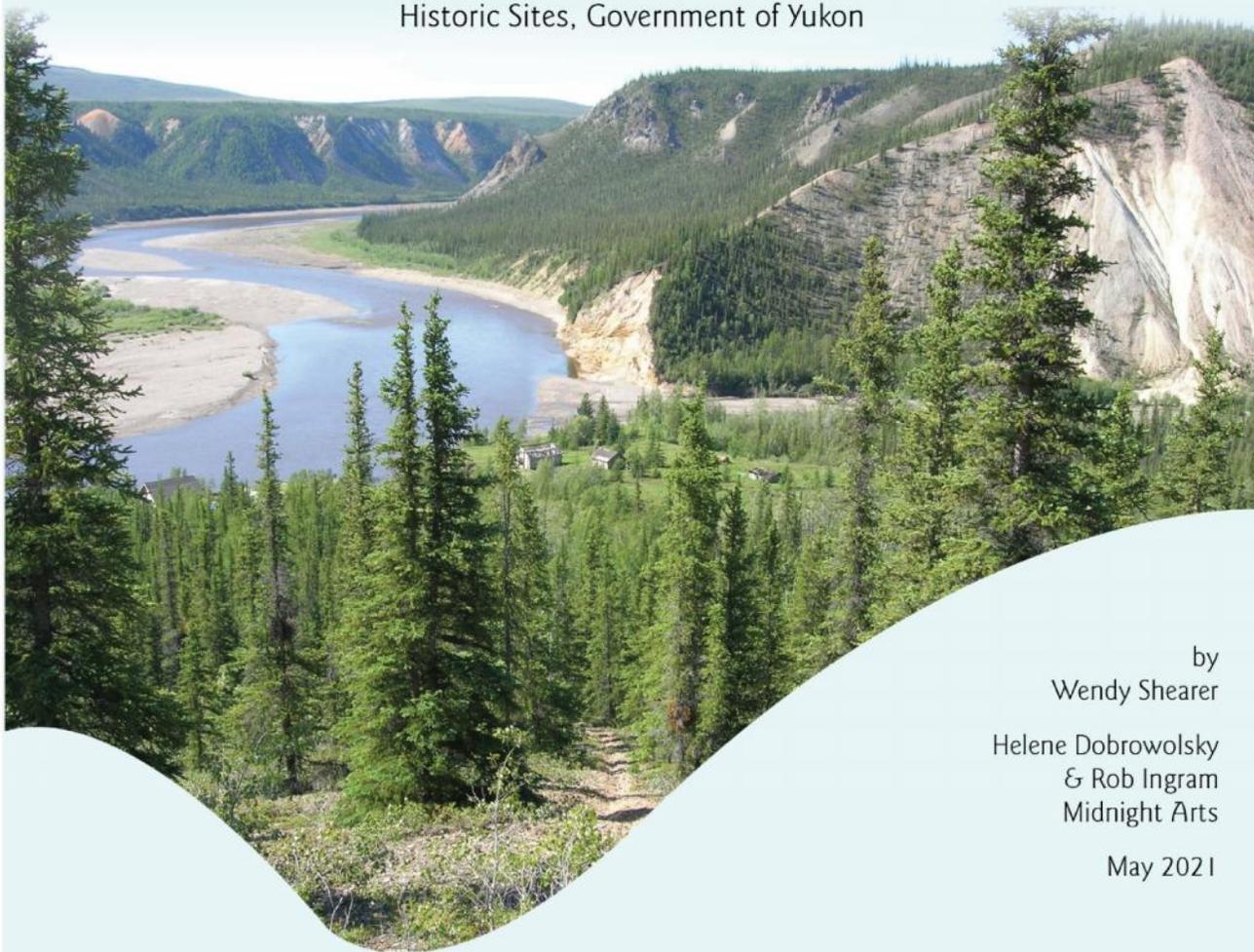


Gindèhchik / Rampart House Historic Site
Zheh Gwatsàl / LaPierre House Historic Site
Draft Management Plan Update

prepared for
Vuntut Gwitchin Government
Historic Sites, Government of Yukon



by
Wendy Shearer

Helene Dobrowolsky
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Midnight Arts

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Cover illustrations:

View of Gindèhchik / Rampart House looking downriver, 2007. *Midnight Arts photo*

Drawing of Zheh Gwatsàl / LaPierre House in its original location, farther up the Bell River watershed.
Alexander Hunter Murray, *Journal du Yukon, 1847-48* (Ottawa: Imprimerie Nationale, 1910), p. 30.

Rampart House Historic Site — LaPierre House Historic Site Draft Management Plan Update, March 2021

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Sincere apologies to any who may have been overlooked.

