Skagway as early as the 1930s, it was not until the 1950s when the National Park Service first became interested in Skagway’s historical and architectural resources. In 1959, Skagway was included in the National Survey of Historic Sites and Buildings, and by June 13, 1962, the Secretary of the Interior had designated the Skagway Historic District and White Pass as a National Historic Landmark. Congress authorized the creation of Klondike Gold Rush National Historical Park in 1976 (Norris 1996: 52–55, 157). The park includes several buildings in a 14-block historical district in Skagway, along with a 16.5-mile Chilkoot Trail Unit, a portion of the abandoned Gold Rush town site of Dyea, a portion of the White Pass Trail, and a visitor center in Seattle (National Park Service 2010d).
The importance of the Skagway, Dyea, and the Chilkoot Trail cannot be overestimated in Alaska’s self-image as rugged individualists. Beginning in 1998, the state celebrated the centennial of the Gold Rush by issuing a license plate depicting the Chilkoot Trail (Figure 4). There were plans to discontinue the plate at the end of the year, but it was so popular that it continued to be issued through 2004 (Nicholson 2008). The Canadians also commemorated the significance of the trail by designating its northern portion as Parks Canada - Chilkoot Trail National Historic Site, though it wasn’t until the centennial of the Gold Rush in 1998 that an international park, joining both segments of the trail, was created (Parks Canada 2011).

When Klondike Gold Rush National Historical Park was created, many of the best preserved remains of the Gold Rush era had unfortunately reached a state of severe disrepair and needed immediate stabilization. This restoration work began in 1978, with the depot and office building for the White Pass & Yukon Route railroad being one of the first buildings to receive attention. It now serves as the visitor center for the park. Two of the earliest structures in Skagway, the Moore Cabin and the Moore/Kirmse House are also open as interpretive centers for visitors, as is the ground floor of the Mascot Saloon. Another of the restored buildings is the Peniel Mission, which is now used as park housing for its seasonal employees. Other buildings, owned by the park are leased to individuals for retail stores. The Lynch & Kennedy building is an example of such a lease-back structure. Today, Klondike Gold Rush National Historical Park is a bustling place, to say the least. Park statistics show that visitation has increased annually, reaching almost a million per year by 2009 (Quinley 2009).

More recent acquisitions for Klondike Gold Rush National Historical Park are a spectacular collection of artifacts dating to the Gold Rush era and subsequent decades in Skagway, along with additional historical buildings (Quinley 2009). The collection, formerly owned by George and Edna Rapuzzi, passed into public ownership in part through a generous donation of the Rasmuson Foundation in 2007. Martin Itjen, a notable figure in Skagway’s tourist industry, began amassing the collection in the early 1900s. George Rapuzzi, born in Skagway in 1899, added to Itjen’s historical curios and memorabilia, and when Rapuzzi died in 1986, there was an estimated 450,000 objects in the collection housed in five historical buildings. Three of the buildings — Jeff. Smiths Parlor Museum, the YMCA Gymnasium, and the Meyer Building were donated to the National Park Service. The George Rapuzzi home and a World War II Commissary building were donated to the Municipality of Skagway. The Municipality plans to begin a preservation plan for its recently acquired buildings and to develop a World War II museum in Skagway (Quinley 2009).

A National Program of Historic Preservation
The rehabilitation of Skagway’s historical buildings, and the ensuing archeology, is an excellent example of the benefits of a national program of historic preservation.
Historical archaeology has strong roots in the historical preservation movement. In its earliest days, historical archaeology was a full partner in the often-herculean efforts to interpret sites of national importance to an eager public. In the United States, archaeology at places like Jamestown and Colonial Williamsburg provided many of the architectural details that made historic homes and their yards come alive for modern visitors. These preservation efforts made it clear that the lives of real men and women, once-living individuals, had to be inserted into reconstructed buildings and landscapes. Modern historical archaeology grew out of this realization (Orser 2004: 6).

The policy of protecting prehistoric and historical sites on public lands was first embodied by law in this country in the early part of the 20th century with the passage of the Antiquities Act of 1906 (16 U.S. C. 431–433). This act authorizes the President to designate national monuments in order to protect structures or objects of historic, prehistoric, or scientific interest. Since this milestone piece of legislation, there have been many other federal historic preservation laws. Notable among them are the Historic Sites Act of 1935 (16 U.S. C. 461–467), which made cultural resource preservation a national policy, and assigned the National Park Service the task of carrying out the policy on behalf of the Secretary of the Interior. The 1935 Act served as the basis of the National Historic Landmark Program, which was later expanded by the National Historic Preservation Act of 1966 (16 U.S. C 470 et seq.).

The National Historic Preservation Act has been amended 22 times since it was enacted in 1966. The spirit of the Act is summed up in its opening text which states: “the historical and cultural foundations of the Nation should be preserved as a living part of our community life and development in order to give a sense of orientation to the American people” (Sec.1 (b) (2)). In Section 101, the National Historic Preservation Act authorizes the Secretary of the Interior “to expand and maintain a National Register of Historic Places composed of districts, sites, buildings, structures, and objects significant in American history, architecture, archaeology, and culture.” The Secretary of the Interior actually designated the Skagway Historic District and White Pass as a National Historic Landmark in 1962, four years before the National Register came into existence in 1966, but this landmark, like all others previously designated, were automatically added to the National Register upon its creation (National Park Service 1987: 10).

In the original nomination form for Skagway and the White Pass, the historic district was said to comprise about 100 original buildings dating to the Gold Rush days, with the heaviest concentration of them on Broadway between First and Sixth Avenues (Snell 1962). This core area was later mapped as Skagway’s Historic District (Spude 1983). In the current nomination, approved by the Chief of the National Historic Landmarks Survey and Keeper of the National Register of Historic Places in 1999, the historic district boundary was greatly expanded to include all of the original 1897 townsite, extending 23 blocks north-south and between three and five blocks east-west, along with the railroad route to the summit of White Pass. In this nomination, 163 buildings are listed as contributing to the town’s historical character (Norris et al. 1999). The Chilkoot Trail and Dyea were officially designated as a National Historic Landmark in 1978, with an updated nomination form prepared by historian Frank Norris in 1987.
Another section of the National Historic Preservation Act – Section 106 – has become the driving force behind the archeological fieldwork in Skagway since renovation on the historical buildings began (Side Note 2). Also important in ongoing programs of historic preservation is Section 110 of the National Historic Preservation Act, mandating that federal agencies develop a program in which historical properties are identified, evaluated, and nominated to the National Register. Archeological monitoring and limited testing are usually considered to be Section 110 activities. Guidance on a full range of federal policies and procedures is found in NPS-28 (National Park Service 2002).

This discussion of the laws and regulations affecting historic preservation in the Far North would be incomplete without the mention of Dawson City, in the Yukon Territory of Canada. Like Skagway, it was one of the major urban centers founded as a direct result of the Klondike Gold Rush, and has benefitted from the attention of archeologists beginning in the late 1970s (Burley and Ross 1979; Brand 2003). Also like Skagway, Dawson City is subject to laws and regulations set forth by different levels of government. Canada, however, lacks a comprehensive set of regulations and policies for historic preservation on a federal scale, and depends more heavily on its provinces, territories, and local governments to administer guidelines. The residents of Dawson City have become proactive in order to conserve their historic resources and have recently embarked on producing a heritage management plan with financial and technical assistance from the Yukon government (Meyer 2008: 105–106).

A Local Program for Historic Preservation

Even before the National Park Service stepped in to take an active role in the historic preservation of Skagway, local residents were concerned about the deteriorating condition of their historical buildings. Cyril A. Coyne, mayor of Skagway from 1954–1959 wrote to Alaska Governor Heintzleman and to National Park Service officials, suggesting that Skagway be listed as a historical site or monument, and also seeking funds for emergency stabilization and preservation. In response, the National Park Service Region Four Director in San Francisco, Lawrence Merriam, informed him that historic preservation work in general was the responsibility of the state and local governments (Norris 1996: 55–57). By the early 1960s, enterprising members of the Skagway Women’s Club raised the money to provide a new foundation, roof, and 1898-style interior for the municipally owned Arctic Brotherhood Hall. Local citizens also took part in historic preservation efforts, often using their own funds, when advocating for the renovation of the old Moore Cabin, the Golden North Hotel, Dedman’s Photo Shop, the Sweet Tooth Saloon, and the McCabe Building. Their optimism reflected the strengthening economy in Skagway made possible by the steady growth of the community’s number one employer, the White Pass & Yukon Route railroad (Johnson 2004; Skagway News 2006).

In 1974, Marvin P. Taylor and Associates wrote the first preservation plan for the Skagway2, which provided a comprehensive list of property owners and structures within the city limits. Completed in 1994 was the Skagway Historic District Design Guidelines, which included a compilation of the city ordinances related to the preservation of the historic district, design guidelines,
The cornerstone of archeological compliance for many federally sponsored projects is found in Section 106 of the National Historic Preservation Act. The Advisory Council on Historic Preservation, an independent agency of the United States government established by the National Historic Preservation Act, wrote regulations for the Section 106 "process" that are outlined in title 36 of the Code of Federal Regulations (36 CFR 800.1-800.16). The process is initiated by a federal government agency, such as the National Park Service, which determines whether a specific undertaking (e.g., a ground disturbing activity such as excavation for a new building foundation) has the potential to affect historical properties. The buildings, lots, and associated archeological sites in Skagway are all considered to be historic properties. Section 106 also applies to projects with federal funding, licensing, or permitting.

The next stage in the process involves identification of historic properties (36 CFR 800.4). This is often a large task with many smaller components. Initially, the agency must determine the area of potential effect for the undertaking and seek information from a variety of sources, such as Native groups, the State Historic Preservation Officer (SHPO), as well as library and archival materials. In some cases, the identification process involves archeological survey and testing.

Next, historic properties need to be evaluated for their National Register significance. The National Register, also established by the National Historic Preservation Act under Section 101, is a comprehensive list of districts, sites, buildings, structures, and objects significant in American history, architecture, archeology, and culture. To be eligible for the National Register, the property must possess the following:

- integrity of location, design, setting, materials, workmanship, feeling, and association and (a) that are associated with events that have made a significant contribution to the broad patterns of our history; or (b) that are associated with the lives of persons significant in our past; or (c) that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or (d) that have yielded, or may be likely to yield, information important in prehistory or history (36 CFR 60.4).

Each registered property, now one of ca. 77,000 listings nationwide (National Park Service 2010b), is documented on a nomination form, which includes a description, a statement of significance, maps, and photos as part of a permanent record. National Historic Landmarks are properties included in the National Register at the highest level of significance. The fact that most National Park Service undertakings in Skagway have involved properties within the National Historic Landmark district has been an advantage for archeology because federal agencies are required to be even more diligent in minimizing harm to National Historic Landmarks (36 CFR 800.10).

The federal agency must continue with the Section 106 process if there are National Register eligible properties in the area of potential effect and must determine if the undertaking will have an adverse effect on the property. Adverse effects may take several different forms, such as destruction or alteration of the
property, removal of the property from its historic location, diminishing its integrity by introduction of visual or other elements, or its transfer, lease, or sale. The agency official, in consultation with the State Historic Preservation Officer, may find that the undertaking has no adverse effect or may modify the undertaking to avoid adverse effects. Adverse effects are resolved through consultation on the part of the federal agency and the State Historic Preservation Officer, with involvement of the public and sometimes participation by the Advisory Council.

Details as to how the adverse effects are to be resolved are drafted as a Memorandum of Agreement (36 CFR 800.6), which specifies the mitigation plans or alternatives. For example, a Memorandum between the National Park Service and the State Historic Preservation Officer in 1986 specified that areas under the building in the Mascot Saloon group in Skagway had to be archeologically salvaged before building renovation could take place (Spude 2006: 11). Another Memorandum of Agreement was drafted in 1990 before the National Park Service began construction of a new maintenance facility on Block 39 in Skagway. A research design for the evaluation of the cultural resources was required as part of this Memorandum of Agreement (National Park Service 1990a).

Mitigation of an adverse effect has a whole range of possibilities, including the avoidance of the historic property, detailed photographic recording, and historic documentation for those that cannot be avoided. On Block 39, mitigation involved excavation of four historic privies discovered during the initial phases of testing. Creativity and common sense are key ingredients in a Memorandum of Agreement. Rarely is full scale data recovery of the archeological sites stipulated.

An alternative to the Section 106 process is a Programmatic Agreement (36 CFR 800.14), negotiated by the federal agency and the Advisory Council when a long-term program of historic preservation, maintenance, management, or research is needed. Since 1990, there have been three national Programmatic Agreements which have provided guidance for archeological compliance within the national park system. The current Programmatic Agreement, signed in 2008, provides a streamlined review process for parks with several conditions, including the identification, evaluation, and registration of all historic properties in the area of potential effect.

The federal government, under the authority of the National Historic Preservation Act, has also issued standards for archeology and historic preservation which are not regulatory in nature, but intended only to provide technical advice and assistance for a broad range of the cultural resources activities. They include the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation, originally published in 1983, and NPS-28: Cultural Resource Management Guideline, revised in 1998 (National Park Service 2002). Research, stewardship, planning, and the management of archeological resources and museum collections are among the topics discussed in these guidelines.
and creation of the historic commission (Houston 2000: 14–15). The Skagway Historic Commission has meetings scheduled on a monthly basis and must approve any changes to the appearance of buildings within the historic district (Municipality of Skagway 2010). It includes one National Park Service advisor, and thus fosters a partnership between the community and the federal government. While the economic and aesthetic advantages of preserving historic buildings are obvious to the local residents, the benefits of a program of historical archeology may be a bit more obscure. Public comment on National Park Service historic preservation projects, including the archeology, is a requirement of the Section 106 process. This type of open forum increases public understanding of historical archeology and its value, not only for professionals in the fields, but for local residents and tourists as well.

**Historical Archeology and the Western Mining Frontier**

Across the western states, small communities, like Skagway, associated with mining during the 19th and 20th centuries, were attracting the attention of the National Park Service during the 1960s because of their potential to illustrate mining as a significant theme in American history. These communities were among over 200 sites and historic districts considered in a National Park Service study of the places associated with the mining, ranching, and farming frontiers in the trans-Mississippi West (Ferris 1967). Several of them in Arizona, California, Colorado, Montana, Nevada, and other western states were eventually selected as National Historic Landmarks. As in Skagway, ownership of the buildings in their historic districts is usually a mix of both public and private entities. Most of them are fortunate in having historic preservation groups or friends organizations to act as stewards for the properties.

Chapter Nine of this volume takes a closer look at the historical archeology of these National Historic Landmarks, state by state, in order to put the program of historical archeology in Skagway in a wider perspective. It is shown that the driving forces behind historical archeology projects vary depending upon property ownership, available funding, research interests, and the existence of organized groups of historic preservationists or “friends groups” involved in showcasing a particular property.

The goals and methods of the Skagway’s historical archeology program was criticized by academic archeologists in the early years (Adams and Brauner 1991) while federal archeologists were still forging a path in somewhat unknown territory of integrating pure research with cultural resource management. This volume takes another look at the archeology of Skagway as it has grown and developed over the last 30 years. It documents the unique contribution made by the archeologists who have worked in the community over the years, testing where new building foundations were constructed, analyzing the artifacts, and writing the reports. Their efforts have not only advanced the field of historical archeology, but also revealed new stories about the colorful characters once living in this mining town on the Last Frontier.
Endnotes

1 The federal government spelling of the word "archeology" is used throughout this volume, except when referring to the titles of books, papers, or organizations which use the alternate spelling (archaeology).

2 The City of Skagway officially became the Municipality of Skagway in 2007.
Chapter Two:
Documenting a Frontier Mining Town
Before and After the Gold Rush
A Route to the Interior

Skagway lies on the mainland of southeast Alaska in a steep-sided valley at the mouth of the Skagway River. The river, which originates in the heavily glaciated mountains of the northern Coast Range of British Columbia, flows southwesterly and empties onto the tidal flats of Taiya Inlet at the north end of Lynn Canal. White Pass, lying on the Alaska-Canada border some 13 miles northeast of town, was one of the principal routes to the Yukon goldfields taken by prospectors and miners from 1897 to 1900. The town’s strategic location as a link between the coast and the interior was crucial to its meteoric growth during the Gold Rush era. Today, the Port of Skagway is one of most northerly, ice-free, deep water ports in North America, serving as a year-round transportation hub for Alaskans and Canadians. It provides deep-water docks for cruise ships and freighters, an ore terminal, and facilities for the state ferries (Skagway Development Corporation 2005).

While modern Skagway residents enjoy a maritime climate with cool summers and mild winters, the weather was not always as moderate. Like other areas in the northern hemisphere, Alaska experienced multiple glacial advances and retreats during the Pleistocene epoch. Alpine glaciers of today are remnants of this icy past. At the height of the Last Glacial Maximum, about 17,000 to 22,000 years ago, the landscape of much of North America, including almost the entirety of southern Alaska, was encased in massive continental ice sheets. By approximately 11,000 years ago, the ice sheets had melted, causing sea levels to rise and massive uplift (isostatic rebound) to occur once the immense weight of the ice was removed from the coast of southeast Alaska. In some cases, uplift preserved the remnants of past human occupation sites on relict beach terraces as the sea levels rose. In other cases, rising water may have submerged evidence of the most ancient archeological sites (Mann and Hamilton 1995; Elias 2002).

The oldest known archeological site in southeast Alaska is Ground Hog Bay 2, located on a beach terrace in Glacier Bay, about 60 miles southwest of Skagway. The lowest level of the site was radiocarbon dated to a time period of over 10,000 years before present (Ackerman 1996; Bever 2006). The ethnic identity of the ancient coastal hunters who lived at this site is not known, but their hallmark artifacts, which archeologists identify as stone microblades and microblade cores, are widely distributed in early sites in Alaska and British Columbia. In the millennia that followed, prehistoric residents of southeast Alaskan adapted to stabilization of the climate and sea levels, expanded their boundaries, and developed new stone and bone tool technologies. They developed distinct cultural patterns, recognized archeologically by shell midden deposits, large winter settlements, and fortifications (Davis 1990: 199). There is evidence that today’s Native people of the Northwest Coast (Alaska, British Columbia, Washington, and Oregon) are the direct descendants of people who lived in the region 3,000 years ago or longer (Ames and Maschner 1999). Along much of the northern portion of the Northwest Coast,
these people are Tlingit; their presence is attested to in the Skagway vicinity by shell middens located along Smugglers Cove and the Dyea Road (Doreen Cooper 2011, pers. comm.), and by Bernard Moore (1968: 15), who states that he found places where camps had been made “long ago,” when he first visited the Skagway area in 1886.

The Chilkats and Chilkoots are two neighboring groups of coastal Tlingit who laid claim to the territory at the head of Lynn Canal (De Laguna 1990: 204). The Inland Tlingit and the Tagish have ties to the mountainous terrain to the north and east in land that now lies in Canada’s British Columbia and Yukon Territory (McClellan 1981a, 1981b). At the time of historic contact, the coastal Tlingit had established large villages along the Chilkat River, smaller settlements in Dyea and Skagway, and an important trade route into the Interior. By the early 1800s, the coastal Tlingit had begun trading with Russians and Euro-Americans, but “aggressively defended their right to regulate commerce with the interior peoples through the Chilkat, Taiya, and Skagway valley passes” (Thornton 2004: vi). German ethnographers, Arthur and Aurel Krause (1981) visited the coastal Tlingit area in the early 1880s and witnessed a way of life that was to be irrevocably changed over the next two decades.

Prospectors and miners had begun trickling into the Yukon River area in the mid-1880s. The first major gold strike on the Yukon was made on a tributary known as the Fortymile River. Soon thereafter, all the prospectors on the Yukon, numbering only about 100, converged upon the Fortymile and a settlement was established at its mouth (Brooks 1973: 328–31). Among the parties of prospectors and explorers in Alaska in these early years was Captain William Moore, a man with decades of experience following gold rushes in many corners of the world. Setting out for Alaska at the age of 65, Moore joined the party of Canadian surveyor William Ogilvie in Dyea. Ogilvie had hired 120 Chilkoots to pack gear over the Chilkoot Pass to the mountain summit at Lake Lindeman in 1887. Instead of joining the main party, Ogilvie requested that Moore survey another uncharted pass. Led on the route by a Tagish Indian, Skookum Jim, Moore ascended to the head of the Skagway Valley, which would later be named “White Pass” by Ogilvie (Bearss 1970: 21–28; Berton 1989: 146–147).

The area captured Moore’s imagination because of its potential as an entry point into the Interior. Captain Moore and his son, Bernard, staked out a 160-acre homestead at the mouth of the Skagway River and began building a cabin and a wharf in October of the same year. Over the next ten years, the Moores journeyed to Mooresville, their homestead on the Skagway River, many times to make improvements on the cabin and wharf, but life was still quiet in their corner of the world. Nearby Dyea was a far livelier place, with prospectors continuing to set off over the Chilkoot Pass en route to the Yukon River and its tributaries in Canada’s interior. Another nearby community was the Chilkoot Tlingit village of Yendestaki, which Bernard Moore visited for a potlatch in 1890. There he met the chief’s daughter, Klinget-sai-yet (Minnie) in March, and by October they were married. By 1893, Bernard and Minnie were the parents of a son and a daughter (Moore 1968).

While the influx of miners to the upper Yukon was relatively small from 1886 to 1896, that changed quickly after August
of 1896 when three prospecting partners — George Carmack, Dawson Charlie, and Skookum Jim — discovered rich placer gold on Rabbit Creek (later named Bonanza), a tributary of the Klondike River. In most accounts, Skookum Jim gets credit for the initial discovery and George Carmack gets credit for staking the largest claim (Thornton 2004: 151). News of the discovery spread rapidly on the Yukon and by the end of August prospectors had staked claims all up and down Bonanza Creek and then to far richer deposits on its tributary, known as Eldorado (Berton 1989: 44–55). While Captain Moore is often recognized as the founding father of Skagway, perhaps a more pivotal figure in the story is Skookum Jim, whose discovery on the Klondike electrified the world and started a stampede, resulting in a “demographic explosion” in the small Native encampments of Dyea and Skagway (Thornton 2004: 177; Doreen Cooper 2011, pers. comm.). (Side Notes 3 and 4 provide glimpses of the aftermath of the Klondike discovery and its effect on virtually every region of Alaska).

**The Rush is on (1897–1899)**

During the winter of 1896–1897, claims on Bonanza and Eldorado Creek were bought and sold and fortunes were made by the persistent and the lucky. Reports of the gold strikes soon reached the West Coast of the United States and Canada, and by spring the first wave of gold-seekers were on their way to Alaska. A more numerous second wave departed for Alaska in late July and early August, after the arrival of the steamships _Portland_ in Seattle and _Excelsior_ in San Francisco, carrying almost two tons of gold dust and nuggets and the miners who had recently made their fortunes on the Klondike (Bearss 1970: 47–49; Berton 1989: 83–89). The news of their success, heralded around the world, precipitated the Klondike Gold Rush and the frenzied stampede to Skagway.

Captain Moore and his son were ready for the second wave of stampers in late July of 1897, but probably did not figure on the disregard given to their homestead claim. Over the next couple of weeks, the tidal flats of the Skagway River were overtaken by thousands of people, arriving on steamers with piles of provisions. They paid no attention to the boundaries of the Moore’s property, to say nothing of the name Mooresville. Tents were erected overnight in the boom town, given the name Skagway². By August 9, 1897, more than 1,100 lots had been sold in the new town site, surveyed by Frank Reid. Even Captain Moore was obliged to buy a lot in the new town, despite his legal ownership of the homestead. The Moores finally made their fortune from the wharf they built, which extended for at least one-half mile into deeper water, thus allowing boats to dock properly (Bearss 1970: 93; Berton 1989: 147–149).

In September 1897, Dyea, at the trail head to Chilkoot Pass, was in a far better position than Skagway to attract stampers. White Pass was virtually impassable, with even pack horses unable to negotiate the boulder-strewn trail. Hundreds of horses broke their legs and had to be destroyed, thus giving White Pass the discouraging nickname of “Dead Horse Trail.” Only a handful of the 5,000 who attempted to cross the pass during the fall ever managed to reach the Yukon. The majority of people who had reached Skagway were stuck in the burgeoning town, where saloons, dance halls, brothels, and gambling dens had sprung up almost instantaneously. Besides hundreds of tents, 40 wooden buildings had been constructed on Broadway and other downtown streets. For
Skagway was not the only destination for Gold Rush stampeder during the turn of the 20th century in Alaska. Three of Alaska’s larger cities — Juneau, Fairbanks, and Nome — also got their start as gold rush towns (Figure 5). Juneau, the capital of Alaska since 1900, originated as the mining camp of Harrisburg in 1880. Richard Harris, along with Joseph Juneau, discovered gold on Gold Creek and staked the nearby beach as a town site. The miners changed the name of the community to Juneau the next year. After 1900, Skagway’s population declined, but Juneau’s was steadily increasing, reaching almost 6,000 in 1950 (Orth 1971:480).

There are still many vestiges of Juneau’s celebrated mining past, which include three of the world’s largest gold mines: Alaska Juneau, Alaska Gastineau, and the Treadwell mine. For example, there are stamp mills, hydroelectric plants, tramways, a foundry, as well as bunkhouses and dining halls in the ruins of the Treadwell mines, which operated from 1882 until 1922 on the Douglas Island side of Gastineau Channel. The Jualpa Historic District includes a mining camp developed to support the Alaska Juneau Mining Company, which operated from 1916 to 1944. Camp buildings and structures are spread out on three levels on a hillside above Juneau. Tunnels, railways, and locomotives are on the upper level, while the air compressor building is one of the structures located at mid-level. The dormitory and mess hall, all destroyed by fire, were on the lowest level (Alaska Heritage Resources Survey 2009). The Last Chance Mining Museum currently operates in the historic air compressor building and displays a 3-D map of the ore body.

At its peak in the summer of 1900, the gold rush city of Nome far outstripped Skagway in terms of total number of stampeder. Some 30,000 people made their way north to Seward Peninsula in northwest Alaska that summer, but more than half left after only 13 weeks (Orth 1971: 694). Prospectors discovered placer gold on Anvil Creek, Snow Creek, and Mountain Creek near Nome in 1899, but it was the discovery of rich quantities of gold on the Nome beach that riveted the attention of the country. The gold, slowly washed out of the tundra by waves and concentrated on the beach was mostly gone when the multitudes descended upon Nome during the summer of 1900. These placer creeks and the Nome beach were designated as the Cape Nome Mining District National Historic Landmark in 1978. The huge dredges later built to mine the golden sands were almost all disastrous failures (Morton and Cole 1987). Abandoned and rusty mining equipment can still be seen around town. Today Nome is the transportation and commercial center for northwest Alaska, and prospecting for gold continues to play a role in its economy as well as being a draw for tourists.

Fairbanks, the “golden heart” of interior Alaska was established as a trading post in 1901 and flourished because of the gold strike the following year by Felix Pedro. It became the supply center for the mining region to the north and later became the commercial and transportation hub of north and central Alaska (Orth 1971: 324). A large-scale historic archeological project took place in Fairbanks during the summers of 1992 and 1993 before construction of a proposed bridge across the Chena River. Crews of archeologists excavated the remains of the California Saloon, the Miners’ Home Saloon, one of the earliest cabins built in 1901, and part of the Northern Commercial Co. steamboat dock in the heart of downtown Fairbanks.

What was ultimately found staggered even the more optimistic...
investigators: one of Fairbanks' earliest cabins, wagon wheel ruts, buried cellars with "wonderful things," full bottles of whiskey and ale, a dump incorporating dice, poker chips, shot glasses, eye glasses, a human tooth (a barroom brawl?), light bulbs from the first electric lights in town, linotype from the Alaska Daily Citizen newspaper, the Chena Bar sidewalk slab with inset marbles, dock remains from the NC Dock, and over 100,000 other artifacts. In short, this was an intact and amazingly well-preserved piece of original Fairbanks! (Bowers and Gannon 1998).
The majority of the mining communities springing up in Alaska during the late 19th and early 20th centuries were not nearly as successful as Juneau, Nome, Fairbanks, or Skagway. Many are now ghost towns or are so badly deteriorated or scavenged that they exist only as archeological sites. A few have managed to limp along into the 21st century as vestiges of what they were in more prosperous days. Abandoned mining communities are located in the southeast, south-central, interior, and northern regions of the state. Many of them now lie on lands managed by the National Park Service. They include Eureka and Kantisha in Denali National Park and Preserve, as well as Bonanza City and Chisana in Wrangell-St. Elias National Park and Preserve (Saleeby 2000).

In south-central Alaska, the ghost town of Sunrise lies near the small community of Hope on Cook Inlet’s Turnagain Arm. Both were established between 1895 and 1896 during a short-lived gold rush which initially brought 3,000 prospectors into south-central Alaska. A second stampede in 1898 brought another 7,000–10,000. At its peak, Sunrise had 800 residents, three general stores, saloons, a post office, a hotel, and a community hall. By 1910, the last store closed but people continued to live in Sunrise until 1939 when its last resident died in a boating accident. He is buried in the nearby Point Comfort cemetery along with earlier residents of the abandoned community. Historian Rolfe Buzzell has spent years researching, mapping, and giving tours of the ruins of the gold rush-era buildings in Sunrise, which now lies on privately owned land (Johnson 2006).

Rolfe Buzzell was also involved in the survey of another old mining town, named Flat, in southwest Alaska between the Yukon and Kuskokwim Rivers. While not officially a ghost town, Flat, with a population of only four in the 2000 census, might soon fit the category. It began as a small mining camp in the Iditarod mining district, and the town was built directly on top of mining claims. Placer gold was discovered in the winter of 1908 on Otter Creek and the town of Iditarod, seven miles to the northwest of Flat, developed as the supply center for the district with some 600–700 residents in 1911 (Orth 1971: 443). By the 1920s, Flat supplanted Iditarod as the supply center and also became an important destination on the Iditarod Trail, which linked the remote mining camps and towns between Seward and Nome. Rolfe Buzzell and Darrell Lewis surveyed Flat in 1993, inventorying some 110 buildings, structures, and sites. Many of the buildings that were originally in Iditarod were moved using skids when Iditarod shut down around 1917 (Buzzell and Lewis 1996). The ghost town of Iditarod presents an excellent opportunity for historical archeological research (Darrell Lewis 2007 pers. comm.).

In the northern interior of the state are three other gold rush towns — Coldfoot, Wiseman, and Tofty — which served as focal points for historical archeological research during the 1990s (Mills 1998). Coldfoot, which lies at the mouth of Slate Creek on the Middle Fork of the Koyukuk River, was originally founded in 1899 just after a wave of poorly equipped gold-seekers, the overflow from the Klondike, made their way north to the Koyukuk. Coldfoot survived until 1912, when mining activity moved upstream and a new town, called Wiseman, was established in the Koyukuk Mining District (Orth 1971: 230; Marshall 1933: 30–31). Coldfoot was reborn as a truck stop on the Dalton Highway, built to support the Trans-Alaska Pipeline in 1974, while Wiseman was never totally abandoned. Tofty, located to the southeast near the Tanana River, developed as a supply point for placer
mining operations in the Manley Mining District. It survived from 1908 until 1943, and what remained of the town was burned to the ground in 1969 (Mills 1998:23).

Robin Mills (1998) excavated seven structural foundations, four trash pits, and one privy hole during his fieldwork at Coldfoot, Wiseman, and Tofty in 1994 and 1995. His primary objective for the research was to investigate historical processes and variables and discern how they were associated with patterns in the archeological data. Previous historical archaeology projects in Skagway and Fairbanks provided him with a wealth of information about the material goods during the historic era when the towns were occupied, but his research was aimed more at understanding site abandonment processes than comparing archeological assemblages with other Alaskan gold mining towns. His appendices offer details on the architecture of the excavated features, an artifact inventory, and finally a compendium of manufacturers, brand names, and makers marks on the artifacts collected.
a few months, the lawless element appeared to be gaining the upper hand in Skagway, described by Pierre Berton, noted historian of the Klondike Gold Rush, as "conceived in lawlessness and nurtured in anarchy" (Bearss 1970: 88–93; Berton 1989: 149–153). The most notorious criminal and con man was Jefferson Randolph "Soapy" Smith, whose brief reign as the king of the underworld has been relived for tourists by a local theater company on Broadway in downtown Skagway.

Others who arrived during the Gold Rush-era had more positive, community-building roles to play in the town's history. Some stayed briefly, but others remained for the rest of their lives, raising families and operating successful businesses. Rev. Robert Dickey, a Presbyterian minister, spearheaded the construction of the first church, a school, a hospital, a humane society, and various clubs. Another was the widow Harriet Pullen, an entrepreneur who hauled freight, baked pies, and opened a first-class hotel. Herman Kirmse, a jeweler who eventually opened up a shop on 5th and Broadway, was another early arrival, along with E. J. Liddicoat, an architect and builder, and Anton Stanish and Louis Ceovich, who opened a tent restaurant and then moved it to the first commercial building in town. Martin Itjen, a colorful character known to all in Skagway, embarked upon many business ventures, but became the best known for his unique street cars and humorous rapport with tourists. There was also the Rapuzzi family with six children. The family began as storekeepers, and although most of the children moved on, the youngest child, George Jr., born in Skagway in 1899, stayed on and contributed to the community as a businessman and eventually as a collector of Alaskana (Bearrs 1970: 96; Berton 1989: 159; Clifford 1975: 49, 63–67, 92–101).

In 1898, Skagway boasted a population of 8,000 to 10,000 people. Wood frame buildings of all sorts – two- and three-story hotels, saloons, offices, and shacks – lined the avenues and the alleys in between (Spude 1983: 11–21). The first map of the street grid in Skagway, dated January 10, 1898 (Figure 7), was drafted by Frank Reid, a surveyor who had been approached by the townspeople to lay out a townsite. He began the survey at the southeast corner of the town's largest store, Burkhard's Hotel and Outfitters, located at the corner of Broadway and McKinney Street (later to become Broadway and 5th). This starting point was identified as Lot 1 of Block 1. In his haste, Reid brushed aside the Moores' homestead claim despite Bernard Moore's protests. Moore was eventually allowed to stake five acres around his cabin and pasture, which Reid eliminated from the street grid (Spude 2012). Broadway and Main are named roads on this early map, but the cross streets were designated with people's names (Murphy, Johnson, Moore, etc.) and later changed to the numbered avenues still used today.

Broadway was a bustling place, with horses and wagons and pedestrians all jostling for space on the unpaved street (Figure 8). During the winter of 1897–1898, George Brackett improved upon the conditions of the White Pass Trail by building a wagon road, which reached White Pass City, four miles below the summit, by March. It was soon eclipsed by the construction of the White Pass and Yukon Route railroad, under the supervision of Michael J. Heney, a famed Canadian railroad contractor. Construction was dangerous and expensive, but between 1,000 and 2,000 workers gained employment building the narrow-gauge track up to White Pass, and then on to Lake Bennett by July.
Figure 7. Street grid of Skagway in 1898. This map shows only the southern section of the map, where the historic district is now located.
1899. The railroad ensured Skagway’s permanency even after the Klondike stampededers abandoned the town for the next gold rushes in Nome and Fairbanks and the population began to quickly decline (Spude 1983: 11–21; Campbell 1992: 28 – 32).

At the same time the stampededers were deserting the streets of Skagway, another contingent was moving in. This time the new arrivals were in uniform and represented the U.S. Army. L Company of the 24th Infantry first arrived in Dyea in May 1899, but the soldiers were soon transferred to Skagway when their camp was destroyed by fire. Enlisted men in L Company were African-Americans, nicknamed “Buffalo Soldiers” for their service in the American West after the Civil War. Numbering about 100 in January of 1900, they remained at Camp Skagway until May of 1902, with the Army leasing much of the unused property in town for their storage and housing needs (Cooper 2004: 15–16). By then the town was settling down after the Gold Rush, and the ordinary citizens of Skagway were behaving much like citizens in small communities across the country.
Settling Down
After the Rush (1900 – 1940)

By 1900, the year Skagway became the first incorporated city in Alaska, the population had dropped to 3,117. On July 29, 1900, the railroad was finally completed between Skagway and Whitehorse. The railroad provided steady employment and the residents began to settle down after the Gold Rush, taking time to enjoy small-town pleasures, such as Fourth of July parades (Figure 9). By 1903, the ongoing boundary dispute between Alaska and Canada finally reached settlement with the border set at the top of the mountain passes, including White Pass. Tourism also began to bolster the economy in the early 1900s. Cruise ships from California and the Pacific Northwest were making regular stops in Skagway. The image of the downtown area became important to city businessmen and leaders, who spearheaded the drive to dress up Skagway by moving the better buildings to Broadway. Brothels and shanties were removed; hotels, such as the Golden North, and businesses, such as the Red Onion, were relocated to Broadway from other parts of the city in order to create a business district around the rail line (Figure 10). Entrepreneur Martin Itjen acquired Soapy Smith’s Parlor for a museum and Skagway developed a reputation for beautiful flower gardens, which added to its attraction for tourists (Orth 1971: 883; Clifford 1975: 140; Adams and Brauner 1991: 18; Brady 2000).

Figure 9. Photograph of Skagway residents in front of Elk’s Hall on July 4, 1908 (Alaska State Library, Wickersham State Historic Sites collection, ASL-PCA-277-001-028).
Skagway became a “dry town,” three years before prohibition was legislated for the rest of the country in 1919. Congress passed a prohibition law for the territory of Alaska in 1917, but the voters of Skagway has already decided to ban liquor from their community in a special election held in 1916 (Spude 2006: 43). Saloons, once important gathering places in Skagway, were then closed, and not to be reopened until the repeal of the 18th Amendment in December 1933. The town persisted on its path to respectability after the Gold Rush by establishing a library in a former saloon, a branch of the Bank of Alaska, and a Ladies’ Aid Society (Clifford 1875: 155; Campbell 1992: 55; Karl Gurse 2011, pers. comm.). The population continued to drop, leveling off at just under 500 residents in the 1930s (Adams and Brauner 1991: 22). During the 1930s, Skagway suffered the effects of a worldwide economic depression with the collapse of its tourist industry. By the end of the decade, it had picked up (Norris 1996: 32), and Skagway’s best promoter, Martin Itjen, was there to reap the benefits of the tourists’ dollars once again.
Skagway’s War Efforts and Post-War Decline (1940s and 1950s)
The United States became directly involved in World War II on December 7, 1941 after the Japanese bombing of Pearl Harbor in Hawaii. The following year, Skagway became a staging area for the U.S. Army when men, equipment, and supplies arrived in town to build the Alcan Highway as a supply route for the war effort (Figure 11). One section of the highway was constructed east and west from Whitehorse with materials ferried by the White Pass and Yukon Route railroad. The Army leased the railroad as well as 225 lots in town for support buildings, which included Quonset huts used as barracks, administrative buildings, and warehouses. One significant change in downtown Skagway was the removal of the railroad tracks along Broadway, the realignment of other sections of tracks, and the construction of a pipeline along the rail line for fuel shipments. Over the next three years, there were as many as 3,000 troops stationed in Skagway. They assisted the town in numerous ways, such as building dikes to prevent flooding on the Skagway River and constructing many warehouses, a sewer system, and other buildings. At the end of the war in 1945 when the troops had departed, the city purchased all the improvements made by the Army for slightly more than $3,000 (Adams and Brauner 1991: 18; Norris 1996: 33; Brady 2000).

By 1946, the White Pass and Yukon Route took back the operation of the railroad, although much of the equipment was worn out by that time. The economy was generally depressed in Skagway during the post-war years. Its residents also marked the end of an era with the loss of two of the town’s most prominent citizens, Martin Itjen and Harriet Pullen (Brady 2000). The impetus for a highway as an alternative form of transportation between Skagway and Whitehorse was beginning to take shape in the late 1950s, but completion of this road,
the South Klondike Highway, would not be completed for a couple more decades (Campbell 1992: 63–64). Despite these difficult years, there was cause for celebration in 1959 when Alaska joined the union as the 49th state.

Historic Preservation
Gathers Momentum (1960s and 1970s)
Although residents of Skagway recognized the historic potential of their community since its earliest days, local efforts spearheaded by the chamber of commerce to interest the federal government in establishing a national park in Skagway did not gain momentum until the early 1930s. These efforts fell flat. By 1961, interest had revived and historian Charles Snell of the National Survey of Historic Sites and Buildings was sent to visit upper Lynn Canal. Impressed with what he saw, Snell recommended that two historic districts — the Skagway Historic District and White Pass as one, and the Chilkoot Trail and Dyea site, as another — be considered by the Advisory Board on National Parks, Historic Sites, Buildings and Monuments for listing as National Historic Landmarks (NHLs). Skagway Historic District and White Pass district were approved and listed along with four other Alaskan properties on June 13, 1962 (Bearss 1970: 281–284; Norris 1996: 62–63). It would be another 16 years before the Chilkoot Trail and Dyea site were designated as a National Historic Landmarks district in 1978 (National Park Service 1987).

The designation of the Skagway Historic District and White Pass as a National Historic Landmark was an important milestone to local preservationist in Skagway. As part of the Alaska Purchase Centennial and with little state assistance, Skagway residents showed pride in their community by renovating buildings such as the Golden North Hotel, Dedman’s Photo Shop, the Sweet Tooth Saloon and others (Norris 1996: 70). The state and National Park Service stepped up to the plate by sponsoring field studies of the Skagway region, which had taken on the image of a small, up-and-coming town in 1967 and 1968 (Figure 12). In 1969 National Park Service Chief Historian Edwin Bearss reconnoitered the area as part of the preparation of a master plan for a proposed new park unit. By December 1969, Secretary of the Interior Walter Hickel announced that the National Park Service was interested in developing a National Historical Park in Skagway and its environs to commemorate the great Gold Rush era (Bearss 1970: 284 – 285).

Moving ahead with the park master plan and its enabling legislation however, was a slow process during the early to mid-1970s. The National Park Foundation took action by acquiring and purchasing the White Pass and Yukon Route depot and the Mascot Saloon complex of buildings before the park legislation was finalized. Alaska Senator Ted Stevens introduced a Senate bill to establish a Klondike Gold Rush National Park Service unit in April 1973, and Representative Don Young introduced an identical bill in the House of Representatives. Then the waiting game began. The country was in turmoil because of the Watergate break-in and the resignation of President Richard Nixon, so the Alaska delegation was forced to reintroduce the legislation two years later. Finally, on June 30, 1976, President Gerald Ford signed the new bill into law and Klondike Gold Rush National Historical Park (KLGO) became an official unit of the National Park Service (Norris 1996: 133–157; Johnson 2004).
The first 20 years of park administration have been chronicled by National Park Service historian Frank Norris (1996), who provides details on authorizing the park, the building rehabilitation program, general administration, and National Park Service community relations with the residents of Skagway. The National Park Service archeology program, subject of Chapter Three, began in Skagway in 1978. In the years since Klondike Gold Rush National Historical Park came into existence, Skagway’s population has increased and the appearance of the town, particularly the downtown historic district, has improved considerably as a result of the infusion of federal dollars for renovation projects (Figure 13). Although Klondike Gold Rush National Historical Park’s management and personnel are often in flux, there has been a core of key employees who have weathered many years and tourist seasons in the community.

**Skagway Today**
The population of the Municipality of Skagway today is about 950 year-round residents, and about double that number during the tourist season. In 2007, voters approved the dissolution of the city of Skagway and incorporation of the Municipality of Skagway, which consists of some 455 land miles. The municipal government is governed by a borough mayor and six assembly members. The Municipality
funds a medical clinic, fire department, police department, library, museum, public works department, and recreation center. Tourism still drives the economy of Skagway, which annually draws about 900,000 tourists, most of whom arrive on cruise ships. The White Pass and Yukon Route railroad (Figure 14) operates as a major tourist attraction during the summer months (Alaska Department of Commerce, Community, and Economic Development 2011; Skagway Development Corporation 2005; Municipality of Skagway 2009).

The Klondike Gold Rush National Historic Park in Skagway is one component of an international historical park, which also includes a National Park Service unit in Seattle, and two park units in Canada, designated as the Chilkoot Trail National Historic Site and the Dawson Historical Complex National Historic Sites. In Skagway, visitors can relive the days of the Klondike Gold Rush at the National Park Service Visitor Center and Museum, the Mascot Saloon, and the Moore House.

