



Gindèhchik / Rampart House Historic Site
Zheh Gwatsàl / LaPierre House Historic Site

Management Plan Update

JULY 2023



Gindèhchik / Rampart House Historic Site



Zheh Gwatsàl / LaPierre House Historic Site

**Gindèhchik / Rampart House Historic Site
Zheh Gwatsàl / LaPierre House Historic Site
Management Plan Update**

prepared for

Vuntut Gwitchin Government
Historic Sites, Government of Yukon

by

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March 2023

Vision Statement for Rampart House and LaPierre House:

Rampart House and LaPierre House are protected places that connect people, history and culture, promoting understanding and enjoyment for future generations while maintaining authenticity and integrity.



Glenbow Archives. Rampart House. ca 1910

Gindèhchik / Rampart House Historic Site Zheh Gwatsàl / LaPierre House Historic Site Management Plan

*We, the undersigned, accept this Management Plan as a framework
for cooperative management of the Gindèhchik / Rampart House Historic Site
and Zheh Gwatsàl / LaPierre House Historic Sites.*

Original Signed

Pauline Frost
Chief, Vuntut Gwitchin Government

July 27, 2023

Date

Original Signed

John Streicker
Minister, Tourism and Culture, Government of Yukon

July 27, 2023

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We are especially indebted to the many Elders who have shared their memories and knowledge over the years as well as the researchers who conducted oral history interviews and shared this invaluable resource in various ways. Appendix 4, Select Bibliography, lists the oral history interview transcripts that were consulted.

Sincere apologies to any who may have been overlooked.

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Special thanks to everyone who made the 2022 site visits possible:

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And our efficient expeditor Megan Williams

Abbreviations

VGFN Vuntut Gwitchin First Nation

VGG Vuntut Gwitchin Government

YA Yukon Archives

YG Government of Yukon

Terminology

Since the preparation of the 1999 Management Plan, a few terms and names have changed or fallen out of usage. Megan Williams, VGG Heritage Manager, provided the following useful summary.

Gwich'in or Gwitchin?	
Gwich'in	the Gwich'in Nation (referring collectively to Gwich'in from NWT, Yukon and Alaska) and the language
Van Tat Gwich'in	the modern spelling of Vuntut Gwitchin, this is used in publications since language materials are in Modern Gwich'in
Vuntut Gwitchin First Nation (VGFN)	the legal entity, the older Archdeacon McDonald spelling
Vuntut Gwitchin Government (VGG)	the legal spelling, used for the administrative body, the legal entity
Kutchin	the Archdeacon McDonald spelling for Gwich'in
Loucheux	older name for Gwich'in people used by newcomers
Tukhudh, Dagoo	The older and current spelling of names for Gwich'in who once lived in the country drained by the upper Porcupine River to the east and south of Van Tat Gwich'in. Dagoo is the modern spelling. Tukhudh is also the name given by Archdeacon McDonald to the Gwich'in alphabet that he developed when translating scriptures into written form.



Cadzow Store, Rampart House, undergoing conservation, 2001. YG photo

EXECUTIVE SUMMARY

Purpose of the Project

In accordance with the *Vuntut Gwitchin First Nation Final Agreement* (VGFNFA), the goal of this project was to produce an “updated” Management Plan (Plan) for Rampart House and LaPierre House Historic Sites to guide the continued protection, conservation, and interpretation of these heritage resources.

Chapter 13, Schedule B of the Vuntut Gwitchin First Nation Final Agreement (VGFNFA) — signed by the Vuntut Gwitchin Government, Government of Yukon and Government of Canada in 1993 — states that Rampart House and LaPierre House are to be co-owned and co-managed by Vuntut Gwitchin Government and Yukon Government. The historic sites are to be managed in accordance with the VGFNFA, the Implementation Plan, the *Historic Resources Act* and the approved *Rampart House and LaPierre House Historic Sites Management Plan*, completed in March 1999 and signed in July 2001.

Why an Updated Plan?

The purpose of updating the Plan was to review the directions for each site that were set out in the 1999 Management Plan and determine what work has been accomplished, what remains to be done and what new information can be used to guide site management over the next several years. Since the initial Management Plan was completed, there has been additional work done in the community through interviews with Elders and increased recognition of Gwich’in language and cultural history. Also, there is a pan-Canadian document, the *Standards and Guidelines for the Conservation of Historic Places in Canada* that describes best practices in the field of heritage conservation and which guided the Management Plan Update. Another key document is the *Guide to Heritage Stewardship for Yukon First Nation Governments, 2018 Edition*, prepared by heritage representatives from many Yukon First Nations including VGG.

This Management Plan Update answers how the sites can accommodate visitors and continue to be conserved. The Plan identifies potential uses that will not detract from the heritage significance or damage the heritage features of each site.

The Plan Update builds on the foundation of the original 1999 plan and community comments and adds:

- a Vision Statement clearly stating the overall future direction for the two sites.
- a Statement of Significance summarizing why the sites are valued by Vuntut Gwitchin and Yukoners.
- a phased implementation strategy with priorities, a schedule, and estimated costs for future work for each site.

IMPLEMENTATION STRATEGY & RECOMMENDED ACTION ITEMS

We recommend a phased approach to future work at the sites. The phased approach will use a process of adaptive management, which means monitoring and assessing what is or what is not working on the site and changing or developing new management strategies to address challenges. This leaves planning and management open to new educational opportunities, and adapts to changing preservation priorities.

The successes, weaknesses and development progress of the site will be evaluated regularly, including an assessment of how people want to use the site, programming, and physical impacts. Visitor and community use surveys and other tools could be used to understand the current experiences and future community desires.

Heritage planning is a cyclical, open-ended process. The results of monitoring and evaluation activities may indicate a need to respond to new circumstances and changing priorities. For example, if planned use of the sites should increase, expanded infrastructure may be required to protect the existing resources and accommodate more users.

The Management Plan Update has identified six Goals for both historic sites to be achieved over the next several years. These are:

1. Conservation
2. Awareness
3. Interpretation
4. Recreation
5. Economic Benefits
6. Building Capacity and Expertise

Each of the tasks outlined in the following tables will assist in achieving at least one of the stated Goals.

These Tasks or Action Items are recommended actions to take advantage of the opportunities presented by the sites to further the understanding and appreciation of their significance.

The following suggested schedule includes work to be undertaken in the short-term within the next five years (S). Some actions are ongoing and others should be undertaken in the long-term of five to ten years (L).

Priorities and Phasing Schedule for Gindèhchik / Rampart House

Tasks	Schedule	Goal
1. FINAL AGREEMENT OBLIGATIONS		
Transfer the 100-foot federal reserve along the river to joint management.	S	1
Seek formal permission to work on resources within the 60-foot reserve along the International boundary.	S	1
Designate under the <i>Historic Resources Act</i> to enhance protection.	S	1, 2
2. ONGOING SITE USE RESEARCH		
Collect information regarding current uses of the site from visitors, community, and work crews.	S	3
Investigate—and implement—the best method or methods of recording visitors to the site.	S	3, 4
Collect information regarding visitors from Alaska and Northwest Territories regarding: the purpose, length of stay, the areas of the site visited, and the numbers of visits and visitors. Information about activities while on site and the overall experience of the visitor would be valuable in planning future actions.	S	3
When VG hosts special events on the site, keep a record of attendees, logistics, and supplies required. Make note of both what went well and any changes recommended for future events.	S	2, 3, 4
3. CONSERVATION		
Determine a schedule to maintain and brush out areas within the site surrounding the heritage buildings and work camp with a view to improve fire safety, protect collapsed cabin remains, and enhance views of the buildings within the site and from the site to the river.	Annually	1
Continue conservation work on St. Luke's Church and Paul George House.	S / L	1, 3, 6
Continue to monitor condition of buildings and structures to plan repairs/maintenance.	S / L	1, 6
Ensure access to the graveyard (located outside the historic site boundary). Special Note: Community Elders have expressed their concern that the graveyard at Rampart House be conserved. While this site is outside the historic site boundary and beyond the remit of YG, VGG may wish to allot a day or two of time to do this work from their portion of the budget. This work could also be eligible for funding outside of the RH/LH funding - HPA (YG). Advice/assistance on documentation and conservation planning could be provided by YG personnel who have to be on site at Rampart House.	S / L	1
Ensure the Rampart House Operations Manual is available and regularly updated.	S / L	

Tasks	Schedule	Goal
4. BUILDING CAPACITY AND EXPERTISE		
Consider hiring crew of youth to carry out tasks that don't require specialized skills such as site clearing. They can also learn from crew / undertake other simple tasks.	S / L	6
Create a mentorship/training program for skilled trades such as camp cooks and log workers.	S / L	6
Host a log conservation workshop at Rampart House and invite workers from other historic sites.	S / L	1, 6
5. SITE DEVELOPMENT		
Upgrade work camp facilities adding a dining shelter to existing work camp to be used by crew and by citizens for special gatherings.	S	4, 6
Improve work camp facilities with an improved wash station and grey water collection and dispersal system.	S	4, 6
Add an outhouse on east side of the site closer to historic structures.	S	4
Monitor levels of use and add additional camping locations as warranted .	S	4
Monitor and maintain the current bridge between two sides of site.	S	4
Replace existing bridge, with one closer to the riverbank near historic location, using historic photos as a guide. As necessary, clear new pathways to and from a new bridge.	L	4
Improve the access trail into east side of site from the river landing with a view to improving accessibility for visitors, staff and especially Elders.	S	4
Continue initiative to install solar power at Rampart House to reduce reliance on fossil fuels.	S	5
Improve the access trail to west side of the historic site.	S	4
6. INTERPRETATION		
Investigate the feasibility of using the Cadzow House and the Cadzow Store for programming and interpretation and determine any necessary safety measures, e.g. blocking off the upper floor of the Cadzow House.	S	1, 3
Continue to encourage educational culture camps and special gatherings for the community to share stories and traditional practices.	S / L	2, 3, 4
Update the Interpretation Plan to address new information and changing interpretive methods.	S	3

Tasks	Schedule	Goal
Plan for additional digital information sharing including virtual tours, drone surveys, and sharing of stories (following established protocols).	S	3
Incorporate Gwich'in language in interpretive materials.	S	2, 3
Encourage the work crew to share the history and significance of the sites with visitors and share with them the appropriate use of the site	S	2, 6
Prepare interpretive materials geared to Chief Zzeh Gittlit school students.	L	3
7. EDUCATION		
Integrate information about the historic sites in the school curriculum. Partner with First Nations School Board/Department of Education to do this.	L	2, 3
Enhance the role of the John Tizya Centre as a visitor welcome and orientation centre.	L	2, 3, 5
Enhance the Centre as a community hub sharing the key roles of both sites.	L	2, 3, 5
Continue supplying information about the historic sites in Regional Land Use Planning to ensure other partners are aware of the significance and special requirements of the sites.	L	2, 3, 5

Priorities and Phasing Schedule for Zheh Gwatsàl / LaPierre House

Tasks	Schedule	Goal
1. FINAL AGREEMENT OBLIGATIONS		
Designate under the <i>Historic Resources Act</i> to enhance protection.	S	1, 2
2. ONGOING SITE USE RESEARCH		
Given that the remaining buildings are collapsed and deteriorating in this remote and exposed site, carry out a complete documentation and description of the condition of the remnants as well as the surviving buildings. This documentation will form the baseline of information that will be used for monitoring of the site.	S	1
Collect information regarding current uses of the site from visitors, community, and work crews.	S	3
3. CONSERVATION		
Undertake regular monitoring and maintenance of vegetation regrowth and brush out areas surrounding the heritage resources for fire safety, visibility, and to protect the heritage resources.	S / L	1, 3
Monitor and maintain the recently-installed infrastructure, the boardwalks and signage.	S / L	1, 3
Undertake improvements to slow deterioration of the built structures. This would include: <ul style="list-style-type: none"> -Stabilization of the Jackson store -Raise the cache a short distance from the ground and support on blocking to slow further deterioration of the building fabric. -Consider and undertake conservation of the floor and roof. 	S / L	1, 3
4. BUILDING CAPACITY AND EXPERTISE		
Consider hiring crew of youth to carry out tasks that don't require specialized skills such as site clearing. They can also learn from crew / undertake other less specialized tasks such as helping to build boardwalk.	S / L	6
Create a mentorship/training program for skilled trades such as camp cooks and log workers.	S / L	6

Tasks	Schedule	Goal
5. SITE DEVELOPMENT		
Construct another section of boardwalk to link the two existing sections within the historic site.	L	1, 4, 6
Identify and clear a safe location for helicopter landings northwest of the site.		
Build a landing pad and a boardwalk extension from the pad to the existing boardwalks. See site plan for suggested route.	L	1, 6
Enhance the access route from the river's edge into the site. Remove some of the riverside vegetation at the landing to improve the sight line for the river travellers.	S	1, 3, 4
6. INTERPRETATION		
Add information to existing signage near the riverbank, when replacement is due, encouraging visitors to visit the John Tizya Centre in Old Crow to learn more about the site's significance and the Vuntut Gwitchin.	L	3
Update the 2008 Interpretation Plan to address new information and changing interpretive methods.	S	3
Following the appropriate protocols, share stories and memories of the site's history and current use with the community and visitors.		
Incorporate Gwich'in language in interpretive materials.	S	2, 3
Plan for additional digital information sharing including virtual tours, drone surveys, and sharing of stories (following established protocols).	S	3
Collect information about the visitors to the site including numbers and comments on experiences.	S	2
7. EDUCATION		
Integrate information about the historic sites in the school curriculum. Partner with First Nations School Board/Department of Education to do this.	L	2
Enhance the role of the John Tizya Centre as a visitor welcome and orientation centre.	L	5
Enhance the Centre as a community hub sharing the key roles of both sites.	L	2, 5
LaPierre House is within the boundaries of Dàadzàii Vàn Territorial Park, now undergoing management planning. https://www.daadzaiivanpark.ca/ Continue supplying information about the historic site in Regional Land Use Planning to ensure other partners are aware of the significance and special requirements of the sites as well as how they are managed.	L	2, 5

Budget Planning for Conservation Activities

The planning for expenditures at each of the sites is a combined effort of YG conservation staff and the Vuntut Gwitchin Heritage Manager. The cost of materials, transportation to Old Crow and from Old Crow to each of the sites, fuel, supplies, and labour are all part of the expenditures that are incurred annually.

The determination of which specific projects will be undertaken is subject to several factors, namely the availability of workers, the availability of materials such as logs, and plans to hold special events such as culture camps on the site.

Some costs involved are difficult to estimate since there are several factors that affect the availability of supplies and materials such as whether an ice road has been installed, and transport of construction logs to Rampart House from offsite locations.

The accepted method to forecast expenditures in the short term and long term for each of the historic sites is to review the annual budgets from the recent past. For the past several years, the costs, both operating and capital for Rampart House and LaPierre House, have been funded primarily by YG who contribute \$60,000 with a top up of funds of approximately \$15,000 coming from the VGG. An additional \$10,000 is available outside the Transfer Payment Agreement. This is typically used to cover YG staff travel costs, material purchases, and shipments.

The budget for Rampart House has been the same for ten years and has not accounted for inflation nor does it allow for an adequate work season. The current work season is 30 days with a typical work crew of four. We recommend increasing the personnel budget to allow for a 60-day work season as well as increasing the budget for building materials. This would enable crews to complete restoration and stabilization work sooner, thus helping to prevent further deterioration of buildings and structures. Also, a longer work season may help to retain skilled crew members who would otherwise be attracted to jobs of longer duration.

Capital project budgets will have to be developed for future projects that account for increases in fuel and material costs.

Planning for Capital costs is based on specific work projects:

Rampart House Capital projects

Historic Zone

- Complete restoration of St. Luke's Church
- Restoration of Paul George House
- Complete finishing the interior of the Cadzow House and outfit for programming.
- Set up the Cadzow Store as an Interpretive Centre.
- Develop a camping site on upper bench of the west side.
- Replace existing bridge.
- Add new outhouse.
- Add new interpretive signage at two locations, the International Border monument and at the Paul George House.

Support Zone

- Add new dining hall.
- Add new wash station and grey water collection and dispersal system.
- Install a solar system.

Access Zone

- Add stairs with regular landings and handrails to both the east and west access paths up the bank where the incline is steepest.
- Add a solid handrail along the paths where the incline is less steep.

Natural Zone

There are no capital projects recommended for the Natural Zone but a dedicated program of vegetation removal is required to create a firebreak at the boundary between the Historic Zone and the Natural Zone and to clear the paths within the Historic Zone and the travel route away from Rampart House. The cleared area should be extended north to include the cabin remains currently surrounded by trees.

Other Considerations

Community Elders have expressed their concern that the graveyard at Rampart House be conserved. This site is outside the historic site boundary and beyond the remit of YG. As the path to the graveyard goes through the historic site, however, it is important to maintain access to this important place by periodically clearing the route.

LaPierre House Capital projects

Historic Zone

- Raise the cache off the ground with blocking, and stabilize and restore the cache roof to prevent further deterioration. Brace the walls to prevent further collapse. Clear brush and vegetation from inside the building and for two metres around the cache to reduce moisture attractants.
- Clear brush from other main structural remnants close to the boardwalk.
- Add additional boardwalk lengths to complete the loop through the site.

Access Zone and Natural Zone

- Add a dedicated helicopter landing platform at the western landing site with a boardwalk connecting it to the site.
- In addition to the above capital project, a dedicated program of vegetation removal is required to clear the helicopter landing(s) and the paths connecting the boardwalk in the interior of the site with these landings and the river landing.

**See pages 75-76 of this document for preliminary estimates of some of these costs.*

Conclusion

The Vision Statement for Gindèhchik / Rampart House and Zheh Gwatsàl / LaPierre House contains clear directions to guide their care for future generations. Comments made by Elders during the planning process stressed their interest in engaging youth in the understanding of their history and culture by encouraging stewardship of these sites. The Management Plan Update contains the process for the ongoing conservation work and use of these two protected and much valued historic sites. It provides practical guidance towards achieving the Vision Statement that the community created for these two sites.

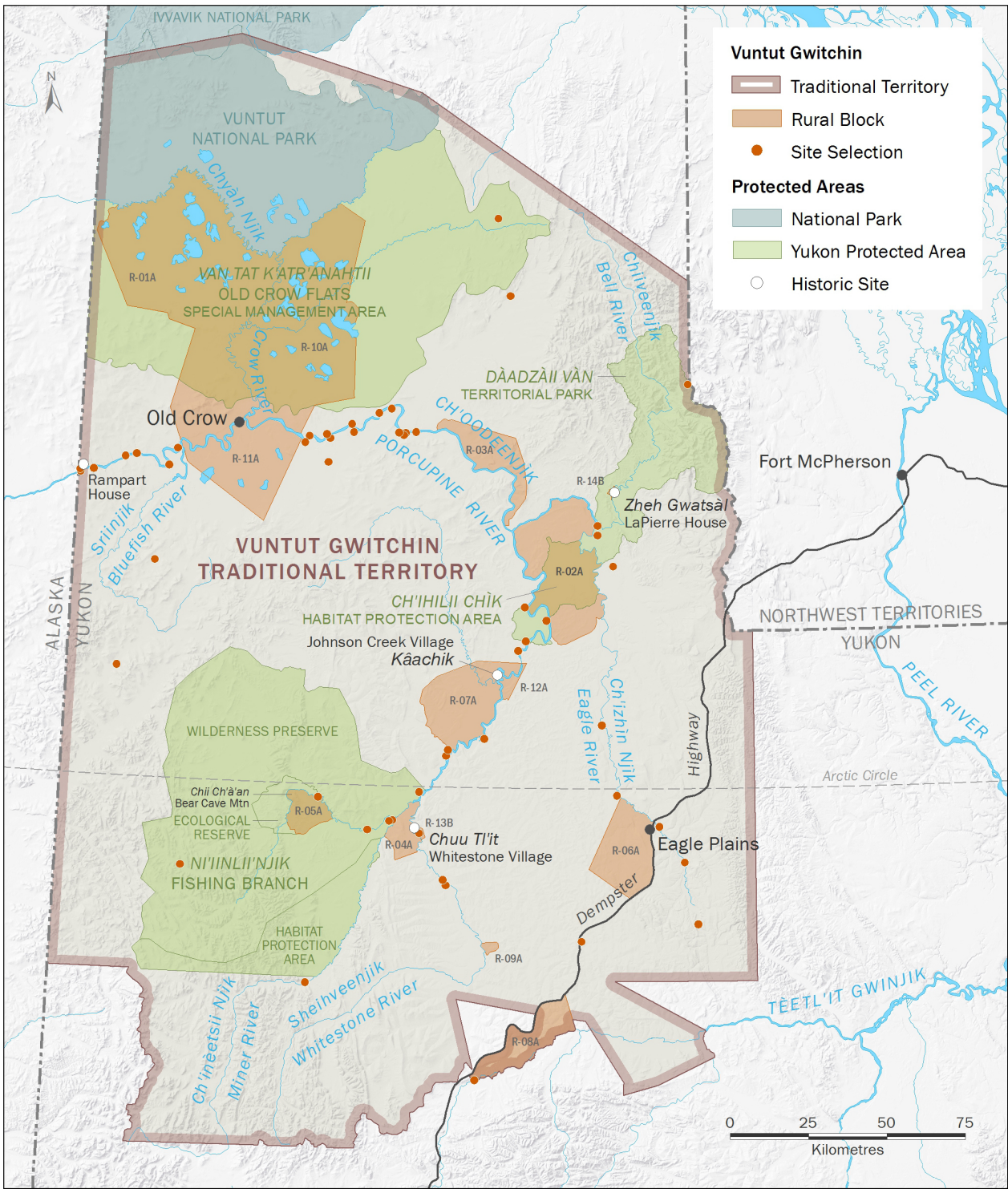
Rampart House and LaPierre House are protected places that connect people, history, and culture, promoting understanding and enjoyment for future generations while maintaining authenticity and integrity.

The Management Plan Update builds on a current description of the historic resources that are found at each site including both the built structures and cultural landscape features. It also includes a summary of the historic, traditional, and contemporary uses and outlines the many stories and messages associated with each site.

The understanding of resources and uses of each site is the basis for the conservation zones that assist in implementing the Plan over the next 10 years based on priorities for short and longer term conservation and interpretation activities.

[See Zone Maps for the two sites on pages 46 and 54.]

Community engagement made a significant contribution to identifying the heritage values and features of the sites that are of significance to all citizens and visitors from outside the area.



Vuntut Gwitchin First Nation Traditional Territory.



Collapsed cabin at Rampart House, 2022. *Midnight Arts photo*

1.0 BACKGROUND

1.1 Purpose of the Management Plan Update

The *Vuntut Gwitchin Final Agreement*, Chapter 13, Schedule B identifies Rampart House Historic Site and LaPierre House Historic Site as significant heritage sites and recognizes their values to Vuntut Gwitchin, Yukoners and others from outside the region.

In accordance with the terms of the Final Agreement, in 1999 a Management Plan was developed and approved for the management of both Rampart House Historic Site and LaPierre House Historic Site. One provision was that the management plan be reviewed periodically. For the past several years, conservation and interpretation activities have been undertaken at the sites by the Vuntut Gwitchin Government (VGG) and Government of Yukon (YG) under the guidance of that plan. It is appropriate now to update that Management Plan for these co-owned and co-managed sites to include the work already done and identify new and future issues that will affect the sites.

This update includes a vision for the sites that reflects their recognition in Chapter 13. Nothing in this Management Plan update will or is intended to invalidate the rights guaranteed under the Final Agreement. The management of the historic sites is intended to respect the past and current activities of the Vuntut Gwitchin and best practices in heritage conservation.

1.2 Management Structure

The two historic sites have been managed by representatives from both Vuntut Gwitchin Government and Government of Yukon. The site is managed collaboratively by YG Historic Sites and VGG Heritage Branch staff.

YG and VGG are responsible for the annual planning of conservation activities on the sites. The work is based on the numerous studies that have been undertaken over the years that have identified the heritage resources, their condition and the recommended treatments to apply in order to protect, conserve and interpret the sites.

In addition to the regular repair and maintenance activities relating to the built heritage resources, there are other aspects of the historic sites that require regular maintenance and ongoing monitoring. The annual work plan identifies the routine maintenance requirements and also responds to unplanned events on the site such as fire damage or vandalism. Monitoring of visitor use of the site responds to the impacts of visitation that is concentrated in some areas. At Rampart House visitors use a camp site overlooking the river as well as the path from the river's edge leading to the pedestrian bridge. In other parts of the site, pedestrian travel has not generated areas of overuse. Monitoring will identify if this condition changes and additional protection of the heritage resources is warranted.

At LaPierre House, the archaeological resources are very sensitive to foot traffic and a raised boardwalk has been installed to protect and preserve these features from damage caused by concentrated visitor traffic.

YG and VGG are responsible for preparing a scope of work for each work season. Staff organize the ordering and delivery of materials, the work crew and the schedule for the work. Annual reports summarize the work accomplished so that a comprehensive record of the sites is kept up to date. These reports are a key foundation for the next year's work plan and are part of the long-term planning for each site.

1.3 The Planning and Engagement Process

The preparation of this Management Plan Update has been a collaborative undertaking involving a Steering Committee made up of the Vuntut Gwitchin Heritage Committee and VGG Heritage Branch staff, and Cultural Resources Branch staff from Government of Yukon. This team has had the benefit of members who know the sites and their importance to the community, and have expertise in the conservation of heritage buildings, landscape and archaeological resources, as well as interpretation, oral history, and cultural knowledge.

The schedule of work for the Management Plan Update included an initial community meeting with an introductory presentation and a survey form for comments, followed by a newsletter describing the project. Comments made at the meeting by participants confirmed that the sites continue to be important to community members who visit them. Gwich'in who live in Alaska visit Rampart House when passing through. Old Crow residents continue to visit the site for tourism, family trips, and for harvesting activities for food and medicines. In winter, hunters and community groups from both Old Crow and Fort McPherson pass by LaPierre House, travelling by snow machine.

Shortly after the project began, field work was planned for the fall of 2019 but delayed due to weather. Field work was then planned for the summer 2020, postponed to the summer of 2021, but both times was deferred due to travel restrictions imposed by the Covid-19 pandemic. As a result, it was not until July 2022 that the management planning team was able to travel to Old Crow to present highlights of the draft Plan to the Steering Committee and visit the sites. Previously a second newsletter had been sent to the community in spring 2022 documenting work that had been accomplished before site visits.

The planning process has involved several steps. As a first step, the 1999 Management Plan was reviewed and actions completed since its approval were documented. This review process also identified actions that were no longer needed as well as new issues and developments that have arisen since the 1999 Management Plan was approved. The second step of the planning process involved developing a Statement of Significance for each site, and a Vision Statement for the future of the sites that reflects their significance and the many heritage values associated with both sites.

Since the nature of the tangible heritage resources differs at each site, goals and objectives for each site were developed to address the specific features found there. For example, there is a collection of log buildings and evidence of the original survey of the International Boundary at Rampart House. At LaPierre House, there are few remnants of former log structures and considerable archaeological evidence of the past history of the site. Both sites have cultural heritage landscape features related to their setting. The views within the site and of the river are dominated by the sloped topography of the basalt geology at Rampart House while the gentler topography at LaPierre House provides a different type of visual setting.

Both sites continue to demonstrate intangible heritage values revealed in the oral histories and Vuntut Gwitchin family memories. These recount the long association with the sites for hunting, harvesting, trade and social gatherings. Both sites enjoy continued visits from river travellers travelling from Alaska, the Northwest Territories, and from Old Crow.

1.4 Research

Since the beginning of the Management Plan Update project, several sources of information have been consulted that were collected since the 1999 Plan was approved. These include an extensive collection of interviews with Elders and other family members who have shared their stories and memories about living in the area. VGG, through the Navigation Systems project, has collected

and mapped a great deal of information about traditional travel routes and trails that connect through their traditional territory and include routes to and from each historic site (Appendix 3). In addition to the new information about each historic site, other sources of guidance have been consulted in the preparation of the Plan Update. The reference documents include two relating to the conservation of cultural heritage resources.

[See Section 5.1]

Both of these reference guides have been used in the formulation of the recommendations for the future of the historic sites. These recommendations are based on an understanding of their significance and an overall Vision Statement and Goals for both sites as well as specific Objectives and Action Items for each individual site.

1.5 Identification of Issues and Opportunities

Rampart House and LaPierre House present challenges for their safeguarding and conservation in part because of their remote locations and their exposure to natural weathering and unplanned natural events such as fire. The Management Plan Update provides an opportunity to plan for the future and consider ways to protect and enhance the sites for Vuntut Gwitchin and other visitors.

The key issues facing the future of Rampart House and LaPierre House are as follows:

- encouraging continued use and visitation by Vuntut Gwitchin and the community,
- accommodating visitors within the historic sites in a way that protects sensitive areas from damage or disturbance,
- enhancing tourism opportunities resulting in economic benefits for Vuntut Gwitchin,
- developing the expertise and skills in log building conservation,
- building capacity and training in the local community for monitoring, heritage conservation and tourism,
- developing expanded interpretation methods to reach people unable to travel to the sites and
- enhancing the experience of visitors who are able to travel there, thereby increasing appreciation and understanding of the sites.

One opportunity to address these issues is already in place in the community with the considerable work already completed by the annual work crews. This work, with the involvement of building preservation expertise from YG, has exposed and trained many community members to the type of skilled work involved in the repair and conservation of log buildings. In addition to the work crews, a few community members in Old Crow have benefited from providing tours of Rampart House to tourists. These visitors travel to the site via local boat operators.

The ongoing living history of the two historic sites provides continued opportunities for community members in Alaska, Northwest Territories and Old Crow to continue to add to the oral history and family stories about each place.

The recommended Action Items (Section 8) provide a guide for future actions to take advantage of the opportunities presented by the significant historic sites.

2.0 LEGISLATIVE FRAMEWORK

The historic and cultural importance of Rampart House and LaPierre House is formally recognized in Chapter 13 of the *Vuntut Gwitchin First Nation Final Agreement (VGFNFA)*. Schedule B refers to both sites specifically, noting that title shall be transferred from the federal government to the Yukon government and thence to joint ownership of the Yukon government and Vuntut Gwitchin First Nation. This was done in 1999.

Two other legal items identified in the 1999 Plan were:

- transfer of the 100-foot federal reserve along the river at both sites to YG and thence to joint management;
- formal permission to work on the resources within the 60-foot reserve along the International Boundary by the International Boundary Commission and the Department of Indigenous and Northern Affairs.¹

Negotiation of both of these items is ongoing.

Section 2.3 of Schedule B states that both sites shall be established as historic sites under the *Historic Resources Act* “as soon as practicable” following this transfer of title. While the sites are undesignated under the *Historic Resources Act* (<https://laws.yukon.ca/cms/images/LEGISLATION/PRINCIPAL/2002/2002-0109/2002-0109.pdf>), the designation of Rampart House is underway.