Steering Committee

Vuntut Gwitchin Heritage Committee

Robert Bruce Jr.
Jane Montgomery
Marion Shaffer
Megan Williams

Historic Sites, Yukon Government

Barb Hogan, Manager, Historic Sites
Brent Riley, Historic Sites Restoration Planner
Ty Heffner, Yukon Archaeologist
Shannon Van Bibber, Project Manager

Others Consulted

[*more to be added]

Mary Jane Moses, Heritage Coordinator, VGFN
Brandon Kyikavichik, Heritage Interpreter, VGFN
Rebecca Jansen, Senior Historic Sites Planner, YG Historic Sites, Tourism and Culture
Kristen Kennedy, Surficial Geologist, YG Energy Mines and Resources

Abbreviations

VGFN Vuntut Gwitchin First Nation
VGG Vuntut Gwitchin Government
YA Yukon Archives
YG Government of Yukon

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 VGFN and 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 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 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.

The schedule of work for the Management Plan Update included an initial community meeting with an introduction 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 from both Old Crow and Fort McPherson visit 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 but was delayed due to travel restrictions imposed by the Covid-19 pandemic. As a result, the final community engagement meetings and field work have been postponed until later in 2021-2022.

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 this management plan 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.

1.3 Management Structure

The two historic sites have been managed by a Steering Committee made up of an equal number of representatives from both Vuntut Gwitchin Government (VGG) and Government of Yukon (YG). The VGG Heritage Committee based in Old Crow provides input and comments. The site is managed collaboratively by YG Historic Sites and VGG Heritage Branch staff. The Vuntut Gwitchin Heritage Committee provides direction for the overall operation of the VGG Heritage Branch.

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 to prepare a scope of work for each work season, and 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.

1.4 Research, Community Meetings and Field Work

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 4). 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 conservation expertise and skills in log building preservation and stabilization,
-) building capacity and training in the local community for monitoring, heritage conservation and tourism, and
-) developing expanded interpretation methods to reach people unable to travel to the sites and to enhance 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



Figure 1. Group by St. Luke's Church, Rampart House at wedding of Ben Kassi. Deacon Amos Njootli and Archdeacon Canham are two of the clergy. YA, *Univ. of Alaska Fairbanks coll. #3057*.

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. The sites are as yet undesignated under the *Historic Resources Act*.

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

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

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 describe the mechanisms for enforcing this stricture 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 stabilization and restoration work since work began at Rampart House in 1995. Economic benefit to the First Nation has included contracts for supplying materials to Rampart House.

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.

3.0 DESCRIPTION OF THE HERITAGE RESOURCES

3.1 Gindèhchik: Rampart House

3.1.1 Location and Environmental Setting of the Historic Site

Rampart House is located on the north bank of the Porcupine River at the International Boundary with Alaska at the 141st degree latitude. It is found in an area that is described in the 1999 Management Plan as being 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.

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 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

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>
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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 activity beginning in 1890s: 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 Barracks 1914-1929 and Gwich'in homes 18— 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, a cook shack, outhouse and outdoor cooking area.

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], Old Crow 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, a most 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 Project, Cultural Geography Project and Cultural Technology Project documenting traditional trails as part of the Van Tat Gwich'in Historic Lifeways Project. Conservation and planning work on the site has been documented with drawings, site plans and reports on work accomplished prepared by YG Historic Sites. The Government of Yukon 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.

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

3.1.1 Location and Environmental Setting of the Historic Site

LaPierre House is located on the north side of the Bell River upstream from Old Crow. 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

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>
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come 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.

3.1.2 Archaeological, Built and Cultural Heritage Landscape Resources

A preliminary archaeological investigation of LaPierre House was undertaken in 1997 by YG 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 the general area of the graveyard was indicated by Elder Mary Kassi who lived at LaPierre House.

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 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 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 includes a Statement of Significance: a description of the historic place, its heritage values and the character-defining 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	“full head of hair mountain” (refers to a former practice of burning one’s hair as a sign of mourning).
Crow Flats	Van Tat	“amongst lakes”
LaPierre House	Zeh Gwatsàl	“Little House”
Lone Mountain	Than Natha'aii	“standing alone”
Old Crow	Teechik	Named after a Gwich’in leader, the name means “Walking Crow”. Following his death in 1870s, people named the river, mountains and general hunting area, Old Crow.
Old Woman Creek	Shanàghan K'òhnjik	Old Women Creek
Porcupine River	Ch'ooddeenjik	“Ch'o means quills in Gwich’in, name acknowledges abundance of porcupine in area.
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 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
NMI	need more information
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>	Work in progress	TBD
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. 	D
CONSERVATION		
1999 Recommendations	Current Situation	Status
Protect human safety and protect surface remains at both sites	Annual site grass cutting and brushing at RH to guide visitor traffic away from sensitive areas. 2017 – fire smarting/back burn at RH as part of fighting nearby wildfire. At LaPierre, installation of boardwalks to protect surface remains; interpretive panel warns to “Tread Softly” with advisement re: artifacts, fragile resources.	NMI D D
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.	ongoing

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.	Not complete
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.	D
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.	D
	Some issues have been identified with access trail/s.	NMI
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.	NMI

