

RAMPART HOUSE HISTORIC SITE
LAPIERRE HOUSE HISTORIC SITE
MANAGEMENT PLAN



MARCH 1999




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We, the undersigned, accept this Plan as a framework for cooperative management of the Rampart House and Lapierre House Historic Sites.



**Chief,
Vuntut Gwitchin First Nation**



Date



**Minister, Department of Tourism,
Yukon Government**



Date

***RAMPART HOUSE HISTORIC SITE
LAPIERRE HOUSE HISTORIC SITE***
MANAGEMENT PLAN

**PREPARED FOR
THE VUNTUT GWITCHIN FIRST NATION**
And
THE GOVERNMENT OF THE YUKON

MARCH 1999

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For the younger generation coming up, they want to know where their forefathers came from. Dennis Frost, 1998.

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For the younger generation coming up, they want to know where their forefathers came from. Dennis Frost, 1998.

1.0 BACKGROUND

1.1 INTRODUCTION

Rampart House Historic Site and Lapierre House Historic Site are special places. They are two of the earliest places in what would become the Yukon Territory where First Nation people met and interacted with non-natives. At these sites, the Gwich'in dealt with fur traders, explorers, Christian missionaries, and government officials; people that brought many changes to Gwich'in culture. In the late 1800s and the early part of this century, the two sites were important Gwich'in communities. They were home to some Gwich'in families and regularly visited by many others. Families have relatives who are buried in the cemeteries at the two sites. Being situated in Beringia, an area where some of the oldest archaeological sites in North America have been found, the sites are also part of an ancient cultural landscape. Both sites are still visited by Gwich'in people and occasional tourists.

Because of their cultural and historic values, these two sites were identified for special protection in the land claims agreement signed by the Vuntut Gwitchin First Nation and the Yukon and federal government in 1993. Under the *Vuntut Gwitchin First Nation Final Agreement* (the *Final Agreement* or *VGFNFA*), the sites will be jointly owned and managed by the Vuntut Gwitchin First Nation and the Yukon government, and will be designated as historic sites under the *Yukon Historic Sites Act*. The preparation of this management plan is a requirement of, and is consistent with, the provisions of the *Final Agreement*.

Since 1989, considerable preliminary work has been done at the sites, including:

- ◆ surveys of the built and archaeological resources
- ◆ oral histories projects on both sites
- ◆ archival research on both sites
- ◆ temporary repairs to buildings at Rampart House
- ◆ more detailed archaeology at Rampart House

The investment in the two sites is in the order of \$200,000 made by the Government of the Yukon, the Vuntut Gwitchin First Nation and Parks Canada.

BACKGROUND

Section 3.3 of Schedule B of the *Vuntut Gwitchin First Nation Final Agreement* states that the management plans should be guided by the following principles:

- 1) the protection, conservation and interpretation of the Heritage Resources at Rampart House and Lapierre House in accordance with national and international standards;
- 2) the recognition and protection of the traditional and current use of Rampart House and Lapierre House by the Vuntut Gwitchin; and
- 3) the encouragement of public awareness of and appreciation for the natural and cultural resources of Rampart House and Lapierre House.

The terms of reference further stated that the plans should:

- 4) allow for the management and operation of the sites using resources available in Old Crow,
- 5) have realistic and achievable goals outlined in implementation plan schedules and budgets, and
- 6) contribute to the cultural and economic health of the Vuntut Gwitchin First Nation.

The Terms of Reference developed for the preparation of this management plan specified that the management plans for the Sites be combined in one document and that the implementation plan coordinate the management of the two Historic Sites. This document therefore presents under one cover the coordinated management plans for Rampart House Historic Site and Lapierre House Historic Site as required by the *Final Agreement*.

More complete information about how this plan fulfils the obligations of the *Final Agreement* can be found in Appendix One.

The report is divided into five chapters:

Chapter 1: ‘Background’ provides relevant background information on the sites, their location and legal status, their ecological context, and their traditional and current uses. It also provides a summary of the planning process that resulted in this Management Plan.

Chapter 2: ‘Heritage Resources’ focuses on the cultural heritage values of Rampart House and Lapierre House, and the conservation of those values.

Chapter 3: ‘Site Development and Visitor Services’ discusses the activities necessary to promote visitation and enjoyment at the sites, and the ways in which site development can contribute to economic and cultural development of the Vuntut Gwitchin First Nation.

Chapter 4: ‘Interpretation’ describes the possible themes and stories that can be interpreted at Rampart House and Lapierre House, the interpretive

resources available for developing programs, and some suggested interpretive activities at both sites.

Chapter 5: ‘Implementation’ *presents a strategy for the implementation of the Management Plan including a suggested management structure, a summary of recommendations, four proposed community-based projects and a “wish list” of potential activities and associated costs.*

1.1.1 The Planning and Public Consultation Process

The Joint Heritage Committee (JHC) was officially formed in January 1997 to serve as the management committee required under Section 3. 1, Schedule B, of the *Final Agreement*. The Committee first met in February 1997 in Old Crow. The committee’s first task was to develop the terms of reference for the management plan.

The Committee has been active in the development of the plan, meeting three times to provide feedback to the consulting planning team. In August 1998, the Committee had an initial meeting with the planning team, and Committee members accompanied the team on visits to each historic site. A conference call was held October 7, 1998 to review potential content for the Draft Options Report. The Committee met again in Old Crow on December 3rd to review and provide feedback on the Draft Options Report. On March 10th, the Committee met in Whitehorse to review the draft Final Report.

There will be an ongoing role for the Joint Heritage Committee functioning as the management committee specified in the *Final Agreement*. The Committee will ensure that the sites are being managed according to the accepted management plans.

Section 3.5 of Schedule B required that the management planning process should include public consultation. In order to facilitate public input, public meetings were held – two in Whitehorse and three in Old Crow. In addition a newsletter, which summarized the material in the Draft Options Report, was sent to a list of over 80 organizations, government departments and residents in Gwich’in communities in Alaska and the Northwest Territories as well as all residents of Old Crow. The newsletter included a response form with specific questions as well as an invitation to make general comments. An additional informational letter was sent to those on the mailing list in late February at the time of the release of the draft Final Report.

Table 1-1: Summary of Public Consultation Process

August 28, 1998	Public meeting in Old Crow to introduce planning process to the community.
December 1 to 31 st	Newsletter sent to all residents in Old Crow and selected contacts in Whitehorse, Fort Yukon, Ft. McPherson and other Gwich'in communities in Alaska and NWT and government contacts in Yukon, NWT and Alaska
December 3, 1998	Public meeting in Whitehorse to review Draft Options Report and receive comments and feedback. Meeting was advertised by radio, newspaper and newsletter.
December 4, 1998	Public meeting in Old Crow to review Draft Options Report and receive comments and feedback. Meeting was advertised by poster and newsletter.
February 1999	Informational newsletter sent to mailing list.
March 10, 1999	Public meeting in Whitehorse to review draft Final Report and receive comments and feedback. Meetings were advertised by radio, newspaper and newsletter.
March 11, 1999	Presentation to the Grade 7 – 9 Class in Old Crow
March 11, 1999	Public meeting in Old Crow to review draft Final Report and receive comments and feedback.
March 12, 1999	Presentation to the students at Yukon College, Te'sek Gehtr'oonatun Zzeh Campus, Old Crow.
March 12, 1999	Presentation to Chief and Council, Vuntut Gwitchin First Nation, Old Crow.

1.2 THE PLANNING CONTEXT

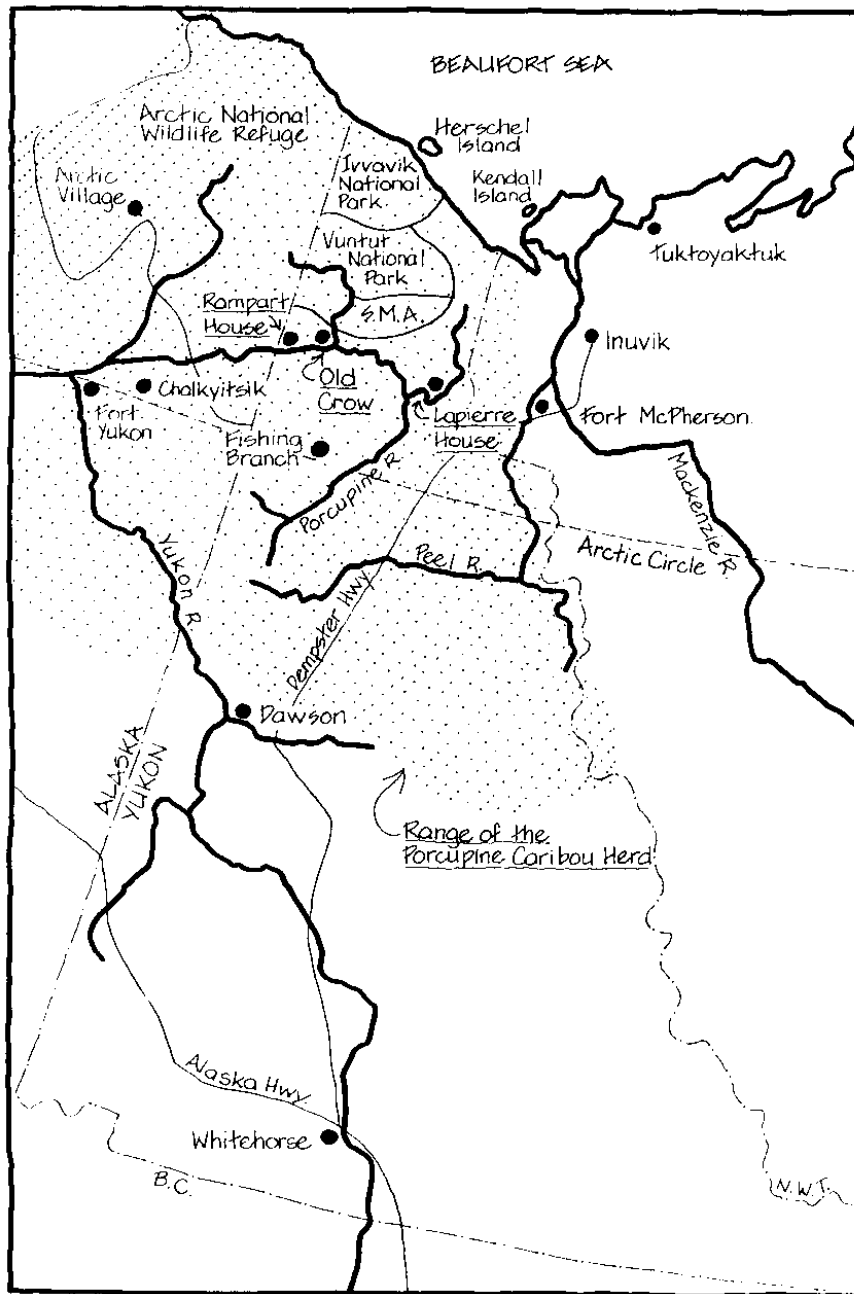
1.2.1 Location and Legal Boundaries

Both Rampart House and Lapierre House are found along the Porcupine River system. Rampart House is on the north bank of the Porcupine River adjacent to the Canada-US border, downstream from Old Crow, and upstream from the Alaskan settlement of Fort Yukon.

Lapierre House lies along the Bell River (formerly called the Rat River), 45 km from its confluence with the Porcupine River, and in the western foothills of the Richardson Mountains, which are the northernmost extension of the Rocky Mountains (see Map 1-2).

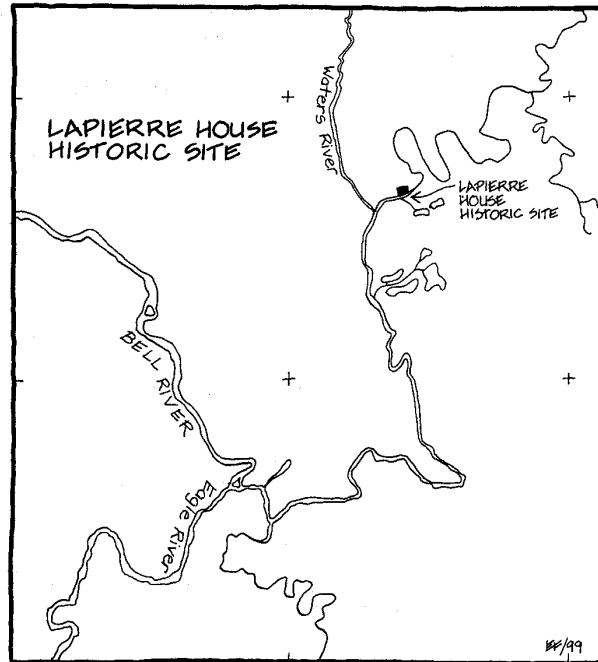
Map 1-1 shows the location of the historic sites in their broader geographical context and in relationship to the range of the Porcupine Caribou herd. Map 1-2

locates Lapierre House accurately on the meandering Bell River. Rampart House is easily located on small scale maps at the point where the International Boundary intersects the Porcupine River.



Map 1-1: Geographical Context of Rampart House and Lapierre House

BACKGROUND

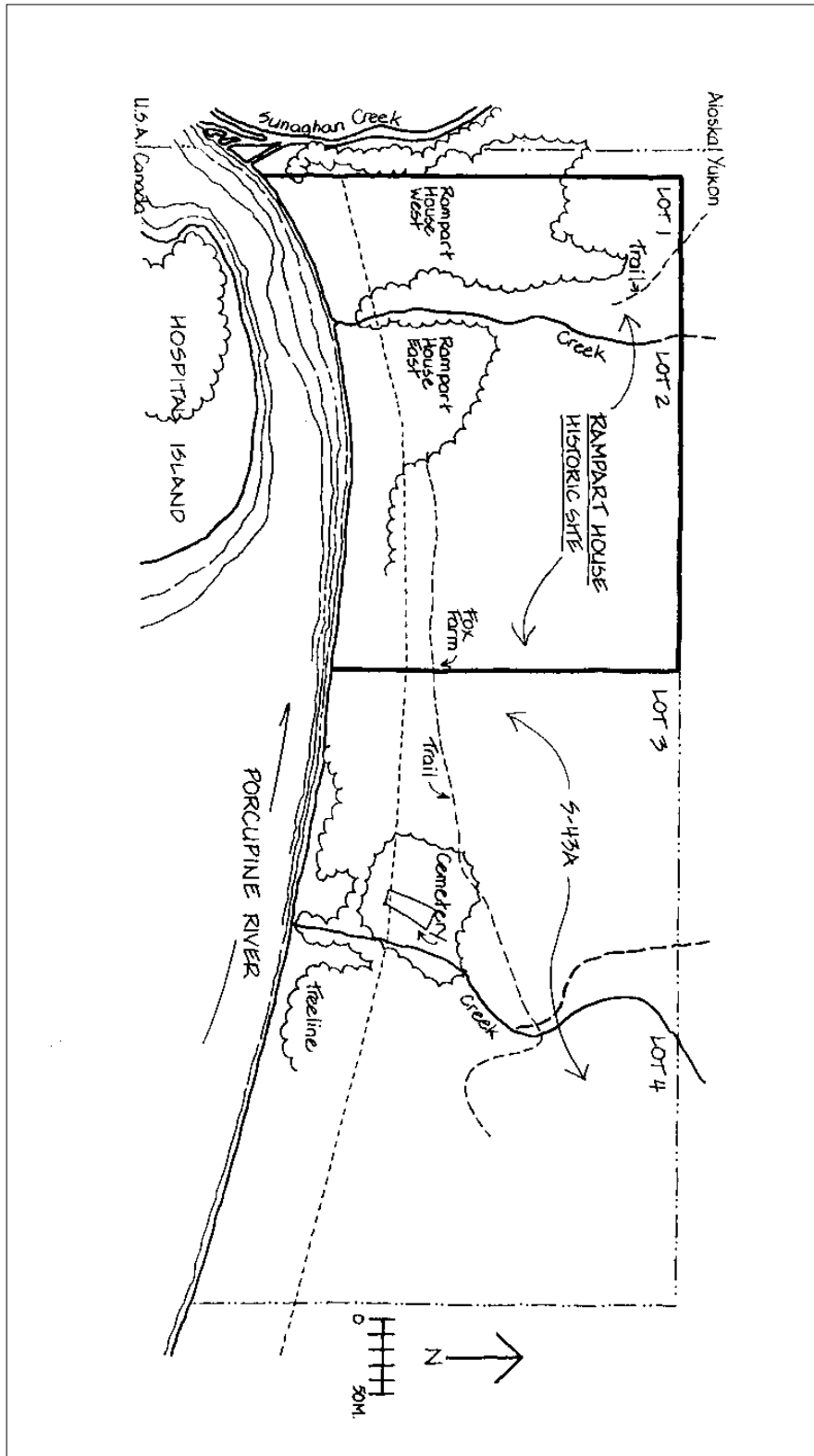


Map 1-2: Location of Lapierre House

The legal extent of the Historic Sites, as detailed in the *Vuntut Gwitchin First Nation Final Agreement*, consists of the surveyed lots as represented on Maps 1-3 and 1-4. These lots do not encompass the full extent of heritage resources associated with each of the sites. However, it is only the lands within these specific lots that will be co-managed by the Vuntut Gwitchin and the Government of the Yukon.

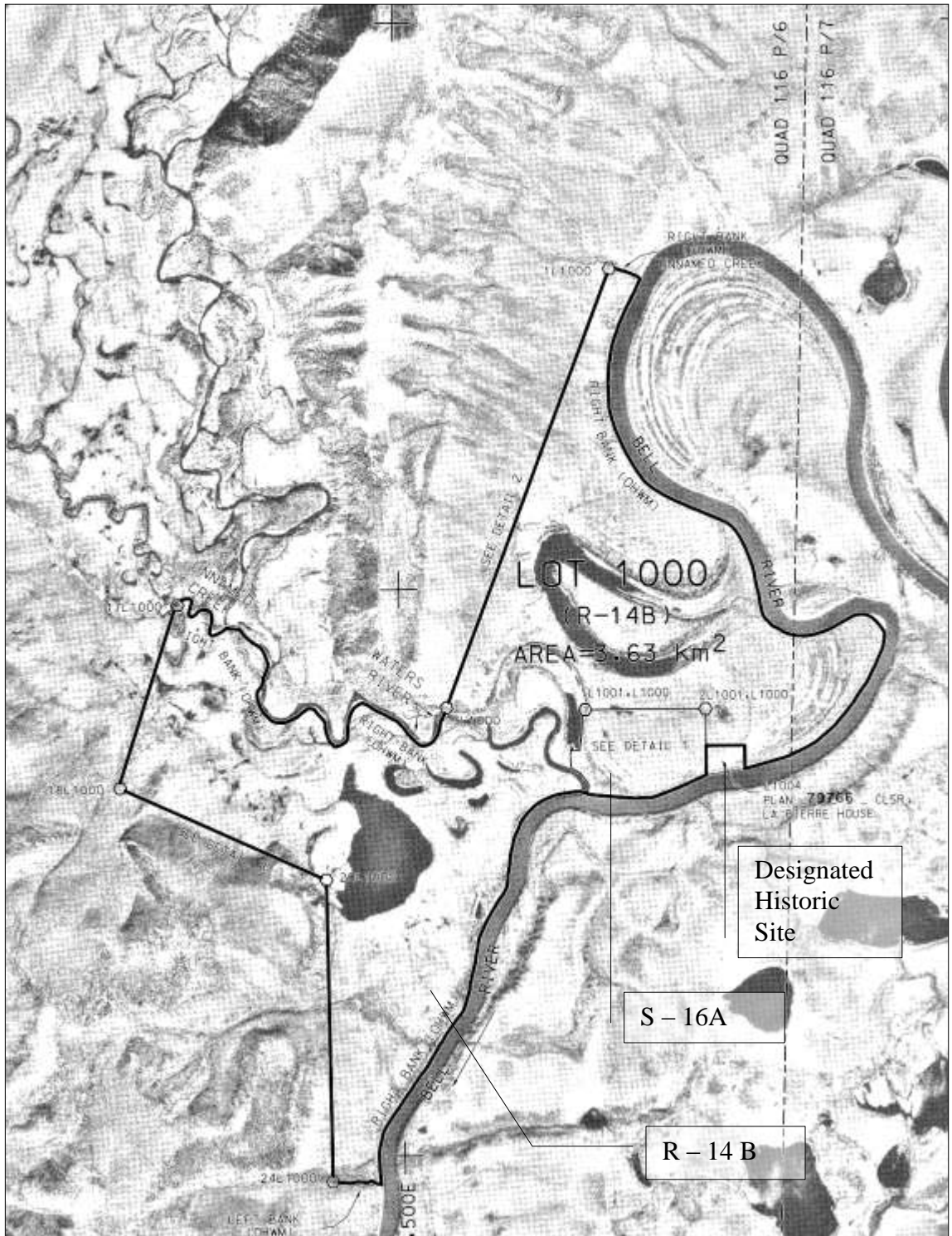
At Rampart House, the Historic Site that will be designated and co-managed consists of Lots 1 & 2, a total of 6 hectares. The historic cemetery is outside the co-managed land, on Settlement Land (S-43A) belonging to the Vuntut Gwitchin. Hospital (Edmunds) Island is also outside the co-management area on Crown land. Important traditional trails starting at Rampart House lead to Old Crow Flats and from there on to Herschel Island, and also from Rampart House to Old Crow.

At Lapierre House archaeological inventory work has not yet established the full extent of the historic and prehistoric remains either vertically or horizontally. It may well be that important resources including a cemetery lie outside the legally defined 2 hectare Historic Site (see Map 1-4). If so, they will fall either in parcel S-16A or R-14B, both property of the Vuntut Gwitchin First Nation.



Map 1-3: Rampart House Historic Site and Area

BACKGROUND



Map 1-4: Location of Designated Historic Site and other Settlement Lands at Lapierre House

All of these resources are important aspects of the Historic Sites and need to be considered in any management recommendations. However, it is important to remember when considering implementation, that land claim obligations for co-management by the Vuntut Gwitchin First Nation and the Government of the Yukon only apply to the legally defined Rampart House Historic Site and Lapierre House Historic Site. Lands outside these areas may require unusual or modified agreements between agencies, beyond the terms of the *Final Agreement* for their management. For clarity in this report, when referring to the sites in their legally defined sense they will be referred to as Historic Sites (capitalized), but when referring to the resources at each general location they will be called Rampart House or historic sites (non-capitalized).

Section 13.8.1.2 (b) of the *Final Agreement* and Section 15 of the *Heritage Resource Act* provide the opportunity to add lands to the designated Heritage Site if requested by the Vuntut Gwitchin. This report will note areas that could be considered for addition.

The *Territorial Lands Act Regulations* creates a 100 foot reserve in favour of the Government of Canada along navigable waterways. This would include the Porcupine River and the Bell River. Because at Rampart House, two important buildings are within this 100 foot reserve, an application is being made by the Heritage Branch for an exemption and transfer. If granted, this land will then be become part of the designated heritage site.

1.2.2 Climate

Both these sites fall within a division broadly defined as the Porcupine Peel Basin. This basin is a combination of plains and plateaux bordered by the Ogilvie-Wernecke Mountains on the south with the Richardson and British Mountains to the east and north. To the west, the Porcupine River valley is a significant opening in this mountain barrier.

Due to its northerly latitude, the winters are long and considerably colder than those to the south of the Ogilvie Mountains, lasting from mid-October to well into May. Mid-winter warm spells are infrequent since associated storms are not usually strong enough to erode the cold air from the basin floor. However, inversion effects can create milder temperatures at higher elevations. Summers are short and variable. The transition from winter to summer-like conditions can be quite rapid in late May but even during normal summer months, cold spells can occur due to the proximity of the Arctic Ocean.

The precipitation in this zone is quite light, surrounded as it is by major mountain barriers, with annual amounts in the 200 to 300mm range. Temperatures can range from a maximum of 30.6° C to a minimum of -59.4° C. Hours of daylight

range from a couple of hours in January to 24 hours of daylight in June. Winds are light with a high percentage of calm conditions in winter (Wahl et al, 1987).

1.2.3 Rampart House Ecological Setting

Rampart House is within the Old Crow Basin Ecoregion (No. 21; Oswald and Senyk, 1977). Ecoregions are zones distinguished on the basis of biology, geology, geography, and climate. In the Yukon, Oswald and Senyk (1977) distinguished 22 such Ecoregions, a classification that is still current. The Old Crow Basin Ecoregion straddles the lower Yukon portion of the Porcupine River, and the Old Crow River Basin that includes the Old Crow Flats. This ecological region is topographically flat, with only slight elevational differences to 600 m. The area features two major rivers and an extensive network of rectangular lakes, primarily oriented northwest to southeast (Oswald and Senyk, 1977).

1.2.4 Lapierre House Ecological Setting

The landscape in and surrounding Lapierre House is varied. Perhaps most striking is its location along what scientists refer to as the forest-tundra ecotone, or treeline; a geographic band above which upright trees cannot establish and grow. Because this interface is not abrupt, biological diversity here is exaggerated. To the north of Lapierre House lies *arctic tundra* extending across the Coastal Plain, to the south is the *northern boreal forest*, often referred to as the Taiga region, and to the east rises the Richardson *mountains* where the dramatic change in elevation, slope and landforms yields a mosaic of very diverse biotic communities, including montane forests, subalpine slopes, alpine meadows, and rock. This meeting of biomes (major biotic communities) has resulted in a rich representation of fauna.

Lapierre House is on the boundary between two biological-geological-climatic regions, Ecoregion 22 and Ecoregion 18 (Oswald and Senyk 1975) and sits between 3 physiographic divisions, the Porcupine Plain, the Bell Basin, and the Arctic Plateau (Bostock 1965). The area south and west of Lapierre House (Berry Creek Ecoregion) is generally flat or gently rolling, with most elevations below 600 m, and valleys below 300 m. The area is underlain by a generally continuous and widespread permafrost, with organic deposits that are particularly common in the lowlands. On these lowlands black spruce forests predominate, peppered with pockets of larch, paper birch, balsam poplar, and aspen (Oswald and Senyk 1975). East and north of Lapierre House is the ecoregion described as the Northern Mountains and Coastal Plain. This is a diverse region, with rugged mountains, plateaux and plains. Most of this ecoregion is within the tundra biome (Rowe

1972) with temperature and therefore treeline constrained by both latitude and elevation.

1.2.5 Traditional Use

Both Rampart House and Lapierre House are situated along travel routes that have been used by the Gwich'in for centuries. It is likely that the Rampart House site was used in precontact times and that there are precontact sites in the vicinity of Lapierre House. During the 19th century both sites were Hudson's Bay Company trading posts.

A comprehensive summary of traditional use is found in Appendix Two.

1.2.5.1 Lapierre House

In pre-contact times, most of the Gwich'in people moved during late summer from summer fish camps to higher ground to hunt caribou, moose and sheep, when animals were fat and skins were prime (Greer 1989). Movements east to the Richardson Mountains presumably were a result of the relatively predictable distribution of caribou as well as the opportunity to use terrain features to facilitate the hunt. Large caribou herds were typically driven into fences or corrals where they were snared or shot with arrows (Greer 1989). Remnants of such fences are evident in the Richardson Mountains. Presumably the strategic location of escarpments and cliffs permitted animals to be "funnelled" into confined snare sites.

Lapierre House was not only within the seasonal ranges of the Porcupine Caribou herd from mid summer through the following spring, but was also along a travel and trade route that linked the Yukon River to the Mackenzie and Peel Rivers. It is probable that Lapierre House was built as an outpost to facilitate travel between Fort McPherson and the Yukon River (Dawson 1898; Greer 1989), providing a reliable supply of caribou meat and exploiting an historic trade route of a number of Gwich'in groups, including the Tukudh, the Tetlit, and the Vuntut. Records from Lapierre House indicate that the Tukudh Gwich'in brought in mostly meat to trade rather than furs (Greer 1989).

The current site of Lapierre House was in use by the HBC by 1868 at the latest and possibly was in use as early as 1851. The Hudson's Bay sold the buildings to the Anglican Church in 1893, however, it appears that few if any Gwich'in households were based in Lapierre House in the first two decades of the 20th century. At some point in the 1920s, two brothers, Jim and Frank Jackson, opened a store at Lapierre House. The store operated until sometime in the mid 1930s at which time several Gwich'in families spent all or part of the year at the site.

Lapierre House holds special significance as the source of the earliest scientific records of birds and mammals from the Yukon. During its operation as a Hudson's Bay post from 1846 through 1893, Lapierre House supported a number of scientific expeditions. Robert Kennicott, under the tutelage of Professor S.F. Baird of the Smithsonian Institution, visited the outpost in mid September 1860, late December 1861 and January 1862. His observations and collections were reported by Ross (1861; 1862a; 1862b). Subsequent 19th century collectors included James Lockhart, James Sibbiston, James Flett, and Mr. Jones, with their collections finding their way to many American museums (Preble 1908; Baird 1873).

1.2.5.2 Rampart House

Rampart House was established as a Hudson's Bay trading post in 1890 near Sunaghun Creek, where the previous year a survey crew documenting the location of the US-Canada border had camped. The Gwich'in name for the creek is *Jiindèh Tsik* or 'fish spear creek'. The current location is the fourth for the Hudson's Bay Company as they receded up the Porcupine River from rival Russian and American companies. The HBC abandoned its interest there in 1893, selling to the Anglican Church. In 1892, a census indicated 171 residents, 163 of which were First Nation.

From 1894 to 1896 an Anglican missionary Rev. Canham, his wife and a teacher were in residence. However by 1896 the Church had left Rampart House.

In 1904, an independent trader Dan Cadzow opened a store which he operated until his death in 1929. While it is reported that the HBC burnt buildings when it left, oral history accounts (Sarah Abel, TGZC 1993) and examination of photos indicate that it is likely that one building was left that Cadzow used. It was during this time that Gwich'in families built log homes at the site.

In 1911 the community requested their own minister and Rev. Amos Njootli arrived at the site. Rev. Njootli spent 9 years at Rampart House during which time St. Luke's Church was built. The Church operated a school from 1916 to 1921 taught by Amos Njootli's nephew, Jacob Njootli. In 1921, the mission headquarters moved to Old Crow.

The peak of outsider activity at Rampart House was during the summers of 1911 and 1912. Large parties of surveyors camped at or near Rampart House working on marking the Canada-US border. With them they brought an epidemic which caused Gwich'in people to be quarantined on Hospital Island in 1911. Many Gwich'in cabins were burned in an effort to control the disease.

The NWMP also had a permanent post there from 1914 to 1929. This presence put restrictions on the movement of Gwich'in within their traditional territory.

With the moving of the Anglican mission and the opening of a store in Old Crow, residents dispersed to Old Crow or Fort Yukon, with the last residents leaving around 1947.

1.2.6 Current Use

A complete summary of contemporary use is found in Appendix Two. These uses form the base line for considering other possible uses for the sites.

1.2.6.1 Local Use

Today visitation to both sites is low. Rampart House is visited by Gwich'in from both Fort Yukon and Old Crow on fishing and hunting expeditions.

Use of Lapierre House and area is limited to Gwich'in parties travelling between Old Crow and Fort McPherson and Vuntut Gwitchin hunting and fishing parties. The site is used more in winter.

1.2.6.2 Visitor Use

Both sites are located in areas of interest to scientists and other researchers. Of particular interest are:

- ◆ archaeological sites within the Porcupine River basin (some of the earliest in North America)
- ◆ the paeleontological deposits along the Porcupine River
- ◆ the geological formations in the ramparts of the Porcupine
- ◆ the location of the sites within Beringia, and
- ◆ Lapierre House's location in an area of unique and varied vegetation (intersection between ecoregions)

More specifically, both sites will be the focus of ongoing research in the next five years during the implementation of this plan.

A recent analysis by Parks Canada estimated annual visitation to Old Crow at between 75 and 100, including researchers to the area (Canadian Heritage, no date). Only a small portion of these would visit either historic site. Residents of Old Crow estimate that 25 to 30 canoeists a year may come down the Porcupine River, but some say that this number has decreased in recent years. Whether these canoeists actually visit Lapierre House, which is invisible from the river, is unknown. It can be assumed that most canoeists continuing down river from Old Crow will visit Rampart House as it is easily seen from the river. But at the maximum the sites receive no more than 25 non-Gwich'in visitors a year.

1.2.7 Other Planning Processes

1.2.7.1 Land Use Planning

The First Nation has just received a commitment from the Yukon Land Use Planning Council to make the development of the Regional Land Use Plan covering the Vuntut Gwitchin Traditional Territory a priority of the Council. The First Nation has recently hired a land use planner to facilitate the development of that Regional Land Use Plan. The current process is an excellent opportunity to integrate historic sites with the broader land use context.

1.2.7.2 Protected Area Strategy

The Government of the Yukon adopted a Protected Areas Strategy in December 1998. The principle aim of the strategy is the preservation of representative natural and environmentally sensitive areas in the Yukon. A secretariat will support the plan. Another aim of the strategy is protecting other special areas such as heritage sites, landforms, intact ecosystems, and recreational areas. In this second category, agencies other than the secretariat would be responsible for establishing the protected area.

The Strategy raises the possibility of linkages between protected areas. This concept fits well with the heritage of travelling on the land which Rampart House and Lapierre House represent. Both of the sites are intimately connected with the trails and routes they are on. Lapierre House exists because of the route from Fort McPherson to the lower Porcupine River. As well, during its life as a post, it served as a feeder of country produce to Fort McPherson, so the network of hunting trails surrounding it were very significant. Rampart House was also dependent for its existence on trade goods coming up or down the river, and furs arriving on a number of routes.

Recommendation:

That the Vuntut Gwitchin First Nation consider pursuing through the Protected Areas Strategy the recognition and protection of traditional trails and routes to and between Rampart House Historic Site and Lapierre House Historic Site.

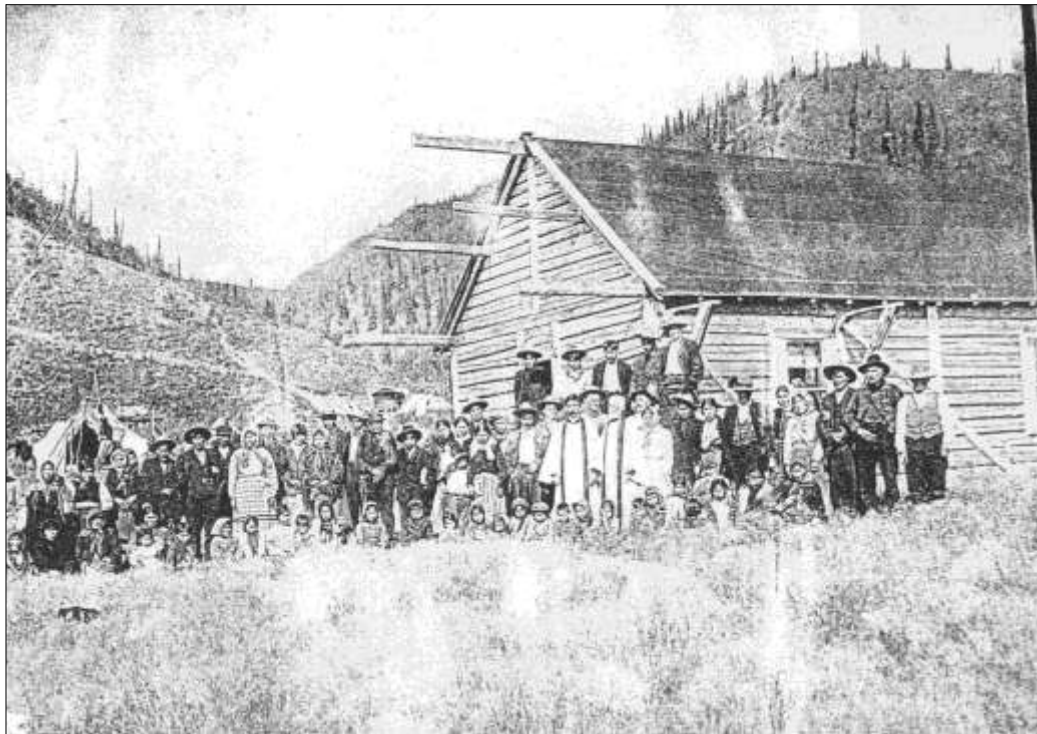
1.2.7.3 Tourism and Economic Planning

The Ministry of Tourism is conducting a tourism planning process for the North Yukon that will feature Old Crow. Currently the Yukon College is delivering some tourism courses and the intent is to involve the students in the planning process. This may be helpful for Old Crow to identify the level and types of tourism it wishes to pursue.

Parks Canada has prepared an Impact and Benefit statement for Vuntut National Park which contains information relevant to the area. This document contains information on tourism development possibilities which are also relevant to tourism at Rampart House and Lapierre House.



Rampart House c. 1889 – 1890 (Bancroft Library, 1946.8.12)



**Group in Front of St. Luke's, Rampart House East (YA 3057)
The occasion is the wedding of Ben Kassi and Deacon Amos Njootli and Archdeacon Canham are in the picture.**

We have to look after these places that our grandparents looked after. We have to protect these places for them and for the future. John Joe Kaye, August 1998.

2.0 HERITAGE RESOURCES

The heritage resources that remain at Rampart House and Lapierre House are typical of isolated outposts in the Canadian West. Both sites include a collection of log building remains, in a seemingly random arrangement. Perhaps the greatest difference between these and other historic sites is the relative lack of written documentation to describe the sites' earliest days. This may be because the European influences at the sites are only part of the overall story. A great part of the story is embedded in the Gwich'in culture and its long tradition of passing stories orally from generation to generation. Given this heritage and the fragmented nature of the written documentary sources, oral history is extremely important to fully understanding the sites.

This section of the Management Plan focuses on the cultural heritage values of Rampart House and Lapierre House, and the conservation of those values. Interpretation and development of the sites for visitor appreciation and use are discussed in Sections 3 and 4 of this document.

2.1 DESCRIPTION OF RESOURCES

2.1.1 Background and Definitions

The terms 'cultural heritage resource', 'heritage resource' and 'cultural resource' are often used interchangeably. They all refer to resources that are related to the heritage of a specific culture or cultures.

2.1.1.1 What are Built Heritage Resources?

Built heritage resources can consist of any of the following:

- ◆ buildings and remnants of buildings, including ruins and foundations
- ◆ monuments and markers, including gravesites and boundary monuments
- ◆ landscape modified for human use like boat landings, trails, posts, caches
- ◆ other structures such as tripods

2.1.1.2 Cultural Artifacts

Cultural artifacts are objects rather than structures and are often moveable. They add a human dimension to built heritage resources. Examples include domestic artifacts such as pots, stoves, dishes and furniture.