The Final Agreement sets out the management structure of both sites (Schedule B, Sec. 3). In 1995, Vuntut Gwitchin and YG established a management committee for Rampart House and LaPierre House. Their initial mandate was to make best efforts to oversee the development of a management plan within five years. The Plan was completed in 1999 and formally signed by both governments at Rampart House in 2001. The management or heritage committee also oversaw preparation of the *LaPierre House and Rampart House Historic Sites Interpretation Plan and Interpreters Manual* in 2008.

Chapter 13 (13.4.6.5, Schedule B, 2.3) of the VGFN Final Agreement refers to Rampart House and LaPierre House being “established as Designated Heritage Sites” in accordance with the *Historic Resources Act*, 1991 stating:

The Yukon shall establish Rampart House and Lapierre House as historic sites under the Historic Resources Act, S.Y. 1991, c. 8, as soon as practicable following the raising of the fee simple title pursuant to 2.2.

The *Historic Resources Act* provides for the recognition and protection of historic and cultural resources in the Yukon. It sets out the definitions, mechanisms and procedures for designating sites by giving them formal recognition and bringing them under government protection.

While historic resources (which include objects, archaeological and palaeontological, prehistoric and scientific resources) are generally protected by the Act, in that no one is supposed to damage or remove them without a permit, this is a vague protection and specific intervention (Sec 26) is required to enforce transgressions.

Once a site is designated, or formal notice of intent to designate is issued, then “No person shall carry out an activity that will alter the historic character of a site.” Further provisions in the Act

¹ In 2017, this department was dissolved and replaced, in 2019 by Indigenous Services Canada and Crown-Indigenous Relations and Northern Affairs Canada.

describe the mechanisms for enforcing this structure or permitting activity. Other than protecting the site, the Act is not specific on how the site is to be managed. The Government of Yukon adopted the *Standards and Guidelines for the Conservation of Historic Places in Canada* and uses this document as a best practice in the management of historic places.

In accordance with the Final Agreement, VGFN members were consulted and approved the Management Plan which was signed by the Chief and the Minister in 2001. Furthermore, in accordance with the Final Agreement, VGFN citizens have been trained and employed at the site as part of the crews conducting conservation work since work began at Rampart House in 1995. Economic benefits to the First Nation have included contracts for supplying materials to Rampart House and transport by local boat operators.

Finally, the *VGFNFA* stipulates that the management plan be reviewed every ten years. The current work updating the Plan is a result of this legal requirement, in addition to the need for updated guidance on the management of the sites.

A number of other acts relate to Rampart House and LaPierre House. *The Vuntut Gwitchin Heritage Act*, passed in 2016, confirms VGG stewardship and control of heritage resources on the Traditional Territory. *The Scientists and Explorers Act* requires anyone doing exploratory work, such as archaeology or mineral work, must first receive a permit to do so. The Management Plan also mentioned legislation dealing with human remains. Since the cemetery is outside the historic site, these acts would only be pertinent if new human remains were to come to light within the boundaries of the historic sites. These include the *Coroners Act* and sections of the *Historic Resources Act* (Sec. 68-69) dealing with archaeological and burial sites.

Since both sites were removed from subsurface staking (Rampart House, Order-in-Council 2003/91 and LaPierre House, Order-in-Council 2003/92), mining activity cannot take place on the historic properties.

Both historic sites are within the boundaries of the *North Yukon Regional Land Use Plan* approved in 2009, the first Plan to be approved under the Umbrella Final Agreement.

A park management plan is currently in process for the Dàadzàii Vàn Territorial Park, which includes LaPierre House within its boundaries. <https://www.daadzaiivanpark.ca/>



Group by St. Luke's Church, Rampart House (Gindèhchik) at wedding of Ben Kassi. Deacon Amos Njootli and Archdeacon Canham are two of the clergy, c. 1918. *Yukon Archives, Univ. of Alaska Fairbanks coll. #3057.*

3.0 DESCRIPTION OF THE HERITAGE RESOURCES

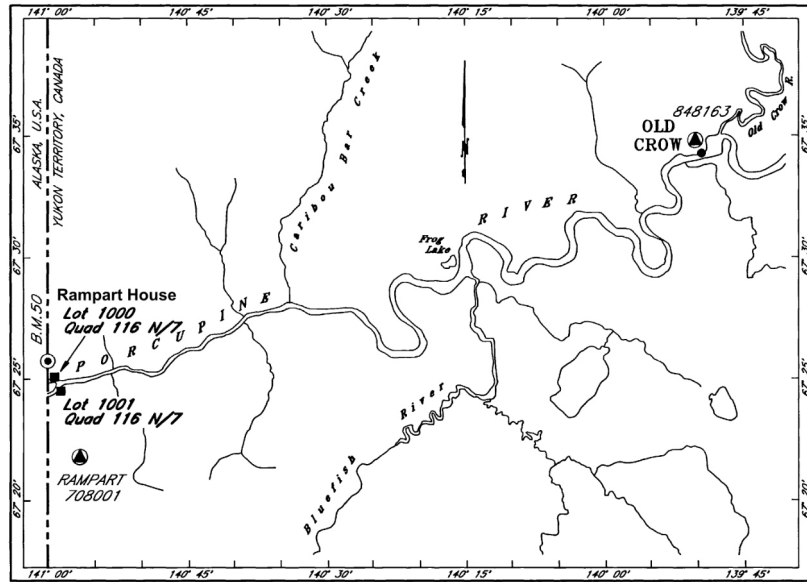
3.1 Gindèhchik / Rampart House

3.1.1 Location and Environmental Setting of the Historic Site

Gindèhchik / Rampart House is located on the north bank of the Porcupine River downstream from Old Crow at the International Boundary with Alaska at the 141st degree latitude. It is found in an area that is within the range of the Porcupine Caribou herd that migrates over the plains and plateaux of the Porcupine Peel Basin. The site is bounded by Shanàghan Creek to the west (named Boundary Creek by the International Boundary surveyors) and bisected by an unnamed creek gully. It is located on a high bench, well above potential flood level. A large gravel island is located in the river at this location.

The site is located within the Old Crow Basin Ecoregion of Yukon and the Taiga Cordillera Ecozone. It is an area of continuous permafrost.²

This area was part of Beringia during the last Ice Age; an area that remained unglaciated and extended from Siberia to the western Northwest Territories including much of northwestern Yukon. For the most part, it was a cold, arid grassland. The Laurentide Ice Sheet to the east blocked the drainage of rivers. The waters backed up and formed a huge lake known as Glacial Lake Old Crow. The present-day wetlands of the Old Crow Flats are the remnants of that extensive lake. The outflow of water from the lake gradually carved through the surface soils and rock at Rampart House forming the Ramparts of the Porcupine River. The Porcupine River originally flowed eastward to the Arctic Ocean through Macmillan Pass but the downcutting of the river at the Ramparts eventually made the riverbed lower than the lands in the pass and the river now flows westward to the Bering Sea.



Key Map of Rampart House from CLSR Plan 81542

The natural environment is influenced by the northern latitude and elevation with extreme cold winters and variable short summers. The environment is rich in fauna and flora that support historic food gathering practices as well as the forested setting providing a nearby source of wood for fuel and building material.

3.1.2 Archaeological, Built and Cultural Heritage Landscape Resources

There have been several archaeological investigations undertaken at Rampart House beginning in the 1960 and 1970s. Each of them has added to the understanding of the long history of the site beginning in the pre-contact era and continuing until today. One early find has been dated to 700 CE confirming the early use of the site as a stopping place along the Porcupine River. Work by LeBlanc in 1997 confirmed more than 31 individual heritage features including several extant

² C.A.S. Smith, J.C. Meikle and C.F. Roots eds., *Ecoregions of the Yukon Territory*. <https://yukon.ca/sites/yukon.ca/files/env/env-ecoregions-yukon-territory.pdf>

and collapsed structures on the east side of the creek and the boundary marker, church, rectory and several standing and collapsed log cabins and a cache on the west side. In addition to these features, there are numerous depressions and earth forms that indicate earlier building locations. These features are the surviving remnants of the many cabins that are visible in photographs taken in the early twentieth century.

Other archaeological resources include stone tools, flakes, middens (refuse dumps), hearths and burned material dating from the periods before and after contact with outsiders. There are also “stationary artifacts” such as large flat cobble with a depression used for food preparation, a marine engine, a stove, steam boiler part, and a steel sprocket possibly from Dan Cadzow’s boat. The cultural heritage landscape contains many natural features that have heritage value. The location of the clearing that contains the built heritage resources is on the bench overlooking the river providing key views up and downstream. The geology of the setting includes the dramatic basalt cliffs as the backdrop to the central area. An informal path system links different parts of the site and naturalized vegetation along the riverbank contrasts with the cleared area around the buildings and structures.

3.1.3 Historic and Current Use

The historic use of Rampart House begins centuries before contact with outsiders when the site was occupied by early peoples who camped here for seasonal hunting and harvesting activities. The evidence of this is found in the archaeological record of bone fragments, hearths, stone flakes and tools. Beginning in the late nineteenth century the site continued its use as a seasonal gathering place for First Nations and a centre for trade. The chronology in the Yukon Historic Sites Inventory summarizes the key periods of recent activity at the site beginning in 1890s after the Hudson’s Bay Co. post had been moved from three previous locations in American territory: Turner Survey 1889, Hudson’s Bay Company buildings 1890-1893, International Boundary Survey 1910-1912, Anglican Church 1890-1921, Cadzow buildings 1904-1929, North-West Mounted Police Post 1914-1929, and Gwich’in homes c.1890s to 1940. The evidence of these periods is found in the building remnants, the archaeological record, the historic photos, and the archival and oral history records. See Appendix 2 for a more detailed chronology of historic events.

By the 1940s, people had relocated to Old Crow and Rampart House stopped being an occupied site. Instead, it continued to be visited by community members from both Old Crow and Gwich’in who reside in Alaska. The graveyard that is located east and outside of the historic site boundary continues to be visited by Vuntut Gwitchin in order to connect with the ancestors buried there. Access to the graveyard is through the historic site past the collapsed remnants of a fox farm.

Over the years, visitors travelling by canoe have stopped at Rampart House and it has become a key part of the river experience for tourists. Some features have been added to the site for the benefit of the visitors including a site identifier sign, interpretive signage, and a cleared campsite.

Every year, work crews spend time at the site to undertake building conservation activities and site maintenance. They have also added a work camp in a clearing east of the historic buildings that consists of four tent frames for crew accommodation, a larger structure housing the kitchen / dining / gathering area, and an outdoor cooking/relaxing area (also used for drying and smoking meat and fish). There are also a water storage tank, washing facilities, an outhouse, and two small storage structures in the work camp area, one log and one frame and plywood.

Visitation information is anecdotal in nature since there is no visitor log book on site or an established protocol for local boat operators to report when they are taking people to the site.

There are a few tourist visits, occasional visits with media and researchers, and occasional European group tours. Alaskan Gwich'in may stop off at Rampart House when the crew is on site or they may stop to stretch and look around but rarely camp there. These are either hunting parties or people on the way to visit family in Old Crow or returning to Alaska. Small numbers of Gwich'in travel from Alaska each year, more in a year when the Gwich'in Gathering is in Old Crow.

3.1.4 Archival Records and Oral Traditions

Gwich'in have a wealth of oral traditions that link to the lands, natural resources, people and events of the region. Elders relate stories about the formation of the landscape, legendary figures such as Ch'ataiyuukaih, and how the animals were made small. More recently there are stories of trading and gatherings at Rampart House and LaPierre House, how the sites fit into the seasonal round of area families, and strategies and techniques for living on the land. Elders have shared much of this valuable knowledge during interviews recorded by the Yukon Native Language Centre; the Council for Yukon First Nations (Curriculum Development Branch); Yukon College [now Yukon University], Alice Frost Community Campus; and by the Vuntut Gwitchin Government. Traditional knowledge has also been documented by scientists, ethnographers, historians and visitors to the area. In 1993, students from the Old Crow Yukon College conducted interviews and published *Rampart House: Stories told by our Elders*. Over the last few decades, VGG Heritage Staff have documented some 1700 interviews and organized them in a searchable database, an invaluable resource.

Documentary sources related to the two sites include maps, historical photographs, government records, accounts by early visitors, scientific reports, sound recordings and some early films. Many of these are listed in Appendix 1 of this report, Select Bibliography. Some documents specific to Rampart House include *An Annotated Bibliography of Rampart House* and *Making Camp: Rampart House on the Porcupine River*, both prepared by Colin Beirsto, in the late 1990s as well as a report on 1997 archaeological work at Rampart House prepared by Raymond LeBlanc. Many other publications about the Vuntut Gwitchin and their traditional territory include references to Rampart House. There is a wealth of historic photos of the site, as well as early Hudson's Bay Co. records, North-West Mounted Police Records, and the Journals of early missionary, Archdeacon Robert McDonald spanning 1862 to 1912.

More recently, the Vuntut Gwitchin Government has sponsored the award-winning *People of the Lakes*, with Shirleen Smith, published by University of Alberta Press. Additional important undertakings have been the Navigation Systems, Cultural Geography, Cultural Technology, and Historical Lifeways projects that documented trails, place names, social and environmental technologies and life stories and knowledge. Conservation and planning work on the site has been documented with drawings, site plans and reports on work accomplished prepared by YG Historic Sites. In collaboration, VGG and YG published an interpretive guide to Rampart House (<https://yukon.ca/en/rampart-house-guide>).

3.1.5 Assessment of Heritage Values and Significance

Section 6 provides a statement of significance, a description of the historic place and information about the various heritage values associated with Rampart House. The historic site is a recognized contributor to the living culture and identity of Vuntut Gwitchin. Its significance is embodied in its built heritage, archaeology and the cultural landscape setting. As well it is confirmed and shared through the oral histories and family stories associated with the site.



Cabin and cache at Gindèhchik / Rampart House, 2003. YG photo

3.2 Zheh Gwatsàl / LaPierre House

A good place. That's the main place, that's the reason the Gwich'in people pick that place to stay around there because it's good for fish, good for trapping, good for hunting, and that's the main place for caribou. People used to gather there and dry meat.

— Charlie Peter Charlie, 1995

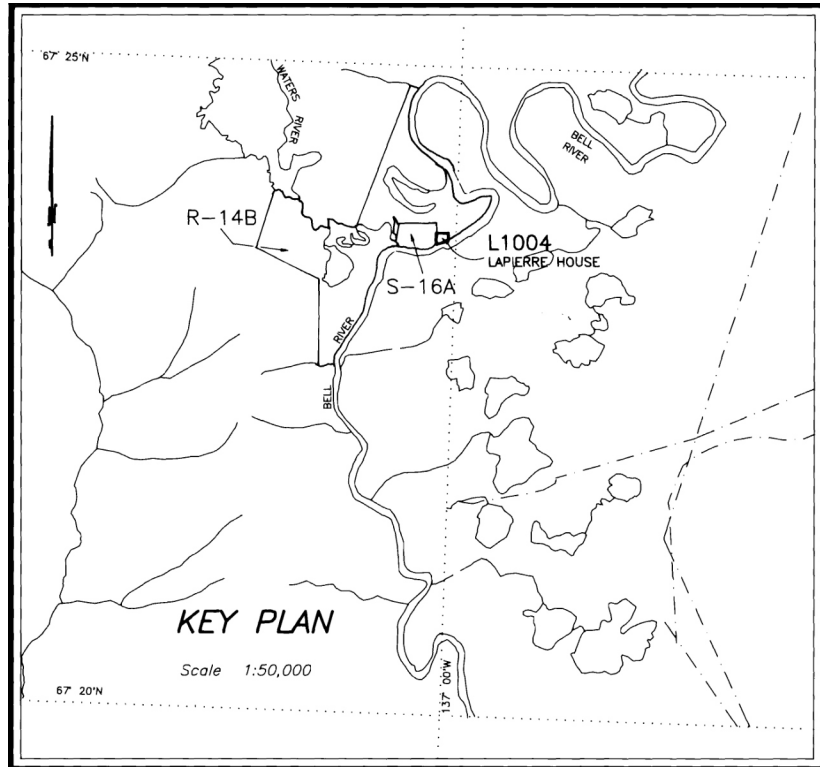
3.2.1 Location and Environmental Setting of the Historic Site

Zheh Gwatsàl / LaPierre House is located on the north side of the Bell River above the mouth of the Eagle River. Like Rampart House, it is also located in the Old Crow Ecoregion and Taiga Cordillera Ecozone in an area of continuous permafrost.³

This portion of the Bell River was also part of Beringia but, unlike Rampart House, it was flooded when the Laurentide Ice Sheet blocked the flow of the Bell River and created Glacial Lake Bell. This body of water was linked to the larger Glacial Lake Old Crow to the northwest. When the lake drained, it left the land covered in ice rich sediments and dotted with lakes, ponds and wetlands. The lake also left a flat, fairly level landscape.

This means that the Bell River flows slowly and meanders creating many bends and oxbows. The slow current allows the river to be paddled both ways, so it was possible for traders who came downstream to also paddle back up. This may have been part of the reason that the Bell made a good trade route and why LaPierre House was established.

The surrounding area has gently sloped to flat topography with extensive wetlands and ponds that are used by migrating waterfowl. The site lies in the transition zone between the boreal forests of the south and the tundra or subarctic landscape of the north. Pockets of black spruce, larch, willows and birch are found within the wetter sedge, lichen meadows and wetlands. The Porcupine Caribou herd migrates through the area and is only absent during the short summer months. As a result of the rich environmental setting, and its location as a mid-point between Fort McPherson in the Northwest Territories and Old Crow in Yukon, the site has a long history of use as a trading centre and a place where caribou and fish were hunted, harvested, and dried to supply traders located throughout the north.



Key Map of LaPierre House from CLSR Plan 79766

³ C.A.S. Smith, J.C. Meikle and C.F. Roots eds., *Ecoregions of the Yukon Territory*: <https://yukon.ca/sites/yukon.ca/files/env/env-ecoregions-yukon-territory.pdf>

3.2.2 Archaeological, Built and Cultural Heritage Landscape Resources

A preliminary archaeological investigation of LaPierre House was undertaken in 1997 by YG staff and contractors and it identified 15 features. A 2001 archaeological investigation by T.J. Hammer identified several more archaeological features within a site boundary. At that time there were three partially standing buildings (defined as 3 remaining logs minimum) and 8 former building locations. Buildings were in various stages of collapse and identified as the Hudson's Bay Company Manager's residence, the HBC warehouse, and the Jackson Brothers' store/residence. Other buildings were identified as the Chitze house and the Gwatlati' house. The majority of the 79 findings were archaeological in nature including chert flakes, hearths, beads, mounds, and building locations. Evidence of the Gwich'in village or the graveyard were not located, although during a 1998 site visit, the general area of the graveyard was indicated by Elder Mary Kassi who lived at LaPierre House as a child.

Few built heritage resources remain. However, the diverse archaeological collection of artifacts reveals past activities spanning many centuries of use from pre-contact times through historic and contemporary periods.

The landscape setting includes a clearing located on a terrace surrounded by vegetation. It is located above naturalized willows and vegetation growing along the riverbank. Views of the site are limited from the river by the bank and this vegetation. Within the clearing, the views of the



Zheh Gwatsàl / LaPierre House from the air, 2022. *Midnight Arts photo*

building remnants are more open. The informal paths used by visitors connect various part of the site and the sensitive archaeological features have been protected by a surface mounted boardwalk with site signage.

3.2.3 Historic and Current Use

There are several key periods of use identified in the chronology of LaPierre House. Its location and bountiful environment made it a stopping point along the travel routes that connected the site with Fort McPherson to the east, Herschel Island to the north and Old Crow downriver to the west. The site was used beginning in the 1850's as a winter supply site by the HBC when a post was established there in 1868. Subsequently, the Anglican church purchased the buildings and continued to use the site. There were several Gwich'in cabins built and in 1925-1935 the Jackson Brothers set up a store there. After 1940 no further occupation of the site took place.

The site continues to be visited seasonally by hunters primarily travelling there in winter via snow machine or dog sled from Fort McPherson or Old Crow. The number of winter visitors ranges from ten to forty. A limited number of three or four groups of river tourists also visit the site in the summer. Accurate visitation rates are not known for certain since there is no on-site log book to record visits. When needed, work crews have visited the site to monitor its condition and add interpretative features such as the boardwalk and site signage.

3.2.4 Archival Records and Oral Histories

Section 3.1.4 of this document describes the wealth of oral traditions and documentary sources related to the traditional territory of the Vuntut Gwitchin as well as specific stories about both Rampart House and LaPierre House. A few documents specifically related to LaPierre House include early Hudson's Bay Co. records; *Lapierre House Preliminary Archival Review*, prepared by Colin Beairsto in 1995; a report by T. J. Hammer, *Archaeological Mapping and Testing at LaPierre House*, 2001; and *LaPierre House Oral History*, transcripts of interviews with VG Elders prepared by Vuntut Gwitchin Government for Parks Canada.

3.2.5 Assessment of Heritage Values and Significance

Section 6 of this document includes a Statement of Significance: a description of the historic place, its heritage values and the character-defining elements or features that embody the land-based heritage values. In addition to the collection of building remnants in various stages of collapse there are more than seventy archaeological features that have been identified. These include depressions and mounds of former building locations and early evidence of stone flakes from tool making, trade beads, hearths, and historic materials that confirm the long history of the site for occupation and trade. In addition to these resources, oral histories recount the association of the site with an extensive network of travel routes that connected key locations for hunting, trapping, harvesting and trade.

3.3 Gwich'in Place Names

Many landscape features within VGFN Traditional Territory have Gwich'in place names. A recommendation of the 1999 Management Plan was that there be continued research and documentation of Gwich'in place names and their associated stories.

The three-year Vuntut Gwitchin Cultural Geography Project focused on place names and educational materials. Over 800 Gwich'in place names were documented including transcription in Gwich'in, translations, and GPS locations. Vuntut Gwitchin Elders met to agree on 400 of these names that appear on the place names map. Below is an updated sampling of these names.

English Name	Gwich'in Name	Translation
Crow Mountain	Chuuts'aii Nàlk'at	
Crow Flats	Van Tat	“amongst lakes”
LaPierre House	Zheh Gwatsàl	“Little House”
Lone Mountain	Than Natha'aii	“standing alone”
Old Crow	Teechik	Old Crow is another name for Deetru' K'avihdik "Crow May I Walk" Chief Zheh Gittlit. Teechik refers to the location at the confluence of the two rivers, Crow and Porcupine.
Old Woman Creek	Shanàghan K'òhnjik	Old Woman Creek
Porcupine River	Ch'ooddeenjik	Quill River
Rampart House	Gindèhchik	“Fish Spear Creek Mouth”
Second Mountain	Chyah Ddhàa	

4.0 1999 MANAGEMENT PLAN: Key Recommendations and Current Status

The 1999 Management Plan is a comprehensive document that includes a thorough description of the history of each site establishing its continued use and value. It describes the environmental context for each site and the significant role the sites played in the past in terms of the international boundary survey, the role of the church and as centres for trade. The sites were places where both Gwich'in and outsiders met and interacted.

The 1999 Management Plan outlines the numerous heritage resources found on each site particularly the buildings and building locations revealed by depressions and mounds. It includes a section on the various approaches to heritage conservation and protection for each site. It also contains a discussion of the legal and policy framework that will guide the care of the sites. Detailed recommendations for each site based on the condition of the heritage resources including a schedule and management structure for the implementation of the recommended actions is also included. Importantly, the 1999 Management Plan recommends areas for future research and community involvement in the planning for each site. This includes a discussion of the education and training value as well as the potential economic benefits of conservation.

The Plan described four key projects to be undertaken:

- collecting historic information,
- on-site protection and documentation,
- basic visitor services, and
- conservation work at Rampart House.

Much of this recommended work has been initiated or completed. In addition, a key recommendation was for the development of an interpretation strategy based on sharing the various themes associated with each site. Subsequent to the 1999 Management Plan, an Interpretation Plan and Interpreters Manual was completed in 2008.

See the following chart for a detailed summary of the 1999 recommendations and their current status.

4.1 Summary of 1999 Key Recommendations and Current Status

The following chart summarizes a number of the key recommendations from the *Rampart House Historic Site / LaPierre House Historic Site Management Plan* of 1999 together with what is known of the current status of these items. Appendix 2: Chronology, Planning and Preservation describes conservation work completed to date. See Appendix 3 for more detailed information about the heritage resources at Rampart House.

	KEY to column 3
D	done
O	ongoing
NR	no longer relevant
TBD	to be done

FINAL AGREEMENT OBLIGATIONS		
1999 Recommendations	Current Situation	Status
transfer the 100-foot federal reserve along the river at both sites to joint management.	Work in progress	TBD
Arrange formal permission to work on the resources within the 60-foot reserve along the International Boundary.	Work in progress	TBD
YG & VGFN to designate both sites under the <i>Historic Resources Act</i>	Historic Sites Nomination for Rampart House received by Yukon Heritage Resources Board. Notice of intent to go out in February 2023 with designation scheduled for April 2023.	D
ONGOING RESEARCH		
1999 Recommendations	Current Situation	Status
Research: collect and organize archival and oral history information about both historic sites	<ul style="list-style-type: none"> - VG Heritage Branch has compiled 1,700 oral records, and 10,000 historical and contemporary photos in a searchable database. They have also developed a protocol for researchers using this valuable resource. -The Heritage Branch continues to collect manuscripts, photo collections and audio recordings. -This work supports both conservation and interpretation for both sites. 	O
CONSERVATION		
1999 Recommendations	Current Situation	Status
Protect human safety and protect surface remains at both sites	<p>Annual site grass cutting and brushing at RH to guide visitor traffic away from sensitive areas.</p> <p>2017 – fire smarting/back burn at RH as part of fighting nearby wildfire.</p> <p>At LaPierre, installation of boardwalks to protect surface remains; interpretive panel warns to “Tread Softly” with advisement re: artifacts, fragile resources.</p>	<p>O</p> <p>D</p> <p>D</p>

1999 Recommendations	Current Situation	Status
Further inventory, inspection and assessment work at both sites	At Rampart House, carried out in association with conservation work on individual structures. Ongoing and continuous.	O
Conduct “conservation projects” at Rampart House as recommended in Conservation Planning	To date, conservation work has been carried out on five buildings plus a cache. These included: Cadzow Store, Cadzow House, Cadzow Warehouse and St. Luke’s Rectory. Crews are now working on restoration of St. Luke’s Church.	O
Conduct archaeological inventory at LaPierre House.	2001 – Archaeological investigations at the site by T.J. Hammer.	D
Archaeological work for any proposed locations for visitor services at LaPierre House	Not done before installation of boardwalk and interpretive panels but these structures were installed on the surface with no digging needed. Prior to any ground-altering development activities, an archaeological review will be conducted.	NR
Archaeological assessment at RH of specific bldgs. before conservation work	Last archaeological work on site carried out by Ray LeBlanc (1997) and Grace Tanaja (1998).	NR
Engineering inspection of built resources to provide recommendations	Engineering and other specialist work is contracted as required.	O
Documentation of cemetery and assessment of resources	Cemetery has been photographed and sketch-mapped with Elders. Community members visited the site in 2009 to clean the graveyard and put up new crosses.	D
Phased conservation plans including ongoing maintenance.	An Operations Manual for Rampart House was prepared by VGG, Heritage Branch, 2011.	D
	YG, historic sites restoration planner has been preparing a maintenance manual for the historic structures. In progress.	TBD

SITE DEVELOPMENT		
1999 Recommendations	Current Situation	Status
LaPierre House Ensure any future camping facilities be located away from Historic Site.	Possible offsite future camping location/s have been identified but not developed.	TBD
Install “entry sign” at LH identifying site to river travellers.	Riverside identification sign installed in 2018.	D
signage at LH notifying visitors to respect site.	Interpretive panels at LH, installed in 2018, provide site plan and request visitors stay on boardwalks and respect heritage resources.	D
Rampart House -marker post at boat landing -develop access trail to campsite.	2016, installation of “entry sign” at RH riverbank identifying site to river travellers. Some issues have been identified with access trail/s.	D TBD
Leave hunter’s campsite on SW bench but encourage visitors to camp on upper bench.	Currently there is no specifically designated campsite on upper bench because of log storage and worksite. Consider planning for future use as a camp site including additional archaeological work prior to ground-altering work.	TBD
Respect the cemetery; take no measures to encourage visitors.	Trail is unmarked; no mention of cemetery in site interpretation.	D
Relocate work camp to a site in the trees between cemetery trail and river, west of the fox farm.	2000, Work camp moved from a site above Cadzow House to its current locale. Renovations and repairs carried out as required each season.	D
Develop design guidelines to ensure maintenance camp visually compatible with historic site.	No specific guidelines developed, but wall tent frames and canvas tents were seen as compatible with long-time VG use of various sites in traditional territory. One small lockable shed was constructed of logs in a manner similar to the historic buildings at the site.	D
Reconstruct bridge between E and W sides of Rampart House.	Current bridge installed in 2003.	D
Provide sanitary facilities in Rampart House E.	There are two outhouses on the site: one by the work camp (RH east), and one on the west side.	D
Forest fire fuel management	Forest fire in 2017 removed most of fuel near the site. Fire crews created fire break.	O

INTERPRETATION		
1999 Recommendations	Current Situation	Status
Prepare detailed interpretation plan for Rampart House and LaPierre House.	2007 – <i>Rampart House Interpretation: Graphic Design Guidelines</i> . Prepared by Aasman Brand Communications.	D
	2008 – completion of <i>Rampart House and LaPierre House Interpretation Plan</i> and <i>Rampart House and LaPierre House Interpreters Manual</i> by Midnight Arts (Helene Dobrowolsky and Rob Ingram).	D
	2016 – <i>LaPierre House Interpretation: Graphic Design Guidelines</i> . Prepared by Aasman Brand Communications	D
	2016 - <i>LaPierre House Interpretive Signage Messages and Themes</i> report by VGG (42 pages); used to develop the interpretive signage panels for LaPierre House.	D
LaPierre House (onsite) Management plan recommended limiting onsite interpretation to a site identification sign and a few interpretive panels.	In 2018 – installation of riverside site, boardwalk and three nodes with interpretive signage: two right on the boardwalk (two panels) and a platform behind welcome sign with two panels.	D
Detailed identification and documentation of onsite interpretive resources (natural resources, artifacts, building remains, etc.)	Archaeological mapping and testing carried out by T.J. Hammer in 2001.	D
Consider translating some signage into Gwich'in.	Not done yet	TBD
Improve collection of site visitor statistics.	Not done yet. Consider use of sign-in books and trail counters.	TBD
Rampart House (onsite) Detailed identification and documentation of onsite interpretive resources (natural resources, artifacts, building remains, etc.)	Appendices of RH-LH Interpretation Manual include site plan identifying structures and features, and chart of any known information about historic structures and features.	D
Install interpretive panels telling aspects of RH stories	2013, installation of three interpretive panels on site.	D
Site visits with Elders and students	Site has been visited periodically by Elders and youth.	D
Train work crews as “Yukon Hosts” representing VG as caretakers/ interpreters of the site.	Crew members are naturally personable, friendly, and helpful. Many have good family stories about the site.	O

1999 Recommendations	Current Situation	Status
RH-LH Offsite Interpretation Continued research and documentation including liaison with Fort McPherson and Fort Yukon.	Ongoing	O
Prepare and distribute informative /interpretive brochures.	2010 – publication of booklet Rampart House with history and guide to site.	D
Prepare RH-LH school curriculum materials.	VGG has an educational booklet called “Travel and Trade” that includes information about both sites. Teachers who visit Rampart House with their classes have developed educational materials but VGG does not have copies of these. Explore possibility of collaborating with educators to develop materials specific to school classes visiting the sites.	TBD
Include interpretive material / messages /programs about RH-LH at John Tizya Interpretive Centre (not yet built at time of 1999 plan).	Rampart House interpretive materials are used for JTC staff to do interpretive tours of Rampart House. LaPierre House Interpretive Signage report (2016) provides details for educational materials.	D TBD
Prepare videos about the sites for students as well as more general audiences	Not done but there are regular (every 2 years) film workshops held in Old Crow that include short, community developed films about Vuntut Gwitchin lives and culture.	TBD
Share the site stories with distant audiences via a digital presence.	Information, including text from interpretive panels at LaPierre House and Rampart House, the interpretive brochure and other stories are made available through multiple online platforms including "Sights and Sites of the Yukon," yukon.ca, yukonheritage.com, and occasionally through social media. Possibly consider additional options.	D TBD

COMMUNITY ENGAGEMENT		
1999 Recommendations	Current Situation	Status
Raise community awareness about the meaning and significance of LaPierre House and Rampart House.	This is part of the VGG oral history education mandate achieved through oral history recording, cultural camps on site, community visits, support for school and recreation trips, and educational material production (Travel & Trade educational booklet).	D
Continue to provide opportunities for employment and training	Many community members have worked with the two historic sites, either as conservation workers or conducting continued research, interpretation, etc. Employment and training opportunities include the log workers, labourers, boat operators, caterers, tour guides, interns, researchers, and contractors.	D
		O
Integrate VG historic sites into Regional Land Use Plan	Completed	D
Integrate VG historic sites into VG economic development planning & strategic planning	The sites are referenced in the North Yukon Tourism Strategy and the economic development strategy as having potential for tourism development. Rampart House is included in the tours offered by the local company Josie's Old Crow Adventures.	D



Cadzow House and Store in 2018. Evidence of the 2017 fire on the hill in the background. YG Photo

5.0 CURRENT BEST PRACTICES IN HERITAGE CONSERVATION

Since the 1999 Management Plan was approved, there have been important developments in the field of heritage conservation with an increasing awareness of the variety of tangible and intangible values associated with historic places. There are now two comprehensive documents available to assist in understanding best practices in heritage conservation. The first provides key information from the Indigenous perspective of living heritage. The second provides key definitions for the planning and a step-by-step process to be guide decision-making for conservation: Understanding, Planning and Intervention. Each of these documents have been referenced as part of the Management Plan Update.