Figure 13. Photograph of Broadway during the 1990s with a cruise ship in dock (Courtesy of Gary Heger and the Alaska Power & Telephone; Klondike Gold Rush National Historic Park D1990-B1-15-6622).
Some of the National Park Service-owned buildings serve as office and curatorial space, but others are part of the historic property leasing program and are operated as retail stores. There are ranger-led tours of Skagway's historic district as well as a walking tour of Dyea. The Chilkoot Trail is also a very popular destination for hardy adventurers. Individuals hiking the trail are required to have a permit and reservations (Klondike Gold Rush National Historic Park 2009) or they can schedule their hike through one of the authorized backpacking guide services. Unlike the stampeders of 1897 and 1898, today's visitors have several transportation options. Cruise ships, with heavily booked schedules on the docks of Skagway from May to September, bring in the largest waves of tourist traffic. There is also the Alaska Marine Highway ferry system linking Skagway with other communities in southeast Alaska, as well as the Klondike Highway which connects the community with Whitehorse. In addition, there is a small airport with operators providing plane service from Juneau. It is probably fair to say that the growth and survival of Skagway has more than exceeded Captain Moore's wildest dreams of 125 years ago (Figure 15).
Endnotes


2 Skagway was originally known by the Tlingits as Skagua, meaning “windy place” (Alaska Department of Commerce, Community, and Economic Development 2011).

3 Although Frank Reid is better known as the man who shot and killed Soapy Smith on the Juneau Wharf in Skagway on July 8, 1898, Catherine Spude (2012) argues that the bullets that actually killed Smith might have been fired by someone other than Reid. Reid also died of wounds inflicted during the shoot out, and was buried in Skagway. His grave is marked with an elaborate head stone, inscribed with the words “He gave his life for the honor of Skagway.”
Chapter Three: Digging the Past: Thirty Years of Historical Archeology in Skagway
**The First Priority**

For the two years following the authorization of Klondike Gold Rush National Historical Park in 1976, Superintendent Richard Hoffman and park planners focused on the purchase of buildings and lots in Skagway’s historic district. Architecture was on their radar screen, not archeology. From 1977 to 1979, the park added 11 buildings to its list of properties (Table 1). Previously acquired properties were the White Pass & Yukon Route Depot and General Office Building, as well as the Mascot Saloon group of buildings, purchased in 1974. Attached to the Mascot Saloon were the Pacific Clipper Office and Hern Liquor Store (Spude 1983:142–159; Norris 1996: 164–174). In the case of the Goldberg Cigar Store, the Boss Bakery, and the Martin Itjen House, the National Park Service purchased only the building, and had to acquire other lots on which to relocate them. During the early years of the park’s acquisition program the buildings and lots owned by the National Park Service were clustered on historic district Blocks 24, 25, 26, 27, 35, 36, and 37 (Figure 16).

Building stabilization was the second priority for the staff, and beginning in 1978, archeological monitoring and testing was included as part of budget allocations for the restoration and adaptive use of these buildings (Latschar 1985). Despite the fact that legal mandates were in place to protect the archeological resources during the rehabilitation process, the logistics, scheduling, staffing, and financial support for archeological fieldwork were uphill battles for the next several years.

For the first few years, when the Denver Service Center was charged with running the compliance, archeologists dug their test pits and trenches in scattered locations, jumping from lot to lot around town, barely keeping ahead of construction activities. They often struggled to convey the importance of archeological testing to project administrators, but forged ahead despite the shortages of funding for analysis and report-writing. Their early efforts were also criticized by academic archaeologists more familiar with research-oriented rather than compliance-driven fieldwork. The situation gradually improved once motivated archeologists were hired at the Alaska Regional Office in Anchorage and later as part of the permanent staff in Skagway.

Crucial to the program’s success were a few key individuals with long-term commitments to the program, notably Catherine Blee [Spude], Karl Gurcke, and Doreen Cooper. They kept the projects moving forward and the reports written over the years, despite the changes in park management and Section 106 protocols and agreements. This chapter documents the efforts of these key players, their seasonal crews, the managers and administrators who kept the compliance wheels rolling, and finally the archaeologists who followed in their footsteps to perpetuate a solid program of historical archeology in Skagway.
<table>
<thead>
<tr>
<th>Property</th>
<th>Year Acquired</th>
<th>Archeological Testing</th>
<th>Publication or Report</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweet Tooth Lot</td>
<td>1977</td>
<td>2009</td>
<td>Rardin 2009</td>
</tr>
<tr>
<td>Boas Tailor</td>
<td>1978</td>
<td>1979</td>
<td>Blee et al. 1984</td>
</tr>
<tr>
<td>Jeff. Smiths Parlor Museum</td>
<td>2007</td>
<td>2009</td>
<td>Rardin 2009, Rardin and Jones 2010</td>
</tr>
<tr>
<td>Meyer Building</td>
<td>2007</td>
<td>2009</td>
<td>Rardin 2009</td>
</tr>
<tr>
<td>YMCA Gymnasium</td>
<td>2007</td>
<td>2010 (monitoring)</td>
<td>Rardin 2009</td>
</tr>
<tr>
<td>Department of Homeland Security Housing (Block 33)</td>
<td>N/A</td>
<td>2003 - 2004</td>
<td>Cooper 2004</td>
</tr>
</tbody>
</table>
Figure 16. Map of the Skagway Historic District showing National Park Service restored buildings:

1. Peniel Mission
2. Moore Cabin
3. Moore House
4. Frye-Bruhn Cold Storage Building
5. Goldberg Cigar Store
6. Boss Bakery
7. Pantheon Saloon and Red Front
8. Lynch & Kennedy Haberdashery and Dry Goods Store
9. Mascot Saloon
10. Boas Tailor & Furrer Shop
11. Verbauwhede Confectionary
12. Verbauwhede Crib
13. White Pass & Yukon Route Depot
14. Martin Itjen House
15. Jeff Smiths Parlor Museum
16. YMCA/Meyer’s Building
BENEATH THE SURFACE

...When I first started doing archeological investigations in Skagway in connection with Package 114 [in 1979], historic structures reports were being done on eleven buildings at one time. In order to stay responsive to the compliance needs connected with the historic building rehabilitations, we were plunged into a massive effort to conduct several archeological excavations at once. Because priorities continued to change on the rehabilitation of these buildings, for several years we were forced to do new excavations before the analysis and reporting had been completed on the previous years' work. For instance, I began excavation work on the Moore House in 1980 and was not able to finish the analysis and reporting until 1988 (Blee 1988a).

Denver Service Center Takes the Lead (1978–1984)

The Denver Service Center, established in 1971 to support planning, design, and construction for National Park Service projects in regions across the country, played a major role in the early years of Klondike Gold Rush National Historical Park. It supplied professional staff, such as architects and archeologists to do the necessary work of inventorying and evaluating the historical structures in Skagway. In 1978 when the Alaska parks were under the jurisdiction of the Pacific Northwest National Park Service Region, environmental and cultural resources compliance for the parks was monitored by the Legislative Compliance Division of the Denver Service Center (National Park Service 1982:1). At this time, Fred Bohannon served as the archeologist for the Pacific Northwest Region in Seattle and Wil Logan headed up compliance at the Denver Service Center (Blee 1990). Thrown into this mix of individuals was the Alaska State Historic Preservation Officer (SHPO), William Hanable, in Anchorage. Thus, the archeology in Skagway started off in the hands of federal and state administrators, widely separated geographically and not necessarily experienced in historical archeology.

Denver Service Center archeologist Dan Martin was the first archeologist to conduct survey and testing in Skagway in the summer of 1978. He and his crew made surface collections, dug test pits, and monitored the excavations of day laborers at various locales in the historic district (Table 2), including the original location of the Boss Bakery, the original Goldberg Cigar Store, and the Lynch & Kennedy building (Blee et al. 1984: 111, 152, 223). Martin processed the artifacts and left scattered notes, but wrote no formal report (Norris 1996: 85). By October, another Denver Service Center archeologist, Catherine Blee, joined him in Skagway to monitor soil testing at various locales in the historic district, including the White Pass & Yukon Route railroad depot; the new lot for the Martin Itjen building; and land adjacent to the Mascot Saloon, the Lynch & Kennedy building, and the Pantheon Saloon (Blee et al. 1984: 2, 5).

Catherine Blee [Spude] became a stalwart of the archeology program in Skagway. She directed field programs from 1978 to 1985, beginning in Skagway in late spring each year and returning to Denver for analysis and report writing in the winter. She recalls that with little lead time to design projects, funding constraints and last-minute notification on upcoming construction schedules, “I was designing projects in the field, by the seat of my pants, not knowing anything about the sites” (Spude 2002b). During the first two years, archeology was simply an after-thought to building stabilization.
### TABLE 2. ARCHEOLOGICAL TESTING IN SKAGWAY BY YEAR AND PROPERTY

<table>
<thead>
<tr>
<th>YEAR</th>
<th>BLOCK</th>
<th>LOT</th>
<th>PROPERTY</th>
<th>ACTIVITY</th>
<th>CITATION</th>
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<tr>
<td>1978</td>
<td>1</td>
<td>2</td>
<td>Goldberg Cigar Store original location</td>
<td>testing and surface collection</td>
<td>Blee et al. 1984: 152</td>
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<tr>
<td></td>
<td>25</td>
<td>5 &amp; 6</td>
<td>Boss Bakery original location</td>
<td>testing and monitoring</td>
<td>Blee et al. 1984: 111</td>
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<tr>
<td></td>
<td>26</td>
<td>6</td>
<td>Lynch &amp; Kennedy</td>
<td>testing behind and inside building</td>
<td>Blee et al. 1984: 223</td>
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<tr>
<td></td>
<td>35</td>
<td>6</td>
<td>Mascot Saloon</td>
<td>soil tests monitoring</td>
<td>Blee 1983: 1</td>
</tr>
<tr>
<td></td>
<td>2, 24, 26, 35, &amp; 36</td>
<td>Various</td>
<td>Various</td>
<td>soil tests monitoring</td>
<td>Blee et al. 1984: 5</td>
</tr>
<tr>
<td>1979</td>
<td>24</td>
<td>7</td>
<td>Boss Bakery new location</td>
<td>test trenches</td>
<td>Blee 1983: 1; Blee et al. 1984: 5, 111</td>
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<tr>
<td></td>
<td>35</td>
<td>5 &amp; 6</td>
<td>Mascot/Pacific Clipper</td>
<td>test trenches</td>
<td>Blee 1983: 1; Blee et al. 1984: 5; Blee 1989</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>5 &amp; 6</td>
<td>Boas Tailor/ Verbauwhede's</td>
<td>test trenches</td>
<td>Blee 1983: 1; Blee et al. 1984: 5, 20; Blee 1989</td>
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<tr>
<td></td>
<td>36</td>
<td>5 &amp; 6</td>
<td>White Pass &amp; Yukon Route buildings</td>
<td>tests</td>
<td>Blee 1983: 10-11</td>
</tr>
<tr>
<td>1980</td>
<td>37</td>
<td>1</td>
<td>Martin Itjen</td>
<td>test trench</td>
<td>Spåth et al. 2000</td>
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<tr>
<td></td>
<td>37</td>
<td>1</td>
<td>Martin Itjen House</td>
<td>test trench</td>
<td>Spåth et al. 2000</td>
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<tr>
<td></td>
<td>24</td>
<td>Moore</td>
<td>Moore House and Cabin</td>
<td>tests</td>
<td>Blee 1988b</td>
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<tr>
<td></td>
<td>36</td>
<td>5 &amp; 6</td>
<td>White Pass &amp; Yukon Route Depot and General Office Buildings</td>
<td>tests</td>
<td>Blee 1983: 10-11</td>
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<td>24</td>
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<td>Moore House and Cabin</td>
<td>testing</td>
<td>Blee 1988b</td>
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<td></td>
<td>24</td>
<td>2 &amp; 3</td>
<td>Peniel Mission</td>
<td>testing</td>
<td>Rhodes 1988</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>10</td>
<td>Father Turnell's privy</td>
<td>partial recovery</td>
<td>Spude et al. 1993</td>
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<td>testing</td>
<td>Blee 1989, 1991; Spude 2006</td>
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<td>1984</td>
<td>24</td>
<td>7</td>
<td>Boss Bakery and Goldberg Cigar Store</td>
<td>shovel testing</td>
<td>Gurcke 2004b</td>
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<td>2 &amp; 3</td>
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<td>excavation</td>
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<td>LOT$^2$</td>
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<td>CITATION</td>
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<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>1985</td>
<td>24</td>
<td>Moore</td>
<td>Moore House attic</td>
<td>data recovery</td>
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<td>2 &amp; 3</td>
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<td>excavation</td>
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</tr>
<tr>
<td></td>
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<td>6</td>
<td>Lynch &amp; Kennedy</td>
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<td>Sprague and Welch 2001</td>
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<td>6</td>
<td>Mascot Saloon Group</td>
<td>excavation beneath buildings</td>
<td>Blee 1991; Spude 2006</td>
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<tr>
<td></td>
<td>37</td>
<td>1</td>
<td>Martin Itjen</td>
<td>test excavation</td>
<td>Spath et al. 2000</td>
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<tr>
<td></td>
<td>27</td>
<td>1</td>
<td>Pantheon Saloon</td>
<td>tests around bldg. perimeter</td>
<td>Kardatzke 2002</td>
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<td></td>
<td>37</td>
<td>1</td>
<td>Martin Itjen</td>
<td>test excavations</td>
<td>Spath et al. 2000</td>
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<tr>
<td></td>
<td>83</td>
<td>1–3</td>
<td>Myrick Tract / Administration site</td>
<td>test excavations</td>
<td>Gurcke 1988</td>
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<tr>
<td></td>
<td>24</td>
<td>Moore</td>
<td>Moore House</td>
<td>testing, trenches</td>
<td>Cooper 2001</td>
</tr>
<tr>
<td>1988</td>
<td>39</td>
<td>4–6; 8–10</td>
<td>Maintenance Facility</td>
<td>lead removal; testing</td>
<td>Cooper 1998</td>
</tr>
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<td>39</td>
<td>4–6; 8–10</td>
<td>Maintenance Facility</td>
<td>test excavations</td>
<td>Cooper 1998</td>
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<td></td>
<td>39</td>
<td>4–6; 8–10</td>
<td>Maintenance Facility</td>
<td>recovery of three privies</td>
<td>Cooper 1998</td>
</tr>
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<td></td>
<td>24</td>
<td>2 &amp; 3</td>
<td>Peniel Mission</td>
<td>monitoring construction</td>
<td>Cooper 1993</td>
</tr>
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<td></td>
<td>24</td>
<td>Moore</td>
<td>Moore House</td>
<td>testing around house, privy, and dump</td>
<td>Cooper 2001</td>
</tr>
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<td></td>
<td>39</td>
<td>Maintenance Facility</td>
<td>recovery of privy</td>
<td>Cooper 1998</td>
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<td>Moore House</td>
<td>testing to north, shed, and privy</td>
<td>Cooper 2001</td>
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<td></td>
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<td>Moore House</td>
<td>testing privy and dump, monitoring restoration</td>
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<td>intensive testing under building</td>
<td>Kardatzke 2002</td>
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<td>BLOCK</td>
<td>LOT</td>
<td>PROPERTY</td>
<td>ACTIVITY</td>
<td>CITATION</td>
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<td>1997</td>
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<td>monitoring building restoration</td>
<td>Kardatzke 2002</td>
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<td>9</td>
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<td>testing</td>
<td>Cooper 2004</td>
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<tr>
<td>2002</td>
<td>34</td>
<td>10</td>
<td>U.S. Hotel (non-NPS)</td>
<td>soil probes and shovel tests</td>
<td>Gurcke 2004b</td>
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<td>39</td>
<td>9</td>
<td>Maintenance Facility</td>
<td>survey and testing</td>
<td>Cooper 2004</td>
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<td></td>
<td>39</td>
<td>9</td>
<td>Maintenance Facility</td>
<td>survey and testing</td>
<td>Cooper 2004</td>
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<tr>
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<td>Curatorial Facility</td>
<td>survey and testing</td>
<td>Cooper 2004</td>
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<td></td>
<td>Moore House</td>
<td>testing</td>
<td>Higgs 2005</td>
</tr>
<tr>
<td>2006</td>
<td>39</td>
<td>4 &amp; 9</td>
<td>Maintenance Facility and Curatorial Facility</td>
<td>monitoring</td>
<td>Higgs 2010</td>
</tr>
<tr>
<td>2009</td>
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<td>various</td>
<td>various</td>
<td>monitoring and testing</td>
<td>Rardin 2009</td>
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In 1979, Blee continued testing at a few of the locales started the previous year, but shifted her attention to the lot which would be the new location of the Boss Bakery as well as the Boas and Verbauwhede shops and the Mascot Saloon (Blee 1983:1). Testing at the White Pass & Yukon Route railroad depot began early in the season in advance of the foundation stabilization planned for the building later in the summer. Testing frozen soil in Skagway in April is no picnic, and Blee remembers when she assigned one of her crew, Suzanne Bradley, a particularly icy test unit that took weeks to thaw out (Spude 2004a).

The ground was frozen solid, unlike the other areas surrounding the building, which got more sun....Suzanne spent three weeks working on that single unit because she had to thaw it....the ground would melt infinitesimally, and her body would help it along wherever she had been sitting. The rest of us finished two or three units while she patiently scraped and chipped and thawed....Her one perk was that she won Artifact of the Day prize most often (Spude 2004a).

Blee and her crew returned to test the White Pass & Yukon Route Depot and General Office Buildings and the new location for the Martin Itjen House on Block 37 in 1980, and also began fieldwork at the Moore/Kirmse House and the Moore Cabin (Figure 17). Although most of the tests conducted in 1978–1980 involved excavating isolated trenches or small random units placed near the structures (Blee et al. 1984), there was more intensive testing at the White Pass & Yukon Route railroad Depot and Office Building as well as the Moore property (Blee 1983:1).

An important administrative change with future implications for the planning and funding of archeological compliance in Skagway occurred in 1980 when the Alaska Area Office in Anchorage officially became a regional office of the National Park Service and headquarters of the new Alaska Region (ARO), under the leadership of Regional Director John E. Cook. At that time, the Alaska Regional Office had three project archeologists — Craig Davis, Harvey Shields, and Kenneth Schoenberg — who assisted Bill Brown, Chief of Cultural Resource Management. Although they had responsibilities for National Park Service archeology across the state, they provided some of the compliance testing at Klondike Gold Rush National Historical Park. At that time, there were no agreements in place between the Alaska Regional Office and the Alaska State Historic Preservation Officer to guide the Section 106 compliance activities (Side Note 2), so fieldwork was preceded by a letter from the Alaska Regional Office to the State Historic Preservation Officer requesting concurrence on the determination of no adverse effect to the architectural and archeological resources (Cook 1980).

In 1981 and 1982 the emphasis shifted from Skagway to other units of Klondike Gold Rush National Historical Park, i.e., Dyea (Side Note 5) and the Chilkoot Trail (Side Note 6). Limited testing picked up again in 1983 at the Moore Cabin, Moore...
House, and the Peniel Mission. The first in the series of archeological reports, *Archeological Investigations in Skagway, Alaska*, was also published in 1983. This report, authored by Catherine Blee (1983), focused on the results of fieldwork at the White Pass & Yukon Route railroad Depot and General Office Building. Beginning in 1984, the archeologists’ attention turned back again to Skagway, where it had been discovered that the White Pass Trail passed diagonally through National Park Service-owned vacant lands adjacent to the Moore House on Lots 7, 8, 9, and 10 of Block 24 (Raithel 1984).

The first few years of the 1980s were also a time of personnel changes within the Alaska Region of the National Park Service. In 1981, Leslie Starr Hart, a cultural resources planner for the Pacific Northwest Western Region at the Denver Service Center, was offered the job of Chief of Cultural Resources in Alaska, and her signature appears on much of the official archeological compliance correspondence about park projects during this time period. Karl Gurcke, a bastion of knowledge on the history and archeology of Klondike Gold Rush National Historical Park, began his career with the park as a seasonal archeologist in 1984 and three years later was added to the permanent park staff at Klondike Gold Rush National Historical Park. Among his original duties was that of liaison between various teams of archeologists working on the projects around Skagway (Karl Gurcke 2007 pers. comm.).

By this time, Judith Bittner, who had recently become the State Historic Preservation Officer, had officially approved of the rehabilitation plan for the historic buildings and suggested that an archeologist evaluate the potential for archeological remains prior to ground-disturbing activities (Spude 1998).

### Alaska Regional Office Implements Compliance Archeology (1985–1991)

Two knowledgeable and experienced archeologists joined the Cultural Resources staff at the Alaska Regional Office in 1985. Paul Gleeson was hired to head up archeological compliance in June and Terje (Ted) Birkedal joined the staff as Regional Archeologist in December. Together they were able to redesign the archeological program for Skagway and provide assistance to Catherine Blee, who had shouldered all the responsibilities for planning, fieldwork, analysis, and report-writing alone for several years from her headquarters in Denver. Blee was relieved that Birkedal, whom she credits as being “someone with greater strategic skills” took the helm in the regional office (Catherine Spude 2007 pers. comm.). Despite the fact that the Alaska Region, Branch of Archeology took over responsibilities for archeological compliance investigations in 1986, Blee continued to have an important consultative and liaison role with the office.

When archeological resources were not adequately taken into account in the early in planning process for the rehabilitation of the historic buildings, these resources were given short shrift. Once their value was recognized by the agency and they were brought properly into the planning process, the treatment of archeological resources improved dramatically as did the quality of the information that was recovered to share with the general public (Ted Birkedal 2005 pers. comm.).

Ted Birkedal had ultimate technical responsibility for the direction, quality, and outcome of the work, as the archeological compliance dollars were assigned to his
Dyea, situated at the mouth of the Taiya River, was the destination for thousands of stampeders headed for the Chilkoot Trail during the Klondike gold rush between 1897 and 1898. The townsite of Dyea, now reclaimed by forest vegetation, once spanned many blocks on the tidal flats about 5 miles northwest of Skagway. Dyea is named for the former seasonal Tlingit village of Deiyáa, translated as “to pack.” Before the area came to the attention of exploring expeditions, prospectors, and miners beginning about 1880, Dyea was important to the Tlingit for its location at the head of valuable trade route between the coast and the interior (Skagway Traditional Council et al. 2008).

In 1886, John Healy and Edgar Wilson established a trading post in Dyea to supply the growing number of travelers over Chilkoot Pass, but the great population surge did not occur until October of 1897 after news of the gold strikes on the Klondike reached the world. By winter, the number of inhabitants skyrocketed to some 4,000 or more fortune seekers, with possibly as many as 8,000 at its peak. During the flurry of activity, 200 businesses sprang up to offer goods and services to the stampeders. The downtown was laid out in a grid pattern, seven blocks long and five blocks wide. A tragedy struck the bustling town on Palm Sunday, April 3, 1898, when avalanches roared down between Sheep Camp and the Scales on the Chilkoot Trail, burying and killing an estimated 65 people. In 1900, the White Pass and Yukon Route railroad was completed from Skagway to Whitehorse, providing a quicker and safer route to the goldfields. Dyea quickly faded. For the following three decades, truck gardeners and dairy farmers laid claim to the land that gold-crazed stampeders once briefly inhabited (Norris and Taylor 1986; Norris 1987).

Buildings dating to the brief Gold Rush era have now collapsed, been dismantled and removed, destroyed, or undermined by Taiya River floods. The Dyea “false front,” a popular visitor attraction, is the only intact reminder of the town’s heyday (Figure 18). The natural setting of Dyea has also been affected by glacial rebound, causing lifting of the Dyea flats so that high tide is a mile further out than it was a century ago. Investigations over the last 30 years have proven, however, that the landscape of Dyea is rich in archeological remains, including building foundations, collapsed structures, a wide variety of features, and concentrations of artifacts.

In 1984 and 1985, National Park Service historians and archeologists collaborated on a major mapping project in Dyea. By compiling data from a variety of historical resources, Frank Norris (1984) produced an historical map of Dyea, including business locations downtown, while Karl Gurcke and his crews established a permanent archeological grid for the area, identified 245 features, and conducted some small test excavations. Gurcke (1986) concluded that the archeological deposits were shallow (less
than 20 cm), but very rich when clustered where buildings, dumps, or activity areas were once located. The crews collected tin can fragments, nails and other metal, glass, ceramics, a variety of miscellaneous artifacts, and charcoal during the project. By the end of the 1988 field season, crews had recorded some 334 features in Dyea (Karl Gurcke 2011 pers. comm.).

Archeologists from Oregon State University (OSU), under the direction of Dr. David Brauner, continued field investigations in Dyea from 1999–2002. Initially, they used GPR (ground penetrating radar) remote sensing equipment and metal detectors in an attempt to reestablish the original street grid for the downtown area, followed the next year by subsurface sampling along the remote sensor transect on Main Street. During the third year of fieldwork, they brought in a high resolution cesium magnetometer and found it to be the most useful tool for detecting human made features or metallic artifacts (Brauner and Diederich 2007).

In their final year, OSU archeologists focused on testing of Feature 96 (Figure 19), a heavily scavenged wooden structure on Trail Street in the northern section of the townsite, along with several associated features thought to be trash dumps or privies. Among the artifacts collected from the vicinity of Feature 96 were nails, metal hardware, cans, bottle and window glass, white earthenware, butchered bones of cow or pig, household items such as cutlery, a porcelain doorknob, and shoe parts. Most interesting was a complete chest or trunk, buried, but found to be empty when removed from a depression just north of Feature 96. Based on the types of artifacts collected from the feature, they concluded that it had been a general mercantile store with a personal residence on the second floor, occupied directly after the Gold Rush (Brauner and Diederich 2007: 131).

The eroding banks of the Taiya River have been a continual problem in managing the cemeteries of Dyea. Today there are two nearby cemeteries: one is the original Slide Cemetery, where the victims of the Palm Sunday avalanche were buried, and the other includes the graves relocated in 1978 from the historic Native cemetery [also called the Town Cemetery or Old Dyea Cemetery] endangered by the encroaching Taiya River erosion (Davis 1978; Hedman 1997; National Park Service 2009b; Karl Gurcke 2011 pers. comm.). Grave markers of the avalanche victims, such as pictured in Figure 20, were replaced by the State of Alaska in the 1960s (Karl Gurcke 2008, pers. comm.).

Main Excavations at Feature 96

![Figure 19. Map of Feature 96 in Dyea (from Brauner and Diederich 2007).](image-url)
In the years following this initial survey, National Park Service archeology and cultural landscape crews have methodically added to the inventory of sites and features discovered along the Chilkoot Trail (Griffin and Gurcke 2011). During a National Park Service archeological survey in 1995, the crew discovered a small rock shelter site along the trail, which revealed artifacts from a pre-Gold Rush Native occupation most likely dating to the mid to late 1800s (Rasic 1996). Other rock shelter sites, some with gold rush-era artifacts, were found during later surveys (Karl Gurcke 2011 pers. com). A recent report by the Cultural Landscape Program Alaska (2010) presents a detailed history and the existing conditions of the trail and pictures some of the sites and features along various segments of the trail.

Major sites on the trail are found at Finnegans Point, Canyon City, Pleasant Camp, Sheep Camp, the Scales, and each retains several features dating to the Gold Rush era. For example, Canyon City, located on the trail about 8.5 miles from Dyea, once consisted of 30 cabins, shanties, or tents, and acted as the southern terminus for two tramlines (Figure 21) serving the stampeders. Today the site at Canyon City includes rock and earthen foundations, building ruins, and cobble alignments which mark the location of roads, artifact scatters, and large artifacts such as a boiler and a stove (ASMIS 2010). Archeological documentation of the artifacts and features along the trail is important not just for research and historic preservation purposes, but also for enhancing visitors’ appreciation of the historic significance of the trail. Seeing remnants of the past in the actual place where historic events occurred and where personal belongings were carried, used, and then abandoned is an integral part of the Chilkoot Trail hiking experience.
Figure 21. Archeological remains of the Chilkoot Railroad & Transportation Company tramway tower lie adjacent to the Chilkoot Trail. Photo was taken during 2003 NPS Cultural Landscapes Program survey (NPS photo).
budget, but Gleeson was able to re-direct the fieldwork with some innovative approaches. For example, Gleeson instituted such practices as cross-trenching in vacant lots and using a backhoe in one trench crossing the White Pass Trail to more efficiently evaluate archeological potential (Ted Birkedal 2007 pers. comm.). A new direction for the compliance archeology was initially worked out by Birkedal, Gleeson, and Blee during one site visit in February 1986. During this visit, they checked underneath the Mascot Saloon and found an intact deposit that had previously been overlooked. Their discovery resulted in an emergency salvage operation during the summer of 1986 (Spude 2006). Photographs of the tight, uncomfortable working conditions on this project are shown in Figures 22, 23, 24, and 25. Another important discovery in 1986 was the Gold-Rush era artifact assemblage that had been found adjacent to the Martin Itjen house, resting on cribbing for several years since it was moved from its location on 6th Avenue in 1978 (Spáth et al. 2000).

As Blee became more involved with report preparation and other projects, ARO took the lead in setting up yearly compliance field programs. [I] set up several years of field work. This work was designed to address the disturbances that would result from specific rehabilitation projects. These projects were designed around doing a summer’s filed work and producing a descriptive narrative on the work. These narratives were seen as the forerunner to a more comprehensive synthetic volume or volumes on Skagway. Throughout the years, DSC [Blee] continued to participate as a leader in guidance of project direction (Paul Gleeson 2003).

The second half of the 1980s was an active time for archeologists in Skagway. Besides the intensive fieldwork at the Mascot Saloon and on the lot adjacent to the Martin Itjen House, which had been relocated to Lot 37, testing also occurred around the Peniel Mission, the Pantheon Saloon, and two tracts of land — the Kalem Tract and the Myrick Tract — that the National Park Service had plans to develop. There was also additional testing
at the Lynch & Kennedy building in 1986 (Figure 26), as well as at the Moore House by archeologist Ray Deupyt and his crew in 1988 (Figure 27). The Klondike Gold Rush National Historical Park Superintendent during this time period was Russell C. (Clay) Alderson, who took an active role in the Skagway archeology program and was instrumental in securing money from the Denver Service Center for the backlog of archeological reports (Karl Gurcke 2008 pers. comm.). Two volumes of the Archeological Investigations Series were both published during this time: Volumes 2 — an in-depth reporting of the initial work at the Moore Cabin and House (Blee 1988b) and Volume 3 — an account of nearby testing at the Mill Creek dump and the Peniel Mission (Rhodes 1988).

In 1988, Ted Birkedal (1988) sought input from archeologists in the Southeast Region of the National Park Service in critiquing the program and reports that had already been completed for Klondike Gold Rush National Historical Park. After initially contacting John Ehrenhard, who was Chief of the Interagency Services Division at the Southeast Regional Office, about a peer review, he and Paul Gleeson received detailed comments from archeologist Mark
[Gleeson and Blee] were able to do the appropriate research work for the archeology, involving detailed studies of the physical history of the ground through time from the historic literature... [they] constructed maps and predicted areas of likely resource concentration...[and] were able to develop a research design and implement it in reasonable stages, with a budget that was established early in the planning process (Spude 2002).

Barnes on Ehrenhard’s staff. Barnes (1988) rated the archeological reports sent to him as ranging from “very fine to excellent,” but also had several recommendations for future investigations. Barnes believed that the decision-making process on which sites were to be excavated and interpreted should be clearly established in a management plan. He also stated that the appropriate “tool” to employ in evaluating the sites should be the National Register concept of an historic context, which broadly encompasses geographic, chronological, and cultural associations for each historic or prehistoric property. He acknowledged that although cultural resource fieldwork in the parks needed to be linked to regulatory missions, a research-oriented management plan would also be appropriate.

What is at issue here is that we are on the threshold of a new phase in compliance archeology in Skagway. Alaska Region wants to make sure that this next phase of work is heading in the right direction. To this end, we are interested in corrective feedback on both the past and current archeological compliance studies and decision-making (Birkedal 1988).

Additionally, Birkedal contracted with a team of two academic archeologists, William Adams and David Brauner, to write an outside review of the Skagway archeological program, assessing the previous work and recommending how to improve it in the future. In the resulting report, Adams and Brauner (1991) provided a detailed overview of each project from 1978 until 1988, and recommended that a shift be made from compliance-driven reporting to addressing 12 specific research themes. For example, they suggested that Native American use of the Skagway Valley before 1897 be addressed, along with Native American interaction with stampeders. The second of these themes has proven difficult to document archeologically in Skagway, but is nonetheless an important theme addressed in an ethnographic study of the park, authored by Thornton (2004). Another theme that pertains to Skagway’s participation in the world market better suits the nature of the historical archeological assemblages in Skagway, and has been useful in guiding archeological analysis and reporting in the last 20 years.

Although Adams and Brauner’s report did provide many valuable recommendations, it was less than enthusiastically received by the National Park Service archeologists, primarily because the authors failed to recognize that the constraints of management decisions were out of the archeologists’ hands (Ted Birkedal 2011 pers. comm.).
As an on-site archeologist [1992 – 1999], I had the advantage of really knowing what was going on with construction, the changes they had to make, and I worked with them on all the construction drawings in terms of all the alterations they could make to make the archaeological impact less. Having someone on-site in Skagway meant that person would inevitably learn a lot about the town’s history and archeology. Thus, the time it takes to learn site-specific information is drastically reduced when the investment is made for a person to live on-site during the entire project (Cooper 2002).

In 1992, Doreen Cooper was hired by Klondike Gold Rush National Historical Park as temporary project archeologist, which later turned into a term position. The many responsibilities entrusted to her included spearheading the completion of backlogged projects on Block 37, the Mascot, Lynch & Kennedy, and the Peniel Mission. While the fieldwork, artifact processing, and partial draft reports had been completed for all three projects, the money to finish the reports had long since run out. She was able to put together budgets for all three projects and the Denver Service Center was persuaded to fund the analysis and report writing stage for them. She was also charged with the responsibility of completing the fieldwork for the new National Park Service maintenance facility on Block 39 (Figure 28), as well creating a research design for testing sensitive areas for the planned restoration at the Moore House. Additionally, she served as the project archeologist for the intensive testing and monitoring at the Pantheon Saloon, beginning in 1995 (Gurcke 2004a; Doreen Cooper 2011 pers. comm.).
Among Cooper’s many achievements while working for Klondike Gold Rush National Historical Park was writing a laboratory manual to standardize the artifact cataloguing process (Cooper and Sanders 1994). A great deal of credit for the meticulous job of cataloguing the artifacts, however, must be given to Deb Boettcher, a Skagway resident who stayed on during the winter months and thus was key to successfully completing the archeological projects on time (Doreen Cooper 2001 pers. comm.). Cooper also managed to finish two more in the Archeological Investigations in Skagway, Alaska series, Volume 6, which pertains to the residential life on Block 39 (Cooper 1998), and Volume 8 (Cooper 2001), which describes additional investigations at the Moore/Kimse house property.

As you probably know, about one week in the field equals about one month in the lab. My biggest undertaking was writing a manual for the lab. This was done in conjunction with Debra Sanders, who contributed sections on object names and the curatorial information that has to be included on a cataloging form. She was also helpful about artifact treatment. But the bulk of the manual contains information about how to catalog most of the artifacts that are encountered on a historical archaeology project – ceramics, window and bottle glass, nails, tin cans, munitions – those are the big categories (Cooper 2005a).

The time period between 1992 and 2000 was very productive for Skagway archeology, as three other volumes in the series were also completed. They included an analysis of an abandoned privy site on Block 24 attributed to a Catholic priest, Father Philibert Turnell (Spude et. al. 1993); additional investigations at the Mill Creek Dump and Peniel Mission (DePuydt et al. 1997); and investigations of Lot 1 on Block 37 (Späth et al. 2000).

Moving Ahead (2001–2011)
Doreen Cooper continued to play an active and important role as an archeological contractor in Skagway for several years, returning to do further investigations on Block 39 (Cooper 2005b), as well as on a non-National Park Service project for the General Services Administration. This General Service Administration project involved research and testing on Block 33 lots which were slated for construction of Department of Homeland Security employee housing (Cooper 2004). Karl Gurcke’s position description changed from cultural resource specialist to historian in 2002, and for several years, seasonal archeologists filled in to do the necessary compliance fieldwork. A position for a permanent archeology program manager, created by the park in 2006, was filled by Andrew Higgs, a specialist in historical archeology who previously served as a seasonal archeologist for the park. Much of his seasonal work was done on the Chilkoot Trail, but in 2004 he directed field excavations at the Moore House (Figure 29).

Figure 29. Testing at the Moore Cabin in 2008 (NPS photo).

Higgs focused on structural and landscape features so that the park would be able to re-create the landscape on the property appropriate to the 1900 – 1910 time period (Higgs 2005). He resigned his duties in 2008 (Andrew Higgs 2010 pers. comm.), and the
position remained vacant until it was filled by Anya Rardin in 2009.

Four additional historic buildings were acquired by the park in the last several years. The first was the Frye-Bruhn building, donated to the National Park Service in 2004 and currently located on skids adjacent to the Moore property on Block 24. The others include the “Soapy Smith Parlor” (historically known as the Jeff. Smiths Parlor Museum), the YMCA Gymnasium, and the Meyer Building. They were all acquired in 2007 as part of the Rapuzzi collection, a donation made possible in part by funding from the Rasmuson Foundation (Quinley 2009). In 2009 and 2010, park archeologists tested Lot 2 of Block 37, where the Jeff. Smiths Parlor Museum is located, as well as Block 24 where the Frye-Bruhn building and the Goldberg Cigar Store are located, and the Sweet Tooth lot (Lot 12) on Block 27 (Rardin 2009; Rardin and Jones 2010). A new park archeologist, David Cremer, begins his duties in August of 2011, and fills the position that Anya Rardin left vacant at the end of 2010.

**Revealing More Stories through Archeological Testing**

The history of Skagway, particularly during the Gold Rush era, has been the subject of many books, exhibits, interpretative talks, and even musical skits for tourists. It is an exciting account with all the themes that make up good stories — heroes, villains, debauchery, entrepreneurial spirit, and persistence in the face of hardships. Archeology has also revealed evidence of Skagway’s past, though these stories are not as well known. Over the last 30 years, archeologists have unearthed and carefully documented artifacts dating to the Gold Rush days and later decades, and then turned them over to curators, who have methodically catalogued and cared for them. Many of these artifacts are the mundane objects of everyday life: discarded crockery and medicine bottles, liquor bottles fragments, clothing scraps, and building materials. When analyzed in an historical and archeological context, they too have relevant stories to tell about the people who once lived and died in Skagway.

The best source of material for these archeological stories can be found in the 10-volume series, *Archeological Investigations in Skagway, Alaska*. These publications document fieldwork and analyses of collections made at several locations in downtown Skagway, including the depot and general office building of the White Pass & Yukon Route; the Moore Cabin; the Moore/Kirmse House; the Mill Creek dump and Peniel Mission; Father Turnell’s trash pit; the Pantheon Saloon complex; the Mascot Saloon group; Block 37; and Block 39. There are also unpublished reports, such as one focused on Block 33 lots managed by the Department of Homeland Security. The following chapters summarize more than 2,000 pages of description and interpretation found in these investigations. Organized by the blocks where the buildings and lots are located (Figure 30), these chapters reveal lesser known, but equally fascinating, stories about Skagway’s pioneer cabins, saloons, shop owners, colorful characters, and everyday citizens.
Figure 30. Map of Skagway Blocks showing blocks where archeological testing took place.
Endnotes

1 This table was modified from data presented in Gurcke (2004b).

2 A lot measures 50 x 100 ft. and is 1/12 of a city lot.
Chapter Four:
The Wharf and Railroad Blocks
The Wharf and Railroad Blocks

The wharf and railroad section of Skagway (Blocks 36 and 37), close to the tidal flats of Taiya Inlet, is a strategic area for transportation into and out of town. It is where Klondike Gold Rush stampederes once disembarked from their ships, and where modern cruise-ship tourists enter town today. Before the railroad was built, the Alaska Southern Wharf crossed through Block 36 and the Juneau Wharf Co. wharf crossed Block 37 (Figure 7).

The White Pass and Yukon Route railroad built its depot at the corner of Broadway and Second Streets (Lot 6 of Block 36) in 1898 after the railroad tracks had been laid on Broadway. Figure 31 shows this corner in 1899. Another historical photo taken the same year shows that a hotel [the Rosalie Hotel] was situated immediately to the east of the depot building (Karl Gurcke 2010, pers. comm.).

The hotel did not survive for long in this location as the White Pass & Yukon Route began construction of a general office building a few feet to the east of the depot in 1900 (Lot 5 of Block 36). In later years, connections were built between the two buildings: in 1908 the baggage room of the depot was connected with the back (south) of the office building; and in 1922 a second addition was built to connect...
the east side of the depot’s waiting room to a downstairs office of the adjoining building. These additions formed a small courtyard or light well in the center of the building complex (Blee 1983; Spude and Chappel 1984). The National Park Service now manages these building as a visitor center and the main administrative office for Klondike Gold Rush National Historical Park.

The National Park Service also owns two buildings across Broadway on Block 37. They are Martin Itjen House on Lot 1 and Jeff. Smiths Parlor Museum on Lot 2. Both are significant to the history of tourism in Skagway. The house was the residence of the flamboyant Martin Itjen and his wife from 1921 until 1947, when she died. The parlor museum was an important stop on Itjen’s Skagway tours, which began in the 1920s and continued until his death in 1942. George Rapuzzi moved the museum to 2nd Avenue in 1963-1964 (Blee et al. 1984: 178; Lyon 2010: xiii-xiv).

This chapter summarizes the archeology on Lots 5 and 6 of Block 36, completed by 1980, as well as the years of intermittent fieldwork associated with the nearby lots on Block 37 (Figure 32). All of the projects involved the same basic steps: research, testing, analysis, and report writing (Side Note 7). In archeology, as in other scientific studies and government projects in general, the process can be prolonged because of lack of funding or managerial decisions that change the direction of the project altogether.

White Pass & Yukon Route Depot and General Office Building

When the National Park Service acquired the buildings in 1969, their understructures had deteriorated so badly that it became necessary to completely replace the rotted wooden piers with concrete footings. In April of 1979, before building rehabilitation was started, an archeological crew of four, headed up by Catherine Blee, excavated six excavation units/trenches in frozen ground. Two were located in the light well, two beneath the baggage room, and two south of the baggage room and immediately adjacent to the building. The following year, they excavated an additional test trench under the 1922 addition to the buildings and a trench outside the southeast corner of the office building in order to tie data from the other seven tests together (Blee 1983: 10–11).

The crew documented distinct stratigraphic layers (Side Note 8) and artifact assemblages in each of these areas in and around the depot and office building. Blee positioned the two light well excavation units, measuring about 3 x 8 ft., under a boardwalk, and encountered about one foot of soil deposition over a sterile sandy layer. Her crew found one plentiful culture-bearing deposit in these units, with artifact accumulations dating from 1898 to 1969. The soil layer in the units (each 3 x 6 ft.) under the baggage room floor was very shallow (3 in.) and contained mostly structural artifacts dating to the original construction of the building.

Outside the baggage room where an old boardwalk once lay, the crew excavated a unit
Archeological Methods: Researching, Testing, Analyzing, and Reporting

Successful projects begin with detailed planning in the form of a research design, which basically sets out what is to be accomplished in a given amount of time, and with known levels of staffing and finances. In good research designs, archeologists pose questions to be potentially answered during fieldwork and later during the analysis phase of their research. They cannot formulate relevant questions without thoroughly researching the study area. Research might be very specific, focusing on only a block or even a lot in Skagway, or broad, such as an entire geographical region. Frequently, it is necessary to have both a narrowly focused and a broad-brush approach when formulating a research design in order to do justice to the time, effort, and expenditure that is anticipated. Library and archival research, map searches, and consultation with the Alaska State Office of History and Archaeology, responsible for maintaining a database of known archeological sites, are some of the steps of conducting this background research.

Good maps are essential before testing (digging) below the surface. If a map of the specific area to be investigated is not available, the archeological crew will need to create one, even if it is simply a sketch map noting important natural and man-made features. In Skagway, archeologists usually have access to pre-existing maps of buildings on the lots where they test, or old maps showing the location of buildings that been moved or demolished. The crew will often make new maps every day, showing specific areas of interest or features as they uncover them. The unit of measurement needs to be established right at the beginning of fieldwork. While most prehistoric archeologists use the metric system, it is often more appropriate to use the English system of feet and inches for historical archeological fieldwork as it conforms to the standard used in building construction in the United States.

For guidance in determining where to establish test units, squares, or trenches, the archeological crew chief might decide to first put in a series of shovel tests.

Shovel testing is normally used in situations where the archeologist really is not sure where cultural remains might be located. In shovel testing, the archeologist walks along a straight line (wherever possible), and at pre-determined intervals digs a hole in the ground that is usually one square meter (or one square foot) or less. Changes in the soil color, composition or texture are noted, and the depth at which those changes occur, along with any artifacts that are found in those soil layers (Doreen Cooper pers. comm. 2011).