2.1.1.3 Relationship to Archaeological Resources

Built heritage resources and archaeological resources are often closely related. Built heritage resources may be above the ground, at the surface of the ground, or buried, while archaeological resources are generally buried. Archaeological resources may be thousands of years old, hundreds of years old or relatively contemporary, while built heritage resources that are not archaeological are generally historic (post contact - 150 years old or less) or relatively contemporary. Cultural resources that are buried tend to be preserved longer. Conservation of built heritage resources above the ground requires different expertise than conservation of archaeological resources.

2.1.2 Documentary Sources Available for Rampart House and Lapierre House

Although there is considerable documentary information on both Rampart House and Lapierre House, a lot of information is yet to be collected. This may come from oral history sources, further archival research or archaeological or scientific investigation. The sources listed below give an indication of the type of documentation that currently exists. A historic overview that summarizes this available information is found in Appendix Two. Some directions for future research to fill information gaps are suggested in Section 2.1.3.

2.1.2.1 Oral Traditions/Local Knowledge

The knowledge that local residents passed on to the consulting team about the sites as they existed in the past was important to understanding changes in use and condition over time. Gwitchin Elders who previously lived at or near the sites provided knowledge about the ownership, location and use of buildings and structures back as far as the 1930's. Commonly held knowledge in the community that had been passed down from previous generations provided information about earlier buildings and structures. A comprehensive review of the oral histories that are available and are being collected would provide a more complete picture of the earliest built heritage resources at the sites.

A number of oral history programs have been conducted that contain information on Lapierre House -- *Oral History in the Porcupine-Peel Landscape* (VGFN, 1995a), *LaPierre House Oral History* (VGFN, 1995) and *LaPierre House Historic Site Visit* (Sherry, 1998). Some of the stories of Elders Lydia Thomas, Sarah Abel, Charlie Peter Charlie and Moses Tizya have been recorded. Additional oral history projects that contain information about Lapierre House are

underway at Fort McPherson (Greer, pers. comm., 1999) and Parks Canada is undertaking a large oral history project in the Old Crow area.

Some oral history data on the physical history of Rampart House has also been recorded. The site was visited with former resident Charlie Thomas in 1993. There are also reports of other families or individuals living at the site. Elder Hannah Netro reported that the families living there in the late 1920s included: Rachel Cadzow and her family; Old Paul George; old Harriet and her husband; Thomas and Joan (or Joanne) Njootli (Joanne being Rachel Cadzow's daughter); Clara Tizya (daughter of Archie Linklater); and the families headed by Archie Linklater and William Bruce. Elder Robert Bruce Sr. mentions David Lord and Peter Norberg as site residents as well, presumably referring to the same period (TGZC 1993: 52).

Further on-site oral history research, in addition to the work done with Charlie Thomas, is needed to record additional family residence data, and clarify which houses were being used by which families, and during what years. Quite likely there was a pattern of house re-use by different families who were based at the site at different times.

Additional oral history on both Rampart House and Lapierre House will help fill existing information gaps.

2.1.2.2 Archival and Other Written Sources

A number of documents and other resources were provided by the Heritage Branch, Government of the Yukon describing Lapierre House and Rampart House to the consulting team in August, 1998. The historic, prehistoric and archaeological information in these records has been summarized in Appendix Two. These records were also used to determine the changing condition of the built heritage resources at the two sites. A full list of these resources is found in the bibliography in Appendix Three.

2.1.3 Directions for Future Research

Before management planning can progress past the information gathering stage and before interpretive stories can be fully developed, our existing knowledge of the history and archaeology of the sites and their context must be summarized. This summary or overview allows managers to work from a common knowledge base for decision making. It also identifies gaps in knowledge where further research is needed either during the planning stages or as part of implementation.

The historical overview for this project was compiled by Sheila Greer, and is found in Appendix Two. It provides the framework from which the interpretive themes and stories have been drawn.

2.1.3.1 Lapierre House

Further study of archival resources on Lapierre House, coupled with detailed, directed oral history research regarding the site's occupational history is needed. This work should include or incorporate oral history data from Fort McPherson people who used, or whose ancestors used, the site as well.

Genealogical research, to tie the site's former residents in with the modern day community would also make the site history data more meaningful to the contemporary community. There is considerable information available on the trading chiefs during the HBC fur trade era, and specifically on the meat trade at Lapierre House; this is excellent information on Gwich'in history, and it needs to receive a wider audience.

Field investigation of the site cemetery is needed to pinpoint its location, and assess the condition of the graves there.

Archaeological field studies are also required to establish the spatial limits of the site, and determine where, in the immediate vicinity of the site, the major late 19th century Gwich'in camping areas were.

2.1.3.2 Rampart House:

Further assembly and integration of archival and existing oral history resources on Rampart House is required. There is a lot of available information and interpretive resources, and this needs to be integrated in a meaningful manner.

Further oral history work is needed to record more information on family residences at the site and on the gravesite's history. This oral history work should include on-site interviews, coupled with directed interviews using period photos as resource aids. Interviews should include families from Fort Yukon, Arctic Village and other communities that have links to Rampart House.

Genealogical research, to link the modern day communities to the site's former residents would also make the site history data more meaningful to the contemporary communities.

Linkages with Gwich'in in other communities such as Fort Yukon, Chalkyitsik, Arctic Village and Fort McPherson, is also needed to tie the history represented at Rampart House into its wider social context.

2.1.3.3 Preliminary Information Gap Analysis

The preparation of the summary identified numerous specific gaps in the information about the sites. The following chart is an attempt to identify knowledge gaps in relation to Rampart House, Lapierre House and the context in which they will be managed. It does not attempt to prioritize specific areas of research.

Figure 2-1: Research Information Gap Analysis

PERIOD	TOPIC	POTENTIAL SOURCES
ANCIENT TIMES		
PREHISTORIC 11,000 BP – ad 1850	Depopulation of Gwich'in peoples upon contact with non-native diseases	Archival research Oral history Scientific research
	Prehistoric, historic & current trails in Rampart & Lapierre House Regions	Oral histories, Archival research Ground survey Archaeological survey
	Extent of precontact material at each site	Archaeological survey
	Precontact campsites in general area of each site	Archaeological survey
THE 19 th CENTURY	Additional Place Name Research	Gwitchin Elders Yukon Native Language Centre
	Trading Chiefs relevant to LPH and RH	McFee (1977) Other archival research Oral histories
	Caribou fences near LPH	Oral histories Archival research
	Families living at LPH and RH	Genealogical research Oral histories Ft. McPherson families
	Previous locations of Lapierre House	Archival research Aerial photo analysis Ground surveys Archaeology Oral histories
	Location of traditional campsites in LPH and RH areas, Where did people stay in historic times?	Archival research Aerial photo analysis Ground surveys Archaeology Oral histories
	Effect of opening RH on trade at LPH	Archival research Oral histories

HERITAGE RESOURCES

PERIOD	TOPIC	POTENTIAL SOURCES
THE EARLY 20 th CENTURY	Buildings at RH; are there remains of any that were moved from the previous location?	Site documentation & recording, Archival research Oral histories photographs
	Occupation of site by Gwich'in living in cabins	Oral histories Site documentation Archival research photographs
	1911 epidemic at Rampart House; was it smallpox? Was quarantine & burning of houses justified?	Oral histories Archival research Archaeological examination of island
	Effect of the boundary enforcement at RH	Oral histories Archival research
	Church at LPH	Oral histories Archival research YA/Anglican Church Records
	Anglican Missionaries serving at Rampart House	Oral histories Archival research YA/Anglican Church Records
	General land use at RH, LPH and surrounding area	Oral histories Ft. McPherson families
RECENT TIMES		
ARCH. & PHYSICAL REMAINS AT LAPIERRE HOUSE	Location of graveyard at LPH, names & dates of people buried there	Oral history Ground survey Archaeology Anglican Church recor
	Dates & usage of individual buildings	Site documentation Archival research Photographs Oral histories
	Location of traditional trails	Ground survey Archival research Oral History
ARCH. & PHYSICAL REMAINS AT RAMPART HOUSE	Map & inventory of plots at Rampart House cemetery	Oral histories Anglican Church records
	Dates & usage of individual buildings	Site documentation Archival research Photographs Oral histories
	Survey for remains on Hospital Island	Ground survey Archival research Oral History
	Location of traditional trails to Old Crow Flats and Old Crow	Ground survey Archival research Oral History

2.1.4 On-site Resources - Lapierre House

2.1.4.1 Structures and Built Resources

Photographic evidence, oral histories and the limited above ground remains of buildings at Lapierre House suggest that the buildings were largely of log construction. They were generally simple in configuration, being rectangular or square in plan with occasional rectilinear additions such as porches or sheds. Roofs generally had a single roof ridge and gable ends.

Buildings built by the Hudson's Bay Company likely were constructed in the 'piece sur piece' style of log construction typical of the Company (Maitland et al, 1992, sometimes referred to as 'post on sill'). This style was typified by squared logs of standard lengths rabbetted into vertical squared uprights.

Heritage Branch staff completed a preliminary mapping of the easily recognisable structures and structural remains and features at the site in 1997.

2.1.4.2 Archaeology

Lapierre House contains post contact and possibly pre-contact archaeological remains. Very little archaeology has been done at the site. R. E. Morlan spent nine days digging the site in 1970, however his results were never synthesized. Perusal of the available documentation from his field work allows some conclusions to be drawn.

Morlan and his crew undertook testing both inside and outside (but immediately adjacent to) the structure which was identified as the Hudson's Bay Company "Warehouse". Sketch maps were produced of the structural features observed in and encountered during the excavation of this building (Morlan 1970).

The excavations, in both the north and south rooms of the HBC warehouse, discovered occupation layers below the building's floor. Permafrost was encountered; this prohibited the complete excavation (to the deepest level possible) of the second occupation layer below the floor. All materials encountered in these tests, even those in the deepest layer, Morlan indicated could be assigned to the historic period. A variety of artifacts, of both native and European manufacture were collected from the warehouse excavations. These included pieces of bark, metal fragments, sheet metal, nails and spikes, tin lid, glass, shells, shot and bullets, beads, a possible oarlock, pottery, axe handle, pieces of wire, buttons, file, antler handle, bells, knife, pieces of felt, and two *teitios* (women's stone scraper). Animal bone was also collected, but there is little information on what species are represented and the bone appears to never have been analyzed. The artifact materials collected are housed at the Canadian Museum of Civilization in Hull, Quebec.

Morlan's investigation at the site can be characterized as preliminary or exploratory. No attempt was made to establish the horizontal limits of the site, to determine different spatial localities within the site, or the density and distribution of features or buried deposits within these localities. No subsurface testing was completed when Heritage Branch mapped the site in 1997.

2.1.4.3 Artifacts

In addition to the archaeological artifacts noted above, which are currently housed at the Canadian Museum of Civilization, a number of historic artifacts, such as pots, wood stove fragments and a lid from a steamer trunk, can be found on the surface scattered throughout the site. Archaeological investigation will likely reveal more artifacts at or near the surface of the site.

2.1.5 On-site Resources - Rampart House

2.1.5.1 Structures and Built Resources

Standing building remains and photographic evidence make it clear that the buildings on the site were largely of log construction, with occasional wood frame partition walls. A variety of log construction techniques were used. Most were vernacular, meaning their appearance was influenced by functional requirements for shelter and the availability of local building materials, tools and construction skill. Buildings built by the Hudson's Bay Company were constructed in the 'piece sur piece' style of log construction typical of the Company. This style was typified by squared logs of standard lengths rabbetted into vertical squared uprights

Most of the buildings were simple in configuration, being rectilinear in plan. Many of the smaller buildings were square or rectangular in plan. Larger buildings had T-shaped, or L-shaped footprints, others had porch or shed additions. Only a few buildings, such as the Cadzow House, show the influence of European architectural styles, in small roof gables and a hip roofed front porch.

At Rampart House, it appears that most of the 20th century commercial/industrial enterprises were located to the east of the gully, the area of the site described as Rampart House East (Le Blanc 1997). This includes the Cadzow store and warehouse as well as the Cadzow residence, and fur farm area, and the NWMP barracks. The 1890s uses of the site, such as the HBC store and the Turner Survey building were located in this same area as well; it is assumed that other HBC related buildings were also situated in the east part of the settlement. Rampart House West is largely the residential area for Gwich'in families, as well as the location of the Anglican church and rectory.

Structures present in period photos of the site, but no longer standing or readily recognizable, have been roughly plotted and mapped by Heritage Branch staff (Yukon Heritage Branch 1989, updated 1998). Information from a 1915 survey of

the site, locating buildings and lot lines, has also been included on the contemporary site plan.

While there are accounts that refer to people buried at Rampart House cemetery, it does not appear that a systematic inventory of burial plots (who is buried where), or description and assessment of the condition of the cemetery's grave markers has been conducted. The cemetery is reported to feature approximately 40 graves (Heritage Branch 1998 map). This information, although collected from a resource outside the co-managed area, will contribute an important piece to the overall picture of the Historic Site, and therefore it is suggested that this work be completed.

Maps 1-3 and 2-1 show the type and relative locations of the heritage resources at Rampart House.

2.1.5.2 Archaeology

Note that Rampart House is registered as site MiVo-2, while a nearby site at the mouth of Sunaghun Creek, almost on the border, and which is situated on the terrace below the Rampart House historic site is registered as site MiVo-1. It is the later archaeological site, where a stone adze was collected in 1968, that archaeologist R.E. Morlan concluded had largely been eroded away (1973: 462).

Compared to Lapierre House, there is a much better understanding of the occupational history of the Rampart House, and of the archaeological and historic structures which are the physical remnants of this history. Work at MiVo-2 by Gotthardt in 1989 confirmed that the site does feature precontact archaeological deposits. The 1997 investigations at the site by Le Blanc did not alter this assessment. The latter work showed that while precontact or stone tool objects have been found at the site, the majority of its archaeological deposits date to the historic period. Not surprisingly, and reflecting the site's varied history over the past century, these historic period deposits have been described as "complex" (Le Blanc 1997).

Further archaeological investigations were undertaken at the site in 1998 by Grace Tanaja. A summary of the 1998 archaeological work is not yet available, but a few details are known. This work included investigation of two Gwich'in cabins located in Rampart House West, thus providing insight into daily domestic life at Rampart House. More information on the outdoor setting around the Cadzow store (e.g. possible flag pole, porch, refuse) were recorded in the east part of the site (G. Tanaja, communication to M. Williams, 7/9/98).

Fortunately, because the archaeology of Rampart House is dominated by historic period remains, many additional avenues of inquiry (besides archaeological field studies) allow the occupational history of the site to be unravelled. Oral history, archival records and archival photos, are equally, if not more important sources

for basic site information such as delimiting the site's physical limits and pinpointing its major clusters of occupation.

2.1.5.3 Artifacts

The artifacts that have been collected through the archaeological investigation are currently under study at the University of Alberta. Like Lapierre House there are some moveable artifacts at the site. Some artifacts have been removed by family members to other communities such as Old Crow and Fort Yukon. Once the Historic Site is designated it will be illegal to remove artifacts without a permit.

2.2 ASSESSMENT

2.2.1 Purpose of Assessment

To develop recommendations about the conservation or development of heritage resources, one needs to have a comprehensive understanding of those resources. A complete assessment of the resources requires information about their purpose, use, condition and the threats and opportunities surrounding their preservation.

The purpose of the assessment is to:

- ◆ to find and identify cultural heritage resources
- ◆ to determine their relative meaningfulness and significance
- ◆ to identify people and communities with attachment or interest in the resources
- ◆ to determine priorities for preservation that can be used in making decisions about interpretation, use, and expenditure.

The following sections comment on the condition of the built heritage resources. The extent of our archaeological knowledge is summarized in the previous section and in the historic overview contained in Appendix Two.

2.2.2 Condition

2.2.2.1 Available Information

A variety of information sources have been used to identify and assess the built heritage resources at Rampart House and Lapierre House. Built heritage resources that are visible above the ground have been investigated through on-site visits, photographic records, written records, and local knowledge.

2.2.2.2 Site Visits

Members of the consulting team, accompanied by Elders, Heritage Committee members and Government of the Yukon and Vuntut Gwitchin First Nation staff,

visited Lapierre House Historic Site on Saturday, August 29, 1998. The site was accessed by helicopter, which shuttled small groups between Old Crow and the site throughout the day.

Rampart House was visited on Sunday, August 30, 1998. Access was by two motorized river boats from Old Crow down the Porcupine River.

The purpose of these site visits was to familiarize the team members with the existing condition of the sites and their cultural heritage resources. Individual team members were able to survey the sites and determine, from the perspective of their individual areas of expertise, what further consideration would be appropriate.

The existing condition of the sites is an important factor in determining future priorities for conservation or development. Following is a summary of the overall condition of the two sites at the time they were visited by the consulting team.

2.2.2.3 Lapierre House Historic Site

Lapierre House Historic Site was found to be a wet, fragile site, where remnants of structures on the surface of the ground could be easily damaged by human movement. There appeared to be three layers of cultural heritage resources at the site:

- 1) structures on or above the surface of ground, largely consisting of decomposing wood members from the most recent community at the site
- 2) landforms caused by not obviously visible resources at the surface of the ground or just below the surface of the ground, which may include resources from historic occupation at the site (possibly of territorial and national significance)
- 3) archaeological resources not far below the surface, that may be ancient or prehistoric (possibly of national or international significance)

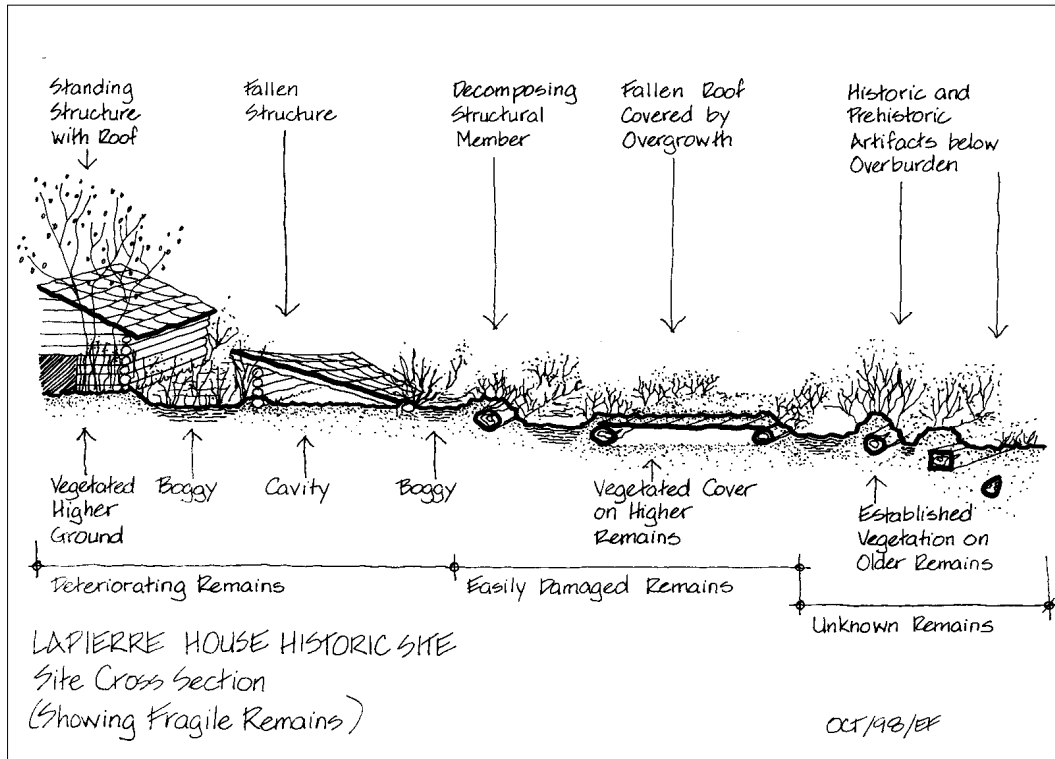


Figure 2-2: Fragile Remains at Lapierre House

The structures at Lapierre House are in a fragile condition and consideration must be given to protecting partially decomposed building members until decisions are made regarding next steps. The excessive ground moisture makes the stabilization or reconstruction of buildings difficult to impossible. However, some protection of cultural values should occur.

2.2.2.4 Rampart House

Rampart House was found to be a less fragile site, although the remains of individual buildings, structures and artifacts were more or less fragile depending on their degree of degradation and rate of degradation. There were a number of obviously contemporary and historic cultural resources on the site. There was also considerable evidence of ongoing archaeological investigation.

The visible building remains at Rampart House can be grouped according to the various periods of occupation of the site (see Map 2-1).

Turner Survey (1889)¹

At least one building on the site is attributed to the occupation of Turner's survey party, and was located along the cliff in Rampart House East. Any remains are archaeological. Photographs indicate that the site may have been extensively occupied by workers housed in canvas tents, of which no physical remains have been identified (this may have been during the larger 1910 boundary survey).

Hudson's Bay Company Buildings (1890 - 1893)

Located along the cliff in Rampart House East, it is likely that most of the remains of the original Hudson's Bay Company occupation are archaeological. Photographs and oral history evidence indicate that portions of one of these buildings may have been incorporated into an early Cadzow building.

International Boundary Survey (1910 – 12)

Photographs show tents associated with the boundary survey along Sunaghun Creek and scattered throughout the historic site. The survey brought the first horses to the site and photos show corrals and out buildings associated with the care of these animals. Remains from this occupation would be archaeological.

Anglican Church (1890 – 1921)

Two buildings in Rampart House West are attributed to the Anglican Church – St. Luke's church and rectory. Both are standing, although the roof of the church has been removed. Both are showing deterioration due to moisture and snow loading. The church is experiencing progressive structural movement.

Cadzow Buildings (1904 - 1929)

Several buildings and structures are attributed to Dan Cadzow. His house, store and warehouse are still standing. All are exhibiting signs of deterioration due to structural movement, moisture damage, and vandalism.

NWMP Barracks (1914 – 1929)

The barracks has collapsed. The debris pile likely contains most of the structural members of the building. There is an ongoing risk that pieces of the building will be removed by visitors to the site for firewood.

Gwich'in Homes (18-- - 1940)

A number of log buildings that have been the homes of Gwich'in families living at the site, remain standing or partially collapsed in rampart house west. Photographs indicate additional log cabins on the site, that are no longer visible. Archaeological work has located other Gwich'in homes recognizable

¹ Note: Dates indicate the dates of occupation of individuals, institutions or agencies at the site. The pattern of use and reuse of buildings by each of these agencies has not yet been fully established. For example, the Anglican Church may have used Turner Survey buildings, HBC or Cadzow buildings up until the construction of St. Luke's (after 1911).

HERITAGE RESOURCES

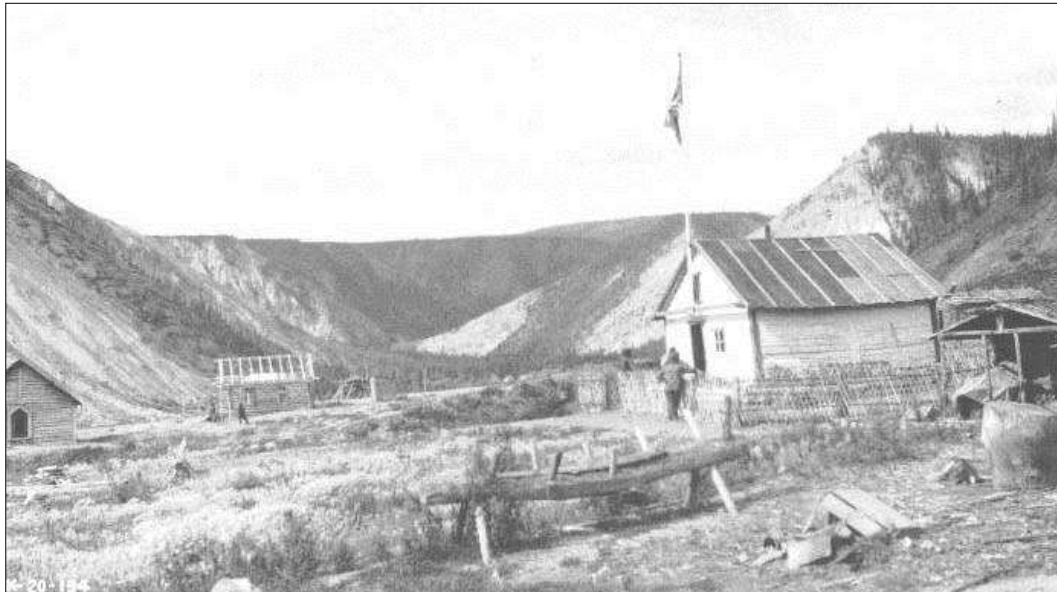
by characteristic depressions on the site. The homes are scattered across the site.

Gwich'in Cemetery

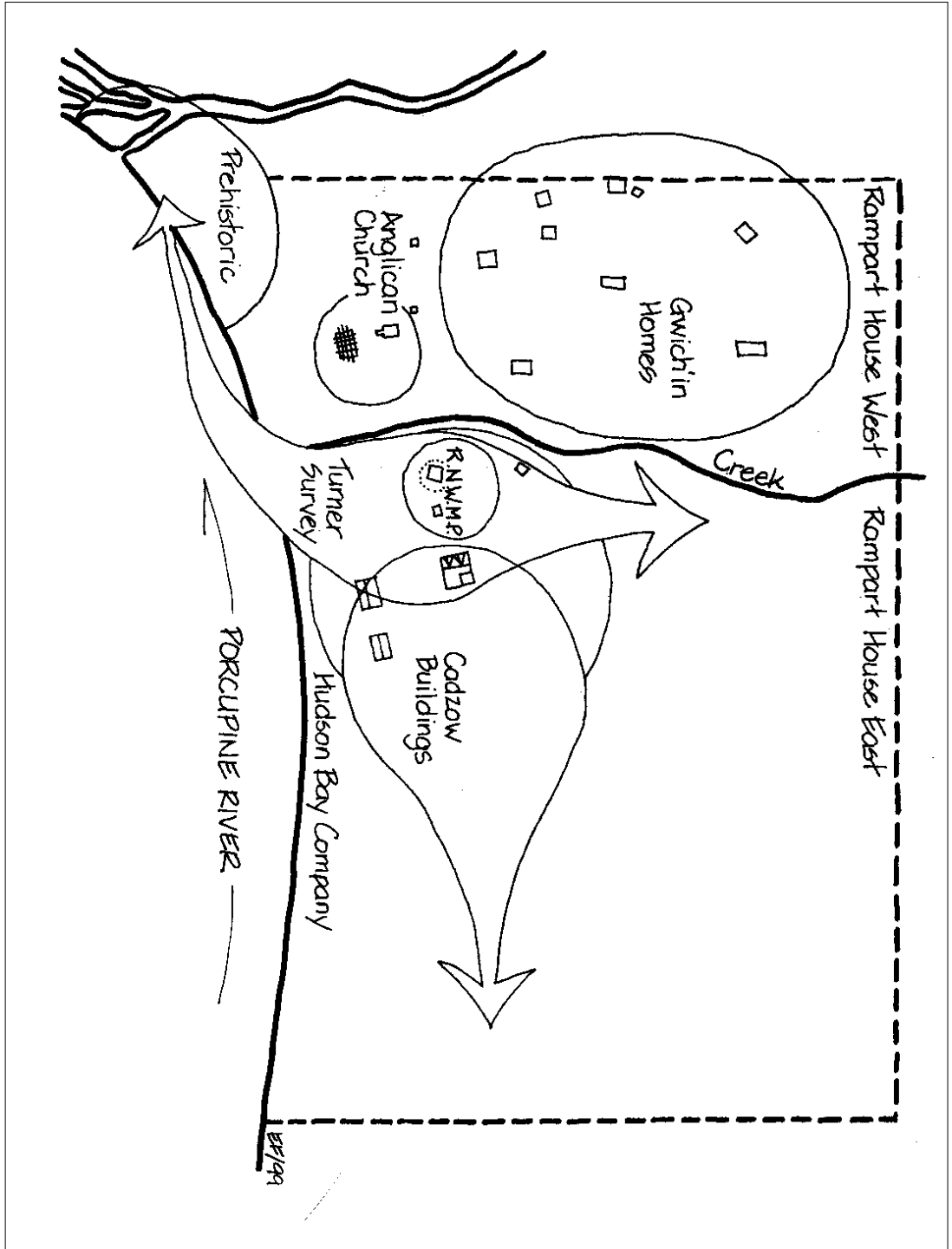
Located to the east of the historic site, the cemetery is in fragile condition. Many grave markers are disintegrating.

Archaeological Work Camps (1997+)

The site has housed several work camps in recent years. Tent frames have been constructed on a bench at the back of Rampart House East. Although sound and functional, the tent frames are visually intrusive on the historic appearance of the site.



NWMP Building at Rampart House, St. Luke's Church in background (PA101583)



Map 2-1: Groupings of Historic Buildings at Rampart House

2.2.3 Significance

Cultural heritage resources are more or less significant to people for a variety of reasons. The oldest, or only remaining example, may be highly significant because it is unique. But cultural heritage resources can also be significant because they are good typical examples of an event that has considerable meaning for a culture. The following discussion explains the factors that lend significance to Rampart House and Lapierre House from various cultural perspectives.

2.2.3.1 Meaningfulness to the Gwich'in Community

Rampart House and Lapierre House are significant at the most personal level to the Gwich'in people whose families and culture were directly connected with the sites. The degree to which the sites lend meaning to the present through relationships to the past is the most important component of the significance of the sites to the Gwich'in people.

For the Gwich'in people the sites are:

- ◆ history that is still alive in the homes and structures of the most recent generations who lived at the sites, and
- ◆ a link between contemporary generations of Gwich'in and many generations of forefathers.

The significance of the sites to the Gwich'in people can be recognized through commemorative markers, interpretation, and community investment in their preservation

2.2.3.2 Significance within the Yukon Territory

Within the Yukon, the sites are significant as places of early contact between the Gwich'in and white cultures. Both sites are connected with individuals who were strategic in the growth of the relationship between the Anglican Church and the Gwich'in people. The sites, like several others in the Yukon, played a role in the growth of the Hudson's Bay Company throughout the western Arctic. The location and development of Rampart House reflects the changing political presence of the Russians, Americans and British in Alaska and the Yukon.

- ◆ For the people of the Yukon, the sites are representative of intercultural relationships which are at the core of the unique cultural character of the Territory today.
- ◆ The sites are recognized in the *Vuntut Gwitchin First Nation Final Agreement* as historic sites of territorial significance, and required to be designated under the *Historic Resources Act*.

The advantages of Historic Site Designation by the Government of the Yukon are:

- ◆ formal and broader general recognition of the historic value of the sites to the Yukon Territory,
- ◆ greater protection for the resources on the sites through legally binding restrictions against changes to the historic character of the sites,
- ◆ increased credibility when seeking resources to support conservation of the sites.

2.2.3.3 Significant Biological and Geological Features

The meaningfulness of the sites is accentuated by the presence of significant biological or geological features, at the sites or within the broader site context.

Use of Logs in Building Construction

The buildings at both sites were constructed using locally available construction materials. Of particular interest are the small diameter, slow-growth Arctic logs used in the construction of cabins and the large diameter logs, difficult to find in the arctic landscape, which are used in the Cadzow buildings. The construction materials and methods were historically typical for the region, yet unusual for log construction elsewhere in Canada and Northern Europe.

Permafrost and Settlement

The two sites are an interesting contrast in the impact of settlement on permafrost.

At Lapierre House, because the site setting is quite low, the permafrost is fairly shallow, and therefore more susceptible to thawing. During the years of the site's occupation, the warmth of the buildings would have melted the upper layers of permafrost at the site, especially underneath the buildings. The lowering of permafrost around the site's buildings would make the ground surface sink; water would accumulate in these depressions. Because of the surrounding higher permafrost, this water is trapped and unable to run-off during the summer season. As a consequence, although most likely dry when first selected by the Hudson's Bay Company as a post site, Lapierre House is now a "wet" site.

Rampart House, on the other hand, is higher, better drained, and warmed regularly due to its southern exposure. Here, the permafrost layer is somewhat deeper, and therefore less vulnerable to thawing due to human factors. Damage to the site's buildings due to ground subsidence, caused by thawing of the permafrost level, is less evident at Rampart House than at Lapierre House.

Ramparts

The ramparts along the Porcupine River at Rampart House and in the vicinity are a spectacular vestige of the changing drainage patterns that occurred in the region during the last Ice Age.

Caribou Hunting Locations

The survival of the Gwich'in culture has depended for thousands of years on the presence of the caribou. The locations at which the caribou crossed the Porcupine River were and are important hunting places. Both Rampart House and Lapierre House demonstrate significant aspects of the relationship of the Gwich'in to the Porcupine Caribou Herd.

2.2.3.4 National Significance

Within the broader Canadian context the sites are representative of early contact between the well established Gwich'in culture and more recently arrived European cultures in one of the oldest inhabited regions of the country.

In Canada, places that represent nationally significant people or events can be recognized through designation as a National Historic Site by the Government of Canada. The sites have not been evaluated as possible National Historic Sites. Although there is no necessity to designate the sites nationally, there are potential benefits worth considering.

The advantages of National Historic Site Designation include:

- ◆ acknowledgement of the widely held significance of the site,
- ◆ additional credibility and respect for the site,
- ◆ a listing on the National Historic Site web site,
- ◆ an opportunity to market the site within a network of National Historic Sites especially to international markets,
- ◆ increased leverage for funding for cultural research related to the sites.

The issues associated with national designation include:

- ◆ fears that Parks Canada will try to impose a management approach that is unacceptable to the community and the territory, and
- ◆ the responsibility that designation brings to preserve the significant values at the site.

In the event that National Historic Site Designation is seen as desirable, the process would be started by nomination of the sites by the Vuntut Gwitchin First Nation Council and the Government of the Yukon.

2.2.3.5 Global Significance

The international significance of the sites is best understood within the eco-museum concept in which an entire landscape is viewed as a living museum within which the human relationship to the land is understood. The eco-museum

concept complements the wholistic perspective that the Vuntut Gwitchin have of their culture and the land they inhabit.

The sites are located within a unique part of Canada that has remained unglaciated while the rest of the country was covered with ice. Because it was not reshaped by moving ice and water, the Beringian landscape is the oldest in Canada. The relationship between people and this land is likewise unique. Beringia features the oldest evidence for human occupation in the country, yet for Gwich'in settlement in communities is a very recent phenomena.

The area in the vicinity of Lapierre House, including the Bell River, the Rat River and Summit Lake, received international attention through its designation as an International Biological Program site in 1975. The International Biological Programme (IBP) was a cooperative effort by the International Council of Scientific Unions and 58 participating nations to identify and describe sites of ecological and educational significance and examples of natural arctic and subarctic ecosystems (Beckel 1975). Particular attention was given to balanced ecosystems with educational opportunities, that featured relic or endangered populations, unique plant associations, breeding areas and critical range for animals, pristine lakes, mineral springs, and marine areas. It was hoped that such designated sites would receive special protection as areas of significant and natural heritage. The designation of the Bell-Rat-Summit Lake site (site number 7) was based on its unique representation of Beringian elements, its subarctic and arctic diversity of vegetation, its interest for study of botany, glacial history, and northern mammals, its unique remnant (pre-glacial) flora, and the opportunity to study the origin and dispersal of Arctic and Boreal plants (Beckel 1975).

The international significance of the sites can be recognized through investment in research and interpretation. There are no immediately foreseeable advantages to evaluating the sites in terms of their international significance.

2.2.3.6 National and International Standards for Assessing Significance

The process used in the preparation of this report, and the conclusions that are drawn, are consistent with national and international standards for historic site evaluation and conservation. The degree of rigour that should be used in applying those standards is a reflection of the significance of the sites, and the extent to which the cultural values are at risk. Standards, by their nature, also often appear to be somewhat academic and impractical. The application of standards must 'make sense' to the primary community of interest, in this case the Vuntut Gwitchin First Nation.

2.2.4 Identification of Risks

The conservation of cultural heritage resources requires an understanding of the factors that could negatively affect the long-term survival of the resources. Following is a summary of the processes and activities contributing to the degradation of the heritage resources at the two sites.

2.2.4.1 Climate

The severity of the normal climatic conditions is contributing to the deterioration of the built heritage resources at the two sites. Although the relatively arid climate and relatively few freeze-thaw cycles are moderating influences on the rate of decay, the snow load is a major factor contributing to structural collapse. Both the weight of the snow that accumulates each year, and the length of time it remains on the structures contribute to the effects of snow load on the buildings. The impact that global warming may have on these processes is unknown.

2.2.4.2 Moisture

Ground moisture is a significant factor accelerating decay at Lapierre House. Most of the built heritage resources are saturated with water. Annual freezing and thawing of saturated or water logged wood will be causing rapid dimensional changes that further contribute to the deterioration of the historic fabric.

On the other hand the 'high ground' on which Rampart House is located will help lengthen the life of the historic fabric at that site.

2.2.4.3 Animals

Animals seeking shelter in standing or fallen buildings, eating or removing cultural heritage resources, or disturbing gravesites may be contributing to deterioration at both sites.

2.2.4.4 Fragility

At both sites, several buildings are near collapse, and therefore fragile. Lapierre House is in a fragile condition and consideration must be given to protecting partially decomposed building members until decisions are made regarding next steps.

2.2.4.5 Use by Local Residents

Both sites are visited or used by local residents. It is important that local residents are informed about the requirements for protection at the sites. Knowledgeable residents who visit the sites regularly can play an important role in monitoring changes in the condition of the cultural heritage resources. There is also a continuing role for local residents in site clean-up and maintenance, done in a manner that respects the fragility of the resources. Hunters or travellers using the sites need to exercise care.

2.2.4.6 Visitor Use

For the time being there is a need to keep use by outsiders low until site recording and protection measures are completed. More visitors means greater risks to the resources and increased conservation and maintenance costs.

2.2.4.7 Vandalism

Damage or graffiti can greatly reduce the meaningfulness of the resources.

2.2.4.8 Unauthorized Removals

Pieces of the sites that are removed by amateur collectors or unauthorized removal of archaeological artifacts is an irretrievable loss of the integrity of the sites. Anything removed from the sites should be properly documented and stored in a location where it is accessible to the Gwitchin and can be easily retrieved.