5.1 Recommended Conservation Guides

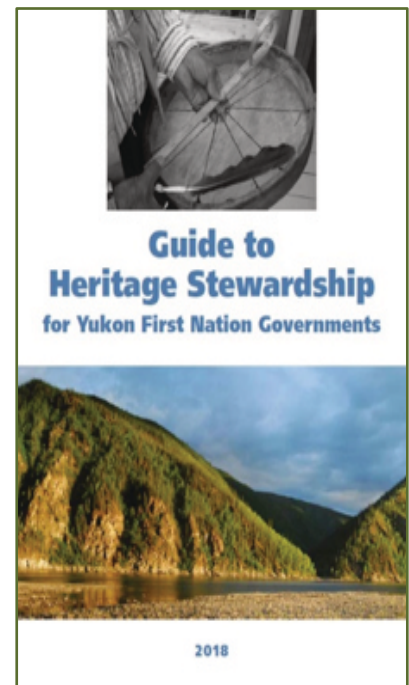
5.1.1 *Guide to Heritage Stewardship for Yukon First Nation Governments, 2018 Edition*

Heritage representatives from many First Nations including the Vuntut Gwitchin Government participated in its preparation, providing input and verification between 2014 and 2018. This publication is a valuable guide to the diverse heritage resources found in Yukon that are valued by First Nations. The document is in clear language and includes useful definitions, policy guidance based on legislation, and best practices and lessons learned from northern case studies. It contains a description of the Yukon Final Agreements for self-governance and the resulting responsibility of each of the 14 First Nations in Yukon to steward their heritage resources. Section 8.1 contains a definition of Stewardship: “protection from disturbance and destruction, research and learning opportunities and community involvement and site use.”

An explanation of the First Nation view of the landscape is found in this report. It contains a comprehensive look at the Indigenous perspective on places of heritage value and this definition of the connection of heritage to the landscape:

Our relationship to the landscape (including the land, waters, fish and animals) is so important that it is part of our being. Our culture lives in the places where we travel, hunt, pick berries, tell stories, and bury our ancestors. Our territories are a cultural landscape—a web of connected experiences.

These insightful comments provide a way to understand both Rampart House and LaPierre House as cultural heritage landscapes, each with a variety of heritage resources and each making an important contribution to the history and contemporary lives of community members, Yukoners and visitors. The document describes various heritage values that may be significant in the planning for the future of the historic sites. The intangible heritage values of places may be reflected in heritage resources such as stories, songs, customs, kinship and visual identity. The tangible or land-based heritage resources may include place names, spiritual sites, travel routes as well as built structures.



5.1.2 The Standards and Guidelines for the Conservation of Historic Places in Canada, 2010 2nd Edition (S and G)

This document is a guide that has been developed with input from every province and territory and provides current best practice for heritage conservation. It contains a step-by-step process recommended for conservation planning, key definitions of conservation activities (preservation and stabilization, rehabilitation and restoration) and guidance for built heritage, cultural landscapes and archaeological resources.

The recommended planning process described in this document is Understanding, Planning and Implementation and the preparation of this Management Plan Update follows this multi-step process. The S and G also contains a definition of heritage value that has guided the evaluation of values for both sites.

Heritage Value is the aesthetic, historic, scientific, cultural, social or spiritual importance or significance for past, present or future generations. The heritage value of an historic place is embodied in its character-defining materials, forms location, spatial configurations (layout pattern), uses, and cultural associations or meanings.

The character-defining elements are those features that must be protected and conserved in order that the heritage values are safeguarded.

The key definitions in the S and G document describe the various interventions that may be selected that are valid conservation activities. For the general public, a common expectation is that heritage conservation focuses on preservation without accommodating continued change. However, this is not the case. The definitions below taken from the S and G (2010 edition) show the range of activities that fall under the term conservation.

For any property, it may be appropriate to select a combination of interventions to properly plan conservation actions. The type of intervention is based on the nature of the heritage resources, their condition and use. The underlying conservation principle is to protect the heritage resources and keep them in use through appropriate repair and maintenance, while adding features to the site that will assist in accessibility and sustainability, without detracting from the heritage values.

When the original use is no longer feasible, a key goal for conservation is to accommodate compatible new uses that retain the character-defining elements. Any new uses should be inserted into the historic buildings without requiring major changes to the scale or visual character of the buildings or their settings. An example of this may be to use some of the buildings at Rampart House for visitor shelter or education

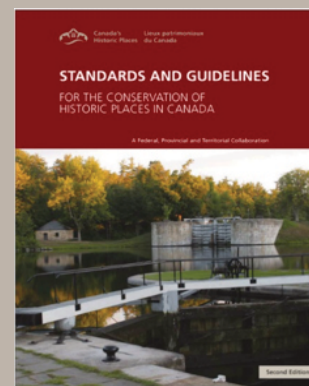
Key Definitions

Conservation: all actions or processes that are aimed at safeguarding the character-defining elements of an historic place so as to retain its heritage value and extend its physical life. This may involve Preservation, Rehabilitation, Restoration, or a combination of these actions or processes.

Preservation: the action or process of protecting, maintaining, and/or stabilizing the existing materials, form, and integrity of an historic place, or of an individual component, while protecting its heritage value.

Rehabilitation: the action or process of making possible a continuing or compatible contemporary use of an historic place, or an individual component, while protecting its heritage value.

Restoration: the action or process of accurately revealing, recovering or representing the state of an historic place, or of an individual component, as it appeared at a particular period in its history, while protecting its heritage value.



purposes. Consideration of the impacts on the heritage materials and construction details is an important part of the planning for this new use.

In addition to the conservation activities related to existing heritage resources, the S and G contain guidance for the incorporation of new design in a heritage setting. Standard 11 provides a recommended approach for new additions and new construction. It recommends that new work be compatible with, subordinate to and distinguishable from the historic place.

This Standard encourages new structures to be suitable in scale and materials to reflect the historic setting. It is not recommended that new buildings replicate earlier buildings but rather complement them by adding a style that speaks of current practices and respecting the historic forms. This is appropriate for these evolved cultural landscapes.

Fourteen standards provide the principles for heritage conservation actions. Standards 1 to 9 relate to Preservation and all Conservation projects. Standards 10, 11 and 12 relate to Rehabilitation projects and Standards 13 and 14 relate to Restoration projects. The complete wording of each Standard is available at <https://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf>.

The Standards are summarized as follows:

General Standards for Preservation, Rehabilitation and Restoration

1. Conserve the heritage value of a historic place by not relocating it or removing, replacing or altering the character-defining elements. These are the key features that must be conserved in order to maintain heritage value.
2. Conserve the evidence of past layers of activities of the historic place if they have become key heritage features.
3. Use minimal intervention as the primary approach. Do not make more alterations unless necessary.
4. Do not create a false sense of history by adding features that never existed on the site.
5. Find a use for the historic place that keeps it in use and does not alter its character-defining elements.
6. Protect and stabilize the heritage resources until more conservation actions may be undertaken. Protect and preserve archaeological resources in place or mitigate to lessen impacts if disturbance is likely.
7. Consider the condition of the heritage resources as part of the planning for the conservation. Plan for the gentlest intervention and consider heritage value.
8. Maintain key features by regular repair. If parts are missing or deteriorated, replace in kind using the existing evidence to guide the work.
9. When an intervention such as a repair has been undertaken, ensure it is compatible and looks like the original work on close inspection. Document any change for future reference.

Additional Standards Relating to Rehabilitation:

10. Repair rather than replace key features. If replacement is necessary, use physical evidence, if possible, to guide replacements ensuring that the form, materials and detailing of the new version is the same as or compatible with the original.
11. For new additions or new construction, ensure that the new work is physically and visually compatible with, subordinate to and distinguishable from the historic place. This standard provides vital guidance for addition new buildings or structures to historic sites, particularly for interpretation or visitor services. New additions should be of an appropriate scale and form so they do not detract from the heritage character of the site. Recreations of structures to match historic features is not recommended within the historic site since it creates a situation a false sense of history. New additions should be designed and located so that the integrity of the historic place is maintained.
12. Make sure that any additions or new construction could be removed in the future without damaging the original historic place.

Additional Standards Relating to Restoration

13. When a period for restoration is selected, repair rather than replace missing or deteriorated pieces matching the forms, materials and detailing of the original. (similar to Standard 10)
14. When a period for restoration is selected, use physical or documentary evidence to guide restoration of missing pieces. (similar to Standard 10)

Heritage values associated with historic places may be tangible or intangible. Tangible values are evident in the physical resources on site identified as the character-defining elements (CDE) requiring conservation. Intangible heritage values are found in the cultural practices, memories, stories and history of the community. These intangible heritage values are conserved through the continuation of cultural practices and interpretation.

The research and evaluation work that has been done to date has created an extensive description of both historic sites. These background documents provide a solid foundation for understanding the significance of the existing built heritage resources, the cultural landscape, and the archaeological features.

Definitions: There are several definitions in the S and G and in heritage practice that are relevant to the Management Plan Update. The recommended action items relating to the goals and objectives will illustrate these definitions.

Maintenance: routine, cyclical, non-destructive actions necessary to slow the deterioration of the historic place. It may entail periodic inspection, documentation, cleaning, minor repair, refinishing operations, or replacement of damaged or deteriorated materials that are impractical to save. (Any routine maintenance activity that damages the historic materials of the heritage resource is not appropriate)

Minimal intervention: the approach that allows functional goals to be met with the least physical intervention

Monitoring: the systematic and regular inspection, measurement, and documentation of the condition of the materials and elements of a historic place to determine their behavior, performance, and rate of deterioration over time.

Integrity: is the degree to which the heritage resources are in their original condition and show little change over time (with the exception of maturing vegetation) in terms of location, design and materials. The integrity of a historic site can be sustained by appropriate preservation and stabilization actions that protect and conserve the existing heritage resources. It is not related to condition. Integrity is the degree to which the historic site is able to represent or support its cultural heritage value.

Authenticity: is the term used to describe resources that are original, or an accurate depiction, considering their location and setting, use, traditions, techniques, form, design, materials, spirit and feeling.

The recommendations in subsequent sections of the *Rampart House and LaPierre House Historic Sites Management Plan Update* ensure that the integrity of the sites is sustained and the surviving heritage resources are protected. Any work done to extend the life of the buildings and structures should maintain the authenticity of the original feature, adding repairs that are compatible with the original detail yet distinguishable upon close inspection.

Cultural Landscape components

The S and G provides a view that considers individual elements that together may have heritage significance. This is a useful way of approaching both Rampart House and LaPierre House viewing them as a collection of heritage features that provides a basis for future planning for conservation. The sites both meet the definition of cultural heritage landscapes (see definitions in sidebar) since they each contain several contributors to their significance in their built heritage, archaeological resources and landscape features. Rampart House may be described as continuing evolved cultural landscapes where the original use has changed over time but it remains evident in the surviving features and the sites continue to be valued by the community. LaPierre House is an example of a relic evolved landscape where the original use is not longer present.

Applying the definition of cultural heritage landscape to each site provides a basis for planning future actions.

Rampart House meets the description of a **continuing evolved** cultural landscape since the changes that occurred there have extended over long periods of time and are continuing with new uses. The historic buildings have been preserved and stabilized and may be used for interpretation. New work camp structures have been added to assist in the conservation work and are

Cultural landscape: Any geographical area that has been modified, influenced, or given special cultural meaning by people.

- Designed cultural landscapes were intentionally created by humans.
- Organically evolved cultural landscapes developed in response to social, economic, administrative or religious forces interacting with the natural environment. They fall into two sub-categories:
 - Relict landscapes in which an evolutionary process came to an end. Its significant distinguishing features are, however, still visible in material form.
 - Continuing landscapes in which the evolutionary process is still in progress. They exhibit significant material evidence of their evolution over time.
- Associative cultural landscapes are distinguished by the power of their spiritual, artistic or cultural associations, rather than their surviving material evidence.

From: *Standards & Guidelines*, 4.1

located outside the historic zone containing the majority of the historic structures. The original pattern of the settlement is visible in the remaining structures and remnants. The recommended management approach for continuing evolved cultural landscapes is to enhance the continued uses on the site ensuring that additions, alterations and new uses do not negatively impact the character-defining elements (CDE).

LaPierre House is a **relict evolved** cultural landscape because of the many archaeological resources that attest to its long use as a gathering place for trade. The historic site continues to be visited especially in winter and contributes to the cultural identity of VG. The original form of the site is less discernible since the majority of the heritage resources are archaeological in nature.

The few remaining buildings, especially compared to Rampart House, does not diminish the heritage significance of this site. There remains, in addition to the built heritage and archaeological resources, immense heritage value in the oral histories and the stories that tell of past events and family memories. LaPierre House is linked with Gwich'in people in the Northwest Territories and Yukon by means of traditional routes through the territory.

The recommended approach for this relict site is to conserve the physical resources of heritage value by focusing on the protection of the archaeology and on the interpretation of its intangible heritage values revealed in the oral history and current use.

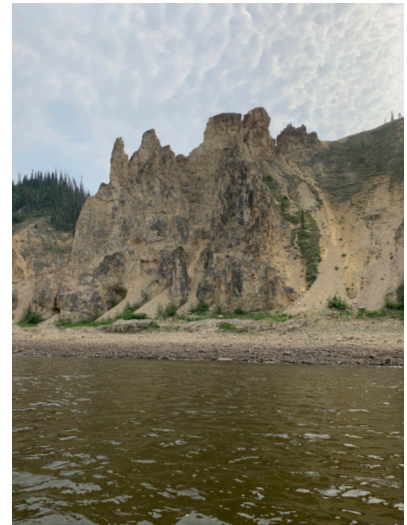
Both historic sites also meet the description of an **associative** cultural landscape because the sites continue to be visited by the community and remain a significant part of the past and current cultural life of the Vuntut Gwitchin. Recommendations for conserving the spiritual association with the sites involves continuing visits by Vuntut Gwitchin and the community, sharing of stories by Elders, and educating younger community members about the long family associations with the sites.

At Rampart House, the cemetery is located outside the boundary of the Historic Site and as such, is not subject to the Management Plan although it is only accessible from the historic site. It remains a significant place for Vuntut Gwitchin as a sacred connection with the ancestors. The updated Management Plan will note that it is important to support access from the historic site to the cemetery for Vuntut Gwitchin because of its significant heritage value.

The Standards and Guidelines contain guidance on how to best inventory and describe the many components of a historic place that make up the cultural landscape. These are found in Section 4.1 of this document regarding Cultural Landscapes.

Descriptions of the numerous landscape components is summarized below (from S&G 4.1):

1. Evidence of Land Use: Identifying human activities that have in the past or are currently modifying the natural environment such as settlements and may include activities such as hunting, trapping and fishing.
2. Evidence of Traditional Practice: Considering beliefs, wisdom, activities, traditions, skills and spiritual associations gained from close observation of nature as having heritage value.
3. Land Patterns: The overall arrangement or alignment of elements within the natural landscape.
4. Spatial Organization: Describing the volume or three dimensions of an outdoor space including ground plane, overhead or vertical features.
5. Visual Relationships: Considering the components of a view, where the observer is located (the viewpoint), the object of the view (the focal point) and the nature of the view (panoramic, filtered, framed etc.). It considers views into and from the historic place.
6. Circulation: The elements for human travel such as trails, roads, routes, portages that link other features of the cultural landscape.
7. Ecological Features: Those elements of the ecosystem that have been modified or used by past human activities.
8. Vegetation: Considering all living plant material on the historic site whether natural or deliberately planted or maintained through harvesting. It requires consideration that the vegetation will vary depending on the season and its maturity.
9. Landforms: Identifying topographic features that are either human made or natural that may have value as a landmark, or a feature influencing land use patterns.
10. Water Features: These elements may be human made or natural but are modified or used for purposes that have heritage value over and above their environmental contribution to the heritage place.
11. Built Features: These elements range in size and purpose but include human made buildings, structures and small interpretive accents such as signs or plaques. They may have heritage value because of architectural considerations but their context and overall contribution to the cultural landscape is to be considered.



The rocky Ramparts that define the edges of Rampart House, 2022. *Midnight Arts photo*



View north from Rampart House, 2022. *Wendy Shearer photo*



Artifact assemblage at Rampart House, 2022. *Midnight Arts photo*

Both Rampart House and LaPierre House contain evidence of the cultural landscape components identified in the Standards and Guidelines. Field work confirms the extent and location of the features that make up the cultural landscape and provides a basis to updated recommendations for conservation actions in the Management Plan.

The Management Plan Update considers the approaches and directions provided in the *Guide to Heritage Stewardship for Yukon First Nation Governments* and the Standards and Guidelines that are relevant to Rampart House and LaPierre House:

- The First Nation perspective of the land is holistic; their lands are a source of their identity, values, and customs. All heritage management planning should be based on the understanding of the connection between people and the natural environment.
- Heritage resources include physical places with tangible heritage values such as camps, caches, cabins and travel routes.
- Heritage resources include cultural practices with intangible heritage values, stories, songs and dances, traditional laws, protocols and customs, kinship and names, visual identity, games, beliefs, skills and values.
- The vital role of Elders and protocols for working with them.
- Recommendations for buffer zones around heritage resources.
- Recognition of the equal value of Indigenous knowledge (also referred to as traditional knowledge) and scientific knowledge in Yukon legislation.
- The term Indigenous knowledge is now frequently used instead of traditional knowledge because it includes current practices in addition to knowledge based only in the past.
- Treatment of moveable artifacts.
- Stewardship of paleontological sites.
- Stewardship of burial sites, spiritual sites.

The focus of the *Guide to Heritage Stewardship for Yukon First Nation Governments* is recognizing heritage as a living thing, not just about historic sites or past activities. This underlying



Notch detail of collapsed cabin at LaPierre House, n.d. YG photo



Rampart House, 2022. View to the SW from Paul George House at left, looking toward frame cache. Wendy Shearer photo



Rampart House, 2022. South facade of St. Luke's Church. Wendy Shearer photo

idea is “Heritage objects have more value if we learn from them and access to them should be promoted as much as possible”.⁴ The focus of the S and G complements this approach by providing practical guidance on conserving the variety of heritage resources found on each site.

This combined approach allows the Management Plan Update to ensure that both historic sites remain an important part of the culture of VG and Yukon through visits and creating connections through interpretation.

5.2 Recommended Conservation Approaches

5.2.1 Rampart House

Since the 1999 Management Plan was completed an extensive amount of work has taken place on this site. Specifically, conservation work has been completed on several buildings. The work has been guided by the evidence remaining on site, and incorporates materials and methods of construction used in the original construction. Where new materials have been added, they are compatible with the original materials. This approach should continue to be followed for the remaining structures to ensure that the material evidence of past uses is not lost.

Standard # 4 of the S and G recommends against the replication of the earlier buildings found on the site. This is primarily due to the lack of information about their design and appearance. The replication of missing buildings would impact the authenticity of the extant building collection. The locations of many of these former buildings are revealed in the depressions and mounds throughout the site. Others have been completely overgrown. These archaeological features should be marked, preserved and interpreted for the visitor. Adding new structures in these locations would damage the archaeological evidence and is not recommended.

The addition of new features for visitors or for interpretation should be undertaken with care to not permanently alter or damage the historic fabric of the site. Standard # 12 of the S and G provides guidance that new additions should be created so that the essential form and integrity of the historic place will not be impaired if the new work is removed in the future. This considers the reversibility of the work and the permanent protection of the site’s authenticity. This means that new structures such as a dining shelter for the work camp could be added in the area of the existing work camp after the area is investigated for archaeological resources. As well, the use of the church as a visitor centre with additional interpretation features may be considered if planned to not permanently alter the structure. Changes that are minimal in nature or reversible so that the original condition is restored are appropriate.

5.2.2 LaPierre House

The recommended conservation approach for LaPierre House is also one of conservation and stabilization of the extant building remnants. It is acknowledged that many of the buildings are collapsed and deteriorating in the remote and exposed site. It is recommended that a complete documentation and description of the condition of the remnants as well as the surviving buildings be undertaken. This documentation will form the base line of information that will be used for monitoring of the site. Reconstruction or replication of the former structures is not recommended. Rather, the remaining built and archaeological features should be protected by

⁴ *Guide to Heritage Stewardship for Yukon First Nation Governments*, p. 78.

encouraging visitors to avoid damaging the heritage resources. Many of the significant heritage features are very subtle depressions or mounds that reveal former building locations. The interpretation of this evidence of past use will enhance the visitor's experience and convey the important role of the site in the extensive network of trade and travel routes through Vuntut Gwitchin lands.



Remains of Johnson Brothers Store at LaPierre House, 2022. *Midnight Arts photo*

6.0 STATEMENTS OF SIGNIFICANCE

For each historic site, a Statement of Significance (SoS) describes why the site is significant, which heritage values are associated with the site, and which important features or character-defining elements (CDE) must be conserved in order for its heritage values to be protected and communicated. The Statement of Significance provides guidance on planning for the historic site's future. Like the Vision Statement, the SoS provides the foundation for future planning for conservation.

The *Standards and Guidelines* contain directions for preparing a SoS that has three parts: a description of the historic place, its heritage values, and the character-defining elements that are evidence of the heritage values. For the purposes of the Management Plan Update, a working SoS has been prepared.

In Yukon, historic sites designated under the *Historic Resources Act* uses a Statement of Significance to guide the conservation and protection of the site. Statements of Significance are written following the process detailed in the document *Writing Statements of Significance: General Guidelines* prepared by Parks Canada for sites to be listed on the Canadian Register of Historic Places. These are succinct statements of the heritage values and character defining elements and generally do not exceed 1.5 pages. For the purpose of the Management Plan Update, a more thorough SoS has been written for each site as a key part of the planning process. This SoS summarizes what is significant about the site and what resources should be conserved for the future.

The Statement of Significance is used to determine which conservation actions are needed to accommodate ongoing and future use. Actions may include preservation and stabilization, restoration, and rehabilitation or the addition of new features to improve visitor experiences at the sites. A conservation approach for each site may involve a combination of different actions depending on the extent and condition of the heritage resources and the priorities for the site based on community input.

6.1 Gindèhchik / Rampart House

Description of Historic Place

Rampart House is a significant historic site recognized in the Final Agreement as having value to the Vuntut Gwitchin and Yukon. It is co-owned and co-managed by both VGG and YG in order to protect, interpret and communicate its significant values.

Rampart House is a cross-cultural place of settlement and use that continues to be valued by the community. Its values include its extensive collection of extant buildings and structures, and its long historical association with trade, religion, and Canadian sovereignty. The site, with its built heritage and archaeological resources, is part of a cultural heritage landscape marked by its spatial organization or pattern, the variety of building alignments, sloping topography, and views within and from the site. Rampart House has a unique visual character defined by its physical setting and components.



Interior of Cadzow's Store, Rampart House, 2022. *Wendy Shearer photo*

Rampart House is located on a high riverbank overlooking a shallow eddy in the Porcupine River. A creek runs through the site, effectively dividing it into two areas. Immediately west of the site is Shanàghan K'òhnhjik or “Old Women” Creek. Behind the site is wooded high ground.

At Rampart House, there is extensive evidence of past activities. It contains a record of Indigenous occupation, settlement, religion, Canadian sovereignty, and trade. The built heritage, landscape features, archaeology and the oral history are evidence of the Gwich'in settlement and use of the site as a community gathering place for seasonal fishing, trapping, hunting, trading and socializing. It became a centre for missionaries, traders, law enforcement and a key site in the establishment of the International boundary between the US and Canada. Following a suspected smallpox outbreak, and the burning of many cabins, some people shifted their base to Old Crow. A store was opened in Old Crow in the 1920s to accommodate the growing settlement. However, many have continued to visit Rampart House for social and cultural pursuits and conservation. The stories and memories collected from Elders, and others, confirm the important place that Rampart House has in the continuing story of the Vuntut Gwitchin.

The surrounding area provided an abundance of natural resources that supported subsistence harvesting, hunting, travel, and trade by Vuntut Gwitchin.

6.1.1 Heritage Value

Applying the definition of Heritage Value to Rampart House has resulted in the identification of several important tangible and intangible heritage values. Tangible values are evident in the historic buildings, the archaeological record and cultural landscape features. They are physical elements including archaeological artefacts and features, and built heritage in the form of cabins, caches, outbuildings and trails.

Intangible values are found in the stories, songs and dances, traditional laws, protocols and customs, beliefs, oral histories, and community memories of the site contributing to Vuntut Gwitchin identity. As one of the earliest contact sites between Indigenous people and newcomers, it portrays the themes of trade, proselytization, sovereignty and the change in settlement patterns.

Aesthetic Values

- the visual quality of the composition of built features, their landscape setting and the natural environment that surrounds them.
- the combination of the river and the high rock “Ramparts” that define its edge.

Historic Values

- A site of early and continued settlement and a gathering place used by Gwich'in and later outsiders travelling on the Porcupine River.
- A cross-cultural site where both Gwich'in and newcomers lived and traded, where early missionary activity introduced Gwich'in people to Christianity, and the Mounted Police enforced Canadian sovereignty, collected customs duty, and handled mail for the community.
- The large collection of buildings of different types, including cabins with the associated outbuildings and non-domestic buildings, such as the church, the warehouse, the store, outhouses, caches and the fox farm.
- Varied building construction details illustrating the use of local materials and modified building traditions from outside the area.

**Theme: Trade and Travel;
Story: Hudson's Bay
Company**

They had to pack everything, haul everything from [Fort] McPherson to LaPierre House then they haul them down wintertime, down to New Rampart. And they have just so much flour, so much sugar and tea. They had lots of tea and lots of tobacco, lots of ammunition. Guns eh, the Hudson Bay muzzleloader. Yeah, they use the round ball for bullets and powder and caps.
— Neil McDonald, 2000

Scientific Values

- Gwich'in use of traditional medicines, practices of stewardship of land and animals.
- Visits by the land survey crews marking the 141st degree meridian defining the Yukon/Alaska border by extrapolating the line through astronomical calculations. Surveying the 141st meridian to create the Alaska/Yukon boundary was a major accomplishment. The border helped define Canadian sovereignty. Despite the new border, the Gwich'in continued to share family ties with those in other parts of their traditional lands. Their homeland is not defined by the International Boundary.



Looking SW from Rampart House East toward Willow or "Hospital" Island, 2022.
Midnight Arts photo

- Early Euro-Canadian medical practices of quarantine on Willow Island⁵, and destruction of cabins and goods as a means of limiting the spread of an epidemic. The memories expressed in the oral histories recount the effects of the quarantine imposed on the residents here in 1911, when quarantine and destruction of cabins and belongings were said to be medically necessary in combatting the spread of illness.⁶

Cultural Values

- a site for traditional uses – hunting, trapping, fishing, and harvesting the natural resources surrounding the site.
- important for its access to the twice annual migrations of the Porcupine Caribou herd.
- a site connected by means of traditional trails to distant places for hunting, trapping and trade establishing the VG identity as expert travellers and traders.
- imposed International Boundary affected the traditional harvesting and social activities of Gwich'in people in Alaska and the Yukon but it did not sever their strong family and cultural ties.

Social Values

- a gathering and meeting place for Gwich'in from both Yukon and Alaska who continue to visit the site for family gatherings or special events.
- oral histories recounting family and community histories, including happy memories made here, such as Christmas celebrations, with families gathering for feasting, music and dancing.
- Interactions of Vuntut Gwitchin with newcomers creating new celebratory customs, such as fiddling and jigging.
- connections with community and family members through building sites named for past residents, including David Francis, Henry Nospeak, Paul George, Peter Moses, Dan Cadzow, and Deacon Amos Njootli.

⁵ During the epidemic and quarantine of 1911, this was also referred to as Hospital Island.

⁶ Gwich'in Elders and medical professionals have determined that the "epidemic" was unlikely to have been smallpox. Even though authorities may have felt the quarantine and burnings were warranted, they made no efforts to assist the Gwich'in in rebuilding their cabins or replacing equipment and food lost during the destruction of their homes.