Further testing at a site can take many forms, from digging small test pits, to excavating long trenches which cross-cut a lot, to relying on heavy machinery to strip away recent fill layers and reveal the archeological deposits below. Regardless of the type of testing, it is always important to record the stratigraphic layers (Side Note 8) encountered and the provenience (Side Note 9) of all artifacts observed and collected. Archeologists dig carefully in stratigraphic layers or in standardized increments of 10-cm units. Before a test unit or trench is back-filled, the crew will draw a profile of at least one wall of the pit as a permanent record of the stratigraphic sequence. Once the testing is complete, all collections bags (marked with the appropriate provenience) are sent to the lab or curation facility for cataloguing. In most cases, cataloguing is a much more time-
consuming process than testing, but is a necessary step before the analysis can begin.

Analysis and report-writing are by far the most prolonged steps in the whole archeological process, and unfortunately an adequate budget for accomplishing these tasks is often excluded in the initial funding for the project. As discussed throughout this volume, the types of analytical approaches change fairly quickly so archeologists have to maintain a good working knowledge of the current literature and new methods that might be useful in the analysis. Side Note 9 describes some fundamental concepts of aggregation and quantification, which must be addressed at the outset. The availability of online reference material and digital artifact images has helped tremendously in the archeologist’s ability to bring in comparative materials to assist in analysis and report-writing. As in many other type of scientific inquiries, the time and funding necessary to accomplish all the necessary steps are often far greater than anticipated and the printing of final reports is often delayed.
Understanding the stratigraphy, the sequence of natural and cultural deposits or layers, at a site is as essential for an archeologist as understanding anatomy is to a physician. Whenever possible, archeologists excavate in stratigraphic units, differentiated by color, texture, and physical characteristics as well as their cultural component of artifacts. Stratigraphy can be as simple as a layer-cake of evenly deposited layers of gravel, sand, silt, and organic humus, but this type of simple stratigraphy almost never occurs in archeological sites. In Alaska, where there are radical seasonal changes in temperature, depositional layers often become distorted by the freeze-thaw cycle, so that older artifacts may actually appear to lie above younger ones in the stratigraphic sequence. The effect that human beings have on a natural stratigraphy further complicates matters. Digging the foundation of a structure, a storage pit, a fire pit, or an underground utility are a few of the cultural disturbances which leave their traces in the soil.

The geomorphological setting of a site, whether it be on the coast, in a flood zone, in a forest, or by a glacier, is revealed in the layers of gravel, sand, silt, humus, and sometimes volcanic ash (tephra) recorded during fieldwork. Describing the strata is the first step in determining the depositional history of a site. There are standards and guidelines that help in describing soil colors (Munsell color chart) or the texture of a deposit based on its grain size and its organic contact. One technique used by archeologists to visually represent these layers from top to bottom is to profile each wall of a test unit after they have finished excavating it. Cultural intrusions, such as post-holes or privy holes, are usually well illustrated on the site’s profiles. There are, however, no universally accepted conventions for labeling the different strata at a site, making it difficult for different teams of archeologists working at the same site in successive years to integrate and interpret the stratigraphic data.

The natural depositional history of the Skagway sites is fairly uniform, representing millennia of geological events occurring since the retreat of the glaciers some 10,000 years ago. Initially, after the retreat of the glaciers, the land rebounded from its burden of ice. Its surface was covered with glacial-marine sediments consisting of 3–5 ft. of sandy gravels as the rebound process was occurring. Later as the environment became more stable, layers of sand began to build up in the intertidal area and the braided channels of the Skagway River, forming cross-bedded layers of dense light gray sand (Blee 1983: 4–5). Culturally sterile layers of alluvial sand, gravel, cobbles, boulders, and silt are found as the lowest level of most of the archeological test units in Skagway. For example, the basal layer in the test units on Peniel Mission property, described in Chapter Six, consisted of the deposits of Mill Creek, an abandoned stream channel which once flowed through the lot.

The stratigraphy of the Skagway historic sites is complicated not so much because of the geomorphological events of its natural setting, but because of the cultural modifications that have taken place on the floodplain of the Skagway River for more than 100 years. During this time buildings have been constructed, torn down, and moved. Fill deposits are often mentioned in chapters on stratigraphy in each archeological report. Fill is a secondary deposit, consisting mostly of sand and gravel, but sometimes even artifacts, brought onto the property from somewhere else as a function of the
remodeling and restoration projects that have occurred in Skagway throughout its history. Differentiating between the fill and primary deposits where artifacts are found *in situ* is one of the ongoing challenges of historic archeology in Skagway.

Figure 33 shows a stratigraphic profile drawn during testing of the light well at the White Pass & Yukon Route Depot and Office Building excavations. It illustrates natural stratigraphic layers (humus, brown sand, fine black silt, light brown sand, and the underlying gray sand with cobbles) along with the intrusive fill materials of mixed humus with sand and cobbles. Features, such as the water pipe and sewer line, can also be seen on this profile.

Figure 33. Example of a stratigraphic profile (from Blee 1983: 22).
BENEATH THE SURFACE

and a trench (each 3 x 5 ft.), revealing five sandy layers of varied depositional history. Of particular interest was the third layer of angular, granitic fill which contained a diverse artifact assemblage. This fill appears to have been brought in from elsewhere and overlaid a 1941 septic tank. The trench (3 x 6 ft.) placed outside the southeast corner of the building revealed two distinct cultural deposits – recent and original. Finally, the trench (2 x 9 ft.) placed under the floor of the 1922 building addition turned up primarily structural artifacts in an upper layer of dusty sand above the humus (Blee 1983: 24 - 38).

In total, the crew excavated 6,436 artifacts from their eight test units (Blee 1983: 42). Blee developed a classification system based on historical archeology methods of South (1977) and Sprague (1981), and eventually categorized the artifacts into six functional groups: domestic, beverages, personal, activities, structural, and unknown (Table 3). This classification system, modified somewhat by other archeologists, has been the basis for analysis for most of the Skagway assemblages discussed in this volume.

Table 4 shows the overall frequencies, calculated on the number of individual specimens for each group within the White Pass & Yukon Route railroad building assemblage. The structural category had by far the most specimens (62%). Domestic artifacts (19%) were the next most frequent. The activities category and the beverages category each contributed 6% to the total, while personal items accounted for only 1% of the total assemblage. In addition, during the course of restoration work, day laborers found 12 artifacts which were eventually determined to date to the first few years of depot operations before 1900 (Blee 1983: 41 – 42, 111, 120).

Beverage glass was of particular interest in this study. Since the buildings did not function primarily as residences, the presence of glass beverage containers might suggest public drinking took place in or around them. In devising her categories, Blee (1983) differentiated bottle function by glass color,
The interpretation of the artifact assemblage from the White Pass & Yukon Route buildings provides a brief glimpse of the lives of the population of Skagway, including travelers and townspeople, over several decades. Many of the artifacts might be considered ordinary examples of office-related activities or the discarded hardware from building construction. There were, however, food service items and medicine bottles, which indicated to Blee that more than office work was taking place in the buildings, and that beer, wine, and whisky were apparently not banned from the office place either. Blee originally considered the

using a similar method to one set out for the archeological collections from the Harmony Borax Works in Death Valley (Teague and Shenk 1977). Blee assumed that brown and green glass came from beverage bottles, and that clear, aqua and blue were more likely to have been a part of domestic bottles (Table 5). She determined that most of the beverage glass, collected from the recent deposit at the southeast corner of the building, was actually deposited after the White Pass & Yukon Route railroad building had been abandoned in 1969 and the area became a favorite spot for public drinking (Blee 1983: 42, 56–58).

<table>
<thead>
<tr>
<th>TABLE 4</th>
<th>SUMMARY OF TESTING AT WHITE PASS &amp; YUKON ROUTE BUILDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic Use of Site:</td>
<td>Railroad Depot and General Office Building, originally built in 1898, with additional construction in 1900, 1908, 1922; NPS acquired in 1969</td>
</tr>
<tr>
<td>Testing:</td>
<td>4 excavation units and 4 test trenches</td>
</tr>
<tr>
<td>Artifacts:</td>
<td>Structural (62%), domestic (19%), beverages (6%), personal (1%), activities (6%), unknown (5%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TABLE 5</th>
<th>CORRELATION BETWEEN GLASS COLOR AND BOTTLE FUNCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Color</td>
<td>Harmony Borax Works in Death Valley</td>
</tr>
<tr>
<td>Olive green</td>
<td>Alcoholic beverages</td>
</tr>
<tr>
<td>Green</td>
<td>Olive oil, extracts, condiments, beer</td>
</tr>
<tr>
<td>Aquamarine</td>
<td>Patent medicine, perfume</td>
</tr>
<tr>
<td>Blue</td>
<td>Patent medicine</td>
</tr>
<tr>
<td>Amber</td>
<td>Beer, liquor</td>
</tr>
<tr>
<td>Brown</td>
<td>-----</td>
</tr>
<tr>
<td>Clear</td>
<td>Culinary product, condiments, medicine</td>
</tr>
</tbody>
</table>
fragments of Worcestershire sauce bottles, the set of Haviland china plates (Figure 34), the silver-plated sugar tongs, and broken china doll (Figure 35) that were found to be surprises. She interpreted them as evidence that travelers may have been sleeping in the depot overnight on occasion and considered them as “beloved items...brought with the owner thousands of miles, then broken or lost as one passes through” (Blee 1983: 113).

Later research on the 1900 census records casts a different light on the significance of these artifacts. Listed in the census are 22 people in 13 families who were apparently living in the head offices of the White Pass & Yukon Route railroad in 1900 (U.S. Census 1900). It has been suggested that these people were living there temporarily while the railroad built more permanent residences for its employees (ASMIS 2010). These domestic and personal items were certainly valued possessions as originally suggested, but the possibility that they once belonged to the railroad families rather than travelers is a more plausible explanation for their presence in the light well. This case illustrates one of the more intriguing aspects of archeology, which is the fact that additional research often brings to light new stories and interpretations not discovered during the initial analysis of the collections.

The Archeology of Block 37
The National Park Service owns the Martin Itjen House and Jeff. Smiths Parlor Museum on Block 37. The Martin Itjen House, purchased by National Park Service in 1978, was originally located on piers beside Moore’s Wharf, but relocated twice before it came to rest on Lot 1 of Block 37 about 300 ft. west of its original location (Blee et al.
Jeff Smith’s Parlor Museum (Lot 2), acquired by National Park Service in 2007, also has a long history of being moved around town and used for different purposes, such as a saloon, restaurant and finally a museum, during different time periods (Lyon 2010). Although the archeology on Block 37 was undertaken in compliance for restoration of these two National Park Service-owned buildings, the artifacts and features identified were also associated with the occupation of structures formerly situated on the lots.

During the first field season of archeological investigations and monitoring in 1978, Catherine Blee observed a buried cultural layer on Lot 1, but testing did not begin until 1980. Further testing in 1986 revealed that significant historic deposits would be impacted by construction of a concrete foundation and crawl space for the Martin Itjen House, which was then only resting on a temporary wooden foundation on the lot. Data recovery to mitigate the adverse effects of construction was completed in 1987, with the results of the three seasons of fieldwork eventually synthesized by Späth, Schweigert, and Mills in 2000.

Kurt Schweigert pieced together the history of Lot 1 on Block 37 by looking through ownership and tax records and scrutinizing historic photographs as part of the background research for Volume 7 of the Archeological Investigations Series (Späth et al. 2000: 17–22). Before the wharves were built, thousands of travelers landed on the beach with their equipment in the vicinity of where this lot, just outside the tidal flats, would later be platted. The lot was originally claimed by M. L. Longuert in 1897, but it changed hands several times before coming into the possession of Agnes Gardner in 1903 (north half) and in 1908 (south half). The International Longshoreman’s Association (ILA) gained clear title to the lot in 1948 and retained the property until selling it to the National Park Service in 1978.

Historical photographs taken early in 1899 show a small shed-roofed building and a small gable-roofed building on the lot adjacent to a hay, feed, and grocery store on Lot 2, indicating that its early use was probably related to off-loading hay and lumber. By July of 1899, there was a small gabled building with a shed addition on this lot (Figure 31). During Gardner’s ownership, the northeast corner of the lot was the site of the Dewey Hotel, which burned in 1940. Sometime prior to 1943, the International Longshoreman’s Association built a union hall, later used as a Native curio shop, on the lot. During the height of Army occupation in 1943, two Quonset huts and other military buildings also occupied the lot. This historic and photographic research proved to be essential for unraveling the complexities of the archeologically recorded stratigraphy and features.

For Volume 7, Carl Späth was charged with the difficult task of bringing together all the field notes and records of various archeologists, using various terminology and methods, who participated in the field investigations over the years. A total of five trenches, ranging in length from about 40 ft. to over 60 ft., were excavated around and adjacent to the proposed footprint of the Martin Itjen House. Twelve other test units of various dimensions, including the initial test hole in 1978, filled in the gaps between the trenches and extended beyond the perimeter of the proposed footprint. In order to correlate the natural and cultural stratigraphy of the lot, Späth aggregated the data into three basic analytical units (AU). The upper unit, AUI, contained a mix of...
TABLE 6  SUMMARY OF TESTING ON LOT 1 BLOCK 37

<table>
<thead>
<tr>
<th>Historic Use of Site:</th>
<th>Travelers disembarking from ships and freight off-loading 1897-1907; Dewey Hotel 1908-1940; ILA union hall in early 1940s; 1943 Quonset huts and other military buildings; NPS acquired in 1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testing:</td>
<td>5 trenches, including 3 back-hoe trenches; 12 excavation units of various dimensions</td>
</tr>
<tr>
<td>Artifacts:</td>
<td></td>
</tr>
<tr>
<td>n = 6,581</td>
<td>Structural (33%), domestic (30%), beverages (23%), personal (3%), activities (&lt;1%), unknown (9%)</td>
</tr>
<tr>
<td>n = 115</td>
<td>Faunal remains</td>
</tr>
</tbody>
</table>

artifacts in artificial fill, which dated to the military and union hall occupations of the lot. Lying below was AUU, which was a dark stratum of decaying wood and hay fibers, possibly associated with the Dewey Hotel. Finally at the bottom of the excavations was AUUII, a non-cultural alluvial deposit, which would have underlain the shed-roof building. Additionally, 32 separate features were identified during testing. Unlike an artifact, an archeological feature cannot be removed intact from an excavation. Common types of features are fire hearths, post molds, and privy deposits. Their presence must be mapped, described, and photographed in context during process of excavation.

The third contributor to Volume 7 was historical archeologist Robin Mills. In his analysis of the artifact assemblage (Table 6), he classified a third of the individual specimens (33%) as structural, about one half (53%) as domestic (including beverages), and the remainder in the categories of personal (3%), activities (<1%), or unknown (9%), which included those he considered to be ambiguous or unclassifiable (Späth et al. 2000: 69–189). He found similar artifact types as those established by Blee (1983) in her analysis of the White Pass & Yukon Route railroad buildings. Nails, window, glass, ceramic tableware, and pharmaceutical bottles were among the categories identified in both assemblages in high frequencies. In the “personal” class of artifacts, there were items in both assemblages which indicate the presence of males, females, and children. For example, on Block 37, a pipe, pocket knife, and pocket watch were probably possessions of a male, while the perfume bottle fragments and lipstick could be associated with women (Späth et al. 2000: 117).

While Mills' classification scheme is similar to the one used by Blee (1983) for the White Pass & Yukon Route railroad, he did not include a separate class for “beverages,” but chose to include them as a subcategory of the domestic class. In his scheme, most of the amber/brown glass as well as the medium, dark, and olive green glass was attributable to alcoholic beverages. He attributed the bright green glass to other beverages, and the light-green, and light-medium blue glass to miscellaneous domestic bottles. He found that clear glass fragments (Figure 36) could be identified as beverage, food, liquor, or medicine bottles. Besides color, Mills also classified beverage glass on the basis of bottle lip and base types (Späth et al. 2000: 70–71, 86–99).

In Table 6, beverages (alcoholic and soda glass, flasks, and closures) have been separated out as a category, contributing 23% of the
total assemblage, so that they could be compared with collections from the White Pass & Yukon Route buildings excavation, where they account for only 6% of the total (Table 4). Although it might be easy to conclude that the evidence for beverage consumption (or at least discard) was far greater on Block 37, other factors, such as the amount of bottle fragmentation and the process of classification based on color and function, also need to be considered when interpreting the evidence. One method that Mills used to correct for the amount of bottle glass fragmentation is referred to as estimating the MNI, or minimum number of individuals (Side Note 9 describes this technique). Mills provided not only the total number of specimens for each bottle category, but also the MNI. His results indicate that the 1301 beverage glass fragments actually represent a minimum of 89 separate bottles (Spáth et al. 2000: 94–98). The MNI method was not used in the analysis of the White Pass & Yukon Route railroad building collections, so an accurate comparison between beverage consumption and discard in these assemblages awaits further scrutiny.

Mills did not identify the animal bones from the assemblage as this type of analysis is usually contracted to someone who specializes in the field of zooarchaeology. David Huelsbeck (2000), who analyzed the fauna, identified 115 bones and bones fragments in the collection as belonging to cattle, sheep, pig, rabbit, chicken, and other bird. The small faunal collection was of interest because of the higher frequency of pig and sheep skull and feet skeletal elements than would be expected from commercial cuts from a butcher. His suggestion that one or more of these animals may actually have been butchered on the property appears justified on the basis of an historical...
A significant contribution to understanding the historic context, stratigraphy, and features of Lot 1 was the chronological data Mills compiled on many of the datable artifacts, such as bottle glass and gun cartridges. He found that there was an overlap of age ranges between AU1 and AU II and also within the upper and lower sections of AUII, leading him to conclude that these units were not sequential or stratigraphically discrete. Particularly in the upper part of AU II, the artifacts represent a time period from the turn of the century through the 1950s (Spåth et al. 2000: 133). By critically examining the historical record along with the archeological data, Lot 37, Lot 1 has been interpreted as an area of transient activity, where goods passed through but did not accumulate to any extent (Spåth et al. 2000: 202 – 203).
The results of the fieldwork in 2009 and 2010 on the adjacent Lot 2 of Block 37 show a somewhat different aspect to life on Block 37. This is where the Jeff. Smith Parlor Museum is located and undergoing renovation. Although a final report of the fieldwork has not been completed, the draft report provides a list of artifacts recovered from auger tests, shovel tests, and tests pits in 2009. Table 7 shows the 3,070 artifacts listed only by artifact type, since the preliminary report does not group them according to previously used classification systems. Even though not classified to type, the ranges of artifacts are clearly different than those found on Lot 1. Coal, glass bottle fragments and window glass, and metal fragments, compose the majority of artifacts in the assemblage. Most of the artifacts on the lot occur in the upper two stratigraphic levels and appear to date to the time period after George Rapuzzi moved the parlor-museum

<table>
<thead>
<tr>
<th>TABLE 7</th>
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<tbody>
<tr>
<td><strong>SUMMARY OF TESTING ON LOT 2 BLOCK 37</strong></td>
</tr>
<tr>
<td><strong>Historic Use of Site:</strong></td>
</tr>
<tr>
<td><strong>Testing:</strong></td>
</tr>
<tr>
<td><strong>Artifacts:</strong> n = 3,070</td>
</tr>
</tbody>
</table>
to its present location in 1964 and then spent many years afterward accumulating and displaying historic artifacts in and around the building (Figure 38). Also found through testing on the lot is fill material deposited between World War II and the present. These disturbed layers, some with evidence of burning, include a mix of historic and modern artifacts (Rardin and Jones 2010).

The studies summarized in this chapter give us a glimpse of a small segment of Skagway’s population whose discards were found on three lots in the wharf and railroad section of town. The people who once occupied these lots worked for the railroad, possibly even living at the depot for a brief period of time. They may have been affiliated with Longshoreman’s Association, or were guests at the Dewey Hotel. They may have been passengers idling away some time before a trip up to White Pass or beyond, or out with a group drinking clandestinely behind abandoned buildings. Some of the items associated with these people found their way into the archeological record. Other items, accumulated since the 1960s by George Rapuzzi, are in a secondary context but still very valuable for interpreting the legacy of tourism in Skagway.

Archeological analysis often does not produce straightforward results with one obvious outcome. Interpretations are based not only on documentary research, but also on methods of classification and quantification, as well as on the perceptions of the archeologist doing the analysis. Methods change and become more refined through time, so that an analysis completed in the 1980s may produce different results than one in 2000. This fact does not negate the earlier analyses, which are essential as baselines studies for future investigations.
Endnotes

1 Total number of artifacts is derived from Blee (1983:42).

2 The total number of artifacts is derived from Mills’ artifact description tables in Spåth et al. (2009: 69-130). The total number of faunal specimens is derived from Huelsbeck (2000).

3 The total number of artifacts is derived from Rardin and Jones (2010) and pertains only to testing in 2009. A list of artifacts recovered in 2010 is not provided in the draft report.
Chapter Five:
Downtown District Business Blocks
The core area of the historic district in Skagway lies along Broadway between 2nd and 7th Avenues. It is where business and commerce took place historically and still does today. While there are 14 complete or partial blocks within the historic business district, this discussion focuses on only four of them — Blocks 2, 26, 27, and 35 — where the National Park Service owns buildings and vacant lots (Figure 39).

Extensive testing took place at the Pantheon Saloon complex located on Block 27. The saloon came into existence in 1903 after one of original buildings on the block was remodeled. Adjacent to it is the Red Front, which was initially C.A. Fasel’s Paint and Wallpaper store, established in 1898. The current Red Front is a modern replica of the original building, pictured in a 1905 photograph to the left of the Pantheon (Figure 40). Across Broadway from the Pantheon Saloon complex is the Lynch & Kennedy building on Block 26. Although owned by the National Park Service, it has been leased out as a retail store. Sprague and Welch (2001) wrote a draft report about the testing that took place around this building in 1986.

There was also extensive testing around and under the buildings on the northwest corner of Block 35 known as the Mascot Saloon group. They include the Mascot Saloon and adjoining Pacific Clipper Line Office, built in their present locations in 1898–1899, and the Hern Liquor Store which was added to the existing structures in 1937. Other National Park Service buildings on this block, facing Broadway between 2nd and 3rd Avenues, are Boas Tailor and Furrier, moved to its present site in 1926 from its original location one block further; Verbauwhede’s Cigar Store and Confectionary, built in its present locations in 1898–1899; and Verbauwhede’s crib, moved to its present location around the corner (facing the alley) from Verbauwhede’s store in 1902 (Spude 1983: 153; NPS 2010c). Testing also took place on Block 2, where the National Park Service owns portions of two lots known as the Kalem Tract.

The Pantheon Saloon Complex

The history of the Lots 1 and 2 of Block 27 is presented in detail in Volume 9 of the Archeological Investigations Series, by Tim Kardatzke (2002). He consulted historic photos, deeds, and tax records to construct a

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chronology of the building complex (Table 8), but many facts about the buildings’ histories did not actually come to light until after the archeology was completed. A succession of businesses, including the Hotel Rosalie\(^1\), F. H. Clayson & Co. Clothier, and Brownell’s Hardware Store occupied the northeastern corner (Lot 1) of Block from 1897–1902. In 1903, the Brownell building was remodeled and opened as the Pantheon Saloon. In 1907, owner J. F. Anderson made extensive changes to the Pantheon, and by 1911, he had acquired the Red Front building next door. The Red Front started out in 1897 as Fasel’s Paint and Wallpaper Store and later changed hands to become the Red Front General Merchandise Store in 1902.
The Pantheon remained in existence in its first incarnation as a saloon until 1916, when Skagway became a dry town, even before prohibition ordinances were passed in Alaska and the rest of the nation. The Pantheon was used as museum by the Rapuzzi family for a short period of time during the Prohibition Era. The exact fate of the Red Front is still unclear, but it appears to have been demolished in about 1926. When Skagway was inundated with soldiers during World War II, the Pantheon took on its second life as a saloon. Ownership passed from Anderson to Louis Rapuzzi, who rented or leased the building to a saloon man from Juneau in 1943. Two sheds — one on the south, where the Red Front building had stood, and one to the west, used for liquor storage and gambling — were added to the Pantheon to better serve the off-hour needs of the soldiers. After the war, the Pantheon was modified again to become a restaurant, then a bakery, and finally a curio shop before it was purchased by the National Park Service (Kardatzke 2002: 26–31).

<table>
<thead>
<tr>
<th>Year (Starting Month)</th>
<th>Buildings listed from north to south:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1897 (September)</td>
<td>Hotel Rosalie</td>
</tr>
<tr>
<td></td>
<td>vacant</td>
</tr>
<tr>
<td></td>
<td>privy</td>
</tr>
<tr>
<td>1897 (October)</td>
<td>Clayson Clothier</td>
</tr>
<tr>
<td></td>
<td>vacant</td>
</tr>
<tr>
<td></td>
<td>privy; tent</td>
</tr>
<tr>
<td>1898 (January–February)</td>
<td>Clayson building (vacant)</td>
</tr>
<tr>
<td></td>
<td>Rainier building</td>
</tr>
<tr>
<td>1898 (June)</td>
<td>Brownell building</td>
</tr>
<tr>
<td></td>
<td>Fasel’s Pioneer Paint and Wallpaper</td>
</tr>
<tr>
<td></td>
<td>(under construction)</td>
</tr>
<tr>
<td></td>
<td>Rainier Hotel and Restaurant</td>
</tr>
<tr>
<td></td>
<td>Skagway Light &amp; Water; Pacific Trading Co.</td>
</tr>
<tr>
<td>1905</td>
<td>Pantheon Saloon</td>
</tr>
<tr>
<td></td>
<td>Red Front</td>
</tr>
<tr>
<td></td>
<td>unknown building</td>
</tr>
<tr>
<td></td>
<td>Rainier building? (sign advertising “furnished rooms”)</td>
</tr>
<tr>
<td>1908–1914</td>
<td>Pantheon Saloon (one story in front; two stories behind)</td>
</tr>
<tr>
<td></td>
<td>hardware store; wood shed</td>
</tr>
<tr>
<td></td>
<td>barber</td>
</tr>
<tr>
<td></td>
<td>store</td>
</tr>
<tr>
<td></td>
<td>store</td>
</tr>
<tr>
<td>Pre-1926</td>
<td>Pantheon Saloon (used as museum for a few years)</td>
</tr>
<tr>
<td></td>
<td>Fasel building</td>
</tr>
<tr>
<td>World War II</td>
<td>Pantheon Saloon</td>
</tr>
<tr>
<td></td>
<td>shed to south</td>
</tr>
<tr>
<td></td>
<td>shed to west</td>
</tr>
<tr>
<td>Post-World War II</td>
<td>Pantheon building (restaurant, then bakery, then curio shop)</td>
</tr>
<tr>
<td></td>
<td>Rainier building demolished in the 1960s</td>
</tr>
<tr>
<td>1995</td>
<td>Pantheon (west edition of Pantheon lies on Lot 2)</td>
</tr>
<tr>
<td></td>
<td>National Park Service wood shop</td>
</tr>
</tbody>
</table>
To the south of the corner buildings on Lot 1 was the Rainier Hotel and Restaurant, built in 1897–1898. Smaller buildings to the north and south of the hotel were also constructed by 1898 and occupied over the years by various shops and offices and finally as residences by the 1940s. They were all eventually demolished in the early 1960s. Little information exists about the structures on Lot 2, with the exception of the Hotel Seattle, first mentioned in the Skagway newspaper in 1897. Between about 1908–1914, the Pantheon Saloon used the old Seattle Hotel building for beer and liquor storage (Kardatzke 2002: 25).

Archeologists began testing on Lot 1 in 1987 with three excavation units around the perimeter of the Pantheon and two adjacent to the Wood Shop. More intensive testing took place in 1995 and 1996, during building restoration when the maintenance workers removed the flooring in both buildings, allowing the archeologists a chance to do surface collection and excavation in areas that would otherwise have been inaccessible. There were many challenges faced in designing an archeological project in the midst of construction, particularly the fact that the crew had to be kept safe while doing their job in a collapsing building. It is a testament to the good planning of Doreen Cooper, project archeologist for testing at the Pantheon, and the construction crew that historic preservation concerns, building reconstruction, and archeological testing were all accomplished successfully. One of the achievements made during this phase of the work was that the archeologists were able to observe and document “rough and tumble frontier architecture” at close quarters. They discovered that much of the Hotel Rosalie’s upper front façade was still preserved under the present building and the original roofline was intact (Doreen Cooper 2011 pers. comm.).

Another phase of testing consisted of methodically gridding Lots 1 and 2 into a series of 400 grid squares, each measuring 5 x 5 ft. The crew selected 51 of these squares for auger testing at the beginning of the 1995 field season. When the auger holes turned up cultural materials, they were expanded into test units large enough to determine the extent of the cultural features. Concentrated testing in 1996 was done in a utility corridor trench on the south side of Lot 1, where the Rainier Hotel once stood, as well as west of the Pantheon where archeologists believed there may have been a Gold Rush era privy (Kardatzke 2002: 41–116). The final phase of testing was done in 1997 once the restoration workers began dismantling the west addition to the Pantheon and other areas of potential archeological interest were uncovered.

One of the archeological pay-offs of such extended testing was the identification of 26 features on Lots 1 and 2, including dump and trash deposits, privies, structural wood and cribbing, water pipes, a cesspool, and areas of high artifact concentration within the strata, which were bracketed by recent fill on top and glacial till at the base. Some of the features could not be dated, but in other cases, the context and age of associated artifacts proved to be valuable in assigning them to broad chronological periods, such as Gold Rush, pre-1920, pre-1940, or later. Seven Gold Rush-era features were identified in areas related to occupation of the Brownell and Fasel stores and the Rainier Hotel. Feature 14, one of the Gold Rush features associated with the Rainier Hotel, produced clam shells and liquor bottles, as pictured in Figure 41. The other 19 features, including
those of unknown age, were assigned to the category of post-Gold Rush features associated with the Pantheon, Rainier, and the wood shop (Kardatzke 2002: 51, 118). situated there. In the level below were three thick, heavy broken ceramic plates similar to types commonly used in hotels. One of the plates had a Thomas Hughes of England maker's mark; most ceramics made by this manufacturer date to the early 1900s. Also in this level were fragments of a large plate glass window. Still further below was a burned red-orange of coal and ash with bones, bricks, tin cans, and bottle glass fragments overlying an extremely dense artifact layer composed mostly of ceramic sherds and spalls. A hand-painted ceramic bowl in blue, green, orange, and red, with a Chinese motif, was also found in this layer (Figure 43). The crew excavated through seven levels at the bottom of Stratum D, together totaling slightly more than one foot in depth, when they came to the bottom

Figure 41. Glass bottles and shells from Feature 14 at the Pantheon Saloon complex (NPS photo).
of the Feature 1 dump deposit. The artifacts recovered from it dated it to between 1898 and 1923 (Kardatzke 2002: 101–106).

The archeological crew continued digging below stratum D in the test unit and encountered a thin layer of excrement-rich soil about 2 ft. below the surface. They designated this night soil deposit and the few undated artifacts associated with it as Feature 2. It was interpreted as an area where chamber pots from the Rainier Hotel were emptied, but not a full-fledged outhouse. Samples of the excrement from this feature were sent to specialists for pollen and macrobotanical analysis. The samples were found to have a high percentage of weed pollens, as opposed to food pollens, indicating that the site was an open pit with grasses growing around it. A large number of seeds of raspberry, figs, tomatoes, grapes, and strawberries, mostly non-native to the area, were discovered in the macrobotanical samples (Kardatzke 2002: 105–106). Was this the location of the privy visible in a ca. 1897 photo of Skagway before the Rainier building was constructed?

In another auger hole, placed 9 ft. west of the lot’s southeastern corner, archeologists began uncovering a considerable number of butchered bone and other artifacts. Again including a full bottle of red wine, still corked and in excellent condition (Figure 44). The bottle did not have seams, suggesting it was either hand blown or produced by a turn-mold process, which erases the seams during manufacturing. The bottle was among other datable artifacts with a date range of between 1902 and 1914. Excrement-rich soil, discovered near the bottom of the unit, indicate the area once housed a privy, perhaps the same one pictured in the ca. 1897 photo. A plausible interpretation of the quantities of butchered bone in the overlying deposit is that the Rainier Hotel and Restaurant continued to use the location as a dumpsite after the privy structure was torn down (Kardatzke 2002: 106–111). About 45% of the entire...
assemblage of bones from the Pantheon complex excavations was recovered from Feature 5 and included fish (herring, salmon, cod, greenling, halibut, and pollock), birds (chicken, goose, turkey, and wild duck), and mammals (cow, sheep, pig, rabbit, deer, marmot, fox, and rat) (Wake 2002).

Other features, including Feature 21 and 26 where drinking and gambling artifacts were recovered, appeared to be associated with occupation and use of the Pantheon as a saloon (Figure 45). They included shot and bar glasses, poker chips, and dice. Three of the four dice were made from bone, while the poker chips were made from an early plastic called "Bakelite" (Kardatzke 2002: 152, H-4). Feature 19, a depression encountered during the dismantling of west addition to the Pantheon, contained many beer and liquor bottles, which could be dated from manufacturing marks as ranging from 1939 – 1952 and bracketing the time during World War II when the Pantheon was resurrected as a saloon. Digging deeper into the depression, the archeologists continued to find artifacts and finally privy soil and wood planking in features they designated as 21 and 22. These earlier deposits were given a pre-1920 date, so the drinking and gambling artifacts collected in them presumably date to the original occupation of the Pantheon as a saloon.

In the analysis of the artifact assemblage from the Pantheon complex, specimens were classified, aggregated, and quantified somewhat differently than described above in Chapter Four (Side Note 9 describes aggregation and quantification methods used by archeologists). Kardatzke (2002) considered each feature to be the unit of aggregation, and then determined both the number of individual specimens and the
minimum number of individual specimens (MNI) for each type of artifact within each class to arrive at a grand total of 8,739 artifacts (Table 9). For example, in the category of food storage artifacts, under domestic food and drink class, there were a minimum of 14 condiment bottles. Five of them were from Gold Rush-era features and nine from post-Gold Rush features. Window glass fragments, artifacts recovered during the 1987 phase of analysis, artifacts considered as unknowns, and scattered artifacts not found in features were not tallied in the final count. The Pantheon Saloon complex assemblage was thus composed of 55% structural artifacts, 36% domestic artifacts related to food and drink, 7% household artifacts, and 2% artifacts related to specialized activities.

The large assemblage of animal bones recovered at the Pantheon complex, analyzed by Thomas Wake, appears in Appendix K of the Pantheon complex investigations. Wake did not quantify these remains by MNI, but rather by number of individual specimens (NISP) and weight. Since different methods of quantification were used in the counts of bone and non-bone artifacts, their totals are listed separately in Table 9. There were a total of 4,423 bones and bone fragments in the combined assemblage for all features. He found that the Gold Rush-era deposits, especially Feature 5, were richer and more diverse than in the later periods. While beef predominated in the assemblage, it also included fish and fowl (Wake 2002).

Kardatzke (2002) made several comparisons of the relative frequencies of various types of artifacts within major classes for the Pantheon assemblage and other sites in Skagway, using fragment counts instead of MNI values to insure comparability of results. His comparison

<table>
<thead>
<tr>
<th>TABLE 9</th>
<th>SUMMARY OF TESTING AT THE PANTHEON SALOON COMPLEX²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic Use of Site:</td>
<td>Hotel Rosalie built on northeast corner of Lot 1 in 1897; succession of businesses occupied the building in later years, including Brownell's Hardware store and the Pantheon Saloon; Fasel's paint store and the Rainier Hotel were adjacent buildings to the south in 1897-98; Fasel's became Red Front General Merchandise in 1902, but the building was demolished by 1926; south and west additions were built to the Pantheon in 1943; Rainier Hotel building demolished in 1960s; NPS purchased the Pantheon Saloon complex in 1977 and used its south addition as a wood shop for renovations</td>
</tr>
<tr>
<td>Testing in 1987</td>
<td>A total of 5 units (various sizes) around Pantheon and Wood Shop (artifacts not included in totals below)</td>
</tr>
<tr>
<td>Testing in 1995-1996</td>
<td>Fifty-one auger holes on Lot 1 and 2 (some expanded to reveal features): utility trench 10 x 40 ft. (Rainier Hotel site); extensive sub-floor surface collection and testing in both the Pantheon and Wood Shop</td>
</tr>
<tr>
<td>Testing in 1997</td>
<td>Extensive testing around the perimeter and under the west addition to Pantheon during its dismantling</td>
</tr>
<tr>
<td>Artifacts (26 features):</td>
<td>Structural, not including window glass = 55%, domestic food and drink (non-bone) = 36%, household = 7%, specialized activities = 2%</td>
</tr>
<tr>
<td>MNI = 8,739</td>
<td>n (faunal remains) = 4,423</td>
</tr>
</tbody>
</table>
Provenience, Aggregation, and Quantification

The term “provenience,” defined as the source or origin is a fundamental concept in archeology, expressed in a number of different ways ranging from the very general to the very specific. In excavating each artifact, the archeologist’s goal is to provide as detailed a provenience as possible (and practical) on the collection bags and in the notes. At the minimum, the artifact’s provenience will include the site name or number, the test unit (horizontal provenience), and the layer or level (vertical provenience) where it was collected. If more precision is needed, a specific location within the test unit, the feature, of the precise depth below datum can be included. Such accuracy is not always warranted for each individual specimen, particularly if there is a concentration of artifacts of the same type, such as nails, glass sherds, or tiny bone fragments. In such cases, the artifacts can be collected in a “lot,” all with the same provenience. The metric system is used to record artifact proveniences in most cases, although feet and inches are sometimes used in historical archeological fieldwork.

Once the fieldwork is complete and analysis begins, the archeologist needs to decide how the data on each artifact will be aggregated and quantified. Particularly important is the method of data aggregation. Vastly different interpretations can result from lumping together or splitting apart culturally meaningful components within the site. For example, archeologists frequently choose to aggregate all the data from several contiguous test units by stratigraphic unit or feature, rather than separating them out individually. Since test units are really only arbitrary “windows” into the cultural deposit, treating them as separate entities can lead to unfounded interpretations about when and how the deposit was made. On the other hand, if there is reason to believe that artifacts from different arbitrary levels of excavation represent different events, then it is appropriate to split data accordingly in order to better understand the chronology of the site.

The most basic method of quantifying artifacts or fragments of artifacts is by the number of individual specimens, which is sometimes referred to as NISP. In the summary tables for many of the projects described in this volume, the total assemblage (n) is indicated as the total number of individual specimens. An alternative method, referred to as MNI (minimum number of individuals) or minimum number counts, was used by Robin Mills (Spåth et al. 2000) in his analysis of the Block 37, Lot 1 assemblage and by Cooper (2001) in her analysis of the Moore house assemblage. The shatter from one piece of window glass or one liquor bottle or one tea cup can result in tens or even hundreds of fragments, so comparison of the frequency of individual fragments of glass or ceramics between strata, even within one feature such as privy, can be misleading because disparities in the degree of fragmentation mask real differences in the overall frequency of each item. The time consuming technique of determining a minimum number count is done by matching similar fragmentary pieces by color, shape, or pattern to determine if they originated from one pane of glass or one tea cup. This mended ceramic bowl from the Peniel Mission, seen in (Figure 46), is a good visual example of the contrast between individual specimen count (n=6 for the individual sherds) as opposed to an MNI value of 1 for the entire cross-mended artifact.

A more sophisticated level of quantification discussed for some of the Skagway assemblages is the least-squares multiple regression analysis. Catherine
Blee (1991) refined this statistical analysis in order to estimate the relative contribution of various socioeconomic groups (families, transient males, saloons, brothels, hotels, and restaurants) to functionally mixed historic archeological deposits, and has used it successfully when analyzing assemblages in the last 20 years (Spude 2011). As this multiple regression analysis technique was used frequently on the Skagway collections, it is described in more detail below. It should be noted that historical archeologists employ a variety of methods for comparing and interpreting assemblages, so this technique is not the only choice for analysis.

The first step in the multiple regression analysis is to develop profiles, based on well documented historical archeological assemblages in the Western United States, for each of socioeconomic predictor assemblage. For example, the predator assemblages (Spude 2002) used in the analysis of the Pantheon Saloon artifacts were brothel site assemblages in Colorado and Los Angeles; military sites assemblages in Washington and Arizona; transient male sites at mining camps in Nevada; and several others. For each predictor assemblage, she constructed a data calibration set consisting of the relative percentage of different artifact types.

The artifact types used in multiple regression analysis are different than those shown in Table 3 (structural, domestic, beverages, personal, activities, or unknown). Structural artifacts are frequently not even considered in constructing the calibration sets; emphasis is rather given to liquor-related, recreation-related, gender-specific, and activities-related artifacts. The results of the analysis are given as coefficients, which are then displayed as a slope of the data calibration set statistically regressed on the test collection. In simple terms, the analysis is useful as it predicts with a degree of scientific certainty the group most likely to have dumped the trash.
One of the most interesting comparisons Kardatzke made was in the percentages (using fragment counts) of domestic function artifacts by Skagway site. The classes used in the comparison were food storage, food serving, food remains, beverage, and medicinal artifacts. He demonstrated that artifacts associated with the Brownell, Rainier, and Fasel buildings in the Pantheon complex had much higher proportions of food remains and food serving artifacts than elsewhere in Skagway, including the White Pass & Yukon Route Depot, Mill Creek site, Moore House, and Block 39 privies (Table 10). For example, the percentage of food serving artifacts and food remains were 16.9% and 51.2%, respectively, within the features associated with Rainier Hotel, but only 7.2% and 18.1%, respectively, for collections from the Moore house. On the other hand, food storage items contributed a far greater percentage to the total assemblage at the Moore House (67.5%) in comparison to the same type of artifacts as the Rainier Hotel (3.1%). He concluded that there were real differences in activities and behaviors that created the Pantheon Saloon complex deposits (Kardatzke 2002: 161–162).

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<table>
<thead>
<tr>
<th></th>
<th>Railroad</th>
<th>Mill Creek</th>
<th>Moore House</th>
<th>Block 39</th>
<th>Brownell</th>
<th>Rainier</th>
<th>Fasel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food Storage</td>
<td>60.9%</td>
<td>41.3%</td>
<td>67.5%</td>
<td>1.7%</td>
<td>2.3%</td>
<td>3.1%</td>
<td>0.5%</td>
</tr>
<tr>
<td>Food Serving</td>
<td>10.7%</td>
<td>5.4%</td>
<td>7.2%</td>
<td>5.2%</td>
<td>18.2%</td>
<td>16.9%</td>
<td>27.5%</td>
</tr>
<tr>
<td>Food Remains</td>
<td>3.1%</td>
<td>17.8%</td>
<td>18.1%</td>
<td>8.7%</td>
<td>49.1%</td>
<td>51.2%</td>
<td>60.2%</td>
</tr>
<tr>
<td>Beverage</td>
<td>25.1%</td>
<td>32.1%</td>
<td>4.8%</td>
<td>58.3%</td>
<td>27.1%</td>
<td>22.6%</td>
<td>11.3%</td>
</tr>
<tr>
<td>Medicinal</td>
<td>0.2%</td>
<td>3.4%</td>
<td>2.4%</td>
<td>26.1%</td>
<td>3.3%</td>
<td>6.2%</td>
<td>0.5%</td>
</tr>
<tr>
<td></td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

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of the manufacturing marks on Gold Rush and post-Gold Rush artifacts, particularly ceramics, indicated a major shift in where the products, which eventually ended up in Skagway, were originally produced. He found that during the Gold Rush period, most of the ceramics were produced in the country’s manufacturing belt located in the northeastern United States or in Europe. After the Gold Rush, most of the manufacturers were located in the mid-Atlantic Region of the United States, the Midwest, California, and the Pacific Northwest (Kardatzke 2002: 162–164). This type of analysis, called commodity flow, is a concept borrowed from economic geographers (Pred 1954). It was used in the analysis of the manufacturing marks on artifacts recovered during the Barnette Street Project in Fairbanks. The Barnette Street results showed a shift in the manufacturer locations of artifacts dating to the “steamboat era” (1901–1922) and the “railroad era” (1923–1941). Although marks from the northeastern states stayed about the same in the two time periods, there was a noted increase in the West Coast manufacturers during the railroad era (Adams et al. 1998).
This type of between-site comparisons is valuable for understanding the archeological patterns not only in Skagway, but also at similar sites throughout the Western mining frontier. When detailed historical background material is not available for site interpretation, an assemblage can “speak for itself” by virtue of the range and frequency of different artifact types. As Kardatzke has demonstrated, artifacts related to food, food service, and food storage are good indicators of whether a site was associated with commercial or with domestic occupations.