2.3 CONSERVATION APPROACHES

Conservation is a multi-dimensional endeavour; no single approach can address all the problems and opportunities presented by a culture's stock of heritage resources. Accordingly, many different solutions are possible, each tailor-made to the circumstances of an individual cultural heritage situation.

Following is a summary of a number of conservation approaches that singly or in combination could be considered at Lapierre House or Rampart House. Examples of how each approach *might* be used are given.

2.3.1 Conservation

Conservation is a generally accepted term that includes the full range of processes and activities used to safeguard cultural heritage for future generations. It is often used interchangeably with 'preservation'.

2.3.2 Survey

A survey is a superficial exploration to seek out heritage resources deserving conservation.

E.g. The consulting team preparing this document did a site survey of Lapierre and Rampart Houses to get enough of an understanding of the two sites to recommend further courses of action.

2.3.3 Inventory

An inventory is an organized process that selects heritage resources from a larger group. It provides information useful to future decisions about the characteristics of the selected resources and the dangers that threaten them. It is an activity that needs to be repeated over time as conditions change.

E.g. An inventory of the remaining buildings at Rampart House is needed to determine which are relatively more significant, and the conservation problems that exist.

2.3.4 Inspection

An inspection is a detailed examination of a smaller collection of heritage resources to develop a detailed conservation plan.

E.g. If the Cadzow House or Store are to be partially or fully restored, an inspection will have to be done before plans and specifications can be developed.

2.3.5 Recording and Documentation

Recording is the process of describing a heritage resource in words, drawings, plans and photographs without damaging the resource. It is also called documenting.

E.g. The visible remains of all the heritage resources at both sites should be recorded as completely as possible. The records can then be used to explain the sites to others without bringing them to the site, or to recall details about the resources in the future. Records can also be incorporated in interpretive displays at the sites or in other locations such as Whitehorse.

2.3.6 Temporary Protection

Temporary protection is done to reduce the rate of decay or deterioration while long term solutions are sought. It should always be reversible without damage to the heritage resource. It may include placing a temporary roof over a deteriorating resource, diverting water courses that are accelerating decay, or installing fencing to keep out animals.

E.g. A temporary roof suspended over the Cadzow Store might be installed to reduce the direct snow load on the walls and protect the building from further decay due to holes in the historic roof.

2.3.7 Structural Stabilization

Structural stabilization is intended to arrest structural deterioration that will eventually lead to building collapse. It may include emergency measures to stabilize failing structural members or decaying materials.

E.g. The walls of several buildings at Rampart House are bulging due to failing or failed roof structures, and need to be stabilized to buy time while decisions are made about the future conservation of the buildings.

2.3.8 Retarding Decay and Deterioration of Materials

Rates of deterioration can be reduced through removal of vegetation, sources of moisture, pollutants or other agents that are damaging a heritage resource.

E.g. At Lapierre House, vegetation growing on fallen, building members is accelerating their decay by holding moisture.

2.3.9 Restoration

Restoration is the process of returning a structure or artifact to its appearance at some time in the past. It often involves removal of more modern treatments, and reproduction and replacement of missing elements. Restoration is generally an expensive conservation solution.

E.g. At Rampart House, several buildings may be considered significant enough to be restored for tourism purposes. For example, the Cadzow Store might be restored to its appearance shortly after it was built.

2.3.10 Reconstruction

Reconstruction is the process of rebuilding a vanished building or feature on its original site based on evidence from archaeological investigation, historical documents and photographs. Authentic reconstruction can be an expensive conservation solution if historic materials are not readily available. However, if materials are available, reconstruction can be less expensive than restoration.

E.g. Descendants of families who lived at Rampart House may wish to reconstruct one or more of their families' cabins. The reconstruction might happen within a bigger plan to explain the role that Dan Cadzow played in consolidating trade with the Gwich'in in the area. Any reconstruction of cabins should replicate the original dimensions, and use the same materials and construction techniques.

2.3.11 New Construction

On an historic site, new construction should be unobtrusive and sympathetic to the historic character of the site

E.g. Permanent toilet facilities are required at Rampart House. Although modern standards should be followed, the buildings should be visually unobtrusive on the site.

2.3.12 Temporary Structures

Like new construction, temporary structures should be visually compatible with the historic character of the site, and should not damage the historic fabric of the site.

E.g. Temporary structures may be required to provide a roof for large gatherings, to cover a work area, or to protect a deteriorating building. The appearance of such structures should complement the site.

2.3.13 Maintenance

Regular maintenance of the materials and features of a building or site is the most effective and least damaging of conservation activities. Good property maintenance prevents the need for more radical intervention, and dramatically extends the life of a property.

E.g. If buildings at Rampart House are restored, a maintenance plan will be required, along with people and finances to carry out the plan. Otherwise the investment made in restoration will be lost to a new cycle of deterioration.

2.3.14 Monitoring

Monitoring is an ongoing process of assessing the condition of cultural heritage resources, to identify undesirable changes before they are serious problems. Monitoring is part of a good maintenance program.

2.3.15 Ruins

Not every cultural feature can be preserved, either because no suitable use exists, or because the required investment is too great. Wise conservation often includes permitting some historic structures to remain as a 'ruin'. Some ruins are stabilized in a partially deteriorated state; other ruins are allowed to continue to decay. Attempts may be made to arrest the process of decay or to slow down decay.

E.g. At Lapierre House many of the structures have fallen or are decaying. Because the site is too wet for ongoing use, it is probably not worthwhile to invest in reconstruction. Instead, the decision could be made to let the site remain as a ruin.

2.3.16 Marking

When a cultural feature has vanished, or is deteriorating rapidly, its location can be marked in various ways. Temporary markings like surveyor's tape might be used if the site is to be recorded. More permanent markings like wooden rails laid in the ground to outline a lost foundation, might be used to permanently locate where the feature existed. Marking is a relatively inexpensive conservation and interpretive approach.

E.g. At Lapierre House, surveyor's tape might be used to mark the corners of all the building sites, to provide some immediate protection to the fragile remains.

E.g. At both sites, wood rails laid in the ground might outline where buildings once existed to give visitors an idea of the extent of development that once existed.

2.3.17 Commemorating

Cultural resources can be commemorated in several ways that help us remember past places and events. Monuments with inscribed information can be installed. A legal designation can be applied. The resource can be included in histories and stories. Plaques and interpretive displays can commemorate and explain the resource.

E.g. Legal designations will apply to both Rampart House and Lapierre House that will place some restrictions on future use.

E.g. Plaques may be installed at both sites to commemorate the entire site, or individual buildings or people related to the site. Grave markers in the cemeteries are a way of commemorating people who once lived in the area.

2.4 CONSERVATION PRIORITIES

The following section summarizes the important conservation approaches that are recommended at Rampart House and Lapierre House.

It is likely that many of the resources at both sites will, at least in the short term, remain as ‘ruins’. There is a need to build awareness that this is an acceptable and often very meaningful approach to cultural heritage resource management.

2.4.1. *Information for Assessment and Planning*

A number of gaps exist in the current knowledge of the built heritage resources at Rampart House and Lapierre House Historic Sites. Additional investigation and information is needed to augment what is currently available before conservation decisions can be made for many of the built resources at the site.

2.4.1.1 **Surveys**

Both sites have been adequately surveyed for evidence of cultural heritage resources, including archaeological resources, prior to the preparation of this Management Plan. However, if camping facilities (Section 3.3.2.1) are developed in the vicinity of Lapierre House but outside of the boundaries of the Historic Site, it will be necessary to survey the proposed location for possible archaeological resources.

Recommendation

That archaeological survey work be undertaken for any proposed location for visitor services at Lapierre House.

2.4.1.2 **Inventories and Inspection**

Inventory, inspection and assessment work is required at both sites to fill gaps in existing information prior to making decisions about conservation and development. The historic summary, included in this Management Plan (See Appendix Two) makes reference to individual buildings and structures at both sites. There is a need to carefully examine the sites for unidentified evidence of these buildings and structures.

Lapierre House

An archaeological inventory and assessment is required to establish the extent of the site horizontally over the ground. There is also a need to determine the vertical depth of the cultural heritage resources particularly below the permafrost layer. The Gwich’in cemetery at Lapierre House needs to be located and inventoried.

An inventory of decaying building members should be undertaken at Lapierre House, taking particular note of dimensions and joinery details.

In the Vicinity of Lapierre House

If camping facilities are developed in the vicinity of Lapierre House, it will be necessary to undertake an archaeological impact assessment at the proposed location prior to disturbing the site.

Rampart House

Archaeological inventory and assessment needs to continue at Rampart House to fill information gaps in the current documents. Excavation of selected building sites may give information about building structure that when combined with information from photographs and oral history will allow buildings to be accurately identified and dated. These site specific investigations can be selected carefully on the basis of priorities set by the Conservation Plan (Section 2.4.1.4).

If the maintenance camp is relocated (See Section 3.3.3.4), it will be necessary to undertake an archaeological impact assessment at the proposed new location prior to moving structures. Both the location of the hunters' campground and the proposed location for a visitors' campground (Section 3.3.3.2) need to have an archaeological impact assessment prior to any disturbance of the ground.

Further inventory and inspection of the built heritage resources at Rampart House is needed to fill gaps in currently available documents. The standing structures should be inspected by an engineer knowledgeable in the conservation of historic buildings.

The cemetery, although it is outside the legally designated Heritage Site is an important heritage resource. Inventory work to assess the condition of the grave markers and grave sites should be conducted.

Recommendation

That further inventory, inspection and assessment work be undertaken at both sites to fill gaps in existing information prior to making decisions about conservation and development. This inventory work should include:

- ◆ **An archaeological inventory at Lapierre House to establish the horizontal and vertical limits of the site including the cemetery,**
- ◆ **An inventory of decaying building members at Lapierre House,**
- ◆ **Archaeological impact assessment of any proposed visitor facilities in the vicinity of Lapierre House,**
- ◆ **Archaeological assessment be conducted at Rampart House to gain information on specific buildings, or to assess impact of visitor services or the maintenance camp,**
- ◆ **Further inspection of the built resources by a knowledgeable engineer to suggest structural solutions to conservation problems,**

- ◆ **Assessment of the resources at the cemetery.**
(See 5.2.2 Project #2: On-site Protection and Documentation)

2.4.1.3 Recording and Documentation

The survey, inventory, inspection and assessment work described above will produce a more complete body of information about the sites than currently exists. That information needs to be combined with existing archival and oral information into a systematically organized library of information about the sites. The site records and documents should include measured drawings, photographs, and cultural resource chronologies for each building or cultural resource (See Appendix 5).

Documentation of the cemetery and additional research through genealogy, oral history and the examination of Anglican Church records will yield much useful information about individuals and families that lived at the site.

Recommendation:

That a project be developed to systematically collect and organize archival and oral information about Rampart House and Lapierre House, to better understand the sites and the individual buildings and cultural resources on the sites as well as individuals, families, and activities associated with the sites (See 5.3.1 Project #1: Collecting Historic Site Information).

Recommendation:

That the cemetery at Rampart House be accurately documented identifying the graves, their locations, condition, and who is buried. This information should be available for Vuntut Gwitchin families and other Gwich'in families with ancestors buried at the site.

2.4.1.4 Conservation Planning

Once there has been sufficient research and investigation, further conservation planning needs to be undertaken for both Lapierre House and Rampart House to refine the recommendations contained in this Management Plan.

The following issues need to be considered :

- ◆ the site area to be included in each Conservation Plan (e.g. the possibility of including the Hospital Island in Rampart House Historic Site)
- ◆ the relative significance of the sites and the remains at each site (i.e. will historic buildings from certain eras of occupation of the sites be given greater priority)
- ◆ the condition of the remains, and causes of ongoing deterioration
- ◆ appropriate periods for restoration and reconstruction at Rampart House
- ◆ affordable levels of restoration and reconstruction at Rampart House
- ◆ detailed recommendations for stabilization, restoration, and reconstruction
- ◆ recommendations regarding removable artifacts at both sites

Recommendation:

That phased conservation plans be developed for Rampart House and Lapierre House that will protect the significant cultural heritage values at the sites.

2.4.2 Protection**2.4.2.1 Temporary Protection**

The sites are obviously abandoned, and in a state of disrepair. Because they are unoccupied no emergency action is needed to protect human safety. However, a number of unsafe situations do exist on both sites. Access to obvious hazards to human safety, such as the hole in the floor in Cadzow's House, should be blocked. Safety precautions are required before workers or visitors can be on the sites in an unsupervised way.

Human movement on the Lapierre House site should be restricted until the site is properly documented to prevent further damage to the fragile resources at or near the surface of the ground. Similarly, protection of collapsed structures is required at Rampart House.

Recommendation

That precautions be undertaken as soon as possible that protect human safety and provides temporary protection to surface remains at both sites.

2.4.2.2 Structural Stabilization

The Conservation Plan may recommend the stabilization of certain structures at Rampart House.

Recommendation

Based on the priorities established in the Conservation Plan and the recommendations of a knowledgeable engineer, measures should be undertaken to arrest the ongoing movement of standing buildings at Rampart House. Intact roofs should be maintained on the standing buildings.

2.4.2.3 Retarding Deterioration

Some efforts are required to reduce the rate of deterioration, especially of wood building members in direct contact with the ground, at both sites. Carefully supervised removal of overgrowth in contact with solid wood members is needed. Decomposing wood members should be marked with flagging tape to discourage people from walking on them. Overgrowth should not be removed from decomposing wood. Building members that provide evidence of building

construction techniques in collapsed buildings may be carefully marked and stored in a dry location.

At both sites, 'safe routes' for walking through the sites without damaging cultural resources should be installed. Visitor camping or picnicking facilities should not be installed at Lapierre House, due to the extremely fragile nature of the site. At Rampart House, appropriate locations for visitor facilities need to be identified.

Recommendation

That a program to retard deterioration of remains at both sites be implemented.

That if deemed necessary to reduce the risk of forest fire, that a fuel management program be undertaken in the vicinity of Rampart House.

2.4.2.4 Restoration and Reconstruction

Recommendation

Any work that is undertaken at Rampart House should be done in a manner that recognizes the possibility of future restoration or reconstruction of buildings at the site. Every effort should be made to preserve original building materials and pieces.

2.4.2.5 Maintenance and Monitoring

A program of ongoing monitoring at both sites is required. There should also be a regular maintenance at both sites, including cleaning the grounds, repairing damage, and ongoing removal of overgrowth.

Recommendation

It is essential that any conservation plan include a requirement for ongoing maintenance.

2.4.2.6 Ruins

Recommendation

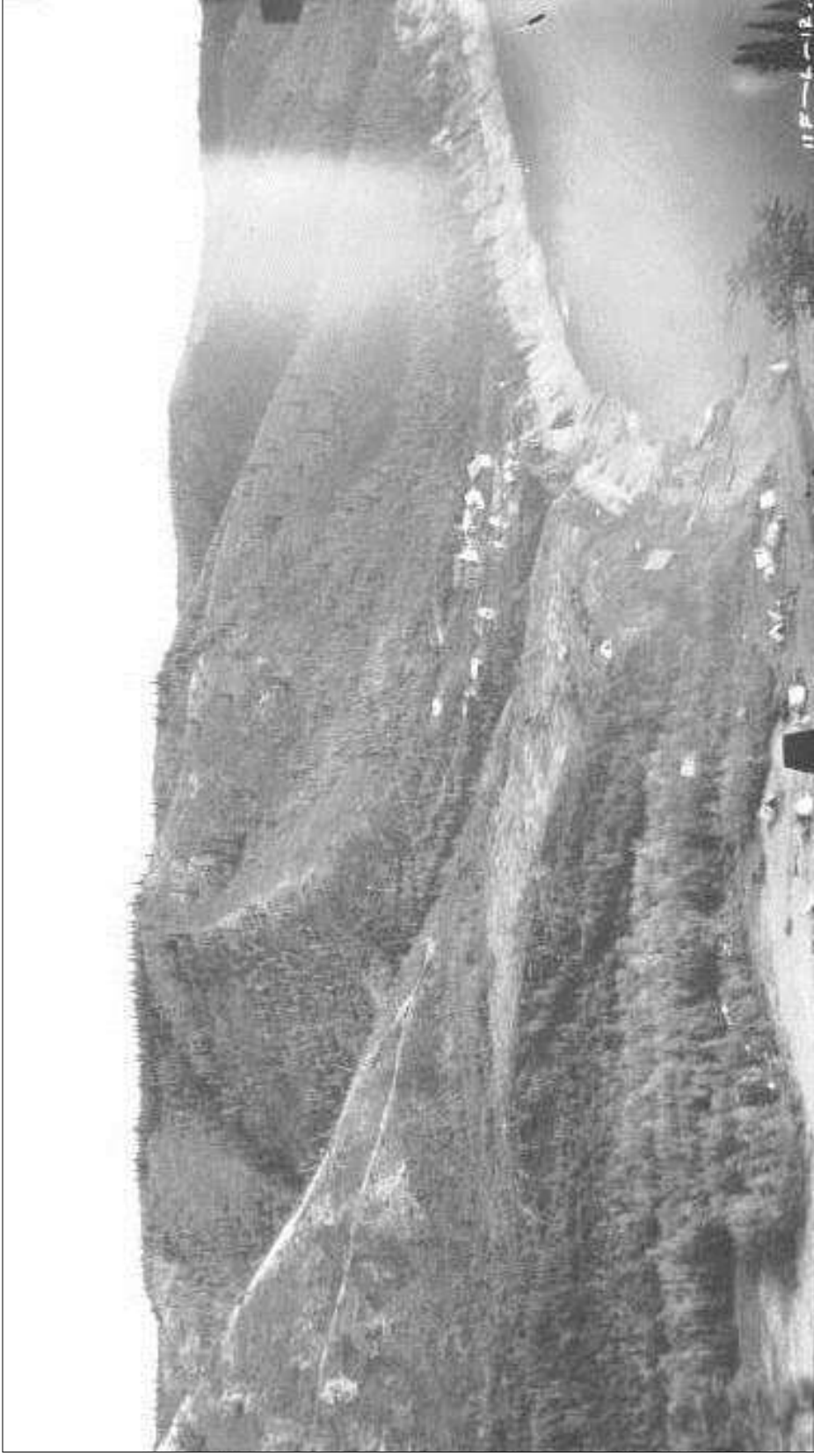
It is recommended that Lapierre House be permitted to remain as a 'ruin'. Efforts should be made to prevent accelerated deterioration caused by human use of the site.

2.4.2.7 Marking and Commemoration

The cultural resources on both sites that are at or below the surface need to be marked to discourage people from walking on them. More permanent forms of marking may be appropriate to protect the sites from the impacts of greater visitor use. Signage commemorating the sites would be appropriate and should warn visitors of the fragile nature of the sites



Group with furs in front of Cadzow's Store (YA3052 or UAA 65-31-60)



‘Overall view of Rampart House from hill on US side across Sonaghon Creek’ Craig Reprot season 1912 (PA37730)

In the past, we always look back to our history. We always want our children to know why were these places put there. Now I think it is up to us and our children to do something to make these heritage sites more available to the public. Dennis Frost, December 1998.

3.0 SITE DEVELOPMENT AND VISITOR SERVICES

The conservation of a special place inevitably attracts use by local residents and visitors who appreciate the character and qualities of that place. Yet even the most respectful and responsible users leave their mark -- less knowledgeable visitors can cause considerable damage. It is important to plan for the full range of uses that will be permitted or encouraged within the conservation priorities identified for the sites.

Wise investment in physical infrastructure requires an understanding of the purposes, or uses, for that infrastructure. Before decisions can be made about development at either site, there is a need to consider the different uses that have occurred in the past and may, or will, occur in the future.

It is also important to consider the context within which the sites will be developed, the external factors that might contribute to increased usage and issues that might constrain development.

Chapter 2 dealt with the description, assessment and recommended actions necessary for the preservation of the heritage resources at Lapierre House and Rampart House. This chapter discusses the activities necessary to promote visitation and enjoyment at the sites, and the ways in which site development can contribute to economic and cultural development of the Vuntut Gwitchin First Nation.

3.1 RANGE OF POSSIBLE USES

A range of possible uses, including traditional and current use by the Gwich'in people, has been identified for Rampart House and Lapierre House, some requiring built facilities. Former Gwich'in residents of the sites, people in Old Crow who use the sites, the terms of the *Vuntut Gwitchin First Nation Final Agreement*, and interested community members have all contributed to the list of probable uses for the two sites. Also, representatives of government agencies such as the Heritage Branch of the Government of the Yukon, and the consulting team, have participated in the discussion about possible uses. The following list summarizes the range of uses that are likely to occur at the sites or in the vicinity of the sites.

Section 3.4.1 of the *Vuntut Gwitchin First Nation Final Agreement* specified that the Management Plan would consider traditional and current use of the Historic Sites by the Vuntut Gwitchin. The analysis of these uses reveals that traditional and current uses at the sites may continue, if care is taken to respect the fragile nature of the heritage resources. In the case of Lapierre House, it will be recommended that visitation to the actual Historic Site be minimized but that traditional and current uses can be accommodated in the vicinity.

Table 3-1: Current and Possible Uses

LOCATION	CURRENT/TRADITIONAL USES	USES THAT MAY NEED NEW OR IMPROVED FACILITIES	MAY NEED SUPPORTING INFRASTRUCTURE WITHIN COMMUNITY OF OLD CROW	USES THAT ARE NOT RECOMMENDED
Lapierre House	Family visits	Documentation of remains Interpretive paths & markers Boat Landing Site commemoration		Summer Shelter Permanent settlement (reoccupation at Historic Site)
Vicinity of Lapierre House *	Historic cemetery Hunting & fishing	Summer/winter campground Interpretive signage Boat landing Traditional & current trails Winter travel routes		
Rampart House	Family visits Historic cemetery International Boundary Easement Hunting & fishing	Documentation, preservation & restoration of remaining structures Reconstruction of deteriorated structures Interpretive signage & pathways Site Commemoration Displays and exhibits Boat landing Semi-permanent work camp Summer campground Social & cultural gathering place Sanitation facilities Hunting & fishing place Winter shelter Tourist Attraction	Ecotourism Adventure tourism	Marked trail to cemetery
Vicinity of Rampart House*		Interpretive signage (i.e. Hospital Island) Traditional trails		
Old Crow*		Designated boat launch Interpretive Centre		

* Outside the legal Historic Site as defined in the Schedule B, Chapter 13 of the Final Agreement

3.2 DEVELOPMENT CONTEXT

While the current management plan is specifically for Lapierre House and Rampart House Historic Sites as defined in Schedule B of Chapter 13 of the *Vuntut Gwitchin First Nation Final Agreement*, planning for site use and development needs to consider a broader context of places and communities related to the sites. Several factors support the need for a broader planning context:

- ◆ The legal boundaries of the Historic Sites do not contain all of the heritage resources associated with the sites.
- ◆ There are several ‘communities of interest’ within the broader Gwich’in culture. Residents not only of Old Crow, but of many other contemporary settlements in the Yukon, NWT and Alaska, have family ties to these sites.
- ◆ Access to the sites is dependent on transportation links with other places. Many people visiting the sites will visit other associated sites on the same trip.
- ◆ The sites are more clearly understood and more interesting within their broader historic and prehistoric contexts.

3.2.1 Relationship Between Lapierre House and Rampart House

Although individually the sites have meaning and value, together they are of greater interest and significance.

- ◆ In ancient times the land on which the sites are located was part of Beringia, a uniquely unglaciated land.
- ◆ Prehistorically, they were part of a cultural and natural landscape inextricably tied to the Porcupine River and the caribou herd.
- ◆ Historically, they were linked by the trade routes and travel corridors through the north.
- ◆ In contemporary history, many residents of both sites relocated to the community of Old Crow, situated on the Porcupine River between the two sites, now the primary ‘community of interest’ for the sites.
- ◆ The future management of the sites will be most effectively accomplished by developing linked initiatives for both sites.

3.2.2 Relationships with Other Places

3.2.2.1 Sites Related to Lapierre House Historic Site

As a legally recognized Historic Site of considerable significance, Lapierre House will be a focal point. However, it may be more interesting to visitors if considered within a collection of sites that reflect prehistoric and historic travel routes in the region, the multiple locations of Lapierre House, and the contemporary relationship of the Gwich’in culture to the land. Although this Management Plan deals with the 2 ha Historic Site, other regional initiatives can influence use of the site.

Sites in the Vicinity of Lapierre House

Although the development of these related sites may be beyond the scope of this management plan, the consideration of the relationships between these sites is a necessity for planning activities at Lapierre House. These related sites include:

- ◆ the cemetery which may or may not be within the recognized Historic Site,
- ◆ original site(s) of Lapierre House, location yet to be identified; where the first white baby in the Yukon Territory is thought to have been born,
- ◆ Yogi's Cabin Site; exemplifying the independent lifestyle of adventurers in the area,
- ◆ visitor campground to be located across the Waters River,
- ◆ traditional trails -- possibly ancient land trails, still in use, that lead to Fort McPherson, caribou fences, the Porcupine River, and
- ◆ other traditional camping locations frequented by the Gwich'in in the area of Lapierre House which have yet to be recorded.

Fort McPherson and Aklavik

- ◆ Fort McPherson and Aklavik are now home to many previous residents of Lapierre House and their descendants.

3.2.2.2 Sites Related to Rampart House Historic Site

Also a legally recognized Historic Site of considerable significance, Rampart House will have substantial visitor appeal, due to its spectacular location. Although the development of the related sites are beyond the scope of this planning exercise, this visitor appeal can be considerably enhanced by developing a supporting network of sites within which Rampart House would be a major attraction. The consideration of the relationships between these sites is a necessity for planning activities at Rampart House.

Sites in the Vicinity of Rampart House Historic Site

- ◆ earlier locations of Rampart House in Alaska
- ◆ Hospital Island - quarantines
- ◆ the border - an artificial line on the landscape
- ◆ the cemetery
- ◆ historic trails from Rampart House to Crow Flats and on to Herschel Island, and from Rampart House to Old Crow

Fort Yukon and other Gwich'in Communities -- Chalkyitsik, Arctic Village, Venetie

- ◆ now home to many previous residents and descendants of residents of Rampart House

Porcupine and Bell Rivers

- ◆ the major transportation corridor and linking land feature

3.2.2.3 Sites Related to Both Historic Sites

Old Crow

The central community of interest, Old Crow is now home to many previous residents and descendants of residents of Lapierre House and Rampart House. It is also the primary point of access for both historic sites.

Old Crow Flats

Both sites are located on the outer edges of the mountainous rim that surrounds the basin in which lies Old Crow Flats. Sediments in riverside bluffs in the area of both sites, like those in Crow Flats, show the complex geological history of the area. Rampart House, especially, was well connected to the Flats. The families based there used the Flats extensively.

Bluefish Caves

Bluefish Caves and other highly significant archaeological sites are found in the vicinity.

Whitehorse

Whitehorse is the primary point of access into the Yukon and the first interpretive introduction to the north Yukon (Beringia Centre).

Other Arctic Communities and Attractions

Communities like Dawson, Inuvik, etc. are linked to Old Crow by air. Other Arctic attractions like Herschel Island were linked traditionally overland and now by air access. There are opportunities for ecotourism in the Western Arctic by linking communities and attractions, including Vuntut and Ivvavik National Parks, and Fishing Branch Ecological Reserve.

3.2.3 Transportation Links and Access

3.2.3.1 Air

There is regular air service linking Whitehorse, Dawson, Old Crow, Inuvik, and Fairbanks to Old Crow. There are also regular flights from Whitehorse to Yellowknife and in the summer, Anchorage. Helicopter and other air transport to places like Herschel Island is available from Inuvik.

3.2.3.2 River

River boat as the primary form of transportation to both sites in warmer seasons. Tourists travel down the Bell and Porcupine Rivers by canoe and kayak, and occasionally jet boat.

3.2.3.3 Snowmobile

The primary form of winter transportation and access to sites in winter is snowmobile, which has largely replaced more traditional means of land travel.

3.2.3.4 Road Access

There is no road access to the community of Old Crow or to either of the Historic Sites. The closest road access to the east is the Dempster Highway that provides access to the Eagle River on the eastern flanks of the Richardson Mountains, which flows into the Bell River, several days by canoe from the sites. The community of Old Crow has had a winter road on occasion but is not interested at this time in direct permanent road access to the community.

3.3 SITE DEVELOPMENT RECOMMENDATIONS

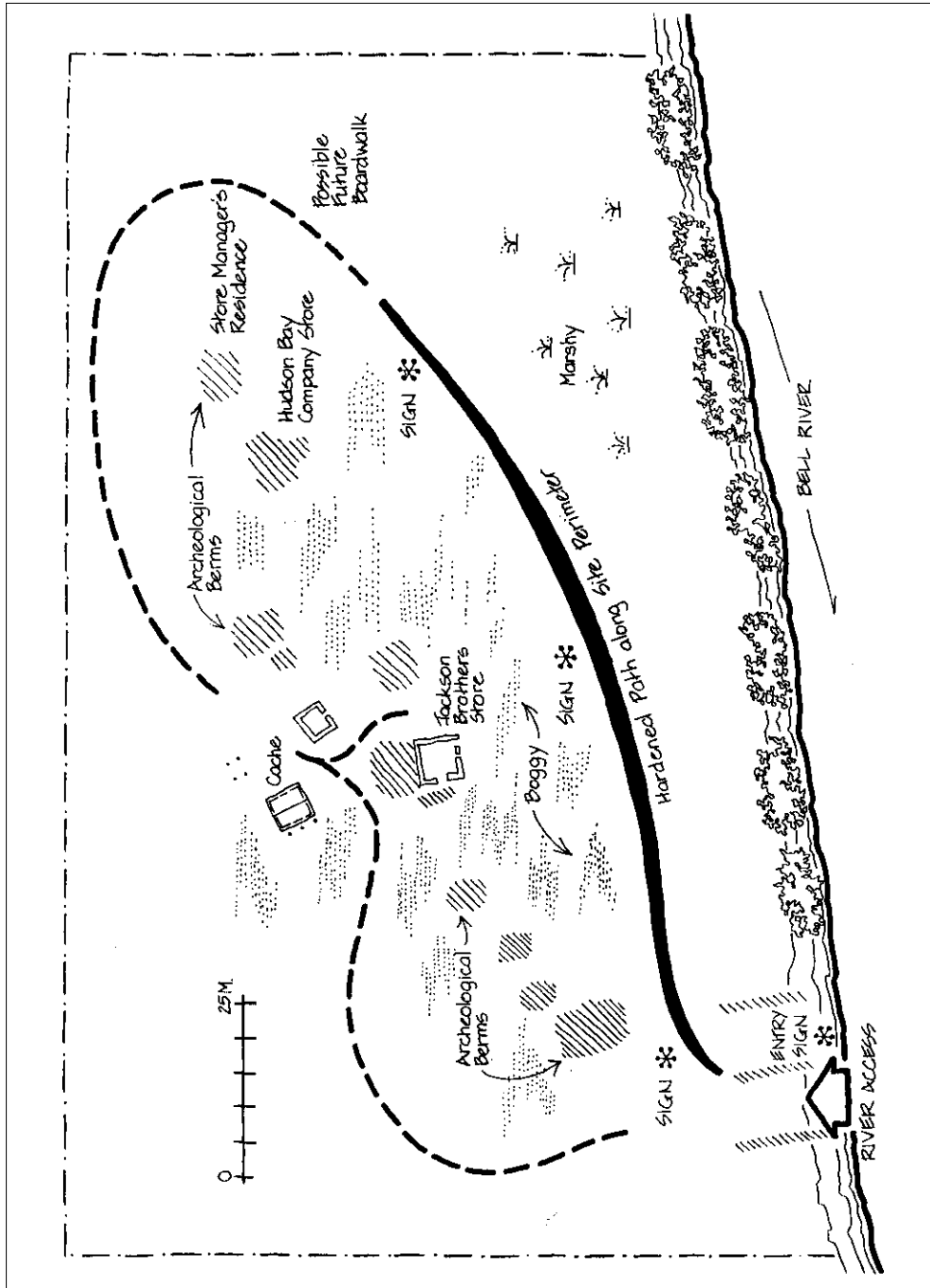
3.3.1 Alternative Levels of Conservation and Development

During the early stages of the planning process the planning team proposed a continuum of conservation and site development scenarios that represented the range of options available for both Rampart House and Lapierre House. These options were presented as part of the Draft Options Report that was circulated to the Heritage Committee and other interested parties in Old Crow and to various government agencies in Whitehorse. In addition, a mailing list of interested parties in Fort Yukon, Fort McPherson and other communities in Alaska, Yukon and the Northwest Territory was developed by Tracy Kassi, Colin Beairsto and Doug Olynyk. A newsletter explaining the options was sent to the list accompanied by a questionnaire form requesting feedback. On the basis of input from all of these sources, development scenarios were chosen for each site.

At both sites there are a number of issues and constraints with which any development activities must contend.

3.3.2 Lapierre House

Changes to the permafrost level, probably caused by human habitation, have resulted in the pooling of water in the upper soil layers of the site. Historic remains, such as sill logs and fallen building members have formed berms of higher ground. Visitors to the site tend to walk on these higher and dryer areas without realizing they are damaging historic resources. For this reason, site visitation should be minimized. As discussed in Section 2, this excessive ground moisture makes the stabilization of existing remains and the restoration or reconstruction of buildings difficult to impossible. However, some minimal protection of cultural values should occur.



Map 3-1: Site Development and Visitor Services at Lapierre House

3.3.2.1 Camping Facilities

The fragility of the site presents some challenges for development. Gwich'in people wish to continue to visit the site and to camp in the area. Canoeists also may locate and visit the site. The location of an off-site camping facility is critical to the preservation of the existing remains.

A suitable location for off-site camping has been suggested by Old Crow residents, located on the same side of the Bell River but on high ground on the far side of the Waters River, a few hundred meters downstream of the historic site. The location is shown in Map 3-2. This location may be acceptable for both winter and summer Gwich'in use, but it needs to be verified by a ground survey. After conducting an archaeological impact assessment, this site should be developed as a primitive campground, with 3 or 4 tent sites, firepit and sanitation facilities. Signage at this location should explain the fragility of the actual historic site. A winter survival shelter is also an option, although this is not integral to conservation of the site.

Recommendation:

Because of the fragile nature of the site, it is recommended that camping facilities be located in a suitable location away from the Historic Site, and that signage be erected warning visitors to respect the site's fragility.

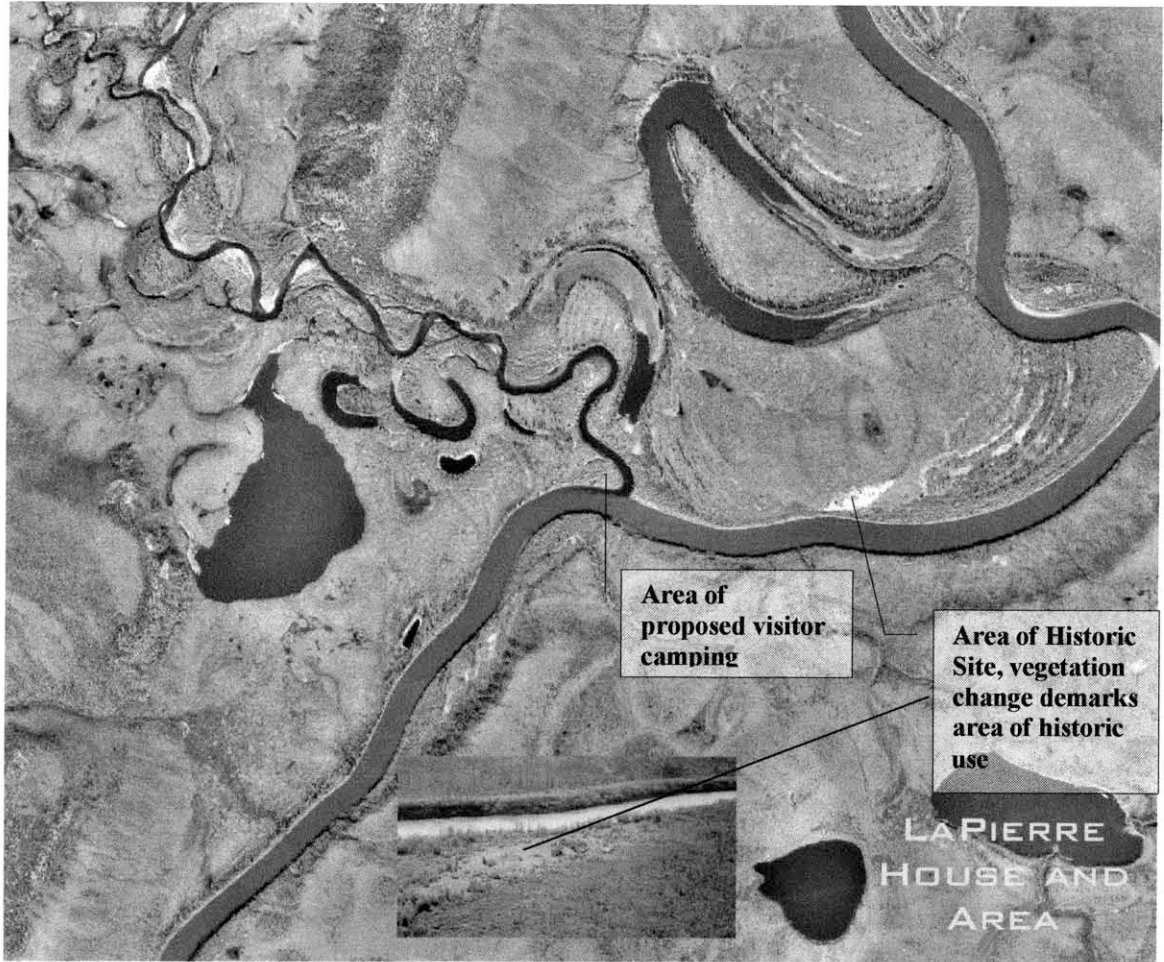
3.3.2.2 On-site Facilities

Development at the historic site itself should be limited (see Map 3-1). Brushing and marking of the boat launch site will control how visitors enter the site. To discourage visitors from wandering through the site, a trail can be constructed around the perimeter of the site on existing high ground. While the path may not be able to totally circumnavigate the site, it will provide visitors with a view into the site. Signage along the path can interpret the site and ask visitors to respect the site's fragility. A suitable location for a primitive toilet needs to be located.