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 Hse.	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.	NMI
INTERPRETATION		
1999 Recommendations	Current Situation	Status
Prepare detailed interpretation plan for Rampart House and LaPierre House.	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
	2007 – <i>Rampart House Interpretation: Graphic Design Guidelines</i> . Prepared by Aasman Brand Communications	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.	
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. Interpretation work is not a job requirement for the work crew; crew members who wish to share their stories with visitors may do so.	NMI
Consider translating some signage into Gwich’in.	Not done yet	TBD
-Improve collection of site visitor statistics.	Need further discussion re best way to do this.	TBD
<u>RH-LH Offsite Interpretation</u> Continued research and documentation including liaison with Fort McPherson and Fort Yukon.	Ongoing	Ongoing
Prepare and distribute informative /interpretive brochures.	2010 – publication of booklet <i>Rampart House</i> 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? NMI
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.	The YG website, “Sights and Sites of the Yukon” shares content from the interpretive panels at LaPierre House and Rampart House together with recent photos of the sites and small maps showing locations. locating the sites on a map. Possibly consider additional options.	D NMI
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	Several community members have worked with the two historic sites, either as conservation workers or conducting continued research, interpretation, etc.	D
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

5.0 CURRENT BEST PRACTICES IN HERITAGE CONSERVATION



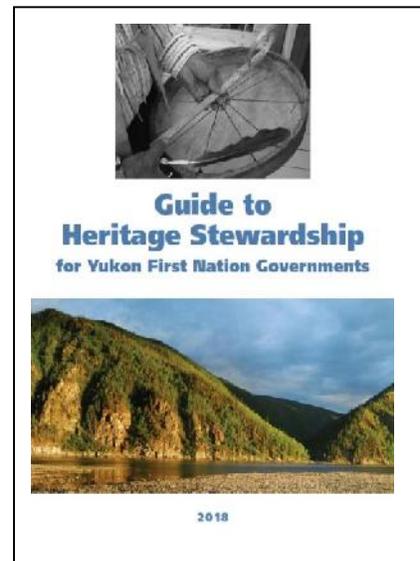
Figure 2. Ramparts on the Porcupine River. YG photo

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.

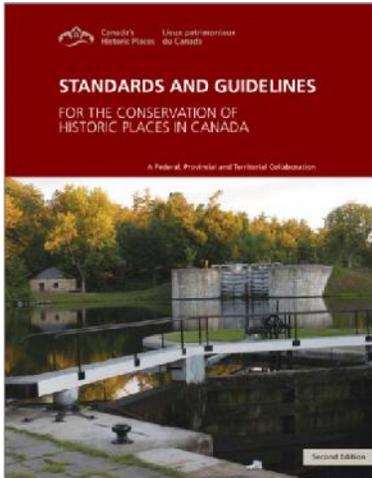
5.1.2 The Standards and Guidelines for the Conservation of Historic Places in Canada, 2010 2nd Edition (S and G)

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.



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.

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 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)

The S and G is available to add to the existing heritage management tools by providing objective guidance to the steering committee. It is user friendly with clear standards, definitions and illustrated actions to guide decisions regarding changes affecting heritage resources.

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.

There are several additional 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 non-reversible and 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 Management Plan Update consider ways to 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 consider maintaining 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 a grouping of 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 since they each contain several contributors to their significance in their built heritage, archaeological resources and landscape features. They both 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.

Applying the definition of cultural heritage landscape to each site provides a basis for planning future actions. It allows for the sites to be considered as integrated groupings of heritage resources of significance.

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:
 - o Relict landscapes in which an evolutionary process came to an end. Its significant distinguishing features are, however, still visible in material form.
 - o 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.

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 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 the new additions or alterations do not negatively impact the character-defining elements (CDE).

LaPierre House meets the definition of 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 regarding Cultural Landscapes.

Descriptions of the numerous landscape components is summarized below:

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 interpretative 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.

Both Rampart House and LaPierre House contain evidence of the cultural landscape components identified in the S and G: evidence of land use, evidence of traditional practices, land patterns, spatial organization, visual relationships (views), circulation, ecological features, vegetation, land form (topography) water and built features. 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* is recognizing heritage as a living thing, not just about historic sites or past activities. This underlying 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.

⁴ *Guide to Heritage Stewardship for Yukon First Nation Governments*, p. 78.
Rampart House—LaPierre House Draft Management Plan Update, 8 March 2021

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, preservation and stabilization actions have 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 recreation 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 these former buildings are revealed in the depressions and mounds throughout the site and these archaeological features should be 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 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.

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 direction 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* require 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.



Figure 3. Notch detail of collapsed cabin at LaPierre House. YG photo

6.1 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.