The Mascot Saloon Group

The Mascot Saloon bears the distinction of being “the longest lived saloon operated by the same owner at the same location in the Gold Rush town of Skagway (Spude 2006: iii). In the fall of 1898, it was one of 43 saloons located on the blocks between Broadway and Main Street and advertised in city directories. Most of them were situated between the cross streets of 4th and 7th Avenues, so the Mascot, lying at the corner of Broadway and 3rd, was somewhat of an outlier to the southeast. The establishment was first named the “Mascotte,” and was located in a building, constructed in March of 1898 on a pier foundation. At that time, high tide extended up to 4th Avenue, so the building had to be elevated on piers. By 1903, the Pantheon, one block north and across Broadway, was established and joined the ranks of only nine saloons still operating in Skagway. On the eve of prohibition in July 1916, the Mascot, Pantheon, and two other saloons were the only drinking establishments remaining in Skagway (Spude 2006: 15–44).

The first business established on Lot 6 Block 35, where the Mascotte would later be situated, was the Northern Trading and Transportation Company (NT&TC). It was operated by three partners who claimed the three lots that fronted 3rd Avenue next to Broadway for their enterprise involving the transport of gold-seekers and their goods to the Klondike. They built a small ticket office on Lot 6, and a mule barn (for their pack animals) and warehouse building on Lots 4 and 5. The ticket office was later moved to the south side of the lot to make room for a more substantial two-story Northern Trading and Transportation Company building on the corner in March 1898. Sometime during the next month or two, Charles Rohbeck, who billed himself as the proprietor of “The Mascotte” set up shop and began leasing the Northern Trading and Transportation Company building. The Seattle-based Pacific Clipper Line built a two-story office next door to it, facing Broadway, between July and August of the same year. Rohbeck’s tenure as a saloon-keeper was short-lived as it appears his business was sold along with the Northern Trading and Transportation Company building to Albert Reinert and Charles Saake in June of 1899 (Spude 2006: 89–95).

Reinert and Saake lost no time in improving their property. An historical photo shows that by late July of 1899, they had torn down a small shed behind the Mascot and added a one-story addition, possibly used as a “family entrance” to the establishment. By the end of the year, the name of the saloon as it appeared in advertisements had been changed to The Mascot. After less than two years, the partnership between Reinert and Saake had dissolved, and in a highly publicized auction on May 23, 1901, the Mascot was sold to Reinert for the grand sum of $6,025. He then began making more improvements to both the outside and the inside of the saloon, buying a new bar and remodeling the upstairs so it had spaces for wine rooms and even a ballroom. He also apparently resided in the building at times (Spude 2006: 95–101).
Reinert was truly an entrepreneur, succeeding in business when others in Skagway were failing. By the spring of 1904, he had managed to buy the remainder of the lot on which the Mascot was located, including the Pacific Clipper Line Office and the Bishoprick and Shoemake store next to it. Reinert held a grand opening celebration at the remodeled saloon on August 14, 1904. In the photograph of the opening (Figure 47), he is pictured front and center with beer in hand. He continued adding to the Mascot and by 1905, the cluster of buildings known as the Mascot Saloon group was similar in configuration to when it was purchased by the National Park Foundation in 1974.

Prohibition in Skagway in 1916 forced the closure of the saloon. Reinert then rented the buildings to Percy Hern, Jr. for use as a drugstore, and when prohibition was looming on a national level, Reinert completely sold out to the Hern family in 1918. In 1937, a few years after Prohibition was repealed, the Herns made yet another addition to the south of the Pacific Clipper Line building for a liquor store (in the same location where the old Bishoprick store once stood), and thus completed the building group which is still standing today (Spude 2006: 101–103, 167).

The first round of testing at the three buildings in the Mascot Saloon group took place in 1979 under the back room of the Pacific Clipper Line Office, where Catherine Blee excavated two test trenches (Operation 9/10). She returned in 1984 to test a cesspool structure constructed of log cribbing in the
backyard of buildings (Operation 23), and reported on the results of both projects in 1989 (Blee 1989). Much more extensive testing took place in 1986, after intact archeological deposits were found under the buildings that winter. Archeologist Paul Gleeson laid out a grid of 124 units, each measuring 5 x 5 ft. in the crawl space under the three adjoining buildings. Although this made for cramped, uncomfortable digging, archeologists are a hardy bunch. They persevered in digging about half the units, which were not disturbed by foundations, footing trenches, and construction trenches (Leeper 2006: 11–12).

The classification of artifacts assemblages recovered in the earlier phases of testing in 1979 and 1984 was similar to that used in other Skagway projects. Table 11 lists the total number of individual specimens and the percentages of artifacts classes, excluding the class of unknown or unclassified, for Operation 9/10 and Operation 23 separately. It was discovered during testing of the collapsed cribbed cesspool feature that the upper layer (Stratum A) represented fill removed from under the Mascot buildings during renovations in 1979. The datable artifacts from this fill were manufactured during several decades, representing the Gold Rush days to the 1960s. The cesspool itself most likely dated the remodeling projects at the Mascot initiated by Reinert around 1904. The two trenches dug under the existing building in Operation 9/10 revealed two cultural-bearing strata and a copper-bound wooden water line. The lower (Stratum C) was probably associated with a pre-1904 privy, while the upper stratum (Stratum A) represents the accumulation of debris over many decades when the area was used as a storage room under the Mascot Saloon, and later as the Hern Drug Store and Hern Liquor Store (Blee 1989).

The task of analyzing the artifacts recovered under the Mascot Saloon in 1986 also fell to Catherine Blee [Spude]. From the time the initial Mascot draft report was

<table>
<thead>
<tr>
<th>TABLE 11</th>
<th>Summary of First Phases of Testing at the Mascot Saloon Group in 1979 and 1984*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic Use of Site:</td>
<td>1897–1898, small NT&amp;TC ticket office, stables, and warehouse on corner of 3rd and Broadway; NT&amp;TC building constructed where ticket office stood in March 1898; Pacific Clipper Line built in 1894; building changed hands in next three years and then purchased by Albert Reinert in 1901; Reinert purchased Pacific Clipper Line building in 1904, then added additions to building in 1905; Reinert owned buildings until 1918, then sold to Hern family; Hern Liquor store added to building complex in 1937; building complex sold to National Park Foundation in 1974</td>
</tr>
<tr>
<td>Testing:</td>
<td></td>
</tr>
<tr>
<td>Operation 9/10</td>
<td>Two trenches (each 2 x 6 ft.) under Pacific Clipper Line building</td>
</tr>
<tr>
<td>Operation 23</td>
<td>Two 2 x 5 ft. units, one 3 x 3 ft. unit, backhoe trench</td>
</tr>
<tr>
<td>Artifacts:</td>
<td></td>
</tr>
<tr>
<td>Operation 9/10</td>
<td>Structural = 50%; domestic = 45%; personal = 1%; activities = 3%</td>
</tr>
<tr>
<td>n=745</td>
<td></td>
</tr>
<tr>
<td>Operation 23</td>
<td>Structural = 64%; domestic = 34%; personal = 1%; activities = &lt;1%</td>
</tr>
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<td>n=2615</td>
<td></td>
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</tbody>
</table>
BENEATH THE SURFACE

TABLE 12  FUNCTIONAL CATEGORIES (MNI) OF ARTIFACTS FROM UNDER MASCOT SALOON GROUP

<table>
<thead>
<tr>
<th>Table 12: Functional Categories (MNI) of Artifacts from Under Mascot Saloon Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liquor-related</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>69</td>
</tr>
<tr>
<td>14</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>10</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>26</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>11</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

written in 1989 to the publication of the second Mascot report in 2006, many years had gone by before funding again became available for analysis and writing. By then she had fine-tuned her methods of analysis to better characterize the nature of the archeological deposits (Side Note 9). She chose to analyze the 1986 assemblage by functional categories, which did not include fragile materials, architectural or structural items, food remains, tin cans, or unknown or unclassifiable artifacts. Another difference in the later analysis was that MNI values instead of the number of individual specimens became the units of quantification. Table 12 presents the data from Spude's (2006) functional analysis of the assemblage from under the Mascot buildings.

In most archeological testing, the vertical stratigraphy provides a chronological reference for dating the deposits, but it was the horizontal stratigraphy which served to delineate the areas in testing under the Mascot (Figure 48). Spude (2006) grouped the 124 grid units under the Mascot buildings into the following seven areas which roughly correspond to phases in the
historic construction of the buildings: Area 1— the original NT&TC building 1898; Areas 2 and 3— building addition in 1899 used as back room for the Mascot Saloon; Area 4— backyard 1901, then storage building, and finally building addition to Mascot 1904; Area 5— privy; Area 6— ticket office in early 1898, then Pacific Clipper Line Office, then building expansion in 1904; Area 7— the Hern Liquor Store (Spude 2006: 127–135).

Given the location of the dark compact cultural layer under the Mascot Saloon buildings, it is no surprise that the assemblage was dominated by liquor-related artifacts and drinking vessels. Gwen Hurst, who identified all the container glass, reported that there was a total of 8,344 fragments (excluding window pane glass) recovered during the project. These remains included beer and liquor bottles, bar bitters, beer and shot glasses, tumblers, mugs, and goblets, as well as domestic glassware, such as medicine bottles. Associated with the glassware were bottle stoppers and beer cask/keg bung stoppers. Two acid-etched Rainer Beer shot glasses were pieced together from fragments in the collection, along with a porcelain bottle stopper advertising Rainier beer. Rainer Beer, manufactured in Seattle, was highlighted in the Mascot Saloon ads which ran in the Skagway newspaper, the Daily Alaskan, from 1902–1914. By far the most common embossed bottle in the collection was the Jesse Moore-Hunt whiskey bottle. One case, or at least 12 of the amber-colored bottles, was discarded in an area corresponding to the back of the original Mascotte Saloon. The MNI of these bottles was determined by counting fragments embossed with “B” for bourbon, “TR” for Trademark, or “KY” for Kentucky (Hurst 1987). Also identified in this saloon-oriented assemblage were coins, drink tokens, poker chips, and white clay and celluloid pipes (Figures 49 and 50). Items of women’s apparel included a purse frame, garter clasps, a ring, and an earring.

David Huelsbeck (2006) analyzed the faunal remains, not enumerated in the functional categories but very revealing for...
interpreting the range of saloon activities. Cattle and sheep bones dominated the mammalian portion of the assemblage, with little indication that wild game (such as deer) was consumed on the premises. Clam shells were, however, the most abundant of all the faunal remains, particularly in back of the Mascot (1897 – 1904) dating to the time when clam chowder was advertised on the free lunch menu. The non-bone food remains, also not enumerated in the functional categories, include a variety of nuts and seeds, most of which were found in Area 1. They indicate that hazelnuts, pumpkin seeds, peanuts, walnuts, and Brazil nuts may have been the types of snacks served at the saloon (Spude 2006: 138). In a later comparative analysis of several faunal assemblages from the Skagway sites, Huelsbeck (2011) remarked that the Mascot assemblage of lower-cost cuts of beef stands out from those of the restaurant and the residential collections. He attributed the purchased meals, meals served to families, and families of different sizes.

In analyzing the suite of artifacts from each of the areas under the buildings, Spude (2006) was able to discern some interesting differences in the distribution of artifacts. For example, she interpreted Area 1 as being primarily associated with Charles Rohbeck’s early ownership of the saloon by virtue of the presence of tokens with the name “Mascotte Saloon” and the Jesse Moore-Hunt whisky bottles, a brand not advertised by Albert Reinert. Photographs dating from June 1898 until August 1899 were used as evidence that the Area 5 privy was contemporaneous with the Mascotte. Distribution of artifacts in the two areas was somewhat different because, as she reasoned, people would not necessarily lose or discard the same items in the privy as they used openly in the saloon. For example, no flasks were found in Area 1, but 11 were recovered from the privy deposit.

The consumption of liquor from a flask was a private activity, not a social one, and therefore inimical to the very being of a saloon. The sly drink from a flask in the privacy of the privy was meant to be hidden not shared (Spude 2006: 231).

Areas 2 and 3, used as back rooms for the Mascot beginning in 1899, show a trend
DOWNTOWN BUSINESS DISTRICT BLOCKS

in customer preference toward wines, even though hard liquor bottles were still present. In Area 4, where Albert Reinert had added another rear section to the Mascot beginning in 1901, beer bottles outnumbered whiskey bottles two to one and wine bottles three to one. It appears in the early post-Gold Rush days, beer, at least at the Mascot, had become the drink of preference. Area 4, with a high frequency of clams and other bivalve shells, sites, concluding that somewhat different behaviors were responsible for the deposits at the Pantheon (Table 10). Spude (2002a, 2006, 2011) delved deeper, asking the question of whether the assemblages were functionally related only to saloons or also to other groups, such as prostitutes (brothel assemblages) or male residences as might be expected given the history of the occupation in these buildings.

...what it is that the artifact is telling us about the relationship between the human and whatever it is we want to know about the human. What does the tobacco pipe stem in a brothel mean? In a family household privy? In a saloon? In a school house privy? Is that meaning any different in each of those places? What if these locations are in the Far North? In Appalachia? How does one recognize that meaning, depending on where it is categorized in a researcher's classification system? (Spude 2011: 113–114)

also provided evidence for the Mascot’s well advertised free lunches. Artifacts from the eastern and western sides of Area 6 were analyzed together because of the small sample sizes in each. Most of the artifact deposition in Area 6 occurred between April 1898 and the summer of 1901, and although the area was associated with the Pacific Clipper Line operated separately from the Mascot in these early years the artifact assemblage is still very similar to the saloon trash. The assemblage from Area 7 had very little integrity, representing a mix of artifacts from several decades in the 1900s (Spude 2006: 167, 227–234).

Saloons Assemblages on the Downtown Business Blocks

From both the historical and the archeological record, it is clear that artifacts from the Pantheon Saloon and the Mascot Saloon were related in part to discards from the saloons which formerly occupied these sites. Kardatzke (2002:161) compared the percentages of major categories of domestic artifacts at the Pantheon with these same categories at other Skagway

Using a multiple regression statistical analysis, Spude (2002a) compared a sub-assemblage of the Pantheon collections, sampled from selected tests units and features associated with occupation of the saloon from 1903 to 1916, to assemblages at other historic archeological sites in the western United States. These other assemblages were characterized as belonging to one of the following groups: transient male households, hotels and restaurants, temperate families, drinking families, brothels, and saloons. Her results in all the comparisons, except for saloons, proved to be negative. There did not appear to be a significant relationship to the brothel type collections in the comparisons as she originally thought might be the case. She found that the Pantheon Saloon collection most closely resembled one excavated at the Miner’s Home Saloon in Fairbanks, Alaska (Bowers and Gannon 1998). It dated from 1907 to 1916 and served a working-class clientele both food and alcohol, comparable to what we know about the operation of the Pantheon. She got very similar results from using this statistical technique again for the Area 1 collection at Mascot Saloon collection (Spude 2006: 299-315).
TABLE 13

<table>
<thead>
<tr>
<th>Artifact Class</th>
<th>Gold Rush</th>
<th>Post Gold Rush</th>
<th>1898-1904</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domestic:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brownell</td>
<td>2 (1%)</td>
<td>4 (1%)</td>
<td>45 (10%)</td>
</tr>
<tr>
<td>Rainier</td>
<td>6 (5%)</td>
<td>28 (7%)</td>
<td></td>
</tr>
<tr>
<td>Fasel</td>
<td>1 (8%)</td>
<td>2 (8%)</td>
<td></td>
</tr>
<tr>
<td>Pantheon</td>
<td>1 (6%)</td>
<td>123 (33%)</td>
<td>337 (76%)</td>
</tr>
<tr>
<td>Rainier</td>
<td>28 (7%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wood Shop</td>
<td>2 (8%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mascot Saloon Complex</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beverage</td>
<td>47 (22%)</td>
<td>30 (7%)</td>
<td>131</td>
</tr>
<tr>
<td>Pantheon</td>
<td>57 (44%)</td>
<td>123 (33%)</td>
<td></td>
</tr>
<tr>
<td>Rainier</td>
<td>8 (62%)</td>
<td>2 (8%)</td>
<td></td>
</tr>
<tr>
<td>Wood Shop</td>
<td>21 (84%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medicinal</td>
<td>15 (7%)</td>
<td>18 (4%)</td>
<td>29 (7%)</td>
</tr>
<tr>
<td>Food Storage</td>
<td>13 (7%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Pantheon</td>
<td>1 (8%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Food Serving</td>
<td>66 (50%)</td>
<td>224 (60%)</td>
<td></td>
</tr>
<tr>
<td>Rainier</td>
<td>3 (23%)</td>
<td>21 (84%)</td>
<td></td>
</tr>
<tr>
<td>Wood Shop</td>
<td>387 (88%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medicinal</td>
<td>1 (8%)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>217</td>
<td>439</td>
<td>25</td>
</tr>
</tbody>
</table>

Kardatzke did not include the Mascot Saloon in his comparison of domestic artifacts, specifically the high percentages of food serving artifacts and faunal remains from the Pantheon Saloon complex, with other sites in Skagway. Adding the Mascot data to his comparisons, however, provides some further insights about the nature of these deposits at sites on Business District Blocks. Kardatzke (2002) presented two different types of quantitative data in his report on the Pantheon. Initially, he presented the data for each of the features in terms of MNI values (Table 9), but later in his comparison, he reverted to the total number of fragments (Table 10) to make the data comparable with other Skagway assemblages. Spude (2006) presented her Mascot data as MNI values, however, so for my purposes here the Pantheon data was converted back to MNI to check on the comparability in frequency of the food storage, food service, beverage, and medicinal artifacts between the two assemblages (Table 13).

The percentages of beverage-related artifacts are over 50% in all cases, except for the Gold Rush assemblage associated of the Fasel building. (It could be argued that the small sample size at the Fasel building (n = 13) make the percentages unreliable for comparative purposes, so this sub-assemblage will henceforth be disregarded in the discussion). The percentages of food serving artifacts, however, varies a great deal, ranging in frequency from only 7% at both the Mascot Saloon complex and the post-Gold Rush assemblage at the Pantheon to 33%–43% at the Rainier Hotel and Restaurant. In separating out the Rainier sub-assemblies from the Pantheon complex collections, it appears that Kardatzke’s observation about the high frequency of food serving items is confirmed even after adding the Mascot Saloon collections to the comparison.

In terms of food remains, the Rainier Hotel assemblage from Feature 5 alone at the Pantheon Saloon group totals 1,958 specimens (Wake 2002: K-19), which is
more than twice the number of faunal specimens reported for the entire Mascot Saloon group collection (n = 859) reported on by Huelsbeck (2006: 293). While a portion of the Pantheon Saloon complex collections have been clearly demonstrated to be related to the operation of the saloon from 1903 to 1916 (Spude 2002a), other types of activities appear to be represented by the high frequency of food serving artifacts and faunal remains in the portion of the assemblage associated with the Rainier Hotel and Restaurant. By investigating these more discrete patterns observable in the sub-assemblages, archaeologists have a chance to better interpret what these types of other activities might have been.

**Lynch & Kennedy Building**

The building still bearing the name of Lynch & Kennedy was built in 1900 by the U.S. Army as barracks for L Company, 24th Infantry after a fire destroyed their camp in Dyea. Originally located on Block 23, it was occupied by the troops until 1904 when they were transferred to more permanent headquarters at Fort William H. Seward, across Lynn Canal in Haines. In 1908, the building was moved to Block 26, Lot 6 during a brief period of prosperity and a push by city leaders to relocate businesses to Broadway. It was then remodeled to match the Trail Inn and Pack Train Saloon adjoining it on the north and rented by Henry Lynch and James Kennedy. The Lynch & Kennedy Haberdashery and Dry Goods store was opened for business in September 1908, but by 1910, Henry Lynch became the sole proprietor. He ran the business until his death five years later. During the 1920s and early 1930s, it was the scene of the Southeast Alaska State Fair, and was again remodeled in later 1933 as the Sugar Bowl Restaurant complete with white porcelain fountain, ice cream machines, booths, a small dance floor and a phonograph. It served as a barracks again during World War II, and then changed hands several times before its purchase by National Park Service in 1977 (Gurcke 2010).

Historic photographs show that before the Lynch & Kennedy days, a small, square gable-roofed building occupied the northern quarter of Lot 5 of Block 26 in October of 1897. It was thought to house the Gilt Edge Restaurant, advertised as “The Most Popular Eating House in Skagway” in Skagway’s *Daily Alaskan* in December of 1897. Almost all of Lot 6 was covered in buildings by 1898. Photos taken in 1898 show that the Gilt Edge building had been enlarged and that there were also two privies located in close proximity to it on Lots 5 and 6. The privy on Lot 5 was still present in 1905, but the Gilt Edge had apparently gone out of business a couple years earlier. Later photographs indicate that another privy was built in the vicinity between 1905 and 1907, and a still later one constructed off the northeast corner of Lynch & Kennedy (Stilson 1986; Welch and Sprague 2001). On the basis of this historical research, it appears that at least four privies were located on lots 5 and 6 between the years of 1898 and around 1908, but they were not necessarily all in use at the same time.

The initial archeological investigations of the Lynch & Kennedy building took place in 1978. Dan Martin collected artifacts from three layers under the entire surface of the Lynch & Kennedy after the floor was removed for building stabilization. Among the artifacts were nine complete medicine bottles, including the Vaseline bottle pictured in Figure 51. He also dug some test pits, but did not document any of this fieldwork well.
enough for later researchers to interpret. He did leave behind a sizeable collection of artifacts, which were identified and classified many years later by Sprague and Welch (2001). Their draft report was never finalized and thus their tabulations, discussed below, should be considered as only preliminary.

The classification system used by Sprague and Welch (2001) was different than the one Blee (1983) developed for her original report on the White Pass & Yukon Route buildings (Table 3). Theirs was based on the functional classification of eight (I – VIII) categories that Sprague himself set forth in 1981. While some of the categories, such as personal items, domestic items, and architecture appear to be similar to Blee’s, others, such as commerce and industry, group service, and group ritual, are different. In looking more closely at the sub-categories, however, it is noteworthy that in the Sprague (1981) system, ceramic dishes can be classified as either IIB2 (domestic, housewares and appliances, gustatory) or as VJ1 (commerce and industry, commercial services, food, drink, and lodging). This distinction is based on whether the archeologist or cataloguer believes the ceramics to be associated with a residence or with a business.

Table 14 summarizes the percentages in each category for the entire 1978 site-wide collection, as inventoried by Sprague and Welch (2001: 90–124). The high frequency (34%) in category V (commerce and industry) is particularly interesting in that it is composed entirely of artifacts classified under commercial services, food, drink, and lodging (VJ1). In it there were hundreds of entries for butchered mammal bones and teeth fragments, several metal can fragments (including the early type of “hole-in-top” type), and a large number of white glazed stoneware dishes and fragments (18 dinner plates, 9 bowls, 5 saucers, 12 tea cups, 1 salad plate, 3 butter dishes, 1 cup, 2 platters, and 1 pitcher), along with a few other types of food service artifacts (Sprague and Welch 2001: 40, Table 3).

The second period of investigation took place in 1986 when it was determined that the building needed corrective foundation work and a new utility trench. A crew led by M. Leland “Lee” Stilson, under the direction of Paul Gleeson, dug 11 shovel tests at the rear of the building, re-excavated the original foundation trenches on the north and east sides to gather stratigraphic information, and also excavated a 5 x 5 ft. unit and a 2.5 x 5 ft. unit in search of one of the privy features.
TABLE 14  SUMMARY OF TESTING AT LYNCH AND KENNEDY

| Historic Use of Site: | Built as army barracks in 1900 and moved to present location in 1908; rented by Henry Lynch and James Kennedy for a haberdashery and dry goods store in 1908; operated by Lynch alone from 1910-1915: scene of the southeast Alaska State Fair in the 1920s and early 1930s; remodeled as the Sugar Bowl Restaurant in December 1933; WWII again served as a barracks; changed hands many times before purchase by NPS in 1977
| Testing in 1978 | 83 units (4 x 5 ft.) under floor of building
| Testing in 1986 | 11 shovel tests; 5 x 2.5 ft. unit; 5 x 5 ft. unit; utility trench back dirt; re-excavation of the foundation trenches around building
| Artifacts: 1978 n = 5,972 | I. Personal = 2%; II. Domestic = 4%; III. Architecture = 60%; IV. Personal and domestic transportation = <1%; V. Commerce and industry = 34%; VI. Group ritual = 0; VII. Unknowns = 0.
| 1986 n = 8,436 | I. Personal = <1%; II. Domestic = 1%; III. Architecture = 47%; IV. Personal and domestic transportation = 0; V. Commerce and industry = 52%; VI. Group services = 0; VII. Group ritual = 0; VIII. Unknowns = <1%.

Three of the 17 features Stilson recorded were described as cribbed privies, located under or adjacent to the Lynch & Kennedy building, and another possible privy was found in a shovel test extension. The Feature 1 privy, thought to be associated with the Gilt Edge Restaurant and dating from 1898 - 1907, was completely excavated, while the others were not. Sprague and Welch (2001) itemized and classified the artifacts from the privy in two groups (W ½ and E ½), which totaled 8,436 items (Table 14).

Over half of the assemblage (52%) was classified in category V, commerce and industry, and these artifacts were again almost entirely grouped under the V1 sub-category, as described above, to food, drink, and lodging. When Catherine Blee [Spude] analyzed the Lynch & Kennedy collection for her dissertation research, she focused on a sample of the artifacts from this privy and used it to characterize hotel and restaurant assemblages in her functional analysis (Table 16). She described this type of assemblage as follows:

Because providing food to be consumed on the premises is the primary purpose of a restaurant, items associated with the preparation, storage and serving of food would be the outstanding characteristics of the restaurant assemblage. Dishes, drinking-glass ware, condiment bottles and eating utensils would be relatively high in frequency.

Dishes were usually made of durable whitewares, and more likely than not, were undecorated. Photographs suggest that when the vessels were decorated, it was generally with a crest of small pattern that left the majority of the dish white. A single pattern was probably used, as the dishes would have been purchased in bulk from a single distributor (Blee 1991a:92).
Of interest here are the categories of decorated dishes (1.9%) and undecorated dishes (20.4%). According to artifact descriptions, the ceramic sherds were predominately white gazed earthenware, while some fragments had a blue transfer print, daffodil pattern (Sprague and Welch 2001: 51). It is tempting to compare these percentages with those in the food serving category at the Rainier Hotel (Pantheon complex) assemblage (Table 5.2 and Table 5.5), but the aggregation, sampling, and classification of the data for these assemblages were so different that it would almost be like comparing apples and oranges. Since the general trend toward relatively high frequencies of artifacts pertaining to food service is, however, fairly evident in both the assemblages (i.e., the Gilt Edge Restaurant and the Rainier Hotel and Restaurant), we can then turn to the data from the faunal analysis to check for similarities.

David Huelsbeck (1996) analyzed the faunal remains (Figure 52) from the Gilt Edge Restaurant privy. The total specimen count was 1,164, but most of the fragments were so small that they could only be identified as mammal bone. He found that bone disposal practices changed during the use-life of the privy, with lower frequencies of burned mammal bone represented in the upper levels of the privy and much higher frequencies in the lower levels. He attributed the identifiable specimens to cattle, sheep, deer, pig, two other mammals, chicken, turkey, duck, halibut, Pacific cod, trout, two species of salmon, and five to ten other species of fish. This species diversity is similar to what Wake (2002) identified in the Feature 5 faunal assemblage, described above, associated with the Rainier Hotel and Restaurant, but different than the Mascot Saloon assemblage, which included fewer total specimens and fewer species than the other two. Thus, in terms of both faunal diversity and frequency of food serving artifacts, it appears that restaurant and hotel assemblages from the business district blocks in downtown Skagway have a different archeological signature than one would expect to find in deposits related to discards and trash from saloons.

The Kalem Tract

The Kalem Tract, located on the northwest corner of 5th Avenue and Broadway (southern ends of lots 11 and 12 on Block 2), was being considered for transfer by the National Park Service to the City of Skagway during the 1980s. Transferring land out of federal ownership constitutes an undertaking in terms of Section 106 compliance (Side Note 2), and thus the National Park Service was required to identify and evaluate any archeological resources on the parcel before it could be legally conveyed. During the Gold Rush, this corner was at the center of town and consequently one of the most photographed spots in Skagway. Historical photos show that by November of 1897, the early stampeders’ tents with signs indicating they served as a saloon and a meat market, had been replaced by four buildings near the corner. According to cloth signs in front, the buildings sold such
TABLE 15

<table>
<thead>
<tr>
<th>Artifact Categories</th>
<th>MNI</th>
<th>(%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food Storage Containers</td>
<td>4</td>
<td>3.9%</td>
</tr>
<tr>
<td>Decorated Dishes</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td>Undecorated Dishes</td>
<td>21</td>
<td>20.4%</td>
</tr>
<tr>
<td>Other Household Items</td>
<td>31</td>
<td>30.1%</td>
</tr>
<tr>
<td>Generic Personal Items</td>
<td>16</td>
<td>15.5%</td>
</tr>
<tr>
<td>Child-specific</td>
<td>5</td>
<td>4.9%</td>
</tr>
<tr>
<td>Female-specific</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Male-specific</td>
<td>5</td>
<td>4.9%</td>
</tr>
<tr>
<td>Liquor-related Items</td>
<td>11</td>
<td>10.7%</td>
</tr>
<tr>
<td>Bottle Stoppers/Caps</td>
<td>4</td>
<td>3.9%</td>
</tr>
<tr>
<td>Pharmaceutical Bottles</td>
<td>1</td>
<td>1.0%</td>
</tr>
<tr>
<td>Armaments and Military</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Other Artifacts</td>
<td>3</td>
<td>2.9%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>103</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

items as watches, Yukon stoves, and liquor. Located in front of one of the buildings was an area stacked with a miscellaneous assortment of wooden boxes, cloth sacks, tin cans, pots and pans, stumps, and cut lumber. By the latter half of 1898, two-story false front buildings had replaced some of the original structures (Gurcke 1989).

Skagway city directories indicate that during the early 1900s these buildings housed a variety of stores, including: 1) the Kalem House grocery, open for business until approximately 1906; 2) Kaufman Brothers dry goods store, open from 1898 to 1903; 3) Cheney’s Boston Store, selling men’s furnishings, boots, and cigars until 1902; 4) the Vienna Bakery, which replaced the Boston Store and operated between 1903 and 1918; and 5) the Monogram Saloon, in business from 1912 to 1916. The upstairs of at least some of the buildings were used as residences. By 1914, the Sanborn fire insurance map lists several other businesses on this corner. They included a drug and stationery store, a grocery store, a saloon, bakery, and a store that sold stoves and household utensils. A great transformation took place on the block between 1929, when photos show that the buildings were intact, and the 1930s, when the entire block was boarded up and apparently abandoned. By 1941, the corner appears to be vacant, with only weeds and one building still standing. During World War II, the U. S. Army occupied the entire eastern half and part of the western half of Lot 12, constructing new buildings and occupying the old building.
still standing. They built an odd-shaped barracks, which remained on the lot until sometime in the 1970s when a portion of it caught on fire. The salvageable part of the barracks was moved, while the remainder of it was bulldozed and the ground was leveled. After the National Park Service purchased the tract in 1978, it was used as a temporary site for the Goldberg Cigar Store, which was later moved across Broadway to Block 24. The tract has been vacant since 1980 (Gurcke 1989).

Archeological testing on the Kalem Tract took place in 1988 under the direction of Karl Gurcke (1989). Initially, backhoes excavated two trenches on the lot – one running east-west (trench 1) and the second running north-south (trench 2). Six test units (3 at 5 x 5 ft. and 3 at 2.5 x 5 ft.) were gridded off and systematically excavated by the archeologists after a Gold Rush-era deposit was encountered in the north profile of trench 1. The crew found the stratigraphy of the Kalem tract to be relatively complex, with 54 separate layers, representing fill episodes, flooding, street run-off, cultural disturbances, and a gradual soil build up. No artifacts were collected from the top 1.5 ft. of the units as only modern trash was found in this upper section of the test units. Stratigraphic layer N proved to be important as it marked the bottom of the post-World War II deposits.

Stratigraphic layers Z and II marked the Gold Rush deposits, which were effectively sealed beneath the Kalem House after it was built in 1898. A shattered clay tobacco pipe bowl and part of the stem found in Test Unit 2 at the bottom of Z served as good indicator of the age of the layer. While Layer Z was thin and ephemeral, Layer II was relatively thick and appeared undisturbed by modern intrusions. Besides the clay pipe, the Gold Rush-era strata produced an 1887 Seated Liberty dime and a medicine bottle, embossed with the words “DR. S. PITCHERS,” “CASTORIA,” and with “A8” on its base. These artifacts were possibly associated with the construction of the Kalem House, but they more likely found their way into the archeological record during that brief period of time from July 1897 to March 1898 when the front of the lot was open and a portion of the White Pass Trail ran diagonally across it. Layer II is thought to represent the trail, while Z might represent a deposit just below the meat market, tent saloon, and later the watch repair shop. Archeologists also recorded eight features, mostly relating to the foundation and construction trenches for the Kalem House in 1898, except for Feature 4, which was a shallow depression with a small cluster of white earthenware (Gurcke 1989).

Over 11,000 artifacts were collected during testing on the Kalem Tract (Table 16) and inventoried for curatorial purposes. No formal analysis of this collection has been done, however, so the percentages appearing in the table can only be considered to be tentative groupings based on the artifact inventory list. I grouped the artifacts according to Catherine Blee’s (1983) artifact classification scheme (Table 3). The relatively low percentage of domestic artifacts (5%) is probably a function of my inability to properly characterize the bottle glass as domestic-type bottles or beverage bottles without seeing them. All glass fragments, except window glass, were lumped together under “beverages” (25%). The high percentage of unknowns (21%) does appear, however, to reflect the true nature of the deposit, which had ca. 2,000 specimens of metal foil, metal fragments, and a variety of
plastic fragments. This large quantity is not surprising considering the amount of building demolition and disturbance on the lot, and the fact that it lay vacant, accumulating sheet trash, for long stretches of time. Comparisons between the Kalem Tract assemblage and those from the other sites tested in the Downtown Business Blocks, however, must await a more detailed analysis of the artifacts.

A wealth of archeological data has accumulated as the result of many years of testing on lots in the Downtown Business Blocks of Skagway. Kardatzke (2002) identified seven Gold Rush-era features at the Pantheon Saloon complex, two of them (Features 14 and 15) associated with the early occupation of the Rainier Hotel and Restaurant and another (Feature 5) probably related to trash dumps made during the pre-1940s time period by patrons or owners of the Rainier on top of a Gold-Rush era privy. Other features (19, 21, 22, and 26) at the Pantheon complex were linked to the use of the Pantheon Saloon building as a drinking establishment in the years before and after prohibition. After fine-tuned spatial analysis of the archeological deposits under the Mascot Saloon, Spude (2006) was also able to identify sub-assemblages dating to the Gold Rush-era when the saloon was first known as the Mascotte as well as those associated with the post-Gold Rush, “free lunch-era” of the Mascot’s history.

Various methods of analysis have shown that the archeological signature of saloon deposits is different than those related to restaurants, where one would expect to find a higher percentage of food serving artifacts and a greater diversity of faunal remains. It is also interesting to note that on both the Wharf and Railroad Blocks and the Downtown Business Blocks, testing on lots not currently associated with buildings (Block 37, Lot 1 and Lot 2 and the Kalem Tract), the percentage of structural artifacts is under 50%, while the opposite is true of the assemblages associated with standing buildings.
Endnotes

1 The Hotel Rosalie existed in at least three separate spots in Gold Rush-era Skagway, beginning with its location in a tent near Broadway and 5th Avenue. The second Rosalie Hotel was in the location described above. The third Rosalie appears in an historic photo taken in 1898 on 2nd Avenue near the corner of Broadway when it was removed for construction of the White Pass & Yukon Route General Office Building (Karl Gurcke 2010 pers. comm.).

2 Historic building locations in this table were derived from the photos and maps presented by Kardatzke (2002: 5-39).

3 MNI values for artifacts were derived from Appendices D-H (Kardatzke 2002); the total bone count was derived from Wake (2002: K-14).

4 Table modified from Table 12 in Kardatzke (2002: 161).

5 The data for this table was derived from tables presented in Blee (1989: 43, 63, 94).


7 Data derived from Kardatzke (2002: F1-F7); Spude (2006) Mascot Saloon data summarized in Table 5.4 this volume; data from categories of liquor-related, flasks, and drinking vessels were aggregated in Table 5.5.

8 The data was derived from Sprague and Welch (2001) by totaling the entries in Table 3 for the 1978 collections, and in Table 6 for the 1986 collections.


10 Data derived from artifact inventory lists (Gurcke 1989: Attachment 7). Classification of artifacts into functional groups was done by author with the assistance of R. Greg Dixon.
Chapter Six:
Early Residential and Church Block
The most extensive archeological testing in Skagway has taken place on Block 24. Beginning in 1979 and continuing intermittently for the next three decades, archeologists tested all the National Park Service-owned lots where historic buildings are located or were moved from other locations. These locations include Lots 2 and 3 (Peniel Mission and National Park Service garage); Lot 7 (present site of Boss Bakery); Lot 8 (now vacant); Lot 9 (present site of Goldberg Store and Frye-Bruhn); Lot 10 (now vacant); and the Moore Homestead tract (Moore Cabin, Moore House, and outbuildings). Two volumes of the *Archeological Investigation in Skagway* series pertain to fieldwork on the Moore property (volumes 2 and 8) and two pertain to fieldwork adjacent to the Peniel Mission (volumes 3 and 5). Another report was written on the analysis of the artifacts from a trash pit discovered on Lot 10 (Volume 4).

The earliest map of the street grid in Skagway in 1898 (Figure 7) shows Block 24 located between Hermann and Broadway Streets to the east and west, and between Holly and McKinney Streets to the north and south. Broadway retained its original name, but shortly thereafter, Hermann Street became Spring Street, and the numbered avenues, 5th and 6th, took the place of McKinney and Holly. On the original map, Mill Creek is shown bisecting a large parcel of 5–7 acres (Cooper 2001:14) indicated as “Ben Moore’s Lot.” The lot was located to the east of Block 22 and 23 and truncated Block 24 on its eastern side. A map of Skagway today (Figure 53) still shows this irregular configuration of Block 24, where much of the property is now managed by the National Park Service.

Lots 9 and 10 of Block 24, lying just to the west of the Moore property, was owned by the Catholic Church from 1903 to 1967. St. Mark’s Church and the Catholic rectory were adjacent to one another, facing 5th Avenue, and a small privy structure lay about 20 ft. behind the rectory, as seen in a 1908 photo. The structure was built probably in about 1903 at the same time as the rectory and remained on the property until no later than 1914, according to historic maps of Skagway. During the time period from about 1903–1914, Father Philibert J. Turnell was in residence at the rectory, arriving in Skagway in 1898 and staying another 20 years (Spude et al. 1993: 3–5). Testing on Lot 10 of Block 24 turned up an artifact concentration in a trash pit (Feature 51) determined to be the abandoned privy of Father Turnell.

**Moore Cabin**

William Moore and his son, Bernard, began work on a small (16 x 16 ft.) log cabin on the banks...
of the Skagway River in 1887 and 1888, but it remained unfinished until 1896 when Bernard and his wife and children moved in and made enough improvements so it would be habitable (Moore 1968). Historic photographs show that the following summer, Bernard and his own son, Bernard Jr., began building a frame house adjacent to the cabin and soon had enclosed the space between the two structures. By the winter of 1899–1900, Moore found it necessary to move the cabin 50 ft. west of its original location in order to enlarge the frame house. Photographs also show that in 1901 he had added a shed-like room to the north of the cabin (Blee 1988b: 12–20). In 1904, members of the Moore family gradually began moving out of Skagway to Washington state and Victoria, British Columbia, and the house was occupied only seasonally until 1907. The next chapter in the history of cabin use begins in 1910, when Hermann Kirmse, Skagway’s pioneer jeweler, and his wife Hazel began renting the property and eventually buying it in 1914 (Cooper 2001: 26–28).

Archeological testing on the lot where both the Moore Cabin and Moore House are located began in 1980 and has continued intermittently almost until the present. Catherine Blee reported on the 1980, 1983, and 1985 fieldwork in the second volume of archeological investigations (Blee 1988b), and Doreen Cooper reported on the testing that took place in 1993–1995 in volume 8 of the series (Cooper 2001). Many of the tests excavated during these two periods of intensive fieldwork at the Moore lot are ostensibly related to the use and occupation of both the cabin and the house, but this summary, for purposes of describing the occupations chronologically, will highlight the artifacts and features pertaining specifically to the cabin when it was used as a residence and later as a storage shed.

One goal of testing in 1980 was to determine if any archeological remains from the original cabin site were intact. To this end, the crew gridded off and excavated a block of ten 5 x 5 ft. squares and one partial unit, measuring 3 x 5 ft., immediately behind the Moore House and called this area of testing Operation 17. In this excavation block they encountered undisturbed fluvial sand and gravel as the basal layer, lying below layers of silt, sand, imported fill material and organics lying above. The most important feature discovered while excavating in this area was a hand-dug trench (Feature 21 and 22), measuring 18 in. (wide) x 8 in. (deep), and thought to be the drainage trench excavated around the cabin by the Moores in 1888.

The crew collected a total of 230 artifacts (Table 17) from these features, including window glass, nails, tin can fragments, and hardware, presumably dating to the earliest years of cabin construction and use, at the bottom of the trench (Blee 1988b: 53). Small, cut nails constituted 40% of the entire sample of nails (n =135) from this deposit, indicating that they dated to the late 1880s, when cut nails were in frequent use before being replaced by wire nails. These small nails were probably used to finish the window frame on the cabin’s west side. Most diagnostic of the artifacts were a cartridge case (marked with UMC) and blank cartridges (marked with P for Peters Cartridge Company and H for the Winchester Repeating Arms Company) which provide a direct link to the Moores because of the manufacturing dates of these particular examples of ammunition (Blee 1988b: 60 – 68). One other archeological test trench (Operation 16) was placed in a slight depression in the Moore house front yard,
**TABLE 17**  
**SUMMARY OF TESTING AT THE MOORE CABIN**

<table>
<thead>
<tr>
<th>Historic use of cabin:</th>
<th>Construction of log cabin began in 1887–1888 and was completed in 1896; moved 50 ft. west of original location in 1899–1900; used for storage by Moore and Kirmse families until NPS purchased it in 1979</th>
</tr>
</thead>
</table>
| Testing of original cabin site: | Ten 5 x 5 ft. units and one 3 x 5 ft. unit in 1980 (Operation 17)  
Collections around cabin and in attic: | Three-foot trench along east side (Operation 15)  
One 5 x 5 ft. unit on west side (Operation 27)  
Gridding, mapping, and collection of entire attic floor (Operation 26) |
| Artifacts: n = 230 | Early occupation  
Operation 17. Features 21 & 22 (1888–1900): Structural = 79%, domestic = 18%, personal = <1%, activities = 3% |
| n = 657 | Operation 26, attic  
Shingles = 73%, nails = 17%, chinking = 9%, miscellaneous = 1% |
| n = 693 | Later use of cabin for storage  
Operation 15  
Structural = 44%, domestic = 35%, personal = <1%, activities = 15%, unclassified = 4% |
| n = 317 | Operation 27  
Structural = 48%, domestic = 45%, personal = <1%, activities = 3%, unclassified = 1% |

but the small collection of artifacts from this locale did not seem to date to the pre-1900 period when the Moores were occupying the cabin as their residence (Blee 1988b).

Blee did not limit her crew to subsurface testing around the Moore cabin. In an interesting twist on archeological techniques, they gridded off the attic of the standing cabin into six roughly equal sized units, plotted and mapped all the artifacts they observed, and then “excavated” the attic debris with an industrial vacuum cleaner. They then screened the contents of the vacuum cleaner to insure that all artifacts — mostly shingles, nails, and chinking materials — were collected. Artifacts collected in the cabin attic included commercial, sawn shingles and also shakes which were split from wood by hand and vary more than shingles in length, width, and thickness.

Although one half of the original Moore cabin roof was known to be covered in shakes and the other half in shingles, the resolution of historic photos was not good enough to determine how they were positioned. In their deteriorated condition, the fragments could not easily be identified as a shake or a shingle, so Blee measured individual pieces of roofing material larger than 4 in. square to make a determination. Through statistical analysis of their size, she determined that the fragments on the east side were longer, wider, and thicker than the ones on the west, and thus concluded that the roof was originally covered with split shakes on the east and by sawn shingles on the west. The nails (Figure 54) found lying loose on the attic floor appeared to confirm the results of the shake and shingle analysis. The majority of the 112 nails (83%) were cut nails, an older form of nail replaced by wire nails in the late 1800s.
but still predominantly in use for roofing in 1888 (Blee 1988b: 202–208).