Further development possibilities in the longer term include:

- ♦ permanent outlining of the remains and the placement of commemorative signage.
- ♦ construct 'hardened' paths through the site

Suitable materials for the construction of hardened paths through the site and to complete the perimeter loop needs to be researched. Paths could be constructed of log and half-log boardwalks, as long as the supporting structure 'floats' on the permafrost. The option of using clean, well-drained granular material may be investigated. The proximity of a suitable material will govern whether or not this second possibility is feasible.



Map 3-2: Location of Off-site Camping at Lapierre House

3.3.3 Rampart House

It is likely that Rampart House will receive higher visitation levels than Lapierre House. This is consistent with current trends, its higher visitor appeal and its more accessible location. The level of development recommended for Rampart House represents a more substantial investment, but will also lead to greater community and economic development opportunities.

3.3.3.1 Boat Landing Area

It is suggested that access to the site be from the river at the south west corner of the site. There is a trail up the steep bank that leads directly to a grassy bench that makes an excellent campground. A marker post or sign visible from the river can be erected on the beach. Improvements to the access trail will facilitate visitors packing heavy gear from the beach.

Recommendation:

That a marker post be erected at the boat landing area below the bench and an improved access trail be developed up to the campground.

3.3.3.2 Visitor Camping

The access trail at the southwest corner of the site leads to two benches – the lower one is currently used as a hunters' campground, the upper one is recommended for use as a public camping area. The First Nation wishes to retain the small campground on the first bench for use by local hunters.

Both these areas have been identified as containing important archaeological remains (LeBlanc 1997) and an archaeological investigation would be necessary before a decision on their use can be made. If considered necessary, salvage archaeology can be conducted on the lower bench, which is eroding.

The higher bench is an ideal location for visitor camping due to:

- ◆ proximity to the river for hauling gear
- ◆ proximity to Sunaghun Creek for drinking water
- ◆ suitable locations for sanitary facilities
- ◆ screened from the historic site; will not interfere with the visitors' appreciation of the site

If the campground is located further inland, the risk is that people will still choose to camp closer to the river.

This site should be developed as a primitive campground, with 3 or 4 tent sites, firepit and sanitation facilities. Signage to explain the nature and fragility of the historic site should be erected.

The small hunters' campground on the lower bench should remain relatively undeveloped. Visitors should be encouraged to use the upper bench. The lower bench is eroding and is subject to flooding. No permanent facilities should be located there.

In the short term there will be no site caretaker. Visitors should be encouraged to adhere to wilderness ethics such as ‘pack it in, pack it out’, as refuse disposal will not be supplied. However, regularly scheduled monitoring and maintenance of the site should take place.

Recommendation:

That, subsequent to archaeological impact assessment and if appropriate, salvage archaeology, visitor camping be developed on the bench at the southwest corner of the site.

That the small hunters’ campground on the first bench be retained but not improved, and that visitors be encouraged by signage to use the upper bench.

In the longer term, if some restoration or reconstruction occurs at the site, one building, perhaps a First Nation cabin, could be used as a survival shelter.

3.3.3.3 Cemetery

While the cemetery is outside the area to be designated as a Historic Site and co-managed by the Vuntut Gwitchin First Nation and the Government of Yukon, it is an important part of the historic resources at Rampart House. Research projects documenting the site should include the cemetery. Identification of the gravesites will provide important information on the families that inhabited Rampart House during the early part of the century.

Development at the cemetery site needs to take into account the level of privacy and protection desired by family members. Because this area is outside the co-management area; it will be a decision of the Vuntut Gwitchin First Nation what development, if any, will take place there.

Recommendation:

Because of the sensitive nature of the cemetery, it is recommended that outside visitation not be encouraged, and that the trail to the cemetery not be marked.

3.3.3.4 Maintenance Camp

Development at Rampart House will require a maintenance camp for approximately five years to house archaeological and conservation workers. The current location is considered to be too intrusive to the historic site. Both visual and auditory aesthetics need to be considered. Three alternative locations have been considered:

- 1) in the trees on the current bench
- 2) in the trees, on the southwest portion of the site
- 3) between cemetery trail and river

The preferred location, number 3), can be easily screened from the historic site and the river, and will serve to control access to the cemetery. There is room to create a clearing to mitigate bugs. However, it is far from fresh water. The feasibility of a gravity feed pipe from the creek to a point closer to the camp should be investigated.

All proposed locations are a distance from the boat landing for hauling supplies; locations 1) and 2) are intrusive in the historic site.

The current structures should not be ‘wasted’ but appropriate design guidelines are recommended for any additional structures. Structures need to be visually compatible with the site. The use of tent frames that minimize the amount of plywood visible is recommended, as well as white canvas tent covers. The use of authentic pole tent frames, similar to those used in the 1890s could add to the aesthetics of the camp.

There will be some timing issues around relocating the camp as the archaeological crew will need to live in the current camp to conduct impact assessment on the proposed area. The work crew will also need to live somewhere while moving the camp.

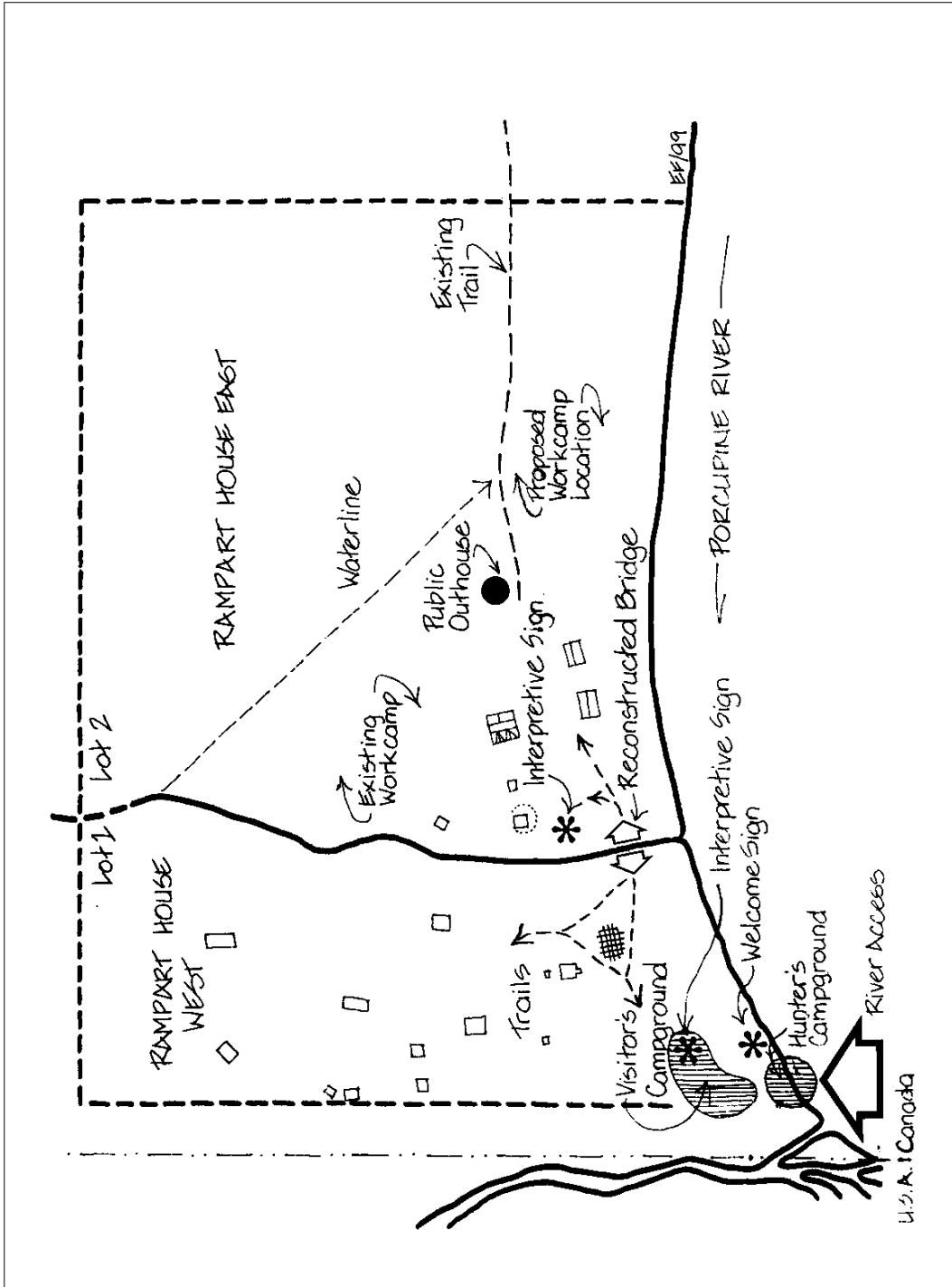
Appropriate procedures for disposing of camp refuse should be developed.

Recommendation:

That, subsequent to archaeological impact assessment, the maintenance camp be relocated to a site in the trees between the cemetery trail and the river, west of the fox farm.

Recommendation:

That suitable design guidelines be developed to ensure that the maintenance camp is visually compatible with the historic site.



Map 3-3: Site Development and Visitor Services at Rampart House

3.3.3.5 Other Facilities

Access between the two sections of the site through a steep gully is difficult. In historic photos a bridge can be seen linking the two areas. The bridge was also mentioned by Elders who visited the site.

Sanitation facilities should be constructed for Rampart House East. A suggested location is in the trees behind Cadzow house.

Recommendation

That the bridge between Rampart House West and Rampart House East be reconstructed and that sanitary facilities be provided in Rampart House East.

3.3.3.6 Long Term Possibilities

Longer term development could include reconstruction of one of the Gwich'in cabins for use as an interpretive facility. This is envisioned as an unstaffed facility that provides a place out of the weather for interpretive panels and photographs to be placed. It would provide a wider scope for interpretation than the sign kiosk at the campground. More elaborate temporary displays could be placed in buildings on a seasonal basis. If a survival cabin is constructed in the campground, this space could also be used to house displays.

3.3.4 Old Crow

While this is outside the scope of this management plan, Old Crow will be the 'point of entry' for visitors to Rampart House. It is recommended that a specific area of the riverfront be developed as the boat landing area for visitors and for guided tour operators and that this area be appropriately signed.

There will likely be visitors to Old Crow who will be interested in both sites but will not be able to visit them. Interpretive material on Rampart House and Lapierre House should be included in any interpretive centre that is developed in Old Crow. Parks Canada will be developing an interpretive centre for Vuntut National Park. It is possible that a partnership could be formed for the development of an interpretive centre with a broader mandate for interpretation of the Porcupine River Basin.

3.4 IMPACTS, BENEFITS AND OPPORTUNITIES FOR DEVELOPMENT

3.4.1 Land Use

The development of Rampart House Historic Site and Lapierre House Historic Site will have minimal land use impacts. No new access will be created to the Historic Sites. Traditional activities of the Vuntut Gwitchin and others will not be impacted by site development. The land base withdrawn from mineral exploration is minimal and does not impact any current exploration projects.

Concern has been expressed that increased tourism to the sites could result in more garbage on the land. Refuse disposal facilities are not usually supplied in wilderness locations because of the potential to attract animals. Visitors will need to be informed that they must ‘pack it in, pack it out’ and ‘take only photographs, leave only footprints’. These ethics are common among commercial ecotourism and adventure travel operators. There may be a desire in the longer term to institute a permit system for commercial tourism operators who bring tours to the sites.

3.4.2 Access

Section 3.4.6 of Schedule B, Chapter 13 of the *Final Agreement* requires that the Management Plan deal with public access. Section 13.8.4 and 13.3.5 require that access to the sites will be controlled in accordance with the terms of this Management Plan and that the interests of permitted researchers, the general public, special events and traditional activities will be taken into consideration when controlling access.

This Management Plan will not make any recommendation for controlling access to the Historic Sites. Researchers will be controlled by a permit system to be developed in accordance with Section 13.8.3, but other visitors to the sites will not be required to obtain permits. Once at the Historic Sites visitors will be requested to respect the fragility of the sites, and especially at Lapierre House to restrict their movements to the specified trails.

3.4.3 Cultural Development

There may be opportunities for the Vuntut Gwitchin First Nation to further explore and build awareness of their culture and roots through the development processes at the two sites:

- ♦ projects that record oral histories & stories related to original place names,
- ♦ visits with Elders to the sites,
- ♦ community volunteer projects to complete work at the sites (e.g. Rampart House cemetery),
- ♦ interpretation/cultural centre at Old Crow.

There may also be opportunities for the transfer of ‘bush skills’ through projects that involve staying out at the sites.

3.4.4 Education and Training

There is an opportunity for the Vuntut Gwitchin First Nation to be more involved in their own cultural heritage management – archaeology, anthropology, heritage resource management -- through the development of technical and professional skills within the community. Training in hospitality skills, entrepreneurialism and small business management would assist community members in developing tourism related businesses. Some prepackaged programs exist.

3.4.4.1 Cultural Heritage Management

Over the next five years there will be a number of projects that will require trained heritage workers to assist with archaeological work, on-site recording, documentation and stabilization, and research and archival work. A variety of skills will be needed for this work which may or may not be currently available in the current workforce. Job opportunities in this field could be any of the following:

- ◆ Heritage professional – research, measuring and documentation, drafting and drawing, people skills
- ◆ Archaeology – excavation, cataloguing artifacts
- ◆ Craftsperson – carpentry, joinery, log building
- ◆ Interpretive programming – research, people skills
- ◆ Project Management – logistics, ‘making things happen’, expediting, budgeting.

The University of Victoria has a correspondence course on Basic Museum Management that is part of a larger diploma program in Cultural Resource Management, which might be useful. It also offers a correspondence course entitled Introduction to the Conservation of Cultural Property which includes the restoration of buildings, and in the past have offered courses specific to First Nation issues. This institution also offers a number of short courses on specific topics such as preservation of log structures. It may be possible for residents to attend such courses.

There is also a Diploma Course in Cultural Resource Management offered through the Faculty of Environmental Design at the University of Calgary. Most of the courses are offered in Edmonton and are two or three days. They cover a wide range of topics and provide excellent information for workers in the heritage field.

It may be possible for Yukon College to bring some of the same instructors to Old Crow to deliver courses on specific topics as needed.

Courses on interpretive skills and hospitality will also be of interest to workers involved in the on-site projects.

3.4.4.2 Tourism

Yukon College has been offering a series of tourism courses that are tailored to the local community. These are providing community members with a broader understanding of the tourism sector, and have particularly focused on developing some of the skills necessary to operate a wilderness tour company. These courses will continue responding to community needs and interest. It is likely as skills build in the community they will become more specialized, focusing on a number of aspects of the tourism sector such as hospitality, marketing, and business skills.

The Department of Tourism of the Government of the Yukon is undertaking a tourism plan for the north Yukon. There is intent to involve tourism students in Old Crow in completing an analysis of the opportunities in the area and developing an action plan. Rampart House and Lapierre House are part of the tourism product that would be marketed for the north Yukon, along with other features such as Vuntut National Park.

It is likely that tourism products in the Old Crow area will become part of large ecotourism or adventure travel products. Many, such as Rampart House and Lapierre House, are not destination sites in and of themselves for visitors from outside the region. They do however, have a strong appeal as one of a series of stops in a larger tour of the area.

Skill sets necessary for tourism related jobs include:

- ◆ Entrepreneurial and business skills,
- ◆ Hospitality and people skills
- ◆ First Aid
- ◆ Knowledge of the land
- ◆ Small motor mechanics

3.4.5 Employment and Economic Development

The Vuntut Gwitchin have already identified many employment opportunities that are associated with the development of the historic sites – business opportunities in cultural tourism, adventure tourism and guiding.

A variety of tourism products are possible which might include visits to Lapierre House or Rampart House, including snowmobile or dogsled tours, river boat excursions, guided fishing, or cultural camps.

There is also a possibility of short term employment through a number of site development projects that may involve research, archaeology, site surveying, measuring and documentation of buildings, rebuilding of historic log building using traditional techniques or other restoration skills.



Interior of Cadzow's Store (PA3048 or UAA 65-31-74)



Jacob Njootli and students (PA3045 or UAA 65-31-55) Rampart House

The creek we're sitting on here I was told that they used to get rotten wood for smoking skins. This is the easiest place up this way to get driftwood and berries, so they called it "Old Women Creek!"
— Stephen Frost. Sr. September 1993.

4.0 INTERPRETATION

Good interpretation can mean the difference between wondering and understanding. For the visitor to an abandoned settlement, it can mean feeling more a part of the place without losing the sense of discovery and mystery.

Interpretation is often defined as a special way of communicating information in a manner that reveals meanings and relationships to an audience rather than simply communicating factual information. It helps people understand historical and natural heritage through first hand involvement with ideas, cultures, objects, artifacts, landscapes or sites.

Chapter 4 describes the general considerations for planning interpretive programs, develops some possible themes and stories that can be interpreted at Rampart House and Lapierre House, discusses the interpretive resources available for developing programs, and suggests some interpretive activities for both sites.

4.1 INTERPRETIVE PLANNING CONSIDERATIONS

Who is your audience?

Primarily, this would be the Vuntut Gwitchin people of Old Crow. A people or a culture needs to consciously embrace its knowledge of itself before sharing it with others. Other audiences may include: wilderness travellers from all over the world, other Gwich'in people from Fort Yukon and Fort McPherson, people from other First Nations, students and other Yukoners.

What are the main messages or stories of the site?

This can include stories about geology, caribou, living on the land, the Hudson's Bay Company, trade & travel routes, police patrols, the Anglican Church, boundary problems and visiting explorers & scientists. Some stories may be specific to the site, others tell of the lives of people who spent time there, the surrounding countryside and its resources. Some stories are better told in certain places rather than others, for example talking of trade at the Cadzow store.

Who should be telling the stories & what cultural viewpoint will be represented?

The story of the epidemic at Rampart House will be quite different depending on whether it is told by the police officer enforcing the quarantine, or by a Gwich'in person who had a family member struck down by illness. The extra dimensions added by different points of view enrich our understanding of an event or time. Visitors should always be aware, however, that they are travelling in the country of the Vuntut Gwitchin First Nation and have the opportunity to learn from their hosts.

What are the interpretive resources?

Both sites feature a rich variety of natural and cultural resources. The historic resources include oral traditions & the Gwich'in language, archaeological sites, heritage structures and sites, artifacts, documentary sources, and Gwich'in place names for landscape features. Natural resources include the climate, geology, river environments, vegetation, fish, mammals and birds. The people of the north and their day to day life are also of interest to visitors.

Where and how are you going to tell the stories?

Onsite Interpretation

It is a very privileged traveller who is able to visit Lapierre House or Rampart House and listen to a Gwich'in Elder speak of the history of the site and the area. Ideally, visitors should have the chance to learn about the sites beforehand and then experience the site personally. Interpretive experiences on site can happen in a variety of ways including signage, guided walks, and special events such as youth and culture camps.

Offsite Interpretation

Since few people can personally visit Rampart House and Lapierre House, ways should be found to share stories of these special places off the site. This can

include development of school curriculum materials, brochures, published histories, displays, web sites and videos available in places such as visitor centres, libraries, and possibly including displays in a proposed interpretive centre in Old Crow.

GENERAL PRINCIPLES

The following principles should guide the interpretation of Lapierre House and Rampart House:

- ◆ The primary audience for interpretation should be the Vuntut Gwitchin First Nation. Interpretation can be a tool to help younger people learn more about their language, culture and history.
- ◆ Use the expertise of Elders and acknowledge their role as educators, interpreters and counsellors in passing on stories of the Vuntut Gwitchin First Nation.
- ◆ Interpretation should be culturally appropriate and implemented by members of the Vuntut Gwitchin First Nation.
- ◆ Visitors should learn that Rampart House and Lapierre House are homes to the Gwich'in people and be encouraged to respect the sites.
- ◆ Vuntut Gwitchin First Nation members have the first opportunity to realize social and economic benefits from interpretation.
- ◆ Interpretation should be environmentally friendly. Interpretation should make use of site resources but never to their detriment.
- ◆ All Yukoners should have the opportunity to experience, enjoy and learn from the heritage of Rampart House and Lapierre House.

4.2 INTERPRETATION AT RAMPART HOUSE AND LAPIERRE HOUSE: THE THEMES & STORIES

4.2.1 Introduction

The country of the Gwich'in people abounds with stories, many centring on the sites and surrounding areas of Lapierre House and Rampart House. One of the tasks of interpretive planning is to collect and organize these stories and suggest how they might be told.

The attached thematic outline provides one way of doing this. The eight themes look at broad areas of interest, which are then broken down into specific stories. Some of these stories are particularly concerned with the country and history of Rampart House and Lapierre House. Others are more general and tell of the Gwich'in people who spent time at these places.

Many of these stories are inter-related. Gwich'in stories of the giant beaver who dammed the Yukon River, are complemented by finds of 80,000-year-old wood remains gnawed by the giant beavers of Beringia. Stories of the Porcupine caribou herd link to stories of hunting technologies and the importance of the meat trade at Lapierre House.

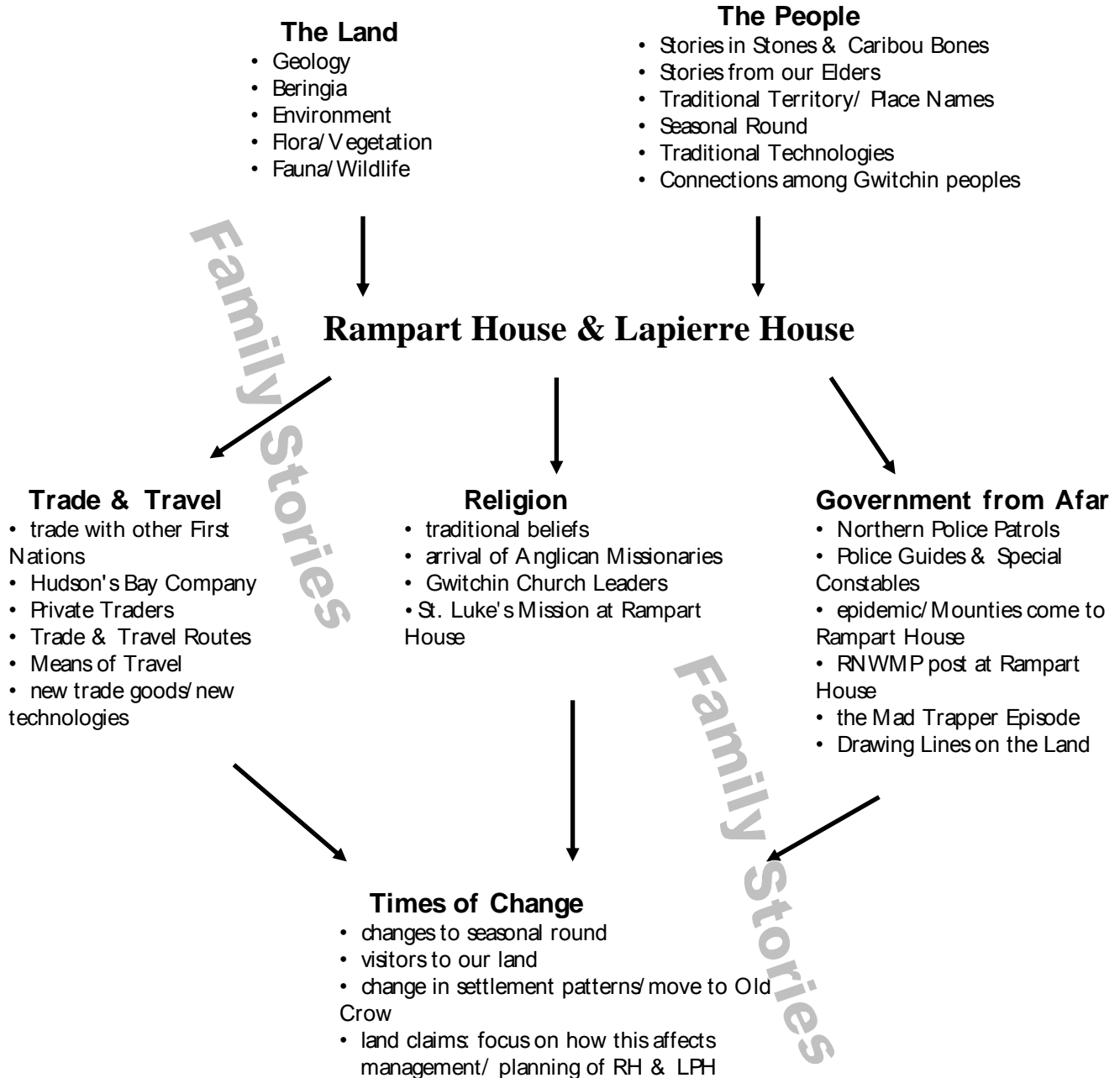
Most of these stories are told from a Gwich'in perspective. Although non-native people have been in the North Yukon for over 150 years, this is recent compared to the millennia that First Nation people have lived and travelled on the land. Gwich'in lore is so ancient that it includes the giant animals of Beringia and the immense lakes that once covered their land. The First Nations' perspective is the unifying thread that holds these stories together.

The following thematic outline is one way to organize these themes and stories. Underlying all the stories is the concept of *Family Stories*, reminding us that most Gwich'in people feel their strongest connection to the two sites through the family members who once lived there. As more information is uncovered, stories can be added or substituted. The next steps in interpretive planning will be to look at the resources that can be used to tell these stories, then examine some options for where and how they would be best told.

The first two themes, The Land and The People, are very general but they provide the context to understand the four themes that are more specific to interpretation at Rampart House and Lapierre House. It is likely that the first two themes will be interpreted in other locations in the Vuntut Gwitchin traditional territorial such as within the future interpretation centre in Old Crow. For people visiting the area from elsewhere, this background information will be important to understand the significance of Rampart House and Lapierre House.

RAMPART HOUSE & LAPIERRE HOUSE

THEMES & STORY TOPICS



4.2.2 General Themes

4.2.2.1 Theme: The Land

The land is real important to us. We use everything on it.

– John Joe Kaye, August 1998.

A visitor to the country around Lapierre House and Rampart House is viewing an ancient landscape. The area known as Beringia was never glaciated. Beringia extended across Siberia through Alaska and west to the Mackenzie River area. It remained ice-free during two major Pleistocene glacial advances, ca. 120,000 to 65,000 years ago and 38,000 to 12,000 years ago. This unique environment supported many large mammals such as mammoths, mastodons, horses, camels, bison, giant moose and short-faced bear, most now extinct. This area has also been described as the cradle of human civilization in North America.

For two million years, fine grained sediments were being continuously deposited on this land. These layers of sediment preserved the remains of mammals, plants, humans, tephra (fine volcanic ash layers), and insects. One knowledgeable geologist claims that this landscape provides the best record on earth of what took place in the past two million years (S. Morison, pers. comm., Oct. 1998).

The Porcupine River once flowed eastward through the Richardson Mountains via McDougall Pass. About 25,000 years ago, the river was dammed by the ice sheet on the east side of the mountains. This blockage, as well as another ice dam at the head of the Peel River, caused the rivers to back up and create immense glacial lakes. Today we can still see the old beach lines and large sediment bluffs consisting of silts from the bottoms of those lakes. When the interconnected waters of the lake basins rose and overflowed into Alaska, they cut a new outlet into the Yukon River. The tremendous force of the draining water gouged into the bedrock through which the ancestral Porcupine River flowed, creating the dramatic Ramparts.

The Porcupine River valley has always been a rich food source for the Gwich'in. Migrating waterfowl use the river as a flyway. Three species of salmon run up the river to spawn. The Porcupine Caribou Herd crosses the river in a number of places during its annual migrations. People also hunt moose and sheep in the river valley. Small mammals that thrive in the riverine environment include marten, fox, muskrat, gopher, weasels, otter and beaver.

Stories:

- ◆ Geology
- ◆ Beringia
- ◆ Environment
- ◆ Flora/Vegetation

- ♦ Fauna/Wildlife

4.2.2.1 Theme: The People

I felt kind of lonely to see how people lived then. . . I feel guilty to go there with shoes on my feet and pop and candy in my pocket.

– Stephen Frost, Senior, August 1998. (talking about going to see a caribou fence with archaeologist Jacques Cinq-Mars.)

Before the fiddle, this guy named Grasspants, a native person, he somehow sing with his mouth. . . He sing and all the birds come to him. That way, he catch one of them while they dance and that's how he eat. . . That's how that dance came, even before the fiddle come. They used to dance like that just singing with their mouth.

– Hannah Netro, September 1993.

This theme focuses on Gwich'in people and their forebears. Archaeological evidence provides important clues to the lives of the people living in ancient times. Stone tools and bone fragments tell us where they hunted and camped, as well as which animals they killed for food. The great caribou fences speak of large-scale hunts requiring intricate planning and coordination.

The recollections of Elders and the writings of early visitors describe the clothing, shelters and material culture of the Gwich'in when they had little or no access to European trade goods but made ingenious use of what the land provided.

Rampart House and Lapierre House were just two stopping places in an extensive web of travel routes, camps and small settlements within the traditional territory of the Vuntut Gwitchin. The Gwich'in people travelled extensively, both along the Porcupine River corridor from Fort Yukon to Fort McPherson and along various trails out of the river valley. Gwich'in people have an intimate knowledge of the mountains, forests, creeks and trails of this land, as well as the seasons and cycles of the animals, fish and plants. Nearly every landscape feature has a Gwich'in name and each place name usually has a story to go with it.

The traditional links among Gwich'in peoples, living in places as far distant as Fort Yukon and Fort McPherson, continue today through family ties and a shared culture.

Stories:

- ♦ Stories in Stones & Caribou Bones
- ♦ Stories from our Elders
- ♦ Traditional Territory/ Place Names
- ♦ Seasonal Round
- ♦ Traditional Technologies
- ♦ Connections among Gwich'in peoples

4.2.3 Rampart House & Lapierre House

The following themes and stories are more specifically concerned with the events and trends that led to the establishment of the two historic sites, the activities that took place at these two communities and the circumstances that led to their abandonment.

4.2.3.1 Theme: Trade & Travel

Before we used to use skin tents. My oldest brother was born in one of those tents. People used to make trips to Herschel Island to get food and things we needed; there where they got their first tents from. Gwich'in and Arctic Village people were the first people to get [canvas] tents.
– Sarah Abel Chitzi, October 1993.

In those days when we spent our time out in the mountains drying caribou, we'd move out to certain places to start the fall and after we'd move to different places. We only moved by dog pack. . . In the winter, when they started trapping, people went out as far as Black River to trap for fur. The main fur was marten. On the mountains we trapped foxes and this is what we lived on. – Charlie Thomas, September 1993.

Gwich'in people have always been great travellers. They travelled widely on foot with pack dogs, by snowshoe, boat and later with dog team. During their extensive travels, they met and traded with other First Nations. Although Gwich'in people did not meet white traders until the 1840s, they were already well-acquainted with European goods from British and Russian traders passed on by their First Nation's contacts.

By the 1840s, the Hudson's Bay Company began to push across from the Mackenzie River to the Porcupine. They established Lapierre House in 1846 and built Fort Yukon the following year. Lapierre House, in the midst of a rich hunting area, was best known as a "meat post" supplying dried caribou and fish to other posts. At Fort Yukon, and subsequently Rampart House, the company traded primarily for fur.

The Gwich'in were shrewd traders. If they were unsatisfied with the quality of the goods or the prices offered, they travelled hundreds of miles to visit other traders. When American whalers at Herschel Island offered better prices than the Hudson's Bay Company, people went to the Arctic coast.

The Hudson's Bay Company moved out of the area in 1893 and later were replaced by private traders at both posts.

Stories:

- ♦ trade with other First Nations

- ◆ Hudson's Bay Company
- ◆ Private Traders: Dan Cadzow, Jackson Brothers, etc.
- ◆ Trade & Travel Routes
- ◆ Means of Travel
- ◆ New Trade Goods / New Technologies

4.2.3.2 Theme: Religion

The church [at Rampart House] was built with the help of Archie Linklater, Old Bruce, and they got a lot of help from the local people. Ben Kassi worked for the church. He was the catechist who worked for the church most of his life. – Charlie Thomas, September 1998

The Kutchin became Christianized by their own choice, at a time when they were strong people. They took the basic Christian faith and made it their own, including their own value system and remythologized ancient legends. With their own ordained clergy, Christianity became theirs, and that faith is still here. – Lee Sax, in Sax & Linklater, 1990.

In 1858, both Roman Catholic and Anglican missionaries travelled to the western Arctic seeking native converts. Although Catholic priests made a few excursions by into the Yukon, they met with limited success in winning converts. The Anglican missionaries from the Church Missionary Society, supported by the Protestant traders of the Hudson's Bay Company, won a great many people to their church.

The Gwich'in people developed a strong attachment to Christianity, largely due to the personality and efforts of the Reverend Robert McDonald. McDonald was a talented linguist who learnt the language of the local people, visited them in their camps, married a Gwich'in woman, and trained First Nation catechists to bring the Christian message to outlying camps. Many Gwich'in people became church leaders. Some, such as John Martin, travelled extensively to remote areas of the Yukon, preaching the Anglican Church's message. Of special note is Amos Njootli, the deacon at Rampart House for many years. St. Luke's church was built during his time there. The church moved to Old Crow in 1921, when the majority of the people moved there.

Stories:

- ◆ Traditional Beliefs
- ◆ Arrival of the Anglican Missionaries
- ◆ Gwich'in Church Leaders
- ◆ St. Luke's Mission at Rampart House

4.2.3.3 Theme: Government from Afar

I heard the story that was passed down from my dad. At the time, when the smallpox was among the people, my sister Ellen Bruce was born in 1911. When this happened, they found supplies up here and built hospital right on the island. . . That's where they moved everybody and took care of them. . . . The doctor worked hard too and really took care of them. . . After everybody got well, they burned the hospital down.

— Hannah Netro, September 1993

Well it was good hunting here, but the biggest reason for moving from here was when they put the border in. This line here separates the people on both sides. It spoiled all the trapping and hunting by law.

— Stephen Frost, Sr., September 1993

Few people in the outside world knew anything about the country of the Gwich'in people. Nevertheless, governments located thousands of miles away made decisions that were to have a direct impact on their lives. The granting of the vast northwest tract of Canada to a consortium of British traders eventually brought employees of the Hudson's Bay Company into the north Yukon in the 1840s. In 1867, the United States purchased the territory of Alaska from Russia. Two years later, an American naval party displaced Hudson's Bay Company traders from Fort Yukon and installed American traders.

The new post was relocated twice before it was determined to be within British territory. Even so, New Rampart House ended up right next to the U.S./Canada boundary line. To protect his business, the local trader requested that customs be collected on goods purchased across the border at Fort Yukon. In 1914, the RNWMP opened a detachment at Rampart House which operated for the next 15 years.

The Mounties brought Canadian law to the land of the Gwich'in. Because the Gwich'in ranged throughout Alaska, the Yukon and Northwest Territories, there were different sets of laws to contend with. Many Gwich'in people became special constables and guides for the police, helping them, in turn, adapt to the land. Thomas Njootli worked as a special constable at Rampart House. Charlie Stewart, John Moses and Peter Benjamin are just a few of the prominent Gwich'in men who worked as police guides and special constables. Charlie Stewart was the police guide who led the party that found the ill-fated "Lost Patrol" in 1911, while John Moses participated in the manhunt for Albert Johnson, the "Mad Trapper" in the vicinity of Lapierre House.

Stories

- ◆ Northern Police Patrols
- ◆ Police Guides & Special Constables
- ◆ epidemic/Mounties come to Rampart House

- ♦ NWMP post at Rampart House
- ♦ the Mad Trapper Episode
- ♦ Drawing Lines on the Land – boundaries
International Boundary Commission/Surveys
Relocating Rampart House
Same people/different laws

4.2.3.4 Theme: Times of Change

They are hard time people. They all need each other round here.
—Mary Kassi, August 1998.

Our grandparents and great grandparents protected and looked after these places really good. That's why Rampart House and Lapierre House and Crow Flats are important places for us. That's why we have control of these places. We have to look after these places that our grandparents looked after. We have to protect these places for them and for the future.
— John Joe Kaye, August 1998.

You have to attract tourists by doing a good job of the history of the area.
– Stan Njootli, August 1998.

The Gwich'in people have a long history of adapting to times of change and hardship. Being dependent on the migrations of salmon and caribou, the Gwich'in lived where their food was at any given time of year. When the fur traders arrived, they altered their life patterns to include trapping and the posts where trade was conducted. The new technologies brought by the traders were also accepted and incorporated with traditional ways. Unfortunately, disease also came north with the traders. Epidemics of influenza and other diseases caused many deaths.

People travelling to the traditional territory of the Vuntut Gwich'in went there for many reasons. They include early scientists learning about the people and animals of the area, surveyors and others exploring the country on behalf of their governments, some misguided stampedes taking the long route to the Klondike goldfields, and those who just enjoyed the adventure of travelling in new lands. Many of these people relied on help from Gwich'in people they met along the way to survive. Others, such as archaeologists, recognised and relied on the expertise and advice of the Gwich'in people and their knowledge of their land.

The new people also brought new ideas on education. This was a mixed blessing. Although the world was opened up to the Gwich'in, in many ways their traditional world was taken from them. Children were sent off to schools and many lost their connection to the land. Today, traditional knowledge and the

INTERPRETATION

Gwich'in language are recognized as important elements of the educational curriculum.

Now the movement back to the land and tradition is strong. The traditional Gwich'in territory has been formally recognized under land claims to ensure a base for the culture to continue. Agreements between different levels of government allow for the preservation and management of important historical sites such as Rampart House and Lapierre House.

The lessons of today are being guided by the wisdom of the past as imparted by the Elders. Today, the northern Yukon still attracts scientists and travellers seeking a wilderness experience. The Vuntut Gwitchin are interested in developing the commercial opportunities provided by wilderness and cultural tourism. They are willing to share the culture of their people and stories of Lapierre House and Rampart House.

Stories:

- ◆ Changes to Seasonal Round
- ◆ Visitors to our Land
- ◆ Changes in Settlement Patterns/Move to Old Crow
- ◆ Land Claims --focus on how this affects management/ planning of Rampart House & Lapierre House.

4.3 INTERPRETIVE RESOURCES

To conduct effective interpretation, one must be aware of the interpretive resources available to tell stories, both on and off the site. Some are obvious, such as the spectacular ramparts near Rampart House and the remains of the trading post at Lapierre House. Others require knowledge of previous research work, such as the archaeological activities in the area and oral history interviews.