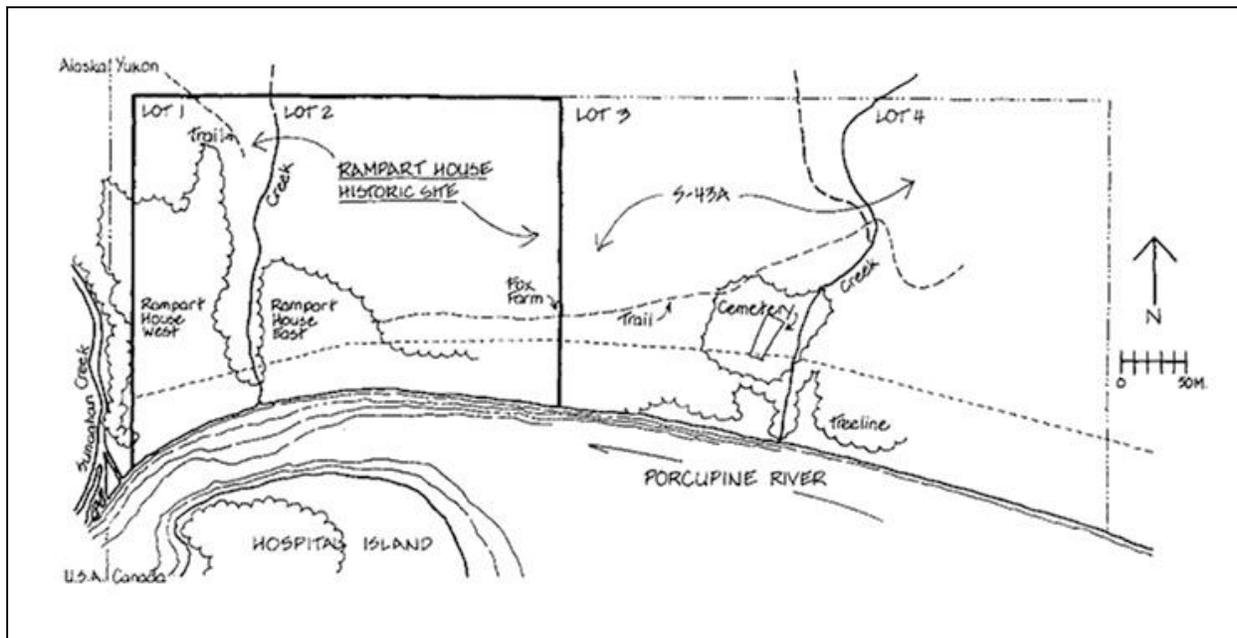


Figure 4. Sketch plan of Rampart House site. From *1999 Management Plan*

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'òhnjik 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 VG 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 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.

After establishment of the International Boundary, the site was occupied in the late nineteenth century by the Hudson’s Bay Company and Anglican missionaries. Early twentieth century traders added a trading post, numerous cabins, storage structures and outbuildings. The RNWMP occupied a former HBCo. building. The Anglican church and rectory established here represent the introduction of the Christian faith that was accommodated within traditional Gwich’in belief systems. When the International Boundary was established, a survey crew was based here and set a boundary marker at this site.

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.

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 Vuntut Gwitchin and later outsiders travelling on the Porcupine River.
-) A cross-cultural site where both Vuntut Gwitchin and newcomers lived and traded, where early missionary activity introduced Gwich’in people to Christianity, and the Mounted Police enforced Canadian sovereignty, collected customs, and handled mail for the community members.
-) 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

- J Gwich'in use of traditional medicines, practices of stewardship of land and animals.
- J 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, Vuntut Gwitchin citizens continued to share family ties with those in other parts of their traditional lands. Their homeland is not defined by the International Boundary.
- J Early Euro-Canadian medical practices of quarantine on Willow Island,⁵ 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 sickness that struck 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

- J a site for traditional uses – hunting, trapping, fishing, and harvesting the natural resources surrounding the site.
- J important for its access to the twice annual migrations of the Porcupine Caribou herd.
- J 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.
- J 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

- J 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.
- J oral histories recounting family and community histories, including happy memories made here, such as Christmas celebrations, with families gathering for feasting, music and dancing.
- J Interactions of Vuntut Gwitchin with newcomers creating new celebratory customs, such as fiddling and jigging.
- J 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 have questioned whether the epidemic was smallpox or some other disease. 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 by providing access to 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.

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

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:

- J the collection of extant buildings and structures in their original locations, such as houses, store, Mounted Police barracks, rectory, church, warehouse and accessory structures, the boundary monument, fox farm, houses, outhouses and caches.
- J the range of past activities in the settlement as revealed by the church, rectory, store, warehouse, police barracks, fox farm, cabins, caches and outhouses.
- J the original border marker, a brass obelisk set in concrete, on the International Boundary.
- J 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
- J the orientation of the buildings, their relationship to each other, the river and creek.
- J the archaeological record of former building locations, and moveable artefacts.
- J 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 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.
- J 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.
- J the spatial organization of the buildings, their orientation and the locations on level but elevated ground providing prominence and visibility of each structure.