Spiritual Values

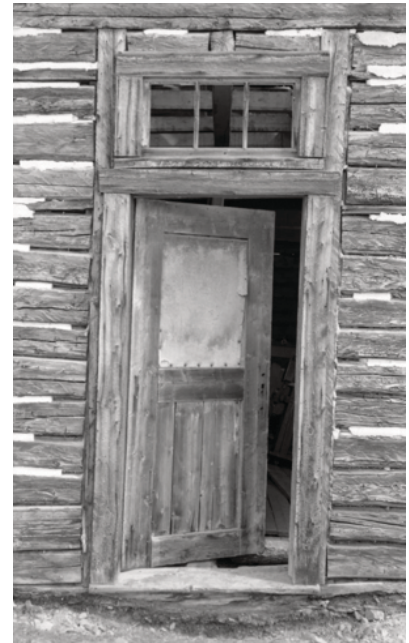
- a place where the introduction of Christian religion by the Anglican Church was accommodated within Gwich'in spiritual values. Gwich'in catechists shared the gospels using Takudh versions of the Bible, hymnal and prayer book that had been translated by Archdeacon Robert McDonald. People accepted the basic Christian faith then accommodated it in their own teachings and beliefs.
- a place for remembering and honouring ancestors through the graveyard located outside the boundary of the historic site.
- a place valued by community members as a living history site connecting the stories and lives of the ancestors with future generations.

6.1.2 Character-Defining Elements

There are numerous heritage resources of significance at Rampart House found in the archaeological evidence, the buildings and structures, and the cultural landscape features of the clearing and the access route where the natural environment has been modified for human use. The specific features associated with heritage values are those that must be conserved and interpreted for future generations.

Tangible or land-based resources of heritage value:

- the collection of extant buildings and structures in their original locations, such as houses, store, Mounted Police barracks, rectory, church, warehouse and accessory structures such as the boundary monument and other survey-related features including the witness mount and astronomical triangulation station, fox farm, outhouses, and caches.
- the range of past activities in the settlement as revealed by the church, rectory, store, warehouse, police barracks, fox farm, cabins, caches and outhouses.
- the original border marker, a brass obelisk set in concrete, on the International Boundary.
- the siting and architectural elements; the construction methods, and materials evident in the buildings and structures, particularly the modified *pièce sur pièce* details. The buildings combine local and introduced materials, and traditional construction details, many influenced from outside the area
- the orientation of the buildings, their relationship to each other, the river and creek.
- the archaeological record of former building locations, and moveable artefacts.
- the cultural landscape setting of the built heritage including the paths between buildings, the general clearing around the buildings defined by the edge of the forest, the topography of the site, the access route from the river's edge and the crossing of the creek that descends



Entry to Cadzow Store, Rampart House, 2000. YG photo

through the site. The topography or landform of the site includes the high riverbank, the creek ravine currently crossed by a wooden bridge, the gentle slope of the clearing and the slopes up to higher elevation surrounding the site.

- the circulation pattern within the site allows for unobstructed travel between the buildings. A path connects both sides of the creek by means of a recent pedestrian bridge re-establishing an earlier connection. The site is also part of a network of traditional routes to other sites of importance to VG for hunting, trapping and trade.
- the spatial organization of the buildings, their orientation and the locations on level but elevated ground providing prominence and visibility of each structure.
- the views originating from the site both upstream and downstream, and to Willow Island directly across the river. These scenic views from the site encompass the wooded lands surrounding the site.
- views within the site including unobstructed open views of the buildings and building remnants.
- evidence of traditional use found in the archaeological record and confirmed in the archival records, oral histories and stories of the Gwitchin living and working on the site, employing well-honed trading skills with new trading partners, and gatherings with neighbours and outsiders. These include collecting wood for the river steamers and building materials, travelling with dogs to trap and hunt the Porcupine Caribou herd for their own use and the meat trade, fishing in the shallow eddy of the river, and harvesting berries and other edible plants.

6.2 Zheh Gwatsàl / LaPierre House

6.2.1 Description of Historic Place

LaPierre House, located on the Bell River, consists of a clearing with buildings and archaeological remnants. LaPierre House is a fragile historic site of crumbling remains on boggy ground. It contains an extensive collection of archaeological resources dating from 1851 and remnants of several buildings from a later period.

It is a significant historic site because of its association with the seasonal activities of trapping, harvesting, hunting and processing of meat for trade. It is part of a network of trails and routes that have been used for centuries by the Vuntut Gwitchin, who are renowned travellers and traders. It was the site of a Hudson Bay Company trading post and a stopping place for river travellers coming to and from lands in the Northwest Territory.

LaPierre House was a seasonal camp and trading site, where the Gwich'in interacted with outsiders, providing furs and dried meat and fish in exchange for trade goods. It continues to be important to the Vuntut Gwitchin because of its long association with Gwich'in families and travel routes. Its location connects the abundant resources of the surrounding lakes and rivers.

The heritage resources found here are sensitive due to the natural forces of permafrost, ground water, and severe cold.

It continues to be visited by Vuntut Gwitchin, river travellers, and in winter by overland travellers.

LaPierre House is within the Dàadzàii Vàn Territorial Park planning area, encompassing the Bell River-Summit Lake area, as identified in the North Yukon Regional Land Use Plan of 2009.

LaPierre House is within but exempted from the future park boundaries.⁷ The boundary of Ch'ihilii Chik Park—protecting the important wetlands south of LaPierre House—reaches LaPierre House.⁸

6.2.2 Heritage Values

Aesthetic Value

The natural setting of LaPierre House provides a scenic backdrop to the building remains and their immediate surroundings. The paths and contemporary boardwalk guide visitors across the site allowing them to experience its unique visual quality. There are panoramic views from the settlement area, the lower vegetation cover contrasting with the perimeter spruce forest. Views to the site from the river approach are limited by the bank and its dense vegetation.

Historic Value

The tangible heritage values of LaPierre House are primarily evident in the archaeological record. Past investigations have identified locations of various buildings and paths and artifacts have confirmed long periods of use of the site by the Gwich'in and traders. The historic building remnants include the Hudson Bay Company outpost, a cache, and parts of the Jackson store. Where the built heritage resources survive, some information about their original construction methods and materials may be identified.

The site is a cultural heritage landscape with evidence of past occupation. This contrasts with the expansive subarctic environment with typical tundra vegetation and numerous rivers, ponds and lakes.

Cultural Value

The intangible heritage values of LaPierre House are expressed in the Vuntut Gwitchin oral history and in the documented archival record of the trading outpost. Key to the survival of the Gwich'in was twice annual migration of the Porcupine Caribou herd. The trading activities centred on LaPierre House confirmed the reputation of Vuntut Gwitchin as exceptional traders and travellers. The story of over-harvesting of the wildlife surrounding the site by outsiders during the 1920s and 1930s contrasts with the respectful harvesting practices of Vuntut Gwitchin that sustained the wildlife and supported the early years of trade at the site.

Theme: Religion; Story: Gwich'in Church Leaders

... when I was about 13 years old, I guess, while that, my grandfather Amos Njootli from Fort McPherson he arrived down there, [Rampart House] he moved down there, the old man minister [Archdeacon McDonald] had directed him to go there. That, my grandfather Amos Njootli, he made church services, not one person sat on a chair. There was lots of people on the floor. Only the minister was sitting back there, facing this way with this kind underneath him. The children were also sitting by the doorway, all the way across. The children would not make one little noise. That time, my grandfather Amos Njootli, he made church services in front of me, he was the only minister, while I was being raised up, then only him, when it was my wedding, he married me off.

— Sarah Abel, 1997

⁷ For more information, see <https://yukon.ca/en/outdoor-recreation-and-wildlife/parks-and-protected-areas/daadzaii-van-territorial-park>.

⁸ <https://yukon.ca/en/chihilii-chik-whitefish-wetlands-habitat-protection-area>.

Social Value

LaPierre House remains a significant historic site as the record of the Vuntut Gwitchin traditional uses that were centred on the gatherings and activities that supported their economy. The site is a cross cultural site where furs, caribou clothing fabricated by VG women, dried meat and fish were exchanged by VG for trade goods. LaPierre House is a landmark for travellers.

Spiritual Value

LaPierre House provides a connection with the ancestors who travelled there seasonally to take advantage of the food and fur resources.

6.2.3 Character-Defining Elements

The character-defining elements of LaPierre House are the features of the site that denote its historic character and provide evidence of the past activities there. Due to its remote location, exposure and salvaging have damaged or destroyed early buildings and structures. The remaining evidence consists of a small number of building remnants, archaeological resources, and the landscape setting. These include:

- the remaining log buildings including the Jackson Store, cache and storage building,
- the materials of these buildings including local spruce and metal can shingles,
- the topography of the depressions confirms the previous locations and sizes of buildings,
- an area of lower vegetation that is distinctive in its surroundings,
- informal paths provide circulation routes around the site and link the site with the river landing,
- views through the vegetation along the bank upriver, downriver and to the opposite bank from the river landing,
- open views within the site of the building locations, and
- the archival records and oral histories.



Stanley Njootli Sr., Sophia Flather, Brent Riley, Rebecca Jansen, Mary Jane Moses with boardwalk and interpretive panels at LaPierre House, 2018. *YG photo*

7.0 VISION STATEMENT

Vision Statement for Rampart House and LaPierre House

The Vision Statement for both historic sites is an overarching direction that is the foundation of all conservation and interpretation activities for each site. The Vision Statement recognizes the many significant components of each site and how they are an important link between past, current and future times. The inclusion of the terms authenticity and integrity is a key to the underlying principles of heritage conservation, that each site remains an accurate portrayal of activities that are known to have occurred there through land-based evidence and oral histories.

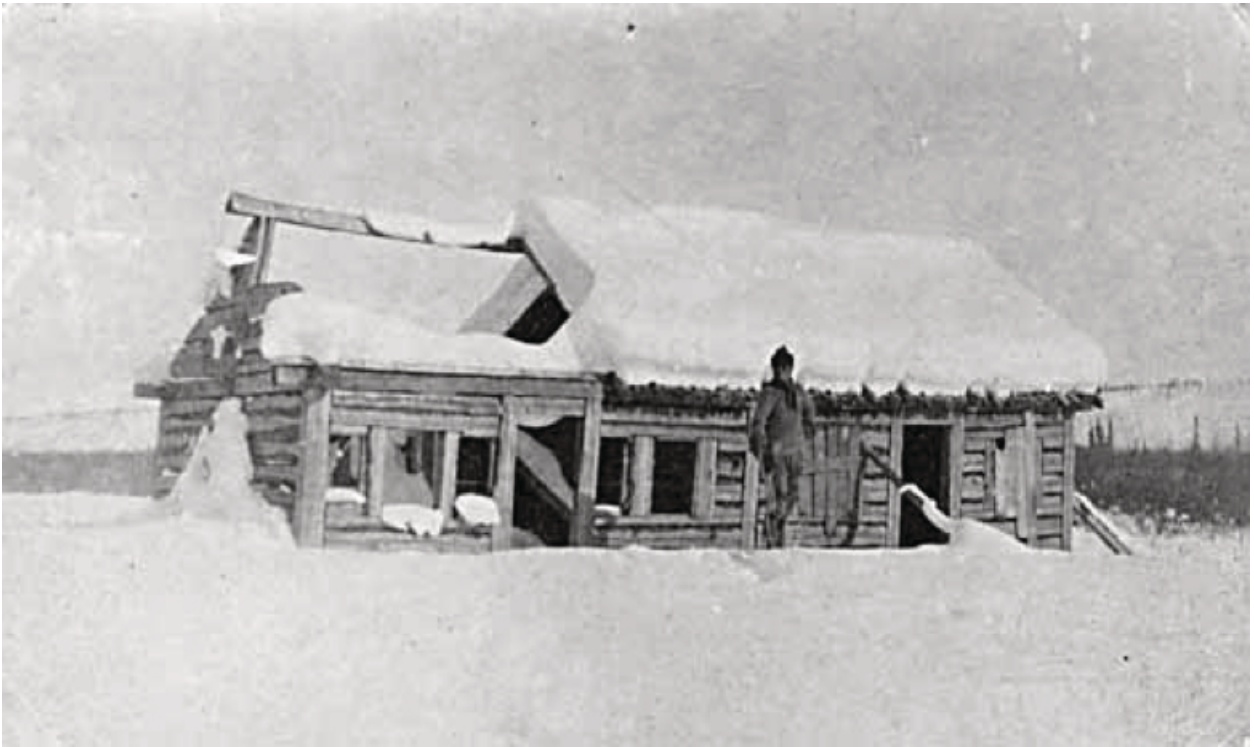
Rampart House and LaPierre House are protected places that connect people, history and culture, promoting understanding and enjoyment for future generations while maintaining authenticity and integrity.



Rampart House, ca. 1910. Note the original bridge linking the two parts of the site.
Library and Archives Canada, PA-172941

8.0 GOALS FOR RAMPART HOUSE AND LAPIERRE HOUSE

In the same manner that there is one overall Vision Statement for both historic sites, there are six primary goals to be achieved through the conservation planning process. Some of these goals may be achieved in the short term while others will unfold over a longer time. These six goals are all equal and form the foundation for the objectives and action items for each site.



LaPierre House, ca. 1920. YA, *Claude and Mary Tidd fonds #7226*

Goal 1. Conservation

Continue to ensure the protection and conservation of built heritage, cultural landscape features, archaeological evidence, and oral histories using best practices in heritage conservation and local knowledge. Rampart House and LaPierre House will be conserved in a way that is appropriate in safeguarding the heritage resources. Preserve, protect and present the evidence of trade, settlement and way of life experienced at Rampart House and LaPierre House by all who have accessed or occupied the sites.

This is also in keeping with the *Yukon Tourism Development Strategy* which recommends that for wilderness and heritage assets: “Better manage access to the Yukon’s trails, lakes, rivers, historic sites and heritage resources, including infrastructure, in a way that is respectful, sustainable and safe.”⁹ In this area, these are managed by VGG and YG.

⁹*Yukon Tourism Development Strategy*, p. 16. <https://yukon.ca/sites/yukon.ca/files/tc/tc-yukon-tourism-development-strategy.pdf>

Goal 2. Awareness

Continue to ensure the recognition and protection of traditional and current use of Rampart House and LaPierre House by the Vuntut Gwitchin. Through education and interpretation, raise awareness of Vuntut Gwitchin culture, traditional ecological knowledge, oral traditions and language.

Goal 3. Interpretation

Continue to encourage public awareness of, and appreciation for, the natural, historic and cultural resources of Rampart House and LaPierre House, through the telling of stories by the Gwich'in that are shared with visitors and the community. Use Indigenous knowledge and undertake historical research as required to enhance interpretation at the sites.

Goal 4. Recreation

Support recreation and enjoyment of the historic sites by the Vuntut Gwitchin and visitors while respecting and conserving their cultural and natural heritage values.

Goal 5. Economic Benefits

Investigate ways in which the historic sites can continue to contribute to the cultural and economic benefit for the Vuntut Gwitchin and others.

Goal 6. Building Capacity and Expertise

Manage and operate the sites based on reasonable funding expectations and human resource capabilities and capacity.

The above Vision Statement and Goals provide a broad approach to the management of both historic sites. However, the nature of the heritage resources on both sites, as well as their locations, condition, access, and past and current history, are very different. Therefore, it is appropriate to have specific objectives and action items for each site that can be implemented and when completed, the success of individual undertakings measured.

The following specific objectives for each site are recommended in order to achieve the overall Vision and Goals.

8.1 Objectives for Gindèhchik / Rampart House

1. Continue to conserve the site by preserving and stabilizing the character-defining elements.
 2. Ensure rehabilitation activities that allow for new uses, do not remove, or significantly alter, the character-defining features and heritage values of the site.
 3. Through interpretation, continue to share the history, culture and significance of this site.
 4. Continue to engage and train Vuntut Gwitchin citizens in maintenance and conservation activities on site, building local capacity in conservation expertise and interpretation.
-

8.2 Objectives for Zheh Gwatsàl / LaPierre House

1. Protect, monitor and conserve the heritage resources on this fragile site.
2. Ensure activities that allow for new uses, do not remove, or significantly alter, the character-defining features and heritage values of the site.
3. Through interpretation, continue to share the history, culture and significance of this site.
4. Continue to engage and train Vuntut Gwitchin citizens in monitoring the condition of the site on a regular basis, building local capacity in conservation expertise and interpretation.



Group at LaPierre House, 1928. *Library and Archives Canada, PA172840*

9.0 SITE DEVELOPMENT RECOMMENDATIONS FOR CONSERVATION, COMMUNITY AND VISITOR USE

9.1 Analysis of Zones of On-Site Resources and Guidelines

9.1.1 Gindèhchik / Rampart House

The long history of activities at Rampart House has left a unique collection of built, archaeological and landscape features that have meaning to the community. The purpose of the Management Plan Update is to guide the future care of this significant place so it continues to be a valued cultural and historic site and supports ongoing activities.

The dramatic setting and topography of Rampart House has influenced the physical layout and use areas of the historic site. Its siting on the bench above of the Porcupine River has provided an area of relatively flat terrain for its many buildings, ruins, and outdoor activity areas. The flat area is bisected by a deep wooded creek corridor that is crossed by a wooden bridge connecting both halves of the site. As the visitor moves past the maintained open space that is the central core of the site, the land rises gently and the amount of forest cover surrounding the site increases creating a visible boundary.

The elevation of the bench provides exceptional views up and down river and the higher elevation of the mountains that surround the site contribute to its sense of a sheltered resting and gathering area along the river. The international border between the US and Canada establishes the western limit of the site. Its location is marked with a concrete monument set in an opening in the forest with the border marked by a 20-foot wide cutline.

As with other historic sites, there are many challenges to managing ongoing change. Some changes are a result of unplanned events such as wildfires or revegetation while others are a result of planned conservation activities such as the restoration and rehabilitation of selected historic buildings. An analysis of the entire site reveals that there are different areas or zones within the site that have different uses, resources and, as a result, different management requirements.

There are four zones that have been identified to assist in developing recommendations specific to each zone.

1. Historic Zone

The largest area of the site is the Historic Zone containing the historic buildings, ruins, artefacts, building outlines, maintained open areas, river viewpoints, paths and the bridge crossing the creek which divides the zone in two sections.

On the western portion of the site and within the Historic Zone, there are three buildings that have been or are in the process of being conserved by being restored or rehabilitated: St. Luke's Church and Rectory, and the cache (feature 23A) that may have been associated with the former Peter Moses Store. The Paul George House is nearly intact and conservation work is planned. There are also several log foundation remains indicating locations of collapsed buildings. The ruins are cabin remnants of Paul George, Amos Njootli, Ben Kassi, David Francis, Henry

Story Title: Stories from our Elders

There was a row of houses across here and they're all gone, not even logs visible. What happen is some people was building a village below Rampart House and they use to come up and take things, to use down there and a lot of the windows and floors and other things that were useable, were taken.

— Clara Linklater, ca. 1995

Nospeak and Old Archie Linklater and their associated outbuildings. Visibility of these remnants is limited by the vegetation growth that now surrounds them and that also obscures the paths connecting them.

Several historic buildings on the eastern side of the site have also been conserved over the past years. The three buildings that have been rehabilitated and restored are Cadzow's store, warehouse and house. As well there are several ruins, berms and outlines that indicate the locations of former buildings.

Some of these structures are visible in historic photos which show the extent settlement was much larger. Within the Historic Zone are three interpretive panels describing the trading and church history of the site, as well as the large site identification sign visible to river travellers.

2. Support Zone

Adjacent to the central Historic Zone is the Support Zone containing the work camp where structures supporting the seasonal staff and visitors are found. In addition to the tent frames used by work camp staff and the kitchen and dining shelter, this area is used for storage of equipment, materials and supplies (excluding the log storage area on the west side of the site and the Cadzow warehouse on the east side which contains lumber and larger tools). This area is less sensitive to continued change since it is located away from the Historic zone, has few archaeological features, and is screened from view from the Historic Zone and the river for most part by mature vegetation including large conifers, birch, and aspen. This is the area used by work camp staff. Access to the outhouse is by a path that runs through the camp. This path continues through the work camp to the Fox Farm at the edge of the historic site and the graveyard that is located outside the boundary of the historic site.

The Support Zone has been identified as an area to accommodate additional new amenities such as a cook house for use by the work camp and culture camp visitors. This is subject to additional archaeological investigation to ensure the protection of heritage resources.

3. Access Zone

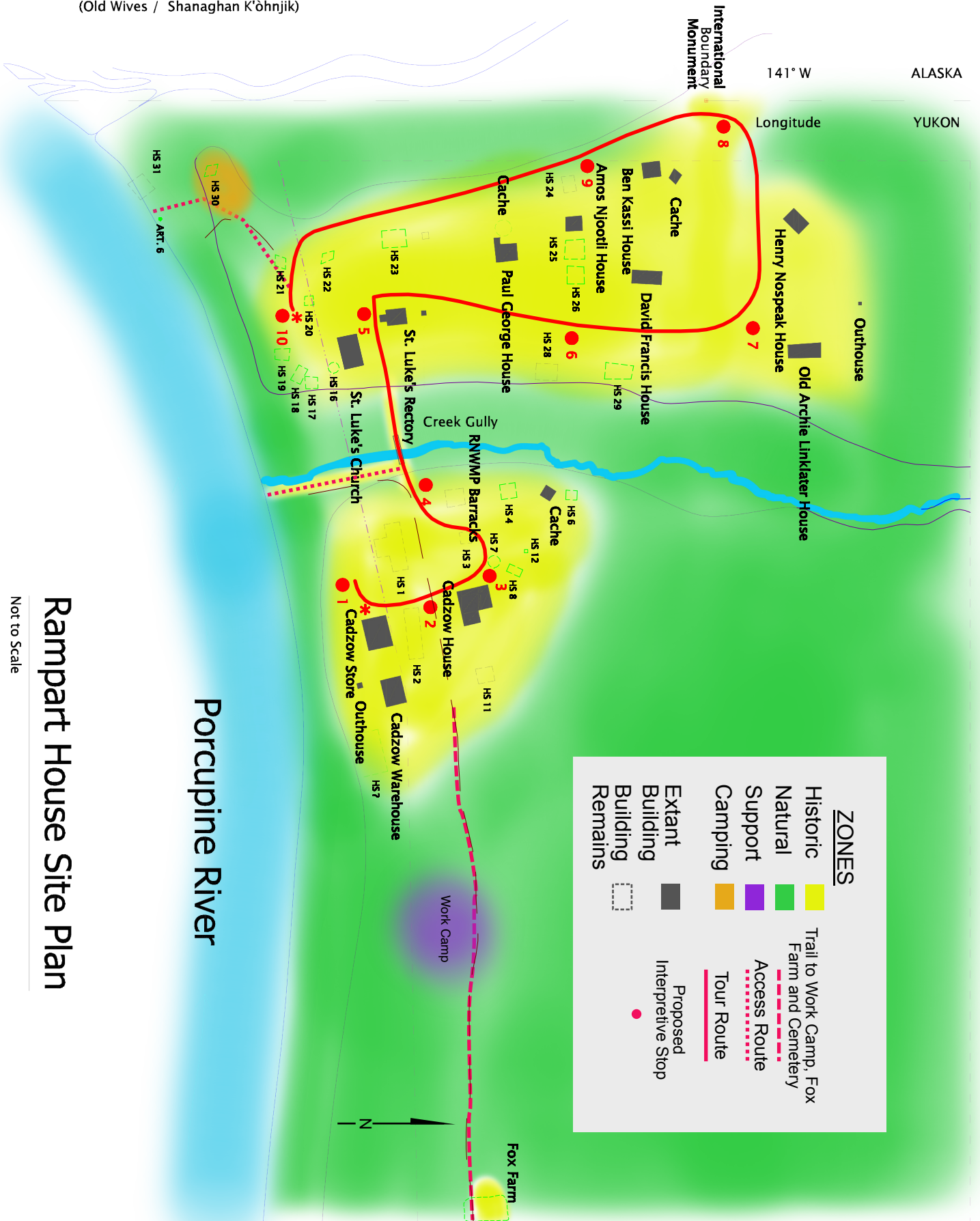
This zone includes the landing area at the river's edge and the access paths up the bank to the core area. Within this zone, there are 2 steep routes connecting the landing area to the higher bench. One of the routes leads to the west side of the site via a more gentle incline to the bench where the current visitor campsite was established. This lower campsite has been severely eroded and overgrown to the point it only accommodates a couple of tents. Visitors frequently camp higher up within the historic site. The path continues on a steeper incline to the higher bench to the western side of the Historic Zone. An outhouse is located near the top of this path, adjacent to the current log storage area, serves visitors and workers on the western side of the site.

There is a cleared log slide with a windlass at the top of the bank that connects with the lower river landing. The slide is used for hauling up construction materials and supplies using a windlass. The area on the level at the top of this slide is used for the storage of logs.

The eastern access path is steep and has a wire cable strung on posts along much of its western edge to assist people climbing up the path. The surface of the path is packed earth with some loose stones that require users to take care especially on the descent.

4. Natural Zone

This Zone includes the lands surrounding the Historic and Support Zones that are heavily wooded with conifers, birch, aspen, willow and deciduous undergrowth. In this zone, the vegetation is not managed and it matures and regenerates following natural processes including potential insect infestations and wildfires.



Rampart House Site Plan

Not to Scale

Historically there were well used paths through mostly-cleared areas, linking the cabins found at its edge and connecting to the traditional travel routes that led to distant hunting and harvesting areas. Several of these paths are overgrown due to the change in land use patterns and climate change.

Recommendation for the Management and Conservation of Rampart House

Management planning requires consideration of current conditions, requirements for visitors and the best practices for the heritage conservation of the range of historic resources. The key recommendations for Rampart House heritage resources are focused on the best practices in heritage conservation described in the Parks Canada *Standards and Guidelines for the Conservation of Historic Places in Canada* (S and G) 2011. This guide has been adopted by most of the provinces and territories in Canada including the Yukon and provides clear guidance on the process and implementation of conservation activities.

The goal of these activities is to maintain the authenticity and integrity of the site and to allow its heritage significance to be protected, enhanced, and retained for future generations. It outlines these principles to guide conservation planning.

- Follow a three stage process to determine what approach or combination of approaches may be required: Understanding, Planning, Intervention.
- Select an appropriate conservation approach: preservation, restoration, or rehabilitation. The approach is determined by the authenticity and integrity of the resources, their conditions, and requirements to accommodate approved uses such as ceremonies, reunions, culture camps or other events.
- Carry out minimal intervention to preserve the character of the site and ensure and protect the historic fabric from deterioration.
- Consider heritage value in any intervention to a heritage attribute or character-defining element. Value is confirmed through community engagement.
- Use historic photos and documentation to guide conservation work. Make any new work distinguishable, subordinate and compatible with the historic materials.
- Repair and maintain heritage features on an ongoing basis.

General Recommendations for the entire site (following the above principles)

- Protect and safeguard the historic built, landscape and archaeological resources on the site
- Continue to undertake annual conservation projects to ensure the built features are stabilized, restored or rehabilitated
- Add new features to accommodate visitors and community use such as campsites, an outhouse and dining hall in areas that have been investigated and confirmed that they are without historic features or where any disturbance or alteration can be mitigated.
- Continue fostering education and identified community strategies to facilitate Vuntut Gwitchin connection with the site. Continue to implement the interpretation strategy to share the stories and memories of the community with others.
- Undertake ongoing research to add to the interpretation themes and messages associated with the site. Incorporate new technologies in the delivery of the information (such as web based downloadable histories and maps)
- Continue training work crew members on wood conservation practices, site interpretation, and community outreach.

Recommendations for Specific Zones

1. Historic Zone

This zone contains the variety of significant features that define the identity of Rampart House as a recognized historic site highly valued by the Vuntut Gwitchin community and visitors from outside the area.

Recommendations for this area include:

Resource Inventory and Site Planning

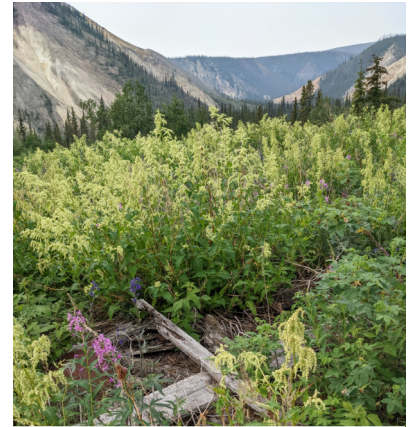
- Develop a Conservation Plan for the individual buildings and ruins identifying what actions are required to protect them from deterioration or convert them to new uses such as interpretation and programming. The Conservation Plan should identify priorities for stabilization, repairs and restoration/rehabilitation work considering the existing condition and potential threats or desired uses for each building or remnant. It should also be based on the capacity of the seasonal work camp with two to six workers, breaking the work into tasks that can be achieved in a 30 or 45 day season.
- Update as necessary changes to site conditions and features as well recording the work carried out. This record assists in short and long term planning.
- Inventory, photograph and leave in situ, when possible, the moveable artifacts found on the site including the tin cans, a stove and other metal objects. If artifacts need to be moved, document them first and follow proper conservation and storage methods.
- Limit permanent new construction within the Historic Zone. Structures such as tent frames or camps are allowed in areas without archaeological resources. Use the historic photos and archaeological evidence to guide the placement of new additions to the site so as to avoid damaging the historic resources.
- Clear and mark the existing berms and outlines within the Historic Zone since they are generally indicators of past uses.

Improvements and New Construction

- Plan for the eventual replacement of the bridge in the historically appropriate location that will link both sides of the sites and provide easier access for visitors. A new bridge should have handrails and be wide enough to move materials between the east and west sides.
- Maintain a clearing on the east side free from benches, interpretative signs or vegetation that will be designated as the helicopter landing area. There is a large area that is currently free of these items. Helicopter access will be infrequent, however, and if this area is busy/occupied they can land on the beach near the mouth of Shanaghan Creek where ground is relatively flat. If needed there are a couple of areas on the west side that could be also used for a helicopter landing.
- Consider adding new features for interpretation and programming for visitors within the Cadzow house and store after completion of interior finishes and any necessary safety measures.
- As recommended in the 1999 Plan, develop a camping area close to the bank and west of the contemporary outhouse on the western side of the site since the current informal campsite on the lower west bench is close to an eroding bank and is largely overgrown with dense vegetation. The current log storage area is a good choice and should be empty in a few years.
- Manage the boundary between the Historic Zone and the Natural Zone by FireSmarting and creating a buffer zone for fire protection.

Vegetation Management

- Undertake regular mowing to keep the turf cover low in the core historic zone and prevent the establishment of naturalizing herbaceous and woody vegetation. Brush out, remove and dispose of vegetation from within a five-meter radius of each cabin or outbuilding ruin in order to improve air circulation around the lower logs in the ruins and to improve visibility for the visitor.
- Brush out and remove vegetation along a path that links all the cabins and outbuilding remnants. All vegetation cut down should be appropriately disposed of to remove a source of fuel within the site.
- Manage the boundary between the Historic Zone and the Natural Zone by FireSmarting and creating a buffer zone for fire protection.
- Identify and manage key viewpoints by removing vegetation as required in order to maintain the distant views from the overlooks located at the top of the riverbank. It may be desirable to keep a treed buffer between the camping area and the historic site, as well as around the west side outhouse.