In some cases, new research might be needed to obtain a fuller story, such as documenting Gwitchin place names in the immediate areas of the two sites. The visitor's experience is much richer when the interpreter can draw on the landscape, oral tradition, buildings, artifacts and documentary sources to present a more complete picture of the historic sites and the people who once lived there.

4.3.1 *Historical Resources*

4.3.1.1 **Oral Traditions**

The Gwitchin people have a wealth of oral tradition linked with the landscape, natural resources, people and events of the region. Gwitchin Elders relate stories about the formation of the landscape, mythological figures such as Ch'ataahuukaii, and how the animals of Beringia were made small. More recently, there are stories about trading and gatherings at Rampart House and Lapierre House, how the sites fit into the season round of area families, and technique for living off the land.

While the most important sources for this knowledge are still the Elders themselves, much oral history has been collected and documented in the past. This includes work that has been done with the Yukon Native Language Centre; the Council for Yukon First Nations (Curriculum Development Branch); Yukon College, Old Crow Campus; and by the Vuntut Gwitchin First Nation, particularly in regards to land claims research. More recently, oral history projects have been carried out by the Vuntut Gwitchin First Nation, Parks Canada and Heritage Branch. In the past, scientists and visitors to the area have also documented traditional knowledge as related by Gwitchin people. Ethnographers Cornelius Osgood and Ann Welsh Acheson, plus historian Richard Slobodin are three notable examples.

Drawing upon oral tradition is the most effective way to present the lives and outlook of the Gwich'in people. This material has been effectively used in publications, displays, and by interpreters or guides. The sound recordings themselves bring life to displays, slide shows and video productions.

4.3.1.2 Heritage Structures and Sites

These range from several more-or-less intact buildings at Rampart House to the berms and cellar excavation of the former Hudson's Bay Company store at Lapierre House. At Rampart House, there are also the remnants of the fox farm and the cemetery. These built resources are discussed in detail in Sections 2.

The size and construction styles of the various buildings illustrate differences in use as well as the differences in the living arrangements of the two cultures that spent time at these places. The Gwitchin dwellings tended to be small, easy to put up and to heat. Most were only used seasonally when families came to the posts for trading and special occasions. Structures such as the Cadzow store and warehouse are larger, more elaborately-built buildings meant for year round use and particular functions such as storage and trading. The structures can also illustrate a number of stories by association (e.g. St. Luke's and the Anglican Church, the Cadzow store and the era of independent traders, stories about particular families, etc.).

4.3.1.3 Archaeological & Paeleontological Sites

Archaeological work was conducted at Lapierre House in 1970 and at Rampart House in 1997 and 1998. Most of the material uncovered dated from the historic occupations of the sites with some prehistoric material found at Rampart House. The information uncovered from these investigations, combined with archival research and oral history research, provides a fuller picture of the people who lived there and their activities. Within the larger area, the Old Crow Basin contains some of the oldest paeleontological and archaeological finds in North America.

The archaeological process itself is interpretable. Public programming for archaeology digs at Canyon City have been very successful with students, tourists and local residents. This should be considered if it is determined that additional archaeology is going take place at either site.

4.3.1.4 Artifacts

These can range from prehistoric stone tools to more recent items such as household furnishings, all of which help to tell the stories of life at the two sites. The artifacts from Morlan's dig at Lapierre House in 1970 are housed at the Canadian Museum of Civilization. Artifacts from more recent digs at Rampart House are presently being analyzed at the University of Alberta but will eventually be stored at the Archaeology section of Heritage Branch. When families moved away from Rampart House and Lapierre House, they often left personal belongings. Over the years, many have been collected as souvenirs. Apparently some furnishings from Rampart House are now with family members at Fort Yukon.

Objects that were used at the sites can be potent ways of evoking how people used to live. Artifacts and replicas can be used in displays, partial building interior demonstrations, as props, and in demonstrations. Depending on future decisions about the level of restoration of buildings or the types of season displays to be set up at the Rampart House site, it may be useful to document - when known - the locations of other artifacts associated with the sites. This could be part of the Heritage Office's current database on artifacts outside the traditional territory. In the future, some of these could be likely candidates for long term borrowing, replication, or return.

4.3.1.5 Documentary Sources

The Yukon Archives has an extensive collection of materials relating to the two settlements and the Gwich'in people. These include maps, historical photographs, accounts by early visitors to the area, scientific reports, sound recordings and some early films. The Yukon Native Language Centre has a detailed index to Archdeacon McDonald's informative diaries, a copy of which is available at the Vuntut Gwitchin First Nation office.

More recently, staff from the Yukon Government's Heritage Branch have documented the sites with a series of photographs, site plans, partial as-found drawings and videos. The branch also holds copies of various archival materials relating to the two sites. The Archaeological Survey of Canada and Heritage Branch, Archaeology Section have copies of reports and photos related to archaeological investigations in the region.

The Vuntut Gwitchin First Nation with assistance from the Yukon and Canadian governments has conducted research on the two sites. The First Nation also holds copies of various photographs, band administrative records, and copies of tapes, research reports and other data on projects at the two sites. Many of the sources relating to Rampart House are documented in *Rampart House, Annotated Bibliography*, prepared by Colin Beirsto for the Heritage Branch, most recently updated in 1998.

Materials relating to Rampart House and Lapierre House can also be found at other Canadian libraries and archives such as the Hudson's Bay Company Archives in Winnipeg, the General Synod Archives/Anglican Church of Canada in Toronto and, in Ottawa, the National Archives of Canada and the RCMP Historical Branch.

4.3.2 Natural Resources

The sites of Rampart House and Lapierre House were both chosen because they were near good hunting and fishing areas as well as along an important trading and travel route. To better understand the lives of the people who spent time in these places, one needs to learn more about the land from which they earned their

living and the plants and animals that they harvested. This information also relates to stories about travel methods, traditional technologies, and trade. Gwich'in stories about how the land came to be provide an added dimension to descriptions of the geological forces that formed the land. Summer visitors are always interested in learning about the winter and cold weather survival techniques.

Natural resources can be used in interpretation in several ways. Some of these include giving information about the country while travelling to the sites, guided walks pointing out the trees, shrubs and flowers en route, displays or demonstrations about medicinal uses of plants and demonstrations of drying fish.

The natural resources that can be drawn on in interpretation at Rampart House and Lapierre House include the climate, geology, ecological settings, vegetation and fish and wildlife. Information about these resources are available in Sections 1.2.2 to 1.2.4.

4.3.2.1 Landscape Features & Place Names

There are many features in the Porcupine River drainage basin that have special significance to the people who lived and travelled in the region. Important features in the Rampart House area includes the Porcupine River, Sunaghun Creek, the Ramparts, and an important traditional trail to Crow Flats. Some features in the Lapierre House area include the Bell River, nearby creeks, routes to the Richardson Mountains and the winter trail between Fort McPherson and Old Crow.

Further documentation and research of the sites should include collecting available Gwich'in names for features in each region. The primary sources for this information are Gwich'in Elders. Sheila Greer's report in Appendix Two refers to a mountain associated with *Ch'ataahuukaii* to the northeast of Lapierre House. She suggests that more information about this site, and others, could be obtained from the Yukon Native Language Centre. Below is a partial list of place names, compiled mainly from the files of the Yukon Geographic Names Board.

Place Names

ENGLISH	GWITCHIN	TRANSLATION
Berry Hill	Ch [^] Ts'ai Nalk'at	“sticking up by river” (YGNB file 4056-5-10-49, Map sheet 116N)
Crow Mountain	Chah Ddhà	“full head of hair mountain” (refers to a former practice of burning one’s hair as a sign of mourning). This spelling was adopted in June ’97 as a correction of Shahtlah Mt. (YGNB file 4056-5-10-49, Map sheet 116N)
Old Crow Flats	Van Tat	“amongst lakes” (YGNB file 4056-5-10-51, Map sheet 117A)
Lapierre House	Zzeh Gwutsul	“Little House” (Greer, 1998)
Lone Mountain	Than Nàthà'ai	“standing alone”
Old Crow	Te-tehim-Gevtik	Named after a Gwitchin leader, the name means “Walking Crow”. Following his death in 1870s, people named the river, mountains and general hunting area, Old Crow. (YGNB file 4056-5-10-49, Map sheet 116N)
Porcupine River	Ch' *d●njik	“Ch'o means quills in Gwitchin, name acknowledges abundance of porcupine in area. (YGNB file 4056-5-10-49, Map sheet 116N)
Rampart House	Jiindèh Tsik	“Fish Spear Creek Mouth” (Greer, 1998)
	Sunaghun Creek	“Old Wives Creek”

4.4 INTERPRETATION PRIORITIES

The following charts set out some general interpretive priorities over the next five years. However, a more detailed and in-depth interpretive plan should be prepared for the two sites. This plan should build upon the information collected in Projects #1 and #2 (see Section 5.2) and set out the specific themes and stories to be interpreted in on-site signage and displays, as well a develop a plan for off-site interpretation.

Recommendation:

That a detailed interpretation plan be prepared for Rampart House and Lapierre House building on the information collected in Projects #1 and #2.

Rampart House & Lapierre House— Interpretive Approaches: ONSITE

LOCATION	IMMEDIATE & SHORT TERM	MEDIUM TERM	LONGER TERM
<p>ONSITE</p> <p>Lapierre House</p>	<p>Signage: site identification & messages re respect for historic remains, leaving artifacts in place, etc.</p> <p>Train work crews as ‘Yukon Hosts.’</p> <p>They should be aware that they are also Gwitchin representatives and de facto caretakers/interpreters of site.</p> <p>Detailed identification & documentation of interpretive resources on site (natural resources, artifacts, buildings, etc.)</p>	<p>Similar signage translated into Gwitchin. Interpretive signage re historic significance of Lapierre House & translations.</p> <p>Site Visits with Elders & students, possibly winter gathering place for people from Old Crow & Fort McPherson.</p> <p>If a camp shelter is built, provide a guest book for travellers to sign.</p>	<p>Site visit as part of package offered by local tour operators.</p>
<p>Rampart House</p>	<p>Signage: site identification & messages re respect for historic remains, leaving artifacts in place, care in camping, etc.</p> <p>Install marker at boat landing area.</p> <p>Train work crews as ‘Yukon Hosts.’</p> <p>They should be aware that they are also Gwitchin representatives and de facto caretakers/interpreters of site.</p> <p>Detailed identification & documentation of interpretive resources on site (natural resources, artifacts, buildings, etc.).</p> <p>Leave a guest book in Cadzow House or other suitable location.</p>	<p>Similar signage translated into Gwitchin. Interpretive signage re historic significance of Rampart House & translations.</p> <p>Site Visits with Elders & students.</p> <p>Albums of historic photographs</p> <p>Prepare portable or semi-permanent displays to be set up seasonally in selected buildings or in a newly constructed kiosk.</p>	<p>Site visit as part of package offered by local tour operators.</p> <p>On site interpreters to act as guides & deliver programs for part of the summer season.</p> <p>Any new buildings or reconstructions could also be used for gatherings, displays & cultural events.</p>

Rampart House & Lapierre House – Interpretive Approaches: OFFSITE

LOCATION	IMMEDIATE & SHORT TERM	MEDIUM TERM	LONGTERM
<p>OFFSITE Old Crow</p>	<p>Liaise with Fort McPherson & Fort Yukon to collect stories & interpretive materials. Genealogical research with focus on families who spent time at RH/LPH and areas.</p>	<p>Develop a detailed interpretive plan & prepare an interpretive resource manual. This material can be used by site crews, interpreters, tour operators, etc. Prepare informative/historic brochures for travellers. Develop school programs relating to RH/LPH sites. Prepare pamphlets that can be used for self-guided tour of RH site. Construct model of RH site. Students of school/Yukon College can research & prepare resource materials by (such as RH oral history book by Yukon College). Publication of booklet re archaeological activity at site.</p>	<p>Future interpretive centre to include interpretive material/messages/programs about RH/LPH.</p>
<p>OFFSITE Yukon Wide</p>	<p>Continue archival research/oral history/collation of relevant research materials.</p>	<p>Distribute informative/ interpretive brochures in Yukon Visitor Information and Reception Centres. Brochures for potential visitors/river travellers at river access points. Prepare school curriculum materials about RH & LPH.</p>	<p>Prepare videos about the sites for students as well as general audiences. Book projects. Informative/interpretive signage on Dempster Highway.</p>



Group at Lapierre House. (PA172840)



Rampart House (YA 3051 or UAA 65-31-65)

A patrol getting ready to return to Fort McPherson, NWT. Members of the force and First Nations standing around a dog sled with Cadzow House in the background. Identified in the photo are left to right: Billy Annett, Ephrain Jose, Jacob Tizza, Constables Scotty LaMon and Dooke, and Sgt. Dempster.

There's a lot of history there. I am very proud to hear that something is going to be done about [Rampart House] and Lapierre House. Stephen Frost, Sr. August 1998.

5.0 IMPLEMENTATION

The Vuntut Gwitchin have identified both Rampart House and Lapierre House as culturally significant places. Many people have strong family ties with one or both sites. There are spiritual links to the sites through the history of Gwitchin involvement in the Anglican Church.

The people of Old Crow have a strong attachment to these sites and wish to direct the development in ways that respect the meaning these sites have for the community. Participants at the public meetings continually expressed a desire to care for and restore these sites. When visiting the sites with Elders, the physical remains elicited stories and memories which they wished to pass on to others.

Development at the sites poses opportunities for social and cultural development as well as economic benefits. For the community of Old Crow to maximize these benefits, the implementation of the plan must fit the aspirations and capacity of the local community. Projects must be affordable. The pace of development must fit within other demands on community resources. Training may need to be provided to develop skills in the local work force necessary for the employment opportunities. It is therefore very important that the Vuntut Gwitchin take a lead role in coordinating the implementation of the management plan.

The Draft Options Report presented several scenarios for conservation and development at Rampart House and Lapierre House. Response to the Draft Options Report indicated that there was broad support for relatively extensive investment that would protect the cultural heritage values at the sites and attract visitation leading to community development. Lapierre House will be developed consistent with Scenario #3 which called for 'moderate development to accommodate a limited number of visitors. Rampart House will be developed consistent with Scenario #4 which called for 'more extensive investment for community development'.

To facilitate implementation of these scenarios, several phases of conservation and development have been identified. Included in the phases are discrete projects that can be undertaken by the Gwitchin community. The projects are designed to be implemented by the community of Old Crow using local resources and involving various groups in the community. This will require coordination with other local and non-local organizations such as Yukon College, the local school, Elders, and possibly groups in Fort McPherson and Fort Yukon.

Projects that allow for community participation, allow for the participation of different age groups, and involve learning or knowledge transfer can attract volunteer commitment and community cooperation.

5.1 MANAGEMENT STRUCTURES

The development of a suitable management structure will ensure that the sites are cared for over time. This management structure must:

- ♦ ensure protection of the resources at the sites,
- ♦ protect the rights and interests of the communities of interest, and both governments,
- ♦ provide clear roles and responsibilities for all players,
- ♦ reflect the capacity of the local community, and
- ♦ be responsive to changes in local conditions.

5.1.1 Role of the Joint Heritage Committee

In accordance with Section 3.1, Schedule B, Chapter 13 of the *Final Agreement*, the Joint Heritage Committee composed of three members appointed by the Vuntut Gwitchin First Nation and three members appointed by the Government of the Yukon has been established. This representation will ensure that the interests of both governments are met through the development and implementation of the Management Plan.

The Joint Heritage Committee will be charged with ensuring the Management Plan is implemented. Using the Management Plan as a guide to set priorities, the Heritage Committee can oversee the development of multi-year action plans and budgets, and seek funding for projects in the upcoming year. They can evaluate projects during and upon completion and assist in prioritizing work for the subsequent year.

It is expected that the technical and logistical details of the action plans will be developed jointly by Vuntut Gwitchin First Nation and Yukon Heritage Branch staff for discussion and approval by the Joint Heritage Committee but that the

Committee would be involved in setting broad priorities, in ensuring the work plans are consistent with the Management Plan, and in approving draft budgets. These budgets will be contingent upon approval by each government. The Committee will oversee the development of ancillary plans such as Conservation Plans and Interpretation Plans.

It will also be the role of the Heritage Committee to ensure a number of factors are monitored on an ongoing basis:

- ◆ condition of heritage resources
- ◆ trends in type and levels of use (appropriate sustainable uses)
- ◆ vandalism or damage
- ◆ maintenance of visitor facilities (camping, paths, signage)

In particular the Vuntut Gwitchin members of the Committee, being closest to the sites, can act as the ‘eyes and ears’ for the sites, ensuring that the Committee as a whole is aware of changing conditions.

There is also a role for the Committee in community liaison work. Committee members should communicate with their respective ‘publics’ about the sites. In the case of the Heritage Branch, information about the sites should be distributed to residents of the Yukon in the normal manner. The Vuntut Gwitchin members should discuss what are the best methods of ‘getting the word out’ to residents of Old Crow and to other Gwich’in communities with interests in the sites. The Committee may want to send an annual newsletter to the mailing list of interested parties developed during the management planning process.

Issues may arise from time to time about which the Committee may need to develop policy. This may have to do with the level or type of use at the sites (such as policies with regard to charging commercial tour operators) or could have to do with conservation or interpretation issues (a policy to establish the languages used for interpretive signage).

It will also fall to the Committee to explore additional sources of funding. In an environment of ever declining government resources, the Committee may want to explore creative partnerships with other agencies to accomplish some of its objectives. For example, for the implementation of the Project #1: Collecting Historic Site Information, many different groups could participate, including Yukon College, and the School. There has also been some suggestion that corporate sponsors may be available to complete projects at the sites. The Hudson’s Bay Company may have interest in contributing to either or both sites. The Anglican Church may be able to assist with the stabilization or restoration of St. Luke’s Church or the Rectory, and the Royal Canadian Mounted Police may wish to assist in a project interpreting their role at Rampart House.

The possibility of partnerships with people in Fort McPherson in the conservation of Lapierre House and development of nearby facilities has been raised at every

public meeting. There is a need to determine who will begin the liaison work with Fort McPherson and what will be the objectives of the relationship. This could be a task for the Joint Heritage Committee.

To accomplish its objectives, the Committee will need to meet regularly, probably semi-annually in Old Crow. All or part of the Committee should visit the sites annually in order to evaluate progress.

The composition of the Joint Heritage Committee should reflect its responsibilities. The appointees on behalf of the Government of the Yukon contribute a range of technical expertise in heritage, archaeology and resource planning. They also provide through the Heritage Branch a link to government budgetary processes. To ensure that the Vuntut Gwitchin have adequate influence and control in the activities of the Committee there should be a management level appointee, perhaps the Director of Lands and Resources, or a Council member appointee, to the Committee. This person should be able to make direct requests for funding allocations to the Chief and Council. In addition a Vuntut Gwitchin staff person should devote at least part of the year to working with Heritage Branch staff on the technical requirements for the site.

Recommendation:

That the Joint Heritage Committee develop for itself a clear and detailed ‘job description’ that includes but is not limited to the following roles and responsibilities:

- ◆ **oversee the development of multi-year action plans and budgets,**
- ◆ **set and periodically review broad project priorities,**
- ◆ **ensure activities at the site are consistent with the Management Plan,**
- ◆ **evaluate projects,**
- ◆ **develop a strategy for community liaison,**
- ◆ **develop mechanisms for monitoring conditions and activities at the site,**
- ◆ **oversee the development of ancillary plans such as the Interpretation Plan and Conservation plans,**
- ◆ **review and revise the Management Plan as necessary,**
- ◆ **develop policy as necessary, and**
- ◆ **explore partnerships and additional funding sources.**

In the longer term, there is an opportunity for the Joint Heritage Committee to take on more responsibility than just Rampart House and Lapierre House. Other historic sites of interest to both governments could become part of their area of interest.

5.1.2 Lapierre House/Rampart House Project Manager

Technical aspects of the proposed projects need to be developed jointly by the Vuntut Gwitchin First Nation and Heritage Branch staff and other expertise as needed. While the Committee deals with broader management issues, there will be a need for day-to-day project coordination. To ensure the best use of money and resources each individual project needs careful planning, expediting of supplies and coordination of personnel. It will often be necessary, especially in the research stage, to coordinate between several smaller projects and seek community involvement in a variety of ways. The Coordinator can also be involved in liaison work with other Gwich'in communities.

It is likely that, for the Vuntut Gwitchin First Nation, the additional responsibilities of this work will exceed what any Heritage Officer can accomplish. It is recommended that, to ensure adequate influence and control at the technical level, a position be created within the Vuntut Gwitchin First Nation that can complete this work. It is likely that this would be a part time or a seasonal position, but may need to be full time in preparation for and during the field season and during the completion of Project #1, as described in 5.2.1.

Recommendation:

That the Vuntut Gwitchin First Nation consider creating the position of Lapierre House/Rampart House Project Manager to coordinate project activities for Rampart House and Lapierre House, including the following duties:

- ♦ **Working jointly with Yukon Heritage Branch staff to develop work plans for approval by the Joint Heritage Committee, and to develop the logistics of on-site project implementation,**
- ♦ **To coordinate project activities both at the site and in Old Crow,**
- ♦ **To liaise with community groups and seek community involvement in projects.**

5.1.3 Site Supervisors

Each field project will require an on-site supervisor. These positions will vary with the nature of the project and will most likely be filled by Old Crow residents with skills matching the current project. It may be necessary to provide some training to prepare candidates for these positions.

5.1.4 Technical Support

In some cases, technical expertise will be needed such as an archaeologist, heritage technician or conservation engineer. This expertise can be contracted on

an as-needed basis or provided by the Yukon Government Heritage Branch, to ensure that territorial regulations and national and international conservation standards are met.

5.1.5 Final Agreement Obligations

Appendix One summarizes the Final Agreement obligations in relationship to Rampart House and Lapierre House Historic Sites. In terms of implementation of this management plan, it is important the Government of the Yukon and the Vuntut Gwitchin First Nation proceed with land transfers, removals and Heritage Site Designation as specified in Schedule B, Chapter 13 of the Vuntut Gwitchin First Nation Final Agreement.

In addition, surveys indicate that at Rampart House, Cadzow's store and warehouse both lie within the 100 foot setback required by the federal *Territorial Lands Act*.

Recommendation

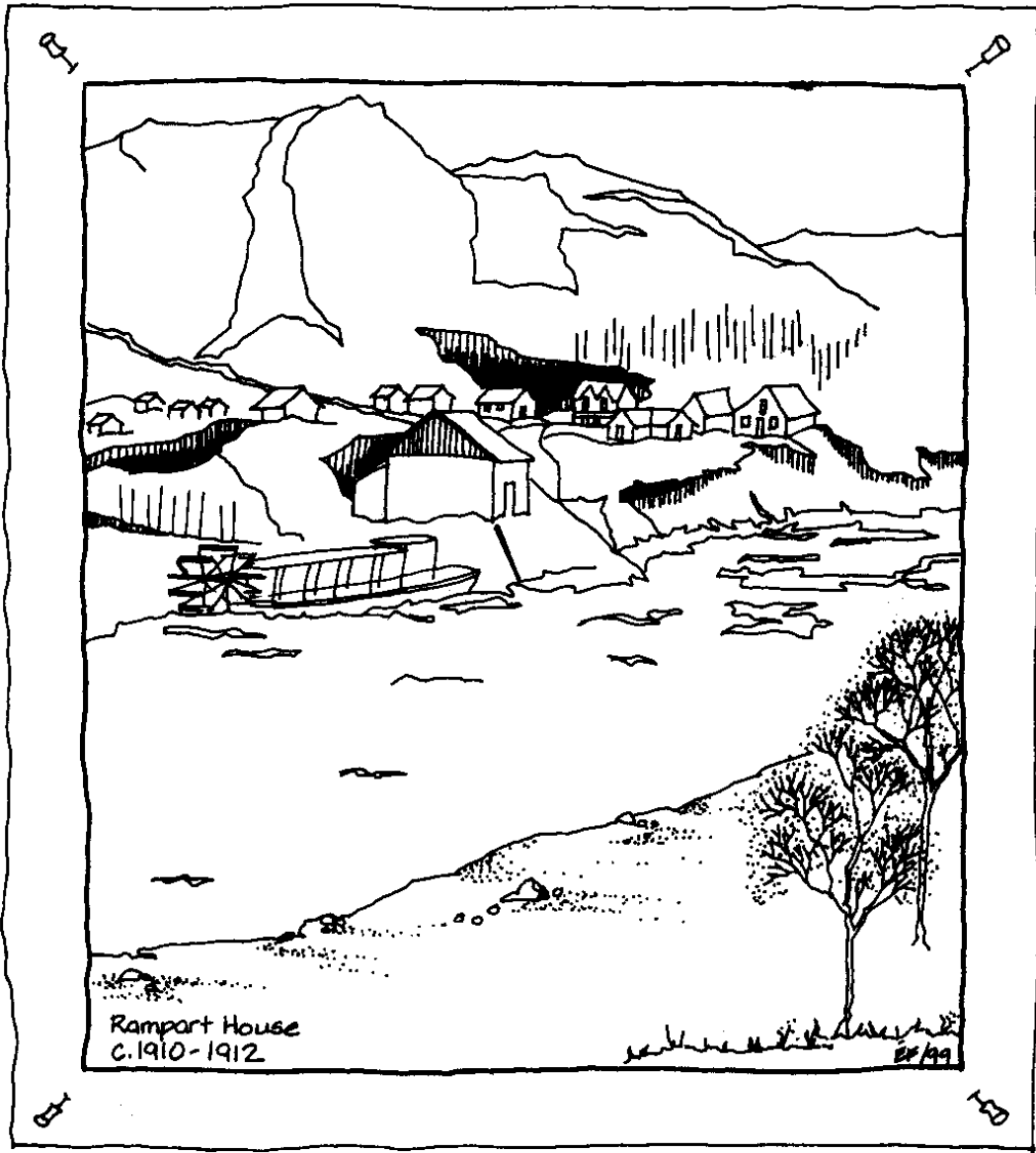
That the Government of the Yukon apply for an exemption from the 100 foot setback at Rampart House Historic Site, requesting that it be transferred to the Government of the Yukon for inclusion in the historic site.

5.2 COMMUNITY PROJECTS

The four recommended projects were chosen from components of the development scenarios that were discussed in the Draft Options Report. Based on input from the Joint Heritage Committee, from public meetings and from responses to the newsletter, the projects provide a framework within which local people and resources can accomplish many of the necessary tasks to bring each site to the desired level of conservation and development.

The short field seasons and the need to expedite materials and personnel were taken into consideration. It can be the role of the Joint Heritage Committee and the LPH/RH Project Manager to design the details of the projects in ways that respond to local conditions.

The projects can also serve as a mechanism to develop skills and expertise in the local work force to enable the Vuntut Gwitchin to take a higher level of responsibility for heritage management at the two Sites.



5.2.1 Project #1: Collecting Historic Site Information

5.2.1.1 Purpose of the Project

Although considerable preliminary work has been done at both sites, the level of documentation necessary to develop a detailed conservation plan for either of the sites has not been reached. The first step is a systematic collection and organization of archival and oral information about each building or resource at Lapierre House and Rampart House. The information should be organized in a library style system with an index or finding aid.

This project would also build towards another community objective – that of creating a replica of each site. This idea came forward at public meetings as a way to preserve the memory of the sites as they were, even though the sites themselves can not be preserved or reconstructed exactly. The replica might be a model, a 3-dimensional drawing, or a collage of maps, drawings and photos. It would be a symbolic representation of the stories and associations the Vuntut Gwitchin have with the sites.

Photographs, a model, and other types of physical representation can elicit memories and stories in the same way the actual historic site can. Because of the remoteness of the sites, many Elders can not easily travel there, but they could derive enjoyment from a replica and use it as a tool to pass on important cultural information.

The replica could reside in a future interpretative centre in Old Crow, in the school or other public building.

The project will also form the basis for developing Interpretation Programs at the site and could also include limited research on natural resources to develop a plant list or a summary of the local geology.

As in all situations when important data is being collected and managed, consideration should be given to data back-ups and alternative locations for storage of important information. It may be wise to ensure that copies of all information, tapes, reports, databases are also sent to Yukon Archives or another safe repository.

5.2.1.2 Project Objectives

Conservation Objectives

To collect and organize the archival, oral, and photographic records of Lapierre House and Rampart House, and of each resource within each site.

To provide information for the development of a conservation plan for Rampart House.

Cultural Development Objectives

To provide an opportunity for sharing of information and stories among all segments of the community.

To raise community awareness about the meaning and significance of Lapierre House and Rampart House.

Employment and Training Objectives

To train community volunteers in the general techniques of collecting and organizing cultural information.

5.2.1.3 Project Method

- 1) Collect information from sources such as:
 - ◆ genealogy
 - ◆ oral history
 - ◆ photos
 - ◆ archival – land titles, diaries, church records, HBC records
- 2) Store collected information in an organized format with an index or finding aid. Information should be organized by resource or building, with each resource having a unique number, by individual and families, and by subject. Record chronological information on a numbered ‘Site Chronology Form’ (See Appendix 5: Site Chronology Form) for each building, or identified resource.
- 3) Construct a replica of each site using the collected information.

5.2.1.4 Community Involvement

The school, the college, and cultural centre could be involved through a series of smaller projects. For example, it could be a project for a school or college class to create a subject index for all of the available photographs of the two sites. The photos could be indexed by building, identified persons and subject. This project could also include developing a chronology for buildings based on the photo record. Another project might review the existing oral histories for references to specific buildings, particular families or more general themes (e.g. fur trade, fishing, or missionaries).

It is important to continue to involve Old Crow residents who have direct knowledge of the sites. Another project might consist of showing photographs of buildings at Rampart House to Elders and recording their information.

5.2.1.5 Additional Assistance

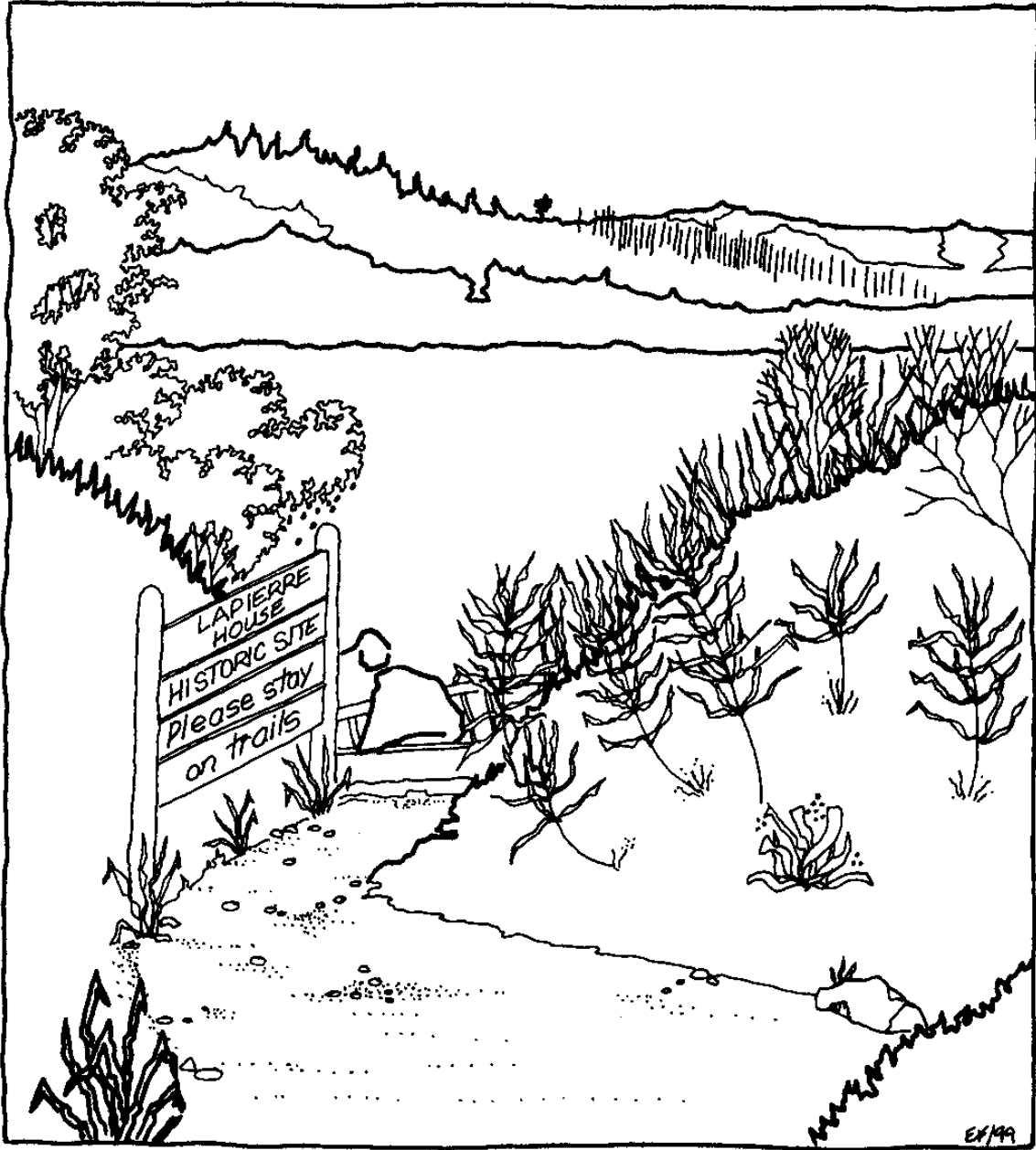
Information is available through the Heritage Branch and their staff. Copies of archival research and photographs should be acquired and housed in a suitable location in Old Crow. The advice of an archivist may be required to set up the library system through the Yukon Council of Archives. It also may be helpful to consult with an archaeologist knowledgeable in the pre-contact and post-contact Gwitchin cultural history.

5.2.1.6 Schedule

This project should begin in the spring of 1999 and could continue into the winter of 1999 – 2000. Once the filing system is established it will be easy to add future information as it is discovered.

5.2.1.7 Outcomes/Benefits

The process of the collection and organization of this information will be a learning experience for all those who become involved. It can be used as an aid to teach a number of organizational skills, as well as to raise awareness about heritage issues, and transfer knowledge about the past.



5.2.2 Project #2: On-Site Protection And Documentation

5.2.2.1 Purpose of the Project

Building on the information collected in Project #1 and on the previous documentation completed at the site, this project will continue on-site documentation of the resources. The resources are deteriorating for a variety of reasons as discussed in Section 2.0 of this plan. Because it will not be possible to preserve all of the remains, it is important to collect as much information as possible in the near future. At Rampart House, this information will be used to develop a conservation plan identifying which structures or remains will receive further conservation work. At Lapierre House, the information will be used to identify the remains and to inform interpretive material.

5.2.2.2 Project Objectives

Conservation Objective

To complete on-site documentation of heritage resources at Lapierre House and Rampart House.

To provide minimal protection for heritage resources at Lapierre House.

To provide information for the development of a conservation plan for Rampart House.

Cultural Development Objective

To raise awareness of the heritage resources at Lapierre House and Rampart House by involving Elders and other community members through field trips to view project progress.

Employment and Training Objective

To provide training and employment for Vuntut Gwitchin First Nation people in field archaeology and other heritage documentation methods.

To provide training and employment for a project supervisor(s) in project management skills.

5.2.2.3 Project Method

Lapierre House (see Map 3-1 and 3-2)

- 1) Mark the on-site resources.
- 2) Slow rate of decay of some resources by carefully removing brush if required.
- 3) Verify historic remains and establish the full extent of the site, both historic & prehistoric through an archaeological inventory.
- 4) Complete recording and documentation of buildings and visible remains (measurements, photography, as founds, etc.).
- 5) Install signage at site entrance points that warns visitors the site is fragile.
- 6) Conduct an archaeological impact assessment at the location of the proposed campsite across the Waters River, see Map 3-2.

Rampart House (see Map 3-3)

- 1) Complete archeological inventory and assessment to fill information gaps from review of documents. This may include careful removal of some brush from around existing remains where it is accelerating decay.
- 2) Visit from engineer to recommend long term stabilization procedures for standing structures.
- 3) Complete documentation and recording of remaining resources (measurements, photography, as founds, etc.)
- 4) Conduct archaeological assessment and relocate work camp.
- 5) Conduct archaeological assessment for visitor and hunters' campground.
- 6) Consideration should be given to fuel management in the surrounding forested areas, to protect the site from forest fire.

5.2.2.4 Community Involvement

The field projects will create training and work opportunities in archaeological investigation for members of the Vuntut Gwitchin First Nation.

Members of the community of Old Crow with knowledge of the sites should continue to be consulted and involved in the project through site visits.

5.2.2.5 Additional Assistance

The archaeological investigation will require involvement of an archaeologist knowledgeable in pre-contact and post-contact Gwitchin cultural history. Heritage Branch technicians can assist with training and specific on-site issues.

5.2.2.6 Schedule

This project is best begun after Project 1 is substantially completed, probably Summer 2000. It is possible that the work may be completed in one field season, but it may stretch over two.

5.2.2.7 Outcomes/Benefits

This Project combined with Project 1 will complete the documentation of the heritage resources at both Rampart House and Lapierre House. The two projects should provide complete pictures of the sites and provide the necessary information to evaluate the relative significance of resources and to develop priorities for the conservation plan at Rampart House. The project will also provide employment and training opportunities.

5.2.3 PROJECT #3: BASIC VISITOR FACILITIES

5.2.3.1 Purpose of the Project

The fragility of the resources at both sites, but particularly at Lapierre House, requires that site visitation be controlled and monitored. The best way to do this is to develop basic facilities for visitors.

The Gwich'in use Lapierre House or the area nearby during winter trips between Old Crow and Fort McPherson and on hunting and fishing expeditions at other times of the year. Providing an organized off-site camping area will reduce damage to the Historic Site. At Rampart House First Nation camping occurs on the lower bench below the proposed visitor camping and above the proposed boat landing. If possible, this location will be left unsigned but made more convenient for use by local hunting and fishing parties.

5.2.3.2 Project Objectives

Conservation Objective

To protect the heritage resources at Lapierre House and Rampart House.

Cultural Development Objective

To ensure current Vuntut Gwitchin use of the sites is retained.

Economic Development Objective

To allow for some tourism development at the site through the provision of basic visitor services.