(Operation 27) to sample nails and window glass. The stratigraphy revealed in Operation

Clothing fragments used as chinking material in the attic \((n = 37)\), provided the most enlightening glimpse of the frugal life of Skagway’s pioneers. Many of the identified pieces were items of women’s clothing, including a mutton-chop sleeve and dress bodice. Blee (1988b: 223) interpreted these remains as belonging to Minnie Moore, Bernard’s wife. Her detailed analysis shows that some of the old and battered discards used for chinking were hand-stitched or mended and made from inexpensive materials, reinforcing the picture of a hard-working frontier family at the turn of the 20th century. This mental image contrasts sharply with the photographic images we have of the Moores taken only a few years later in front of the stylish house which replaced their humble log cabin.

Another goal of the fieldwork in 1983 and 1985 was to better understand the use of and maintenance on the cabin, particularly the roof, after it was no longer occupied as a residence. To address this goal, the crew dug a 3-ft.-wide trench along the east wall of the standing cabin (Operation 15) and one 5 x 5 ft. unit under the west window

15 was similar to what had been found in the block excavations at the original cabin site, with the undisturbed alluvial sand and cobbles lying about 1.5 ft. below the surface. The crew collected a variety of domestic artifacts, such as food serving, food storage, and beverage glass, along with structural items, such as nails, from the three strata in this area. The nails again proved to be a good time marker, with cut nails occurring most frequently in the lowest stratum. Their presence is chronologically linked to the early 1960s, when the Kirmse family had the cabin re-roofed and these older-style nails were apparently discarded. Wire nails predominate in the upper strata. The artifact density increased in the upper strata and the collections did not appear to have a particular pattern, probably indicating that the area was generally used to store construction debris and household trash after the early 1960s (Blee 1988b: 232–254).

The one test square on the opposite (west) side of the cabin (Operation 27) was excavated in the hopes of finding evidence of the original fence on the Moore property, built by William Moore in 1897 to

Figure 54. Nails from the Moore Cabin attic (NPS photo).
protect his land from the onslaught of gold stampers. In fact, evidence of a post hole, post, and fragment of a white picket fence was found in the square, but it was not the one that Moore first built. His original fence, constructed of poles and wires, appears in an 1898 photograph of the Moore property (Blee 1988b: 271). The white picket fence appears to have been built after the cabin was re-roofed in the 1960s as the post hole contained a shingle and nails dating to this event. This square did, however, show evidence of the drainage trench dug down into silty sand (Stratum C) when the cabin was moved. The overlying two strata contain a variety of construction material and trash that had accumulated over the decades (Blee 1988b: 255–272).

Moore/Kirmse House
The modification of the Moore property from the time the family lived only in the cabin to the time (1897–1900) when they constructed a frame house for their residence is well documented in historic photographs. One photo of the house, taken in 1904, shows a prosperous young family, posing in their finery in the front yard which has been fenced, and nicely landscaped (Cooper 2001: 24). Only months after the photograph was taken in 1904, the Moore family began their exodus from Skagway, spending their winters away and leaving the house vacant or renting it out to others. Minnie Moore, Bernard’s wife, was the subject of detailed research by Doreen Cooper, who describes Minnie as someone able to successfully navigate the chasm between two widely diverse cultures. She was born in 1874 as Klinget-sai-yat in the Tlingit village of Yendestaki and married Moore when she was only 16 years old. By 1898, she and Bernard had three children. Although the children’s early lives were spent in Skagway, they eventually moved to Tacoma, Washington and to Victoria, British Columbia, with their mother. Minnie filed for divorce from Bernard in 1909, and ultimately succumbed to melancholy, taking her own life in 1917 (Cooper 2001: 160–169).

The Kirmse family, whose livelihood was made by selling jewelry and tourist curios, moved into the Moore house in 1910 and maintained their residence for the next 65 years, installing privies, then plumbing, and doing a number of structural improvements over the years, before selling it to the National Park Service in 1979. As the lives of the Kirmse family mirror the changes that took place in Skagway over many decades (Cooper 2001: 13–30), historical archeology at their residence is particularly relevant for the understanding some of the major theme’s of the community’s history.

Much of the fieldwork and analysis on the Moore/Kirmse property reported on by Blee in 1988 pertained to the original use of the cabin as a residence and its subsequent use for storage, as described above. She was able, however, to stratigraphically separate five deposits found in the Operation 17 test units (where the cabin once stood) and associate them to occupation of the house by the Moores and later by the Kirmeses. Since these deposits were layered between the remains of a 1914 cesspool and a 1940s trench dug during house renovations, they could be differentiated and identified by bracketing dates as follows: 1900–1914; 1914–1940; 1940 fill above cesspool; post-1940s builder’s trench; and post-1940s deposits. Although Blee (1988b: 70–126) discussed each of these deposits individually, they have been combined here in Table 18 to indicate the frequency of major artifact categories through the sequence from 1900 until ca.1980.
Structural artifacts, including nails, window glass, hardware, and other building materials, are by far the most frequent category, contributing 76% to the total in these Operation 17 deposits. Analysis of the window glass thickness from this assemblage shows a trend that contrasts with window glass studies of other historic archeological materials, indicating that glass thickness increased throughout the 19th century. Blee (1988b: 165) was able to demonstrate that the glass thickness actually decreased from 6/64 in. to 5/64 in. after the turn of the 20th century, perhaps as a response to economic hard times.

The domestic artifacts (24%) from the assemblage, particularly in the relative frequency of tin cans and glass jar fragments, also proved interesting in terms of documenting change through the decades. In comparing the assemblage of food storage artifacts (cans and jars) in the earliest deposit in Operation 17 (when the Moores lived in the cabin) with the later assemblages, there is a striking difference in the relative frequencies, jumping from 94% cans in the pre-1900 deposit to only 13–24% can in later deposits. Blee (1988b: 175–179) attributed the difference to the fact that the cans for the most part remain whole after discard, while glass containers frequently shatter into numerous pieces. After the Gold Rush era, when the community began to care more about appearances and the disposal of trash was more regulated, cans were removed from the backyard dumps in their entirety, while most, but not all, of the numerous glass shards were picked up and discarded elsewhere. In other words, differential discard before and after 1900 is the most logical explanation for the disparity of cans and glass bottles at the Moore house.
In 1988, Ray DePuydt continued archeological compliance on the Moore house in preparation for its structural renovation by the National Park Service. He and his crew dug two tests (3 x 5 ft.) at the southeast corner of the house. The data from these tests was incorporated into the synthesis of fieldwork, directed by Doreen Cooper in 1993–1995. In total, the work comprised 39 test units of varying sizes in strategic areas around the house and lot. The test units clustered in the following areas: the peripheral yard area to the west where a former shed was located; the peripheral yard area to east in vicinity of sheds 1 and 2; beneath the floor boards of the house; in areas immediately adjacent to the perimeter of the house — southeast, south, west, east, and north, outside the Operation 17 area tested by Blee in 1980. Cooper’s research goals research in this second round of testing at the Moore/Kirmse property addressed some of the themes proposed by Brauner and Adams (1991), including Native American interaction with stampers; the process of settlement in founding Skagway; Skagway’s participation in the world market; and the development of the tourist industry in the community (Cooper 2001).

Cooper devised a master stratigraphy encompassing the deposits found in all 39 units. She subdivided it into naturally occurring soil strata, some of which were sterile and others which contained mixed sheet midden artifacts. Also included were strata created from specific human activities, such as the digging of trenches or utility lines and deposits resulting from refuse dumps and privies accumulations. She then assigned each of the strata, except for the culturally sterile natural layers, a descriptive database name (referred to here as a cultural unit) based on the nature of the deposit and the age range of the artifacts collected from it. The manufacturers’ marks on some ceramic, glass, and personal items as well as glass manufacturing techniques were valuable in dating the cultural units. For example, three cultural units pertained specifically to around the time period when the Moores resided on the property (ca. 1894–1910). They were designated as the Moore dump, Moore privy, and Moore deposit located next to the original remnants of the cabin (Cooper 2001: 35–42, 96–97).

Other cultural units pertained specifically to the Kirmse period of occupation, and included a dump with thousands of tin can fragments with pre-1930s dates, another dump with layers of coal and ash, and a privy dating between 1908 and 1917. Some cultural units appeared to be culturally mixed and were associated with deposition over several decades. In total, the assemblage from all the cultural units numbered some 20,630 specimens, with 19,209 of them classifiable by function (structural, food/drink-related, household, personal, and specialized activities), and another 1421 unclassifiable (Table 18). Besides artifacts, the crew collected the discarded animal bones for zooarchaeological analysis, as well as soil samples, later analyzed for their pollen, phytolith, parasite, and macrobotanical components (Cooper 2001).

As evident in the earlier round of testing on the Moore property, the structural remains, consisting mostly of window glass and nails, and some miscellaneous hardware and materials, such as wood, brick, shingles, siding, and linoleum, constituted the largest percentage (44%) in the assemblage and dated to the many episodes of house remodeling. The trend in window glass thickness documented by Blee (1988b)
was not as clear cut in Cooper’s analysis. Cooper (2001: 99–100) stated that dividing the windowpane fragments on the basis of thickness is misleading as one pane can vary in thickness as much as 2/64 in. In the combined assemblages from 39 test units, she found that windowpanes of 5/64 in. and 6/64 in. were similar in frequency and distribution in the early and later privy and dump deposits.

The category of artifacts relating to food and drink (37%) was very diverse and included food storage items (cans, jars, bottles), food service items of whiteware (decorated and undecorated), ironstone or graniteware (decorated and undecorated), porcelain, glassware, food remains (animal bones), and beverages containers. One example from this category, illustrated in Figure 55, is a cross-mended saucer, manufactured by Alfred Meakin from the Stafford region of England. Household and personal items each contributed 5% to the total. While specialized activities accounted for only 2% of the total, there was a wide range of artifacts pertaining to hunting (bullets, cartridges, shells), communications (book and newspaper fragments), economic activities (tokens, artifacts pertaining to the Kirmse family store), tools, yard and gardening items, and others which were all helpful for supplying details about the daily lives of the families who once occupied the house. The final category, contributing 7% to the total, were fragmentary specimens that could not be classified (Cooper 2001).

Among the features excavated by Doreen Cooper and her crew were two privies, located one right on top of the other, near Shed 1. The lower one was attributed to the Moores’ residence and the upper one to the Kirmse family, dating to before 1917 when indoor plumbing was installed. Separating the two proved to be challenging, but
palynological studies helped in clarifying the division. Historic photos show that the Moores kept goats, pigs, poultry, and a horse on his property. Dung fungal spores from grazing animals were found in the Moore privy deposits, but not in the Kirmse levels (Cooper 2001: 176–177). The personal artifacts recovered from the privies give us a close glimpse of the lives of both families. In the Moore privy were 56 whole medicine bottles, mostly colorless and many still sealed with cork stoppers. The only embossed ones were cobalt blue Bromo-Seltzer bottles, illustrated in Figure 56.

Cooper (2001: 139) observed that the quantity of medicine bottles in the Moore privy might relate to the turn-of-the-century attitude about medicines, which were high in alcohol and opiates, and offered women a socially acceptable alternative to visiting saloons. Another observation was that medicinal use could be attributed to the presence of children in the Moore household at a time period of high infant and child mortality rates. Although medicine bottles were also found in the Kirmse privy, the family disposed of many fewer medicinally related artifacts and more pertaining to grooming and hygiene, such as a complete perfume bottle with stopper (Figure 57). Another interesting specimen from the Kirmse privy was a small porcelain vase, manufactured by Schafer & Vater in Germany (Figure 58).

Several of the artifacts from the Moore house assemblage provided details which allowed Cooper (2001: 170–175) to address the development of the tourist industry in Skagway. For example, she interpreted two crucibles and an early dry cell as evidence that Hermann Kirmse used the residence for his jewelry-plating activities. There were also several small jewelry swastikas found in southwest yard test pits. The swastika, a common benign symbol for many cultures before the German Nazis appropriated it for their own use during the 1930s, was used in Kirmse’s marketing strategy as an ancient good luck symbol to promote his curio store. Native American curio items were also promoted by the store. Fragments of souvenir tea cups (Figure 59), featuring a Chilkat blanket (Tlingit) design, were discovered during testing by both Blee (1988b:88) and by
Cooper (2001: 172, 174). A similar teacup, along with its saucer, purchased at auction, is now in the Klondike Gold Rush National Historical Park collections (Figure 60). It provides an excellent comparison with the fragmentary archeological remains. These unique items from the early days are a tangible link to the continuing importance of tourism in Skagway today.

In Doreen Cooper’s (2001: 133, 184–186) analysis of bottles by type and color, she determined the MNI on the basis of whole bottles and the number of bases or finishes to arrive at a figure of 117 for all bottles, including beer, liquor, wine/ale, and soda/milk bottles (Side Note 10). After tabulating this data by time period (pre-1900, 1910–1917 privy, 1907–1936 dump etc.), she
Virtually all the archeological testing in Skagway produced bottle glass of some sort, and fragments or sherds of these bottles constituted a large percentage of each assemblage. In the earliest analyses of the Skagway assemblages, archaeologists did not have the benefit of the decades of study on historic bottle glass which is available today. As more research was completed around the country, the understanding of the dating and typology of bottle glass has improved, and as a result, later Skagway archeological investigations present more sophisticated analyses than the earlier studies. This short description is taken from an excellent website on the dating and typology of bottles of historic bottles prepared by Bill Lindsey (2010).

Utilitarian bottles can be roughly dated on the basis of their manufacturing technique, as evident in various characteristics of their seams, bases, and lips. Free-blown bottles, made by a glass blower without the aid of a mold, stopped being produced in the United States, after about 1860. Dramatic changes in glass production actually occurred in the time period between 1840 and 1920, when the shift from free-blown to mold-blown to automatic technology was taking place. In 1904, Michael Owen was granted a patent for a glass shaping machine, which revolutionized the industry and resulted in widespread licensing of the Owens Automatic Bottle Machine between 1905 and 1910. Glass color actually has limited value in classifying bottles as to age, except in the case of purple or amethyst glass, originally manufactured as clear in color but changing tint over time with exposure to the sun. Manganese, the chemical responsible for the color change, was used commonly in the glass industry as a clarifying agent from about 1880 until the early 1920s. It first became economical in the United States to switch to selenium as a clarifying agent in 1916, after trade relations with Germany, the principal exporter of manganese, came to an end (Spude et al 1993: 68).

Glass color is also not particularly useful in determining bottle type, unless enough of the bottle is intact (or can be pieced together) so that its shape and other identifying characteristics, such as embossing, are evident. Many bottles are closely associated with a certain type of product, such as soda and beer bottle which have a distinct and clearly recognizable shape rarely used for other products. For example, the shape of the sapphire blue medicine bottle, illustrated in Figure 61, is similar in form to other medicine or pharmaceutical bottles in the Skagway collections. Another example would be the wide-mouth bottles, used for bulky food items like pickles, olives, or fruit. The design elements on the glass and closure type are also useful in determining the bottle type. Lindsey (2010) identifies the following bottle types: liquor/spirits, wine & champagne, beer & ales, soda & mineral water, medicinal, food & canning, household (non-food related), miscellaneous & foreign, and labeled.

Another good source of information about the date and type of a bottle can be found in the “finish” or lip of the bottle, as well as the raised embossing or label if present and still visible. In mouth-blown bottles, the last step in production was to “finish the lip” of the bottle, and this terminology is still in use to describe the morphology above the bottle neck. Embossed names can reflect either the bottle manufacturer or the company which had the bottle manufactured for them. There were probably several hundred thousand unique bottles (including difference in embossing on the
same bottle type) produced during the 19th and early 20th century, and for the majority of these bottles, there is little or nothing formally published about their origin. Narrowing down the possibilities might be easier in Alaska than in other states because of the limited range of goods shipped to Alaska during the Gold Rush era and the next few decades. As more historical archeological data accumulates for Alaskan sites and archeologists compare notes on their collections, the identification of the age and type of bottle will become increasingly easier.

Figure 61. Sapphire blue medicine bottle (NPS photo).
BENEATH THE SURFACE

was able to make an interesting interpretation of Skagway during the Prohibition era between 1916 and 1934. She found that liquor, beer, and wine/ale bottles appeared to decrease in the deposits dating after 1917 when the Kirmse privy was closed. There was perhaps a concerted effort to discard illegal alcoholic beverage bottles for some time, but apparently the general compliance with the new “dry” law did not last very long. She learned from Mrs. Georgette Kirmse that prohibition forced everyone in town to distill their own beverages in their own home stills. (One can speculate that the bottles from home-stilled liquor were discarded discretely or reused.) Interestingly, the data show that almost all the bottles that could positively be identified as soda bottles occurred in the post-1940 deposits. These discards of everyday life, so plentiful in the archeological record, again prove to be useful for trying to understand people’s behavior during times of social change and transition.

After Doreen Cooper’s fieldwork at the Moore house in 1995, the National Park Service maintenance crew brought glacial till (rock and sand) mixed with 20th century artifacts from other areas of Skagway as fill to landscape the Moore/Kirmse property. In 2004, the park planned to do additional landscaping on the property, which initiated another phase of compliance testing. Andrew Higgs and his crew found that this fill was over 20 cm thick in some places. They put in 10 test units (Figure 29) and recovered a small artifact assemblage, totaling 1,848 items primarily representing the Kirmse family occupation of the house from 1910 to 1977. An inventory of the artifacts reveals similar types of materials – bricks, nails, window glass, ceramics, and glass bottles – encountered during the previous investigations (Higgs 2005).

Mill Creek Dump and Peniel Mission

The Peniel Mission lies just a few hundred feet to the northeast of the Moore property, separated only by an alley between 5th and 6th Avenues (Figure 53). In 1900, when Bernard Moore was putting the finishing touches on his new house, Christian missionaries T. P. Ferguson and his wife were constructing a two-story building nearby which would serve as the headquarters of their interdenominational humanitarian organization for the next decade. The name “Peniel,” meaning face of God, was given to the organization founded by the Fergusons in the 1880s in California. They came to Skagway during the Gold Rush and began to minister to down-and-out members of society, while conducting Bible readings and sponsoring revivals and lectures. A small collection of personal memorabilia was donated to the park by Doris Shoemaker, who was born in Skagway in 1922 and spent the first four years of her life at the Peniel Mission, which had been purchased by her missionary parents for $300 (Karl Gurcke 2011 pers. comm.). After 1926, when the Shoemaker family moved to Valdez, the building apparently changed hands. One of its owners was Dr. Clayton Polly, who bought the building in 1937, remodeled it, and eventually sold it again ten years later. The National Park Service purchased the building in 1978 (Rhodes 1988: 86–87).

Archeologists investigated the Peniel Mission lot in 1983 and 1985 as compliance for the installation of a water line, and then again in 1987 because the building needed a new foundation. The initial phase of archeology at the Peniel Mission, reported on by Diane Rhodes, included a test trench measuring 20 x 1.5 ft., placed diagonally near the western wall of the building, as well as four 5 x 5 ft. test units and several shovel
tests excavated between the building and the National Park Service garage (Rhodes 1988: 19–20). Ray DePuydt and others (1997) compiled data on the later, more extensive investigations which included 5 x 5 ft. test units placed on the building’s western and southern perimeter and beneath its structure, along with a test trench on its eastern side (DePuydt et al. 1997: 26–27). Also involved in the analysis of the substantial collection of artifacts from these two periods of testing was Catherine Blee (1991a), who used a subsample of the collections as a test case in her doctoral dissertation on historical archaeology.

Deciphering the stratigraphic sequence of the deposits was an essential first step in piecing together the chronology of “dumping events” on the Peniel property. Archeologists discovered an artifact-rich deposit, referred to as the Mill Creek dump, in a test trench adjacent to the west side of the building in 1983. This dense trash deposit, mixed with sand, silt, and humus, was thought to be associated with an abandoned branch of Mill Creek. A hip-roofed building was constructed on the adjacent lot in 1898, but since it was built on piers above the creek bed, the trash continued to accumulate until 1900 when the Peniel Mission was built (Rhodes 1988; Blee 1991a). Analysis of the stratigraphy and collections made during testing in 1987 turned up some surprising results, indicating that at least two, and possibly three, different early dumping episodes were concealed beneath upper site strata, which contained a mix of artifacts dating to as late as the 1950s (DePuydt et al. 1997).

Crucial to the analysis from the 1987 phase of testing was the discovery of fence remains on both the west and south sides of the building. Fence remains in the lowest cultural stratum of four units on the west side of the building appear to pre-date the removal of a fence, visible in photos as late as 1899, but absent in photos after 1900. Thus it would appear that this dump deposit, mixed with ash and cinders, dated to the Gold Rush era. The remains of another fence on the south side of the building were thought to represent a fence in the exact same location visible in a 1901 photo. Since there was no evidence that the fence posts were intrusive within the stratum composed of large quantities of wood fragments, it was assumed that the deposit was made during construction activities in the early 20th century, after the Gold Rush.

Although the east wall deposits were undated, stratigraphic evidence indicates that the artifacts found probably related to refuse accumulating sometime after the first two dumping episodes (DePuydt et al. 1997: 34–61). While the lower deposits date to years around the turn of the 20th century when the creek bed was ostensibly used as a trash dump for any establishment in the general neighborhood, the post-1900 deposits probably pertain to trash originating from either the hip-roofed building or the Peniel Mission itself since access to the area was limited after mission building was constructed (Blee 1991a: 230).

The artifact collections from both the earlier and later phases of testing were quite large, totaling almost 70,000 specimens for the phases combined (Table 19). The two collections were similar in terms of general frequencies of artifacts within the broad categories of structural, non-structural (domestic, personal, and activities), and unclassified or unknown. Structural remains constituted between 35–36% of the assemblages; non-structural remains contributed 55–56%; and unknown or
Mill Creek was used as a dump during the early Gold Rush days; a hip-roofed building was constructed on adjacent lot in 1898; the Peniel Mission was built in 1900; the building was remodeled in 1937 and changed hands many times over the decades; NPS purchased the building in 1978.

<table>
<thead>
<tr>
<th>Testing in 1983 and 1985</th>
<th>One 20 ft. trench; four 5 x 5 ft. test units; shovel tests</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testing in 1987</td>
<td>17 units measuring 5 x 5 ft.; four partial 5 x 5 ft. units; one ca. 45 ft. trench</td>
</tr>
</tbody>
</table>

Artifacts:

<table>
<thead>
<tr>
<th>Testing in 1983 and 1985</th>
<th>n = 38,870</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structural = 36%; domestic = 55%; personal = &lt;1%; activities = &lt;1%; unknown/unclassified = 8%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Testing in 1987</th>
<th>n = 30,152</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structural = 35%; non-structural = 56%; unclassified = 9%</td>
<td></td>
</tr>
</tbody>
</table>

Unclassified artifacts accounted for 8–9% of the total. Personal items, discarded by both men and women, contributed a very small percentage to the assemblages, but they are among the more revealing artifacts collected at the site. They include buckles, garters, fabric pieces, shoe and purse fragments, assorted grooming artifacts, and buttons (Figure 62).

Domestic artifacts constituted the vast majority of all non-structural artifacts. These artifacts were further categorized as food remains (mostly animal bones); food storage, preparation, and service items; beverage containers; housekeeping/furnishing items; and medicinal or pharmaceutical artifacts. Faunal remains were numerous in both collections, but they were only analyzed systematically by Rhodes (1988: 275–304). She discovered that although there were game animals, such as deer and birds (grouse-sized and goose-sized) in the collection, the majority of the animals represented domesticated species, including pig, sheep, cattle, and turkey, brought into Skagway live or as wholesale or retail cuts of meat. The major component of the domestic assemblage, however, was glassware, particularly bottles. In the analysis of the 1983–1985 collections, the numerous bottle glass sherds were classified into two groups based on color: aqua and colorless (clear) glass indicated food storage items, while brown and green glass indicated beverage containers. The latter was further separated by type of beverage: olive green indicated wine and champagne, while brown glass held beer or strong spirits (Rhodes 1988: 491–496). Rhodes concluded, based on her interpretation that the west side dump predated the construction of the Peniel Mission, that the beverage of choice during the Gold Rush heyday of 1897–1899 was champagne and wine.

In the analysis of the 1987 collections, the archeologists classified bottle glass somewhat differently. In their analysis of the color and function of identified bottle sherds, they determined that liquor bottles came in all colors — green, olive, amber, amethyst, clear, and aqua, thus bringing into question the results of the earlier study. In order to remove this potential source of error, they removed all of the unidentified glass sherds from
further analysis, and used only specimens that could be classified with relative assurance as the following glass container types: beer, liquor, soda pop, food storage, food service, housekeeping, office/store, medicine, and toiletries. In both the west and south wall dumps, they found that food storage containers, such as canning jars and condiment bottles, were the predominant form of glassware, although beer and liquor bottle fragments also occurred in lower frequencies (DePuydt et al. 1997: 113). The fact that wine and champagne bottles were lumped with other liquor bottles in this analysis and not separated out as a distinct type, make reconciliation between the two sets of data (earlier and later analyses) difficult without re-examining the glass fragments from the entire assemblage.

Catherine Blee’s (1991a) dissertation on sample collections from both phases of testing provides even more information about the nature of deposits adjacent to the Peniel Mission. For her samples, she chose Test Units 25B and 25D from the first phase of testing, along with Collection Units 69 and 70 from the second phase. These test units, all lying either immediately adjacent to or close to the west side of the building, were chosen because of significant differences among them in artifact composition. Unit 25D was dominated by liquor-related items (45.5%); Unit 25B contained high frequencies of both liquor-related items (24.8%) and food storage containers (19%); Unit 70 included more than 40% of the total in personal and in the age- or gender-related artifacts; and Unit 69 contained the lowest frequency of liquor-
related items, but was otherwise similar to Unit 70. Her artifact typology was designed to select the social and economic functions mostly likely to have contributed to the Mill Creek dump, such as families, male-only households, saloons, restaurants and hotels, brothels, or military companies. The artifact types that Blee (1991a) chose to include were food storage containers, decorated dishes, undecorated dishes, other household items, generic personal, child-specific, male-specific, liquor-related, bottle stoppers or caps, pharmaceutical bottles, armaments and military-related, and other artifacts.

So who were the contributors to the Mill Creek dump? After multilinear regression statistical analysis (Side Note 9) based on the frequencies of these artifact categories from historic archeological sites with known historic contexts in several western states, Blee (1991a: 286 – 289) concluded that most of the trash was generated by immediate neighbors to the dump — the Mercier family in the hip-roofed building and the Peniel missionaries and their beneficiaries, who resided in the mission building. The single sample (Unit 25B) taken from the portion of the dump between the two buildings was probably associated with the activities of nearby saloons before 1900. However, she also discovered that a large proportion of the artifacts from Units 25D and 69 remained unexplained after the analysis, probably because comparative data were not available to construct the necessary models (calibration sets) for functions such as barber shops, tobacco stores, or offices. Blee’s research clearly shows that as the investigations proceeded over the years, interpretations about the Mill Creek dumps were modified and refined, reinforcing the fact that more testing and analysis often results in a more complex, but more accurate portrayal of past events.

**Father Turnell’s Trash Pit**

Archeologists made a fortuitous discovery while shovel testing on Block 24 in 1984. The intent of the testing was to determine if there was any physical evidence of the White Pass Trail still remaining in the area. Although nothing was found to be directly associated with the trail, they did discover a privy pit filled with trash in the far northeast corner of Lot 10. Unlike the trash deposits across the alley near the Peniel Mission that reflected multiple episodes of dumping by different households and early businesses in the immediate area, the privy pit appeared to be linked primarily with one individual — Father Philibert Turnell. While newspaper and church records provided quite a bit of information on Father Turnell, the Catholic priest who lived in the rectory of St. Mark’s Catholic Church (Figure 63) located on this lot for nearly 20 years, not much was known about his personal habits. The discovery of his trash pit was significant in that it allowed archeologists to focus on a discrete time period and specific cultural context. It also became an avenue of addressing some intriguing research themes, such as Skagway’s participation in the world market, and the social history of Skagway during the prohibition era (Spude et al. 1993).

During the initial phase of shovel testing on the lot, archeologists encountered a dense artifact concentration, including two intact bottles, lying over horizontal planks about 2.5 ft. beneath the surface. Realizing the importance of the deposit, they gridded off a 2 x 10 ft. trench and excavated it as two units (each 2 x 5 ft.) to tighten control on recording artifact proveniences. The primary deposit (Stratum F) was found in an exploratory test at 3.2 – 3.8 ft. below surface. It contained fecal material and broken glass. Overlying it were the planks (Stratum E)
Figure 63. St. Mark’s Roman Catholic Church and Rectory located on the north side of 5th Avenue between Broadway and Spring Streets; photo probably taken between 1900 and 1910 (Candy Waugaman Collection, Klondike Gold Rush National Historical Park B60-8962).
which had apparently been thrown into
the pit after it was no longer used as a privy. Stratum C, bracketed by vertical wood
walls, was the main artifact-bearing deposit,
containing burned paper, trash and bottles. It
was clearly intrusive to Stratum D, which had
been dug through when the privy was first
constructed. Some artifacts were collected
from Stratum D and the overlying strata, but
the bulk of the collection came from Stratum
C (Spude et al. 1993: 4–10).

The Stratum C trash pit material was
composed of structural material, such as nails
and broken window glass, along with whole
bottles and fragmentary dishes. Its principal
component was burned paper, which, when
legible, appeared to be religious literature.
One newspaper fragment bore the date of
1917, which was the latest beginning date
of any artifact in deposit. Bottle glass was
the most diagnostic of artifacts. There was
a high frequency of selenium-clarified clear
glass, indicating production about 1916. In
at least half of these cases, the bottles had a
tool-finish, indicating that they were likely
manufactured before 1920 when automatic
glass production became common (Side Note
10). Thus, the selenium-clarified, machine-
tooled finishes confirm the late 1910s date of
the trash (Spude et al. 1993: 69).

Table 20 provides a summary of the
testing at Feature 51 on Lot 10. The post-
1920 accumulation of trash in the upper
layers of the feature is composed about
evenly of structural and non-structural
artifacts, based on total specimen count.
As seen in the table, over 10 times as many
individual specimens (ca. 4,800 individual
specimens) were collected from the lower	rash pit stratum. The MNI was calculated
for these specimens to be only 1,387, with
structural artifacts contributing 81% and
non-structural 19% to the total amount.
In the latter category are a wide range of
domestic and personal items, classified as
food storage, non-alcoholic beverages, food
service, furnishings, lighting, housekeeping,
office supplies, faunal remains, seeds, generic
personal items, male-specific personal items,
pharmaceutical, tobacco-related, liquor-
related, and ritual. In sum, the contents
of the trash pit appear to be related to a
single or series of house-cleaning episodes,
perhaps related to remodeling, based on the
high frequency of nails and other structural
artifacts (Spude et al. 1993: 26, 74).
The liquor-related artifacts are of particular interest in the attempt to characterize Father Turnell’s behavior on the eve of the Prohibition era (1919–1934) in the United States, with the “bone dry” legislation actually coming into effect in Alaska in 1917. There was a minimum number of 72 liquor bottles in the trash pit, including several whole bottles (Figure 64). Brandy and wine bottles were most plentiful, but whisky, gin, rum, and beer bottle were also included in the collection (Spude et al. 1993: 55–4). A statistical method similar to the one described above for analysis of the Mill Creek dump collection was used on a sample of the non-structural remains from the trash pit in order to interpret what this seemingly high frequency of liquor bottles in the trash pit might reveal about Father Turnell. The interesting results, after comparing Father Turnell’s trash to archeological assemblages of “drinking families” from historic archeological sites in Utah, Nevada, Washington, and Skagway, Alaska (the Mercier family in the hip-roofed building across the alley), was that Father Turnell’s trash was very similar in artifact types and frequencies to theirs. Some notable differences occurred in the absence of female-related artifacts and low frequency of pharmaceuticals, which appear to be more prevalent in assemblages associated with females (Spude et al. 1993: 83–84).

After analysis of all the artifacts in the trash pit, it is clear that Father Turnell chose to drink moderately and to discard his liquor bottle discretely. According to final site interpretation, he lived...

...in a modified aristocratic style, at least in comparison to most of the working class people of Skagway. Very few other families would have kept a wide variety of European porcelain and fine leaded glass bar bottles, or consumed steaks and roasts more than half of the time he ate at home. He was quite obviously a man who enjoyed fine food and drink in an atmosphere of comfort surrounded by his tobacco pipes, brandy, and books (Spude et al. 1993: 111).

The analyses of Father Turnell’s trash pit, the Moore Cabin, Moore/Kirmse House, and Mill Creek dump are excellent examples of
how documentary research and archeological analysis work hand-in-hand to reveal more stories beneath the surface. The daily lives of Minnie Moore, the Kirmse family, residents of the Peniel Mission, and Father Turnell were undoubtedly interwoven. They probably met on the streets, talked across a backyard fence, or gathered for church services. Their activities, revealed in newspaper accounts of the day, were part of the fabric of Skagway early history. Details about how they dressed, and what they ate, drank, and read, were not necessarily documented in historic accounts, but these fine points are just what made them human and interesting to us so many decades later.
Endnotes


4 The data for this table was derived from Spude et al. (1993:11-16, 20, 26).
Chapter Seven:
Later Residential and Military Blocks
In addition to the lots and buildings discussed in previous chapters, the National Park Service owns properties outside the limits of Skagway’s historic district. Immediately to the west of the district on Block 8 are two adjacent historic buildings — the YMCA Gymnasium and Meyer Building — purchased in 2007. Three non-historic structures built by the National Park Service, including the maintenance, curatorial, and cold storage buildings, are located on Block 39. National Park Service employee housing, built in recent years, is located on Block 83. Another federal agency, the General Services Administration, owns property on Lot 33 where they built duplexes for the Department of Homeland Security employees beginning in 2001. Ground-disturbing activities on all of these federal parcels of land, regardless of the agency managing the land, are subject to the Section 106 process (Side Note 2) and have been given some level of archeological testing.

Testing on the National Park Service-owned lots of Block 83, known historically as the Myrick Tract, was completed in 1988 for a possible land exchange with Skagway’s airport. Results of the testing indicated that the lots were disturbed, with many recent artifacts and a lack of cultural integrity, so no further fieldwork was required (Gurcke 1988). Archeological testing related to the structural renovations of the YMCA and the Meyer Building was begun in 2010, and no results are yet available. The most intensive amount of testing on the Later Residential and Military Blocks took place on Lot 39 in 1990, 1992–1994, and 2003–2004 as on Lot 33 in 2001–2003. The results of the fieldwork on these blocks, reported on by Doreen Cooper (1998, 2004, 2005b), is the subject of this chapter (Figure 65).

The Archeology of Block 39
Just over half the land on Block 39, including Lots 4, 5, 6, 8, 9, 10, and small a portion of 3, is owned by the National Park Service (Figure 65). Archeological testing took place on all of these lots, beginning in 1990, as part of Section 106 compliance before on-the-ground construction of a new maintenance facility could begin (National Park Service 1990b). Associated with the fieldwork component of the project was archival research on the history of these lots. Historic photographs, census and tax records, and newspapers accounts were important sources of information on the buildings that once stood on the lots and the people who once called them home. A photograph, taken during the early days of the Gold Rush in fall 1897, shows tents, small dwellings, and only one large building on the entire block. By 1898, 10 other structures had sprung up,
with more and larger buildings constructed the following year. Until just before the turn of the 20th century, the most prominent structure on Block 39 was a wharf warehouse or storage facility (Cooper 1998:13).

A change in the composition of the block’s occupants began to take place in 1900, when commercial operations closed and houses were enlarged and improved. By 1903, most of the houses had fenced yards, and the ones on the northern side of the block were no longer on pilings as the land had been filled in, providing space for landscaped yards. Block 39 was home to a stable, residential population by 1904. It was to remain a neighborhood of young families and retirees for many years until 1920, when it went into a decline and many of the homes were demolished. A 1929 photograph shows empty lots on about half of the block. The character of Block 39 was again transformed during World War II when the U.S. Army erected 28 Quonset huts to serve as barracks (Figure 66). Examples of the same type of hut, built by the Butler Manufacturing Co. can still be seen in Skagway today, although the ones on Block 39 were disassembled and removed late in 1944, leaving the lots mostly vacant once again. The U.S. Army stepped in a second time in the 1950s, building a communication facility on Lots 1–4. One of these buildings was modified by National Park Service and is still in use today for maintenance activities (Cooper 1998: 13–15).

National Park Service archeologists and historians gathered detailed information
about each lot and many of the residents of Block 39, but only a few highlights of this research, specifically on the Hillery, Hockett, and Rapuzzi families, are summarized here. Unlike most of the stampeders who arrived in Skagway individually, leaving family and friends behind, these families apparently came to town with the intention of making it home. In August of 1898, Sherman Hillery bought a small structure on pilings, located on Lot 9, from its first owner. Historic photographs show that a slant-roofed building and a two-story house later replaced the earliest structure. Hillery’s extended family included his mother, brothers, sister, brother-in-law, sister-in-law, and a nephew. Although members of the Hillery family owned property on Lot 9 for 25 years, they did not reside there continuously. The family member most associated with residential life on Block 39 was Albert R. “Tad” Hillery, who married a local girl and raised his own family in Skagway. He and his wife divorced and moved away eventually, but daughters “Virginia Burfield and Bea Lingle, and their children and their children’s children, continue to live in Skagway and are an integral part of the community” (Cooper 1998: 41).

Charles Hockett arrived in Skagway in 1902, only a few years after Sherman Hillery. By 1903, Hockett and his family moved into a house on Lot 5 and remained there until 1911, when better business opportunities arose for them in Illinois and later in California. Photos in 1903 show that the original house had been enlarged and that a small, slant-roofed structure, appearing to be a privy, had been built on the lot. While in Skagway, the Hockett family was active socially and their names frequently appeared in the society column of newspaper. Before they left town, they sold their house to their former neighbor, Tad Hillery, who owned it for less than a year before selling it to Andrew Rapuzzi, a member of another well known Skagway family. Andrew was the oldest son of Joseph and Teresa Rapuzzi, Italian immigrants who raised their six children in Skagway and ran a grocery and confectionery store near the corner of 2nd Avenue and Broadway for many years (Cooper 1998: 24–27).

On the basis of census and election records, it appears that Andrew Rapuzzi never lived in the house on Lot 5, but possibly just rented it out. By 1920, his brother Charles, along with Charles’ wife and young son took up residence in the house and lived there until 1926. During that time, a second son, Robert, had been born and still remembered that his family raised chickens in the backyard, where the privy was located. Two years after the Rapuzzi family moved across the street, the house on Lot 5 was demolished and the lot remained vacant until World War II. Unlike most of the other lots on Block 39, Lot 5 was open land, surrounded by U.S. Army barracks. Other lots and properties owned by the Rapuzzi family stayed in their hands for decades, however, and were eventually sold to the National Park Service when Klondike Gold Rush National Historical Park was being established during the 1970s. The family matriarch, Teresa Rapuzzi lived in Skagway until her death in 1941. Most of her children and grandchildren also stayed in the Skagway. The Rapuzzi family continues to be a vibrant link to the town’s Gold Rush era (Cooper 1998: 26–29).

The extensive historic research on Block 39 was a critical first step in designing the archaeological field investigations. In 1990, the initial seven backhoe trenches, designed as A–G, were positioned to avoid areas where
historical privies might still have been present (Figure 67). These trenches ran east-west across the National Park Service-owned lots or north-south along the length of individual lots. In five areas where cultural features were noted in the trenches, archeologists manually dug 5 x 5 ft. test units. In 1992, after the construction plans were complete and it was determined that the southern half of Block 39 would be the most heavily impacted, additional plans were formulated for archeological testing. Another seven backhoe trenches were dug (Trenches H–M) across lots 8–10 and six more test units were placed in areas where features or artifact concentrations were found. During the mitigation phase of fieldwork, heavy equipment operators made mechanical blade sweeps on Lots 4, 5, and 9, and dug 3-ft.-wide strips of earth in shallow increments with a backhoe in search of the historic privies. Only one privy was discovered by this method, but archeologists discovered three more privies when they monitored construction activities on the block in 1993 and 1994 (Cooper 1998:47–49).
A great deal of earth was moved in the testing and mitigation phases of fieldwork on Block 39 and for each of the cuts — trench, test unit, or privy — the field crew drew a detailed stratigraphic profile. Generally, the uppermost layer consisted of sand or gravel fill and the lowest layer was either glacial till or sand. Layers of sod, silt, sand, gravel, and cultural deposits, such as burnt trash were sandwiched between the top and bottom layers in each stratigraphic column. In the privies, the inter-fingering of cultural materials was more complex and a layer or lens of night soil was generally found toward the bottom (Cooper 1998: 51–102). On the basis of the stratigraphy and dates of the artifact assemblage, Cooper (1998: 106–108) was able to discern three broad phases of block occupation: the earliest phase was considered to be pre-World War II, with the bulk of the artifacts probably dating from about 1899 to 1929 when the block was most intensely occupied; the shortest occupation was the World War II phase from early 1942 until the buildings were dismantled in 1944; and the final phase dated from 1945, when the U.S. Army dismantled their buildings, until the present.

The post-1945 component was recovered from a fill deposit, made up of both recent and early artifacts, which the Army used to level the area when they built their communications facility. About 3,000 specimens (Table 21) were collected in this upper site component, with slightly less than half consisting of structural artifacts, such as window glass and nails. Included in the assemblage were lots of plastic and foil food wrappers. Test unit 11 revealed a surprising diversity of common household items — plastic jewelry, a child's bicycle pedal, a plastic fuse, etc. — which could not be attributed to casual discard by pedestrians, but was interpreted as an accumulation of refuse dumped by the families living in the Army communication buildings in the 1950s and 1960s. The key artifacts for differentiating between the World War II assemblage and the post-1945 assemblage that followed closely on its heels were curved metal washers. They measured about 1 in. in

<table>
<thead>
<tr>
<th>TABLE 21</th>
<th>SUMMARY OF TESTING ON BLOCK 39: POST-1945 DEPOSITS AND WWII DEPOSITS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historic Use of Site:</td>
<td>In 1897, one large building on block; by 1898, there were 11 buildings, including a wharf warehouse; by 1899, size and number of buildings increased; in 1900, family residences were increasing; from 1904–1920, neighborhood was residential and stable, but then went quickly into decline; by 1929, many lots were vacant; during WW II, Army erected Quonset hut barracks on the lot and removed them after the war; during 1950s, Army built a communication facility; NPS purchased lots in 1991–1993</td>
</tr>
<tr>
<td>Testing:</td>
<td>14 backhoe trenches, running E-W and N-S across lots; 11 5 x 5 ft. test units; 4 privies</td>
</tr>
<tr>
<td>Artifacts:</td>
<td>Test units 4, 5, 7, 8, 9, 10, 11 (MNI values)</td>
</tr>
<tr>
<td>Post-1945 Deposits</td>
<td>Structural= 46%; Non-structural= 54%</td>
</tr>
<tr>
<td>n=3,016</td>
<td>MNI= 810</td>
</tr>
<tr>
<td>WW II Deposits</td>
<td>Test units 1, 2, 3, 4, 6, 7, 8, 10, 11 (specimen counts)</td>
</tr>
<tr>
<td>n= 2,505</td>
<td>Structural = 45%; Non-structural= 39%; Unclassifiable=16%</td>
</tr>
</tbody>
</table>
diameter and were used in the construction of the Army’s Butler Quonset huts. Artifacts from the brief World War II occupation were associated with or located directly below these washers (Cooper 1998: 107–112).

The World War II assemblage numbered about 2,500 specimens and contained predominantly (45%) structural artifacts, such as nails, window glass, tar paper fragments, and electrical fixtures (Table 20). Description of the non-structural component of this assemblage was separated into two groups — artifacts from the disturbed (mixed) units 7 and 11 (not included in the discussion below) and artifacts from the rest of the units which were deposited while Army personnel were in residence on Block 39 during World War II. Artifacts attributed to the second group category were mostly beverage containers (49% of the artifacts in the food/drink category), with the majority of them identified as bottles once containing beer, wine, or ale, based on their amber or olive green glass color. Fragments of medicine bottles were the most common personal artifact, but only a handful of leisure-type artifacts, such as phonograph record fragments, a marble, and a camera flash bulb were identified. Noticeably missing from the non-structural group of artifacts are what Cooper (1998: 126) refers to as those that “make a house a home,” such as household decorations and ceramics.