Wild rhubarb at Rampart House, looking northwest, 2022.
Midnight Arts photo

2. Support Zone

This area contains a collection of structures and amenities that are the centre for the work camp activities. It is here that meal preparation, cooking, dining, and sleeping take place using several wall tents and temporary shelters. There is a contemporary outhouse located here and a wash station. Frequently, when the work camp staff are not onsite, the area has been used for culture camps and other programmes. This area is also where materials and equipment are stored. Many items are located along the route of the main path that visitors take to the outhouse, the fox farm remains (identified as part of the historic site) and the graveyard beyond the boundary of the historic site.

Recommendations for the future management of this area are as follows:

Add additional features for use of the work camp and Vuntut Gwitchin citizens. These may include:

- A permanent cookhouse/dining facility,
- improved wash station,
- grey water collection and dispersal system, such as a dry well,
- a solar power system.
- An additional outhouse for visitors, away from the work camp.



Crew tent in the Support Zone, Rampart House East, 2022.
Wendy Shearer photo



Interior of the kitchen/dining tent at Rampart House, 2022.
Midnight Arts photo

- continue to use the storage area at the east end of the work camp, which is least visible to visitors, for the storage of the supplies, equipment, and materials.

3. Access Zone

This area is used by all visitors to the site. The shoreline is gently sloped and accommodates boat landings, although its width varies with seasonal water levels. From this spacious landing area, there are two routes up the bank into the site. The incline of the western route is less steep to the bench where the current campsite is located. From this location, the route up the bank is steeper. At the top of the bank is the log storage area and the second outhouse that serves crew and visitors. The eastern route up the steep bank is challenging for visitors especially carrying gear and supplies. There is a single cable strung on posts for part of the way to help with the climb.

Recommendations for the future management of this area include:

- Consider adding stairs on the steep sections of the access trail with regular landings for most of the eastern route to assist with the climb. In addition to the steps, add a solid handrail along the west side of the path to assist visitors up the slope.
- Continue to maintain the log slide and windlass. Once the major construction is complete, the need to haul large logs up the bank may be reduced. However, the transporting of supplies, equipment, fuel and other materials needed to maintain the site will continue and this working access will remain important.
- Consider moving the log and supply storage area farther inland so that the campground can be relocated to the flat area southwest of the outhouse.

4. Natural Zone

This area of vegetation surrounds the Historic and Service Zones and is subject to the natural processes of growth, maturation, and regeneration. Wildfires in this area have had a dramatic and unplanned impact on the zone including the destruction of the north end of the Archie Linklater cabin remains.

Story Title: Private Traders

Jim Jackson, he and his brother were traders. His brother was named Frank Jackson. Him, he was Jim Jackson, together they, down at when they went down, they would bring up freight from Fort Yukon. They had a big gas boat, it had a barge in front of it. In that they would bring up lots of winter supplies.



Eastern access route to Rampart House, 2022.
Midnight Arts photo

Recommendations for this area concentrate on protecting the site and its visitors.

- Maintain a buffer zone between the Natural Zone and the Historic Zone by removing vegetation that could fuel wildfires. Dispose of the brush over the bank so that it is removed by the river. Remove and dispose of vegetation that may be a hazard to visitors.
- Protect the natural process of revegetation within the Natural Zone since this provides habitat for wildlife and is a location for harvesting berries and medicines.

9.1.2 Zheh Gwatsàl / LaPierre House

LaPierre is a recognized site of cultural heritage value to the Vuntut Gwitchin. It is located upriver from Old Crow on the north bank of the Bell River. It is surrounded by subarctic vegetation consisting of conifers and deciduous trees and tundra wetlands. It is located at the transition from the Arctic Tundra Low Shrub ecoregion to the Subarctic Woodland. The riverbanks are lined with willows and other deciduous shrubs. The river landing is a narrow beach below a steep bank that rises to the bench where of the historic site core area is located.

The heritage resources on this site consist the remains of log buildings, one collapsed log cache with remnants of the roof, and archeological evidence of the former settlement that was located here. Historically the site was a gathering place for trade and used as a stopping place along the route from Fort McPherson in NWT. The traditional travel routes led from LaPierre House to the productive hunting and harvesting grounds distant from the site. Today it has a small number of



Work crew at Rampart House, 2001. L-R: Marvin Frost Sr, Bertha Frost, Freddy Frost, Moses Lord, Stanley Njootli Sr. YG photo

Buffer Zone

As part of good fire smarting practice, it is recommended that a buffer zone be created around the historic sites according to the following recommendations from YG, Wildland Fire Management.

- In general, remove all conifer trees within 10m from structures, except where this is impractical.
- 10m-30m from the structure -Thin conifer trees to achieve minimum 2-3m spacing between the crowns of the trees. Prune the lower branches from retained trees to 2m high.
- Establish a non-combustible zone that is 1.5m around each structure. *

*Note: For the final point, in order to minimize disturbance around structures and archaeological remains, we do not recommend digging down to mineral soil. Clearing vegetation around structures, however, would not only remove fuel, but prevent plants and shrubs from hastening the natural deterioration of sill logs and cabin remains.

All cut vegetation should be safely disposed of and not left in piles throughout the site.

visitors with most travellers arriving by the river in the summer season and by snow machine in the winter.

When needed, a work crew travels from Old Crow, usually by boat, and occasionally by helicopter.

The heritage values associated with LaPierre House are intangible, recognized through the oral history and community memories as having significance. The scant collection of built resources on the site are the remaining evidence of an active site in the past. This is a site of memory. Planning for the conservation of this type of site requires some stabilization of the cache ruin, the store remains, and concentration on ensuring that the stories and memories associated with the site are celebrated in the community and shared with visitors.

There are three zones of similar resources and uses at LaPierre House: the Historic Zone, the Access Zone, and the Natural Zone.

Recommendations for Specific Zones

1. Historic Zone

This zone contains built, landscape, moveable artefacts, and archaeological heritage resources. It also contains a contemporary board walk that has been constructed to provide a route through the site in such a way as to protect the archaeological resources. Most of the cabin remnants are incomplete. In a few cases, the original construction details may be evident in the remaining logs.

The one building remnant that reveals its original size and construction details is the Jackson cache. At the present time, the building consists of log walls and a deteriorating metal roof. This single building is the most intact remaining evidence of the former buildings that were found on the site. Its continued survival will require conservation actions to prevent its deterioration and loss.

Within the Historic Zone there are pockets of regenerating vegetation consisting of a mix of birches, willows and spruce trees and dense shrub undergrowth. Wild rhubarb is particularly plentiful in the open areas.

Recommendations

- Stabilize the Jackson cache in its current state to prevent further deterioration. Develop a detailed Conservation Plan for select restoration actions based on physical evidence of the surviving remnants. Focus conservation activities on the care of this one building in order that it can represent the larger settlement that was at the site before it was abandoned in the early twentieth century.



The cache at LaPierre House, 2022.
Midnight Arts photo

- Stabilize the remains of the Jackson store, by neatly installing sandwich bracing in the corners.
- Install an additional boardwalk section to connect the existing sections at the cache and complete the route through the Historic Zone. Consider extending the boardwalk in either direction along the front of the site. Identify a helicopter landing area and ensure it is brushed and cleared.
- Remove naturalizing vegetation that is encroaching on the building remnants in order to improve air circulation, remove moisture attractants, and improve visibility.
- Remove naturalizing vegetation along a path corridor linking the boardwalk with the helicopter landing(s) and the river edge landing.

2. Access Zone

This area includes the river landing and the path that climbs the bank into the site. This zone includes the site identification sign and interpretative panels sharing the stories about the people and events associated with the site. There is a clearing in the east part of the Historic Zone containing two historic features that that has been used as a helicopter landing area. A second landing area is found west of the site on the tundra.

Recommendations

- Clear vegetation in the Access Zone removing woody shrubs and herbaceous materials. Clear vegetation from the western landing area. The tundra area will also require a stable platform for helicopters to land on. Designate a helicopter landing area and build a landing platform.
- Clear a route to helicopter area by extending the boardwalk west along the front of the site then inland.
- Clear vegetation from the boardwalk and the route from the river landing.
- Ensure that views up and down river are kept open for visitors arriving by the river.
- Monitor levels of visitation and regularly inspect the interpretation panels, boardwalk, and site sign to keep them in good condition.



Helicopter landing area to the west of LaPierre House, 2022.
Wendy Shearer photo



Area above the river landing at LaPierre House, 2022.
Midnight Arts photo

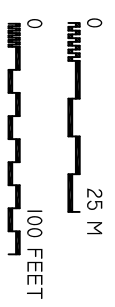
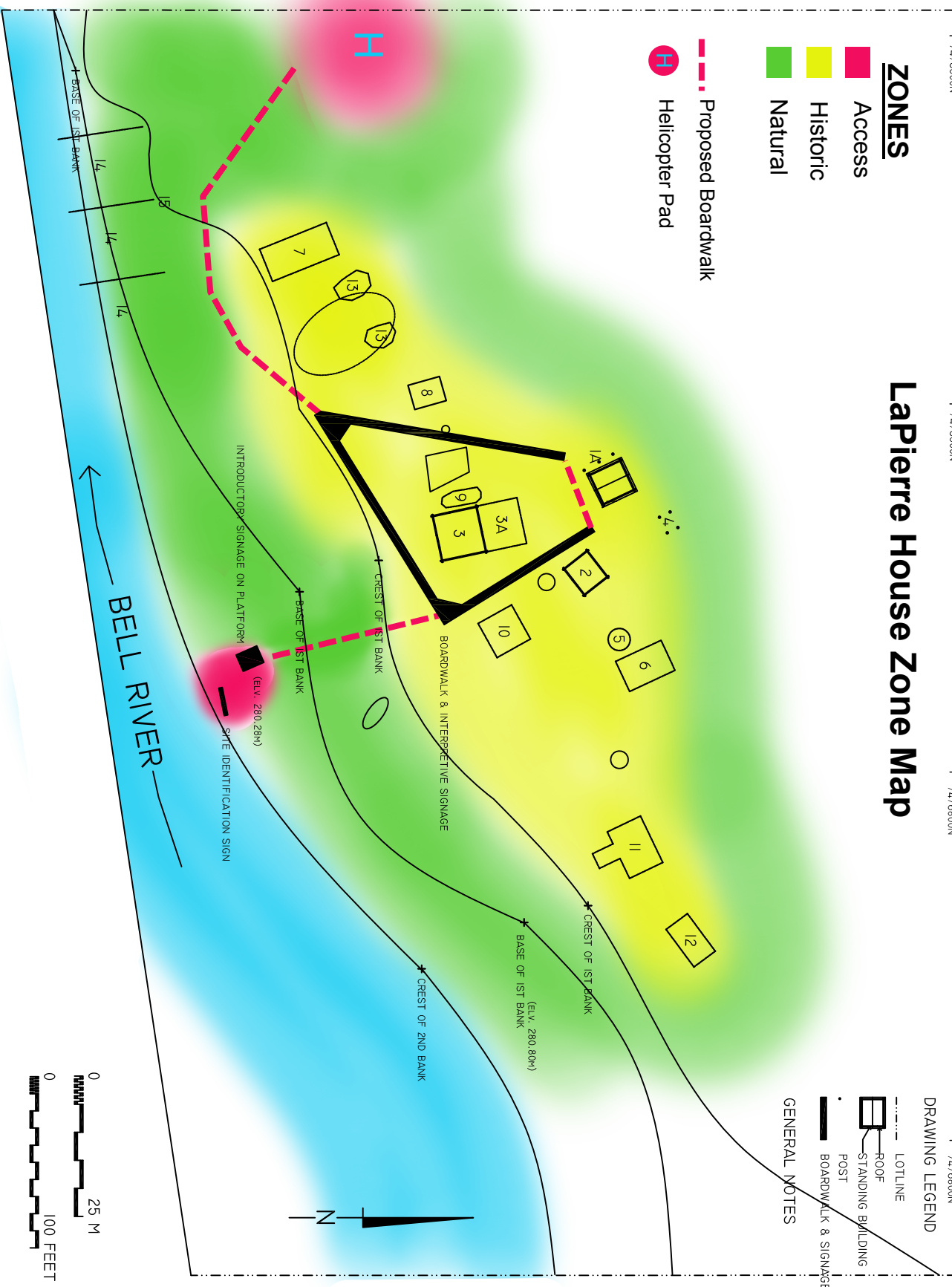
413850E 413900E 413950E 414000E
 74766800N 74766800N 74766800N 74766800N 74766800N

LaPierre House Zone Map

- ZONES**
- Access
 - Historic
 - Natural

- Proposed Boardwalk
- H Helicopter Pad

- DRAWING LEGEND**
- LOTLINE
 - ROOF
 - STANDING BUILDING
 - POST
 - BOARDWALK & SIGNAGE
- GENERAL NOTES**



From Yukon Government, Historic Sites Unit Plan
 drawn 17/03/21

3. Natural Zone

This area surrounds the site and consists of a continuous expanse of undisturbed sub-arctic wetlands and sparse spruce treed areas. The topography is generally flat with low gradually sloped hills surrounding the area. The Bell River winds through the surrounding lands providing drainage and a connection to the Porcupine River. Within this zone, natural processes of vegetation maturation and regeneration occur with no human interference.

Recommendation

- Create a cleared buffer zone for fire protection around the Historic Zone. All cut vegetation should be safely disposed of.

10.0 IMPACTS, BENEFITS AND OPPORTUNITIES FOR DEVELOPMENT

10.1 Gindèhchik / Rampart House

10.1.1 Cultural Development

The cultural value of Rampart House provides a foundation for planning for the future. The historic site is a place where the respect for the land and its resources has been demonstrated over its long history. The hunting, harvesting and trade that was centred on this site are an integral part of the cross-cultural relationships that contribute to Vuntut Gwitchin culture and social life. The Rampart House site is one of many locations where Vuntut Gwitchin connected with the land and each other. Continued encouragement of use of the site by Vuntut Gwitchin will strengthen that connection. In order to enhance the ongoing cultural value of the historic site, it is important to continue and expand the use of the site for Culture camps, aimed at younger members of the community. As well, it is important to continue to have gatherings on site for social activities that encourage wide participation of Vuntut Gwitchin families. These types of activities on the site allow for a sharing of memories and retelling of stories. This builds communication between generations and benefits the increased understanding of the cultural values of Vuntut Gwitchin. Ongoing visits by small groups of individuals is also encouraged since frequent visitation to the site encourages monitoring of the conditions there and increases a sense of ownership and pride relating to legacy of the site.

**Theme: Trade & Travel;
Story: Means of Travel**

That's all I remember, the mountains behind Rampart House we also went over that, we moved, we had good dogs that time, they travel like a wind. And we all sit on the big sled and they pull us around. And we spent the spring in Crow Flat, and we come down with canvas boat.

— Mary Thomas, 2008

10.1.2 Education and Training Benefits

At the present time, the John Tizya Centre in Old Crow is the centre for interpretation of Vuntut Gwitchin traditional practices and current culture. The interior exhibits celebrate the Porcupine caribou herd as a key foundation of daily life. As well, the exhibits reveal the creative tradition of working with hides and beading designs unique to Vuntut Gwitchin. The exterior exhibits demonstrate the Vuntut Gwitchin resourcefulness and relationship with the land.

The Interpretation Plan has identified several messages to be shared regarding the historic sites. The ongoing programming at the Centre is an opportunity to implement sharing these themes and information with both the local community but also visitors who are arriving in Old Crow from outside. The Centre has the important role of welcoming people and introducing them to the long history and culture of Vuntut Gwitchin. Orientation to the historic site could take place here by illustrating the features on the site that visitors will experience. It is also an opportunity to educate the visitor on the sensitive nature of heritage resources and how to visit the site with respect and care.

The Centre is a key community hub, expanding the visitor's appreciation for past and current culture through exposure to a range of exhibits and programming. There is a great deal of information now available regarding the travel routes throughout the VGFN Traditional Territory. This will be shared through the upcoming VG Atlas of place names, navigation systems, maps, photos and oral history. As well, following established protocols, the recorded oral histories recounted through interviews with Elders enhance the visitor's understanding.

Integrating visits to the Centre in the school curriculum by different age groups will further enhance the understanding of the past and contemporary activities. The setting there provides

opportunities for teaching and learning about natural science, geography, cultural history and art. Training opportunities exist for acquiring expertise in heritage conservation.

Specific skills are needed for the conservation of historic structures and can be acquired through specialized training in log conservation and construction. Also monitoring and maintenance activities encourage learning about record keeping, surveying, mapping and the use of new technology including drone inspections. Many of the skills associated with conservation work are applicable to other types of work and setting up of a community-based training programme is recommended. Training could take place in Old Crow in a workshop format with an experienced teacher sharing the processes needed for the specialized work. As well, using the historic site as a training site has the potential to increase the educational value of the training with hands on experience guided by experienced supervision.

A broader understanding and knowledge about the historic site will ideally lead to increased numbers of visitors and enjoyment of the site. This in turn will encourage a new generation of stewards of the site who value the heritage of the place and its contribution to Vuntut Gwitchin cultural identity.

10.1.3 Employment and Economic Benefits

Rampart House Historic Site has seasonal work crews, hired by VGG, who work at the site for specific periods of time to complete specific tasks. YG provides a Transfer Payment Agreement whereby YG contributes resources to the operation of the site. VG also contributes additional staff and resources. Direct employment associated with the site is likely to remain within this arrangement. In addition, local boat operators are hired to transport the crew and site materials.

In future years, annual projects will involve more in the way of repair and maintenance activities, since much of the major conservation work on the buildings has been completed, as well as ongoing landscape maintenance and housekeeping. Several years' worth of work will be needed to complete St. Luke's Church and the Paul George house. When maintenance work is



Building Expertise, Wilfred Josie and Moses Lord at Rampart House, 2006. YG photo

completed, there will still be a need for work on the buildings requiring the same skills (and likely the same work crews) as in the initial conservation work. The site will also require work to maintain the existing clearing, to improve the fire break surrounding the site, to enhance the work camp, to monitor and maintain the river landing, paths and bridge. One way to achieve these tasks would be to hire a seasonal site manager who would develop the work plan and oversee the implementation of the work. The site manager would also act as an on-site interpreter able to share information about the site with visitors.

Additional economic benefits will derive from increased tourism from outside the community. Visitors arriving in Old Crow require accommodation, meals, transport to the site and activities that introduce them to the natural environment and cultural history of the Vuntut Gwitchin. Studies on the nature of tourism in Yukon indicate that travellers have different goals. Some are after wilderness experiences and some are interested in learning about the history of a new place and Indigenous culture. For this group, authenticity is a key measure required to ensure that they have a positive experience. The careful conservation of the built heritage at Rampart House satisfies this requirement. A visit to Rampart House provides exposure to the wilderness through river travel revealing the glaciation history, ancient geology and the forest environment along the river. The interpretation of Rampart House tells of the traditional and continuing practices of the Vuntut Gwitchin hunting and harvesting. The built heritage reveals the extensive heritage values associated with the site in the way that it has been carefully conserved to maintain its authenticity.

10.2 Zheh Gwatsàl / LaPierre House

10.2.1 Cultural Development

Most of the same opportunities exist for celebrating LaPierre House as a significant contributor to VG identity and culture. Like Rampart House, LaPierre House has a long history of use before contact as a stopping place on the traditional travel routes that crisscrossed the Vuntut Gwitchin Traditional Territory. The site evolved with the addition of Gwich'in cabins and a trading post. It was a key part of the meat trade and the site where caribou and fish were harvested, dried and traded throughout the north. Because of the distance upriver from Old Crow, there are fewer visits from outsiders or Gwich'in from Alaska.

However, there are a few groups of visitors from outside Yukon who regularly visit the site and who would be candidates to learn more about the history and sensitive nature of the heritage resources found there. In winter, people travel there from the Northwest Territories primarily for hunting and to visit family in Old Crow. For a number of summers, groups paddled from Daadzaii Van to Old Crow and passed by LaPierre House as part of a guided French tour.

The John Tizya Centre in Old Crow is well suited to share and interpret the significance of LaPierre House. The interpretive panels at LaPierre House will provide visitors who travel there with a good introduction to the site.

10.2.2 Education and Training Benefits

Given that future site work will happen during brief occasional visits, it is likely that this work will be carried out by the same crews working on the Rampart House site. This will be an opportunity for workers to personally connect with an important part of their heritage as well as learning about the special considerations of working on a sensitive archaeological site. Travel to LaPierre House by boat is infrequent, so additional training benefits will include enhancing Vuntut Gwitchin knowledge of river travel in this area.

10.2.3 Employment and Economic Development

Given the remoteness of the LaPierre House site, its status as an archaeological site, and the expense of travelling there, future work is likely to be limited to visits every few years to monitor the site, and do some brushing. In addition, scheduled maintenance will be required for the new infrastructure: levelling and repair/replacement of boardwalks, replacement of worn or damaged interpretive panels, etc.

11.0 INTERPRETATION

Now, we have grocery store. Many years ago, we didn't have that, but caribou was our main food. . . my parents taught me everything like trapping, tanning hides, and drying meat and I use these skills to make my living.

— Mary Kassi, 1997

We lived on caribou all our lives—that is why we still depend on caribou today.

— Charlie Thomas, 2006

Since 1999, the following changes have affected interpretation of Rampart House-LaPierre House:

- The *Rampart House Historic Site / LaPierre House Historic Site Management Plan* was produced before construction of the John Tizya Centre. The centre has become a valuable community resource, as well as a gateway for visitors interested in learning about Gwich'in culture and travelling in the VG Traditional Territory.
- Since the 1999 Management Plan, there have been major community oral history research projects. These stories and the information shared by the Elders are an excellent community resource, leading to two major publications (*The Land Still Speaks*, and *People of the Lakes*), and informing all interpretation of the lives and places of the Vuntut Gwitchin.
- Much work has been done documenting traditional trails and place names.
- The original Plan was produced at a time when internet use and social media were still in their infancy. Since then, website development has become much more accessible and approachable. There are also a number of other digital tools for sharing stories of the two historic sites, such as digital apps, virtual immersive tour technology, YouTube videos, Facebook pages, etc.
- During the current planning work, it was pointed out that the main story of the Vuntut Gwitchin is the Porcupine Caribou herd and the vital role of caribou migration and uses of caribou in past and current Vuntut Gwitchin culture. This should be reflected in future interpretation.

Following a major recommendation of the original Plan, *the Rampart House and LaPierre House Historic Sites Interpretation Plan* and *Interpreters Manual* were produced in 2008. The Chart in Section 4.0 of this document has an Interpretation section, documenting key recommendations from the Management Plan and the current status of these items. There are other more detailed recommendations for interpretation both onsite and offsite proposed in the LH-RH Interpretation Plan. Part of the current planning phase has been determining how many of these suggestions are still valid and should be incorporated in the Plan Update.

11.1 Interpretive Themes and Stories



Rampart House-LaPierre House Themes & Stories Chart, adapted from Midnight Arts, 2008 Interpretive Plan.

The Themes and Stories chart, shown on the previous page, is an updated version of that found in the 2008 *Rampart House and LaPierre House Historic Sites Interpretation Plan*. This Update has been an opportunity to re-examine Themes and Stories that were selected for the two sites: first identified in the 1999 Management Plan, then refined in the 2008 Interpretation Plan and the 2016 *LaPierre House Interpretive Material Report*. It was agreed at that time that the overall concept of the 2008 thematic framework would be the phrase: “Our Family Stories run through this Land.” This means that it is the stories of Gwich’in Elders and others that link these two historic sites and set them within the context of the land, family history, and other places where people lived and travelled.

For this Management Plan Update, we are recommending two revisions.

- Within the theme, originally titled “Times of Change”, we have added an additional story topic, “Honouring our Culture”. This refers to the cultural revitalization of the last decades during which Vuntut Gwitchin citizens have worked with Elders to document language, personal histories, land use, place names, and skills for successfully living on the land. This work has included preparation of exhibits for the John Tizya Centre, film-making, publications, and the documentation of over 1700 interviews. To better encompass this story, the theme name has been revised to “Times of Change and Renewal.”
- Another overall message has been added, paraphrasing a quotation from Elder Charlie Thomas: “We depend on Caribou,” reinforcing the strong connection between the Gwich’in peoples and the caribou upon which they have subsisted for many thousands of years.

11.2 Interpretive Resources

There are a variety of interpretive resources that can help tell the stories of LaPierre House and Rampart House. These include:

- the environmental setting which encompasses both the ancient geological record of the sites as well the plants,
- archaeological, palaeontological, built and cultural resources;
- archival records and documentary sources; and
- oral traditions.

Chapter 3 of this document, “Description of the Heritage Resources,” provides detailed descriptions of these resources. Continued research and documentation will contribute to the knowledge base of the Vuntut Gwitchin and determine how to use these resources to tell the stories of Rampart House and LaPierre House.

11.3 The Audience

The development of outstanding visitor experiences, coupled with leveraging and expanding existing seasonal and community capacity, helps create conditions for the Yukon to become a premier year-round destination. These customer-centric experiences attract tomorrow’s visitor, while maintaining and celebrating the Yukon’s authentic cultures, identity, and communities.¹⁰

Interpretation is most effective when you know your target audience. Usually there are several potential audiences who can best be reached using different methods.

¹⁰ Yukon Tourism Development Strategy, p. 18. <https://yukon.ca/sites/yukon.ca/files/tc/tc-yukon-tourism-development-strategy.pdf>

Both the 1999 Management Plan and the 2008 Interpretation Plan confirmed that the primary audience for the two historic sites are the Vuntut Gwitchin, both for onsite visits and offsite interpretation.

Before the COVID-19 pandemic and the corresponding limits on travel, a number of other audiences were identified. Much of the following information is summarized from the *North Yukon Tourism Strategy* compiled in 2006, much of which is still applicable. As mentioned elsewhere, an important step is collecting statistics to better document who is travelling through VG Traditional Territory and visiting the two sites.

Visitors to Old Crow

- visiting friends and relations of Old Crow residents
- Business travel. Many of the trades, professional, medical and government workers who fill all available accommodations for most of the year would likely welcome an opportunity to spend a few extra days to see more of the country.

Adventure Travellers

- people interested in guided and independents wilderness travel
- According to the 2006 report, most were in the 60-70 age range. Demographics may have changed since that time.

Speciality Travel

- Occasionally Old Crow residents have taken tourists, media, scientific and other researchers on trips.

Offsite Audiences

- These can encompass a great number of groups with interests in various aspects of Yukon cultural and natural history, Gwich'in culture, and the ancient landscapes of North Yukon.
- An important sub-group would be “educational audiences,” interested in learning about Yukon and its history or as part of Yukon First Nations curriculum?
- Given the the expense and commitment required to visit these places, as well as the increasing number of “armchair travellers”— people who enjoy learning about other places and cultures from the comfort of home, this will be the largest potential audience for interpretation of Rampart House and LaPiere House historic sites.

While there are a number of ways to increase audience numbers on and off site, it is important to ensure that there are facilities, trained personnel and—most importantly—the will to handle increased visitor numbers.

Three principles or guiding rules for tourism development:

- Focus on tourism developments that respect and support the Vuntut Gwitchin way of life.
- Tourism developments should occur at a pace and level that the community is comfortable with.
- The Vuntut Gwitchin should develop and benefit from tourism in their traditional territory.

– *North Yukon Tourism Strategy, 2006*

11.4 Evolving Interpretation Strategies

A major change since the 2008 Interpretation Plan has been the vast expansion of digital resources and possibilities for online interpretation. School children could travel across the landscape following the route of a traditional trail and tour the sites by watching drone-operated videos while listening to Elders describe what they are seeing. Visitors from all over the world can experience Elders, Gwich'in interpreters, archaeologists and others describing special features of LaPierre House and Rampart House. A Facebook page devoted to the two sites could encourage current and former Old Crow residents to share family stories and photos.

While a personal experience of the historic sites is very special, travel to the sites is expensive and can be logistically difficult, being limited by factors such as river fog, fluctuating water levels, and simply the high price of fuel. Virtual visits have the benefit of raising awareness of and educating people who might not otherwise be able to travel there.

Exhibit technologies have also evolved. Pop-up exhibits and displays, such as portable vinyl exhibit panels that fit into a tube, could be installed on site at Rampart House during the crew shift or placed at various locations in the community including the school and the John Tizya Centre.

A resource that might be useful to Vuntut Gwitchin interpreters, private entrepreneurs and others are targeted interpretation units on a variety of topics. The Tr'ondëk Hwëch'in, based in the Dawson City area, has developed several of these and used them for various purposes from supporting tour operators, to developing exhibits, and assisting heritage interpreters. These could be available online and/or added to a future update of the Interpretation Plan and Interpreters Manual. An example is "Nothing Wasted: Traditional Uses of Caribou". This includes key messages, Elder quotations, a brief narrative and suggestions for other resources and ways to tell the story. Check the following link to view this sample: http://trondekheritage.com/images/pdfs/Nothing_Wasted.pdf

See Section 4.1 of this document for a summary of interpretive work that have been carried out to date, and Section 12.0 for recommendations for future interpretation.



Interpretive panel at Rampart House, c. 2018. YG photo

**Theme: The People; Story
Title: Gwich'in
Connections**

Up in Arctic Village and Fort Yukon there were lots of people in those communities. . . If they didn't have food, they would come up to the Vuntut Gwitchin country and hunt and even the Teetlit Gwich'in would come over the mountains they would travel to where they knew there was caribou. The Dagoo people did this also. Wherever they said there was caribou they would move there they would stay amongst each other and they would live amongst each other. And in the summer, they would go back to where they were living. This is why today even down south we have relatives all over.
— Alfred Charlie, 2004



LaPierre House in 1997. YG photo

12.0 IMPLEMENTATION STRATEGY & RECOMMENDED ACTION ITEMS

We recommend a phased approach to future work at the sites. The phased approach will use a process of adaptive management, which means monitoring and assessing what is or what is not working on the site and changing or developing new management strategies to address challenges. This leaves planning and management open to new educational opportunities, and adapts to changing preservation priorities.

The successes, weaknesses and development progress of the site will be evaluated regularly, including an assessment of how people want to use the site, programming and physical impacts. Visitor and community use surveys and other other tools could be used to understand the current experiences and future community desires.

Heritage planning is a cyclical, open-ended process. The results of monitoring and evaluation activities may indicate a need for resource managers to change the plan to respond to new circumstances and changing priorities. For example, if planned use of the sites should increase, expanded infrastructure may be required to protect the existing resources and accommodate more users.

The Management Plan Update has identified six Goals for both historic sites to be achieved over the next several years. These are:

1. Conservation
2. Awareness
3. Interpretation
4. Recreation
5. Economic Benefits
6. Building Capacity and Expertise

Each of the identified tasks outlined below will assist in achieving at least one of the stated Goals.