Employment and Training Objective

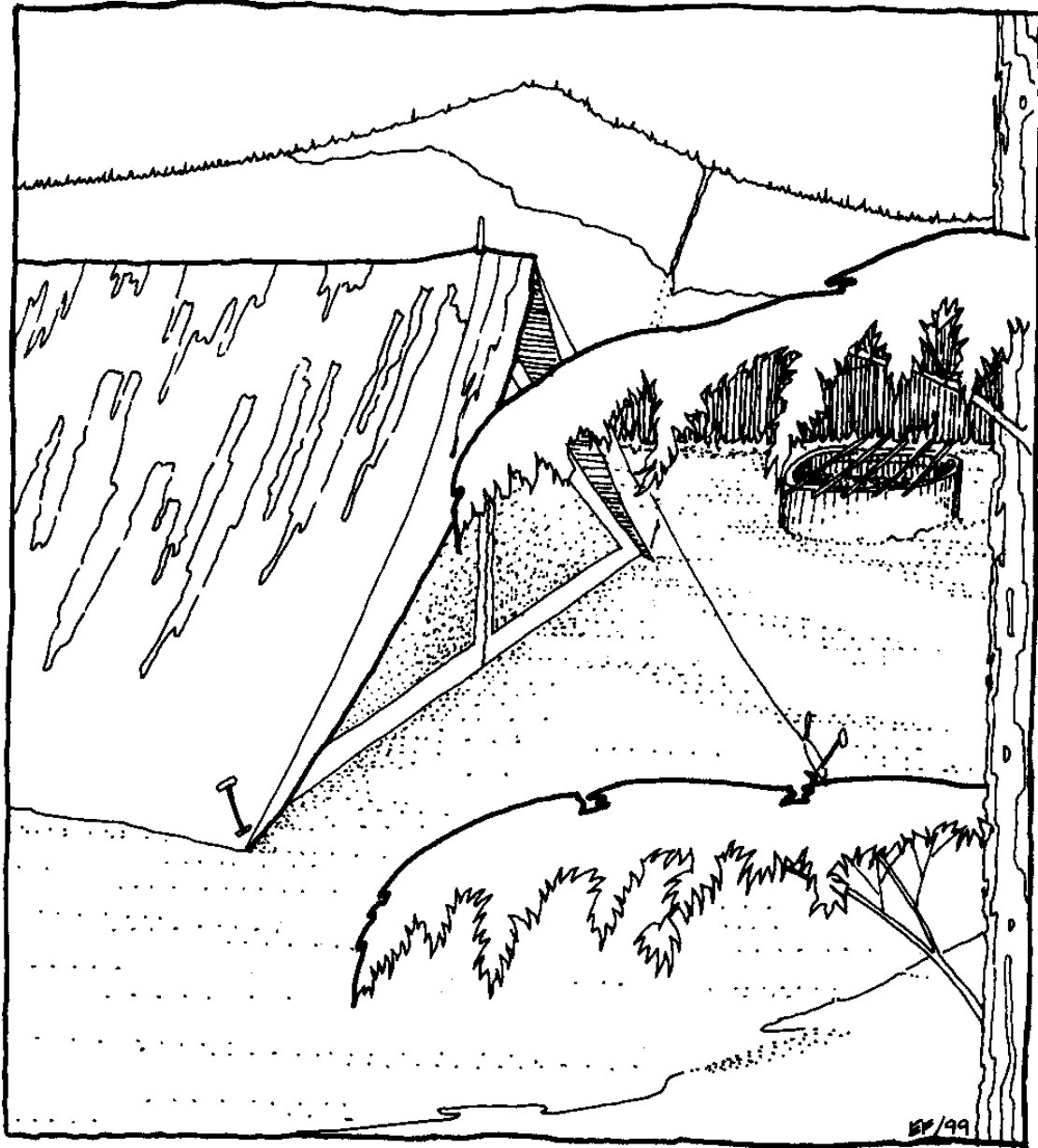
To provide training and employment for Vuntut Gwitchin First Nation people in the construction and maintenance of visitor services.

To provide training and employment for a project supervisor(s) in project management skills.

5.2.3.3 Project Method

Lapierre House (see Map 3-1)

- 1) Brush out and sign a boat landing area.
- 2) Construct a path along the perimeter of the site using natural 'high/dry' ground
- 3) Install two to three interpretive signs explaining site history and existing remains including a warning not to proceed further onto the site for fear of damaging remains
- 4) Public Toilet
- 5) Construct campground at remote location complete with 4 campsites, firepits, and sanitation facilities.



Rampart House (see Map 3-3)

- 1) Construct visitor campsite with 3 to 4 tent pads, 2 fire pits, and sanitation facilities.
- 2) Construct sanitation facilities for east side of gully (RHE).
- 3) Reconstruct bridge between the west side of Rampart House (RHW) and the east side of Rampart House (RHE).
- 4) Establish defined paths through site by use of weed eater/brush saw.
- 5) Install basic interpretive signage at campsite including warnings about fragility of the site.
- 6) Install map of site and install numbered posts marking each building remain on the site.

5.2.3.4 Community Involvement

Members of the Vuntut Gwitchin First Nation with knowledge of the sites should continue to be consulted through all stages of the project. Training and work opportunities will be provided for members of the Vuntut Gwitchin First Nation.

5.2.3.5 Additional Assistance

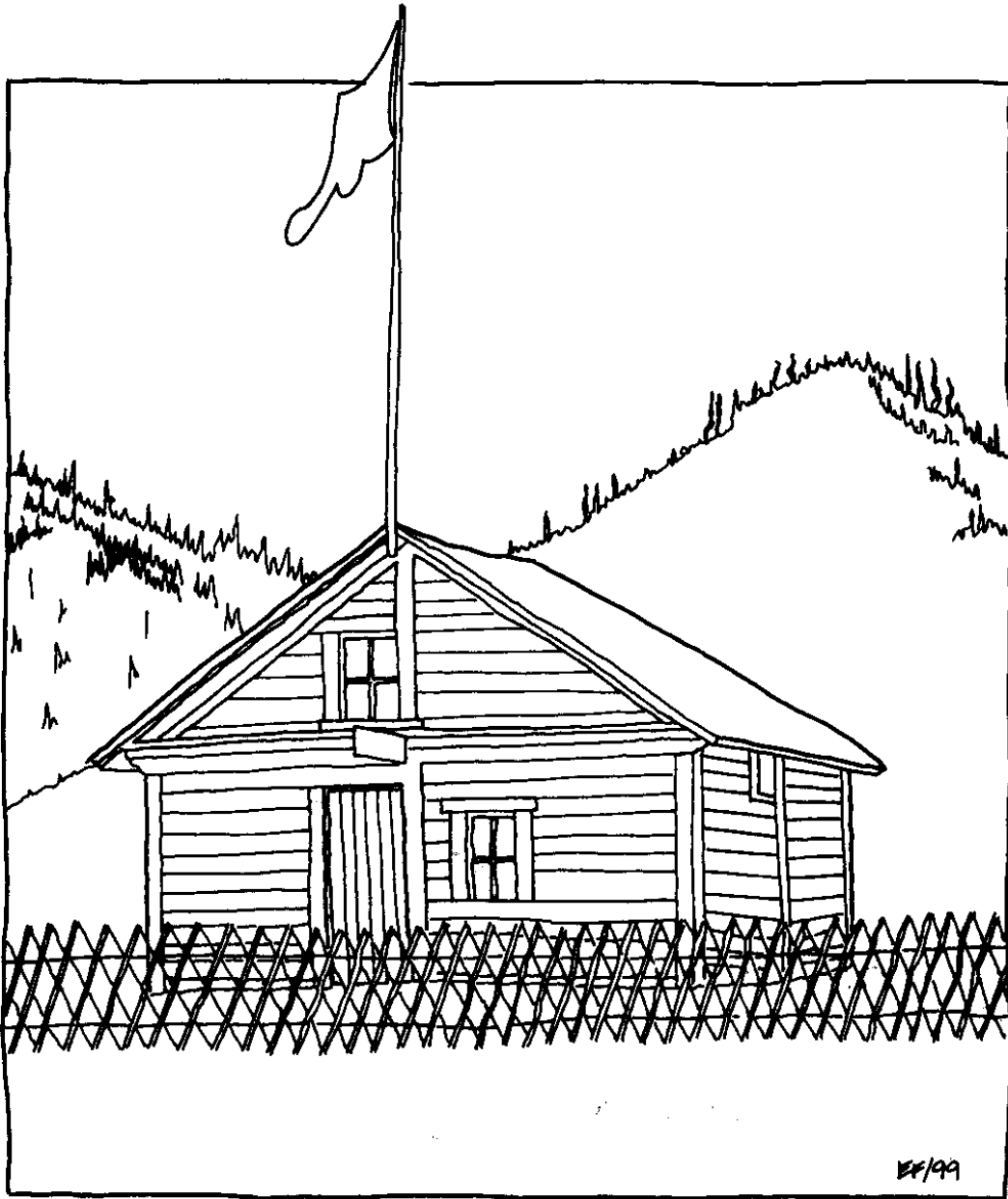
Some input from Heritage Branch staff, an archaeologist, and an historic interpretation specialist may be useful.

5.2.3.6 Schedule

Because of the necessity to complete the site documentation (Project 2) before beginning this project, it is likely that this project will not begin until Summer 2000 or 2001. It may extend for one or two field seasons depending on local logistics and funding available.

5.2.3.7 Outcomes/Benefits

The development of visitor services at the sites will allow the sites to be included in cultural of ecotourism products as they are developed for the North Yukon. The projects will provide further training and employment opportunities for Vuntut Gwitchin. The campgrounds will also facilitate use of the site by Gwitchin hunting and fishing parties.



5.2.4 Project #4: Conservation Project At Rampart House

5.2.4.1 Purpose of the Project

Input at the public meetings indicated that the restoration of one or more buildings at Rampart House would be desirable. Until the documentation projects and the conservation plan are completed it is impossible to say which buildings most merit reconstruction or restoration. The priorities for Project 4 will arise from the completion of the conservation plan.

Potential uses for the restored buildings are:

- ♦ a larger indoor interpretive display, or
- ♦ a shelter/survival cabin.
- ♦ possible summer caretaker/interpreter (in the longer term)

Further conservation projects may be undertaken in subsequent years, depending on recommendations of Conservation Plan

5.2.4.2 Project Objectives

Conservation Objective

To restore or reconstruct a significant building or group of buildings at Rampart House.

Cultural Development Objective

To provide additional opportunity for the Vuntut Gwitchin to learn and tell about their culture through the process of restoring or reconstructing one or more original buildings.

Economic Development Objective

To support enhanced tourism by providing additional attractions at the site.

Employment and Training Objective

To provide training and employment for Vuntut Gwitchin First Nation people in construction and log building and building restoration methods.

To provide training and employment for a project supervisor(s) in project management skills.

5.2.4.3 Project Method

According to recommendations in Conservation Plan

Lapierre House

- ♦ install permanent edges to outline the historic locations of structures and buildings
- ♦ identify stopping places in the vicinity of Lapierre House, commemorating significant travel routes

IMPLEMENTATION

- ♦ ensure that camping facilities are provided in a nearby location, but not at the historic site, to protect it from the impacts of summer overnight use [move]
- ♦ ensure that archeological impact assessments are undertaken in any locations near Lapierre House proposed for new uses or facilities [move?]

Rampart House

- ♦ restoration or reconstruction of significant and representative buildings
- ♦ on site interpretative displays
- ♦ install permanent edges to outline the historic locations of structures and buildings
- ♦ implement an ongoing conservation and maintenance programs

5.2.4.4 Community Involvement

Members of the Vuntut Gwitchin First Nation with knowledge of the site should be consulted at all stages of the project. Work and training opportunities in conservation practices for members of the Vuntut Gwitchin First Nation will be created.

5.2.4.5 Additional Assistance

Some input from Heritage Branch staff, an archaeologist and a building conservation professional may be useful.

5.2.4.6 Schedule

Starting in the third or fourth field season (Year 2002 or 2003) depending on funding, and proceeding over several years, depending on scope of project.

5.2.4.7 Outcomes/Benefits

Restoration of significant buildings will increase the meaningfulness of the sites for the Vuntut Gwitchin. With increased interpretation at the historic site, the appeal of the site for tourism will increase.

5.3 IMPLEMENTATION PHASING AND SCHEDULE

DATE	PRIORITY	WHO
Phase 1: Immediate (0 – 1 year)		
Spring 1999	Proceed with the land transfers, removals, permissions and Heritage Site Designations and other actions as specified in Schedule B, Chapter 13 of the VGFNFA.	VGFN and YTG
Summer 1999	Immediate on-site precautions for human safety and temporary protection of surface remains.	JHC
Spring	Establish support for JHC, hire Project Manager	JHC
Ongoing	Integrate Management Plan with other planning processes	JHC
Ongoing	Emergency Stabilization and Crisis Management as necessary	JHC
Phase 2: Short Term (1 – 2 Years)		
Spring 1999 – Spring 2000	Project #1: Collecting Historic Site Information	JHC & LPH/RH Project Manager
Summer 2000	Project #2: On-site Protection and Documentation	JHC & LPH/RH Project Manager
Fall/Winter 2000/2001	Prepare Conservation Plans for Lapierre House and Rampart House; Prepare Interpretive Plans for both sites.	JHC & LPH/RH Project Manager
Ongoing	Completion of a replica or model of each of the sites	Community
Ongoing	Public Relations and Communications	JHC & LPH/RH Project Manager
Phase 3: Mid –term (2 – 5 years)		
Summer 2001	Project #3: Basic Visitor Facilities	JHC & LPH/RH Project Manager
Summer 2002	Project #3: Continued	JHC & LPH/RH Project Manager
Ongoing	Conservation Planning and Management	JHC
Ongoing	Implement off-site interpretation programs & marketing strategies	JHC & LPH/RH Project Manager
Ongoing	Education and Training Opportunities	School, College, JHC
Summer 2003	Project #4: Conservation Project at Rampart House	JHC & LPH/RH Project Manager
Longer Term (5+ Years)		
Summer 2004+	Project #4: Continued Conservation Project at Rampart House as specified in the conservation plan.	JHC & LPH/RH Project Manager

5.4 BUDGETARY PLANNING

The Vuntut Gwitchin First Nation and the Government of the Yukon should establish an annual budgetary figure with which both governments are comfortable for support of the implementation of the management plan over the next five years. Project work plans should be prioritized to give maximum value for all objectives within the specified budget. If project outcomes fall seriously short of work plan expectations, the Joint Heritage Committee can reprioritize work. Some work can be deferred or omitted.

Recommendation

That a five-year funding horizon with approximate annual commitments from both governments be considered. Detailed project budgets will be developed annually which prioritize work within budget limitations.

The following projects and estimated costs represent a combined list of essential and potential projects. It is not intended that all projects listed be completed in the next five years or that all of them ever be undertaken. The Conservation and Interpretation Plans that will be completed subsequent to this Management Plan will further refine costs and priorities.

As co-owners and co-managers of the two sites, the Government of the Yukon and the Vuntut Gwitchin First Nation will co-fund work at the two Historic Sites, either through direct monetary contributions or in-kind contributions.

5.4.1 UNIT COST ESTIMATES

The following are preliminary cost estimates for individually identified pieces of work to assist with long term budget planning. Actual costs may deviate substantially from the numbers provided, depending on scope of work.

“*” indicates work which is outside the Historic Sites but will contribute significantly to the overall understanding of the sites.

Stabilization Works

This is work required to maintain the integrity and safety of structures prior to development and implementation of a detailed Conservation Plan.

Remedial engineering assessment and emergency measures report	\$ 15,000
Hew timbers at Rampart House	\$ 10,000
Stabilization of St. Luke’s Church	\$ 10,000
Stabilization of Cadzow warehouse	\$ 10,000
Stabilization of Cadzow store	\$ 20,000
Stabilization of Cadzow house	\$ 20,000

Protect NWMP remains	\$ 5,000
Remove vegetation growing near standing remains at Rampart House	\$ 5,000
TOTAL	\$ 95,000

Temporary Protection

Refrain from visiting Lapierre House	
Safety requirements at Rampart House	\$ 5,000
Fuel Management program at Rampart House	\$10,000
TOTAL	\$ 15,000

Information Requirements

Archival and Oral History Research (Project #1)

Develop an organized library of information about the sites and the people associated with the sites, and the individual resources at each site.	\$ 20,000
Review existing oral histories for information on specific resources at the site and people associated with the sites	\$ 10,000
Further investigation of archival and oral information to understand individual resources, occupational eras, including site mapping, family histories (genealogy), and occupation histories of individual residences	\$ 50,000
Prepare cultural resource chronologies for each resource	\$ 25,000
Inventory of artifacts from the sites that are housed elsewhere (e.g. Museum of Civilization)	\$ 20,000
Prepare and house duplicates of all data	\$ 10,000
TOTAL PROJECT #1	\$135,000

Further On-site Documentation (Project #2)

Lapierre House

*Locate cemetery, assess condition and inventory	\$ 10,000
Archaeological assessment to determine horizontal and vertical extent of the site.	\$ 30,000
Archaeological impact assessment of proposed camping	\$ 10,000

Rampart House

*Inventory of cemetery	\$ 10,000
Archaeological impact assessment of proposed camping areas and proposed maintenance camp area	\$ 40,000

Both Lapierre House and Rampart House

Complete documentation and recording of remaining resources (measurements, photography, as founds, etc.)	\$ 50,000
Conduct an inventory of log construction techniques	\$ 5,000

IMPLEMENTATION

Monitor visitation	\$ 1,000
Document trail systems*	\$ 5,000
TOTAL PROJECT #2	\$161,000

Conservation Management

Inventory remaining structures at Rampart House, including assessing relative significance and establish priorities for reconstruction, restoration, protection and no intervention. \$ 30,000

Inspect and develop detailed conservation plans for the following visible structures::

- 6 – 8 Gwich'in cabins
 - St. Luke's Church
 - Rectory
 - Up to 10 outhouse buildings
 - NWMP remains
 - Cadzow House
 - Cadzow Store
 - Cadzow warehouse
- and the following non visible remains
- Turner Building
 - Warehouse
- as well as the following other projects
- Fox farm
 - 1915 Trail (location within Historic Site)
 - Bridge between Rampart House East and Rampart House West
 - Cemetery*

RANGE OF EXPENDITURE ON CONSERVATION PLANNING \$50,000 - \$200,000

Potential Projects for Project #4

Dependent on Conservation Plan recommendations and funding, some of the following projects may be undertaken in the long term. Period restoration and reconstruction can provide interpretive attractions and visitor/staff facilities as well as highly skilled employment opportunities.

Restore some or all of the following buildings

Rectory	\$ 500,000
Cadzow House	\$1,000,000
Cadzow Store	\$1,000,000
Cadzow Warehouse	\$ 500,000
Gwich'in Cabins	\$ 500,000

Reconstruct one or both of the following buildings:

NWMP Building & bridge between east and west portion of site	\$1,000,000
Turner Building	\$1,000,000

Preserve St. Luke's Church \$ 100,000

Develop Conservation Plan for Lapierre House \$ 30,000

Site Development

Project #3

Rampart House

Clear location for new work camp and relocate	\$ 20,000
Install gravity feed water line or well	\$ 20,000
Construct visitor camping facilities with 4 campsites, fire pits, toilets and survival shelter	\$ 50,000
Brush trails	\$ 5,000
Install welcome signs and interpretive signs	\$ 5,000
Develop interpretive display panels	\$ 10,000
Install interpretive markers for resources	\$ 10,000
Install interpretive display in Gwitchin cabin	\$ 10,000

Lapierre House

Open boat landing area, install welcome and interpretive signs	\$ 5,000
Install hardened perimeter trail at Lapierre House	\$ 10,000
Construct camping facilities with 4 campsites, firepits, toilet, information signs and survival shelter at Waters River or other suitable location away from the Historic Site	\$ 75,000
Install interpretive markers for resources	\$ 5,000

Additional Work

Over time build permanent camp kitchen/storage/quarters at Rampart House	\$ 50,000
Provide building for summer interpreter/caretaker at Rampart House	\$ 100,000
Install additional boardwalk to complete circular trail at Lapierre House	\$ 100,000
*Commemorate stopping places in vicinity of Lapierre House and Rampart House	\$ 50,000
*Slash trail to Crow Flats from Rampart House to treeline (approx. 2 km)	\$ 5,000
*mark portage trail to Salmon Cache en route to Lapierre House	\$ 5,000
Install commemorative markers at both sites recognizing their significance	\$ 20,000
Install permanent edges to outline historic locations at both sites	\$ 100,000
Provide for annual maintenance at both sites (5 years)	\$ 10,000

Old Crow

*Develop 'point of entry' along river at Old Crow	\$ 5,000
Contribute to the production of interpretive displays and materials related to the two Historic Sites. Site related office and storage space may be included.	

Project Management

These are operational and maintenance costs some of which may be absorbed in specific capital construction projects.

Establish annual operational support for the Joint Heritage Committee 5 years x \$15,000 for meetings, travel and per diems 5 years x \$15,000 for staff time	\$ 150,000
Establish and support regular visits to the site to assess changes in condition and clean up	\$ 10,000
Hire a Project Manager 5 years x \$30,000 based on 6 – 8 months per year	\$ 150,000
Support fund raising efforts, including travel (5 years)	\$ 50,000
Develop multi-year work plans and budgets Year one -- \$20,000, Years 2 – 5 - \$5,000	\$ 40,000
Hire site supervisors 5 years x \$15,000	\$ 75,000
Support mobilization and on-site accommodation for work crews (5 years)	\$ 150,000
Support field building/stores building in Old Crow	\$ 50,000
TOTAL OVER FIVE YEARS	\$ 675,000

Interpretation, Public Relations and Marketing

Develop interpretive plan for both sites	\$ 30,000
Annual newsletter mail out (5 years x \$2,000)	\$ 10,000
Construct site replicas (e.g. models)	\$ 10,000
Develop 3 dimensional drawings representing individual historic eras for the sites (10)	\$ 30,000
Develop a marketing program for the sites integrated with other attractions (5 years x \$6,000) Represents this projects contribution to a larger program.	\$ 30,000
Develop school edukit	\$ 20,000
Develop brochure	\$ 15,000
Develop booklet	\$ 15,000
Develop video (22 min.)	\$ 30,000
Interpretive signage on Dempster Highway	\$ 10,000
TOTAL OVER FIVE YEARS	\$ 200,000

Cultural Development, Education and Training

Create a replica, 3D drawing or other accurate representation of the sites as they were as a community project	\$ 25,000
Send local students to courses and seminars on conservation, interpretation and tourism	\$ 15,000
Arrange school group visits to the sites with Elders	\$ 10,000
Conduct log building restoration course	\$ 10,000

Conduct historic site maintenance course	\$ 10,000
Conduct historic site guide/interpreter course	\$ 10,000
Conduct project management course	\$ 10,000
TOTAL OVER FIVE YEARS	\$ 90,000
(represents the contribution to larger community programs related to Rampart House and Lapierre House)	

Other Tasks that will Require Staff and/or Resources

- ◆ Adjust boundaries of Historic Sites as required.
- ◆ Review Lapierre House status under International Biological Program
- ◆ Confirm that Management Plan fulfills obligations of *Final Agreement* and process paperwork.
- ◆ Adopt Management Plan by Vuntut Gwitchin First Nation Council
- ◆ Adopt Management Plan by Government of the Yukon
- ◆ Designate Rampart House and Lapierre House as Heritage Sites by Government of the Yukon
- ◆ Consider National Historic Site designation, and if appropriate negotiate a beneficial agreement
- ◆ Apply for exemption from 100 foot setback along the Porcupine River at Rampart House
- ◆ Transfer 100 foot setback to joint management area
- ◆ Integrate Vuntut Gwitchin historic sites into Regional Land Use Plan
- ◆ Integrate Vuntut Gwitchin historic sites into Protected Area Strategy and identify and protect linking corridors (heritage trails) through PAS
- ◆ Integrate Vuntut Gwitchin historic sites into Vuntut Gwitchin economic development planning and strategic planning

5.5 SUMMARY OF RECOMMENDATIONS

5.5.1 Conservation Recommendations

1. That a project be developed to systematically collect and organize archival and oral information about Rampart House and Lapierre House, to better understand the sites and the individual buildings and cultural resources on the sites as well as individuals, families and activities associated with the sites. (See 5.3.1 Project #1: Collecting Historic Site Information) page 44
2. That precautions be undertaken as soon as possible that protect human safety and provides temporary protection to surface remains at both sites. page 45
3. That further inventory, inspection and assessment work be undertaken at both sites to fill gaps in existing information prior to making decisions about conservation and development. This inventory work should include: Page 43
 - ◆ An archaeological inventory at Lapierre House to establish the horizontal and vertical limits of the site including the cemetery,
 - ◆ An inventory of decaying building members at Lapierre House,
 - ◆ Archaeological impact assessment of any proposed visitor facilities in the vicinity of Lapierre House,
 - ◆ Archaeological assessment be conducted at Rampart House to gain information on specific buildings, or to assess impact of visitor services or the maintenance camp,
 - ◆ Further inspection of the built resources by a knowledgeable engineer to suggest structural solutions to conservation problems,
 - ◆ Assessment of the resources at the cemetery.(See 5.2.2 Project #2: On-site Protection and Documentation).
4. That the cemetery at Rampart House be accurately documented, identifying the graves, their locations, and who is buried. This information should be available for Vuntut Gwitchin families or other Gwich'in families with ancestors buried at the site. page 44
5. That phased conservation plans be developed for Rampart House and Lapierre House that will protect the significant cultural heritage values at the sites. It is essential that any conservation plan include a requirement for ongoing maintenance. Page 45 & 46
6. That archaeological survey work be undertaken for any proposed location for visitor services at Lapierre House page 42
7. Based on the priorities established in the Conservation Plan and the recommendations of a qualified engineer, measures should be undertaken to arrest the ongoing movement of standing buildings at Rampart House. Intact roofs should be maintained on the standing buildings. page 45
8. That a program to retard deterioration of remains at both sites be implemented. page 46
9. That if deemed necessary to reduce the risk of forest fire, that a fuel management program be undertaken in the vicinity of Rampart House Page 46
10. Any work that is undertaken at Rampart House should be done in a manner that recognizes the possibility of future restoration or reconstruction of buildings at the site. Every effort should be made to preserve original building materials and pieces. page 46

11. It is recommended that Lapierre House be permitted to remain as a ‘ruin’. Efforts should be made to prevent accelerated deterioration caused by human use of the site. page 46

5.5.2 Site Development Recommendations

5.5.2.1 Lapierre House

12. Because of the fragile nature of the Lapierre House site, it is recommended that camping facilities be located in a suitable location away from the Historic Site, and that signage be erected warning visitors to respect the site’s fragility. page 57

5.5.2.2 Rampart House

13. That a marker post be erected at the boat landing area at Rampart House and an access trail be developed up to the campsite. page 59
14. That, subsequent to archaeological impact assessment and if appropriate, salvage archaeology, visitor camping be developed on the bench at the southwest corner of Rampart House. page 60
15. That the small hunters’ campsite on the first bench be retained but not improved, and that visitors be encouraged by signage to use the upper bench. page 60
16. Because of the sensitive nature of the cemetery, it is recommended that outside visitation not be encouraged, and that the trail to the cemetery not be marked. page 60
17. That, subsequent to archaeological impact assessment, the maintenance camp be relocated to a site in the trees between the cemetery trail and the river, west of the fox farm. page 61
18. That suitable design guidelines be developed to ensure that the maintenance camp is visually compatible with the historic site. page 61
19. That the bridge between Rampart House West and Rampart House East be reconstructed and that sanitary facilities be provided in Rampart House East. page 63

5.5.3 Interpretation Recommendations

20. That a detailed interpretation plan be prepared for Rampart House and Lapierre House building on the information collected in Projects #1 and #2 page 86

5.5.4 Other Recommendations

20. That the Government of the Yukon apply for an exemption from the 100 foot setback at Rampart House Historic Site, requesting that it be transferred to the Government of the Yukon for inclusion in the historic site. page 96
21. Recommendation: page 94
That the Joint Heritage Committee develop for itself a clear and detailed ‘job description’ that includes but is not limited to the following roles and responsibilities:
- ◆ oversee the development of multi-year action plans and budgets,
 - ◆ set and periodically review broad project priorities,
 - ◆ ensure activities at the site are consistent with the Management Plan,
 - ◆ evaluate projects,
 - ◆ develop a strategy for community liaison,
 - ◆ develop mechanisms for monitoring conditions and activities at the site,
 - ◆ oversee the development of ancillary plans such as the Interpretation Plan and Conservation plans,
 - ◆ review and revise the Management Plan as necessary,
 - ◆ develop policy as necessary, and
 - ◆ explore partnerships and additional funding sources.
22. That the Vuntut Gwitchin First Nation consider creating the position of Lapierre House/Rampart House Project Manager to coordinate project implementation for Rampart House and Lapierre House, including the following duties: page 95
- ◆ to work jointly with Yukon Heritage Branch staff to develop work plans for approval by the Joint Heritage Committee, and to develop the logistics of on-site project implementation,
 - ◆ to coordinated project activities both at the site and in Old Crow,
 - ◆ to liaise with community groups and seek community involvement in projects.
23. That a five-year funding horizon with approximate annual commitments from both governments be considered. Detailed project budgets will be developed annually which prioritize work within budget limitations. page 112
24. That the Vuntut Gwitchin First Nation consider pursuing through the Protected Areas Strategy the recognition of traditional trails and routes to and between Rampart House Historic Site and Lapierre Historic Site. page 14



New Rampart House – Survey Party (YA 3055 or UAA 65-31-63)

11 white men and 3 horses of a survey outfit along with the First Nation wife of Dan Cadzow outside a log building, c. 1913 – 1917.



New Rampart House – Wedding (YA 3056 or UAA 65-31-61)

Large group in front of Cadzow's Store for a multiple wedding photograph, c. 1913-17.

A1-0 APPENDIX ONE: LEGAL CONSIDERATIONS

A1.1 LEGAL CONTEXT OF THE PLANNING PROCESS

The *Vuntut Gwitchin First Nation Final Agreement* (the “*Final Agreement*” or VGFNFA), requires the establishment of Rampart House and Lapierre House as historic sites under territorial legislation. The *Final Agreement*, Chapter 13 and its Schedule B, call for the creation of the sites and provide for their management. The Yukon’s *Historic Resources Act*, and several other pieces of legislation also have bearing on the sites.

Schedule B, of Chapter 13 of the *Final Agreement*, “Rampart House Historic Site and Lapierre House Historic Site”, provides the specific direction for creating and managing the sites. The first step is forming the two entities. Canada is required to transfer the land comprising the two sites to the Yukon (s 2.1), and then the Yukon is required to transfer them to the Yukon and the Vuntut Gwitchin First Nation jointly (s 2.2). As soon as practicable after that second transfer, the Yukon is to establish the two historic sites under the *Historic Resources Act* (s 2.3). The two sites are to be removed from staking or development under the quartz and placer mining acts and the *Canada Petroleum Resources Act* (s 6.1).

The Vuntut Gwitchin and the Government of the Yukon are required to prepare jointly, management plans for Rampart House and Lapierre House, with three guiding principles (s 3.3):

- ♦ protection, conservation and interpretation of the Heritage Resources...in accordance with national and international standards;
- ♦ recognition and protection of traditional and current use...by the Vuntut Gwitchin; and
- ♦ encouragement of public awareness of and appreciation for the natural and cultural resources of Rampart House and Lapierre House.

The management plans are to address specific matters (s 3.4), including: traditional and current Vuntut Gwitchin use, nature and status of resources, historic buildings, archaeological resources, burial sites, public access, land use impacts, third party use, research, and additional matters the First Nation and the Yukon may agree upon. A summary of the ways in which the management plan has addressed these requirements is presented in Table A1-2.

Additionally, Schedule B requires:

- ♦ public consultation during development of the management plans (s 3.5),
- ♦ Heritage Resources Board review of the draft plan (s 3.7) before joint approval by the parties (s 4.1); and
- ♦ best efforts of the parties to complete the plans within five years (s 3.6) of the effective date of the *Final Agreement* (February 14, 1995).

The sites are then managed in accordance with the completed plans, and otherwise in accordance with the *Historic Resources Act* (s 3.6).

Chapter 13 itself, the Heritage Chapter of the *Final Agreement*, contains several more provisions regarding Heritage Sites generally. The management plan may “provide for the use of the Gwitchin language in interpretive displays and signage,” according to section 13.8.1.4. Also, the First Nation and the Yukon are required to:

- ♦ “consider the land use activities of other resource users in the management of interpretive and research activities”, on the sites (s 13.8.2); and
- ♦ “institute a permit system for research” at the sites which contain Moveable Heritage Resources (s 13.8.3).

Access to the sites is to be controlled in accordance with the terms of the approved management plans (s. 13.8.4). The First Nation and Yukon when controlling access shall consider the interests of permitted researchers, the public, and requirements of special events and traditional activities (13.8.5).

Although the historic cemetery at Rampart House is outside the co-managed area dealt with in this Management Plan, there is always a possibility of discovering additional historic or prehistoric burial sites. At Lapierre House the historic cemetery has not yet been located and may or may not be within the Designated Historic Site.

The Yukon and the Vuntut Gwitchin are required to, “establish procedures to manage and protect Yukon First Nation Burial Sites” (s. 13.9.1) which shall:

- ♦ restrict access to Yukon First Nation Burial Sites to preserve the dignity of the sites;
- ♦ require joint approval of management plans where the Yukon First Nation Burial Site is not on Settlement Land;

- ♦ provide that where a Yukon First Nation burial site is discovered, the First Nation shall be informed, and there shall be no further disturbance, with the following exception;
- ♦ if a Yukon First Nation Burial site is discovered in the course of an activity permitted by the First Nation or other government, the activity may continue with the agreement of the First Nation or an arbitrator (13.9.2, 13.9.3).

Scientific examination or reburial may occur with the permission of the First Nation (13.9.5).

The economic opportunity portion of Chapter 13 requires that the Vuntut Gwitchin First Nation shall have the first chance at specific government work and contracts related to the sites. It also requires government contracts to have Vuntut Gwitchin employment and cultural knowledge criterion (13.12.1).

Leaving the *Final Agreement* and moving to legislation, the *Historic Resources Act*:

- ♦ allows the responsible minister to designate historic sites (s. 14),
- ♦ prohibits a person from altering the historic character of a historic site without a historic resource permit (s.24),
- ♦ provides that First Nation remains found in the Yukon belong to the First Nation in whose Traditional Territory the remains are found (s. 68, s. 69),
- ♦ provides that a First Nation may manage First Nation burial sites on Settlement Land and jointly manage First Nation burial sites on public lands (s. 68, s. 69).

There are several other pieces of legislation related to burial sites, some of which include, the *Cemeteries and Burial Sites Act*, the *Coroners Act*, and the *Territorial Lands Act Regulations*. The *Cemeteries and Burial Sites Act* prohibits disturbance of a burial site without permission of the Minister (s.3), and prohibits the deposit of garbage or brush within 100 meters of a burial site (s.5).

The *Coroners Act* requires a person to notify a coroner in certain instances where a human death is discovered, or its cause is undetermined (s.5). The *Territorial Lands Act Regulations* prohibits land use within 30 metres of any known monument, known or suspected archaeological site, or burial ground (s. 10 (a)).

Additionally, the following legislation should be consulted if reburial of remains is considered: The *Vital Statistics Act*, the *Public Health Act*, the *Criminal Code*, the *Yukon Act* and *Yukon Archaeological Site Regulations*.

The *Territorial Lands Act Regulations* also creates a 100 foot reserve in favour of the Government of Canada along navigable waterways. This would include the Porcupine River and the Bell River. Because at Rampart House, two important buildings are within this 100 foot reserve, an application is being made by the

Heritage Branch for an exemption and transfer. If granted, this land should then be transferred to the Government of the Yukon and the Vuntut Gwitchin First Nation in common, in the same way as the larger parcel. A similar exemption may be made at Lapierre House.

Shifting from legislation to specific considerations, the Vuntut Gwitchin First Nation has made a claim that there is an Indian Reserve under the *Indian Act* at Rampart House. The claim is made under the Specific Claims process operated by the Government of Canada. The Specific Claims process is backlogged and the parties do not know when to expect a settling of the issue. The Vuntut Gwitchin First Nation and the Government of the Yukon agree that the management plan and process will be required regardless of the outcome of the specific claim.

Also at Rampart House, there is a sixty foot setback from the international boundary. New construction within the setback corridor is not prohibited, but it is restricted; it requires approval from the International Boundary Commission, which regulates the first ten feet from the boundary and, and the Department of Indian and Northern Affairs which regulates the remaining 50 feet.

Finally, at Rampart House, a claim of a private interest or ownership in the Cadzow House at Rampart House has been raised. As of the fall of 1998, the Vuntut Gwitchin First Nation and the Government of the Yukon are examining the issue.

The following table summarizes the provisions of the *Final Agreement* and legislation which bear on the two sites.

Table A1-1: Legal Requirements Related to Rampart House Historic Site and Lapierre House Historic Site

SECTION REFERENCE	REQUIREMENT	RESPONSIBLE GOV'T	TIMING	COMPLETE
s. 2.1, Schedule B, Chpt 13 VGFNFA	Transfer of Rampart House to the Yukon*	Canada	97.12.4	Yes
s. 2.1, Schedule B Chpt 13 VGFNFA	Transfer of Lapierre House to the Yukon	Canada	98.3.18	Yes
s. 2.2, Schedule B Chpt 13 VGFNFA	Transfer of Rampart House from Yukon to VGFN & Yukon as tenants in common	Yukon	98.2.13	Yes
s.2.2, Schedule B Chpt 13 VGFNFA	Transfer of Lapierre House from Yukon to VGFN and Yukon as tenants in common	Yukon	99.2.12	Yes
s.2.3 Schedule B Chpt 13 VGFNFA	Creation of Rampart House Historic Site under <i>Historic Resources Act</i>	Yukon	As soon as practicable after the transfer to VGFN and Yukon as tenants in common	No
s.2.3 Schedule B Chpt 13 VGFNFA	Creation of Lapierre House Historic Site under <i>Historic Resources Act</i>	Yukon	As soon as practicable after the transfer to VGFN and Yukon as tenants in common	No
s.14 <i>Historic Resources Act</i>	Minister may designate historic sites after following specified procedure	Yukon	Upon following procedure in s.14	No
s.6.1 Schedule B Chpt 13 VGFNFA	Removal of Rampart House subsurface from mineral staking	Canada	98.2.13	Yes
s.6.1 Schedule B Chpt 13 VGFNFA	Removal of Lapierre House subsurface from staking.	Canada	99.2.12	Yes

* 2.1 of Schedule B to Chapter 13 exempts from the transfer any parcel for which fee simple title had been raised. The transfer of Rampart House to Yukon has been completed without any exceptions.