Cooper (1998: 251–155) provides an insightful interpretation of the life of the soldier in Skagway during World War II on the basis of the relatively small assemblage of the artifacts from Block 39. Although not documented, she assumes that the consumption of alcohol in barracks on the U.S. Army posts was prohibited during World War II, and thus the relatively high frequency of the beer bottle fragments seems incongruous. She suggests several possibilities for their presence, including an attempt to circumvent the 10 p.m. curfew, or an attempt to thwart the regulation of personal habits by the military, or simply a means to alleviate the stress experienced by the soldiers in an isolated setting. The almost complete absence of personal items was attributed to the fact that the U.S. Army limited the number of personal possessions of each soldier, providing all their material needs, including the shirts on their backs. Another aspect of military control was regular trash removal, which would also reduce the amount of refuse, so useful in archeological interpretation, from the site.

The pre-World War II artifact assemblage recovered from the test units, analyzed separately from the privy assemblages, is enumerated in Table 22. The structural artifacts (46%) are associated with building demolition or remodeling, while the non-structural artifacts (42%) are associated with random trash disposal by residents of Block 39 lots over a period of about 30 years. A more detailed breakdown of the percentages of the non-structural artifacts (MNI values) is also presented in Table 22, and as can be seen, the majority of the specimens (79%) are in the food-related group (food storage, preparation, serving, food remains, beverage containers, and food-related function unknown). The category of food remains (24%) and food-related, function unknown (23%) ranked highest among this group and consisted mostly of small bone fragments and small glass fragments, respectively. Of particular interest is the category of food serving artifacts (14%), which were found primarily in the three test units on Lot 9 close to where the Hillery family home once stood. With the exception of a few fragments of a drinking glass and some utility earthenware, the food serving group
BENEATH THE SURFACE

TABLE 22  SUMMARY OF TESTING ON BLOCK 39: PRE-WWII DEPOSITS

<table>
<thead>
<tr>
<th>Historic Use of Site:</th>
<th>See Table 7.1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testing:</td>
<td>See Table 7.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Artifacts: n= 3,625</th>
<th>Test units 2, 4, 5, 6, 8, 10, 11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total fragment count: Structural = 46%; Non-structural = 42%; Unclassifiable = 12%</td>
</tr>
<tr>
<td></td>
<td>Non-structural artifacts only (MNI=345)</td>
</tr>
<tr>
<td></td>
<td>Food storage = 5%; Food preparation = 1%; Food serving = 14%; Food remains = 24%; Beverage containers = 12%; Food-related, function unknown = 23%; Household = 6%; Personal = 12%; Special Function = 3%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>n= 3,934</th>
<th>All privies</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total fragment count: Structural = 57%; Non-structural = 34%; Unclassifiable = 9%</td>
</tr>
<tr>
<td></td>
<td>Non-structural artifacts only (MNI=325)</td>
</tr>
<tr>
<td></td>
<td>Food storage = 9%; Food preparation = 2%; Food serving = 22%; Food remains = 17%; Beverage containers = 14%; Food-related, function unknown = 4%; Household = 9%; Personal = 19%; Special Function = 3%</td>
</tr>
</tbody>
</table>

was composed of a wide variety of ceramics, including undecorated whiteware, molded whiteware, transfer print whiteware, hand-painted whiteware, undecorated ironstone, undecorated porcelain, and painted porcelain (Cooper 1998: 144). (See Side Note 11 for a discussion of ceramics manufacturing techniques and classification).

Just over half of the ceramic vessels (dishes, bowls, and cups) were decorated, with at least 10 different patterns of whiteware and eight different patterns of porcelain represented. While the identity of the manufacturing company and ceramic pattern could usually not be discerned from the sherds, there was one fragment with both the maker’s mark and the pattern name remaining on it. The blue floral transfer print fragment was thought to be from a small relish dish with chamfered corners, manufactured by Moore & Co. of Hanley, England. The pattern, spelled out within the maker’s mark was COUNTESS. There were also fragments with oriental motifs and one very fragmentary piece was identified by comparing it to reference photos of ceramics from other Skagway sites. One interpretation of the variation in decorations is that complete dinner sets were not purchased by the Hillery family or their renters, but purchased as individual items from the popular mail order catalogs of the day (Cooper 1998: 140–144). The high frequency of decorated wares in this assemblage, contrasting sharply with the undecorated whiteware found predominantly at the sites in the Downtown Business District Blocks (Chapter Five), reflects the provenience of the assemblage in a residential rather than a commercial block.

In addition to food-related artifacts, household, personal, and special function items were among the pre-World War II items in the assemblage. Again, most of the personal items came from test units on Lot 9. Similar to assemblages from the early residential Skagway sites (Moore/
Ceramics are plentiful in the archaeological record in Skagway. They have proven to be particularly useful to archaeologists for dating site occupation and determining site function. At some sites, such as Father Turnell’s trash pit and the Block 39 privies, they have also provided data for interpreting social and economic status. Most often, they are recovered as fragmentary sherds and not as complete artifacts. In a few of the early Skagway investigations, sherds were counted as individual specimens, but in later studies, archaeologists took the time to cross-mend or refit them (Figure 46) so that the form of the vessel — a cup, a bowl, or plate — could be discerned and a minimum number of vessels of each type quantified.

Even before determining the vessel type, archaeologists are able to group sherds into categories based on their color and manufacturing technique and decorations. If a maker’s mark is visible on the sherd, it becomes even more valuable for dating purposes (Chapter Eight) and possibly for studies of commodity flow, as discussed in Chapter Five.

Ceramics, also known as “wares” have been classified in a number of different ways relating to type of clay and temperature of firing during the manufacturing process. Three of the major classes of ceramics are earthenwares, stoneware, and porcelain. Earthenwares are fired at relatively lower temperatures and are porous, while porcelain is fired very hot and become completely vitreous or glassy. Stoneware, also fired at a high temperature, is characterized as being semi-vitreous. Frequently found at the Skagway sites is a type of ceramic known as whiteware (Figure 68), classified within the group of “refined earthenware.” Whiteware is similar to stoneware, but fired at a lower temperature, making it more porous and not as strong. Although it is also similar to other types of refined earthenware, such as creamware, pearlware, and ironstone, whiteware can be differentiated by its grainy texture, clear glaze, and tendency to crackle with age (Tereba 2002; Starr 2009).

Identifying ware type can often be tricky, but fortunately the decorative elements (or lack of them) on ceramics also give archaeologists clues about their age and manufacturing origin. For example, at the Barnette Street project in Fairbanks, the white earthenware recovered from excavations was classified as ironstone or hotel ware (Williams and Higgs 1998b). The distinction between these specimens from Fairbanks and the whiteware from Skagway may reflect a difference in...
manufacturing techniques or may simply reflect a difference in the archeologists' terminology and use of ceramic typology. The most important decorative technique during the 19th century was transfer printing, in which the potter chose designs, such as floral, geometric, or historical scenes, taken from an inked copperplate engraving to a paper impression, and then applied them to the vessel before it was glazed. Before the 1830s, blue was the predominant decorative color, but other colors were used in later years. Another technique which came into popularity after 1875 was decalcomania. Its use of decal "stickers" over the glaze can be detected as a slight relief under certain kinds of light. Multiple colors and floral motifs are common in decal decoration. During the latter part of the 19th century, there was a trend for ceramic tableware to be plain white and undecorated (Tereba 2002).

True porcelain is white, translucent, and fragile-looking. It is not found nearly as frequently as whiteware in the Skagway sites. Early in the 18th century Europeans began experimenting with porcelain technology, but until 1800, most porcelain in the United States came from trade with China. In the drive to imitate Chinese porcelain, English potters also developed another type of ceramics, known as refined earthenware, as described above. The vast majority of these wares in archeological sites in North America dating to the 19th century came from a single small region of England known as Staffordshire. The main ceramic towns in the region were Hanley and Shelton, where potters marked their wares with logos such as the unicorn and lion, a shield, a garter, and the Staffordshire knot (Figure 69). By the mid-19th century, ceramic manufacturers in the northern United States were struggling to establish a whiteware industry, so that they could compete in the domestic market with the products of Staffordshire. By the late-19th century, a similar regional concentration of American ceramic production took place in East Liverpool, Ohio (Tereba 2002; Starr 2009). Figure 70 illustrates the American Beauty pattern, manufactured by Homer Laughlin & Co. in this region of Ohio during the period from 1907 to 1913.
Kirmse House and the Mill Creek dump), medicinal bottle fragments, identified by glass color and bottle shape and finishes (cork stoppers) were numerous in the personal artifact group. Also in the personal category were a few bottle categories classified under grooming and hygiene. Two of the fragments could be identified as a “Florida Water” bottles (Figure 71), which have been found at other Skagway sites. Florida Water was a type of cologne or toilet water available from Montgomery Ward catalogues in the 1890s (Cooper 1998: 154–156).

The total number of artifacts in the privy assemblages from Block 39 was only slightly larger (n= 3,934) than from the pre-World War II component of the excavated test units (n= 3,625), but the percentage of the structural artifact group (57%) was disproportionately larger than that in the test unit assemblage (46%) because of the abundance of nails in both Hockett privies and windowpane fragments in Hockett privy 2. It is possible that the quantity of nails and the thickness of the window glass fragments is related to construction episodes connected with house remodeling beginning in 1899–1900 and then sometime later as the house was enlarged. Thinner window glass (4/64 in.) may have been used for windows in three of the privies, while thicker glass (5/64 in. or more) associated with house construction was found in Hockett privy 2 (Cooper 1998: 172–174, 229). The most significant difference between these two assemblages, however, is the precise dating of the privies deposits, which Cooper (1998: 161–169) narrowed down to a 14-year period from 1901 to 1914 on the basis of stratigraphy, artifact manufacturing dates, and historical records in contrast to the broad time range of over four decades for the test unit assemblage (Table 23).

The Hockett privy 1, dating from 1901 to 1910, was the earliest of the four privies. It contained hole-in-cap cans, an early type of can filled through the hole and then sealed with a drop of solder. The usage of these cans declined after 1911, when the “sanitary” can, still in use today, became prevalent (Rock 1984). Similar to the assemblage collected from the test units on Block 39, Cooper (1998: 179 – 189) identified a wide variety of ceramic patterns in the privies deposits, including a few that could be attributed to pattern type and manufacturer. In Hockett privy 1, the two identified patterns were the Ionian (illustrated by the blue and white plate on the cover), manufactured by Colonial Pottery, F. Winkle & Co., Stoke, England, and the Mentone, manufactured by Alfred Meakin, Turnstall, England (Figure 72). Ornamental glass bowls, classified as household artifacts, were also found in each of the privies. A particularly attractive example from Hockett privy 1, pictured in Figure 73, was identified as decorative glass nut bowl.

The Hillery privy on Lot 9, dating between 1904 and 1909, overlapped with Hockett privy 1. Glassware (Figure 74) was a primary contributor to the assemblage, and included a decorative glass footed fruit...
bowl, food storage jars, drinking glasses, beverage bottles, medicine bottles, and ink or glue bottles. The inventory of ceramics was not as extensive as in the Hockett privies, but did include the Thistle pattern, a green floral transfer print, made by John Edwards in Fenton, England; Trellis, a blue lattice and floral transfer print, manufactured by Upper Hanley Pottery Co. in Hanley, England; and another red leaf transfer print of unknown manufacture. Cooper (1998: 235 – 239) did an analysis of the ceramics from all the privies in order to determine if there were economic or social differences between the households. Her categories were the following: undecorated, molded, transfer print, transfer print with gild, and porcelain. For each privy, she determined the number of specimens (plates, cups, saucers, and bowls) in every category and then multiplied it by a scaled value based on its cost over time. For example, an undecorated plate had a scale value of 1.00, while a porcelain plate had a scale value of 3.99. Her results showed that Hockett privy 1 and Hockett privy 2 had similar ceramic scale values of 1.89 and 1.73, respectively, but the value for the Hillery privy ceramics was only 1.27. She speculated that this low number might reflect a lower income for the Hillery family, which also seemed to fit with what she had learned about the family from her documentary research. Largest of the four privy assemblages was Hockett 2 with a total MNI of 150 for non-structural artifacts. Like Hockett 1, its duration of use from 1908 to 1912 closely coincided with the residence of the Hockett family on Lot 5 from 1903 through 1911. Tin cans proved to be good chronological markers in the Hockett 2 privy as there was only one hole-in-cap variety and three examples of the more "modern" sanitary cans (Cooper 1998: 354). The fact that matching patterns from three different sets of ceramics
(Ionian, Mentone, and an unknown pattern of green lattice style transfer print) were found in both privies was solid evidence for the sequential use of the privies by the Hockett family. One cross-mended oval serving platter collected from the Hockett privy 2 (Figure 75) had a clearly shaped (molded) rim and is an example of the trend towards minimalizing ceramic decoration evident in the assemblages from the two later (Hockett 2 and Rapuzzi) privies (Cooper 1998: 185). The maker’s mark on the platter (Figure 76) indicates that it was semi-porcelain, manufactured by Johnson Bros. in Banner, England.

The smallest of the assemblages came from the Rapuzzi privy, dated to a four-year time period between 1911 and 1914. The size of the deposit might indicate that the privy was used occasionally by a few people or for only a small amount of time. It actually may have been erected by the Tad Hillery family in 1911 or 1912, when they owned the house (formerly the Hockett house) for less than a year or by its subsequent owner, Andrew Rapuzzi. Among the personal artifacts from this privy were a medicine bottle, a button, the page of a book, and a ceramic (bisque) doll head similar to one found in the Hillery privy. Both doll heads were in the “Mabel”

![Figure 74. Glassware from Hillery privy on Block 39 (NPS photo).](image-url)
series of named dolls, produced in Germany beginning in 1898 and continuing until World War I. The hole in the head was for the insertion of a hair wig. Glass eyes would also have been inserted in the head. The doll head and shoulders might have been purchased separately through the Montgomery Ward catalog and then later attached to a cloth body (Cooper 1998: 207).

Doreen Cooper and Catherine Spude (2011) included artifacts from the household assemblages of the Hockett and Hillery privies in a comparative analysis of artifacts related to gender and economic class in Skagway. The Hocketts, Hilleries, and Kirmses were considered to represent “business families” in the archeologists’ analysis. The results showed that decorated dishes were far more prevalent in deposits associated with these Skagway business families than in assemblages associated with other types of households. In fact, the frequency of decorated dishes was four times greater than seen in assemblages associated with “drinking families.” They believe that use of decorative serving ware demonstrated that the Hocketts, Hilleries, and Kirmses possessed the typical material culture of socially-integrated middle-class families during the late-19th and early-20th centuries.

Appendices at the end of Cooper’s (1998) volume on the residential life on Block 39 include a series of short reports by specialists on zooarcheology, macrofloral analysis, and palynology. The faunal remains, analyzed by David Huelsbeck (1998), are similar to
TABLE 24 SUMMARY OF 2003-2004 TESTING ON BLOCK 39

<table>
<thead>
<tr>
<th>Historic Use of Site:</th>
<th>See Table 24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testing:</td>
<td>26 soil probes; 6 shovel tests; 12 3 x 3 test units</td>
</tr>
<tr>
<td>Artifacts:</td>
<td>Structural = 68%; Non-structural = 32% (based on MNI)</td>
</tr>
<tr>
<td>n= 951 MNI = 579</td>
<td>World War II non-structural artifacts only (MNI = 78)</td>
</tr>
<tr>
<td></td>
<td>Food storage = 6%; Food preparation = 4%; Food serving = 4%; Food remains = 27%; Bottles = 35%; Food-related, function unknown = 6%; Personal &amp; Special = 18%</td>
</tr>
<tr>
<td></td>
<td>Pre-World War II non-structural artifacts only (MNI = 84)</td>
</tr>
<tr>
<td></td>
<td>Food storage = 4%; Food preparation = 1%; Food serving = 8%; Food remains = 19%; Bottles = 36%; Food-related, function unknown = 7%; Personal &amp; Special = 25%</td>
</tr>
</tbody>
</table>

Other zooarchaeological assemblages from Skagway and are dominated by bones from domestic animals, particularly cattle and sheep. Huelsbeck identified the fragments by the cuts of meat they represent, such as steaks, roasts, or shanks. For example, steaks are indicated by bones between 10–20 mm thick, while roasts are greater than 30 mm thick. His interpretation of the Block 39 assemblage was that the bones represented store-bought, professionally butchered, cuts of meat that would be expected on the tables of the middle classes families of Skagway. Store-bought produce, including grapes, figs, and tomatoes, was identified from macrofloral remains in the privy samples, along with examples of berries and garden vegetables that may have been harvested or grown locally (Puseman 1998).

Doreen Cooper undertook additional fieldwork on Block 39 in 2003 and 2004 in response to the National Park Service decision to extend the Maintenance Facility on Lot 9 and to build a new curatorial facility on Lot 4. Archeological testing was done on the eastern edge of existing maintenance building, near former Trench H, which was excavated during the initial compliance for the building in 1992. Six 3 x 3 ft. test units were placed in that area, and another two 3 x 3 ft. units were placed between former Trench H and former Trench A. The crew relocated Trench B on Lot 4 after the lot was scraped with mechanical equipment to remove the upper disturbed layer. Several soil probes allowed them to differentiate between strata. They also excavated six shovel tests and four test units on Lot 4. As mentioned above, the Hillery family was primarily associated with Lot 9, while Lot 4 appears to have had a real parade of residents. There were at least three privies on the lot over the years, but testing during the 1990s indicated that the privies were probably obliterated when the Army built a garage there in the 1950s (Cooper 2005b: 12–33).

Artifacts collected during the later episodes of fieldwork on Block 39 were much less numerous than during the earlier testing phases (Table 24). The majority (68%) of the total MNI from the two lots (including surface collections) was classified as structural, and included nails, window glass, hardware, and bricks. The nails dated to the Gold Rush-era house and to
demolition of the World War II Quonset huts. While Cooper (2005b) was able to differentiate between World War II strata and pre-World War II strata, she did not find any intact deposits and considered the small, highly fragmented artifacts to be sheet trash which had built up gradually over the decades. Bottles were most common among the non-structural artifacts. Cooper compared their frequencies on Block 39 with their frequencies at other Skagway sites, but as discussed in earlier chapters, comparisons between sites have always been somewhat problematical because the methods used to quantify and group artifacts within categories have differed in each analysis. Cooper’s (2005b: 44) comparison, using fragment counts, was based on the percentage of beverage containers to other food-related artifacts. Her results showed that the percentage of beverage bottles in the World War II component of the Block 39 assemblage was fairly high, and second only to the percentage of bottles within the Pantheon saloon complex.

One surprise in the later phase of fieldwork was the discovery of a rich, dark soil layer, designated as Feature 2, which extended about 15 x 40 ft. This burn layer had few artifacts, but contained charcoal particles, disintegrated pieces of paper-thin wood, corroded metal rods of unknown function, but no food particles. The stratigraphic position of the feature suggests that it dated to between 1918 and 1936 when the Hern family home on Lot 3 overlapped onto Lot 4. It could not be determined if the conflagration, evidenced by Feature 2, was a planned destruction of the building or an unexpected event (Cooper 2005b: 30–33).

Isolating the World War II artifact assemblage from earlier and later deposits was a significant achievement of both phases of fieldwork on Block 39. The World War II collection capped off a more extensive deposit representing Block 39 in its heyday during the first two decades of the 20th century. The residents during that time period survived Skagway’s turbulent early years and managed to raise families during the town’s economic downturn (Cooper 1998: 11), leaving behind a glimpse of their day-to-day lives in the “trash” deposited in their privies. Only a few hundred feet separate the Block 39 buildings from those on Block 33, yet the archeology of these nearby properties highlights two very different aspects of the growth and development of Skagway.

The Archeology of Block 33
Archeological fieldwork on Block 33 was initiated in 2001 in response to the General Services Administration (GSA) plan to build duplex housing for the employees of the Immigration and Naturalization Service, now known as the Department of Homeland Security (DHS). Doreen Cooper, who had completed her term of employment with the National Park Service, was hired through the private consulting firm, R & D Consulting, to be project lead for all phases of fieldwork, analysis, and report writing. Upon completion of the project, the entire collection of artifacts was turned over to Klondike Gold Rush National Historical Park for curation. Cooper, with many years of experience in the archeology of Skagway, was successful in pulling together the compliance aspects and research needs of the project and producing a valuable report, entitled “Gold Rush Life in Skagway: The Second Avenue ‘ Cabins,’” in 2004.

Phase I of the fieldwork began in 2001 with a preliminary archeological assessment of Lots 9–12. At that time, contractors
had already excavated two large areas for the foundations of the duplexes. The second phase of fieldwork in 2002 involved digging 50 shovel tests and nine 3 x 3 ft. test units along the periphery of the lots on their south (2nd Avenue) and east sides (State Street). Phase III took place in August 2003 and entailed the excavation of Feature 8, the most significant feature identified during the previous phases of fieldwork. Feature 8, the remains of a cabin that once stood on Lot 9 from 1897 until 1903, had been undisturbed over almost 100 years (Cooper 2004: 1–4).

Tax records kept by the City of Skagway show the ownership of lots 9–12 on Block 33 from August 1897 until 2001 when all four lots were sold to the U.S. government. U.S. Customs held possession of the lots for only about one week until relinquishing their rights on September 1, 1897 to individual stampeders. There was an even quicker turn-around of only two days, when these individuals sold their rights to the Skagway Wharf Company, which transferred them in 1900 to Klondike Trading Company, also owned by E. O. Sylvester and G. W. Graves. During these first three years, historical photos show small, one-room board and batten structures and communal privies on Block 33 lots. These little shanties were still standing in May 1903, but tax and census records are unclear about who may have lived in them. After the African-American soldiers of L Company of the 24th Infantry were transferred to Skagway in the latter half
of 1899, the U.S. Army began leasing the small structures on Block 33 as coal storage sheds. The Army’s stay in Skagway did not last for long and by June 1903, the buildings on Block 33 had been demolished. From then until 1942, Lots 9–11 lay vacant, but Lot 12 was eventually improved with the construction of a new building sometime between 1914 and 1916. Housing needs for the military again became important in 1942, and like Block 39, Block 33 was temporarily transformed by row upon row of Butler huts. Once more, the military moved out after only a few years and the buildings (Butler huts) were dismantled in 1945. No other buildings were constructed on these lots until the U.S. Immigration & Naturalization Service purchased them to build employee housing in 2001 (Cooper 2004: 9-21).

Research on historical photographs, showing that the small buildings constructed during the Gold Rush were located along 2nd Avenue, determined the placement of many of the shovel tests. Shovel tests were also dug on grid coordinates that had been established around the periphery of the group of four lots. The test units were placed strategically to further explore areas that appeared to be promising. During testing, the crew identified 11 features based on the presence of artifacts, soil variations, burning, and possible cultural depressions. The functions of some of the features were unknown, but the significance of others was fairly clear. For example, an area associated with demolition of World War II buildings was identified as Feature 2, and another area, dating decades earlier, where the Army’s coal storage residue had built up was designated as Feature 9. Despite the fact that some degree of mixing was seen in the strata, most of them and all of the features could be assigned to one of four time periods: modern (post World War II); World War II; Gold Rush to World War II; and Gold Rush (Table 25). Only a few artifacts were associated with the third era, i.e., the years between the Gold Rush and World War II, so they were excluded from further discussion in Cooper’s report. The most significant find was Feature 8, consisting of burnt rock and a diverse array of mostly domestic Gold Rush era artifacts (Cooper 2004: 22–51).

The post-World War II assemblage was made up primarily of nails that had fallen to the ground surface after the dismantling of the World War II Quonset huts, along with the types of trash that people discard when cutting across vacant lots, such as soda and beer cans, cellophane wrappers, and cigarette butts. Also found were glass fragments, food bones, car parts, and a variety of plastics. The underlying World War II component was found in a distinct dark grey band of silty sand, designated as Stratum C. Again, nails and hardware were the predominant artifacts in the assemblage, contributing 78% to the total MNI. The curved washers associated with Butler Quonset hut construction were also present. Brown beer bottle fragments, many of them with stippling on their bases and shoulders and similar to those collected on Block 39, were common in the non-structural part of the assemblage (Cooper 2004: 55–56).

Artifacts dating to the Gold Rush era were generally associated with Feature 8, although some were found in the strata directly above or below it or in features 1 or 10. This discussion, following the presentation by Cooper (2004), will focus only on the feature 8 artifacts. The crew initially revealed this feature with a series of five shovel tests and three test units in 2002. In 2003, mechanical equipment removed most of the overburden in the Feature 8 area, but hand shoveling was necessary to
TABLE 25

<table>
<thead>
<tr>
<th>Historic Use of Site:</th>
<th>Testing:</th>
</tr>
</thead>
<tbody>
<tr>
<td>In 1897, lot ownership was quickly transferred from stampeders to the Skagway Wharf Co., and then to the Klondike Trading Co. in 1900; the army began leasing the shanties for coal storage beginning in 1899; by 1903 the shanties had been demolished; one building erected on Lot 12 in 1914-1916; army constructed Butler Huts on the lots in 1942, and they were dismantled in 1945; lots stood vacant until 2001 when purchased by the federal government for employee housing.</td>
<td>50 shovel tests: nine 3 x 3 units: excavation of Feature 8</td>
</tr>
</tbody>
</table>

| Artifacts:                                                                                                                                |                                                                                      |
| Total MNI = 1,414                                                                                                                         |                                                                                      |

| Post-World War II (MNI= 189)                                                                                                            |                                                                                      |
| Structural = 71%; Non-structural = 29%                                                                                                   |                                                                                      |
| Non-structural artifacts only (MNI = 55): Food storage = 2%; Food serving = 11%; Food remains = 20%; Beverage containers = 27%; Food-related = 15%; Personal & Household=25% |                                                                                      |

| World War II (MNI= 255)                                                                                                                 |                                                                                      |
| Structural = 78%; Non-structural = 22%                                                                                                   |                                                                                      |
| Non-structural artifacts only (MNI = 55): Food storage = 2%; Food serving = 5%; Food remains = 13%; Beverage containers=33%; Food-related = 16%; Personal & Household=22%; Medicinal=2%; Munitions=7% |                                                                                      |

| Gold Rush – primarily from Feature 8 (MNI = 970)*                                                                                         |                                                                                      |
| Structural = 59%; Non-structural = 41%                                                                                                   |                                                                                      |
| Identifiable non-structural artifacts only (MNI = 282): Food storage = 15%; Food preparation=3%; Food serving=4%; Food remains = 20%; Beverage containers =26%; Food-related = 1%; Household (furnishings and housekeeping)= 8%; Personal =22% |                                                                                      |

Further reveal the boundaries of what was thought to be a Gold Rush era cabin. To maintain tight control over the excavations, the crew dug in 1 x 1 ft. squares covering much of a 10 x 12 foot area determined to correspond to the inside of the cabin. The cabin “footprint” was delineated by testing in a more extensive area to the north and west of the cabin perimeter. They found large windowpane fragments, which defined the northern wall of the cabin, along with groups of center-fire cartridges, which indicated outside activity areas to the north and west. The southern and eastern walls of the cabin were more difficult to discern, but were estimated by observing discontinuities in the soil strata associated with Feature 8 (Cooper 2004: 48–50).

The Feature 8 assemblage contrasts with those of other residential sites in Skagway in terms of the scarcity of food serving items, representing only 4% of the non-structural artifacts within it. The most common artifacts in the assemblage were glass bottle sherds, butchered animal bones, and fragments of rusted tin cans. The majority of the bottle glass was identified as alcoholic beverage containers, including wine or champagne bottles and amber-colored or aqua beer bottles. Household artifacts allowed the archeologists to get a good visual image of what the small cabin looked like in the interior. It had a linoleum floor, possibly cream-colored walls, a window that latched, light provided by a kerosene lamp, and heat fueled by coal. Bathroom
facilities were provided in the form of a white earthenware chamberpot. Most of the personal artifacts were items of clothing – shoes, garter fasteners, buttons, and buckles. Special artifacts (not enumerated in Table 7.5) in the collection were 36 pieces of cut leather, possibly the remnants of some leather-working industry (Cooper 2004: 59–67).

Most indicative of the identity of the people who once resided in the cabin were two military buttons. They are described as two-piece, shank-style buttons, manufactured by Horstmann Bros. Co. between 1884 and 1902. Known as “line eagle device” buttons, they were made exclusively for enlisted men in the U.S. Army. There were also many cartridge cases recovered from Feature 8 (not enumerated in Table 25), which were sent to Charles Adkins (2004) for analysis. He determined that the 38 identical cases from a test unit to the west of the cabin were manufactured by the United Metallic Cartridge Company (UMC), and were previously loaded with black powder. Other types of cartridges collected from Feature 8 in 2003 were Colt .45 U.M.C. cartridges, .30 Ball Service cartridges (also known as .30 U.S. Army), and Winchester Repeating Arms Co. cartridges made exclusively for the U.S. government. Adkins determined that the cartridges all dated to the Gold Rush era. Also in Feature 8 were small primer pellets, not found at other Skagway sites. The buttons and ammunition all signify that the cabin was once occupied by a male soldier (Cooper 2004: 66–67). How then should we interpret the small sample of female-specific articles of clothing – a delicate fastener, garter fasteners, the heel of a woman’s shoe – within the assemblage of personal artifacts?

As discussed in Side Note 9, one method used successfully at the Skagway sites to determine the socioeconomic status and gender of the people responsible for specific archaeological deposits (i.e., who discarded the trash?) is multi-linear regression analysis. This type of analysis was used again by Catherine Spude (2004) to better understand the nature of the Feature 8 assemblage. Her artifact categories, slightly different from the groups indicated above in Table 25, were the following: food storage, decorated dishes, undecorated dishes, other household items, pharmaceutical items, beverage containers, generic personal items, female-specific items, male-specific items, tobacco-related items, armaments, and other artifacts. The data sets of comparative assemblages pertained to five types of families (drinking, business families, etc.), male-dominant households (transient, logging camp, military), and businesses (saloons, brothers, hotels and restaurants).

Spude’s (2004) statistical analysis resulted in the interpretation of the Feature 8 collection as mixed and comparable to both “military” and “drinking family” assemblages. Although there were only four female-specific items in the inventory, the presence of a high percentage of medicinal items is typically associated with females. The higher proportion of male-specific artifacts might indicate, however, that there was more than one adult male in the household. The assumption that there were no African-American women or children with the troops was dispelled not only by the artifacts, but also by newspaper accounts in the Daily Alaskan dating to 1901 to 1902, which mentioned women and families (Cooper 2004: 82).

One interesting aspect of the Block 33 report was a spatial analysis of the nail, window glass, food and bottle, and leather remnant distribution within Feature 8 in
order to determine if Feature 8 actually did represent the charcoal-blackened remains of a fire which destroyed the small cabin on Lot 9. An alternative interpretation might be that the feature was simply a trash midden of randomly discarded artifacts. Cooper’s results showed that food-related artifacts clustered near the middle of the cabin, while beverage bottles had a wider distribution, possibly indicating casual discard. The leather remnants clustered in the northeast portion of the cabin. These non-random distributions convinced Cooper (2004: 76) that Feature 8 artifacts were most likely the possessions left behind by the last people to live in the one-room dwelling on Lot 9.

Archeological fieldwork began on the Later Residential and Military Blocks (Blocks 39 and 33) in 1990 and the report-writing phase of research culminated in 2005. During the 15 years of investigations, Doreen Cooper and her collaborators were able to provide details about the lives of community residents unavailable from any other source. Although we have found that many of the artifacts are actually similar to those found on other blocks in Skagway, the archeological signature of features and assemblages is distinctly different, with high frequencies of beverage bottle glass in deposits associated with the military and a wide array of decorated ceramics and decorative glass in the residential privies. Now, we can focus more broadly in the next chapter on all the archeologically tested blocks of Skagway and see more clearly how each of the stories beneath the surface is integral to the fabric of the town’s history over the decades.
Endnotes

1 Data was derived from Cooper (1998: 110-115).

2 Data was derived from Cooper (1998:135, 169, 329-369).

3 Data was derived from Cooper (1998: 169, 354-359, 365-369).

4 Data was derived from Cooper (2005b: 37, 43, 46).

5 Data was derived from Cooper (2004: 55-56, 59, 62, and 139-149).
Chapter Eight:
Stories Beneath the Surface
Archeologists as Storytellers
Archeologists have recovered over 100,000 artifacts during three decades of fieldwork in Skagway. In their reports, they have skillfully woven stories about the people and events in Skagway’s history from evidence found in ceramic sherds, bottle glass, nails, and more personal items, such as bits of clothing, buttons, men’s pipes and women’s accoutrements. The stories behind the vast majority of individual artifacts may remain unknown, but sometimes through careful analysis and research, an object — a scrap of fabric, a medicine bottle, or a ceramic cup — will spark our imagination if we know when and how, and sometimes even by whom, it was used. These stories are not revealed by artifacts in isolation, but by artifacts found and carefully recorded in features, such as trash dumps or privies used for a few years and then abandoned, providing not only a time capsule of that time period but also the preferences and even economic status of the individuals associated with the deposit.

Artifacts and Assemblages
Nails are the most common of all artifact types in the Skagway assemblages, and while not as intriguing to most people as personal items, such as buttons, garters, or smoking pipes, they have proven to be valuable for archeological analysis, particularly for dating of Gold Rush deposits. Before the early 19th century, most nails were hand wrought. A transformation in nail making took place between 1790 and 1830, when factories were built in the northeastern United States for machine manufacturing of cut nails, with a distinctive square cross-section. By 1888, a newer type of nail, manufactured from steel wire, was beginning to be produced in America and Europe. Wire nails did not become dominant in the industry until the 1890s, and many builders preferred using cut nails to times of economic hardship, and later to the Prohibition era and then the military occupation of the town during World War II.

The “stories” constructed by historical archaeologists are not simply vignettes of a particular time and place...They stand nonetheless as individual segments of a much larger story, which everyone can identify with in one way or another...each of us makes the connection, it is these shared experiences that remind us that the past belongs to us all (Triggs 2005).

In this chapter, we take a closer look at the artifacts and assemblages collected from the blocks of Skagway and find that even the most ubiquitous objects convey a small piece of the historic context of the site where they were collected. The more unusual, rare, or personal items, particularly if they are associated with a known historic figure,
for special purposes well into the 20th century (Nelson 1964). Two of the earliest Skagway sites where archeologists found a high proportion of square cut nails were the Moore Cabin attic (83% of the total nails) and Area 1 under the Mascot Saloon (41% of the total nails). The Moore Cabin, originally roofed in 1888 (Moore 1968: 126), was re-roofed by Kirmse family in the 1960s, resulting in discards of the old style nails in its attic and around its outside walls. At the Mascot, the frequency of the square cut nails in Area 1 was an indicator that the deposit dated to the earliest use of the lot by the Northern Trading and Transportation Company during the Gold Rush days of 1898.

Nails are also good indicators of the type of construction or building renovation that went on in the past. They are classified by their length in a measurement called a pennyweight, indicated by the letter “d.” According to standard nail charts, the smallest nails (2d-5d, which range from 1–1.75 in.) are used for roofing and finishing; slightly larger ones (6d-10d) for flooring and light framing; and the largest 20d nails for heavy construction. Analyses of the size of the nails in the assemblages from the Block 39 privies, the Mill Creek dump, the Moore House, and the Pantheon Saloon group have shown that 6d–10d nails predominate in the assemblages. It is speculated that one reason for the frequency of these nails is because they have a wide range of possible uses while still being relatively inexpensive. Nails from the Pantheon assemblage were also classified as “pulled” or straight in order to determine if they represented building construction or disposal events. While the results of this analysis were not clear-cut when comparing them to a model which established relative percentages for these categories, they did show that the Gold Rush assemblages at the Pantheon differed from the construction model but the post-Gold Rush assemblages seemed to fit it more closely (Cooper 1998: 234–235; Kardatzke 2002:119–122).

Much less common in the Skagway assemblages are artifacts classified as personal. Although they generally compose less than 5% of total at any site, personal artifacts provide details about the lives of past residents unavailable from any other source of information. Many personal artifacts, such as buttons and fragments of shoe leather or clothing, are fairly generic, but some can easily be attributed to either men or to women. For example, on Block 37, a pipe, pocket knife, and pocket watch are articles probably associated with a male, while the perfume bottle fragments and lipstick belonged to a woman. In the Mascot Saloon collections, items of women’s apparel included a purse frame, garter clasps, a ring, and earring. An interesting question, which will be discussed below, is: How do we explain the presence of these artifacts in a drinking establishment that catered primarily to men?

Children’s personal possessions are also visible in the archeological record, usually in the form of lost or broken toys, such as wooden blocks, marbles, fragments of tea sets, and whistles. Ceramic doll heads and broken parts have been found through testing at the White Pass & Yukon Route railroad buildings (Figure 35), the Block 39 privies, and the Moore/Kirmse House. One unusual toy, illustrated in Figure 78, is a little iron donkey from a pre-1940 deposit at the Moore/Kirmse house. Examples of this type of toy can be found in old catalogs, used by Skagway residents for ordering many household and personal items.
Personal artifacts take on an even greater meaning if they can be linked to past residents who were significant in the history of the community. Through historic research, Doreen Cooper (2001: 160–169) was able to portray the life of Minnie Moore as a tragic figure who eventually took her own life. Whisked away from her childhood village while still a teenager, she was thrust into an unfamiliar culture as the wife of Bernard Moore, a scion of Skagway society. The scraps of clothing found by archeologists as chinking in the attic of the small cabin she and her family first occupied in Skagway reveal a different story of her life than the one we see depicted in studio photographs of her with her children in expensive and fashionable clothing (Figure 79). Catherine Blee (1988b: 223) interpreted the fragment of a mutton-chop sleeve and dress bodice as Minnie’s discarded clothing. Some of the clothing scraps were hand-stitched or mended and made from inexpensive materials, and probably dated to years of frugality before the family became wealthy.

Also attributed to Minnie Moore was the assortment of medicine bottles discarded in her backyard privy. Samples taken from some of the bottles that were still corked indicate a high alcohol or opiate content. Their presence at the base of the privy might be evidence of an addiction to prescription drugs or simply as evidence of a mother’s concern for her children’s health during an era of high childhood mortality (Cooper 2001: 139–140). Cooper and Spude (2011) have pointed out that Minnie may not have been the only one in the family with a penchant for taking medication. Their research showed that Bernard had a volatile temper, a somewhat melancholy personality, and admitted to taking “creosote” medicine. The privy discards may, in fact, be attributable to either one of them.

Special activities artifacts are also fairly rare in the Skagway assemblages, ranging anywhere from less than 1% to 6% of the total from site to site. These artifacts don’t fit neatly into other categories and might represent anything from communication to economic exchange to entertainment to hunting, fishing, or gardening. They are particularly important for interpreting how the site was used: was it a saloon, a store, or a workshop? Entertainment artifacts, such as the dice and tokens from the Pantheon and Mascot Saloons, are good indicators of past activities, but sometimes the significance of special activities artifacts is not so obvious. Without knowledge of the Kirmse family business of selling jewelry and curios, the small jewelry swastikas found in test pits at the Moore/Kirmse house would be difficult to explain. Through historic research, Doreen Cooper was able to put them in the context of common benign symbols associated with many cultures before the German Nazis.
Figure 79. Minnie Moore and her children in 1898 (Alaska and Polar Regions Dept., University of Alaska Fairbanks, J.B. Moore Collection, Photo No. 76-35-8N; Klondike Gold Rush National Historical Park MR-30-9148).
appropriated it for their own use during the 1930s. They were used in Kirmse’s marketing strategy as an ancient good luck symbol to promote his curio store (Cooper 2001: 170–172).

Some artifacts in the collections open a door to the past simply because they are unusual or beautiful. The ceramic sherds, pictured in Figures 80 and 81, are good examples of how intriguing patterns, not found on other sherds in the collection, can sidetrack an archeologist into spending hours of research time trying to learn more about them. For example, catalog records indicate that the blue and white sherds, illustrated in Figure 80, are fragments of a “Chinoiserie” cup and matching oval platter recovered from Feature 14 at the Pantheon Saloon complex. The term “Chinoiserie” refers to an artistic style that reflects Chinese influence, and peaked in popularity in the mid-18th century. Blue transfer print porcelain began to be manufactured in the early 1800s, particularly in Liverpool, England (Starr 2009), so the original pattern for the sherds probably came into being sometime in the first half of the 19th century. No positive match for these sherds has been found in antique ceramics guides, so where and exactly when they were manufactured is still unknown. We can still wonder how the complete cup and platter made their way to Skagway and how the fragments ended up in the archeological record. In the archeological collections from Skagway, there are a number of ceramic specimens with a Chinese or Oriental motif.

One of the skills of the archeologist is in dating artifacts, assemblages, and sites. Without at least an approximate date, it is difficult to put an artifact in its proper historic context and continue beyond a simple descriptive level of analysis. Some artifacts can be roughly dated on the basis of general attributes or type of manufacture. As discussed above, square cut nails became much less common after the 1890s, while hole-in-top cans and bottle glass clarified with manganese fell out of use by 1920. Sometimes the popularity of certain decorative elements or motifs corresponds to a particular time period. For example, the tablespoon from the Kirmse privy, illustrated in Figure 82,
has a decorative pattern widely used in 1900 (Cooper 2001: 126). In very rare cases, an artifact will be labeled with its year of production, such as the 1887 Seated Liberty dime recovered from Kalem tract testing or the date of 1917 on a newspaper scrap collected in Father Turnell’s privy.

Archeologists are able to more precisely date an artifact, even if it is only fragmentary, when a manufacturing mark or trademark is still visible on it. Companies did not always register formal trademarks, but had internal identifications, such as a production plant code or unique company mark, which require more research to decode. Manufacturing marks can also reflect governmental regulations, events affecting the manufacturing industry, or laws regulating use and labeling, all of which are helpful in determining the date and city of production. Maker’s marks, which appear on glass bottles of all sorts, ceramics, and other items such as cartridge cases and a variety of household items, can be identified in official gazettes published by the U.S. Patent and Trademark Office (Williams and Higgs 1998a).

Some examples of the manufacturing marks found on artifacts in the Skagway collections are listed below in Table 26. As shown, most of the manufacturing dates are given as a range of years, which provide a reference point for the earliest possible date that the item could have been used by the person who ultimately discarded it. These dates do not, however, take into account the lag time between when the item was manufactured and when it was used. The Haviland china plate sherds recovered from the White Pass & Yukon Route railroad buildings provide a good example of lag time. They were manufactured in Limoges, France sometime between 1835 and 1889 (Blee 1983: 50–55), so their production had ended before 1897, the earliest date they could have been used in Skagway.

Based on the manufacturing dates and the provenience, three cartridges from the early deposits (1888–1900) near the Moore cabin may provide a direct link to hunting episodes of Captain William Moore (Blee 1988b: 60–68). Another type of manufacturing mark is seen on a blue-green glass insulator (Figure 83) found at the bottom of Feature 6 during testing at the Pantheon Saloon group. Insulators were first produced in the 1850s for use with telegraph lines. Earlier variations of this particular type of insulator, embossed on the skirt with “W. BROOKFIELD” and on the opposite side with “NEW YORK, have patent dates of 1870 (Renaudo 2007).