These Tasks or Action Items are recommended actions to take advantage of the opportunities presented by the sites to further the understanding and appreciation of their significance.

The following suggested schedule includes work to be undertaken in the short-term within the next five years (S). Some actions are ongoing and others should be undertaken in the long-term of five to ten years (L).



The collection of artefacts at Rampart House make good material for interpretation, 2022. *Midnight Arts photos*



Jackson Cache at LaPierre House, 2022. *Wendy Shearer photo*



Abundant plant life at LaPierre House, 2022. *Midnight Arts photo*



Cache at Rampart House House, 2022. *Wendy Shearer photo*

12.1 Priorities and Phasing Schedule for Gindèchik / Rampart House

Tasks	Schedule	Goal
1. FINAL AGREEMENT OBLIGATIONS		
Transfer the 100-foot federal reserve along the river to joint management.	S	1
Seek formal permission to work on resources within the 60-foot reserve along the International boundary.	S	1
Designate under the <i>Historic Resources Act</i> to enhance protection.	S	1, 2
2. ONGOING SITE USE RESEARCH		
Collect information regarding current uses of the site from visitors, community, and work crews.	S	3
Investigate—and implement—the best method or methods of recording visitors to the site.	S	3, 4
Collect information regarding visitors from Alaska and Northwest Territories regarding: the purpose, length of stay, the areas of the site visited, and the numbers of visits and visitors. Information about activities while on site and the overall experience of the visitor would be valuable in planning future actions.	S	3
When VG hosts special events on the site, keep a record of attendees, logistics, and supplies required. Make note of both what went well and any changes recommended for future events.	S	2, 3, 4
3. CONSERVATION		
Determine a schedule to maintain and brush out areas within the site surrounding the heritage buildings and work camp with a view to improve fire safety, protect collapsed cabin remains, and enhance views of the buildings within the site and from the site to the river.	Annually	1
Continue conservation work on St. Luke's Church and Paul George House.	S / L	1, 3, 6
Continue to monitor condition of buildings and structures to plan repairs/ maintenance.	S / L	1, 6
Ensure access to the graveyard (located outside the historic site boundary). Special Note: Community Elders have expressed their concern that the graveyard at Rampart House be conserved. While this site is outside the historic site boundary and beyond the remit of YG, perhaps VGG may wish to allot a day or two of time to do this work from their portion of the budget. This work could also be eligible for funding outside of the RH/LH funding - HPA (YG). Advice/assistance on documentation and conservation planning could be provided by YG personnel who have to be on site at Rampart House.	S / L	1
Ensure the Rampart House Operations Manual is available and regularly updated.	S / L	

Tasks	Schedule	Goal
4. BUILDING CAPACITY AND EXPERTISE		
Consider hiring crew of youth to carry out tasks that don't require specialized skills such as site clearing. They can also learn from crew / undertake other simple tasks.	S / L	6
Create a mentorship/training program for skilled trades such as camp cooks and log workers.	S / L	6
Host a log conservation workshop at Rampart House and invite workers from other historic sites.	S / L	1, 6
5. SITE DEVELOPMENT		
Upgrade work camp facilities adding a dining shelter to existing work camp to be used by crew and by citizens for special gatherings.	S	4, 6
Improve work camp facilities with an improved wash station and grey water collection and dispersal system	S	4, 6
Add an outhouse on east side of the site closer to historic structures	S	4
Monitor levels of use and add additional camping locations as warranted	S	4
Monitor and maintain the current bridge between two sides of site	S	4
Replace existing bridge, with one closer to the riverbank near historic location, using historic photos as a guide. As necessary, clear new pathways to and from a new bridge.	L	4
Improve the access trail into east side of site from the river landing with a view to improving accessibility for visitors, staff and especially Elders.	S	4
Continue initiative to install solar power at Rampart House to reduce reliance on fossil fuels.	S	5
Improve the access trail to west side of the historic site.	S	4
6. INTERPRETATION		
Investigate the feasibility of using the Cadzow House and the Cadzow Store for programming and interpretation and determine any necessary safety measures, e.g. blocking off the upper floor of the Cadzow House.	S	1, 3
Continue to encourage educational culture camps and special gatherings for the community to share stories and traditional practices.	S / L	2, 3, 4
Update the Interpretation Plan to address new information and changing interpretive methods.	S	3

Tasks	Schedule	Goal
Plan for additional digital information sharing including virtual tours, drone surveys, and sharing of stories (following established protocols).	S	3
Incorporate Gwich'in language in interpretive materials.	S	2, 3
Encourage the work crew to share the history and significance of the sites with visitors and share with them the appropriate use of the site	S	2, 6
Prepare interpretive materials geared to Chief Zzeh Gittlit school students.	L	3
7. EDUCATION		
Integrate information about the historic sites in the school curriculum. Partner with First Nations School Board/Department of Education to do this.	L	2, 3
Enhance the role of the John Tizya Centre as a visitor welcome and orientation centre.	L	2, 3, 5
Enhance the Centre as a community hub sharing the key roles of both sites.	L	2, 3, 5
Continue supplying information about the historic sites in Regional Land Use Planning to ensure other partners are aware of the significance and special requirements of the sites.	L	2, 3, 5

12.2 Priorities and Phasing Schedule for Zeh Gwatsàl / LaPierre House

Tasks	Schedule	Goal
1. FINAL AGREEMENT OBLIGATIONS		
Designate under the <i>Historic Resources Act</i> to enhance protection.	S	1, 2
2. ONGOING SITE USE RESEARCH		
Given that the remaining buildings are collapsed and deteriorating in this remote and exposed site, carry out a complete documentation and description of the condition of the remnants as well as the surviving buildings. This documentation will form the baseline of information that will be used for monitoring of the site.	S	1
Collect information regarding current uses of the site from visitors, community, and work crews.	S	3
3. CONSERVATION		
Undertake regular monitoring and maintenance of vegetation regrowth and brush out areas surrounding the heritage resources for fire safety, visibility, and to protect the heritage resources.	S / L	1, 3
Monitor and maintain the recently-installed infrastructure, the boardwalks and signage.	S / L	1, 3
Undertake improvements to slow deterioration of the built structures. This would include: <ul style="list-style-type: none"> -Stabilization of the Jackson store - Raise the cache a short distance from the ground and support on blocking to slow further deterioration of the building fabric. -Consider and undertake conservation of the floor and roof. 	S / L	1, 3
4. BUILDING CAPACITY AND EXPERTISE		
Consider hiring crew of youth to carry out tasks that don't require specialized skills such as site clearing. They can also learn from crew / undertake other less specialized tasks such as helping to build boardwalk.	S / L	6
Create a mentorship/training program for skilled trades such as camp cooks and log workers.	S / L	6

Tasks	Schedule	Goal
5. SITE DEVELOPMENT		
Construct another section of boardwalk to link the two existing sections within the historic site.	L	1, 4, 6
Identify and clear a safe location for helicopter landings northwest of the site. Build a landing pad and a boardwalk extension from the pad to the existing boardwalks. See site plan for suggested route.	L	1, 6
Enhance the access route from the river's edge into the site. Remove some of the riverside vegetation at the landing to improve the sight line for the river travellers.	S	1, 3, 4
6. INTERPRETATION		
Add information to existing signage near the riverbank, when replacement is due, encouraging visitors to visit the John Tizya Centre in Old Crow to learn more about the site's significance and the Vuntut Gwitchin.	L	3
Update the 2008 Interpretation Plan to address new information and changing interpretive methods.	S	3
Following the appropriate protocols, share stories and memories of the site's history and current use with the community and visitors.		
Incorporate Gwich'in language in interpretive materials.	S	2, 3
Plan for additional digital information sharing including virtual tours, drone surveys, and sharing of stories (following established protocols).	S	3
Collect information about the visitors to the site including numbers and comments on experiences.	S	2
7. EDUCATION		
Integrate information about the historic sites in the school curriculum. Partner with First Nations School Board/Department of Education to do this.	L	2
Enhance the role of the John Tizya Centre as a visitor welcome and orientation centre.	L	5
Enhance the Centre as a community hub sharing the key roles of both sites.	L	2, 5
LaPierre House is within the boundaries of Dàadzàii Vàn Territorial Park, now undergoing management planning. https://www.daadzaiivanpark.ca/ Continue supplying information about the historic site in Regional Land Use Planning to ensure other partners are aware of the significance and special requirements of the sites as well as how they are managed.	L	2, 5

12.3 Budget Planning for Conservation Activities

The planning for expenditures at each of the sites is a combined effort of YG conservation staff and the Vuntut Gwitchin Heritage Manager. The cost of materials, transportation to Old Crow and from Old Crow to each of the sites, fuel, supplies, and labour are all part of the expenditures that are incurred annually. The determination of which specific projects will be undertaken is subject to several factors, namely the number of workers available for a work camp at Rampart House, the availability of materials such as logs, and the desire to hold special events such as a culture camp on the site. As well, some of the building projects are continuing and work is planned to complete the stabilization or restoration work. The specific projects are determined by the priority established by the existing condition of each building. Also, some activities are planned to enhance the work camp or visitor experience and are not primarily conservation work.

Some of the costs involved are difficult to estimate in the future since there are several factors that affect the availability of supplies and materials. For example, the availability of materials is affected by whether an ice road has been installed that accommodates transport of infrastructure supplies to Old Crow. Most of the logs used in construction are coming from offsite locations and need to be transported to Rampart House by river.

The accepted method to forecast expenditures in the short term and long term for each of the historic sites is to review the annual budgets from the recent past. For the past several years, the costs, both operating and capital for Rampart House and LaPierre House, have been funded primarily by YG who contribute \$60,000 with a top up fund of approximately \$15,000 coming from the VGG. An additional \$10,000 is available outside the Transfer Payment Agreement. This is typically used to cover YG staff travel costs, material purchases, and shipments.

The budget for Rampart House has been the same for ten years and has not accounted for inflation nor does it allow for an adequate work season to undertake the work as described. We recommend increasing the personnel budget to allow for a 60-day work season as well as increasing the budget for building materials. This would enable crews to complete restoration and stabilization work sooner, thus helping to ensure buildings and structures are preserved before they deteriorate further. Also, a longer work season may help to retain skilled crew members who otherwise might be taking jobs of longer duration.

In addition, capital project budgets will have to be developed for each of the projects mentioned that account for increases in fuel and material costs.

Planning for Capital costs is based on specific work projects:

Rampart House Capital projects

Historic Zone

- Complete restoration of St. Luke's Church
- Restoration of Paul George House
- Complete finishing the interior of the Cadzow House and outfit for programming.
- Set up the Cadzow Store as Interpretive Centre.
- Develop campsite on upper bench of the west side.
- Replace existing bridge.
- Add new outhouse.
- Add new interpretive signage at two locations, the International Border monument and at the Paul George House.

Support Zone

- Add new dining hall.
- Add new wash station and grey water collection and dispersal system.
- Install a solar system.

Access Zone

- Add stairs with regular landings and handrails to both the east and west access paths up the bank where the incline is steepest.
- Add a solid handrail along the paths where the incline is less steep.

Natural Zone

There are no capital projects recommended for the Natural Zone but a dedicated program of vegetation removal is required to create a firebreak at the boundary between the Historic Zone and the Natural Zone and to clear the paths within the Historic Zone and the travel route away from Rampart House. The cleared area should be extended north to include the cabin remains currently surrounded by trees.

Other Considerations

Community Elders have expressed their concern that the graveyard at Rampart House be conserved. This site is outside the historic site boundary and beyond the remit of YG. As the path to the graveyard goes through the historic site, however, it is important to maintain access to this important place by periodically clearing the route.

LaPierre House Capital projects

Historic Zone

- Raise the cache off the ground with blocking, and stabilize and restore the cache roof to prevent further deterioration. Brace the walls of the cache and other two building remains to prevent further collapse. Clear brush and vegetation from inside the building and for two metres around the cache to reduce moisture attractants. Also clear brush from other main structural remnants close to the boardwalk.
- Add additional boardwalk lengths to complete the loop through the site

Access Zone and Natural Zone:

- Add a dedicated helicopter landing platform at the western landing site with a boardwalk connecting it to the site.
- In addition to the above capital project, a dedicated program of vegetation removal is required to clear the helicopter landing(s) and the paths connecting the boardwalk in the interior of the site with these landings and the river landing.

Construction Costs – Management Plan Update

LaPierre House Historic Site:

1. Additional boardwalks for LaPierre House based on costs from 2014. Essentially allowing for more than doubling the length of the boardwalks from $\pm 90\text{m}$ to $\pm 232\text{m}$. This allows for 142m of additional boardwalk. Note that this is a rough estimate that includes a run of boardwalk to the downstream location for landing the helicopter, closing the gap in the existing boardwalks and an extension in the upstream direction. Materials and Shipping (by winter road to Old Crow, from there by boat to the site) - \$20k. Installation - \$30k.
2. Raising/stabilizing the cache and other building remnants (bracing). Materials should be almost negligible (depending on how much restoration is desired/required on the cache), allowance of \$5k. Conservation work - \$10k.
3. Stairs at the entry to the site from the river could probably be added to this estimate for under an additional \$5k. Stairs may be dug into the bank and renewed as required.

Rampart House Historic Site:

1. Construction of a dining hall/kitchen/gathering area. This element is based on something not that much larger than the existing kitchen/dining tent that is used on site - $\pm 16' \times 24'$. A log building of this size with a simple gable roof will likely cost approximately \$135k. This appears rather extravagant at ± 330 \$/sq. ft. but the site is far enough away from much else that transportation of materials and personnel wages will take an excessive portion of any budget for this work.
 - a. Logs - \$20k
 - b. Windows and doors - \$10k
 - c. Lumber and other construction materials - \$20k
 - d. Personnel (10 weeks / 4 people) - \$60k
 - e. Transportation (Whitehorse to Old Crow) - \$10k
 - f. Transportation (Old Crow to Site) - \$15k
2. Stairs for access to both sides of the site (riverbank to top of bank). Allowance of \$5k. These could be removable structures taken out at the end of the season.
3. Stairs for access across the mid-site gully (down to and up from existing bridge location) – Allowance of \$5k.
4. Bridge. The location of the bridge will have a major impact on the span required. There is one historic photograph that suggests there was a bridge across the gully at the top of the bank. Currently the existing bridge is located at a point approximately half way down the slope and therefore requires a much shorter span. As well there is no concern with historic appearance at this location. Considering the fact that we will have to have extensive involvement of engineers (structural, geotechnical, environmental, etc.) and may require YESAB review and a water licence the costs for this project will be substantially increased. We recommend an engineering study in the next few years to look at feasibility, conceptual design, and costing of this.

Notes:

1. It is recommended that all materials will be shipped to Old Crow on a winter road – avoiding the costs of flying in lumber. The winter road is not always an option, however, and is steadily becoming a less likely option. Flying in materials is expensive but contributes to Vuntut Gwitchin Limited Partnership's airline.
2. Costs for the involvement of HSU and VGG personnel are not calculated into these estimates.
3. Work is combined on the sites to reduce travel time/costs for personnel/materials.
4. These are broad estimates based on 2022 costs.

13.0 CONCLUSION

The Vision Statement for Gindèhchik / Rampart House and Zheh Gwatsàl / LaPierre House contains clear directions to guide their care for future generations. Comments made by elders during the planning process stressed their interest in engaging youth in the understanding of their history and culture by encouraging stewardship of these sites. The Management Plan Update contains the process for the ongoing conservation work and use of these two protected and much valued historic sites. It provides practical guidance towards achieving the Vision Statement that the community created for these two sites.

Rampart House and LaPierre House are protected places that connect people, history, and culture, promoting understanding and enjoyment for future generations while maintaining authenticity and integrity.

The Management Plan Update builds on a current description of the historic resources that are found at each site including both the built structures and cultural landscape features. It also includes a summary of the historic, traditional, and contemporary uses and outlines the many stories and messages associated with each site. The understanding of resources and uses of each site is the basis for the conservation zones that assist in implementing the Plan over the next 10 years based on priorities for short and longer term conservation and interpretation activities. Community engagement made a significant contribution to identifying the heritage values and features of the sites that are of significance to all citizens and visitors from outside the area.

APPENDICES

Rampart House/LaPierre House Management Plan Update: APPENDICES

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Appendix 1: Summary of Planning and Conservation Work

From: Midnight Arts, *Rampart House and LaPierre House Historic Sites Interpreters Manual*, Appendix 2 (2008) with updates from Brent Riley, 2019. Some edits by Midnight Arts, 2022.

- 1915 Rampart House site surveyed by J.D. Craig, DLS.
- 1970 Archaeologist R. E. Morlan spent nine days digging at LaPierre House.
- 1979 Visit to Rampart House by Jacques Cinq-Mars and Sheila Greer as part of archaeological investigations in the Old Crow region.
- early Signage identifying site and some buildings installed by Yukon Government.
1970s
- 1989 Site assessment, documentation, and mapping by Yukon Government
Archaeology. (Archaeological and Structural)
- early Initial work to stabilize buildings through the addition of bracing.
1990s
- 1993 Signing of the *Vuntut Gwitchin Final Agreement* and *Vuntut Gwitchin Self-Government Agreement*, recognizing Rampart House and LaPierre House as key sites to be co-owned and co-managed by Vuntut Gwitchin Government and Yukon Government.

Oral History work carried out at Rampart House by the students of the Old Crow campus of Yukon College.
- 1994 Assessment of need for further temporary stabilization work by Historic Sites, Yukon Government.
- 1995 Further stabilization work. Temporary roof repairs, openings in walls blocked up or covered over. Work undertaken by VGG under contract with YG, Historic Sites.
- 1995 LaPierre House Oral History prepared by VGG for Parks Canada.
- 1995 Rampart House and LaPierre House recognized as key sites in the Vuntut Gwitchin Final Agreement. Sites to be co-owned and co-managed by Yukon Government and VG.
- 1996 LaPierre House site surveyed by Underhill and Underhill.

Rampart House site surveyed by Yukon Engineering Services.
Archaeological investigations at Rampart House by Ray LeBlanc.

- 1997 LaPierre House site mapped by Yukon Government employees.
- 1998 Completion of archival research into the site by Colin Beairsto for VGG and YG. (Started in 1994?)
- Archaeological investigations at Rampart House by Grace Tanaja.
- 1999 Preparation of draft Management Plan by a team headed by Ecogistics Consulting (Judy Campbell) with Eileen Fletcher, Colin Beairsto, Midnight Arts (Helene Dobrowolsky & Rob Ingram), Sheila Greer and Norman Barichello.
- 1999 Commencement of conservation work at the site. Construction of work camp and the start of hewing logs for use in the Cadzow House and Store.
- 1999-2002 VGG Heritage Branch conducted large-scale oral history documentation of traditional territory including Rampart House and LaPierre House.
- 2000 Disassembly of the Cadzow Store and continued preparation for its restoration.
- 2001 23 July, many people travelled by boat and helicopter to Rampart House to celebrate the signing of the Rampart House Historic Site / LaPierre House Historic Site Management Plan by Chief Joe Linklater on behalf of VG and Sue Edelman, YG Minister of Tourism.
- Continued work on the restoration of the Cadzow Store. Re-erection of the building to the top of the walls.
- Archaeological investigations at LaPierre House by T.J. Hammer.
- 2002 Passing of *Yukon Historic Resources Act*, legislation that outlines the protection and preservation of historic resources.
- Continued work on the restoration of the Cadzow Store. Re-erection of the gable ends and completion of work on the roof. Installation of the flooring on the ground floor.
- 2003 Publication of *The Standards and Guidelines for the Conservation of Historic Places in Canada*, “the first ever pan-Canadian benchmark for heritage conservation practice.”
- Daubing and chinking the walls of the Cadzow Store. Restoration of the stairs on the interior and installation of window sash.
- Construction of a bridge across the creek dividing the site.
- Additional bracing added to Cadzow Warehouse and St. Luke’s Church.
- 2004 Preparation of the Cadzow House for work including the clearing of debris from the ground floor, hewing of additional logs and location of brackets for lifting the building.

- 2005 Replacement of deteriorated sill logs, post ends and infill logs on the Cadzow House.
- 2006 Completion of major portions of the structural restoration of the Cadzow House. Conservation of the shelving and counters in the Cadzow Store.
- Preparation of Signage design guidelines for Rampart House. Contract with Aasman Brand Communications.
- 2007- Preparation of an Interpretation Plan and Manual for both Rampart House and
2008 LaPierre House. Contract with Midnight Arts (Helene Dobrowolsky and Rob Ingram).
- Restoration of the roof and porch of the Cadzow House. Reproduction of the porch on the Cadzow Store. Start of preparation for work on the Cadzow Warehouse.
- 2008 Disassembly of the Cadzow Warehouse and continued preparation for its conservation. Installation of window sash at the Cadzow House.
- Opening of the John Tizya Centre during the Biennial International Gwich'in Gathering in Old Crow. Displays feature info re Rampart House and LaPierre House.
- 2009 Shaping and preliminary assembly of components (splices in posts, plates, etc.) of the Cadzow Warehouse.
- 2010 Travel & Trade Cultural Technology Camp at Rampart House. Sixteen Elder and youth participants took part in fish preparation, net backing, paddle carving, and medicine making.
- Reassembly of the Cadzow Warehouse. All log work completed. Rafters shaped and installed, roof sheathed and clad. Canvas installed on the interior of the Cadzow Store and first coat of paint to the interior of the store.
- Publication of booklet *Guide to Rampart House Historic Site*, with history and guide to site.
- 2011 Start of work at St. Luke's Rectory including installation of bracing, lifting, disassembly of porch. Conservation of Frame Cache including replacement of posts and floor framing.
- 2012 Fabrication / shaping of logs for restoration of walls at St. Luke's Rectory.
- 2013 Substantial completion of log repairs / replacement at St. Luke's Rectory. Installation of roof framing.
- 2013 Installation of three interpretive panels at Rampart House.

- 2014 Installation of roof sheathing and cladding at St. Luke's Rectory. Installation of floor joists and flooring in the main room at St. Luke's Rectory. Reassembly of the porch.
- Installation of riverbank site identification sign and boardwalks at LaPierre House.
- 2015 Disassembly of St. Luke's Church. Initial site preparation for the conservation of this building. Installation of chinking and daubing at both the Cadzow Warehouse and St. Luke's Rectory. Installation of porch flooring at St. Luke's Rectory.
- Repairs required to window sash at Cadzow House and Store due to breakage. Decision to fabricate and install winter covers for openings at the site.
- Freighting construction materials by boat to LaPierre House, construction of boardwalks, and installation of site signage.
- 2016 Shaping of components for the conservation of St. Luke's Church. Continued installation of chinking and daubing at both the Cadzow Warehouse and St. Luke's Rectory. Installation of window sash at the Cadzow Warehouse. Reversal of door swing at the Cadzow Warehouse.
- Installation of riverbank site identification sign for Rampart House.
- Shirleen Smith prepared 2016 LaPierre House Interpretation Research and Planning report with messages and themes, signage map, and draft content.
- Preparation of signage design guidelines for LaPierre House. Contract with Aasman Design.
- 2017 Continuation of the shaping of components for the conservation of St. Luke's Church. Initial layout of the sills for reassembly of the church. Repairs to window sash for St. Luke's Rectory.
- Wildfire in the vicinity of Rampart House. Areas surrounding the site were burned over. A Fire crew was on site with sprinkler kits mounted at the major features and the site fire smarted prior to Wild Land Fire conducting a back burn. Several features lightly touched by the fire including the Old Archie Linklater House (Feature 8) on the west side of the site and the fox farm remnants on the east side of the site.
- 2018 Continuation of the shaping of components for the conservation of St. Luke's Church. Start of reassembly of the church.
- Installation of interpretive signage at LaPierre House.
- 2019 Reassembly of St. Luke's Church up to the top plates, including the installation of the infill logs.
- 2019 Initiation of Management Plan Review.

- 2019 Initiation of assembly of documentation required for nomination as a territorial historic site.
- 2020 Selection and shaping of logs for St. Luke's Church: infill logs, gable ends, and roof components.
- 2021 Reduced number of crew focused on peeling and winching logs for storage at the work site, and the St. Luke's gable ends.
- 2022 St. Luke's gable end and roof component shaping and preparation for installation.

Nomination of Rampart House for designation as a territorial historic site.

Management planning team visited Rampart House by boat and LaPierre House by helicopter. Early summer boat visit to LaPierre House to cut brush at possible helicopter landing site.

Appendix 2: Chronology for North Yukon, Gindèh Chik/Rampart House and Zheh Gwatsàl /LaPierre House

From: VGG, *Reference Timeline*, 2005; Midnight Arts, *Rampart House and LaPierre House Historic Sites Interpreters Manual*, Appendix 2 (2008) with updates to *Planning & Conservation* section from Brent Riley, 2019. Some edits by Midnight Arts, 2022.

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Long Ago Times

DATE	EVENT
Ancient times 40,000-12,000 before present (B.P.)	<ul style="list-style-type: none"> • people in the Old Crow area (VGFN traditional territory), hunters of animals such as mammoth, bison, horse, caribou
“Prehistoric” or Precontact times: 12,000-1250 (B.P.)	<ul style="list-style-type: none"> • people in the area hunting & fishing, trading across the subarctic • various cultures with stone tools styles with clear relationships to peoples in neighbouring areas such as N.W.T. and Alaska.
1250 B.P. – mid 1700s A.D.	<ul style="list-style-type: none"> • material culture at archaeological sites such as Tl’oo K’at & Rat Indian Creek on the Porcupine River produced by peoples ancestral to historic Gwich’in. Remains indicate a lifestyle heavily reliant on caribou. Well-developed aboriginal trade networks.
‘Protohistoric’ times 1700-1839	Gwich’in trading for European trade goods (Russian and British) although non-Natives are not yet in Gwich’in country
long-ago stories dates unknown	<ul style="list-style-type: none"> • Boy who went to the Moon • Man without Fire • K’aiiheenjik • Bushman • Muskrat and Beaver

Hudson's Bay Company Exploration & Development

Date	Event
1804	Hudson's Bay Company established Fort Simpson and Fort Good Hope.
1806	Fort Good Hope established by HBC; eastern Gwich'in visiting posts by 1814
Early 1800s	Takudh chief <i>Hatodaiu</i> traveled along Mackenzie River to trading centre before Peel R. Post (later known as Ft. McPherson) was opened (1840—Slobodin 1962:20) (Balicki 1963:34 -- which Takudh elder told story?) cited in Greer 1995).
1814	Gwich'in were trading at the Hudson's Bay Company post of Fort Good Hope, upstream on Mackenzie R. from the Peel.
c. 1815-1825, 1856	war with "Eskimos" Slobodin (1962) collated explorers' and traders' accounts of hostilities between "Kutchin" (Gwich'in) and Eskimos in the Mackenzie delta/Arctic Red River (now Tsiigehtchic) area and dates the conflicts from the late 18 th century to 1856. Conflict between Vuntut Gwich'in and Inuit/Inuvialuit may be contemporaneous. (Slobodin 1962:23-25).
1821	Merger of the North West Company and Hudson's Bay Company fur trading operations under the HBCo. name and charter.
1839	HBCo. explorer/trader John Bell travelled up the Peel River as far as the mouth of the Snake River. Bell met a large group of Teetlit Gwich'in at "Fish Trap Head," an important summer fishing and gathering place.
1840	Bell returned to set up Peel River Post for HBC, later known as Fort McPherson. Clerks: 1862 Andrew Flett, 1876 R. McDonald, 1880 John Firth.
1840/41	HBC's Isbister explored country west of Fort McPherson; meets Gwich'in at a camp while going down the Rat (now Bell) River.
1842	John Bell (HBC) crosses Richardson Mts, goes down Rat/Bell and Porcupine Rivers to approximately the current Canada-U.S. border & returns.
1843	Bell continued exploring the region and this year he descended the Porcupine River to its confluence with the Yukon River.
1846	HBCo. employee, Murdo McPherson, completed LaPierre House on the west side of the Richardson Mountains, at the west end of Stony Creek Pass: LaChute River, tributary of the Bell River, just east of Whitefish Lake area. It wasn't a formal trading post but an outpost of Peel's River Post, a transit stop between that

and Fort Yukon, and a meat supply post. Relocated due to lack of wood (Coates 1979:242 in Greer 1995). Clerks: 1846 Alexander Hunter Murray, 1862 James Sibbeston. (Sax & Linklater)

- 1847 Alexander Murray arrived in region. He travelled down the Porcupine River and established Fort Yukon at the river mouth. Murray describes Upper Porcupine chief Grand Blanc at Ft. Yukon. Murray's wife resident at LaPierre House. HBC establishes Fort Yukon. (to 1869). Clerks Alexander Hunter Murray (?), 1862: Strachan Jones. (Sax & Linklater)
- 1847-53 LaPierre House closed during summer months.
- 1849 HBC receives its first warning that it was illegally operating in Russian Territory.
- c.1851 LaPierre House was relocated to the confluence of the Bell and Water rivers about this time. Missionaries from Anglican and Catholic Churches operated here as well.
- 1867 The United States bought the territory of Alaska from the Russians.
- 1869 Fort Yukon was found to be in American territory and the HBCo. were evicted. Howling Dog post established by James MacDougall at the foot of Porcupine Ramparts. This was first post to be referred to as Rampart House.
- 1871 Howling Dog post was abandoned and buildings destroyed by fire.
- c.1872 Establishment of Old Rampart House at mouth of Salmon Trout River. HBC discovers McDougall Pass north of Rat/Stony Creek Pass.
- 1874 Alaska Commercial Company set up business at Fort Yukon.
- 1890 Establishment of New Rampart House, third post with the same name, in its current location just east of the International Boundary.
- 1893 After giving First Nations people several months notice, the HBCo. closed both LaPierre House and Rampart House. Gwich'in people began travelling to American posts farther down the Yukon River, to Fort McPherson and to Herschel Island to trade with the whalers.

Early Explorers & Visitors

- 1728 V.J. Bering (Russian) explores Alaskan coast.
- 1789 Alexander Mackenzie (British) explored Nagwachoonjik or *Deh Cho*, the river now officially known as Mackenzie.
This was first known contact between Gwich'in and non-native visitors.