Table A1-1: Continued

SECTION REFERENCE	REQUIREMENT	RESPONSIBLE GOV'T	TIMING	COMPLETE
s. 3.1 Schedule B Chpt 13 <i>VGFNFA</i>	Establish management committee for Rampart House and Lapierre House	Yukon and VGFN	After February 14, 1995	Yes
s.3.2-3.7 Schedule B Chpt 13 <i>VGFNFA</i>	Prepare management plan for Rampart House and Lapierre House	Yukon and VGFN	Best efforts to complete within 5 years of Feb 14, 1995	In progress
s.3.5 Schedule B Chpt 13 <i>VGFNFA</i>	Development of the management plan shall include public consultation	Yukon and VGFN	During development of management plan	In progress
s.3.7 Schedule B Chpt 13 <i>VGFNFA</i>	Government and the VGFN shall refer the proposed management plan to the Heritage Resources Board for its review and recommendations	Yukon, VGFN, Heritage Resources Board	Prior to approval of management plan by Yukon and VGFN	No
s.4.1 Schedule B Chpt 13 <i>VGFNFA</i>	The Minister and the VGFN shall jointly approve the management plan	Minister and VGFN	After referral of the proposed plan to the Heritage Resources Board	No
s.4.2 Schedule B Chpt 13 <i>VGFNFA</i>	If Minister and VGFN fail to agree on management plan, refer to dispute resolution process	Minister or VGFN	If there is failure to agree on management plan	No
s. 4.3 Schedule B Chpt 13 <i>VGFNFA</i>	Review management plan every 10 years	Yukon and VGFN	No later than 10 years after initial approval, and each review	No
s.4.4 Schedule B Chpt 13 <i>VGFNFA</i>	Proposed amendments to a management plan to be referred to the Yukon Heritage Resources Board for its recommendations	Yukon, VGFN, Yukon Heritage Resources Board	If amendment of a management plan is proposed	No

Table A1-1: Continued

SECTION REFERENCE	REQUIREMENT	RESPONSIBLE GOV'T	TIMING	COMPLETE
s.5.0 Schedule B Chpt 13 VGFNFA	Rampart House and Lapierre House are to be managed in accordance with their completed plans and otherwise in accordance with the <i>Historic Resources Act</i>	Yukon and VGFN	As soon as management plan jointly approved or the historic sites are created	Ongoing requirement
s.13.8.2 Chpt 13 VGFNFA	Consider land use activities of other resource users in management of interpretive and research activities on the sites	Yukon and VGFN	When managing interpretive and research activities	Ongoing requirement
s.13.8.3 Chpt 13 VGFNFA	Institute a permit system for research at any site which may contain Moveable Heritage Resources	Yukon and VGFN	After Feb 14, 1995	None specific to heritage sites
s.13.9.0 Chpt 13 VGFNFA	Yukon First Nation burial sites are to be managed and protected in accordance with specific procedures †	Yukon and Yukon First Nations	After Feb 14, 1995	In progress
s.13.12.1.1 Chpt 13 VGFNFA	Written notice to VGFN of public tenders of contracts associated with management of sites	Canada and Yukon	After Feb 14, 1995	Ongoing requirement
s.13.12.1.2 Chpt 13 VGFNFA	Hiring qualified Vuntut Gwitchin where Yukon requires extra personnel for site work	Yukon	After Feb 14, 1995	Ongoing requirement
s 13.12.1.3 Chpt 13 VGFNFA	VGFN to have first opportunity to accept fixed term government contracts associated with the sites	Yukon	After Feb 14, 1995	Ongoing requirement

† Currently, Yukon First Nations and the Yukon Government are jointly preparing principles and procedures for the management of burial sites.

Table A1-1: Continued

SECTION REFERENCE	REQUIREMENT	RESPONSIBLE GOV'T	TIMING	COMPLETE
s.13.12.1.6 Chpt 13 <i>VGFNFA</i>	Contracts from Government of Yukon related to management of sites must have Vuntut Gwitchin employment and cultural knowledge criterion	Yukon	After Feb 14, 1995	Ongoing requirement
s.24 <i>Historic Resources Act</i>	Permit is required prior to altering the historic character of a designated historic site	Person proposing to alter the character of a designated historic site	Prior to altering the character of a designated heritage site	Ongoing requirement
S 68(1) <i>Historic Resources Act</i>	Non First Nation human remains found on non settlement land belong to Yukon.	Yukon	When remains found	Ongoing requirement
s. 68, 69 <i>Historic Resources Act</i>	First Nation human remains found in Yukon belong to the First Nation in whose Traditional Territory the remains are found	Yukon First Nation	When remains found	Ongoing requirement
s.69 <i>Historic Resources Act</i>	Where a burial site with First Nations human remains is found on settlement land, the First Nation which holds the settlement land is entitled to manage the site	Yukon First Nation	When a burial site found	Ongoing entitlement
s.70(1) <i>Historic Resources Act</i>	A person who finds an object that is or likely is a historic object or human remains will forthwith report the find to the minister	Person finding object	Forthwith upon finding object	Ongoing requirement
s.5 <i>Coroner's Act</i>	Coroner to be notified where human death discovered and circumstances are suspicious or unknown	Person discovering grave	Upon discovery	Ongoing requirement

Table A1-1: Continued

SECTION REFERENCE	REQUIREMENT	RESPONSIBLE GOV'T	TIMING	COMPLETE
s.10 Regulations to <i>Territorial Lands Act</i>	No permittee to conduct land use operation within 30 metres of known monument, or a known or suspected archaeological or burial site, without express written permission	Person holding land use permit	When conducting land use in vicinity of monument, archaeological or burial site	Ongoing requirement
s.13 <i>Territorial Lands Act</i>	On non settlement land, there is reserved to Canada a 100 foot setback from navigable waterways	YTG applies to transfer required 100 ft. setback; see Section 13 waiver	Transfer required and Section 13 waiver required for Rampart House and federal gov't.; 99.01.25	No
s.5.15.0 Chpt 5 <i>VGFNFA</i>	On settlement land abutting navigable waterways, there is a 30 metre waterfront right of way for recreation purposes. New structures within the 30 metres may not unreasonably block the public right of access	Person proposing to build on settlement land within 30 metres of navigable waterway	When proposing to build on settlement land within 30 metres of a navigable waterway	Ongoing requirement
s.5 <i>International Boundary Commission Act</i> . P.C. 810, 1908.	Sixty foot setback from Canada-Alaska boundary. Permission of International Boundary Commission and DIAND required for any construction	Person proposing to build within 60 feet of international boundary.	When proposing to build within 60 feet of Canada-Alaska boundary	Ongoing requirement
No section reference	Claim of private interest in or ownership of Cadzow House	VGFN, Yukon, private claimant	As soon as practical	No
s.2.2.1 Schedule B Chpt 13 <i>VGFNFA</i>	VGFN specific claim of Indian Reserve at Rampart House	VGFN and Canada	Decision hoped for in 1999	No

A1.2 LEGAL REQUIREMENTS OF THE MANAGEMENT PLAN

The Management Plan was to address a number of topics as specified in Sections 3.3 and 3.4 of the *Final Agreement*. The table below summarizes the ways in which these requirements have been met. The tables in this appendix have been prepared for summary purposes.

Table A1-2: Specific Requirements for the Management Plans for Rampart House Historic Site and Lapierre House Historic Site

SECTION REFERENCE	REQUIREMENT	MANAGEMENT PLAN
s.3.3 Schedule B Chpt 13 <i>VGFNFA</i>	<p>Management plan preparation shall be guided by principles</p> <ul style="list-style-type: none"> ➤ protection, conservation and interpretation of the Heritage Resources in accordance with national and international standards ➤ recognition and protection for traditional and current use by the Vuntut Gwitchin ➤ encouragement of public awareness of and appreciation for the natural and cultural resources of the sites 	<ul style="list-style-type: none"> ➤ Section 2 ➤ Section 3 ➤ Sections 3 and 4
Section 3.4, Schedule B, Chapter 13, <i>VGFNFA</i>	The Plan shall address:	
s.3.4.1 Schedule B Chpt 13 <i>VGFNFA</i>	<ul style="list-style-type: none"> ➤ traditional and current use by the Vuntut Gwitchin 	<ul style="list-style-type: none"> ➤ Section 1.1.6 & 1.1.7 ➤ Section 3.1
s.3.4.2 Schedule B Chpt 13 <i>VGFNFA</i>	<ul style="list-style-type: none"> ➤ nature and status of resources at the sites 	<ul style="list-style-type: none"> ➤ Section 2.1 to 2.3
s.3.4.3 Schedule B Chpt 13 <i>VGFNFA</i>	<ul style="list-style-type: none"> ➤ historic buildings 	<ul style="list-style-type: none"> ➤ Section 2.1.5.1 ➤ Section 2.1.6.1 ➤ Section 2.2.2.3 ➤ Section 2.2.2.4 ➤ Section 2.4

SECTION REFERENCE	REQUIREMENT	MANAGEMENT PLAN
s.3.4.4 Schedule B Chpt 13 VGFNFA	➤ archaeological resources	➤ Section 2.1.5.2 ➤ Section 2.1.6.2 ➤ Section 2.4
s.3.4.5 Schedule B Chpt 13 VGFNFA	➤ burial sites	➤ Section 2.4.1.2 and 3.3.3.3
s.3.4.6 Schedule B Chpt 13 VGFNFA	➤ public access	➤ Section 3.2.3 & 3.4.2
s.3.4.7 Schedule B Chpt 13 VGFNFA	➤ land use impacts	➤ Section 3.4.1
s.3.4.8 Schedule B Chpt 13 VGFNFA	➤ conditions of third party use of the sites	➤ Section 3.4.1 and 3.3.3.2
s.3.4.9 Schedule B Chpt 13 VGFNFA	➤ research on the Heritage Resources at the sites	Section 2.4 and 5.2.1
s.3.4.10 Schedule B Chpt 13 VGFNFA	➤ other matters agreed upon including. These are outlined in the Terms of Reference for this project:	➤ Section 5.1 ➤ Section 3.3.2.1 & 3.3.3.2 ➤ Section 3.4.3 ➤ Section 3.1 ➤ Section 3.4.4 ➤ Section 3.2 ➤ Section 5.2 ➤ Section 4
	➤ recommending an ongoing management structure ➤ camping facilities and survival shelter ➤ training and education ➤ reoccupation ➤ employment and economic opportunities ➤ relationship to other heritage sites and trails ➤ implementation costs ➤ interpretive themes	

APPENDIX ONE: LEGAL CONSIDERATIONS

SECTION REFERENCE	REQUIREMENT	MANAGEMENT PLAN
s.13.8.1.4 Chpt 13 VGFNFA	Management plans <i>may</i> provide for use of Gwitchin language in signage and interpretation	➤ Section 4.4
s.13.8.4 Chpt 13 VGFNA	Access to sites is controlled in accordance with terms of approved management plan	➤ Section 3.4.1
s.13.8.5 Chpt 13 VGFNFA	Yukon and VGFN shall consider permitted researchers, general public, special events and traditional activities, when controlling access to sites	➤ Section 3.4.1

***RAMPART HOUSE HISTORIC SITE
LAPIERRE HOUSE HISTORIC SITE***

**MANAGEMENT PLAN
APPENDIX TWO
HISTORIC SUMMARY
CURRENT AND TRADITIONAL USE
ECOLOGICAL SETTING**

**PREPARED FOR
THE VUNTUT GWITCHIN FIRST NATION
And
THE GOVERNMENT OF THE YUKON**

MARCH 1999

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Prepared by Norm Barichello

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ANCIENT TIMES (? TO CA. 12,000 YEARS AGO)

Sources: Geology, Palaeontology, Archaeology and Traditional Stories

While Mrs. Effie Linklater has produced a short synthesis of local history (Linklater ca. 1959-60), and the late Joe Netro (n.d.) published a collection of Old Crow stories, the traditional Gwitchin perspective of the history of their homeland has never been synthesised.

A number of Gwitchin stories that refer to ancient times are known, however. Anthropologists and other researchers who have interviewed Gwitchin Elders over the years have recorded these accounts.¹ Several stories or versions of a story refer to times when the area was covered with water (e.g., Cass 1959: Tape 4; Barbeau and Camsell 1915). One such version, recorded in Fort McPherson just after the turn of the century, tells of the beginnings of life in the Old Crow area.

In the days when the earth was all covered with water, the animals lived on a large raft. The Crow said, “Had I any earth, even so little, I would make it grow large enough for all the animals to live upon.” Muskrat, Otter, and many other divers went down under the waters and tried to bring up some earth, but they were all drowned. Last of all, Beaver dived with a line attached to his body. He went so deep that he was almost drowned when he reached the bottom. In his death-struggle he clutched some mud in his paws, and the mud was still there when he was drawn up lifeless by the line. Taking it and running his walking stick through it, the Crow planted the stick in the water in such a way that the bit of earth rested at the surface of the water. The earth grew larger and larger. When it was big enough to hold all the animals, they stepped from the raft.

Crow’s walking stick is still supporting the land; and, as it has never rotted, it is still to be seen somewhere about the junction of the Old Crow and Porcupine Rivers. (Barbeau and Camsell 1915).²

Other traditional Gwitchin stories refer to creatures, such as the giant beaver (Cass 1959, Tape 7; Greer 1989: 88) that don’t exist today. The Gwitchin culture hero *Ch’ataahuukaii* is understood to have rid the land of dangerous animals, making it safe for humans.³ He also is

¹ See Acheson 1977; Balikci 1963; Barbeau and Camsell 1915; Cass 1959; Keim 1964; Leechman 1949, 1950, 1952; Osgood 1970; Petitot in Castonguay 1979; Sax and Linklater 1990; Slobodin 1981).

² Camsell (1954:196) provides the additional clarification on this story, noting that Mr. Peter Ross of Fort McPherson told him that Crow’s walking stick was to be found atop Crow Mountain.

³ Note that there are various spellings of his name, which reflect both regional dialects, as well as differing transcriptions systems : *A-ta-tco-kai-yo* in Osgood 1970: 164; *Tatiokich* in Leechman 1952:88; *Ataachookaii* in Slobodin 1981; see also Charlie Peter Charlie in TGZC 1993: 43. The spelling in the text is from J. Ritter (Yukon Native Language Centre) communication to Beairsto 18/9/98).

credited with giving the modern-day animals their dispositions and habits. These old-time stories suggest that the Gwitchin were aware that their homeland was quite different at times in the past.

The unique natural history of the Old Crow area has also been recognised by western-trained scientists for close to a century. Many researchers have been, and continue to be, drawn here to study the area's ancient landscape and to investigate the environmental changes that have taken place here. Some scientists believe that data from the Old Crow area is important for understanding issues such as human-induced climate change (Matthews 1999; Schweger 1999).

The scientists who have worked in the Old Crow area help us to better understand the changes that have taken place here. Their research indicates that during the two major Pleistocene glacial advances, ca. 120-65,000 years ago, and ca. 38-12,000 years, when most of Yukon Territory was covered with ice, much of the interior northern was not glaciated (Hughes 1989). It was part of Beringia, the large ice-free area that extended from the northern Yukon west through central interior Alaska to Siberia. In the Old Crow area, one can stand on land surfaces that are very ancient, tens of thousands of years old. The area is unique in Canada.

Many large mammal species, including some that are now extinct (mammoths, mastodons, giant beaver, short-faced bear, several varieties of horses, camels, bison, and giant moose), lived in Beringia (Harington 1989). Scientists have devoted considerable research effort to understanding the ecology and plant life of Beringia, which supported such a rich and varied fauna (Hopkins, Matthews, Schweger and Young 1982; Schweger 1997).

Drainage patterns in the interior northern Yukon were significantly altered in Pleistocene times (Hughes 1989, Morlan 1990). The Porcupine River at one time drained eastward via McDougall Pass through the Richardson Mountains. During the height of the most recent Pleistocene glaciation, an ice sheet on the east side of the Richardson Mountains blocked this flow. As a result, large glacial lakes formed behind the ice sheet, filling the Old Crow Flats and Bluefish basins (Hughes 1989). The upper Peel River was likewise blocked by ice, which created another large lake basin in its lower reaches. This is referred to as the Bonnet Plume basin. The Peel River then cut a large melt-water channel northward, flowing into yet another large lake, known as the Bell basin. The latter filled the main valleys of the Eagle, Porcupine and Bell Rivers. Sediments from these large Pleistocene lakes clearly shows in the stratigraphy exposed in various bluffs in the Old Crow area.

During the most recent glacial advance, sometime shortly before 12,500 years ago the interconnected waters of these basins rose high enough to overflow into Alaska (Schweger 1989). In doing so, they cut a new outlet for the lakes. The massive force of the water draining from these glacial lake basins cut the bedrock through which the ancestral Porcupine River flowed, resulting in the ramparts landscape we see along the Porcupine River today.

Downcutting at the Ramparts, along with increased elevation at McDougall Pass, which is ca. 28 miles northeast of Lapierre House, due to till newly deposited by the ice sheet, caused the middle and upper Porcupine River system thus to be permanently captured by the lower Porcupine (Morlan et al. 1990). This new river system had a lower base level, and consequently,

the Bell, Bluefish and Old Crow River basins were deeply incised. The resulting downcutting of these rivers produced dozens of exposures of incised Quaternary sediments along the Old Crow and Porcupine Rivers.

In travelling through the Old Crow area, particularly if one travels on the Porcupine River to visit the Rampart House and Lapierre House sites, one sees many landforms that record the region's dynamic natural history. This includes the old beach lines from the glacial lakes, and the large sediment bluffs with the clays deposited when the lakes were in existence.⁴ These sediment exposures are the source area for most of the vertebrate paleontological remains found in the Old Crow area. The old bones, darkly stained and partly mineralized, are recovered from bluffs along the Old Crow or Porcupine Rivers, or from nearby river point bars where they have been redeposited. The finds are so rich that the Old Crow basin is recognised as Canada's richest Pleistocene vertebrate fossil collecting locality (Harington 1989). Significant finds have also been made from bluffs along the Porcupine River; these feature sediments from the one-time Bluefish basin. The Bell basin, which displays a somewhat different stratigraphic history (Hughes 1989:27), has yielded some finds, but it is not known as a major paleontological source area.

At some point in the ancient past, humans become part of the story. We do not know who these first peoples were, or just where they came from. Archaeologists believe it would most likely be Asia, to which Beringia was connected by a bridge of land. But some of the old bones recovered from the Old Crow basin clearly have been altered in ways that could only have been done by human, rather than natural agencies.

The first specimens to be accepted as tools were a flesher (skin preparation tool), an antler billet and two antler wedges. A human jawbone was also recovered. Darkly stained like the many mammoth and bison bones recovered, these finds were assumed to be of similar age that is, 22,600 to 33,800 years before present (Irving and Harington 1973). Radiocarbon dating later showed that these specimens were in fact less than 3,000 years old (Nelson, Vogel, Southon and Harington 1986). As a result of these dating revisions, there has been considerable controversy in the archaeological research community over the acceptance of a human presence in the area at such ancient times.

Still, in the Old Crow bone collections there are bones of mammoth, bison, horse and caribou that have been cut, polished, percussion flaked, or otherwise fractured while fresh and not fossilised.⁵ The bones so modified have been dated from ca. 40,000 to 25,000 years ago (Morlan et al. 1990). That the Old Crow bone collections also include older mammoth bones, but none of which feature any such treatment, argues for the presence of a new agency in the area

⁴ Chijee's Bluff, also known as Twelve Mile Bluff, located between Old Crow village and Rampart House, has been described as "one of the most important Quaternary exposures in North America" (J. Matthews 1999). At the base of this bluff are stumps and other tree parts that are more than two million years old (Schweger 1999).

⁵ Percussion refers to a manner by which stone tools are manufactured. Bone that is fossilized breaks differently than bone which is fresh.

after 40,000 years ago, according to long time researcher Richard Morlan. He believes that human beings are that new agent (Morlan et al. 1990: 87).

Beginning about 25,000 years ago, there is an interruption in the archaeological finds from Old Crow basin. This is because it and the adjacent basins were filled with glacial lakes. Consequently, it is in the uplands surrounding these areas that we find the next archaeological evidence. This occurs at the Bluefish Caves site, located some 20 miles south of Rampart House. Here, stone tool fragments, as well as modified bones as described above, including worked mammoth bone, dating to 24,000 years ago and younger, have been found (Cinq-Mars 1979, 1990). Unlike the bone finds from Crow basin, which are from secondary context, and thus provide little data about past lifeways, the Bluefish Caves feature “in-situ” archaeological evidence. The caves are places where people actually stayed, and potentially could tell us much more about the region’s ancient peoples. Bluefish Caves also feature important paleontological, botanical and sedimentological data on the Beringian environment.

Rampart House and Lapierre House

No Pleistocene-aged artefacts have been recognised at or in the immediate vicinity of either Rampart House or Lapierre House. Nor would they be anticipated, given the specific geological history of the two locales. That is, the ground surface on which both sites are positioned only became exposed sometime after the draining of the glacial lakes.

Notwithstanding the above, it is noteworthy that the Rampart House area is one of the several places associated with the Gwitchin culture hero of ancient times, *Ch'ataahuukaii*. At the mouth of the creek at Rampart House, *Ch'ataahuukaii* engaged another mythic figure using a fish spear. The Gwitchin name for this creek, *Jiindèh Tsik* refers to this event, *jiindèh* being the name of an aboriginal fish spear made of wood (J. Ritter communication to C. Beairsto 18/9/98).

At least one land feature associated with *Ch'ataahuukaii* has also been noted in the Lapierre House area. It is a mountain located in the Richardson Mountains east of the site (Petitot, as cited in Castonguay 1979: #356). The data on this name and the story behind it is limited, however. Consultation with the agencies conducting Gwitchin place names research (e.g., Gwich'in Social and Culture Institute, Yukon Native Language Centre) on this aspect of Gwitchin oral history is needed.

PREHISTORIC OR PRECONTACT TIMES CA. 11-12,000 YEARS AGO TO A.D. 1850

Sources: Archaeology, Ethnography and Traditional History Data

Our understanding of the human past in the Old Crow area in post-glacial or Holocene times, while significantly better than that of earlier eras, is still quite limited. It is possible that in earliest post-glacial times, a wide range of large mammal species, including mammoth, horse, bison and wapiti, not yet extinct or locally extirpated, as well as caribou, moose and sheep, were still available for area hunters (Harrington 1978).

Still, for early Holocene times ca. 12,000 to 7,000 years ago, little is known about the lifeways of the people living here. They are known only by their stone tool technology, which was characterised by the production of large bifaces, blades, transverse burins, and later in the sequence, side-notched or lobate stemmed Kamut points. This archaeological culture has been referred to as the Northern or Arctic Cordilleran (Clark 1983, Gotthardt 1990). Occupations at site MfVa-9 located in the Rock River area of the Richardson Mountains, about 40 miles south of Lapierre House, have been radio-carbon dated to ca. 7,000-8,000 years ago (Gotthardt 1990). Other sites in this same area displaying similar technological features are suggested to be of similar age and cultural affiliation. Sites located north of Crow Flats, however, have produced other types of stone tools, such as fluted points which, although undated, may be of similar age; these finds may belong to some other archaeological culture (Irving and Cinq-Mars 1974; Le Blanc 1997).

The next prehistoric culture that has been recognised in the study area dates to mid Holocene times or ca. 7-8,000 to 3-4,000 years ago. Microblades, which are miniature parallel-side stone tools that are believed to have been used as blade insets in antler or bone handled cutting tools, have been found. Also known from sites of this age are microblade cores, burins, some multipurpose tools, and large lanceolate bifaces. The latter are produced by a technique different from that used in producing Northern Cordilleran bifaces. The distinctive stone tool technology of sites of this age has been labelled the Paleo-Arctic Tradition (Gotthardt 1990). It is believed to have originated in Asia. Paleo-Arctic finds have been made in the Rock River area, south of Lapierre House (Gotthardt 1990), as well as various sites around the north rim of Crow Flats. Notched points, suggestive of the mid-Holocene Northern Archaic archaeological culture, which is well represented in north-west Alaska and the southern Yukon, have also been found in the Old Crow area (Greer and Le Blanc 1983). The relationship of the Paleo-Arctic to subsequent prehistoric cultures remains uncertain.

In Late Holocene times, ca. 3-4,000 years ago to the beginning of the historic era, there were occupations in the greater Old Crow area by peoples of at least two distinct cultural traditions, Indian and Inuit. At sites around the north side of Crow Flats, as well as in the Rock River area of the Richardson Mountains, remains of two Paleo-Eskimo archaeological cultures (Arctic Small Tool and Norton) have been recognised (Irving and Cinq-Mars 1974; Gotthardt

1990). More recent Inuit occupations referred to as the Thule culture, have been recognised as well north of Crow Flats.

Indians, however, occupied sites of this age along the Porcupine River. The earliest occupations of this time period are at the Old Chief Creek and Lazarus Sites which are located on the Porcupine River between First and Second Caribou Lookouts. The lowermost component of the Rat Indian Creek site, which is located further up the Porcupine River, also has remains dating to this period. A range of familiar stone tool types, including scrapers, bifaces, and projectile points have been recovered from these sites. Animal bones provide information on the diet of these people. They show that there was a heavy reliance on caribou at this time. Different housing styles appeared to have been used at some time, or times of the year, however. Semi-subterranean housepits, also found in sites to the west in Alaska, are also present at Old Chief and Lazarus sites. These structures are somewhat more elaborate (larger and dug deeper into the ground) than the Gwitchin moss houses, or *ko* of historic times (see Osgood 1970: 52).

The specific cultural identity of the people who occupied these sites along the Porcupine River from ca. 3-4,000 to 1,250 years ago is not well known. Archaeologists can't say whether or not they are ancestral Gwitchin. Their land use and subsistence patterns, however, are much like that of the subsequent prehistoric period, which is clearly identified as representing ancestors of Gwitchin people.

Of all the prehistoric occupations along the Porcupine River, the best understood are the most recent, or Late Prehistoric, dated from ca. 1250 years BP to historic times. This period is well represented by a number of sites located along the middle reaches of the Porcupine River upstream from the mouth of Crow River. The two most important sites are Klo-Kut site, located just downstream from First Caribou Lookout, and Rat Indian Creek site, located at a creek of the same name, upstream from the Driftwood River (Morlan 1973, Le Blanc 1983).

The Klo-Kut site is large. It features well over two metres of buried archaeological deposits, which extend for a distance of over one kilometre along the riverbank. The deposits at Rat Indian, while less extensive horizontally, have proven to be equally rich. The presence of permafrost in these two sites has resulted in excellent organic preservation. As a result, in addition to familiar stone tools (scrapers, bifaces, etc.), a wide range of precontact Gwitchin bone and antler artefacts are preserved at these sites. The style of these tools matches historic period Gwitchin styles. An abundance of animal bone, predominately caribou, is also preserved at these sites.

Significantly, among the artefacts recovered from both Klo-Kut and Rat Indian Creek Sites are tools of native copper. The presence of these artefacts, as well as certain types of exotic stone tool materials, show that the Gwitchin were participating in trade over long distances in Late Prehistoric times.

Our understanding of the lifestyle of the occupants at sites such as Klo-Kut and Rat Indian Sites, is greatly enhanced by what we know of Gwitchin culture during early historic times. Observations made by early travelers and explorers, and later, the information recorded by

ethnographers such as Osgood (1970) and Slobodin (various) help archaeologists to understand and interpret the finds from Gwitchin sites.

The archaeological evidence from the Klo-Kut and Rat Indian sites, when considered along with the ethnographic evidence shows that these two sites were places where people gathered to hunt caribou in the spring. The people camped at these places, repeatedly, to intercept the Porcupine caribou herd as it crossed the Porcupine River during its northward spring migration. They are thought to have killed the animals with spears, and watercraft may have been involved in this hunting strategy.

The evidence from these sites allows us to say with considerable certainty that the Yukon Gwitchin have been associated with the Porcupine herd for a long time - hundreds if not thousands of years. In addition to the spring hunts along the river, they are also believed to have taken caribou at other times of the year elsewhere in their territory, using devices such as surrounds or fences; these are considered further in the discussion of the Early Historic Period.

Of all the many traditional Gwitchin stories which relate to precontact times (see sources listed above), the “The Boy in the Moon” story documents the close relationship between the Gwitchin and caribou. Various versions of this story have been recorded (e.g., Osgood 1936: 155; Keim 1964) and it is still told by Gwitchin Elders today. This story tells of a deity-like figure, who saved his people by getting caribou for them. After the successful hunt, his people did not follow the boy’s instructions for properly distributing the meat, and consequently he leaves to live in the moon.

The importance of Crow Flats as a land use area for the Gwitchin in precontact times is well documented in another traditional story, the “Muskrat and the Beaver.” Cadzow (1925) and Leechman (1956) recorded versions of this story. This story relates how the great chief of the muskrats chose their country for his home. The Vuntut Gwitchin are understood to have taken their name from this legend. Fishing and muskrat hunting campsites (*Dechyoo Njik* and Raspberry Point) dating to late prehistoric times have been recorded in Crow Flats (Le Blanc 1997). Both of these sites also feature historic period occupations by Gwitchin people.

Rampart House and Lapierre House

Elder Charlie Peter Charlie reports that, just as the ancients battled at Rampart House (see reference to *Ch’ataahuukaii* above), so did the Gwitchin in the days before the fur traders came into the country. Rampart House was a place where people gathered for a couple weeks in June, for a festival with games and competitions.

They find out who is the best one (strongest, fastest and smartest); every year they do that. Then, after they finish, they know who is the best one. They come from Fort Yukon or come out of where ever they come from, they all know who is who and they wrestle. There is a lot of people there. (Charlie Peter Charlie TGZC 1993: 45).

The archaeological evidence for precontact occupations at Rampart House which has been found to date (Gotthardt 1989, Le Blanc 1997) appears to be quite limited in extent, both in depth and horizontally. This is compared to sites such as Klo-Kut, or Rat Indian Creek. The evidence thus suggests a pattern of intermittent or occasional use, as the traditional story suggests. It does not appear that Rampart House was ever a major resource-harvesting site in precontact times. A few other prehistoric sites have been recorded elsewhere along this stretch of the river, but these sites likewise do not represent major occupation sites.

No stone tool occupations have been recognised at Lapierre House. This may be a sampling error, due to the limited investigations the site has seen. Alternatively, it may be because the site was not a locale that was used in precontact times. The original or first Lapierre House site location, however, was a known Indian rendezvous site (Isbister 1945:338). Precontact deposits could be anticipated at such a place.

About twenty miles to the east of Lapierre House, a number of stone tool sites have been documented along the La Chute River. Prehistoric sites have also been recorded at the mouth of the Bell, and on the Porcupine River at Salmon Cache (the western end of the historic period winter trail which ran east-west through the area; discussed further below). Since none of these sites have been investigated in any detail, little is known about them, particularly whether they represent occupations by Indian or Inuit peoples, or as is most likely, both.

The area around Lapierre House has not been extensively surveyed for precontact sites. Quite likely many more stone tool sites, including ones with artefacts recognisable as ancestral Gwitchin, exist in the greater Lapierre House area. Based on finds in the Rock River area to the south, stone tool materials which belong to the Inuit cultural tradition may be anticipated in the area as well.

Protohistoric Period

The term protohistoric period is used to refer to that interval in history immediately prior to arrival of European and hence written history, in an area. During this time, European trade goods were being traded to the Gwitchin, even though the white traders had not yet arrived here. In the Gwitchin case, these goods were being brought to northwest North America by both Russian and British traders. Protohistoric period sites would typically features both imported European trade goods and the technology typical of the precontact times, stone and bone tools. Protohistoric period occupations have been recognised at both the Klo-Kut and Rat Indian Creek sites on the Porcupine River (Morlan 1973, Le Blanc 1983).

A story told by a Takudh Elder to the anthropologist Balikci (1963:34) refers to this period. This story relates how an ancient Gwitchin chief named *Hatodaiu* travelled along the Mackenzie River to a distant southern country where a trading post had been established by white men. This happened before the arrival of the Hudson's Bay Company (HBC) in Gwitchin territory. Perhaps the post visited was Fort Good Hope, which was established 1804 (McClellan

1981). At this post, *Hatodaiu* got iron tools. He brought these back in his own country, where he exchanged them for furs.

THE 19TH CENTURY

Sources: Archival and Anthropological Documents, Oral History, Archaeology

Background on the Yukon Gwitchin Regional Groups

The Gwitchin, spelt Gwich'in in the Northwest Territories and Alaska, and referred to as the Kutchin or Loucheux in older literature (e.g., Osgood 1970) are an Indian people now based in communities in Alaska, Yukon and Northwest Territories. Their traditional territory is the furthest north of any Indian people in North America (Slobodin 1981). The Gwitchin name refers to their language which, while part of the Athapaskan language family (e.g., Slavey, Tutchone, Kaska, etc.) is considered distinct among Indian languages of northwest North America. This uniqueness is also felt by modern day Gwitchin, who have a strong group identity or consciousness of kind.

Historical records provide insight into the various 19th century regional Gwitchin groups that were based in what is now Yukon Territory. Note that there was extensive marriage between members of the regional groups, and group territorial boundaries were not fixed, nor did they strictly follow natural geographic features such as watershed boundaries. Moreover, the Gwitchin travelled considerable distances during the 19th century, especially to trade. Shifting economic concerns also brought changes to Gwitchin land use patterns. Group territorial boundaries therefore have altered considerably in the past 100-150 years. With these cautions, the following overview of 19th century regional groups and boundaries is offered.

In the mid -19th century, Rampart House lay within the traditional territory of the regional Gwitchin group known as the Crow Flats or Vuntut Gwitchin (Slobodin 1981). The Lapierre House area is thought to have been most heavily used by another regional Gwitchin group known as the Takudh or Upper Porcupine Gwitchin (Slobodin 1981).⁶ The Takudh have not existed as an identifiable regional Gwitchin group since the middle of this century. Families of Takudh background are now based in Old Crow, Dawson, or the Northwest Territories Gwich'in communities of Fort McPherson, Aklavik and Inuvik.

The third regional Yukon Gwitchin group are the Teetl'it, who are most closely identified with the Peel River basin. In the 19th century these people traded frequently at Peel River Post,

⁶ There are various spellings of the Takudh name, e.g., Tukudh, Tukuth, Takuth, Dago, Dagoo, and of the Vuntut name, e.g., Vunta, Vanta (see Slobodin 1981: 531). In 19th century documents, the Upper Porcupine Gwitchin were also referred to as the Rat Indians, whereas the Crow Flats Gwitchin as the Distant Rat Indians.

later known as Fort McPherson. In the 20th century, the Teetl'it people have hunted and trapped extensively in the Richardson Mountains.

The Takudh or upper Porcupine River Gwitchin, however, were understood to have been the “mother people” from who all Gwitchin were descended (Cadzow 1925). The Vuntut Gwitchin are reported to have been the largest of the regional Gwitchin groups in the 19th century (Cadzow 1925).

An overview of the family history of Elder and Old Crow resident Charlie Thomas (born 1916), may be characteristic of many Yukon Gwitchin families. It is included to illustrate the international character of the Gwitchin. Charlie Thomas's father's father was Domas, leader of the group that operated a caribou fence in the Thomas Creek near the International Border, in northwest Crow Flats. Charlie himself was born in Alaska. When he was a young man, his family moved to the Canadian side of the border. Later, as the Gwitchin settled in communities, one of his brothers ended up in Fort Yukon; another, now deceased, lived in Fort McPherson. Charlie's children, include a son who lives in Whitehorse, and a daughter who lives in Edmonton (TGZC 1997).

A table that summarises the readily available demographic data on the Yukon Gwitchin during the 19th and early 20th centuries follows. Many epidemics are reported to have affected the Gwitchin in historic times. Scarlet fever is reported to have been brought by white traders in 1865 (Krech 1978). Slobodin (1981: 529) mentions a scarlet fever epidemic in 1897, as well 1904 measles epidemic, and 1921-22 and 1928 influenza epidemics. Welsh (1970: 24-25) reports an epidemic and depopulation of the upper Porcupine area sometime shortly after the turn of the 20th century. Sax and Linklater refer to an influenza epidemic in 1880 (1990: 37). Further research should be able to improve our understanding of Gwitchin population history.

Lapierre House is the only Yukon community listed in the 1881 census. It and Rampart House are the only Yukon communities to appear in the 1891 Canadian census. It is important to realise that Gwitchin population estimates for the 19th and the early 20th centuries, however, refer to the number of individuals who frequented the trading posts on a somewhat regular basis. They do not refer to the number resident at the site on a permanent or semi-permanent basis. Generally speaking, the Gwitchin did not begin building cabin homes at these posts until the 20th century. The hunters directly employed by the trading posts may have been the exception. That is, they may have had homes at these locales in earlier times, though this is not certain.