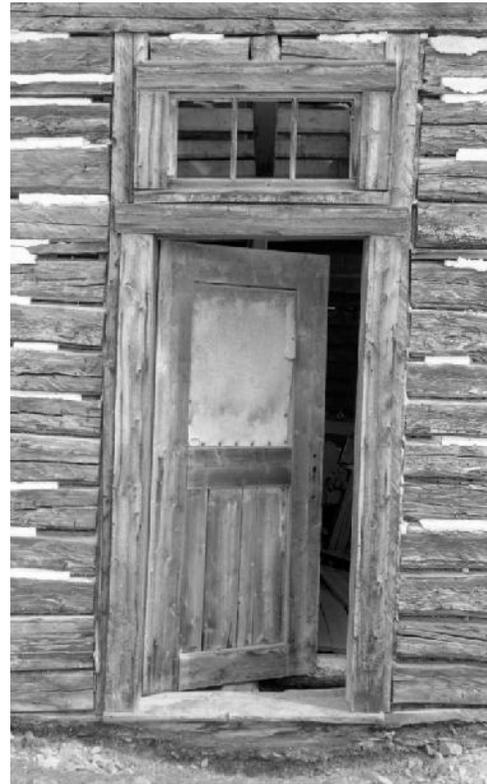


Figure 5. Cadzow store door. YG photo

- J the views originating from the site both upstream and downstream, and to Willow Island⁷ directly across the river. These scenic views from the site encompass the wooded lands surrounding the site.
- J views within the site including unobstructed open views of the buildings and building remnants.
- J 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 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 containing 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 is a seasonal camp and trading site, where Vuntut Gwitchin interacted with outsiders, providing furs and dried meat and fish in exchange for trade goods. It continues to be a place 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.

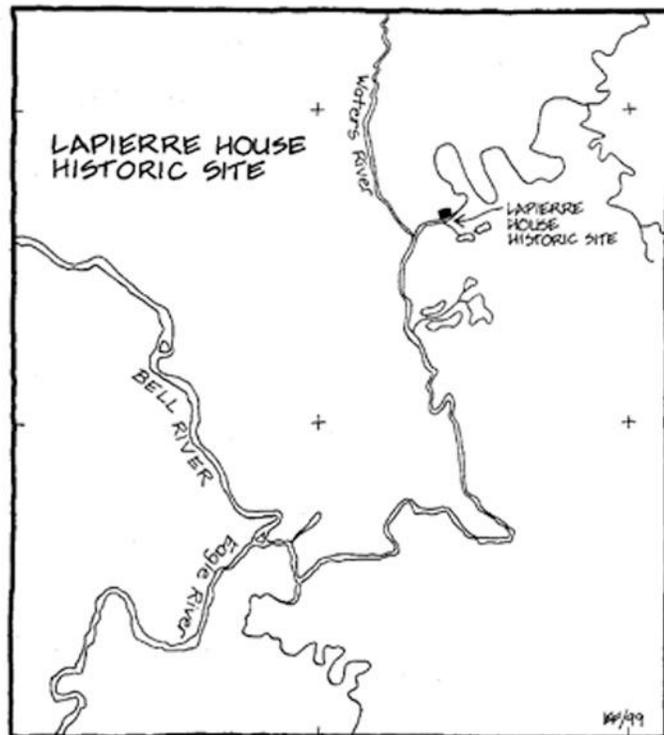


Figure 6. Sketch map of LaPierre House site.
From 1999 Management Plan

The heritage resources found here are sensitive due to exposure to natural forces.

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.⁸ The boundary of Ch'ihilii Chik Park—protecting the important wetlands south of LaPierre House—reaches LaPierre House.⁹

6.2.2 Heritage Values

Theme: Trade and Travel; Story: Private Traders

Use to be a store there, and LaPierre House that way and trading there and Johnson people go their even Whitestone people go there. Their buying stuff use to be around 1932, so all those, the guys name, Hank Jackson, Jim Jackson they brothers. They had a store in LaPierre House.

— Dick Nukon, 1999

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. The panoramic views of the clearing with a 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.

⁸ For more information, see <https://yukon.ca/en/outdoor-recreation-and-wildlife/parks-and-protected-areas/daadzaii-van-territorial-park>.

⁹ <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.

Spiritual Value

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

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 cache and the former Jackson log store,
-) 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.