- 1860/61 Robert Kennicott spent the winter at Fort Yukon.
- 1887/88 William Ogilvie, a member of the Geological Survey of Canada's Yukon expedition, travelled through this area. He travelled from the Yukon River, via the Tatonduk to the Porcupine headwaters then downstream. At Bell R., he travelled to LaPierre House then over MacDougall Pass to Fort McPherson. R.G. McConnell, also part of the Yukon expedition, travelled into the country in the opposite direction that same year. The explorer Lonsdale met Shahyaati', Gwitchin trading chief, at Old Rampart House in 1888 (Krech 1989: 66).
- 1890-1907 Whaling boom: American whalers winter at Herschel Island and trade with Gwich'in and Inuvialuit.
- 1897-98 Klondike gold rush bringing thousands of newcomers.
- Several gold seekers travelled to the Klondike Creeks by travelling down the Mackenzie River then crossing either Stony Creek or MacDougall Pass. Some overwintered at LaPierre House in 1897.
- 1907 Explorer Vilhjamur Stefansson travelled down Porcupine River to Eagle Alaska with Archie Linklater.
- 1908 At Whitstone Village: John Nukon and his mother Jean, Ben Katzer (Kassi), his wife Sarah and his father William Katzer (Kassi) and his wife Karlen and their five children, and Jose Balam and his wife Sarah and their 2 children (Greer 1995:27). There were 2 other Tudukh groups at the time living around Miner River and head of the Peel, comprising about 85 people. (Balicki 1963:56 in Greer)
- 1911 Robert Service passed by Rampart House heading downriver. Due to the quarantine, he was unable to visit the settlement.
- 1911-12 International Boundary Survey party based at Rampart House. (see section: International Boundary Survey and the Police.)
- 1911-12 Geologist D.D. Cairnes led a party investigating the geology in the area of the 141st meridian south of the Porcupine River. Logistical arrangements were made to do this work in cooperation with the survey parties.

Missionaries, Church Workers & Anglican Church

- 1858 First Christian missionaries, both Catholic and Protestant, in lower Mackenzie River country.

Missionaries of the Anglican Church travelled into Gwich'in country soon after the establishment of trading posts. They relied on assistance from the Scots

Protestant traders. These same traders were not as welcoming to Roman Catholic missionaries.

- 1861 Rev. William Kirkby travelled from Fort Simpson, across the Mackenzie Mountains to Porcupine R. then downriver to Fort Yukon. He recommended establishing a mission in the area.
- June, Father Séguin, o.m.i. established St. Barnabas Mission at LaPierre House.
- 1862 Reverend Robert McDonald travelled to Peel River Post, LaPierre House. Fort Yukon. This influential missionary settled in the country and over the next 40 years, McDonald travelled widely, learned and developed a writing system for the Takudh language and trained several First Nation church workers. Father Jean Séguin of Oblate Mission at Fort Good Hope travelled to Fort Yukon. Stayed til June 1863 with little success. Scarlet fever epidemic according to Moses Tizya (Jan 20, 1995), in Greer 1995:21)
- 1862-75 Father Emile Petitot (O.M.I.) stationed in the Mackenzie Valley (Fort Good Hope).
- 1864-65 Rev. McDonald lived at Fort McPherson and LaPierre House.
- 1865 Arrival of Anglican minister, William Carpenter Bompas at the Mackenzie River area.
- 1872 Bompas relieved McDonald at Fort Yukon.
- 1874 Bishopric of Athabasca formed; Bompas appointed bishop.
- 1876 Marriage of Robert McDonald to Julia Kutug, Teetl'it Gwich'in woman. She worked with him as a translator and supported her family with her land skills.
- 1877? SG
- 1881 V.C. Sims posted to Old Rampart House; died four years later after becoming debilitated while nursing First Nations people through an epidemic.
- 1889 Rev. G.C. Wallis serving at Old Rampart House.
- 1890 Anglican Church arranged to occupy Turner's abandoned survey buildings at New Rampart House.
- 1891 Diocese of Selkirk (Yukon) was established from western portion of Mackenzie River. Bompas the first bishop.

Archdeacon McDonald visited Rampart House in summer and noted most Vuntut Gwitchin were there as well as some people from Black River and the “Netsei-Gwich’ina.”

- 1892 Bompas spent winter of 1891-92 at Rampart House.
Rev. and Mrs. Wallis returned to Rampart House after a furlough during which he got married. Wallis left after a year due to poor health of his wife.
- 1893 Rev. Totty visited Rampart House.

HBCo. closed down and sold their buildings to the Church Missionary Society.
- 1894 Rev. and Mrs. Canham at New Rampart House.
- 1901 Sarah Simon born; John Kyikavichik dies (buried Top of Hill Mt.) (from Lydia Thomas interview, 2001)
- 1904 Archdeacon McDonald retires and moves to Winnipeg.
- 1905 Bishop Bompas retires. Rev. I. O. Stringer appointed new Bishop of Yukon.
- 1909 Bishop Stringer and his companion, Charles Johnson, became lost in the area between LaPierre House and Fort McPherson for 51 days. Gwich’in people helped Stringer back to Dawson stopping at Rampart House on the way.
- 1910 July 7, Bishop Rowe of the Episcopal Church in Alaska and Dr. Burke arrived on the mission launch, the *Pelican*, as part of a tour of First Nations villages.
- 1911 Wednesday, 1 March, Amos Njootli was ordained deacon by Bishop Stringer at Moosehide. (DDN, 2 March 1911) He was based at Rampart House for nine years.
- 1918 Construction of St. Luke’s Church by Archie Linklater and “Old Bruce.”
- c.1916-21 Anglican Church operated at school at Rampart House. Jacob Njootli first taught at this school.
- 1920 Rev. G.H. Moody took over Anglican mission at Rampart House.
- 1921 Anglican mission was moved from Rampart House to Old Crow although missionaries visited Rampart House from time to time.
- 1923 Feb. 18, death of Deacon Amos Njootli
Gwich’in Church Leaders (see Sax history)
- Julius Kendi, around 1908, Upper Porcupine
- John Charlie, around 1930-1940s, at Johnson Creek Village

- John Nukon, around 1930-19402, at Whitestone Village
- Ben Kassi, lay reader
- Joe Kaye, lay reader
- Jim Sittichinli, Aklavik minister, 1915

1929 • Julius Kendi, ordained minister, moves to Old Crow.

International Boundary Survey (IBS) & the Police

- 1889 American J. Henry Turner led a small survey team to the Porcupine River area. They found that the second site known as Rampart House was 20 miles within American territory.
- Survey party continued upriver to Camp Colonna on Shanaghan Creek where they spent the winter of 1890/91.
- 1894 Two Northwest Mounted Police members sent to Forty Mile on reconnaissance partly at request of Bishop Bompas. NWMP establish a detachment the following year, in part to support Canadian sovereignty in the region.
- 1902 Northwest Mounted Police post established on Herschel Island (Slobodin 1962:34)
- 1904 First NWMP patrol from Dawson to Fort McPherson.
- 1909 Work on the survey of the 141st meridian began and the line was projected 40 miles north of the Yukon River.
Small reconnaissance party of surveyors travel to Rampart House by gasoline launch. (Cairnes, 1914:7).
- 1910 First steamer, the *Reliance*, travelled up the Porcupine River on behalf of the Boundary Surveys. Arrived at RH on June 19.
10 July, Mr. Oliver, Minister of the Interior and an RNWMP escort passed by on their way from Fort McPherson to Dawson City.
Sept., boundary survey line projection team led by Canadian Chief of Party J.D. Craig arrived at RH and established a new location for the 141st meridian.
- 1911-12 International Boundary Survey travelled to Rampart House. About 80 men arrived at site with equipment, supplies and the area's first horses.
- 1911 Epidemic at Rampart House. First case of what was believed to be smallpox was identified on July 22. (Beairsto)
August, Canadian authorities send Cst. James Fyfe and nurse Arthur Lee to Rampart House along with supplies of disinfectant and vaccine to assist in containing the epidemic.
Ellen Bruce born on island across from Rampart House.

- 1912 May-June. Insp. Arthur E. Acland travelled to Rampart House to investigate the handling of the epidemic.
- 1913 Dan Cadzow requests a customs officer at Rampart House, citing unfair competition from American traders.
- 1914 Police detachment established at Rampart House. "A new outpost has been established at Rampart House on the Porcupine River to guard the customs and maintain a friendly supervision of the Indians in that region. It is one of our most northerly stations, being well within the Arctic Circle." (RNWMP, 1914 AR, p. 22)
 • later: Gwitchin constables (Andrew Tizya, Peter Benjamin, Moses Tizya, Paul Ben, John Moses)
- 1926 Cst. Arthur B. Thornthwaite posted to Rampart House. The following year, he married his wife Helen, a nurse based at Fort Yukon.
- 1929 RCMP moved their detachment from Rampart House to Old Crow.
- 1931-32 The Mad Trapper/Albert Johnson incident.

Gwich'in Trappers & Private Traders

- 1904 Trader Dan Cadzow moved onto HBC property at Rampart House. Cadzow operated a store here for 25 years.
- 1905 John Tizya built a camp at the mouth of the Crow River and people began living there.
 Gwitchin travel to Herschel Island to trade (William Njootli letter to McDonald, cited in Sax & Linklater)
- 1907-1928 Traders continue to come to Herschel Island for a decade or more after the collapse of the whalebone industry in 1907, and established posts on nearby Mackenzie Delta (last one closed 1928). Some traders were former whaling captains. (Slobodin 1962:34)
- 1911 Cadzow contracted Archie Linklater and a crew of local men to build a large house and new store.
- 1912 Construction of the Cadzow house.
 Cadzow received his supplies by the steamer *Pauline*.
- Pre-1914 Inuit in LaPierre House area. (Dick Nukon 1995 in VGFN 1995:10)
- 1917 Beginning of importance of muskrat trapping: muskrat prices rise, from \$.40 in 1914 to \$.75 in 1917, nearly \$1.00 in 1918, and \$1.50 in 1920. Spurred increase in muskrat trapping. Trade good prices low (except near Dawson in early times)

due to gold rush). Brief postwar slump, then steady rise until 1929. 1935: \$.70, 1939: \$1.10, 1945: \$4.50 (all-time high), 1946: \$4.00, 1947: \$3.00. (marten prices fluctuated similarly, from 1939: \$65/75 (brn/dk brn), to 1945 \$125/150 to 1947 \$100/125). (Slobodin 1962: 38-39)

Enforced trapping season: March 1 to June 15 (enforced by Dept of Mines and Resources during later years).

c. 1924 Two brothers, Frank and Jim Jackson, operated a store at LaPierre House from about 1924 to 1940.

Early 20th cent. White trappers moved to area due to high fur prices. Some took part in gold rush. Many trapped alone, some with a brother/partner or wife (Rube and Billy Mason and Billy's wife Shirley stayed around the mouth of the Whitestone River). Some married into the Gwich'in. Some are said to have trapped out areas, used poison bait, and interfered with Gwich'in trapping, encroaching on established trappers' areas, and occasionally resorting to violence. [names: David Lord, Nap Orvil, Paul Nieman, Ab Schaeffer, Andy Johnson (not well remembered but Johnson Creek is named after him).

1929 Dan Cadzow died at Rampart House; store closed.

1930 By this time, the Jackson Brothers also had a post in Old Crow. According to Paul Nieman, they were based in Old Crow in late spring and summer then wintered in Rampart House.

c. 1935 Joe Kaye (father of John Joe Kaye) hunted for caribou in area between Whitefish Lake and LaPierre House.

1939 Frank Jackson died in Dawson City. About this time, people stopped staying at LaPierre House and Jim Jackson moved to Old Crow where he operated a store for some time. (Mary Kassi, 1998).

1930s-1940s Marten trapping in winter in locations along Porcupine River: Rampart House, Bluefish River, Old Crow, David Lord Creek, Salmon Cache, Johnson Creek, Whitestone Village. (Balicki 1963).

Johnson Creek Village: important marten area; caribou also wintered/migrated through some years. Residents: Charlie Tetlich family, sons Alfred, John and Peter (later father of Alfred Charlie, Charlie Peter Charlie, Andrew Charlie and Lazarus Charlie), Baalum Joothi, and Moses Tizya. Johnson Creek Village consisted of 12-14 log houses, caches for many of the houses, and about 6 tent frames. (VGFN1995:11)

Whitestone Village: John Nukon & family, Joe Netro (operated a store for a few years), Paul Ben Kassi, Paul Joe, Charlie Linklater, Joe Martin, and John and son Charlie Thomas. (Balicki 1963 in Greer) Also John Moses, Paul George, Charlie Abel, Mrs. Blackfox (Sha na yun Ghii?), Edward Chitsi, Chitsi, Edward Kaye,

Myra Crow, David Elias & wife, Mary Kendi, Maggie Elias, and Enid John from Ft. Yukon. At least seven cabins were at Whitestone Village (VGFN 1995:11). There was a recently built cabin there in 2001.
Inuit in Crow Flats (Dick Nukon 1995 in VGFN 1995:10)

1940s Last resident of Rampart House, Rachel Cadzow, moved to Old Crow. Last residents of LaPierre House, the Chitzes, thought to have moved to Fort McPherson.

late 1940s Chief Peter Moses received British Empire Medal (contributed to war effort). Inuvialuk Ishmael Alunik born in Crow Flats (C.P. Charlie story). Harry Healy's store at Old Crow/ disappearance of Harry Healy. Diquemare's store.

1950s Establishment of first day school in Old Crow.
Old Baalum (Balaam Joothi) wintered in Whitefish Lake area (John Joe Kaye 1995 in VGFN 1995:6).

Families moved from camps and village locations along Porcupine River to settle permanently in Old Crow. (Balicki 1963:70; Acheson 1977, 1981). Whitestone Village and Johnson Creek Village abandoned (around 1960).

1950-2000 Establishment of nursing station and school.
1976 - Berger inquiry
land claim
Dempster highway
Scientific research in Old Crow area: archaeologists, geologists, Beringia, etc.

Appendix 3: Update to Site Histories of Gindèh Chik / Rampart House Historic Site
and Zheh Gwatsàl / LaPierre House Historic Site
prepared by Helene Dobrowolsky, June 2022

Introduction

The 1999 management plan for Gindèh Chik/Rampart House Historic Site and Zheh Gwatsàl/LaPierre House Historic Site included an appendix with a history of the two sites prepared by Sheila Greer with contributions from Colin Beairsto. This document also included a section by Norm Barichello describing the ecological settings of both sites.¹

This comprehensive summary was based on earlier work by historians and scientists—archaeologists, anthropologists, palaeontologists, geologists, etc.—together with accounts by various Gwich'in elders. When identifying topics for further research, Greer stated that many of these gaps could be filled with additional oral history work on topics such as traditional trails, early leaders, place names, family stories about the sites, and information about structures.

In the ensuing two decades, much of this work has been carried out. Between 1999 and 2004, Vuntut Gwitchin researchers worked with elders to document their history on their traditional lands. They also obtained copies of previous oral history work carried out by various researchers and held at a number of archives. The Van Tat Gwich'in Oral History project was followed by the Van Tat Gwich'in Cultural Geography Project that took place from 2004 to 2007. This study focussed on place names and associated traditional knowledge as well as creating educational materials. The Heritage Department created a database allowing researchers to search hundreds of transcripts by key words.

The impressive volume, *People of the Lakes, Stories of Our Van Tat Gwich'in Elders/Googwandak Nakhwach'ànjòo Van Tat Gwich'in*, by VGG and Shirleen Smith was published in 2009, using stories and information from many of these interviews. It also has a helpful Gwich'in/English and English/Gwich'in glossary including many place names.

There were a series of multi-year projects after the Cultural Geography Project: the Cultural Technology Project, the Navigation Systems Project, followed by Historical Lifeways Project. As part of the multi-year Historic Lifeways Project, VGG and Shirleen Smith produced a series of reports documenting traditional trails based on elder accounts and field work. See the Bibliography in Appendix 4 for a list of these documents as well as work that has been produced since 1999.

In 2008, an Interpretation Plan was prepared for the two sites. The *Rampart House & LaPierre House Historic Sites Interpretation Plan* and *Interpreter's Manual*, prepared in 2008, made several suggestions for telling the stories of the two historic sites both onsite and offsite. Many of these recommendations have since been carried out. The *LaPierre House Interpretation Research and Planning Report* was completed by Shirleen Smith in 2016. Both places are now well marked from the river and interpretive signage has been installed. As well, visitors to

¹ Sheila Greer, "Appendix Two: Historic Summary, Current and Traditional Use, Ecological Setting" in *Rampart House Historic Site / Lapierre House Historic Site Management Plan*, (prepared for VGG and YG, March 1999).

Rampart House can now consult a booklet that tells of former residents and structures within the townsite.

Appendix 2 contains an expanded chronology of site histories and Appendix 1 is a record of more recent planning, stabilization, and restoration work.

Rather than attempt to rewrite or modify the 1999 history, this Update to the 1999 Plan will address some of the gaps identified by Greer, most being based on elder accounts about life at the two sites. Many thanks to the VGG Heritage Department for allowing access to their vast collection of transcripts. These interviews give a vivid picture of the resilient people who spent time at these places and their lives travelling on the land. We all owe much to the elders who generously shared their memories and stories of bygone days. To learn more, I strongly recommend reading *People of the Lakes, Stories of Our Van Tat Gwich'in Elders/Googwandak Nakhwach'ànjòò Van Tat Gwich'in* as well as the 1999 report prepared by Sheila Greer and Norman Barichello.

... this story is from long ago about what we use to do, and what we heard is for our future generations, and that is what we are working on. By that they will know how their grandfather and grandmothers lived by hearing about it. We are probably the last elders who know about this.

— Alfred Charlie, 2004²

Traditional Travel Routes

It has often been pointed out that, for Gwich'in people, both Gindèh Chik and Zheh Gwatsàl were simply two of many places situated within a vast web of familiar trails, waterways, landmarks, and seasonal camps. Families travelled great distances to favoured locations for seasonal hunting, trapping, fishing, and harvesting edible plants. The trading posts and stores at the two sites provided bases to resupply, and opportunities to socialize with Gwich'in people coming from all over what is now the Yukon, Alaska, and Northwest Territories. Examples of these wide-ranging journeys are demonstrated by stories of people travelling all the way to Herschel Island to visit the island store in the Beaufort Sea. Conversely there are stories and photos of Inuit people who travelled hundreds of kilometres south to trade at Rampart House.

Charlie Thomas spoke of the well-used trail from Rampart House to Crow Flats, then all the way to Herschel Island, used by the police on patrols as well as local families.³ John Joe Kay spoke of how his family and others settled at Rampart House, as well as speaking of the hunting and fishing trails radiating out from the community.

Long ago my father (Big Joe Kaye) this place, first it used to be a fish camp you know, grandfather Tizya and Gwatl'atyi', they had their fish camp here. They built a house here and from there it started a community. They used Joe Netro old store [at Whitestone Village], in 1910, they say it was built around then. A white trader made a house here, from there the community started.

After the community began, they make trails up that way, even grandfather Itchoo made trail. Up at Crow Point there's trail up that way too. Up at Crow Point those who fished around there, that's their trail to the mountain. So up there at Six Mile Bluff below there too, there's trail to the mountain trail. That is for ... when they harvest caribou in summer, they use it.⁴

He went on to describe how LaPierre House was a stop for various groups travelling on the land:

That's what they're doing those Fort McPherson people, when they move over the mountains to LaPierre House and Whitestone.

They move around there, the Old Crow people too. Those days, there was lots of people, the Crow Flat people, the Fort McPherson, they move around all winter, all winter. In the springtime, when it start melting, they split up and they exchange

² Alfred Charlie, VG2004-04-09

³ Charlie Thomas, VG2004-04-08.

⁴ John Joe Kay, VG1997-6-08.

*gifts, sometimes a cup, plate or knife, toboggan or dog, something like that. By that they'll remember each other, that's why they do that.*⁵

Mary Thomas spoke of travelling between Rampart House and Crow Flats by dog sled or canvas boat, depending on the season.

Potato Creek is long way from here, the other end of this mountain and that back of Rampart House I mean. Rampart House and when we go over the mountain, the wind is strong and the kids we tie them to the sled and we go for [musk]rats and that's how we go over the mountains.

And at Potato Creek use to be lots of [musk]rat I also kill lots of [musk]rats too. And when we travel over the mountains, that time we had too much kids so I go first and then come back for us and then we go over the mountain all by ourself. I am talking about when there was lots of [musk]rats now there no [musk]rats in Crow Flats.

And there was lots of caribou that time too and we dry meat and with that we came to Old Crow down the Crow River on the water with canvas boat. And when they go to Village, they go over the mountains to Rampart House.

*And when we kill caribou, we dry meat. While that they go to town and they go to Old Crow and Rampart House too, over the mountains is long way. And my dog team it was just like nothing for them that time. And lots of people from Alaska stayed with us that time.*⁶

John Joe Kaye provided a detailed discussion of the various landmarks that marked the routes of people hunting caribou and trapping in the country around Zheh Gwatsàl:

Across this way how far, over the portage on the trail to Johnson Creek and down this way at Ch'ihilii, this side of, maybe we'll go way upriver. You see the land way up there, if you see it, it's called Natanii' aii. That's across from Ch'ihilii. From there up behind LaPierre House, up that way, it's located. (031) Sheep Creek, down this way, a creek flows, the country up that way is called (032) Curtain Mountain. That's why the Fort McPherson people, they always talk about this country around here, this is marten country.

Way down at Old Crow, I remember coming up by Salmon Cache, we came up this way then across towards LaPierre House and across this way. There was lots of caribou around here [Porcupine Lake]. We killed caribou then we went back down river. We got back to my father-in-law [Moses Tizya] country. That's how far up we came for meat with dog teams. Stephen Frost was there, lots of young people was there. Even people from Fort McPherson were here, even though they killed lots of caribou it was just like nothing, not enough. Well, there were lots of dogs [to feed]. Maybe each

⁵ Ibid.

⁶ Mary Thomas, VG2000-8-16.

*person would get 4 caribou or so, [then] we go home, about time [we got] down there, it's half gone. That's how far, wherever they say there's caribou, they go there.*⁷

An important initiative connecting youth with elders and with their culture, has been to document these longstanding travel routes while learning language, traditional technologies and becoming intimate with their homeland.

These projects are documented in a series of reports as part of the Historic Lifeways Project. The mission and significance of this work is best described in one of the annual reports:

The foundation of the [Van Tat Gwich'in] Historic Lifeways Project originates with the series of research projects into oral history, place names and Gwich'in geography, cultural technology and trails/routes and navigation systems that the VGG Heritage Branch has conducted since 1999.

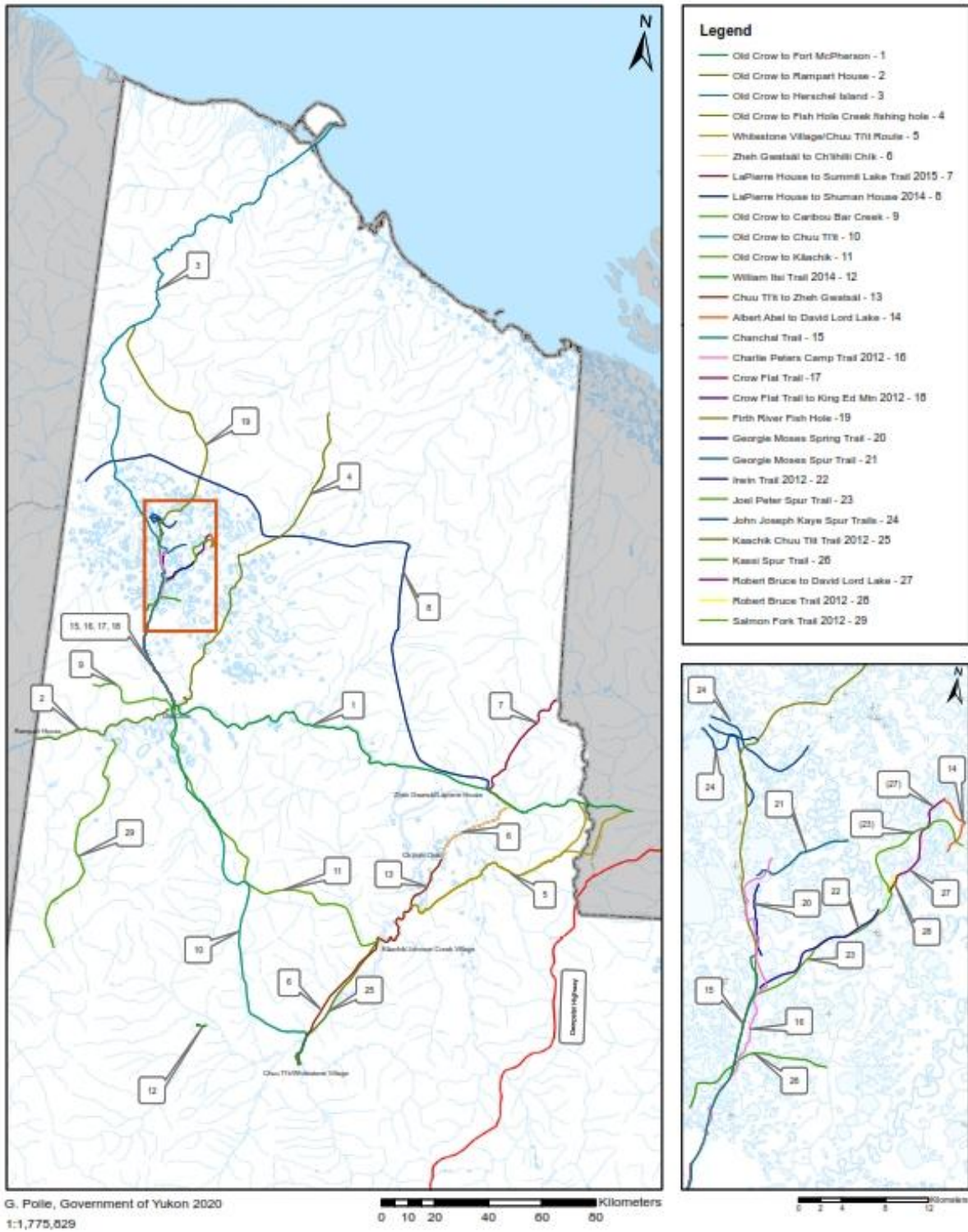
The VTG Historical Lifeways Project delves deeper into important historical topics and geographical areas, investigating themes of strategic resource use, historical events, relationship with land, and aggregation and dispersal. Research involves a significant Gwich'in language component and enhancement of education through experiential learning. An important facet of the project is an increased emphasis on mentoring youth to participate fully in the research and work closely with Elders and knowledge holders to enhance transmission to Gwich'in and all Canadians.

Van Tat Gwich'in Historic Lifeways Project, 2016 Research, Year End Report, March 2017

Working with the VG Heritage Department, Graeme Poile of Historic Sites mapped many of these travel routes in 2021. See map on following page.

⁷ John Joe Kaye, VG2002-3-01.

Vuntut Gwitchin First Nation Trails



Trade

The Hudson's Bay Company set up the first trading posts at LaPierre House (1846 at the west end of Stony Creek Pass, then from 1851 in its current location at the confluence of the Bell and Waters rivers); and what became New Rampart or Rampart House (1890) after having to abandon two previous locations in what became the American territory of Alaska.

The company closed both operations in 1893, moving from LaPierre House to Fort McPherson. For several years, The Van Tat Gwich'in no longer had stores with their traditional territory. They now travelled farther afield to trade with whalers from the ships overwintering at Herschel Island, and to posts on the Yukon River and at Fort McPherson.

Elder Myra Moses spoke of the places people visited after Hudson's Bay closed the two posts:

... There were no stores, where were they to buy supplies? Over at Dawson and Eagle [Alaska], lots of people went there. Some people from here went to McPherson. Then down to Fort Yukon, lots of people went there.

Meanwhile in Crow Flats, the Van Tat Gwich'in they're called, they stayed there. Below there, at Herschel Island, American ships landed all the time. [Van Tat Gwich'in] got supplies there. They never went any [other] place, those Gwich'in people.⁸

In 2004, Alfred Charlie described the long supply lines to LaPierre House from both the southeast, then in later years, up the Yukon and Porcupine rivers.

At Fort Smith is where they had supplies. They don't land there, they land little further from there. There must have been bad water [chuu iizuu-water bad, meaning rough rapids] around there so they would land further down from there and walk over the Portage and over from Fort Smith. They would get tea and cigarettes I don't know which one they get shells and whatever they needed that was there they would give them all this and they would carry all that over the portage and they would put it in the boat. And they would come down the Mackenzie River to the mouth of Peel [River]. They would land there from there they would go down through Fort McPherson and they would bring the supplies on land right through Aklavik over to Herschel Island all through there they went with their supplies. Even just that one trip it took them all summer. After freeze up at LaPierre House down with dogs, in the summer with dog packs they would come down the summer trail down LaChute down LaChute River down the Glacier right down to LaPierre House, tea and whatever they needed, they would carry it over with dog packs, not from down that way from Fort Yukon how they bring it ashore.

The river is long, from Fort Yukon to Rampart House is about 300 miles. Before Old Crow was built. In the winter they would use dogs they would bring stuff to LaPierre House up at Whitestone, the Dago people they would use that trail and the Fort McPherson people would use it too when they come over for New Year's [Day] or when they moved around all around this area. People use to move all

⁸ VGFN and Shirleen Smith, *People of the Lakes* (University of Alberta, ©VGFN, 2009), p. 129.

over, never stayed one place for this reason they had a store there and people used it. Sometimes the Vuntut Gwitchin would come up. There was hardly any caribou around the country and hardly any moose. In the winter they would move around all the time and that is why some of the Vuntut Gwitchin would use that trail. The Vuntut Gwitchin around the coast, the Island they had a store around there too.

Within the next few decades, other traders moved in to set up new stores. They were followed by representatives of the Anglican Church and, in the case of Rampart House, the Northwest Mounted Police. Alfred Charlie described the arrival of Dan Cadzow at Rampart House in 1904:

Down at Rampart House that Dan Cadzow; he found gold around Dawson and from there he came up the river looking for a place to set up his store. He couldn't set up store around Fort Yukon Alaska because he was Canadian. So he came up to Rampart House and that is where he built his store. Vuntut Gwitchin never really bothered along the Porcupine River because there was nobody around there. They just went out to Crow Flats. They would go to the coast to get supplies and this is what they survived on. Dan Cadzow built a house at Rampart House and he also started a store there. I don't know how people found out about it and the Old Crow people started going down to Rampart House and selling their fur[s] there. This is how they got little supplies and go out to Crow Flats. Even that sometimes they would go to the coast and get supplies they would go and get little supplies. This is how they lived long ago.

Dan Cadzow got a boat and this is what he used to bring supplies from the steamboat. From Rampart House he would go and bring supplies from Fort Yukon this is how he got lots of supplies. The people relied on him for everything like gun, shell, matches, everything flour, sugar, he brought everything, this is how he started his store. This is how the Vuntut Gwitchin got little supplies.⁹

Freighting supplies to the remote posts was an arduous undertaking. In the early days of his operation before getting his own steamboat, Cadzow hired local men to help line barges of supplies up the Porcupine River from Fort Yukon. Charlie Thomas spoke of how people obtained necessities in winter:

Those days there was no machine. All these kinds of stuff. Cadzow, he used Coleman light. Where we stayed there, we just used candle. This is how we lived long ago around 1921, '22, '23. There use to be a trail up this hill too ... Around here, even then nobody had hard time; people were strong back then. Dog team, Cadzow, when he ran out of supplies, he would send somebody down to Fort Yukon with dog team. He would get stuff like tea, candle, and stuff like that.¹⁰

In the early 1920s, the brothers Jim and Fred Jackson set up a post at LaPierre House that they supplied by boat from Fort Yukon. They also would freight people and their supplies to their traplines. Charlie Thomas remembered hearing about the Jackson store:

⁹ Alfred Charlie, VG2004-04-09.pdf

¹⁰ Charlie Thomas, VG2005-01-13.