Since the beginning and ending dates of manufacture can sometimes span several decades and there is also lag time to consider, one single artifact cannot be truly diagnostic of a particular time period without taking into
**TABLE 26**  
**MANUFACTURING MARKS AND DATES OF REPRESENTATIVE ARTIFACTS**

<table>
<thead>
<tr>
<th>Manufacturing Mark</th>
<th>Dates</th>
<th>Site and Deposit</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Liquor Bottles and Flasks</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. B. G. M. Co. in circle, mold number on base (Anheuser-Busch Brewing Association), amber, Budweiser beer</td>
<td>1886–1928</td>
<td>Peniel Mission, Strata III, VI</td>
</tr>
<tr>
<td>I. G. Co., with 2 on base (Illinois Glass Co.), aqua, beer or malt tonic</td>
<td>1914–1929</td>
<td>Peniel Mission, Stratum II</td>
</tr>
<tr>
<td>UNION-TRADE MARK-MADE, A.F. in circle</td>
<td>1897</td>
<td>Mascot Saloon, Unit 53</td>
</tr>
<tr>
<td>DEWARS/PERTH/WHISKEY</td>
<td>after 1890</td>
<td>Peniel Mission, Stratum IV</td>
</tr>
<tr>
<td>OLD VALLEY</td>
<td>1895–1919</td>
<td>Father Turnell, Stratum C</td>
</tr>
<tr>
<td>THEO. GIER CO., OAKLAND, CAL.</td>
<td>Unknown</td>
<td>Father Turnell, Stratum C</td>
</tr>
<tr>
<td>WHISKEY/KREIELSHEIMER BROS./SEATTLE, WASH.</td>
<td>1888–1915</td>
<td>Father Turnell, Stratum C</td>
</tr>
<tr>
<td><strong>Other Beverage Bottles</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SHASTA/GINGER ALE</td>
<td>1899–1918</td>
<td>Mascot Saloon, privy</td>
</tr>
<tr>
<td>NESBITT’S</td>
<td>1950s</td>
<td>Peniel Mission, Unit 150, L5</td>
</tr>
<tr>
<td>PURITAN CARBONATING CO., MILLIS, MASS</td>
<td>1892–1925</td>
<td>Father Turnell, Stratum C</td>
</tr>
<tr>
<td><strong>Food Bottles</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BALL in script diagonally/MASON</td>
<td>1897–1909</td>
<td>Peniel Mission, Stratum VI</td>
</tr>
<tr>
<td>BALL in script diagonally/MASON</td>
<td>1909–1917</td>
<td>Peniel Mission, Stratum V</td>
</tr>
<tr>
<td>BOYD’S GENUINE PORCELAIN LINED</td>
<td>1883–1918</td>
<td>Peniel Mission, Stratum IV</td>
</tr>
<tr>
<td>CURTICE BROS. CO./PRESERVERS/ROCHESTER, NY</td>
<td>1888–1929</td>
<td>Peniel Mission, Stratum IV, VI Moore/Kirmse House, Feature 23</td>
</tr>
<tr>
<td>CUDAHY PACKING CO./CHICAGO &amp; S. OMAHA</td>
<td>1890–1920</td>
<td>Mascot Saloon, Area 4</td>
</tr>
<tr>
<td>LEA &amp; PERRINS WORCESTERSHIRE, with mold number on base</td>
<td>1880–8</td>
<td>WP&amp;YR RR light well Block 37, AU1, AU118.C</td>
</tr>
<tr>
<td>LEA &amp; PERRINS WORCESTERSHIRE, with mold number on base</td>
<td>1880–8</td>
<td>WP&amp;YR RR light well Block 37, AU1, AU118.C</td>
</tr>
<tr>
<td>SAUER’S EXTRACT, A.G.W.</td>
<td>before 1909</td>
<td>Moore House, Operation 27</td>
</tr>
<tr>
<td>Medicine Bottles</td>
<td>1889–1913</td>
<td>Peniel Mission, Stratum II WP &amp; YR light well Moore cabin, Feature 21 &amp; 22</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>BROMO SELTZER/EMERSON DRUG CO. BALTIMORE, MD Cobalt, granular effervescent salts</td>
<td>1893–1930</td>
<td>Peniel Mission, Stratum VI Mascot Saloon, Unit 71</td>
</tr>
<tr>
<td>CHESEBROUGH MFG. CO/VASELINe Clear, emollient</td>
<td>1899–?</td>
<td>Peniel Mission, Stratum VI</td>
</tr>
<tr>
<td>JOHN WYETH &amp; BRO. Cobalt, granular laxative</td>
<td>1884–1914</td>
<td>Peniel Mission, Strata II. VI</td>
</tr>
<tr>
<td>CALIFORNIA/FIG SYRUP Clear, liquid purgative</td>
<td>1892/3–?</td>
<td>Peniel Mission, Stratum VI</td>
</tr>
<tr>
<td>Personal Grooming Bottles</td>
<td>1881–?</td>
<td>Peniel Mission, Stratum VII</td>
</tr>
<tr>
<td>INGRAM’S MILKWEE CREAM White milk glass, cosmetic cream</td>
<td>1892–?</td>
<td>Peniel Mission, Stratum VI</td>
</tr>
<tr>
<td>FLORIDA WATER/MURRAY &amp; LANMAN/DRUGGISTS/NEW YORK Aqua, toilet water</td>
<td>1896–?</td>
<td>Father Turnell trash pit, Stratum C</td>
</tr>
<tr>
<td>LISTERINE/LAMBERT/PHARMACAL COMPANY</td>
<td>1984–1915</td>
<td>Father Turnell trash pit, Stratum C</td>
</tr>
<tr>
<td>Ceramics</td>
<td>1883–1889 and 1893–1930</td>
<td>WP &amp; YR light well Moore/Kirmse House, Kirmse privy</td>
</tr>
<tr>
<td>HAVILAND FRANCE/HAVILAND &amp; CO. LIMOGES Decorated porcelain</td>
<td>1891–?</td>
<td>WP &amp; YR light well</td>
</tr>
<tr>
<td>KNOWLES, TAYLOR, and KNOWLES Undecorated whiteware</td>
<td>1907–1915</td>
<td>Moore/Kirmse House, Kirmse privy; Block 39</td>
</tr>
<tr>
<td>ROYAL IRONSTONE CHINA/ALFRED MEAKIN, STAFFORDSHIRE, ENGLAND</td>
<td>1907–1956</td>
<td>Moore/Kirmse House, Kirmse dump</td>
</tr>
<tr>
<td>HOMER LAUGHLIN/AMERICAN BEAUTY</td>
<td>Before ca. 1902</td>
<td>Moore cabin Opl 17, early deposits WP&amp;YR light well; Block 39</td>
</tr>
<tr>
<td>BAZZETT STUDIO, HAND PAINTED CHINA, SEATTLE</td>
<td>1887–1934</td>
<td>Moore cabin, Feature 6 Moore cabin Op17, early deposits</td>
</tr>
<tr>
<td>Cartridges</td>
<td>1886–1932</td>
<td>Mascot Saloon, privy fill</td>
</tr>
<tr>
<td>U.M.C. (Union Metallic Cartridge Co.)</td>
<td>1907–1956</td>
<td>Moore cabinet Op17, early deposits Block 37, AU IIIB</td>
</tr>
<tr>
<td>P (Peters Cartridge Co.)</td>
<td>1916</td>
<td>Peniel Mission, Strata II. IV Block 37, AU IIIB</td>
</tr>
<tr>
<td>H (Winchester Repeating Arms Co.)</td>
<td>After 1870</td>
<td>Pantheon Saloon group, Feature 6</td>
</tr>
<tr>
<td>Other</td>
<td>1894–1910</td>
<td>Mascot Saloon, privy fill</td>
</tr>
<tr>
<td>W. BROOKFIELD NEW YORK Glass Insulator, blue-green</td>
<td>Ca. 1916</td>
<td>Peniel Mission, Strata II. IV</td>
</tr>
<tr>
<td>THREE-IN-ONE G.W. COLE Aqua glass, metal lubricant</td>
<td>After 1916</td>
<td>Peniel Mission, Strata II. IV</td>
</tr>
<tr>
<td>SANFORD’S/INK 39 Clear manganese, ink</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pale green</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
account its stratigraphic context as well as the manufacturing dates of other artifacts from the same archaeological component. Again, context is all-important in archaeology. As discussed in previous chapters, there are a wide variety of dating methods, including documentary research, stratigraphy, dating by morphology, dating by motifs, and dating by maker's marks. Frequently an archaeologist has to combine all of them to come up with an accurate date or range of dates for a deposit. (Side Note 12 describes the whole array of dating tools to derive the best range of dates for intact deposits, such as the privies on Block 39).

Once approximate dates are known for an assemblage, the researcher can go on to investigate other details about where the artifacts, now old and fragmentary, were originally manufactured and how they eventually made their way to Skagway when they were new and serviceable. For example, Kardatzke (2002: 162–163) analyzed the maker's marks on ceramics in the Pantheon Saloon group collections and concluded that about 70% of the ones from Gold Rush era deposits originated from East Coast or European potters, while after the Gold Rush, the same regions produced only 50% of the marked ceramics. Ceramics (and other artifacts) dating to the Gold Rush era could have been brought in with the supplies of the Klondike stampers or on commercial steamships that transported both passengers and freight up the Inside Passage in the decades that followed. Eventually, goods such as the tableware found in the privy deposits of Block 39 could have been purchased locally from small stores with a limited inventory. Mail order catalogs, similar to what many Alaskans depend on today, have been crucial to supplying communities across the state with essential goods since the late 1890s. Mail-order catalogs such as Sears Roebuck and Montgomery Ward carried ceramic tableware from English potters in the early 1900s and in later years from manufacturers in the United States (Cooper 1998: 244 – 245).

Imagine a sliding scale of archaeological assemblages, ranging from tens of thousands of individual artifacts in an entire site collection to maybe only a hundred from a particular subset of the assemblage. The subset might represent a widespread but well dated cultural deposit (such as a trash pit), a discrete feature (such as a privy), or the activity area within a house. Assemblages, whatever their scale, provide archaeologists with the data to go beyond the artifact level to the next higher level of interpretation and to address questions about human behavior in the past. It is important to recognize, however, when to include an entire assemblage in the analysis and to when subdivide it into meaningful sub-assemblages.

One successful analytical technique was applied by Catherine Blee (1991a) to several Skagway assemblages in order to determine the type of activities (i.e., human behavior) responsible for the accumulation of cultural material (i.e., trash pits and privy deposits) at the site. She used multivariate statistics to compare the relative percentage of different artifacts types in the assemblage with predictor assemblages, such as transient male households, drinking families, saloons, brothels, and restaurant and hotels. Based on the results of the analysis, she was able to describe the types of people or types of activities that best fit the predictor models (Side Note 9).

Spude (2006: 299 – 315) used this multivariate technique on the collections
Dating an Historical Archeological Deposit

Dating a deposit is an essential part of all archeological analyses, but the methods used in determining the time frame of an historic archeological site are different from those used for prehistoric sites, dated primarily by laboratory analysis of the carbon samples taken during excavation. Historical archeological sites in the western United States, particularly Alaska, are frequently too young to be effectively dated by the radiocarbon method of analysis, so it is common to use the dates of manufacture of key artifacts, such as well studied ceramics, to determine upper and lower limiting dates for the stratum, deposit, or site. For example, if a particular ceramic specimen is known to have been manufactured during a period from 1842 to 1867, then the date of 1842 serves as a terminus post quem, or "date after which" it was made, and thus it could not have been used or deposited before this date (earliest limiting date). This particular ceramic piece could have been in household use for a decade or more, so the terminus ante quem, "date before which" or the upper limiting date of site occupation must come from another source of site information, such as historic records indicating the actual year of site abandonment (Orser 2004: 98–99).

When there are several artifacts with a wide range of manufacturing dates in one deposit, the calculations can become more complex, sometimes requiring simple statistics to derive a date or range of dates for the deposit. Dating methods used by archeologists in Skagway are similar to a method devised by Stanley South (1977) for calculating mean ceramic dates on the basis of sherd counts for ceramic types with different manufacturing dates. Doreen Cooper (1998: 163–169; 271–276) used the mean artifact date method very effectively on the assemblages from four privies on Block 39. In addition to ceramics, she calculated the mean dates based on clearly defined ranges of manufacturing technology for various artifacts, mostly glass beverage and medicinal bottles. For each privy, she identified the number of datable artifacts and calculated the average mean date, along with a standard deviation, to derive a date range. For example, there were 23 datable artifacts in the Hillery privy, calculated to have a mean date of 1905 and a standard deviation of 4.4 years. Thus, the time span of the deposit was determined to be 1901–1909. Sometimes the range of years needs to be slightly adjusted to reconcile it with documentary evidence, such as tax records on the property being studied. Incorporating evidence from a variety of sources, Cooper finally established the date of the deposit to range from 1904 to 1909.

Figure 84.
Ceramic doll’s head from the Hillery privy on Block 39 (NPS photo).

One artifact used in Cooper’s analysis was a ceramic doll’s head, identified as “MABEL 15/0” on the back, from the Hillery privy (Figure 84). This particular style was manufactured in Germany from 1898 until 1918 (Cooper 1998: 167, 207, 272).
from the Mascot Saloon, where the first incarnation of the saloon, known as the Mascotte, was thought to be located. The collection, totaling 157 artifacts, was made up primarily of liquor-related artifacts, drinking vessels, coins and tokens, generic personal items, and five smoking-related artifacts (pipes) assigned to the category of “male” personal items. There were also “female” personal items in the form of a garter, a coin purse, an earring and a silver ring. From the late 19th century until the Prohibition era, saloons were the domain of men, so the presence of articles of a woman’s attire might lead one to speculate that the assemblage was also associated with a brothel. After running the statistical analysis, however, Spude determined that the assemblage did not correspond to a brothel, but was only comparable to assemblages from other saloons. Her later interpretation (Spude 2011) of these women’s items, all recovered from the Mascotte privy, was that they evoked “a hasty reassembling of a woman’s ensemble before rejoining the dancing...or... encouraging men to buy her drinks.”

Even without statistical analysis, it is possible to look for patterns in artifact diversity and frequency within discrete subsets of an assemblage and draw some conclusions about past human activities and behavior. For this purpose, four features discussed in previous chapters are revisited here: 1) Gold Rush features associated with the Rainier Hotel and Restaurant (Pantheon Saloon group); 2) Feature 8 on Block 33; 3) Father Turnell’s trash pit; and 4) the Hockett privy 2 on Block 39. Chronologically, they span a period beginning in the Gold Rush and early post-Gold Rush era to the early days of Prohibition in Skagway. Although there are general similarities in artifacts types among all the assemblages, there are also differences in the relative frequencies of specific artifact classes and types of artifacts within these classes. For example, the frequency of food serving items, such as cups, saucers, bowls, plates, platters, etc. differs considerably between some of the assemblages, as does the manufacturing type and patterns of the ceramics in this class. There are also differences in the frequencies and the types of personal belongings, specifically whether they are associated exclusively with men or with both men and women. Other contrasts can be seen in the presence (or absence) of children’s toys as well as the specific artifacts included in the “special activities” class. In general, the signature of each of the assemblages described below is somewhat unique, reflective not only of a particular time period but also of individual preferences, activities, and behavior.

Features 2, 14 and 15 identified during testing at the Pantheon Saloon group were all determined to be associated with Gold Rush era occupation of the Rainier Hotel and Restaurant on Lot 1 of Block 27. Both features 14 and 15 were designated as part of a single wood-lined privy, while Feature 2 was interpreted to be an area where chamber pots from the Rainier Hotel were emptied, but it was not considered a full-fledged outhouse. These features contained an assortment of nails (straight and pulled), clam shells, a wide diversity of faunal remains, ceramics, whole liquor bottles, clothing, as well as artifacts classified as furnishing and housewares. The blue transfer print porcelain sherd pictured in Figure 80 are among the ceramics from this privy. A large number of seeds of raspberry, figs, tomatoes, grapes, and strawberries were identified in macrobotanical samples. These features were characterized by low percentages of food storage and food
preparation artifacts, but high percentages of food serving artifacts (Kardatzke 2002).

Feature 8 on Block 33 also dated to the Gold Rush era. The most common artifacts in the assemblage were glass bottle sherds from alcoholic beverage containers, butchered animal bones, and fragments of rusted tin cans, and some general household items. Among the personal items were fragments of clothing, including shoes, garter fasteners, buttons, and buckles, and two military buttons, and a variety of cartridge cases. The latter two categories of artifacts signify that the feature 8 cabin was once occupied by a male soldier. However, the personal artifacts associated with a woman are intriguing items for speculation. Representing the special activities class of artifacts were several leather fragments, interpreted to be remnants of a leather-working workshop. Feature 8 was an unusual example of a residential site in Skagway because of its very low frequency of food serving artifacts (Cooper 2004).

The primary culture deposit in Father Turnell’s trash pit was Stratum C, which was determined to represent the discards of a Catholic priest who lived in the rectory on Block 24 until about 1917. Father Turnell’s trash contained a considerable amount of structural material, such as nails and broken window glass, possibly from remodeling event. There was also burned paper, which, when legible, appeared to be religious literature, as well as bottle glass diagnostic of a late 1910s period of manufacture. Fragmentary ceramics consisting mostly of various pattern of porcelain, faunal remains from high quality cuts of meat, male-specific personal items such as pipes, and religious items were also identified in the assemblage. In total the trash pit contained 72 whole or fragmentary liquor bottles, once containing brandy, wine, whisky, gin, rum, and beer (Spude et al. 1993).

Liquor bottles were also found in the assemblage from the Hockett privy 2, attributed to trash disposed of by that family when they lived on Block 39 between 1903 and 1911. Although contemporaneous with Father Turnell’s trash pit, there were some notable differences in the types of artifacts found in the Hockett privy. For example, fragments of decorated glass bowls were found in all privies on Block 39, but not in Father Turnell’s trash. Father Turnell, on the other hand, disposed of only a few medicine bottles, unlike the Hockett family whose trash included a much larger sample and variety of pharmaceuticals. Most indicative of gender and age in the Hockett trash were women’s garter fasteners and a few children’s toys (Cooper 1998).

Archeological Assemblages on the Blocks of Skagway
In their overview of the historical archeology in Skagway published 20 years ago, Adams and Brauner (1991) identified several historic contexts for organizing the research questions important for future investigations. They stressed the importance of using documentary research in social and economic history, historical geography, and anthropology to serve as a framework for interpreting the artifacts and assemblages recovered in Skagway. Some examples of the contexts which have been, or can be addressed through both documentary research and artifact analysis are:

- developing the townsite of Skagway in 1897;
- developing Skagway’s infrastructure 1897–1910;
• social interaction and control in Skagway, 1897 to the present;

• Skagway’s participation in the world market, 1897 to the present; and

• developing a tourist industry in Skagway, 1897 to the present.

To address these contexts, archeologists are obliged to look beyond the data on artifacts and assemblages and search for larger patterns found in the community as a whole. One way to accomplish this is by focusing on the block units discussed in Chapters Four through Seven. The scope of archeology for each block can be determined by identifying representative sites and features by time period. Table 27 presents this data for the Wharf and Railroad Blocks, the Business District Blocks, the Early Residential and Church Block, and the Later Residential and Military Blocks.

**Wharf and Railroad Blocks**
Archeological fieldwork in this section of Skagway produced artifacts dating from the Gold Rush era (1897–1898) to modern times. Documentary research and the artifacts themselves attest to the fact that this was a dynamic section of town, where travelers congregated at the railroad depot or the Dewey Hotel, where the U.S. Army stockpiled materials during World War II, and where townspeople gathered for meetings at the Longshoreman’s Association or to have a few furtive beers with friends. In most cases the artifacts were collected from strata of mixed fill or soil layers churned and disturbed over the decades by building construction, remodeling, and demolition. Particularly on Lot 1 of Block 37, there were very few intact deposits and the artifact assemblage reflects a “nondescript range of debris that might be expected on an empty lot” (Späth et al. 2000: 196). Fortunately, some of the artifacts that could be dated on the basis of distinguishing attributes or maker’s marks have been useful for comparison with other Skagway sites. While the archeology on Blocks 36 and 37 has not revealed many personal stories, the complex stratigraphy of Block 37 with numerous features associated with boardwalk remnants, post holes, fire pits and drainage elements, indicates that it was an area of considerable activity, important for understanding stages in the development of the townsite since 1897. Lot 2 of Block 37 still has much to offer in terms of interpreting the remains of “collected” artifacts in recent decades.

**Downtown Business Blocks**
Despite decades of construction, remodeling, and relocation of the buildings on these few blocks so important to the business interests and livelihood of Skagway residents, archeologists have been able to successfully identify and excavate several intact deposits dating to the Gold Rush and early post-Gold Rush era. Testing around the buildings of the Pantheon Saloon complex turned up deposits that date to some of the first buildings on the Block 27, including the Rainier Hotel and Restaurant, Fasel’s Paint and Wallpaper Store, and Brownell’s Hardware Store. The same is true for excavations around the Mascot Saloon group, where the liquor bottles and gambling paraphernalia date from the earliest days when the saloon was known as the Mascotte. Testing at the Lynch & Kennedy building resulted in an assemblage dating to the days of the Gilt Edge Restaurant, advertised as the most popular eating house in the Skagway in 1897. There
<table>
<thead>
<tr>
<th>Blocks</th>
<th>Time Period</th>
<th>Representative Feature or Deposit</th>
<th>Representative Artifacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wharf and Railroad</td>
<td>Gold Rush/ early post-Gold Rush</td>
<td>WP &amp; YR light well</td>
<td>Cartridges (Union Metallic Cartridge Company); Haviland porcelain; cobalt blue Bromo-Seltzer</td>
</tr>
<tr>
<td></td>
<td>World War II</td>
<td>WP &amp; YR light well</td>
<td>Newspaper fragments dating to the 1940s</td>
</tr>
<tr>
<td></td>
<td>Post-WW II</td>
<td>WP &amp; YR Trench 19</td>
<td>Brown beer glass sherd s</td>
</tr>
<tr>
<td>Downtown Business</td>
<td>Gold Rush/early post-Gold Rush</td>
<td>Pantheon complex Feature 14/15</td>
<td>Porcelain ceramics with Chinese motifs; whole liquor bottles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pantheon complex Feature 5</td>
<td>Full bottle of wine; large quantity and diversity of faunal remains</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mascot group Areas 1 - 5</td>
<td>Mascotte Saloon tokens</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lynch &amp; Kennedy Feature 1 privy</td>
<td>Moore-Hunt whisky bottles</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Flasks</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Numerous fragments of white glazed stoneware</td>
</tr>
<tr>
<td></td>
<td>Pre-1920</td>
<td>Pantheon complex Feature 1/2</td>
<td>Ceramic plates of the type used in hotels; shoe leather; beads</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pantheon complex Features 21 &amp; 26</td>
<td>Artifacts related to drinking and gambling</td>
</tr>
<tr>
<td>Downtown Business</td>
<td>World War II</td>
<td>Pantheon Saloon complex Feature 19</td>
<td>Beer and liquor bottles</td>
</tr>
<tr>
<td>Early Residential and Church</td>
<td>Gold Rush/early post-Gold Rush</td>
<td>Moore cabin attic</td>
<td>Cuts nails; mended clothes used as chinking</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Moore cabin, features 21/22</td>
<td>UMC cartridges</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Moore privy</td>
<td>Large number of whole medicine bottles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Peniel Mission/Mill Creek dump</td>
<td>Large assemblage of brown and green glass bottle fragm ents and faunal remains</td>
</tr>
<tr>
<td></td>
<td>1910 - 1920</td>
<td>Father Turnell trash pit</td>
<td>Assortment of liquor bottles, male-specific personal items, religious objects</td>
</tr>
<tr>
<td>TABLE 27</td>
<td>ARCHEOLOGICAL ASSEMBLAGES ON THE BLOCKS ON SKAGWAY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>-----------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-1920s</td>
<td>Kirmse privy</td>
<td>Bottles associated with grooming and hygiene: decorative vase</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Peniel Mission/Mill Creek Dump</td>
<td>Large number of food storage containers</td>
<td></td>
</tr>
<tr>
<td>Pre-1940s</td>
<td>Kirmse dump</td>
<td>Thousands of tin can fragments</td>
<td></td>
</tr>
<tr>
<td>Post-WW II</td>
<td>Moore/Kirmse House post-1940s deposits</td>
<td>Soda bottles</td>
<td></td>
</tr>
<tr>
<td>Later Residential and Military</td>
<td>Gold Rush/ early post-Gold Rush</td>
<td>Block 33, Feature 8</td>
<td>Cartridges: military buttons</td>
</tr>
<tr>
<td></td>
<td>1901 - 1914</td>
<td>Block 39 privies</td>
<td>Variety of decorated ceramics: children’s toys</td>
</tr>
<tr>
<td></td>
<td>World War II</td>
<td>Block 39, WWII deposits</td>
<td>High percentages of beer bottles; curved metal washers</td>
</tr>
</tbody>
</table>

are also deposits at the Pantheon Saloon complex associated with the occupation of the building as a saloon, both before and after prohibition. Detailed archeological analyses of sub-assemblages from these sites have shown that there are clear differences in the frequencies and specific types of artifacts associated with hotels and restaurants in comparison to those associated with drinking establishments.

The infrastructure necessary for the development of Skagway from a rough frontier town to a post-Gold Rush community have been identified during many of the testing episodes on the downtown business blocks. For example, at the Pantheon Saloon complex archeologists uncovered several features, such as structural wooden cribbing, water pipes, and a cesspool, that document this development from the days of the backyard privy to a town that could boast of essential services such as electricity and plumbing. They learned how the “rough and tumble” construction prevalent during the Gold Rush days changed as the town developed and people began to have a sense of community. During testing of the Pantheon buildings, archeologists were also able to document how quickly the community rose from being a boomtown with a limited range of supplies to a small town with purchasing power for goods on the world market. Manufacturing marks on the ceramics have been good indicators of the fact that the cups, saucers, and plates of Skagway’s residents during its first two decades were manufactured in Europe and the eastern United States. Perhaps most significant among the themes addressed by archeology on the business blocks is the one pertaining to social interaction. The artifacts in saloon assemblages provide an excellent window for viewing the drinking and entertainment preferences of the past clientele of these drinking establishments.
Early Residential and Church Block
The most intensive archeological testing was done on Block 24, designated here as the early residential and church area of town. A wealth of information about Skagway’s prominent early residents — the Moore family, the Kirmse family, and Father Philibert Turnell — has been revealed by the personal and household belongings discarded in privy and trash pits on the lots where they once resided. Unlike the somewhat anonymous collections from the business blocks of town, testing on this block has put a human face on the assemblages. We have been shown that Minnie Moore was not always the well-dressed young woman who appears in studio photographs and that Father Turnell enjoyed expensive brandy, beer, and wine, even as the drinking norms were changing on the eve of Prohibition. Testing at the Peniel Mission has also given us some good examples of how socially accepted behavior during the Gold Rush changed from the uncontrolled dumping of trash into Mill Creek to more discrete and contained methods of trash disposal as Skagway grew into a family-oriented community. The fragments of souvenir tea cups featuring a Chilkat blanket, which is an icon of the fascinating Native Alaskan culture of the region, provide us with a tangible link to the continuing importance of tourism in Skagway today.

Later Residential and Military Blocks
Doreen Cooper’s (1998, 2005b) in-depth research has allowed us to glimpse the lives of families living on Block 39 during a time period of transition in the early 1900s when Skagway threw off some vestiges of its rowdy Gold Rush past and attempted to become an established progressive community. Taking the center stage in this research are the Hockett and Hillery families, who had real homes with fenced yards in an area of town where a wharf storage complex had previously been located. Cooper’s historical and archeological investigations on privy deposits highlight the fact that Block 39 was experiencing a peak of development between the years of about 1903 and 1910, even though an economic decline had already starting affecting other areas of Skagway. After 1910, the number of people living on Block 39 declined, and it was no longer considered important residential property. Block 39 was later the location of U.S. Army Quonset huts during World War II and through Cooper’s research we have been provided some insights about the cultural remains left behind by the soldiers. Cooper (2004) tells another fascinating story about soldiers in residence on nearby Block 33 in 1899 when the U.S. Army began leasing the small structures on the Block 33 as coal storage sheds.

More Stories Beneath the Surface
The collections housed at Klondike Gold Rush National Historical Park contain artifacts recovered from over 30 years of archeological investigations in Skagway. In most cases, these assemblages have been analyzed and reported on in the _Archeological Investigations in Skagway, Alaska_ series. They are not only valuable sources of comparative material for other historical archeologists but are potentially significant for a whole range of interpretive programs, such as exhibits and presentations, as discussed in Chapter Ten.

For some assemblages, archeologists have only had the time and funding to do a cursory identification of the individual artifacts. Such is the case of the assemblage from the Kalem Tract, for which a full-scale analysis is warranted. Considering the number of artifacts collected and the complexity of the building history on the parcel, an
archeological report of the material would be ideal for presentation as a volume in the *Archeological Investigations in Skagway, Alaska* series. One way the park could seek funding for future analysis and report-writing on the Kalem Tract would be to formally submit a proposal and budget on the National Park Servie-wide intranet database, known as PMIS (Karl Gurcke 2011 pers. comm.). Proposals are reviewed on an annual basis, and many are eventually approved and prioritized for funding by the Cultural Resources Advisory Council (CRAC) of the National Park Service, Alaska Region. Another possibility for continued research on this collection would be to interest a graduate student in historical archeology, perhaps from one of the University of Alaska campuses, in the project for a Master's thesis or a Doctoral dissertation.

Other assemblages that require more scrutiny are those from the Lynch & Kennedy excavations and the recent testing at Jeff. Smiths Parlor Museum. Although a manuscript describing the fieldwork and artifacts from the Lynch & Kennedy testing was submitted to the National Park Service by Sprague and Welch (2001), the report was never finalized. Another look at this assemblage from a fresh perspective is also recommended as the artifact classification used in their analysis was significantly different than the more standardized approach used in the analysis of other Skagway assemblages. Different and creative approaches can often lead to better interpretation of the archeological record, but they can also make comparisons with an existing body of data more complicated or even impossible to reconcile.

The draft report on testing at Jeff. Smiths Parlor Museum (Rardin and Jones 2010) presents some interesting data, but it is incomplete and deserves some additional effort. Characterization of the recent inclusion of artifacts, presumably part of the George Rapuzzi collection stored outside the parlor museum, could be a fascinating study of the archeological deposition process that has taken place in recent decades. These are other "stories beneath the surface," waiting to be told in the buildings acquired by the National Park Service and the Municipality of Skagway in 2007. For example, the floor of the YMCA gymnasium was removed during building stabilization, exposing the ground surface underneath for testing. Future rehabilitation of the Meyer Building might present yet another prospect for testing under the building. The National Park Service has the opportunity to partner with the Municipality of Skagway on the community's historic buildings by providing the archeological staff expertise whenever possible. Shovel testing on the lot of the Rapuzzi House is a project to consider, along with reconnaissance testing around and under the World War II Commissary if the building's foundation is slated for restoration. Filling in chronological gaps in the historical archeological record should be a priority during all of these potential projects (Robert Lyon 2011 pers. comm.). Our knowledge of Gold Rush, early post-Gold Rush, and 1920s artifacts and features is fairly secure after 30 years of fieldwork in Skagway, but the time period between the end of prohibition (1933) and the beginning of World War II seems to be poorly represented in the collections.

Archeologists are storytellers whose inspirations come from the artifacts, assemblages, and features, all part of our material culture. As historic archeologist James Deetz (1996: 25) has said, "...material culture may be the most objective source of
information we have concerning America's past. The description and discussion of material culture does not have to be a dry recitation of facts, but can take on vibrancy when each object is viewed as a possession, once useful and perhaps even precious to an individual in the past. These stories beneath the surface are valuable for our appreciation of the rich fabric of Skaway's past, and also for providing a model that can be used in archeological interpretation at other mining communities in the western United States. As discussed in the next chapter, Skagway is one of an elite group of National Historic Landmarks (NHLs) which exemplify the Western mining frontier for the American people. Let us now see how the archeology program implemented at Klondike Gold Rush National Historical Park stacks ups with programs established at these other National Historic Landmarks across the West.
Endnotes

Chapter Nine:
Inventorying National Historic Landmarks on the Western Mining Frontier
By the time gold was discovered in the Klondike and the boomtown of Skagway was born, the history of gold mining in the western territories of the United States was well into its fifth decade. The famous gold discovery at Sutter’s sawmill on the American River in El Dorado County, California, sparked a series of gold rushes in 1848 which indirectly led to colonization of the entire mountainous region of the West. Statistics gathered during the 1960s show that California surpassed every other state in its total gold production. Colorado ranked second, while South Dakota and Alaska placed third and fourth in total production. Nevada, Montana, Utah, Arizona, and Idaho followed consecutively among the rank of top producing states (Koschmann and Bergendahl 1968).

By 1858, after the first discovery of gold in Colorado, there was an immediate rush to the Denver area and in the following year, prospectors ranging far up the Arkansas River Valley found gold placer near Leadville. Other lode gold deposits were discovered in the San Juan and Sawatch Mountains, making the Cripple Creek district in Colorado one of the major mining territories in the West. In the 1860s, the rich placer fields of Montana, notably Alder Gulch, had been discovered. During the 1870s, the Black Hills of South Dakota became another prosperous region, as did Arizona after the transcontinental railroads were completed. Before the early 1870s, most of the gold was mined from placers, but afterward production came chiefly from lode or hard-rock deposits. The quest for gold led to the discovery and development of many silver, lead, copper, and zinc deposits, which also produced gold as a byproduct (Koschmann and Bergendahl 1968).

There are many similarities, state-by-state and district-by-district, in the history of mining in the western United States. In many cases, the mining boom was short-lived. Towns sprang up, populations skyrocketed briefly and then gradually declined. Some, like Bodie, California and Bannack, Montana, became ghost towns. Mining continued to fuel the economy of a few, such as Butte, Montana and Bisbee, Arizona, into the 1970s and 1980s. Across the western states are many examples of quaint old mining towns, which have been transformed into tourist destination, such as Virginia City, Nevada; ski resorts, such as Breckenridge and Telluride, Colorado or Park City, Utah; and destinations for gaming and casinos, such as Blackhawk, Colorado (Walton 2009).

Historic Mining Districts Become National Historic Landmarks (NHLs)
Like Skagway, many of these former mining towns attracted the attention of the National Park Service beginning in 1960 when there was a push to find and evaluate sites across the country in a program called The National Survey of Historic Sites and Buildings. The result was the evaluation of hundreds of historic properties, each of which fit into defined historical themes. As part of the “The Mining Frontier Theme Study” survey, historians looked at over 100 mining sites and selected 17 as potential National Historic Landmarks. The survey focused on
mining towns as opposed to mines and mills (R. Spude 1990:4). National Park Service historian Charles Snell visited many of these towns, including Tombstone, Arizona and Skagway, Alaska. Several of them were designated as landmarks in the early 1960s under the auspices of the Historic Sites Act of 1935, and later added to the National Register when it came into existence in 1966.

A few additional landmarks associated with the mining frontier theme, notably Kennecott in Alaska and the Phelps Dodge General Office Building in Bisbee Arizona, were added to the National Register during the 1980s. A list of all the National Historic Landmarks primarily associated with mining in the western states is shown on Table 28 and their locations mapped in Figure 85. Other National Historic Landmarks, such as the Eagle Historic District in Alaska, are associated with mining but also with a number of other historic contexts, and are not included in the table. Many are historic
### Table 28: National Historic Landmarks Associated with Mining in the Western States

<table>
<thead>
<tr>
<th>National Historic Landmark</th>
<th>Ownership</th>
<th>Stewardship Organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skagway and White Pass</td>
<td>Private/federal</td>
<td>NPS, City of Skagway</td>
</tr>
<tr>
<td>Chilkoot Trail and Dyea</td>
<td>Private/federal/international</td>
<td>NPS</td>
</tr>
<tr>
<td>Cape Nome Mining District</td>
<td>Private/public local</td>
<td>City of Nome</td>
</tr>
<tr>
<td>Kennecott Mines</td>
<td>Federal</td>
<td>NPS</td>
</tr>
<tr>
<td>Jerome Historic District</td>
<td>Private/public local</td>
<td>Jerome Historical Society</td>
</tr>
<tr>
<td>Tombstone Historic District</td>
<td>Private/state/public local</td>
<td>AZ SHPO and Dept. of Tourism, ASU Community Design Studio</td>
</tr>
<tr>
<td>Phelps Dodge General Office Building</td>
<td>Private/federal</td>
<td>Bisbee Mining and Historic Museum, (affiliated with the Smithsonian Institution)</td>
</tr>
<tr>
<td>Bodie Historic District</td>
<td>Private/federal/state/public local</td>
<td>Bodie State Park; Bodie Foundation</td>
</tr>
<tr>
<td>Coloma Historic District</td>
<td>State</td>
<td>Marshall Gold Discovery State Historic Park; Gold Discovery Park Assoc.</td>
</tr>
<tr>
<td>Columbia Historic District</td>
<td>Private/public local/state</td>
<td>Columbia State Historic Park</td>
</tr>
<tr>
<td>Old United States Mint</td>
<td>City of San Francisco/federal</td>
<td>San Francisco Museum and Historical Society</td>
</tr>
<tr>
<td>Central City/Blackhawk</td>
<td>Private/public local</td>
<td>City of Blackhawk Preservation and Restoration Program: Central City Opera Historic Properties</td>
</tr>
<tr>
<td>Cripple Creek</td>
<td>Private/federal/public local</td>
<td>City of Cripple Creek Heritage Tourism: Cripple Creek Historic Preservation Commission</td>
</tr>
<tr>
<td>Georgetown/Silver Plume</td>
<td>Private/federal/public local</td>
<td>Georgetown – 2006 Preserve America</td>
</tr>
<tr>
<td>Leadville</td>
<td>Private/federal/public local</td>
<td>National Mining Hall of Fame and Museum: Tabor Opera House Preservation Foundation</td>
</tr>
<tr>
<td>National Historic Landmark</td>
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<td>Bannack State Park</td>
<td>Montana Fish, Wildlife &amp; Parks Foundation; Montana State Heritage Commission; Bannack Association</td>
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<td>Butte</td>
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<td>Butte-Silverbow Urban Revitalization Agency; 2007 Preserve America Community</td>
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<td>Bingham Canyon Open Pit Copper Mine</td>
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districts, extending over several city blocks and including buildings owned privately or publicly by the local community. In some cases, the state and/or federal government is included in the mix of ownership. Most of the National Historic Landmarks are fortunate in having historic preservation groups or “friends” organizations to act as stewards for the properties. For each of the stewardship organizations, there is information which can be accessed on the Internet.

This chapter takes a look, state by state, at the National Historic Landmarks associated with the mining frontier and briefly describes the types of archeological fieldwork, documentation, and interpretation accomplished for each one. What was the nature of archeological fieldwork, if any, at each of these National Historic Landmarks? Has there been a sustained program of archeology or was the fieldwork sporadic and driven by intermittent compliance projects? How has the field of historical archeology benefited as a result of these projects? These questions are addressed in order to put the program of historical archeology in Skagway in perspective and to compare the body of historic archeological literature in Skagway with communities where National Historic Landmarks are located in other western states.

**Arizona**
The mining of gold, silver, and copper have all figured prominently in the history of Arizona, with mineral prospecting by the Spanish beginning in the late 1500s. Almost three centuries later, following the placer discoveries in California, prospecting for placer gold began on the Gila River, and by 1861, the booming mining camp of Gila City had sprung up. At about the same time, the search for abandoned Spanish lode mines produced dramatic results. Charles D. Poston succeeded in finding the legendary Planas de Plata silver mines in extreme southern Arizona near Tubac. Silver became an increasingly important mineral after the few placer gold deposits played out in the early 1870s. The real boom of silver camps didn’t occur until the next decade when Ed Schieffelin’s prospecting in the southeastern part of the Arizona in Apache territory led to rich discoveries and the founding of the infamous silver mining camp called Tombstone. The mining community of Bisbee, adjacent to the Copper Queen Mine, was also established in this region in the 1880s as the mining of copper grew in importance. Also rediscovered during this time period were mineral deposits originally identified by the Spanish in central Arizona. Several claims in this region were consolidated in 1882 by the United Verde Copper Company near a new mining camp called Jerome (Arizona Mining Association 2006).

Among the multitude of historic mining areas in Arizona, three have been designated as National History Landmarks. They are the Tombstone Historic District, Jerome Historic District, and the Phelps Dodge General Office Building in Bisbee. Tombstone (Figure 86) epitomizes the lawlessness of the 19th century mining camps, earning the reputation as “the town too tough to die.” The town, visited by some half million tourists each year, has come under the scrutiny of National Park Service and the Arizona State Historic Preservation Office because of many violations of historical authenticity. Community support and the assistance of preservation partners are now working on restoration plans for the Tombstone. Jerome, Arizona, is another tourist destination, exemplary in that most of the buildings in its historic district appear to be in good condition (National Park Service 2008).
The Jerome Historical Society has actively preserved Jerome’s old buildings and historic status and sponsors cultural and historical events. In Bisbee, the Phelps Dodge General Office Building now houses the Bisbee Mining and Historic Museum.

In 1992, the Arizona State Historic Preservation Office contracted with Dames & Moore to produce an historic context for gold and silver mining in the state. The resulting publication listed 115 sites related to mining in the state’s database (Keane and Rogge 1992: 62). A more recent publication is a guide to historical archaeological research in Arizona, which includes a lengthy bibliography of reports from around the state (Ayres et al. 2008). Several of entries pertain to mining, but none to archeological fieldwork at the National Historic Landmarks. According to the deputy State Historic Preservation Officer in Arizona, there have been small-scale archeological compliance projects for road construction in Tombstone, but not in Jerome or Bisbee (Carol Griffith 2009 pers. comm.).

**California**

The California Gold Rush, beginning in 1848 when gold was discovered by James Marshall in Sutter’s Mill in Coloma, brought 300,000 gold seekers into the Sierra Nevada region of central California. This region of gold-bearing quartz veins, known as the...
Mother Lode country, now encompasses 12 California counties, including El Dorado, Tolumne, and Placer, along with numerous historic mining communities (Gold Country Visitor Association 2009). The stampeders, branded as argonauts or forty-niners, came by land and sea, disembarking in San Francisco, which soon became a boom town. As a result of the Gold Rush, California became a state without going through the usual territorial status because its population was large enough for its entry into the Union on equal terms with the other states (Cutter 1948). Other productive gold-producing regions in California are the Klamath Mountains in the northern part of the state, along with the Basin Ranges and Mojave Desert of eastern and southern California (Clark 1970). Notable areas within these latter two regions are Bodie, which had its heyday in the 1870s and 1880s, and Death Valley, where gold and borates were mined for many decades.

Four National Historic Landmarks are associated with the Gold Rush in California. The Coloma Historic District, now a state park, commemorates the original gold discovery and the regional trading center which developed around Sutter's
mill. The Columbia Historic District in Tolumne County is a well preserved mining community in the Mother Lode region, and is also managed as a state park. The Old United States Mint, constructed between 1869 and 1874, became the principal mint in the country, as well as a federal depot for silver and gold. It is one of the few buildings in downtown San Francisco that survived the 1906 earthquake and fire. The Bodie Historic District (Figure 87), which lies on the western slope of the Sierra Nevada Range, is the fourth National Historic Landmark in California. It has been billed as one of the finest examples of a mining ghost town in the West (Chambers 2000). Operated since 1962 by California State Parks, Bodie has been preserved in an arrested state of decay. Budget cuts, however, have decreased the funds available for stabilization crews, so Bodie is now faced with closure unless its stewardship organization, the Bodie Foundation, can privately raise enough money to keep the park open (Preservation Chronicles 2010).

Archeologists have been documenting historic mining sites in California’s Mother Lode country since the 1960s and 1970s as part of the compliance for dam construction on the American and Stanislaus Rivers. During the 1980s, the Cottonwood Creek Archaeological Project, located further north in Shasta and Tehama counties, was responsible for reporting on a large inventory of gold mining sites, many of which were associated with an immigrant Chinese population living in the area between 1848 and 1870. Another focus of archeological fieldwork has been Death Valley, where old mines were incorporated into Death Valley National Park in 1933 (Teague and Shenk 1977; Caltrans 2008). Students at Michigan Tech University have been involved in recent years in documenting the technological processes and the landscapes associated with these old mining sites in Death Valley (Michigan Tech University 2009). Death Valley was also the scene of a 1989 workshop, sponsored by the National Park Service, to improve the management of mining resources (Barker and Huston 1990). There does not appear, however, to be a sustained programs of archeology or published reports on fieldwork at any of the National Historic Landmarks associated with mining in California.

Colorado

Mining was the most significant industry during the 19th and early 20th centuries in Colorado and remains important in the state’s economy today. During the rush to the California gold fields, thousands of argonauts headed west, crossing the Rocky Mountains and the South Platte River near the present site of Denver. Among the travelers were prospectors who eventually made their way back from California, searching for colors in the gravels of Cherry and Clear Creeks, both tributaries of the South Platte. Their success set off what has been called the Pikes Peak Gold Rush of 1858 – 1859, despite the fact that Pikes Peak is located far to the south of these placers fields. Prospector John Gregory made the first lode gold discovery in 1859 on the North Fork of Clear Creek, near the present site of Blackhawk. His discovery led to the development of the Blackhawk-Central City mining district. In 1859 and 1860, gold was discovered in many locations in Colorado, including Boulder Creek, Nederland, Breckenridge, Silverton, Telluride, Leadville, and others (Colorado Geological Survey 2003).

Colorado, with seven National Historic Landmarks associated with the mining
frontier, has more landmarks related to this theme than any other state. They include Central City/Blackhawk, Cripple Creek, Georgetown/Silver Plume, Leadville (Figure 88), Silverton, the Shenandoah-Dives Mill, and Telluride. Central City/Blackhawk is the district which lies at the heart of the first great mining boom in Colorado, but even its listing as a National Historic Landmark district could do nothing to stem the tide of decay and disintegrating architecture in these two towns. City leaders of Blackhawk, Central City and Cripple Creek banded together to offer an initiative on the 1990 Colorado ballot that would allow limited stakes gaming in the commercial districts of the towns. The measure passed overwhelmingly and speculators began renovating historic structures for use as casinos. Although the resulting revenue from casinos has also promoted historic preservation for residential buildings and other historic features in these communities (City of Blackhawk 2009), the National Historic Landmark program considers the Central City/Blackhawk district to be threatened and the Cripple Creek district to be struggling to maintain its historic characteristics (National Park Service 2008). Each of the other boomtown National Historic Landmarks in Colorado also deal with issues of rehabilitation and re-use of their historic structures, which are often at odds with the architectural integrity and authenticity of the district.