Figure 7. 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.*



Figure 8. 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

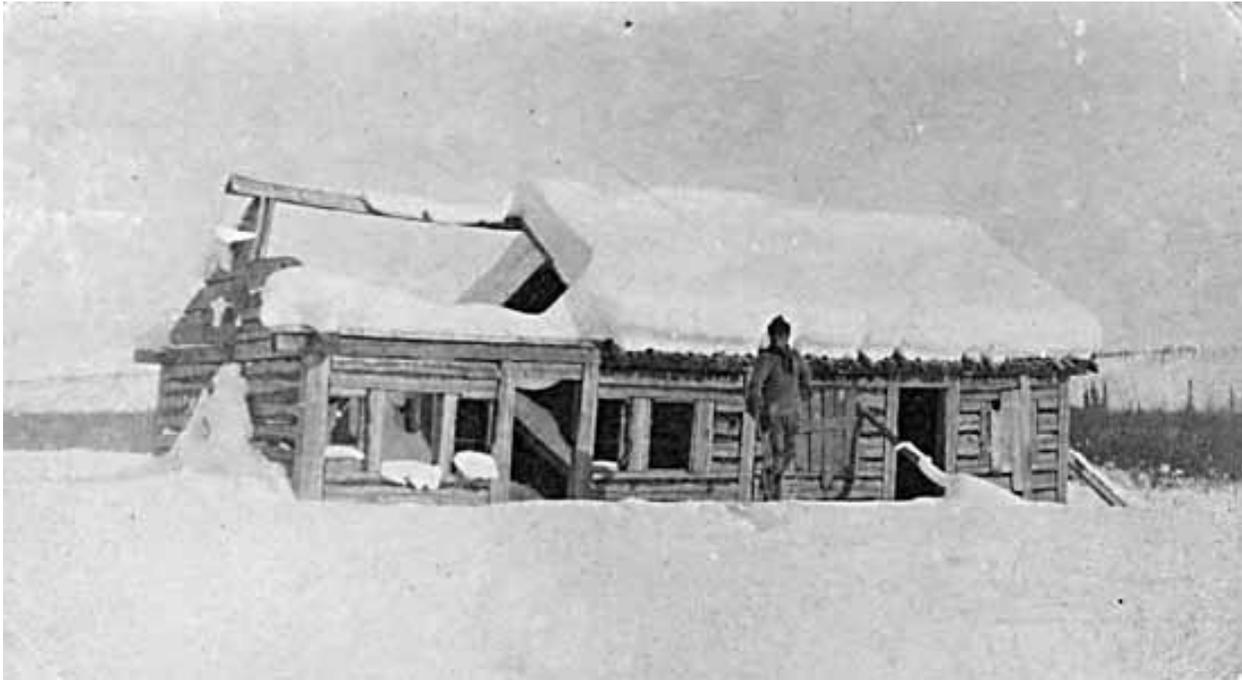


Figure 9. LaPierre House, ca. 1920. YA, Claude and Mary Tidd fonds #7226

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.

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 RH and LH 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.”¹⁰

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.

¹⁰ *Yukon Tourism Development Strategy*, p. 16. <https://yukon.ca/sites/yukon.ca/files/tc/tc-yukon-tourism-development-strategy.pdf>

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. Develop protocols for visitor access.

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.



Figure 10. Bridge connecting east and west sections of Rampart House, 2007.
Midnight Arts photo

8.1 Objectives for Rampart House

1. Continue to preserve, stabilize and conserve 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. 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 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.



Figure 11. Group at LaPierre House, 1928. *Library and Archives Canada, PA172840*

8.3 Action Items

The following Action Items relate specifically to each site and include guidance that respects the overall vision and satisfies the goals and objectives for the sites. The Action Items are recommended actions to take advantage of the opportunities presented by the sites to further the understanding and appreciation of their significance.

8.3.1 Action Items for Rampart House

1. Monitor the condition of the building collection on a regular basis. When new work is planned to improve access such as replacement of the bridge, use historic photos as a guide. Investigate the feasibility of accommodating use of the buildings for programming and interpretation.
2. Upgrade work camp facilities adding a dining shelter to existing work camp.
3. Enhance the access route from the river's edge into the site.
4. Determine a schedule to maintain and brush out areas surrounding the heritage buildings and work camp with a view to improve fire safety and enhance views of the buildings within the site and from the site to the river.
5. Improve access to the First Nation trail identified in Appendix 4 so that Rampart House is connected to broad network of trails that cross the VGFN Traditional Territory.
6. Following the appropriate protocols, share stories and memories of the site's history and current use with the community and visitors.
7. Update existing interpretation plan and manual, add digitally-based sharing of information in addition to existing printed materials.
8. Investigate—and implement—the best method/s of recording visitors to the site.
9. Undertake further investigation of the visitor experience of those who are travelling from Alaska and from Fort McPherson. The purpose, length of stay, the areas of the site visited, the numbers of visits and visitors, activities while on site and the overall experience of the visitor would be valuable information for future actions.
10. Undertake further investigation of the experiences of the work crews who have been involved in the work on the site both maintaining it and repairing and stabilizing the buildings. The length of stay, the activities while on site and the overall experience would be valuable information for planning future actions.
10. Continue to encourage educational Culture Camps and special gatherings for the community to share stories and traditional practices.