*Down when I lived in Alaska even then there were many stories of them. There was lots of stories of living off the land also at LaPierre House, Jim Jackson had a store. That too, Elias family too, all the Chitzi family stayed with him too. The Fort McPherson people would come over to there. They would buy from there. I heard all that even though I was a child.*¹¹

Mary Kassi's family used LaPierre House as a base and she spoke about the Jackson brothers:

*Jim Jackson, he and his brother were traders. His brother was named Frank Jackson. Him, he was Jim Jackson, together they, down at when they went down, they would bring up freight from Fort Yukon. They had a big gas boat, it had a barge in front of it, in that they would bring up lots of winter supplies ... They didn't bring fancy stuff just only dry stuff people needed. Those were the most important supplies to bring up for the people, dry fruit and things like that. Whatever the people would make use of, ammunition things like that.*¹²

Through the 1920s, more people began using Old Crow as a base. The store at Rampart House closed not long before Dan Cadzow died in 1929. The Jackson brothers continued operating at LaPierre House until some time in the 1930s. The cache that is still on site belonged to Jim Jackson near the remains of the store.

Gatherings

Dan Cadzow welcomed all to Rampart House for Christmas celebrations. A 1907 letter to his brother described the festivities of 1906-07:

*We had a great time here New Years; the Indians were here from all the surrounding country and some [Inuit] from the coast, over a hundred men, women and children. I gave them the time of their lives. They danced for a week straight ... but now they've gone back to their hunting grounds and peace and quiet rules once more.*¹³

Clara Tizya also credited Cadzow for his hospitality. She spoke of when people went to the Cadzow house to feast:

*... he was really very good to the native people. He used to put on feast around Christmas and New Years time and there was no limit to food, and he was a good cook himself. He used to bake different kinds of cakes. And this is where he held most of our dances, in his living room because we didn't have a hall and there was so few people that there was no problem. But years before, when we were little kids, I heard they used those buildings to dance in.*¹⁴

Alfred Charlie's parents met during a gathering at Rampart House. He described the many places where his family lived and travelled.

¹¹ Charlie Thomas, VG2002-3-05.

¹² Mary Kassi, VG2002-3-07.

¹³ Quoted in Colin Beairsto, *Making Camp*, p. 148.

¹⁴ Clara Tizya, VG1997-9-01.

*My mother was from Arctic Village. When people use to gather with the Vuntut Gwich'in, she met my grandfather Nehtruh [Netro] and got married. My dad was raised around Blackstone [Chuu Tl'it]. His father and mother were from that area that's where he was raised. My mother was born and raised in Crow Flat. My mom and dad met in Rampart House when the first house was built and got married. I don't remember when my mother and father, my older brothers Charlie Peter Charlie and Lazarus Charlie were born. I was born in Fort McPherson. I was raised in Johnson Creek area. We were raised living off the land. During the winter we were never short of food. We lived a good life out in the bush.*¹⁵

Charlie Thomas remembered the joyous Christmases of his childhood:

*This is really nice place, over there is where Cadzow had Christmas and New Year's [celebration] and up there was the kitchen, we would go there to eat, up there. This is where they used to have dance house. Christmas and New Year's and Easter they would get together and Archie [Linklater] Old Archie, Paul George, my father, [John Thomas] would play the fiddle. Fiddle, there was no guitar them days, just fiddle. Those old timers really had fun. They use to dance all night till morning.*¹⁶

At Christmas time LaPierre House was also a gathering place for both non-native trappers and Indigenous families. Mary Kassi recalled a Christmas gathering in the 1930s when Paul Nieman was working for the Jackson Brothers as a cook:

*... ah there was lots of them at Christmas they would come back here. [LaPierre House]. They made good times. They made Christmas dinner, Paul Neiman too. That guy who comes up steady [from Whitehorse] [Andy Neiman] his father, he cooked, he was a cook ... He cooked dinner for them all here. There were many people in this little village. He cooked Christmas dinner for them all. He fed them good at Christmas. Ah, they had everything. After they ate, they gave little candy to the children. Jim Jackson, gave out little candy and gum wrapped up, he passed it out to children. It was really good for us. He made us happy. We didn't know about presents those days.*¹⁷

Van Tat Gwich'in Leadership

As with most First Nations, the Gwich'in looked to various members of the group for leadership. These included elders who shared history, traditional stories, and practical knowledge of how to live well upon the land.

According to John Joe Kaye, no one used the title of Chief in earlier days but there were individuals who were recognized for their skills and leadership abilities.

My father told me about times people lived in Rampart House in 1926. ... Back then they did not know or use the word Chief. They don't know about Chief. Head of people or well to do person is all. Whoever will be leader is decided in a group,

¹⁵ Alfred Charlie, VG2001-13-03.

¹⁶ Charlie Thomas, VG2005-02-13.

¹⁷ Mary Kassi, VG2002-3-07.

*somewhat like a meeting to discuss matters, same thing. They meet, discuss and decide on a qualified person. Then the person is claimed to be head of his people. Also a second person, next in charge is chosen. They are the boss. How they live on the land, how they handle food, how they hunt, how they care for themselves. That is the way they look after it.*¹⁸

One such leader was Peter Moses, recognized as a leader in both Rampart House, then later in Old Crow. Alfred Charlie spoke of Chief Peter Moses in 2001:

I know some stories about Chief Peter Moses. When I was a child, they made him chief, I remember. I also know what he did before he came up to Rampart House. There was a lot of talk about him at that time. Peter Moses and his wife were happy people and they liked the people around them. No one was not friends with them.

And after, he became Chief and I remember he helped a lot of people. In 1939-40, no 1939 to 1945, during the last war, we all came from Crow Flats and he told the people there was a war. Lots of kids were going hungry their parents were killed so we should collect money for them. And that's what they did. I don't know how much they collected then. He sent the money after that they gave him a medal for the war.

After that, every New Year he had a feast. At that time, we were young boys and when he told us do something, we had to do it. In the morning we went to him and he led us, and we followed him. We did what he told us to do. Before Christmas, he held a meeting and he said to get wood for the church. The one who cannot get wood, he told him to cut wood by the church, and get the wood ready for morning so we can make a fire in the stove. All the people in town did what he said. After that we got wood for him, too. With that, he gave a feast at New Year.

*When my older brother Charlie Peter got married, Chief Peter Moses was the best man. After when Charlie Peter became Chief, he was happy. When Charlie Peter was Chief, he help a lot too. He work hard also and he explained to Charlie what they're going to do when he was Chief. He took good care of the community.*¹⁹

Mr. Kaye described the transition to governance by an elected Chief and Council after the move to Old Crow.

*Later on they started making X's. That was on account of Corporal Kirk. Since then it was established that the leader of the people is called Chief. They did not know Chief before that. They established councillors too. Second, third and fourth. They look after this land. Like the old way. They hold meeting and discuss how people will work for themselves long before Christmas with the Chief. Everyone tell each other, at that meeting, where they are going, how long they will be gone, each in a different direction.*²⁰

¹⁸ John Joe Kaye, VG1997-06-07.

¹⁹ Alfred Charlie, VG2001-2-28.

²⁰ Dobrowolsky, *Law of the Yukon* (Lost Moose Publishing, 1995), p. 115; VG 1997-06-07.

Corporal George Kirk served at Old Crow twice: 1935-1939 and 1943-1949. The election may have coincided with a time that the federal department of Indian Affairs was encouraging Indigenous groups to adopt a more formal governance system.

The Church

Traders to the north Yukon were soon followed by missionaries. The efforts of two individuals, Bishop William Carpenter Bompas and Archdeacon Robert McDonald, aided by Gwich'in guides and lay ministers, led to many converts to the Anglican religion. In large part, this success was due to the Gwich'in adapting the Christian messages to fit with their traditional beliefs. This was described in the 1990 book, *Gikhyi*:

*The Kutchin became Christianized by their own choice, at a time when they were strong people. They took the basic Christian faith and made it their own, including their own value system and remythologized ancient legends. With their own ordained clergy, Christianity became theirs, and that faith is still here.*²¹

McDonald arrived in the north in 1862. He was first based in Fort Yukon, then when the International Boundary Survey showed the post was in Alaska, he moved to Fort McPherson. In 1876, he married Julia Kutug, a young Gwich'in woman from the Fort McPherson area. McDonald learned the Gwich'in language and developed a writing system. Working with Julia, he translated the Bible, prayer book and hymnal into Gwich'in making it possible for people to worship in their own language.²²

He relied on Julia's skills in his travels and to support their family. Myra Moses described her as a young woman who "knew lots, all about Indian work." According to Charlie Thomas, "Julia McDonald worked as hard as a man for her livelihood, trapping."²³

McDonald relied on his first converts, the Gwich'in church leaders to share the message with their people. These lay ministers learned to read in their own language, held services at remote camps, and often served as intermediaries between the Gwich'in and non-native society.

Bishop Isaac Stringer endeavoured to visit northern part of his large diocese every year, with the assistance of Gwich'in church workers. Charlie Thomas described a typical summer trip:

Yeah, ah, Bishop Stringer, his work, I'll tell you about that. Down there from Dawson, he would go down to Fort Yukon with the steamboat and come up the Porcupine River. He would come in the boat called "Moose", freight boat. All the way up he would take care of church services, at Shuman House, Burnt Paw, Old Rampart, New Rampart House and Old Crow. That's what he did.

Ah, then from Old Crow, they would take him to LaPierre House. From there, they would go over the mountain with him to Fort McPherson, right across from there

²¹ Lee Sax and Effie Linklater, *Gikhyi: One who Speaks the Word of God* (Diocese of Yukon, 1990), p. vi.

²² *The Exham Years: The Church, Art and Life in Old Crow: Archdeacon Robert McDonald.*

<https://www.exhamexhibit.com/robert-mcdonald>

²³ Myra Moses, VG2000-8-9; Charlie Thomas, VG2001-2-20; both quoted in *People of the Lakes*, p. 143, 168.

they'd come out. They would take them across in the boat, then down to Aklavik they would go. All along the way he made church services with the people. He worked many years. That, on the coast at Herschel Island he would go there too. That's how much he did, Bishop Stringer.

*He would come back up and stop at Fort McPherson, then he would come back over the mountains and stop at Old Crow. From there, he would go back on the "Moose". That was Frank Jackson's freight boat. Then he would go down river, it's 300 miles to Fort Yukon, all the way down, at Rampart House, Old Rampart, Burnt Paw, Shuman House, all those places, he made church services with the people, when he was going back down river.*²⁴

Elders spoke of Gwich'in church workers that they remembered. When a school operated at Rampart House from about 1916-1921, Jacob Njootli was one of the first teachers. According to Clara Tizya, Ben Kassi was one of the people who devoted time to church work:

*Kassi's house, he's another that worked and helped with services and worked in the church for years. And these people like Joe Kaye and Ben Kassi and James Francis, they all held services and worked hard and they didn't do it for pay.*²⁵

Gwich'in church leaders who ministered in the LaPierre House area included Henry Venn Ketse from 1876 until his death in 1880, John Ttssietla and his assistant Charles Tzikkya, and Edward Sittichinli, ca. 1903-1906.²⁶

At Rampart House, the best known Gwich'in minister was Amos Njootli who was ordained in 1911 and served as the deacon at Rampart House for about nine years. In her own words, Clara Tizya remembered Amos Njootli "very well":

*He was a distinguished looking man and tall and his wife Eunice was just as kind hearted and always had a smile for people. They had three children. Amos and Bella, Thomas from his first family, from his first wife. He lost his first wife before he came to Rampart and he married Eunice. She is also from McPherson, from the Shitageenlee family I think. And they got married and he had a second family.*²⁷

After holding services in other buildings at Rampart House, the Van Tat Gwich'in built their own church in 1918 with carpenters Archie Linklater and "Old Bruce" in charge of construction. Named, St. Luke's, the church became a centre for community gatherings including christenings, weddings, funerals and Christmas celebrations.

Clara Tizya had fond memories of the building:

And this is the beautiful old Church that my father built by hand. No kind of electric tools. He cleaned the logs with what you call a broad axe. He did one log at a time.

²⁴ Charlie Thomas, VG2002-3-15.

²⁵ Clara Tizya, VG1997-9-01.

²⁶ Helene Dobrowolsky & Rob Ingram, *Rampart House and LaPierre House Interpreter's Manual* (prepared for VGFN and YG, 2008), p. 27.

²⁷ Clara Tizya, 1997-2-25.

And it's built the Hudson Bay style. There is no corner logs sticking out—it is like a box. And this church lasted and served the people for many years. A lot of the early people were all baptized here and married, but later when people decided to move to Old Crow because the boundary line was too close. Actually it runs through the edge of the village. And it was quite inconvenient for hunting and trapping because most of it was on the American side. So this is why people started moving up to Old Crow.

The Anglican mission moved to Old Crow in 1921 following most of the people and Amos Njootli died in 1923. The roof and windows of the church were eventually salvaged for a new building in Old Crow.

The Police and Special Constables

The land of the Gwich'in extended across a broad swath of the North, including the western Northwest Territories, the northern Yukon Territory and northeastern part of Alaska. Even after colonial powers laid claim to these areas and set boundary lines on the land, the Gwich'in continued to move fluidly throughout their traditional territory. The Mounted Police—variously called the Northwest Mounted Police, the Royal Northwest Mounted Police, and the Royal Canadian Mounted Police—were the federal government representatives charged with enforcing Canadian laws and regulations. At Rampart House, this meant paying customs fees on American goods, buying licenses before Alaskan Gwich'in could trap in Crow Flats, and eventually having to decide whether to be counted as American or Canadian citizens. The Rampart House detachment was set up in 1914, largely at the request of trader Dan Cadzow. The police had first visited Rampart House during the 1911 epidemic. Authorities had previously sent James Fyfe and Arthur Lee with supplies of disinfectant and vaccine, as well as orders to enforce a community quarantine.

The Mounties also patrolled the north Yukon, bearing mail and orders between their far-flung detachments in Rampart House—then later Old Crow, Fort McPherson, and Herschel Island, checking on trappers and families along the way. They relied on Gwich'in special constables, working as translators, hunters, dog drivers, and guides. The skilled hands of Gwich'in women created parkas and boots for the RCMP, essential to surviving the harsh winters. Gwich'in men who worked as special constables and guides at Rampart House and Old Crow included John Moses, Chief Peter Moses, Thomas Njootli, Charlie Stewart, Lazarus Sittichinli and Peter Benjamin.

Alfred Charlie recalled that Chief Peter Moses guided police on their patrols:

*Chief Peter Moses was well known. The RCMP knew him too. When he was down at Rampart House, the RCMP hired him as a guide. When the RCMP went to Herschel Island, he knew a lot and always travelled with them.*²⁸

Elders recalled the impact of the arrival of the police and the Gwich'in who worked with them. Charlie Thomas remembered two of the police staying at Rampart House, Charlie Young and Charlie Evanston, and spoke of the detachment during a 1999 interview.

²⁸ Alfred Charlie, VG2001-2-28

People used to live together all the time. American move this side, and Canada this side, Gwich'in always go to Alaska too. Lots of them move up here from Arctic Village. Some people from Fort Yukon. Customs never bother them. 1921, I remember we had two police at Rampart House. I was very small guy I was. There's still police down there. No trouble, nothing. Just stay there for customs I guess. Cadzow had store there, big store.

Mr. Thomas also referred to fees collected by the Mounties:

*1926, lot of people go to Crow Flat from Fort Yukon, Circle, Arctic Village, big bunch going out. Pay a hundred-dollar license. If you want to kill dog you have to report it to Police when you came back down. Pay five dollars. If you left a toboggan got to report that one too, ten dollars to pay!*²⁹

After Corporal Thornthwaite married his wife Helen in 1927, Clara Tizya's father, Archie Linklater, provided quarters for the Thornthwaites while the family were living in Alaska [Bldg. 8, Archie Linklater House]. Mrs. Tizya spoke of renovations during this time:

*Cadzow's little house wasn't good enough for, for a married couple, so Corporal Thornwaite got married. ... lot of them weren't allowed to get married until they get to a certain rank, so he married, they usually married a nurse from Alaska, well that's the only place they can socialize with. So he got married and he ask my father if he could use our house and my father gave him permission. So he came back and when we arrived back here, there was a little kitchen on the house. Which was really nice and I think that paid for the rent, because I don't remember receiving rent for the house but I think that addition was enough for my father.*³⁰

Thornthwaite was the last Mountie to be posted at Rampart House and he oversaw the transfer of the detachment to Old Crow in 1929. During construction of the new log detachment and subsequent patrols, former Rampart House resident John Moses was his invaluable special constable. Moses worked for the force for four years, including during the hunt for the notorious Mad Trapper.

In a 1994 interview, Andrew Tizya expressed his wish that people learn of the contributions of Gwich'in police guides and special constables:

*They don't know why I went to that last patrol I make, they don't know. They should write down what we did [for] them, all that, we Indians here, like Thomas, your grandfather [John Moses], Lazar and me, and Peter ... I don't think they write us down.*³¹

²⁹ Charlie Thomas, VG1999-2-03P

³⁰ Clara Tizya, VG1997-9-01.

³¹ Andrew Tizya interview, recorded by Adeline Charlie, 3 August 1994, quoted in Helene Dobrowolsky, *Law of the Yukon* (Lost Moose Publishing, 1995), p. 91.

Conclusion

Gindèh Chik and Zheh Gwatsàl historic sites are far more than assemblages of artifacts, structures, and landscape features. They embody a host of stories from the time when people, creatures and the earth were being formed, to more recent times of traders, newcomers, and epic changes to the community. The physical remains mark a phase in the life of the Gwich'in people when outside traders, government and religion were being introduced. They also act as a reminder of how interactions with neighbours and the subsistence economy changed. These sites are key landmarks in the lives and history of the Gwich'in people. Much is owed to the elders who shared stories of long ago times and places, and the people who painstakingly recorded and documented these memories to share with future generations.

Appendix 4: Select Bibliography

compiled by Helene Dobrowolsky

Introduction

In order to update this compilation of Rampart House and LaPierre House sources, I began by copying items from the 1999 plan then grouping them into categories such as Government Records, Maps and Plans, Sound Recordings, etc. While doing so, I discovered that many references needed to be updated. Some institutions have new names, for example the Canadian Museum of Civilization is now the Museum of Canadian History. Yukon Government has re-organized and renamed many of its branches. Since the last plan, the Yukon Archives has moved to a new facility and changed many of the location references for its resources. If I could locate them, I added a catalogue number for many of the reports and publications. Also, some reports and plans now have digital links. The original plan was prepared during the infancy of internet use. Many institutions have improved access to their collections by posting online catalogues and finding aids, and some digitized reports.

This is not meant to be a comprehensive listing of Rampart House/LaPierre House resources, which would be a major project in itself, but rather the addition of key sources that can guide planning and future interpretation of the historic sites. Inevitably however, I stumbled on, and added, various interesting items that may warrant additional research in future.

Undoubtedly both VGG and YG Historic Sites will both be able to update a number of the following references as well as identify more additions. For brevity—rather than referencing Yukon Government, Dept. of Tourism and Culture, Cultural Services, then either the Historic Sites Unit or the Archaeology unit—I am shortening to YG Historic Sites or YG Archaeology.

Abbreviations

Pam	Pamphlet – refers to the Yukon Archives collection of short publications.
RH-LH	Rampart House-LaPierre House Historic Sites
VGFN	Vuntut Gwitchin First Nation
VGG	Vuntut Gwitchin Government
YA	Yukon Archives
YG	Yukon Government

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Council for Yukon First Nations

(formerly Council for Yukon Indians; formerly Yukon Native Brotherhood)

1979-1980s

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VGG Oral History Transcripts

Below is a very small sample of the extensive oral history materials in the VGG Archives. Based on keyword searches, temporary access to the following transcripts were requested as likely to assist in updating the history of the sites for the current Management Plan Update.

Reference / file no.	Interviewee	Interviewer	Location	Date
VG1997-2-02	Sarah Abel	Effie Linklater		June 1985
VG1997-2-25	Clara Linklater Notes			??
VG1997-2-15	Lazarus Sittichinli,	Lee Sax, Ellen Bruce, Effie Linklater		
VG1997-2-16	Charlotte Vehus	Effie Linklater	Inuvik, NWT	n.d.
VG1997-2-24	Clara Tizya	Christian Tizya		1991 Aug 19
VG1997-2-25	Clara Tizya			n.d.
VG1997-4-03	Sarah Abel	Randal Tetlich	Old Crow	1983 Mar. 04
VG1997-4-04P	Myra Moses	Randal Tetlich	Old Crow	1988 May 26
VG1997-4-08B	Charlie Linklater	Randal Tetlich	Old Crow	1988 May 17
VG1997-6-03	Sarah Abel	Alice Frost	Old Crow	1993 Mar 11
VG1997-6-07	John Joe Kay	Alice Frost	Old Crow	1993 Mar 12
VG1997-6-08	John Joe Kay in	Alice Frost	Old Crow	1993 Mar 12
VG1997-7-01	Clara Frost	Marilyn Jensen	Old Crow	1994 Aug 10
VG1997-7-07	Andrew Tizya,	Marilyn Jensen	Old Crow	1994 Aug 11
VG1997-7-08	Mary Kassi,	Marilyn Jensen		1994 Aug 12
VG1997-7-09P	Charlie Thomas	Leonard Linklater		1997 Jun 5
VG1997-8-03	Charlie Thomas	John Tizya, Jason Benjamin	Old Crow	1997
VG1997-8-04	Mary Kassi	Jeannie Jerome, Angela Schaefer		1997 Mar 13
VG1997-8-08	Alfred Charlie	Jason Benjamin, John Tizya		1997 Mar
VG1997-9-01	Clara Tizya	Leonard Linklater	Rampart House	1997 July 03
VG1997-9-02	Clara Tizya, tape 2	Leonard Linklater	Rampart House	1997 July 03
VG1997-9-03	Clara Tizya	Leonard Linklater	Rampart House	1997 June 4
VG1997-9-04	Clara Tizya, tape 4	Leonard Linklater	Rampart House	1997 July 04
VG1997-9-05	Clara Tizya at	Leonard Linklater	Rampart House	1997 Jul 05
VG1997-9-06	Clara Tizya	Leonard Linklater	Rampart House	1997 Jul. 05
VG1997-9-07	Clara Tizya	Leonard Linklater	Rampart House	1997 June 5
VG1997-9-10P	Charlie Thomas	Leonard Linklater		1997 Jun 5
VG1997-9-11	John Joe Kaye	Leonard Linklater	Old Crow	1997 Jun 16
VG1997-9-15	John Joe Kaye	Colin Beirsto	LaPierre House	1997 Jul 4
VG1997-10-01	Charlie Thomas	Colin Beirsto	Old Crow	1997 Mar 24

VG1999-1-01	Charlie Peter Charlie, Stephen Frost Sr. & Charlie Thomas	Melanie Fafard	Schaeffer Creek	1998 Jul 10
VG1999-1-02	Dick Nukon	Megan Williams	Old Crow	1999 Jul 20
VG1999-2-03P	Charlie Thomas rec by in	Garry Njootli	Old Crow	1999 Jul 20
VG1999-2-04	Hannah Netro	Megan Williams	Old Crow	1999 Jul 21
VG1999-6-02	Charlie Linklater	Earl Darbyshire	Old Crow	
VG1999-6-06	Clara Frost			
VG1999-7-1	Charlie Thomas	Garry Njootli	Old Crow	1999 May 9
VG2000-4-01	Charlie Thomas	Brenda Kaye	Old Crow	2000 Jul 25
VG2000-4-03	Charlie Thomas	Brenda Kaye	Thomas Creek Caribou Fence	2000 Jul 27
VG2000-4-05	Charlie Thomas	Jane Montgomery	Whitestone Village	2000 Jul 28
VG2000-4-12	Mary Kassi	Brenda Kaye	Potato Hill	2000 Aug 1
VG2000-4-16	Andrew Tizya		King Edward Mt.	2000 Aug 2
VG2000-4-17	Mary Kassi	Jane Montgomery	King Edward Mt.	2000 Aug 2
VG2000-8-04	Neil McDonald	Florence Linklater	Old Crow	1979 June
VG2000-8-06	Neil McDonald, Charlie Peter Charlie		Old Crow	1979 Aug
VG2000-8-07	Neil McDonald	Linda Netro/ Karen Shell		1979 Aug 19
VG2000-8-08	Myra Moses	Linda Netro	Old Crow	1979 Jul 26
VG2000-8-09	Myra Moses	Linda Netro	Old Crow	1979 Aug 29
VG2000-8-11	Joe Netro	Linda Netro	Old Crow	1979 Jun
VG2000-8-13	Joe Netro/Clara Frost/Moses Tizya	Linda Netro /Gladys Netro		1979 Aug
VG2000-8-16	Mary Thomas	Gladys Netro	Old Crow	1980 Feb 20
VG2000-8- 19B	Moses Tizya, Martha Tizya	---	Old Crow	1980 Jan
VG2000-8- 19D	Andrew Tizya	Linda Netro	Old Crow	1980 Jan
VG2000-8-31	Myra Moses	Marie Bruce	Old Crow	1980s
VG2000-8-33	Sarah Abel		Old Crow	1980 Apr. 22
VG2000-8-34	Myra Moses	Marie Bruce	Old Crow	1980 Aug 25
VG2000-8-40	Neil McDonald	Linda Netro Marie Bruce	Old Crow	
VG2000-8-41	Myra Moses	Alice Frost	Old Crow	1980 Jul 17
VG2001-2-05	Dick Nukon	Robert Bruce Jr.	Old Crow	
VG2001-2-08	Alfred Charlie	Robert Bruce Jr.	Old Crow	2001 Feb 19

VG2001-2-28	Alfred Charlie	Robert Bruce Jr.	Chief Peter Moses' Place	2001 Jun 10
VG2001-2-42	Charlie Thomas	Brenda Kaye	Mtn overlooking Useful Lake [Nanhtat] Bluefish River	2001 Jun 23
VG2001-2-62	Alfred Charlie	Robert Bruce Jr.	British Mt.	2001 Jun 29
VG2001-4-02	Joe Netro	Jim Fall, Alice Frost	Old Crow	1977 Aug 10
VG2001-4-06AB	Moses Tizya	Jim Fall, Alice Frost	Old Crow	1977 Aug 11
VG2001-4-07	Neil McDonald	Jim Fall	Neil McDonald house	1977 Aug 12
VG2001-13-03	Alfred Charlie	Erin Sherry, Annie Lord	Old Crow	1998 Aug 25
VG2001-13-04	Alfred Charlie	Erin Sherry, Annie Lord	Johnson Creek or Old Crow	1998 Sept 1
VG2001-13-23	Mary Kassi	Erin Sherry, Annie Lord	Old Crow	1998 Sept 8
VG2001-13-37	Charlie Thomas	Erin Sherry, Annie Lord	Old Crow	1998 Aug 24
VG2001-13-38	Charlie Thomas	Erin Sherry, Annie Lord	Old Crow	1998 Aug 31
VG2002-3-01	John Joe Kaye	Jane Montgomery	Porcupine Lake	2002 Aug 17
VG2002-3-05	Charlie Thomas	Robert Bruce Jr.	Mouth of Bell R.	2002 Aug 17
VG2002-3-07	Mary Kassi	Jane Montgomery	LaPierre House	2002 Aug 18
VG2002-3-08	John Joe Kaye	Florence Netro	Mouth of Eagle R.	2002 Aug 19
VG2002-3-10	Stephen Frost Sr.		Mouth of Eagle R.	2002 Aug 18
VG2002-3-14	John Joe Kaye	Florence Netro	Mouth of Bell R.	2002 Aug 18
VG2002-3-15	Charlie Thomas	Robert Bruce Jr.	Mouth of Bell R.	2002 Aug 18
VG2003-03-09	Sarah Abel	Roy Moses	Old Crow	
VG2004-04-02	John Joe Kaye	Jane Montgomery	Caribou Mt.	2004 Jul 22
VG2004-04-03	Charlie Thomas	Jane Montgomery	Rat Indian Creek	2004 Jul 24
VG2004-04-04	Donald Frost	Robert Bruce Jr.	Blue Fish	2004 Jul 24
VG2004-04-05	Charlie Thomas	Brenda Kaye	Potato Hill	2004 Jul 24
VG2004-04-07	Charlie Thomas	Robert Bruce Jr.	Mason Hill	2004 Jul 25
VG2004-04-08	Charlie Thomas	Jane Montgomery	Firth River	2004 Jul 26
VG2004-04-09	Alfred Charlie	Robert Bruce Jr.	Moses Tizya Hill	2004 Jul 27
VG2004-04-12	John Joe Kaye, Charlie Thomas	Robert Bruce Jr. Jane Montgomery Mary Jane Moses	Old Crow	2004 Jun
VG2005-01-03	Charlie Thomas	Brenda Kaye	Cranberry Hill	2005 Jul 11
VG2005-01-06	Edith Josie	Jane Montgomery	Whitestone Village	2005 Jul 13
VG2005-01-13	Charlie Thomas	Robert Bruce Jr.	Rampart House	2005 Jul 17

VG2006-09-06	Charlie Thomas	Marion Schafer	Flat Mountain, Ddhah Chyah Ghahi	2006 Jul 13
VG2006-09-07	Charlie Thomas	Robert Bruce Jr.	Head of Johnson Creek on the Crow River	2006 Jul 14
VG2006-09-08	Lydia Thomas	Robert Bruce Jr.	Head of Johnson Creek on the Crow River	2006 Jul 14
VG2006-09-09	John Joe Kaye	Jane Montgomery	Cranberry Hill	2006 Jul 14
VG2006-09-15	Stanley Njootli Sr.	Robert Bruce	Schaeffer Lake	2006 Jul 18
VG2006-09-16	Stephen Frost Sr.	Robert Bruce	Schaeffer Lake	2006 Jul 13

Web Resources

Dàadzàii Vàn Territorial Park

<https://www.daadzaiivanpark.ca/>

A park management plan is in process for this future territorial park which will include LaPierre House within its boundaries.

North Yukon Regional Land Use Plan

<https://yukon.ca/en/north-yukon-regional-land-use-plan>

The North Yukon Regional Land Use Plan was approved in 2009, making it Yukon's first (and only) regional plan to be approved under the Umbrella Final Agreement.

Sights and Sites of the Yukon

<https://sightsandsites.ca/rivers>

This site has the texts from interpretive panels at Rampart House and LaPierre House.

Standards and Guidelines for the Conservation of Historic Places in Canada, A Federal, Provincial and Territorial Collaboration

2010 <https://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf>

Yukon First Nations Heritage Group

2018 *Guide to Heritage Stewardship for Yukon First Nation Governments*

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People at Zeh Gwatsàl / LaPierre House, 1928. Library and Archives Canada 172840