As shown in Table 28, National Historic Landmarks associated with the western mining frontier in Colorado are predominantly owned and managed privately or by local government agencies, and archeological fieldwork pertaining to them can be described as brief Section 106 surveys, funded by state and federal dollars for highway construction and improvements (Christine Whitacre 2009 pers. comm.). Victorian mining settlements are discussed in a chapter of an extensive historic context written by professional archeologists for evaluating sites in Colorado. They indicate that these settlements have seldom been evaluated or tested archeologically, and give only two examples of field investigations at Cripple Creek Historic Mining District in 2004 and 2005 (Church et al. 2007: 165).

Idaho
While the earliest recorded placer gold discovery in Idaho was made in 1852 along the Pend Oreille River, it would be another eight years before prospectors found gold on the Clearwater River. Over the next two years, ten thousand miners from all over the West poured into the gold-rich Florence and Boise Basins via the Snake and Columbia Rivers. In 1863, Idaho was made a territory, and Boise City became the supply center for the Boise and Owyhee mining districts. Two years later, Boise became the territorial capital. In 1881, the mining population moved north to the Coeur d’Alene River when placer gold was discovered there. The district which formed was later known for its silver production after Noah Kellogg discovered the Bunker Hill Mine in the Coeur d’Alene area in 1885. Over the next
century the Coeur d’Alene district would also produce vast amounts of lead, zinc, and copper (Koschmann and Bergendahl 1968; Idaho Mining Association 2008).

During the 1860s, Idaho’s gold production was close to one-fifth of the total for the entire nation. Shipping costs to the U.S. Mint in San Francisco were high, so there was a demand for a federal mint or assay office in Idaho, which was built in 1871 in Boise. The multi-million dollars of gold, silver, and lead deposits in Idaho kept the assay office in operation for more than 60 years. In 1933, it was acquired by the U.S. Forest Service as the headquarters of the Boise National Forest (Ferris 1967: 125–126). Today is the home to the Idaho State Historical Society and the Idaho Archaeological Survey. It is the only National Historic Landmark associated with the mining frontier in Idaho.

Over the last few years, there have been several historic archeological projects on mining sites in Idaho, including a Forest Service volunteer project at three camps, occupied between 1870 and 1891, in the Warren Historic Mining District (Prouty 2001). Chinese laborers were significant in the history of this district and also in the Boise Basin, at the former mining community of Centerville. At Centerville, archeologists and volunteers excavated mining camps known to be occupied by the Chinese, but recovered artifacts primarily associated with its past Euro-American inhabitants (Weggars 2001). In 2008, the theme of mining was featured on the annual Idaho Archaeology and Historic Preservation calendar of events, which included archeological tours of historic mining sites in the Idaho Falls vicinity (Idaho State Historic Society 2008). An archeological analysis of the patterns of dredge tailings at historic mining sites in north-central Idaho has also been the topic of one Master’s thesis (Purdy 2007). There do not appear to be any published historical archeological reports, however, on the Boise Assay Office.

Montana
The early chronology of mining discoveries in Montana is similar to its neighboring state, Idaho. The first gold discovery was made in 1852, but the influx of prospectors did not begin in earnest until the discovery of rich placer in the Bannack district in 1862. Other placer deposits were located in rapid succession, including those on Alder Gulch, which would become the most productive placer in Montana (Koschmann and Bergendahl 1968). Virginia City (Figure 89) became the hub of commerce for the Alder Gulch miners. By 1864, they had ventured northward to Silver Bow Creek, near the present town of Butte. In 1874, Marcus Daly, who was prospecting for silver in the area, discovered a phenomenally rich copper vein. Over the next few years, the town of Butte was laid out and made accessible by the Utah and Northern Railroad. In 1881, Daly formed the Anaconda Copper Company to develop his find, and the great copper boom had commenced. By the end of the century, Butte (Figure 90) was the copper metropolis of the Americas (Ferris 1967: 128) and is considered by be the largest and most historically significant mining town in North America.
Historical archeological fieldwork has been conducted at mining camps in several historic districts in Montana (Side Note 13), and also within the boundaries of the state’s three National Historic Landmark districts associated with mining: Bannack Historic District, Virginia City, and Butte. In 1994, archeological testing took place at Bannack State Park in conjunction with the stabilization of ten historic buildings. Some interesting artifacts, such as Chinese opium tins, stoneware jar fragments, celadon bowl fragments, children’s toys, and a wide range of faunal remains were recovered (Rossillon 1995). Chinese artifacts also figured importantly in the collection made during testing of several historic features, dating from the late 1890s to the early 1940s, in Butte’s Chinatown neighborhood (Rossillon 2008). A few of the features, identified as Euro-American trash middens, had similar suites of ceramics and bottles as those recovered from the sites in Skagway.

The Montana Heritage Commission’s Archaeological Program is now responsible for overseeing all ground disturbing activities on state property in Virginia City and adjoining Alder Gulch. The program,
The development of the Western Mining Frontier took place in many stages: prospectors moving into an area and staking claims; entrepreneurs following on their heels and setting up businesses to supply the miners; and town organizers laying out the grid of new towns where commerce, government, and social activities took place. In many cases, the frontier towns were outside the immediate daily sphere of the miners, but linked nonetheless to the mining camps by a transportation network made up of trails or roads, or even by railroad or river travel. Isolated mining camps could not have survived without the supplies provided by towns within this regional network. There are several models to describe the hierarchy of mining settlement systems, each one with slightly different terminology for supply centers based on size and geography (Mills 1998; Mills and Spude 2011). Many of the National Historic Landmarks discussed in this chapter could be considered as frontier towns, lying in the hierarchy somewhere between major commercial hubs or entrepots and small, remote mining extraction camps.

In most of the western states, there has been far more archeological fieldwork carried out in remote camps than within the boundaries of frontier towns. Often, these camps lie on federal or state land, with laws and regulations requiring that they be inventoried, surveyed, or even archeologically tested. These remote, abandoned, and publicly owned camps can also be more attractive for archeological research than the urban areas where buildings and lots are privately owned and where sites are paved over and inaccessible. Unfortunately, looters and collectors have discovered even some of the most remote camps, disturbing the site context and diminishing their research potential. Since 1982 in Idaho’s Payette National Forest, archeologists have been documenting sites, dating from 1870 to 1891, in the Warren Historic Mining District. One of their tasks was to find out what kind of information a heavily looted site can still produce. They found that the small objects overlooked by looters revealed important details about the camp’s wooden buildings and the miners who lived in them, such as their nationalities, domestic habits, social lives, and patterns of consumption (Prouty 2001).

The types of artifacts remaining at these camps are remarkably similar from state to state. An excellent pictorial guide to the surface remains found at these camps is *The Mining Camps Speak* (Sagstetter and Sagstetter 1998). Tins cans, bottle and china shards, granite ironware (also known as enamelware) pots and pans (Figure 91), discarded animal bones, bedsprings, stoves, fragments of clothing and boots, and tools of all sorts comprise the domestic artifacts abandoned at the camps. More visible are the cabin ruins and mining features, such as flumes, ditches, boilers, as well as blacksmithing and assaying equipment (Figure 92). Mining camps can offer a remarkable glimpse at the everyday lives of the people who settled the West, sometimes within the last century. The people who once occupied these camps often lived on the fringe of what society had to offer the more conventional town-dwellers, either by choice or circumstance (Higgs and Sattler 2011; Saleeby 2011).

Documentation of the presence of Chinese laborers is a special focus of research for archeologists studying mining camps in the most of the western states, except Alaska. The gold rushes in Alaska took place after the Chinese Exclusion Act of 1882, which restricted Chinese immigration to the United States because...
of the hostility leveled against them because they were perceived to be competitors for American jobs. The Chinese retained a strong ethnic connection to their home country, which has been made clear with the types of artifacts recovered from their camps in Oregon (LaLande 1981; Steeves 1984). Some of the common types of Chinese artifacts are three or four distinct patterns of porcelain, including the Bamboo pattern; a particular color of light-green ceramic known as celadon; brown-glazed stoneware containers used for food storage; an assortment of paraphernalia associated with opium smoking, such as pipes, metal tins, and vials; and small glass gaming pieces known as chu (Schablitsky et al. 2007).

Ritter (1986) has described a Chinese mining site in northern California dating from 1870–1905, and Hardesty (1988: 102–103) discussed the presence of the Chinese at settlements in the Cortez Mining District, Nevada. Of recent interest is the unique partnership between the University of Montana and the U.S. Forest Service to facilitate archeological survey of Chinese heritage sites in several National Forests in Montana and Idaho: Beaverhead-Deerlodge, Gallatin, Helena, Lewis and Clark, Lolo, and Clearwater (Merritt 2007; Merritt et al. 2008; Merritt and Mogstad 2009). A variety of Chinese artifacts were recovered from tests at the Louiseville townsite and China Gulch mining camp in the Lolo National Forest, including celadon rice bowl fragments and modified opium cans, known as “fun trays,” which held a single serving of opium for sale or trade (Merritt 2007).
INVENTORYING NATIONAL HISTORIC LANDMARKS ON THE WESTERN MINING FRONTIER

guided by an archaeological management plan, identifies, monitors, and excavates sites, threatened by needed construction or improvement projects. It is staffed by one full-time archeologist, with seasonal assistance as needed, but primarily relies on volunteer help and outreach programs, such as Elderhostel. Over the years in Virginia City, there have been many archeological compliance investigations, an assessment of the district’s archeological potential of by the University of Montana, as well as field school sponsored by Washington State University (Cecile Gevock 2007 pers. comm.; Chris Allan 2007 pers. comm.). One recent study involved the “Green Front Buildings,” operated as brothels in the 1890s and located in the area which was once Chinatown, across from the Chinese temple. Eighteen of the 19 test units around the periphery of the buildings contained Chinese artifacts (McCourt 2010). There was also an extensive survey completed by Dames & Moore in 1990 on the land outside the limits of Virginia City, but within the boundaries of the National Historic Landmark. The crew recorded sites related to lode mining, early placer mining with evidence of hand methods and hydraulicking, as well as dredge tailings and ditches (Montana Heritage Commission 2009).

Nevada
One of the overland routes to the California gold fields was the California Trail, beginning at points on the Missouri River and crossing through territory that would later be encompassed by many of the western states, including Nevada. In 1850, travelers along the trail found placer gold at the mouth of Gold Canyon on the Carson River in what is now northwestern Nevada. Nine years later, miners working these deposits discovered the Comstock silver lode, which emerged as a world famous mining region because of the industrialization of its mines and mills in the early 1860s. Virginia City (Figure 93) was the hub of the region (Ferris 1967: 25).

Although Nevada can boast of a multitude of mining-related sites and historic districts, only one, Virginia City, has been listed as a National Historic Landmark. Virginia City, as the first silver boomtown, became the prototype for later mining towns in other western states. The landmark includes the contiguous settlements of Virginia City, Gold Hill, Silver City, and Dayton, as well as the surrounding hillsides. The town has been billed as a living ghost town, with a few strips of buildings displaying faded Victorian-era splendor. It attracts visitors from all over the world for tours, conventions, and special events (Chambers 2000; Dixon 2005).

One of the pioneers in the archeological study of historic mining sites is Donald Hardesty of the University of Nevada Reno. He compiled a volume describing two decades of compliance-based archeology in Nevada for the Society for Historical Archaeology’s publication The Archaeology of Mining and Miners: A View from the Silver State (Hardesty 1988). Hardesty made the distinction between historical archeology and industrial archeology by noting that the former encompassed a much broader scope of information, not simply limited to detailed architectural and engineering descriptions of surviving machinery and buildings (1988:17). He updated and expanded this first volume, renaming it Mining Archaeology in the American West (2010). Hardesty also assisted in compiling information for National Register of Historic Places Bulletin 42, which provides details on the process of nominating historic mining sites to the National Register (Noble and Spude 1997).
Figure 93. Virginia City, Nevada, Union Brewery in 1937 (Library of Congress Historic American Buildings Survey HABS NEV. 15-VIRG. 29-1).
In the early 1990s, Hardesty teamed up with the Nevada State Historic Preservation Officer, Ron James, to develop a public archeology program in Virginia City. Hardesty and his team prepared a report of his Virginia City saloon investigations at the Hibernia Brewery, along with the O’Brien and Costello’s Saloon and Shooting Gallery (Dixon 2005: 22). In 2009, he and his colleague Carolyn White continued historical archeological research in Virginia City by offering a field school there for college students (University of Nevada Reno 2009). Kelly Dixon, a former student of Hardesty’s, had the opportunity to excavate two other saloons in Virginia City, the Boston Saloon and Piper’s Old Corner Bar. The results of her research have been published in *Boomtown Saloons* (Dixon 2005) and are discussed in Side Note 14.

**Oregon**

Prospecting in Oregon Territory began in 1852 when gold placers were discovered on Rich Gulch and Josephine Creek, just north of the California border in the Rogue River Valley. The town of Jacksonville was established almost immediately. A great rush to Oregon, however, did not take place until 1861, after Oregon had become a state. Discoveries on Griffin Gulch, John Day, and Canyon Creek, all located across the Cascade Mountains in the northeastern part of the state, triggered an avalanche of prospectors and miners and initiated Oregon’s gold mining industry. The first boom was over by 1870, but by then lode mining had begun on the Gold Hill vein near the original placer discoveries. The Jacksonville Historic District is the sole representative of the mining frontier among the National Historic Landmarks in Oregon (Koschmann and Bergendahl 1968; Chambers 2000: 376).

As in Idaho and Montana, the Chinese figured importantly in the early phases of placer mining in Oregon. Among the historical and archeological research that has been done on the Chinese miners in Oregon are reports on their hydraulic mining techniques (LaLande 1985), the Chinese miners of northeastern Oregon (Steeves 1984), the hand-stacked tailings and food preparation artifacts of Chinese miners near Granite, Oregon (Wegars 1994), and the Kam Wah Chung State Heritage Site in John Day (Shablitsky et al. 2006, 2007). In the old mining community of Jacksonville, a limited amount of compliance archeology has also turned up evidence of Chinese residences, referred to as “shanties” in the vicinity of Main Street (Ruiz and O’Grady 2008). Like other western mining towns, Jacksonville had its share of “red light ladies,” and they have been the subject of a thesis on the role of prostitution in frontier towns across the West (Simmons 1989).

**South Dakota**

South Dakota mineral deposits occur in the Black Hills in the northwestern part of the state, which originally belonged to the Sioux. Prospectors first discovered gold there in 1875 on Deadwood Gulch, and neither hostilities with the Sioux nor government intervention could curtail the ensuing Gold Rush. The land treaties with the Sioux were soon broken and the Indians moved out of the Black Hills as the miners moved into the area. The town of Deadwood was established the following year. As the placers became depleted, the Homestake Mining Co. purchased and developed nearby lode claims, also discovered in 1875. The company eventually became the leading operator in the Black Hills, which was the single richest gold mining district in the United States (Koschmann and Bergendahl 1968; Walton 2009).
Deadwood is South Dakota’s only National Historic Landmark associated with the mining frontier. In its heyday it was a lawless gold camp, which transformed itself into a model Victorian community. With the production of *Deadwood*, a Western drama TV series airing from 2004–2006, its legendary dramas have been re-enacted for millions of Americans. In 1989, Deadwood was revitalized as a gambling and tourist destination. Since then, the growth and change of the town has been regulated and limited by Deadwood’s Historic Preservation Commission, Planning Commission and City Commission. The Historic Preservation Commission adopted standardized design guidelines for the downtown commercial district, using the Secretary of the Interior’s Standards for Historic Rehabilitation (City of Deadwood 2009).

The role of historical archeology in preserving the historic mining resources of South Dakota was one focus of a workshop held in the state in 1987. Some of the concepts discussed during the workshop were mining landscapes; the feature system, rather than isolated elements, in documenting sites; and the notion that mining history benefits from archeological resource-based analysis (Caltrans 2008). Through the cooperation of the City of Deadwood and the South Dakota State Historical Society, a program of historic archeological excavations at Chinatown, which existed in Deadwood from 1877–1930, began in 2001 and continued through 2004. Among the features that archeologists discovered were the burned structural remnants of a boardinghouse, privies, refuse pits, and a ceremonial structure in the Chinese section of the historic cemetery. One unique pit feature contained evidence for what appeared to be a traditional mortuary ritual of ceremonially disposing of the deceased personal possessions, such as a straight razor, combs, medicine bottles, and a Chinese coin. Artifacts from the features were both of Chinese and Euro-American origin, but the greater portion of ceramics were Asian imports (Fosha and Leatherman 2005). Many of the artifacts are currently on display in town. “Archeology continues to play a role in preserving the history of Deadwood, excavating what time has buried” (City of Deadwood 2009).

**Utah**

Utah’s early development was influenced more by religious fervor than by gold fever. Despite the fact that mining was discouraged by the Mormons, they were aware of the metallic deposits in the Salt Lake City vicinity. The first claim in Utah was located in 1863 in Bingham Canyon, one of the principal mining districts in the state. The original claim was on a lead carbonate deposit, but gold placers were found in Bingham Canyon the following year (Koschmann and Bergendahl 1968). Bingham Canyon would later become world renowned for the presence of another mineral – copper. The Kennecott Utah Copper Company had its start in Bingham Canyon in 1887 and underground mining began there in 1890.

The first open pit copper mine in the world was started in Bingham Canyon in 1904. The mine is 2.5 miles across at the top and 0.75 miles deep, and is considered to be the largest man-made excavation on earth. It is still an active mining operation (Chambers 2000: 462–463; National Park Service 2008). It is also Utah’s only National Historic Landmark associated with western mining frontier. The town of Bingham Canyon existed from 1868 until 1971, but the prosperity which built the town also hastened its death. The land
where the town was located is now a part of the Kennecott Copper Open Pit Mine (Utah State Government 2009). There do not appear to be any published reports on the historical archeology of mining sites in Utah.

**Alaska**

To many, the mention of gold mining in Alaska brings to mind the Klondike Gold Rush of 1897–1898. Mining actually began by 1880 in a lode mining camp in southeast Alaska named Harrisburg, and later renamed Juneau. Further to the north, prospectors for placer gold explored the tributaries of the Yukon River in the 1890s. The resulting discoveries enticed many miners to the area to seek their fortunes. The log-cabin town of Circle, which served miners on the Yukon River, was built a few years prior to the founding of Skagway. It was, however, the Klondike Gold Rush, which drew international attention and set off a series of dramatic rushes to the gold fields of the Yukon and Alaska territories. Rush followed upon rush: Nome in 1900, Fairbanks in 1902, Kantishna in 1905, Koyukuk in 1910, and Chisana in 1913, to name a few. Gold was not the only mineral resource which drew people to Alaska. In prehistoric times, the Ahtna, an Athapaskan group inhabiting the Copper River region, manufactured various artifacts from copper. In 1900, prospectors discovered the green cliffs of copper ore on a ridge close to the mine belonging to the Ahtna Chief Nikolai. This outcrop was staked as the Bonanza claim and was to become the keystone of the enormously productive Kennecott Copper Corporation, which operated until 1938 (Saleeby 2000).

A great deal of archeological fieldwork has been carried out at mining sites all across Alaska for the last three decades. The National Park Service has taken the lead with its work in Skagway, Dyea, and the Chilkoot Trail, beginning in the late 1970s (see Chapter Three). Beginning in 1986, the National Park Service embarked upon an ambitious project - the Cultural Resources Mining and Inventory and Monitoring (CRMIM) Program - of reconnaissance survey which covered over 44,000 acres of land in nine National Park Service units in Alaska. During a decade of CRMIM fieldwork, crews succeeded in recording 345 sites, most of them related to mining, on valid and abandoned mining claims and property adjacent to them (Saleeby 2000). Later research in the Alaska parks was focused on mining-related landscapes, such as the Bremner Historic District in Wrangell-St. Elias National Park and Preserve (White 2000).

In southeast Alaska, the U.S. Forest Service initiated the archeological assessment of historic mines in the Tongass National Forest (Mobley 2001). In the interior of the state, the Bureau of Land Management, Fairbanks District Office has been active for many years in surveying historic mining sites, but most of the resulting reports are still unpublished. Northern Land Use Research, an archeological consulting firm with headquarters in Fairbanks, has had several projects over the years in documenting and testing historic mining sites, notably the Fort Knox Project which included 26 sites on Fish Creek in the Fairbanks mining district (Sattler, Higgs, and Bowers 1994), and the Chena Waterfront Project on Barnett Street in downtown Fairbanks (Bowers and Gannon 1998). A volume of archeological reports on mining sites in Alaska, edited by Catherine Spude, Robin Mills, Karl Gurcke, and Roderick Sprague, and published by the University of Nebraska Press in 2011, is a welcome addition to the published literature.
Four National Historic Landmarks associated are with the mining theme in Alaska: Skagway Historic District and White Pass; Dyea and the Chilkoot Trail; the Cape Nome Mining District; and Kennecott Mines. Three of them are managed partially or entirely by the National Park Service, while the fourth, the Cape Nome Mining District, including the Anvil Creek placer discovery claims, is owned privately and still being mined. There is a long-standing program of archeology at Kennecott since the National Park Service purchased the Kennecott mines and mill in 1998. The program focuses on documenting and collecting surface artifacts in advance of ongoing renovation and construction projects. One project of particular interest to industrial archeologists focused on the machine shop, located at the center of the industrial complex and contained thousands of pieces of historic hardware and mining equipment (Sweeney 2000).

Discussion
A substantial body of archeological literature on historic mining sites in the Western United States has been accumulating over the last 30 years, though much of it is still unpublished. Historic mining sites range from small ephemeral camps, to large industrial operations, to entire mining landscapes with an array of features, such as ditches and flumes and the ruins of structures where the miners lived. To a large extent, the literature pertains to remote and abandoned mining camps located on public lands (Side Note 13), as opposed to studies done within the town limits where mining-related National Historic Landmarks are usually located. In these communities, such as Jerome, Leadville, Butte, and Jacksonville, historic buildings are mostly privately owned and still used today as residences or commercial enterprises today, making archeological fieldwork and research less feasible.

Abandoned mining camps and operations present intriguing avenues for archeological research, but the questions asked are often different than the ones of interest in frontier mining towns. For example, the inhabitants of small, mining camps were usually not a microcosm of society in general during the Gold Rush era, dating from about 1850–1910. Women and children were certainly underrepresented at these camps, and a wide diversity of the ethnic groups was not likely to be present. In comparison, the population of specific ethnic groups, such as the Chinese, was relatively large in the Idaho and Montana camps until 1882 when the Chinese Exclusion Act was passed by Congress. The goods, services, and range of activities at isolated camps were also more restricted than what would be expected in towns. Finally, the duration of settlement in many mining camps was fairly short, rarely exceeding 10 or 20 years, so archeological research questions must be focused on a rather narrow chronological window.

Other avenues of research are open to historical archeologists who study frontier mining towns. These towns, demographically distinct from isolated camps on placer creeks, probably included a blend of residents: women, children, families, saloon-keepers, merchants, prostitutes, professional people, and outlaws. What types of evidence do we have for the presence and the interaction of these people? What do their discarded possessions tell us about the events that made up their daily lives and how do these events relate to the social fabric of a bygone era? How did the community change after its boomtown period was over? To better
understand the Western mining frontier in its broader context, historic archeologists need to seek out opportunities for testing and excavation in the places where such questions can be answered.

There is a mix of public and private ownership for most of the National Historic Landmarks associated with the mining frontier (Table 28). In some cases, such as at the Coloma and Columbia Historic Districts in California or the Bannack Historic District in Montana, the National Historic Landmark is operated as a state park. Only at Kennecott Mines, in Alaska, is the ownership primarily in the hands of the federal government, specifically the National Park Service. Fortunately, most of the National Historic Landmarks have friends or partnerships associations working in cooperation with state or federal governments to insure that the landmark is protected and preserved. While these historic preservation efforts benefit the architecture and ambience of the town, they do not necessarily result in a program of historic archeology unless structural or maintenance work brings in federal dollars and the Section 106 compliance process is initiated (Side Note 2).

At some level, historical archeology has been initiated at many of the mining-related National Historic Landmarks, including Butte, Montana; Jacksonville, Oregon; and Deadwood, South Dakota. Sustained programs, however, really only occur where there is considerable funding and involvement by the federal government or there is considerable research interest. The best examples of such significant and ongoing participation are found in Virginia City, Nevada; Virginia City, Montana; and in Skagway, Alaska. The driving force behind these archeological efforts is different for each of these National Historic Landmarks. In Virginia City, Nevada, the energy behind the continuing program comes from the faculty and students of the University of Nevada Reno’s Comstock Archeology Center. In Virginia City, Montana, it is the state Heritage Commission. In Skagway, the program is attributable not only to the presence of the National Park Service, its historic preservation efforts, and the resulting compliance archeology budget, but also to the sustained research interest of a small group of National Park Service archeologists and contractors.

The field of historical archeology has greatly benefitted as a result of these persistent efforts in Nevada, Montana, and Alaska. Besides the value of the artifact collections themselves for display and further research, we have a growing body of literature, valuable for comparative purposes with archeological assemblages from other contemporaneous communities — mining or non-mining — across the West. We now have a clearer picture of the demographic and socio-economic composition of frontier mining towns, as well as a more accurate portrayal of life in boomtown saloons (Side Note 14). Skagway is unique, however, as it also offers a glimpse of the everyday lives of residents as the community settled down from its rough and frantic boomtown period to its later decades of stability, reminiscent of small town life anywhere in the country. The historical archeology of mining communities has the potential to be a growing field of interest, and after 30 years of investigations in Skagway, as well as in the other mining communities of the West, notably in Montana and Nevada, we have a solid baseline of comparative material for future studies.
Picture one of your favorite western novels or movies, and what might instantly come to mind is a scene from a saloon. Through the double swinging doors, stepping into the barroom would be lawmen, cowboys, outlaws, saloon girls, and possibly a disheveled miner or two in for one last drink before heading back to their claims. You might picture these characters in a game of cards, hunched up at the bar, or sitting grimly and waiting for a fight to break out. How realistic are these images, supplied by fiction writers and Hollywood, in comparison to what can be interpreted from the artifacts abandoned and forgotten in mining town saloons? Elliot West (1979), an historian who studied the saloon in the context of gold and silver mining camps in the Rocky Mountains, refutes these Hollywood images and emphasizes instead the positive contributions made by saloons, where relaxation, companionship, and the exchange of information, were as important as the alcohol.

Many of the archeological investigations in Virginia City, Nevada have focused on saloons, including the Hibernia Brewery, O'Brien and Costello’s Saloon and Shooting Gallery, the Boston Saloon, and Piper’s Old Corner Bar. These excavations yielded a wide variety of artifacts, making it possible to reconstruct a virtual picture of what it was like to be a consumer, strolling down the streets, approaching the doors of the saloons, and then walking inside, thus adding depth to the lively but one-dimensional Hollywood portrayals. In her analysis of the assemblages from these former drinking establishments in Boomtown Saloons, Kelly Dixon (2005: 148) interpreted the abundance of beverage bottles, and artifacts such as tobacco pipes, dice, poker chips, and dominoes as evidence that saloons were indeed places associated with relaxation and socialization, but not necessarily places to find or cause trouble. Interestingly, ammunition cartridges from revolvers and rifles did wind up in the saloon deposits. She attributed this to the fact many people did carry and wear small firearms, and that shooting at targets (not necessarily fellow bar patrons!) was a primary amusement at O’Brien and Costello’s Saloon and Shooting Gallery.

Comparison of the assemblages from the saloons also turned up some interesting differences in the establishments and their clientele. For example, Dixon (2005) focused on artifacts related to the décor of the saloons and the personal effects of their clients, such as fine pipes and women’s beads, to differentiate between the saloons at the higher (or lower) end of the economic spectrum. As a result of her analyses, she states that “people from various cultures, classes, and genders participated in the enduring activity of social drinking, creating vast pockets of wide-ranging saloon experiences throughout urban mining boomtowns” (Dixon 2005: 162).

The analyses of saloon assemblages have also been done in Alaska. Besides studies on the Pantheon and Mascot Saloons assemblages in Skagway, there are collections from the California Saloon and Miners’ Home Saloon, both part of the large Barnette Street project, in Fairbanks. A comparison among all these assemblages is presented in Chapter Five and discussed in greater detail by Spude et al. (2011). In each case, archaeologists were able to compare the relative percentages of artifacts related to beer drinking, such as the Rainier beer bottle top, pictured in Figure 94, to artifacts related to drinking hard liquor, soda, and wine.
The California Saloon thrived between 1905 and about 1915 on the south side of the Chena River waterfront, while the Miners' Home Saloon, considered to be a local working class establishment, was erected on the north side of the river in 1907 and remained open only until 1909. Archeologists questioned whether there were differences in the assemblages from these two Fairbanks drinking establishments that would mirror the differences in their patron populations. Based on historic records, it was known that the Miners' Home was frequented by a more ethnically diverse and transient population than the California Saloon, whose patrons were drawn from a more stable population of local waterfront workers.

Archeologists found that the California Saloon showed a mix of beverages, with lower than expected hard liquor products and higher than expected non-alcoholic containers. On the other hand, the Miners' Home Saloon patrons were heavier consumers of hard liquor and wine. Included in collections were five intact bottles of Guinness beer, and two full quart bottles of "Quaker Maid Whiskey," a "house brand" found beneath the cellar floorboards of the Miners' Home. Celluloid film pieces from the Miners' Home also suggest that movies were shown in the basement of the saloon. Another interesting finding was that people used the Miners' Home cellar more frequently than one would expect for a storage cellar. There was an abundance of clothing items in the Miners' Home cellar, particularly in the number of buttons, which fits the expected pattern if the cellar was actively used by patrons for purposes other than drinking (Bowers and Gannon 1998; Bowers et al. 1998; Weaver 1998).
Chapter Ten:
Interpreting the Past for the Public
Interpreting the Past for the Public

A Shared Role in Resource Stewardship
Most of the volumes in the Archeological Investigations in Skagway series end with a similar section, recommending that interpreters take up the baton for the next leg of the relay in getting the word out to the public about archeological resources in their park. Good examples of how this might be accomplished have been offered by the authors of these volumes, and now I offer some additional ones of my own. As discussed in Chapter Nine, the continuity and duration of archeology of Skagway is unique not only among Alaska’s Gold Rush boom towns, but also among National Historic Landmarks mining communities in the western United States. This achievement alone can be touted by Klondike Gold Rush National Historical Park interpreters, and can serve as prelude to programs featuring archeological resources of the park. While this overview presents only a glimpse of the years of fieldwork and archival research that went into producing the archeological investigation series, it has encapsulated many of the stories found in over 2,500 pages of text in a way that is potentially useful for reaching a broad segment of the population. Skagway’s ability to attract several hundreds of thousands of visitors a year is an almost unparalleled opportunity to share this wealth of historic archeology to the public.

For the interpreter, finding exciting ways to tell these stories of the everyday lives of the people of Skagway is a challenge, similar to the challenge faced by archeologists when attempting to present their data in a way that is interesting and relevant.

In all professions, colleagues communicate about a range of topics, fascinating to them but possibly trivial or ho-hum to others who do not share their zeal. Bridging the gap between professionals who have different educational backgrounds, expertise, and possibly interests is difficult, but is exactly what is called for when it comes to interpreting archeology for the public.

Interpretation is different from formal education, not only because it typically occurs outside the classroom, but also because it often is provided to mixed and widely variable audiences that include adults. Interpreters tend to offer multiple points of view, lead audiences to personal revelations, encourage open-ended dialogue, and believe the process to be as important as the end result (National Park Service 2010e).

While interpreters are knowledgeable about the most effective ways to communicate to a broad spectrum of visitors, archeologists have a better awareness of the ethical standards of their profession and knowledge about the context of archeological materials. The National Park Service offers staff training so that regardless of professional discipline — education specialist, cultural resource specialist, museum specialist, or resource manager — employees can be prepared to work together in designing effective interpretations that promote stewardship and reach all parts of the interested public. One of the National Park Service training modules, Module
NPS programs are place-based. Programs use parks and other places as dynamic classrooms where people interact with real places, landscapes, historic structures, and other tangible resources that help them understand meaning, concepts, stories, and relationships (NPS 2005).

You know, the connection to touch and feel the past; that is archaeology’s selling point (Cooper 2005a).

440, specifically pertains to “Effective Interpretation of Archeological and Cultural Heritage Resources” and is offered as a workshop at various parks (Jameson 2010). Also available online is a detailed guide to help interpreters learn about archeological methods, how archeological interpretations are made, and how to encourage concern for the preservation and protection of archeological resources (Hembry and Little 2001). Table 29 lists the chapter headings and a selection of the topics discussed in the guide as a simple tool for opening a dialogue between archeologists and interpreters.

Guidelines for National Park Service interpreters stress the important of “place” in designing programs for visitors. For example, what works very well for interpreting the archeology at Fort Vancouver National Historic Site, might not be feasible in Skagway. Fort Vancouver is located near Portland, Oregon, a large metropolitan area with the potential to draw researchers, students, and members of the public to become involved in hands-on archeology, and also has partnership organizations to facilitate its programs (Fort Vancouver National Trust 2009). Klondike Gold Rush National Historical Park in Skagway, on the other hand, is a tourist destination, with a small interpretive staff and a cadre of seasonal park rangers who must learn about the park’s history and resources, as well as design and deliver interpretive programs in the span of a few short summer months.

At Klondike Gold Rush National Historical Park, a range of public outreach programs is supervised by the Chief of Interpretation, who is also responsible for hiring seasonal employees before the onslaught of each summer tourist season. Guided walking tours (Figure 95) and regular interaction with visitors are among the demanding duties of the permanent and seasonal interpretative staff. According to former Chief of Interpretation at Klondike

Figure 95. Ranger Charquala (Char) Spenser giving a guided walk of Skagway in 2005 (NPS photo).
Gold Rush National Historical Park, Sandra Snell-Dobert (2007 pers. comm.), training at the beginning of the season provides necessary background information on the history, archeology, and resource management of Skagway, Dyea, and the Chilkoot Trail so that seasonal interpretive rangers can develop their own individual interpretive program. Visitors also have a chance to learn about the role of archeology in the park by viewing the displays of artifacts at the Mascot Saloon and the Moore House.

The current Chief of Interpretation, Cynthia Von Halle (2010 pers. comm.), shared some ideas about the ways in which she would like to incorporate archeology into the interpretive programming. She stressed the importance of formalizing communication between the interpretive team and the archeologists. One idea would be to assign a seasonal employee the duty of being staff liaison for archeology. Another possibility would be to organize brown bag lunches for the interpretive staff, so that resources specialists would have the opportunity to share their updates on a more regular basis. She also requested that photographs of the artifacts be made available, preferably online and easily reproduced, so that interpreters are able to share them with visitors. Her final suggestion about delivering cultural resource messages to staff and visitors alike was to sponsor a lecture series, in which guest speakers would be invited to present talks in the comfortable and well equipped park auditorium.

<table>
<thead>
<tr>
<th>TABLE 29</th>
<th>TOPICS TO START THE DIALOGUE</th>
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</thead>
<tbody>
<tr>
<td>What is archeology?</td>
<td>What is material culture? Public misconceptions about archeology</td>
</tr>
<tr>
<td>What are archeological resources?</td>
<td>What difference does it make if the artifacts get moved? How does all that stuff get underground? What can damage archeological resources?</td>
</tr>
<tr>
<td>What do archeologists do?</td>
<td>How do archeologists know where to look for sites? How do archeologists identify artifacts? What happens to a site after it's discovered?</td>
</tr>
<tr>
<td>How do archeologists figure out how old things are?</td>
<td>Relative dating Absolute dating Artifacts as time markers</td>
</tr>
<tr>
<td>What are our personal and professional responsibilities?</td>
<td>Archeologists' professional ethics Promoting archeological stewardship Using multiple interpretive methods</td>
</tr>
<tr>
<td>What are areas of sensitivity?</td>
<td>Native American cultural traditions African-American cultural traditions Euro-American cultural traditions</td>
</tr>
<tr>
<td>Highlights for discussion of the archeology of Skagway</td>
<td>What does the law have to do with this project? How did the archeologists decide where to dig? What do broken dishes really tell us about the people who lived at a site?</td>
</tr>
</tbody>
</table>
We allow each individual interpreter to research, design and present their own interpretive programs. This includes historic district walks, Dyea area walks, auditorium programs and informal interpretive contacts at the visitor center, etc. Archaeological project results are included in the training of our seasonal interpretive staff... and they use the information to develop their programs. These programs are thematic and designed to facilitate connections between the visitor and the resources (Sandra Snell-Dobert 2007 pers. comm.).

Multiple Interpretive Methods
There are many different interpretive methods, including personal services, publications, exhibits, and audiovisual presentations, that are useful in providing visitors with relevant information before their visits and to ensure quality experiences once they are in parks. The National Park Service has a long tradition of personal interpretive services, which involve staff interactions with visitors, whether it be at an information desk or a campfire talk. Non-personal interpretive services, such as brochures and exhibits, do not require the presence of staff and have an advantage in reaching a large audience. Another service is the park Web site, which is important for providing information before the visit, so that each individual can plan the activities of greatest personal interest or of general family interest. Even when personal services are available, these other means of interpretation can augment and enhance visitor enjoyment and appreciation of park resources (Hembrey and Little 2001). The following discussion will focus on three interpretive methods: the creation of fact sheets or pamphlets about archeological resources, the use of artifacts in the collections at staffed audiovisual presentations, and the incorporation of walking tours which pertain specifically to archeology.

Creation of Fact Sheets or Pamphlets
Chapter Four through Chapter Eight of this volume are presented as summaries of a large amount of archeological material from the archeological investigations series. The chapters were designed so that interpreters and the general public could easily access information originally written in great detail for park managers and other historic archeologists. An information sheet on Block 24, an early residential and church block in Skagway (Figure 96) was developed completely on the basis of information presented in Chapter Six. It serves as an example of a relatively straightforward way to condense information and make it available at the Visitor Information Desk in hard copy or as a .pdf on the park Web site. Many other topics addressed in the text and side notes of these chapters lend themselves to clear-cut presentation in the form of information sheets. Some possibilities are the following:

- The residential privies of Block 39 (from Chapter Seven)
- Father Turnell’s trash pit: attitudes about drinking during the Prohibition era (from Chapter Six)
- Revelations about the early life in Skagway: the Moore family privy (from Chapter Six)
- Archeological evidence of the U.S. Army in Skagway (from Chapter Seven)
- What people drank at Gold Rush-era saloons (from Chapter Five)
THE ARCHEOLOGY OF BLOCK 24
An Early Residential and Church Block in Skagway

The earliest street map of Skagway, drawn in 1898, shows Mill Creek and “Ben Moore’s Lot” diagonally intersecting the western side of Block 24. This irregular configuration of Block 24, where much of the property is now managed by the National Park Service, can still be seen on modern maps of Skagway. It is where the most extensive amount of archeological testing in Skagway has taken place over the years as part of the restoration projects for the Moore House, the Moore Cabin, and the Peniel Mission.

Archeologists made a fortuitous discovery while shovel testing on Block 24 in 1984. They found a privy pit filled with trash, which appeared to be linked primarily with Father Philibert Turnell, the Catholic priest who arrived in Skagway in 1898 and lived in the rectory on lot 10 for nearly 20 years. Father Turnell’s trash pit turned up some fascinating details about the personal habits of Father Turnell as well as the social history of Skagway at the beginning of the Prohibition era.

By analyzing the lost or discarded belongings and trash found on the Moore property, archeologists have been able glimpse details about the lives of the founding family of Skagway as well as the Kirmse family, who moved into the Moore House in 1910 and lived in it for the next 65 years. For example, in the Moore privy they discovered 56 whole medicine bottles, mostly colorless and many still sealed with cork stoppers. The quantity of medicine bottles in the Moore privy might relate to the turn-of-the-century attitude about medicines, which are high in alcohol and opiates, and offered women a socially acceptable alternative to visiting saloons. Another observation was that medicinal use could be attributed to the presence of children in the Moore household at a time period of high infant and child mortality rates.

They were also able to piece together information about a large trash dump, consisting in part of discarded liquor bottles, on Mill Creek, adjacent to the Peniel Mission, established by religious missionaries beginning in 1900. Some of the artifacts collected by archeologists over the years of testing on Block 24 are pictured below and include buttons from the Mill Creek dump, a small porcelain vase from the Kirmse privy, and cobalt blue Bromo-Seltzer bottles from Moore privy.

Figure 96. Example of Fact Sheet Highlighting the Archeology of Block 24.
• “Do you really save all those old bones?” or what faunal remains can tell us about the eating habits in Skagway’s past (from Chapter Four – Eight)

• What broken dishes really tell us about the people who once lived in Skagway (from Chapters Four – Eight).

**Artifacts in the Collections**

A great wealth of information is housed in the collections rooms at Klondike Gold Rush National Historical Park. Most visitors probably have little idea of this tremendous resource, and the curatorial staff probably has little inclination to allow visitors in to see the artifacts except on special scheduled tours! However, individual artifacts on loan to interpreters could spark an informal discussion at the Visitor Information Desk or a formal presentation in the auditorium. The artifact(s) selected do not necessarily have to be items recovered archeologically, but could be similar objects, which are more complete or in a better state of preservation and serve as “stand ins” for more fragile or valuable items in the collection. Two examples are illustrated in Figure 97 and Figure 98.

The decorative pink bowl (Figure 97), originally recovered from the Moore cabin attic, might be an effective hook to pull in the audience for a further discussion of the archeology of the cabin attic and the types of artifacts found there. The Frye-Bruhn lard can (Figure 98) is another interesting artifact that could launch a presentation about the role of the Frye-Bruhn Meat Company in the history of Skagway. The company established its first retail outlet in Skagway in 1897 and operated in town until the early 1930s. The Frye-Bruhn cold storage building, owned by the National Park Service, was used to refrigerate the company’s meat products, and their stores sold groceries and canned and fresh meat to commercial clients, residents, and prospectors (Frye-Bruhn 2011; Robert Lyon 2011 pers. comm.). Thus, many of the items in the archeological assemblages, such as cans, food storage bottles, and even the faunal remains, may have originally come from the Frye-Bruhn Meat Company. This brief
historic context might serve as introduction to a presentation about how “all that stuff” gets underground (Table 29). The Rapuzzi collection is another fantastic source of information for launching stories about the archaeological collections.

Photographs of artifacts in the collection could potentially be used in Web-based materials. We now have National Park Service templates for exhibiting artifacts online, and training has been made available throughout the country to assist park staff in these computer applications (Judy Kesler 2011 pers. comm.). An online photo gallery, using some of photographs of the ceramics illustrated in this volume along with brief descriptions, is a good example of how to showcase the archeological collections. According to Judy Kesler (2011 pers. comm.), the National Park Service, Alaska Region Webmaster, photo galleries are “the most sought after resource on our National Park Service web sites across the nation; they are by far where most virtual visitors go.” A virtual tour of the artifacts on display at the Mascot Saloon and the Moore House is another possibility for future online interpretive programs.

Walking Tours
The map illustrated in Figure 16 and the block-by-block discussion in Chapter Eight could assist interpreters in preparing their presentations for walking tours. It might be possible to schedule special tours focusing specifically on the archeological fieldwork and research of Skagway, or the topic of archeology might simply be incorporated into the existing tours. The Visitor Center, formerly the White Pass & Yukon Route railroad buildings where considerable archeological testing took place, is a good starting point for highlighting the role of archeology during the building restoration in Skagway. Skagway, with wireless internet and cell phone connectivity, has one of the most advantageous locations of the National Park Service units in Alaska for introduction of cell phone applications (apps) to provide visitors with information on the history and archeology of the buildings in the historic district as they walk around town. This GPS-based application is currently in development at Harpers Ferry Center as an interpretive tool for the visitors to the National Mall in Washington D.C. (Judy Kesler 2011 pers. comm.). With sufficient funding and technical expertise, this cell phone app could help in the future to spread the word about the archeology of Skagway to tourists.

Interpreters bring the concept of shared resource stewardship back full circle to the public, who has underwritten the preservation projects in Skagway from the beginning. Park managers and planners, architects, and historians have all played vital roles in initiating and implementing building restoration projects at Klondike Gold Rush National Historical Park. These projects have played a crucial role in revitalizing the tourist industry in Skagway. Archeologists too have taken part in the process. Their fieldwork, historic research, methodical artifact analysis and report writing are integral parts of the whole. Through their efforts, the stories beneath the surface can be shared with all.
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— John Triggs