8.3.2 Action Items for LaPierre House

1. Given that many of the 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 base line of information that will be used for monitoring of the site. (from 5.2.2)

2. Undertake regular monitoring and maintenance of vegetation regrowth and brush out areas surrounding the heritage resources. Re-establish select historic views within the site and from the site to the river.
3. Monitor and maintain the recently-installed infrastructure, the boardwalks and signage. Continue this protective activity if visitor use endangers archaeological resources. Undertake minor improvements to slow deterioration of the built structures.
4. Following the appropriate protocols, share stories and memories of the site's history and current use with the community and visitors.
5. Develop existing interpretation plan, manual and digitally-based sharing of information in addition to printed materials and on-site signage.
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.
7. Consider identifying and clearing a safe location for helicopter landings.
8. Install a trail counter or other means of documenting site visits.

9.0 SITE DEVELOPMENT RECOMMENDATIONS FOR CONSERVATION, COMMUNITY AND VISITOR USE

9.1 Analysis of Zones of On-Site Resources and Guidelines

[*to be completed after site visits]

9.1.1 Rampart House

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

9.1.2 LaPierre House

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.

— Mary Kassi, ca. 2002

10.0 IMPACTS, BENEFITS AND OPPORTUNITIES FOR DEVELOPMENT

10.1 Rampart House

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

10.1.1 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.

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 with 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 that will be shared through the upcoming Atlas and online. 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 repair, preservation and stabilization of historic structures and can be acquired through specialized training in wood 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 under contract with YG, who move to the site for specific periods of time to complete specific tasks. 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, the annual projects will involve more repair and maintenance activities since much of the major preservation and stabilization work on the buildings has been completed. Several years' worth of work will be needed to complete the Church and the Paul George house. When maintenance work is contemplated, there will still be a need for work on the buildings to be completed using the same skills (and likely the same work crews) as in the initial conservation work. Despite this, the site will also require work to retain the existing clearing, to improve the fire separation 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 purposes in their travel. 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 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 will provide any 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 culture heritage as well as learning about the special considerations of working on a sensitive archaeological site. Travel to LaPierre House by boat is rare, 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, most future work is likely to be limited to visits every few years to monitor the site, and do some brushing.

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 Interpretation 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 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* was produced in 2008. The Chart in Section 4.0 of this report 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.



Figure 12. Interpretive panel at Rampart House. YG photo

11.1 Interpretive Themes and Stories

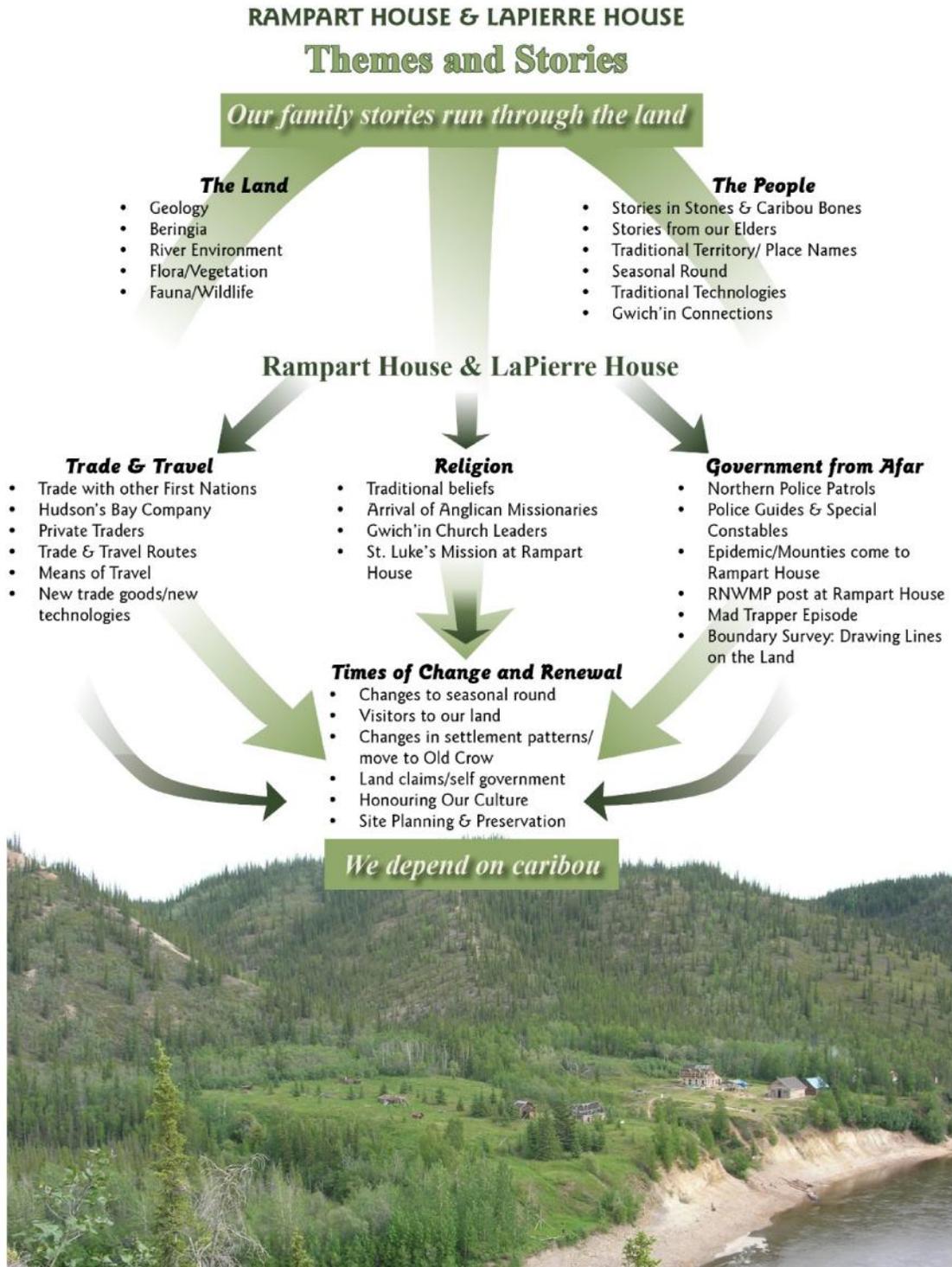


Figure 13. Rampart House-LaPierre House Themes & Stories Chart, adapted from Midnight Arts, 2008 *Interpretive Plan*.

The Themes and Stories chart is taken from the 2008 *Rampart House and LaPierre House Historic Sites Interpretation Plan*. This Update is 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. 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 suggesting two revisions. Within the theme, *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*.

We suggest that another overall message be added, paraphrasing a quotation from Elder Charlie Thomas: “We depend on Caribou.” This makes plain the strong connection between the Gwich’in peoples and the caribou upon which they have subsisted for many thousands of years.

During the next stage of consultation, we will welcome further story suggestions and revisions to this framework of themes and stories.

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

11.2 Interpretive Resources

There are a variety of interpretive resources that can be employed to 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: Description of the Heritage Resources provides detailed descriptions of these resources. Continued research and documentation will help not only contribute to the knowledge base of the Vuntut Gwitchin but also help 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.*¹¹

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

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 current pandemic situation 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 VGFN 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 both B&Bs 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.

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 increasing number of "armchair travellers," this will be the largest potential audience for interpretation of Rampart House and LaPierre House historic sites.

¹¹ Yukon Tourism Development Strategy, p. 18. <https://yukon.ca/sites/yukon.ca/files/tc/tc-yukon-tourism-development-strategy.pdf>

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

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.

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. Tr'ondëk Hwëch'in 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 for a summary of interpretive work that have been carried out to date, and Section 12.0 for a draft of recommendations for future interpretation.

- J We recommend that Vuntut Gwitchin Government and Government of Yukon consider updating the current Interpretation Plan and Interpreters Manual in order to address some of these strategies and interpretive methods, as well as any changes to interpretive messages.

12.0 IMPLEMENTATION STRATEGY

***Note: A list of site work tasks and costs will need to await visits to the sites.**

The following recommendations are based on the summary of actions still outstanding from- the 1999 Management Plan.

The 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 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.

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 both sites 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 and community members particularly work crews	S	3
-collect information regarding visitors from Alaska and Northwest Territories	S	3
3. Conservation		
-Continue to maintain both sites by brushing out vegetation for fire safety and visibility	S / L	1
-Continue conservation work on Church and Paul George House.	S/L	1, 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).	S / L	1
-Ensure the Rampart House Operations Manual is available and regularly updated.	S / L	6
4. Site Development		
-add new structures to work camp such as a dining shelter	S	6
-add a third outhouse on site as warranted	L	4

-monitor levels of use and add additional camping locations as warranted	S	4
-monitor and maintain the bridge; repair as needed or replace using historic photos as a guide	S	4
-improve the main trail into the site from the river landing with a view to improving accessibility for visitors, staff and especially Elders	S	4
5. Interpretation		
-update the Interpretation Plan to address new information and changing interpretive methods.	S	3
-plan for additional digital information sharing including virtual tours, drone surveys, and sharing of stories (following established protocols).	S	3
-as much as possible, incorporate Gwich'in language in interpretive materials.	S	2, 3
-collect information about the visitors to the site including numbers and comments on experiences.	S	2
-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
6. Education		
-integrate information about the historic sites in the school curriculum. Partner with First Nations Initiatives/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
-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, 5

12.1 Rampart House

Still to come:*

12.1.1 Priorities and Phasing Schedule

12.2.2 Budgetary Planning

12.2 LaPierre House

Still to come:*

12.2.1 Priorities and Phasing Schedule

12.2.2 Budgetary Planning

13.0 SUMMARY OF RECOMMENDATIONS

[*to be completed after site visits and next phase of community consultations]

APPENDICES

Appendix 1.0 Select Bibliography

Appendix 2.0 Site Chronology

Appendix 3.0 Site Analysis Zoning Maps [*to be added after site visits]

Appendix 4.0 Vuntut Gwitchin Trail maps

Appendix 5.0 Yukon Historic Sites Inventory excerpts

Appendix 6.0 Historic Summary