YUKON GWITCHIN DEMOGRAPHIC DATA		
Date	Locality, Gwitchin Population	Source
Late Prehistoric	Aboriginal population of all Gwitchin estimated at 5400	Krech 1978
1856	Youcon (likely Fort Yukon area): 4,000 Lapierre House: 150 Fort McPherson: 1000 or 1500	HBC as cited in Beairsto 1977: 67, 93)
1858	Peel River and Lapierre House = 337	HBC Census, as cited in Krech 1974: 61
1860	All Gwitchin population estimated at 850-900 (one for every 6 in precontact times)	Krech 1978
1860-61	Lapierre House: 27 Indian hunters (men and boys)	Kennicott 1942: 115
1862	meets “about 500 Indians on arrival in Yukon” (Uncertain if this refers only to Lapierre House or LPH and Fort Yukon)	Kirkby 1965:417
ca. 1862-1883	Lapierre House: 10 Indian families	Petitot (in Savoie) p. 103
1869	lower Porcupine Gwitchin trading at (Old) Rampart House (excludes Takudh at Lapierre House): 550	Turner, as cited in Beairsto 1997: 95, 127
1871	Youcon (likely refers to Howling Dog): 445 Lapierre House: 193 Fort McPherson: 164 (excluding Inuit)	HBC as cited in Beairsto 1977: 66)
1871 (alternate data)	Ramparts and Lapierre House: 586 Fort McPherson: 164 (excluding Inuit)	HBC as cited in Beairsto 1977: 66)
1881	Lapierre House: 141 Indians Old Rampart House: 286 Indians	1881 federal census data as reported in Ogilvie 1890: 63
1888	Old Rampart House: Estimated 80 Indians	McConnell 1889: 131
1890	Peel River and Porcupine River Gwitchin est. 300	Anglican clergy, as cited in Krech 1974: 62

YUKON GWITCHIN DEMOGRAPHIC DATA		
Date	Locality, Gwitchin Population	Source
1891/1892	Lapierre House: 169 Indians, 0 Non-natives Rampart House: 150 Indians and 21 Non-Natives (Note that latter includes ca. 20 people identified as HBC employees or their family members whose names appear Gwitchin)	Federal Census, microfilm, Yukon Archives
1891-93	Rampart House: 81 Indians (presumably adults) listed in HBC trading records	HBC records, as cited by Beairsto 1997:
1904	Rampart House: 140, (of which 45 are under age 18)	Vowell and Green 1904, Yukon Archives, Anglican Church Records, Box 1, Folder 2
1914	Rampart House: 250 people celebrated Christmas at RH (assume great majority were Gwitchin)	Njootli as cited in Beairsto 1997
1963	upper Porcupine River (Takudh) Gwitchin population estimated as 66	Balikci 1963: 56

Gwitchin Land Use in the 19th Century

A generalised account of a traditional yearly round for Yukon Gwitchin in the 19th century is presented here (see also Morlan's summary 1973: 85ff). This was at a time when some trapping of furs for trade had been incorporated into the Gwitchin economy, but did not dominate it. Scholars believe that the Gwitchin were not readily nor quickly drawn into the fur trade, continuing to pursue their traditional lifestyle with its heavy emphasis on hunting and fishing long after traders were in the region (Slobodin 1962; Krech 1976). The debt system, upon which the fur trade operated, didn't tie or heavily obligate them to posts, at least in the early days. It is more characteristic of the 20th century fur trade in the Gwitchin area.

Summers were often spent at fish camps, where fish was dried and cached for later use. Late in the summer people moved into the high country (Crow Mountain, the lands north of Crow Flats, the Richardson Mountains), to hunt and put up dry meat, and to pick berries. The large caribou herds were hunted by driving the animals into fences or corrals, where they were snared or shot with arrows. Sheep and moose, if locally available, were also taken at this time of year, when skins and meat were at their prime.

During the coldest time of the year, people lived on stored food, supplemented by small game and fresh fish. Camps consisted of multi-family groupings. Later in the winter, however, these large camps dispersed, as more mobile smaller groupings, perhaps a pair of families, went off to hunt and fish alone.

Spring thawing conditions made travel difficult. If stored food ran out, it was often a hungry time of year. But later, with the arrival of the longer days, migratory waterfowl and open water conditions, people began to travel more, and then met at their summer gathering places along the major rivers. Through time, the newly established trading posts began to be the site of these gatherings.

While the Porcupine River was the region's main travel thoroughfare in the 19th century (see A. Charlie in VGFN 1995: 104 for a discussion of the river as Hudson's Bay Company highway), there were as well, many important trails. The best known overland route is the one adopted by the HBC for accessing the Yukon. It went east from Lapierre House, up LaChute Creek through the Richardson Mountains, leading to the lower Peel River. Murray's (1910: 29) account makes it clear that there were both winter and summer versions of this route. Elder Dick Nukon's description of the trail can be found in VGFN (1995). Elder Lydia Thomas (VFGN 1995: 39) mentions that the summer trail east through the Richardson Mountains starts from "single rock".⁷

Another route was the Salmon Cache trail, which provided a winter short cut between Lapierre House and the Porcupine River, bypassing the lower Bell River. It went west, overland from Lapierre House, coming out on the Porcupine River at Salmon Cache Creek, which is a tributary upstream from the Driftwood River. The Salmon Cache trail was heavily used during the years of Hudson's Bay Company operation in the area. The creek's modern day place name records the fact that it was a place the Gwitchin cached salmon to trade with the HBC people (see M. Tizya in VGFN 1995). It is uncertain if this trail was used in precontact times, but quite likely it was (see Donahue 1973, 1973a for prehistoric sites on this route).

Further research is needed to identify other 19th century trail routes in the Lapierre House area. Dennis Frost (in Campbell et al. 1998), mentions that there were 5 different trails in Lapierre House area; see also VGFN (1998). Possibly many of the routes used in the early 20th century, as discussed in VGFN (1995) were used in earlier times as well. The overland route going southwest from Lapierre House to the upper Porcupine River country via Whitefish Lake, is likely of some antiquity (see Lydia Thomas in VGFN 1995: 30).

Similarly, more research is needed to document trail routes in the Rampart House area. H. Netro in TGZC (1993: 13) mentions trails. Information on the route leading north from Rampart House to Crow Flats can be found in VGFN - Beirsto (1997).

⁷ This feature is also known as Sinclair Rock on modern topographic maps, and as Shingle Rock (Vyvyan 1998: 139). It is located by the big bend on the Bell River downstream from Lapierre House.

Overview of 19th Century Historical Events

As Rampart House was not established until 1890, the first portion of this summary focuses largely on Lapierre House.

In the mid-19th century, the Hudson's Bay Company made the first incursion into Gwitchin territory. The Company's John Bell explored the lower Peel River in the summer of 1839 (Coates 1979:13). That year he recorded meeting a group of Takudh Gwitchin trading with Teetl'it Gwitchin in the Rat River area on the east side of the Richardsons. The following year Bell established Peel River Post, later known as Fort McPherson, close to the river mouth. In 1844, Bell continued the Hudson's Bay Company's expansion in the region when he crossed over into the Yukon basin, and descended the Porcupine River to its confluence with the Yukon River.

Around this time, the Company's Murdoch McPherson was instructed to expand into rich fur country west of the Richardson Mountains. During the winter of 1846 McPherson had a small outpost built at the west end of Stony Creek Pass (McPherson, letter to Simpson, November 28, 1845, as cited in Beirsto 1997). Named Lapierre or Lapierre's House, the outpost was completed in the spring of 1846 (Coates 1979:19, and 1982:58 citing HBC B.200/b/22).⁸

With its 1846 founding, Lapierre House is the oldest non-native settlement in the northern Yukon, and the second oldest in the Territory, after the Hudson's Bay Company's Glenlyon House on Frances Lake which was established in 1842 (Gotthardt 1993). The post was named after the man who built and ran the post for the first few years (Coutts 1980: 155). Lapierre House was also often referred to as "the little house" (Kennicott 1942:111), or by its Gwitchin language equivalent *Zzeh Gwutsul* (Beirsto 1994 with 1995 addendum).⁹

The next year, the Company's Alexander Murray arrived in the District to continue the company's expansion effort in the Yukon basin. In 1847 he retraced the route down the Porcupine, and established Fort Yukon at the river's mouth. Like Fort McPherson, Fort Yukon soon became an important trading post in the district in the second half of the century. Lapierre House, situated at the western end of the long portage route across the Richardson Mountains, functioned as a transit support station between the two posts.

By the late 1850s, the first Christian missionaries reached the lower Mackenzie River district. The Anglican Church's Rev. Kirkby and Father Séguin, O.M.I arrived together at Lapierre House in June 1861 (Mishler 1990: 121). While Kirkby went downriver to Fort Yukon,

⁸ Note that Coutts (1980:154) erroneously puts the establishment date for Lapierre House as 1843-44.

⁹ Kennicott (1942:110-111) reports the Gwitchin name for Lapierre House as *Ko-ah-ze*. Linguistic research is needed to learn the meaning of this name.

Séguin established St. Barnabas Mission at Lapierre House. This was the Yukon's first parish (Duchaussois, as cited in Vyvyan 1998: 277). There was considerable competition for converts between the two Christian faiths in these early years of the ministry (Mishler 1990). The Anglican Church would eventually win. By the end of the century long-term, successful Anglican missions had in all Gwitchin communities, save Tsiigehtchic (formerly known as Arctic Red River), which has remained a Roman Catholic community till this day. The success of the Anglicans has been attributed to a number of factors: they arrived first, stayed the longest, and were supported by the HBC Protestant infrastructure (Mishler 1990).

The missionary to whom much of their success in the Gwitchin area can be attributed followed the Anglican Kirkby in 1862. This was the Reverend (later Archdeacon) Robert McDonald (Coates 1979:38; Sax and Linklater 1990). McDonald success can be keyed to many factors, but noteworthy are the fact that he learned the Gwitchin language and that he travelled extensively to visit the people in their camps spread out on the land. He also married, in 1877, a Peel River or Teetl'it Gwitchin lady.

Although no Anglican clergy was specifically assigned to Lapierre House in the early decades, all who passed through the area ministered to the local Gwitchin groups. Rev. McDonald spent from June 1864 through September 1865 at Lapierre House and Fort McPherson. Mary Flett, the Gwitchin wife of trader Andrew Flett who was in charge of Lapierre House, translated for him at the latter post, while her son, William, fulfilled the same task at Fort McPherson (Sax and Linklater 1990; Mishler 1990)

Characterisation of the Fur Trade

Traditional accounts of the Gwitchin indicate that trade was always important to them, even before the arrival of the whitemen. Archaeological data confirms the occurrence of long distance trade between aboriginal groups in the northern Yukon and adjacent regions in Late Prehistoric times (Le Blanc 1983; Morlan 1973), as does the story of Chief *Hatodaiu*, as discussed above.

By the mid-19th century, the Yukon Gwitchin were regularly visiting the region's two HBC trading establishments, Peel River Post (Fort McPherson) and Fort Yukon. Shepard Krech, the scholar most familiar with the Gwitchin archival fur trade documents, has concluded that after posts were established, first outside Gwitchin territory then within it, trade greatly increased in importance for the Gwitchin (1987). He, like the historian Kenneth Coates, has stressed how the Gwitchin were not passive receptors of the new trade, nor did they accept the traders' agenda.

Many instances demonstrate that the different regional groups of Gwitchin manipulated events and situations to their respective trade advantage. The Teetl'it Gwitchin, for example, initially refused to show the HBC how to get to the Yukon country, in order to protect their middlemen trade position (Coates 1979:13). There are also accounts of Gwitchin guides abandoning or misleading HBC people. During the early years of its operation, the local Indians

at Lapierre House never showed McDougall Pass to the HBC people. This pass was better route for moving goods across the Richardson Mountains, than the Stony Pass they were using. It is also reported that the Vuntut Gwitchin brought muskrat furs, which were low in value yet had high transport costs, to trade at Fort Yukon rather than Fort McPherson. This was much to the displeasure of the HBC traders (Krech 1976: 220).

Trading between the Gwitchin and the HBC, at least in its early decades, was a highly structured affair. High status, wealthy men are understood to have monopolized the interaction with Europeans. These men are referred to as trading chiefs in archival documents. Murray's (1910) description of the Gwitchin trade at Fort Yukon provides one of the best insights into these practices. According to Slobodin (1981: 522), this trade pattern, believed to be similar to that of precontact times, continued for at least a generation after the establishment of fur trade posts. Old Crow source(s) told the anthropologist Balikci that when the HBC pulled out of the lower Yukon, the trading chiefs also vanished (1963: 50). Presumably this means the trading chiefs no longer were as important after the HBC abandoned Fort Yukon in 1869.

Gwitchin sources reported that all the big and important 19th century trading chiefs were based on the Yukon side (Cadzow 1925; Slobodin 1962:16). Hudson's Bay Company records from the middle of that century refer to the trading chief of the distant Rat Indians (the Vuntut) by the name "Letter Carrier" (Slobodin 1981:532). The name of the main Rat or Bell River (Takudh) trading chief at this same time was "Grand Blanc." During Murray's visit to Fort Yukon in the summer of 1847, Grand Blanc came there to trade time (Murray 1910:58). His travels are a clear demonstration of the important of trade to the Gwitchin, and the distances they commonly travelled to trade in those days.

Shahyaati' is another Gwitchin trading chief mentioned in archival sources. The explorer Lonsdale met this Yukon Flats chief at Old Rampart House in 1888 (Krech 1989: 66). Two other Takudh chiefs are the previously mentioned *Hatoodaiu* and one named *Assak* (Balikci 1953: 55, 1963:34).¹⁰

Krech has documented what items were of greatest interest to the Gwitchin during the early decades of the Hudson's Bay Company trade (1987). The traders often complained to their superiors that they lacked supplies of the goods the Gwitchin wanted, such as guns and beads. The importance of the latter item suggests that the Gwitchin placed high value on personal appearance, as was mentioned by the early trader/explorer Murray (see Slobodin 1981).

¹⁰ It is understood that more detailed research on the Gwitchin trading chiefs has been done by Mcfee (1977). The latter document was not available for the preparation of the present summary. Further research on this subject is needed.

Lapierre House and the Meat Trade

While it received lots of visitors, Lapierre House is thought to have been relatively quiet in the early years of its operation, between 1847 and 1870. In these years it was clearly a post of lesser status in the Hudson's Bay Company hierarchy. It didn't have its own Factor (chief trader), but was managed by the same Factor as Fort McPherson. Moreover, between 1847 and 1853, it closed in the summer months; summer being the usual time for trading a winter's annual fur catch (Krech 1976:222).

One of the important sources of information on this period are the journals of Robert Kennicott. He was an American naturalist who spent part of 1860-61 at Lapierre House. His journals (Kennicott 1942) provide interesting insights into the lifestyles of the local Takudh Gwitchin and the residents of the post at the time.¹¹

It appears that the HBC made no attempt to attract Indians to trade at Lapierre House, unlike Fort McPherson and Fort Yukon (Coates 1979:20). This policy is thought to have been in effect until 1869, when the Hudson's Bay Company was forced to withdraw from Fort Yukon (Ibid.). Instead, the role assigned to the post during its early years was a dual one: provisioning and transportation support. Lapierre House was busy during the fall and winter months, when it received meat from hunting Gwitchin, and when it was used to facilitate the transit of goods across the mountains. Travel over the long (80 mile) portage being easier when the ground was frozen.

It is understood that the meat collected at Lapierre House provisioned Fort McPherson (Wright 1976: 85). Winter trips from Fort McPherson to Lapierre House, specifically to get meat provisions were recorded. Trade goods were stocked at the post, but up until 1869 at least, these were primarily exchanged for meat, not furs.¹² Moses Tizya (VGFN 1995: 146) provides an excellent description of the Gwitchin perspective of the meat trade, and the goods received. Elder Lydia Thomas (see VGFN 1995) has provided further discussion of the trade goods the Gwitchin received at Lapierre House. Various papers by the fur trade scholar Krech also list goods traded by the HBC in the 19th century (1976, 1987).

Lapierre House's role as a provisioning post is not surprising, given its strategic location on the migration route of the Porcupine caribou herd. Kennicott's journals (1942) refer to quantities of meat being brought into the post. At times at least, the post was so rich in food that even the dogs received meat for their food ration, rather than fish as was the practice at other posts in the Mackenzie River district. The richness of the area continues to be recognised. Old Crow Elder Charlie Peter Charlie described Lapierre House as

¹¹ Kennicott is also famous for establishing the practice of getting HBC traders to collect natural history specimens. Many were forwarded to him at the Smithsonian Institution in Washington in the following decades by Mr. Flett, the trader in charge of Lapierre House (Lindsay 1993).

¹² For a description of the preparation of dry meat for the trade at Lapierre House, see Lydia Thomas and Charlie Peter Charlie (VGFN 1995: 30, 97).

“a good place. That’s the main place, that’s the reason the Gwitchin 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. (C.P. Charlie in VGFN 1995: 92).

While the Hudson’s Bay Company stocked shotguns at their trading posts, the new technology did not immediately replace the old (see Balikci 1963: 36). Traditional means of taking caribou with arrows, spears and snares continued for at least 50 years. The naturalist Kennicott visited the Gwitchin at their hunting camps; his journal mentions local hunters shooting caribou by stalking, surrounding or running them (1942:115). Other whitemen, including the Anglican minister Rev. McDonald visited the Gwitchin at their hunting fences (McDonald 1862-1912). Various HBC traders often went out to the Gwitchin camps at the caribou fences to purchase meat for the posts (Krech 1976: 222).

It appears that taking caribou at surrounds may have been one of the most successful means the local Gwitchin used for getting the caribou meat that was exchanged for trade goods at Lapierre House.¹³ The closest extant caribou fence to Lapierre House may be the one on the headwaters of Berry Creek, north-west of Lapierre House (CHIN site records). Berry Creek flows south from the Richardsons into the Porcupine River downstream from Salmon Cache. Gwitchin toponyms suggest other fence locations, or former fence locations, in closer proximity to Lapierre House, such as south of Rock River (Greer 1989) and in the McDougall Pass area northeast of Lapierre House (Kritsch, Jerome and Mitchell 1998, #7).

Caribou, while certainly dominant at Lapierre House, were not the only local food source. Flett and his men are reported to have built willow wicker fences across the rivers in the vicinity of Lapierre House. As many as 16,000 grayling and whitefish were reported to have been caught in these fishtraps or weirs (Kennicott, as quoted in Wright 1976: 84,85). We don’t know who taught the Hudson’s Bay Company employees how to build such fences, nor instructed them on where to place them. Such fences are known to be made by the Gwitchin in precontact times and were also being employed by 20th century Gwitchin residents of the Lapierre House area (VGFN 1995).

The provisioning function appears to continued to the end of its days as a Hudson’s Bay Company establishment. The geologist Ogilvie, who visited Lapierre House in 1888, reported that:

¹³ It is understood that more detailed archival research on the meat trade has been done by Ron Mcfee, as part of an ethnohistoric and archaeological study on the Gwitchin caribou fences. He examined all HBC resources on (account books, ledgers, etc) for Lapierre House. Mcfee’s study unfortunately was never completed, but a summary of this archival research is believed to be found in a manuscript by Mcfee (1977a); this manuscript was not available for the preparation of the present summary. The journals of Archdeacon McDonald (see McDonald 1862-1912) are understood to feature relevant information on the Gwitchin caribou fences, but similarly were not studied for the preparation of this report.

The post here is kept up mainly for the meat it furnished the country around it abounding with game... The clerk in charge informed me that he had sent away about 1300 tongues to other posts, so that probably 2,000 animals were killed in this vicinity. (Ogilvie 1890: 62).¹⁴

Old Crow resident J. Netro, now deceased, reported that meat was sold for 25 cents a bag (McClellan 1987: 285). The time period being referred to by Mr. Netro was not specified, but presumably relates to the latter decades of the HBC's operation. Another Gwitchin man, identified as Old Nukon, told a 1953 visitor to Rampart House that when the HBC bought food, they paid \$1.00 for caribou, \$0.50 for 25 caribou tongues, and \$3.00 for a young cow moose (Geist 1953: 77).

During these early decades, most of the local Indians that were supplying meat to the post did not live there. Lapierre House, like other HBC posts, may have had resident hunters who were employees of the company during at least some points of its history.¹⁵ Beairsto (1997:104) mentions 3 Indian families who were employed by the company at Rampart House in the 1890s.

Slobodin (1989) discusses the stories told by Fort McPherson people of the escaped slave named Tom who lived among the Gwitchin during the 1870s-1880s, spending at least some of his time at Lapierre House. Apparently Tom occupied at small cabin at the post. At Lapierre House Tom is also reported to have taken in and supported an aged Gwitchin widow, who had no kinfolk to assist her.

Lapierre House: Locational Details

Lapierre House is located on the west side of the Richardson Mountains at the western end of the Stony creek Pass, which is also referred to as Stony/Rat Pass. The current Lapierre House site is located on the west bank of the Bell River, less than a kilometre upstream from where Waters River enters the Bell. Waters River is about 3 air miles or five bends further down the Bell from the mouth of the LaChute River.

It appears that the Lapierre House site has been moved at least once, if not twice, in its history. Based on primary HBC documents, the historian Ken Coates (1979:23, 242) reports that the post moved once, in 1851/52. The archaeologist Richard Morlan (1973:10) who appears to have examined the same archival materials concluded that Lapierre House moved twice, in 1851 and 1868. Further research is needed to clarify this aspect of the post's history.

Sorting out the evidence for the moves has also been made more difficult by the fact there have been place name changes in the area since the Hudson's Bay Company was in the area. In

¹⁴ It is assumed that Ogilvie was referring to animals killed that particular year or season.

¹⁵ The HBC archival records should be able to tell us what Indian families were working for the company at Lapierre House and Rampart House. Genealogical research would then be able to tie these families in with contemporary Gwitchin families.

mid to late 19th century archival documents, the Bell River was referred to as the Rat, and the Rat referred to as the Bell (Burpee in Murray 1910: 27, 28; McConnell (1888-9, 121D). Note as well, that there is a Rat River in both the Northwest Territories and Yukon parts of the Richardson Mountains, and that the latter has more recently been officially renamed the LaChute River. The eastern or Northwest Territories Rat River provides access to what became known as McDougall Pass (also known as Summit Lake Pass), which is located further north in the Richardsons.

The journal of A.H. Murray, who visited Lapierre House in the summer of 1847 and later spent the following winter there, provides the most detailed description of the post's original location. Murray (1910) reports Lapierre House as being at the western end of the Stony Pass through the Richardson Mountains, on the Bell River. The shifts in nomenclature mentioned before is aptly demonstrated by Murray's description of his downstream journey from the post. For it was on June 18th, 1847, on his first day out after leaving Lapierre House, that Murray refers to reaching the Rat River, coming in from the north. That river coming in from the north is today referred to as the Bell.

The original site for the Lapierre House post on the LaChute River has yet to be identified. Archaeologist J. Cinq-Mars reports that, using helicopter support, he has looked for structural remains in this area and has not been successful (communication to Greer, 1998). His inability to identify remains that might represent the original Lapierre House site is not surprising, however, given the reason the post was moved. Hudson's Bay Company records dating to 1851 report the post as having to be moved because *the river bank in front of the site was eroding* too close to the houses (Coates 1979:23; Morlan 1973: 10, citing HBC B.200/b/29). Coates (1979:242) also states that lack of wood along the trail between this point and Peel River Post made it necessary to abandon the site. That the post did move in 1851 seems fairly certain, given that HBC correspondence thereafter refers to the portage between Peel River post and Lapierre House being shorter (Beairsto, communication to Greer 10/98).

Although not reported by Coates (1979), nor recognised by Beairsto (personal communication to Greer, 10/98) HBC's archival documents apparently make reference to another post move. Richard Morlan's reading of the Hudson's Bay Company records lead him to conclude that the post was moved a second time, on June 6, 1868 (Morlan 1973: 10, citing HBC B.200/b/36). This second move brought the post to its final and present location on the Bell, just above the mouth of Waters River. Rev. McDonald's journals, although not consulted by Morlan support the latter's position on the post move. McDonald's journals likewise make reference to a post move in 1868 (McDonald 1862-1912, June 6, 1868; personal communication from R. Le Blanc, 1999, who has reviewed the McDonald journals). Although McDonald did not personally witness the move, he was at the old post location at the time the raft for moving the buildings was being assembled. His journal for that day, June 6, 1868, also mentions the Indians being camped across the river from the new post site, six miles down-river, in anticipation of the post's relocation.

To summarise, despite the confusions caused by changes in place names, evidence indicates that the Lapierre House post moved at least once, if not twice in its history. The move or moves took place in the 1850s and 1860s, at the time when the post still functioned primarily as a transportation depot and meat trading station. We can conclude that the current site is not the post's original location. The current Lapierre House site is therefore not the birthplace of the Territory's first non-native child (cf. Wright 1976: 57).

Details on the physical layout and structures of the current Lapierre House site are considered below under the heading Archaeology, Physical Remains.

Hudson's Bay Company Posts on the Lower Yukon

The lower Porcupine River was the Hudson's Bay Company's furthest point of expansion in far northwest North America. Rampart House was one of a succession of company posts which represented the front in this frontier country (Beirsto 1997). When each post, in turn, was found to be located in American rather than British (Canadian) territory, the HBC was forced to retreat further east or upstream on the Porcupine River. Eventually, after the third move, the company established its trading post at the present Rampart House location.

The history of Rampart House is thus closely tied with that of its earlier incarnations, these being

- 1) Fort Yukon established in 1847 near the confluence of the Yukon and Porcupine Rivers; Fort Yukon was abandoned by the company in the spring of 1879;
- 2) Howling Dog Post established as an alternate trading site by the company's James McDougall in 1869 at the foot of the Porcupine River Ramparts. This post was the first to be referred to as Rampart House. In 1870, it was abandoned, the trade goods withdrawn and the building burnt;
- 3) (Old) Rampart House, located near the mouth of Salmon Trout River, which was established in 1872 (Coates 1979) or 1873 (Beirsto communication to Greer 10/98); and
- 4) The present (New) Rampart House site established in 1890, at the upstream end of the Porcupine River Ramparts.

Discussion of the company's motive for expanding their trade into the Porcupine and Yukon River basins can be found in Coates (1982). An interesting part of this story is the clear fact that the HBC knew their first post on the lower Porcupine River, Fort Yukon, was positioned in lands under the control of the Russians, to which the company did not have trading rights (see Beirsto 1997). Only after the Americans purchased Alaska in 1867, though, was the HBC forced to retreat to British controlled territory.

Thus, the history of trade at Rampart House during the Hudson's Bay Company era is most definitely tied in the pattern of exchange at the post's earlier incarnations. While Rampart House is located within Vuntut Gwitchin territory, members of other regional Gwitchin groups are known to have visited the site, or earlier locations of the site, during its days as a HBC

operation. Visitors included those groups mainly based further west in Alaska: Black River, Yukon Flats, Birch Creek and Chandalar Gwitchin. Ogilvie (1897: 47) also mentions that Archdeacon McDonald reported that Charley's band (who were Han, based on the Yukon River), used to trade at Rampart House and Fort Yukon. Ogilvie did not specify the time period for these visits by the Han. Further research on this subject is needed.

1870s, 1880s

Fort Yukon was a very profitable trading post for the Hudson's Bay Company. But, as noted previously, it was only after they were forced out of Fort Yukon that they encouraged the Gwitchin to trade furs at Lapierre House. Rather quickly, though, the company appears to have recognised its error. The fur trading results at Lapierre House in the years 1870-1872 were dismal compared to that of Fort Yukon only a few years earlier. Lapierre House was situated a considerable distance from the lands of the people who had previously traded at their Fort Yukon and Howling Dog establishments on the lower Porcupine. It is not surprising that these Gwitchin did not follow the firm to Lapierre House, given the presence of other new independent trading establishments closer to their lands.

To recapture their lost trade, the Hudson's Bay Company re-established a post on the lower Porcupine River in 1872. It was known as Rampart House, later Old Rampart House, after it too was abandoned. This post was never a successful one for the company; returns were erratic (Beairsto 1997: 100). Considerable business was lost to the many American traders who were offering higher fur prices (Beairsto 1997: 73). Documents show that eventually, the company saw Rampart House as a frontier post, one not expected to turn a profit, but rather one whose purpose was to stop the incursions of the Americans into British trading territory (Beairsto 1997).

Further research is needed to determine what consequences the establishment of (Old) Rampart House had for Lapierre House. The latter appears to have rather continued as an active fur trade centre rather than reverting to just a meat post. The geologist McConnell mentions both Gwitchin and Inuit trading at Lapierre House in 1888 (McConnell 1889: 121). Beairsto, citing HBC records, also notes that a free trader(s) set up a store at Lapierre House in 1873 (1997: 70; also communication to Greer 10/98). The company quickly bought him/them out. Also, the HBC trader John Firth, who married into the Gwitchin community, was posted at Lapierre ca. 1880-84. In the latter year he took over at (Old) Rampart House Post, and moved with the firm to the current Rampart House location (Beairsto 1997: 75).

To improve the profitability of the Porcupine basin fur trade, the HBC began looking for a better route across the Richardson Mountains. In 1872, they discovered McDougall Pass just slightly further north of the Stony Pass route they'd been using since they first came into the country (Coates 1979:24). The new portage route was only 35.5 miles long, half the length of the Stony Creek Pass portage. The company developed it into a cart trail. The new route didn't solve

the company's trading problem (high costs for returns), as the (Old) Rampart House post continued to experience financial difficulties (McConnell 1891: 131D).

Rampart House

The surveyors documenting the position of the 141st meridian (Canada-U.S. border) in 1889 established at camp known as "Camp Colonna" at Sunaghun Creek, at the east end of the Porcupine River Ramparts. This locale, on the east side of the meridian, was the place that the Hudson's Bay Company moved their trading post to the following year, in 1890. The Gwitchin name for the creek where the site is located is *Jiindèh Tshik*. This translates as fish spear creek (Beairsto, communication from J. Ritter 18/9/98; spelt *Gendatsik* in Beairsto 1997). The post setting is literally just inside the Canada/U.S. border, and a portion of the west side of the site actually lies in Alaska.

It is understood that the Hudson's Bay Company moved some of the buildings to Rampart House from the old site (Beairsto 1997:99). When they closed the post only three years later, though, it is reported that they burnt down all the HBC buildings, save one (Beairsto 1997: 118). The HBC trader at the site, Mr. Firth, was transferred to Fort McPherson at that point.

A report dating from the winter of 1893-94 indicates that a Gwitchin man named David traded at Rampart House that year, and that only a few families remained at the site. One report (Funston 1900) states that many other Gwitchin families visited it on a regular basis.

The following summer, 1894, an Anglican missionary, Rev. Canham, and his wife arrived, along with a teacher. It is reported that the school flourished at times of the year, but the Gwitchin were often away hunting and fishing (Beairsto 1997: 114). In 1896, the teacher and the Canhams left Rampart House. While a replacement minister arrived shortly thereafter, he lasted only six months, and would not be replaced until 1911, almost 15 years later (Beairsto 1997: 118). The Gwitchin do not appear to have totally stopped coming to the site after the HBC and the church left, though, as Rev. McDonald mentions the Lapierre House people visiting Rampart House in June 1896 (Beairsto 1997: 119); perhaps this was for a social gathering.

1890s: Decade of Many Changes

The 1890s is marked by intense competition between the Hudson's Bay Company and various independent traders located in both Canada and the U.S. Throughout this decade, which is characterised by many changes, the Yukon Gwitchin acted in their own best interests. They traded where they got the best rates for their furs, and where they could buy the goods they desired at the lowest prices.

In 1890, the Yukon Gwitchin are reported as travelling to Herschel Island to trade their furs at the whaling ships then present along the coast. The whalers, who arrived in the Herschel Island area in 1888-89, began trading with the local populations in the north Yukon (Coates and

Morrison 1988: 121). The prices they offered radically undercut those offered by the HBC at Fort McPherson and the Porcupine River Posts. The winter of 1890-91 the whalers wintered over for the first time at Herschel. Their extended presence increased the Gwitchin trade in that direction. To counter this competition, in 1891, the HBC's trader at Rampart House, John Firth, travelled to the Arctic coast to trade. Firth's efforts were not entirely successful, as the Gwitchin continued to visit Herschel over the next few years, making several trips a year.

The Gwitchin also traded extensive quantities of caribou meat at Herschel during this period. It is not known if this was in addition to the meat trade heading to Fort McPherson, or a diversion of it. Further research on the subject is needed. Mrs. Sarah Abel reports that they got their first canvas tents from the traders at Herschel (TGZC 1993:6).

The trade competition from the Herschel whaling ships appears to have been the factor that finally drove the Hudson's Bay Company from the Porcupine River drainage (Beirsto 1994, with March 1995 addendum). After giving a few months notice, the HBC closed both Lapierre House and Rampart House Posts in 1893 (Coates 1979:28). Rampart House had been open at that site only three years.¹⁶

After the withdrawal became official, in July of 1893, the Anglican Church bought the Hudson's Bay Company buildings at Lapierre House for \$380 (McDonald journal, as cited in Beirsto 1997). The last reported regular company travel west of the Richardson Mountains was in February of 1894 (McDonald 1862-1912, as cited in Beirsto 1997).

The pullout of the Hudson's Bay Company from the area reoriented the trade of the Yukon Gwitchin. They traded more at the American posts to the west, or at the HBC's Fort McPherson (Coates 1979:9). One account relates how one of the Gwitchin set up a trading business at Rampart House during the winter of 1893-94 (Funston 1900). There are few details on the venture, however. When the whaling ships pulled out of Herschel Island in 1899 (Ingram and Dobrowsky 1989; the ships returned again 1903-1907), the Gwitchin sought out other markets for their furs. Many Yukon Gwitchin families began trading at Dawson, or Eagle, on the Yukon River during the Klondike Gold Rush of 1897-98 (Balicki 1963; Coates 1979: 9; Slobodin 1962, 1963).

During the height of the Klondike Gold Rush, both Lapierre House and Rampart House saw visitors. A few goldseekers (estimated 120 according to Beirsto 1997: 134, or 400 according to Coates 1979: 68) heading for Dawson, came through the Richardson Mountains, taking the route which would see them go down the Porcupine River to the Yukon, and thence upriver to the goldfields. Some ended up spending the winter of 1897 at Lapierre House (e.g., Romig 1948). Two other temporary winter settlements sprung up nearby in the Richardson Mountains,

¹⁶ It should be noted that Coutts (1980: 155, 219) says Lapierre House and Rampart House were abandoned by the HBC in 1890; Morlan 1973:10, citing MacFarlane 1908:273, says 1891. The 1893 date for the closure of both posts is preferred, as it is based on a reading of primary HBC documents by both Coates and Beirsto.

“Destruction City” and “Shacktown” (Coates 1979: 73). It is not known how many of these people stopped, or stayed for an extended period at Rampart House. Most of these stampeders remained in the region only as long as they had too, less than a year, and thus their impact on it may have been limited. Still, the miners are reported to have brought illnesses to the local Indians (Coates 1979:73).

THE EARLY TWENTIETH CENTURY

Sources: Archival and Anthropological Documents, Oral History

In the 19th century, the Hudson’s Bay Company introduced the Gwitchin to a new economic system, through the trade in furs and meat. The twentieth century then is characterised by the growth of the fur trade, and the increased reliance of the Gwitchin upon foods and manufactures of European origin. Only in the 20th century did the northern Yukon Gwitchin begin to fully participate in the fur trade. Once people began trapping furs to trade at the posts, they gradually spent more of the winter spread out across the land, to access better fur country. By this time, the people were switching from the traditionally used deadfall traps, to those imported by the traders (M. Tizya, VGFN Interview, January 20, 1995). As trade goods had become an important consideration for the Gwitchin by this time, they were also affected by changing fur prices, controlled by markets far removed from the local area.

During this period, certainly by the 1930s, the Gwitchin were following a new land use pattern which saw them establish winter village sites (Balikci 1963:58; Acheson 1977). Heading upstream from the U.S.-Canada border, the settlements along the Porcupine River were: Rampart House, Bluefish River, Old Crow, Dave Lord Creek, Salmon Cache, Johnson Creek, and Whitestone Village. Lapierre House on the Bell River, was also one of these types of settlement where cabins were built. Small villages also developed at various locales in the Mackenzie Delta and lower Peel River area at this same time (Greer 1999).¹⁷

These new settlements functioned as home bases for Gwitchin families. From them people went on extended trips on trap-lines that they developed in the surrounding country. The settlements were not occupied year round. Spring saw members of the families travelling to other parts of their traditional territories. Either before or after the ice went out, entire families travelled to the trading posts to exchange their winter furs. Those based at settlements where the stores were in operation (i.e., Rampart House and Lapierre House at various times) had the

¹⁷ A listing of villages dating to this period, provided by Elder Sarah Abel, can be found in VGFN (1995: 77). Police patrol reports (e.g., Dempster 1916) also refer to these settlements. Further research is needed to establish when the Gwitchin started building cabins at these various winter village sites.

benefit of extended visits with their kin. Then all family groups headed to Crow Flats, or the Mackenzie Delta, for spring muskrat hunting. In the late summer they came back to the Porcupine River country, spreading out to their respective winter land use/trapping areas. Hunting, and putting up meat, became a focus before the winter trapping routine settled in. Winter dog team trips to the trading posts were also undertaken to replenish supplies; these were often made by males rather than the entire family group, however (Acheson 1977; Balikci 1963).

During the earliest decades of the 20th century, good trapping conditions and fur prices attracted a number of non-natives to the Porcupine River country (e.g., see Dempster 1917). Although a few married Gwitchin women, many were single males who lived by themselves out on the land. Some began operating independent trading posts in the area (Balikci 1963: 35; Linklater ca. 1959-60). The time these white trappers spent here varied considerably; most moved out of Gwitchin country after a period, but some spent the rest of their lives here. The Gwitchin often applied the names of these men to the local area where they were based. Thus there is Mason Hill (actually a mountain) just west of Lapierre House, named after brothers Billy and Rube Mason (see VGFN 1995).

Rampart House

In 1904, the non-native Dan Cadzow moved onto the Hudson's Bay Company property at Rampart House, and opened an independent trading post (Beairsto 1997: 145). Cadzow operated his store Rampart House store for the next 25 years, until his death in 1929. The period of Cadzow's operation at Rampart House was the interval during which the Yukon Gwitchin people became tied through debt obligation to a trading post, and more reliant on imported goods, as was characteristic of the fur trade throughout Canada (Balikci 1963: 40-41).

Cadzow obtained his supplies from Victoria, B.C. They were shipped into the Yukon via the White Pass and Yukon Route, and then went down the Yukon River to Fort Yukon. From the latter community, his supplies were moved upriver by scow. In his early years of operation, he hired Gwitchin men to line the supply-laden boat up the Porcupine River (Beairsto 1997: 145). Although it was noted that the Hudson's Bay Company burnt its buildings when it pulled out of Rampart House, Mrs. Sarah Abel reported that Cadzow used HBC buildings when he first arrived at Rampart House (TGZC 1993; see also Beairsto 1997).

Cadzow's business operation managed to consolidate the area trade, which in the preceding decade had been scattered between Fort McPherson, Herschel Island and Alaska (Coates 1979). He brought in many types of new goods, some of which when adopted by the Gwitchin, brought changes to their land use practices and patterns. Balikci (1963: 36-39) was told that because Cadzow's store offered a reliable supply of ammunition, people stopped using the caribou fences. With the shift to guns, hunting became more an individualistic pursuit, whereas before it had been a communal one. Imported fish nets, brought in slightly later, and likewise eventually led to the abandonment of fishtraps as an effective means of catching

quantities of fish. It is thought that Cadzow brought in the first steel traps used for catching muskrats in 1906. The spring muskrat hunt in Crow Flats (and the Mackenzie Delta) did not get firmly fixed as a seasonal activity, however, until after the rapid rise in muskrat fur prices at the end of World War I (Balikci 1963: 41; Slobodin 1962).

With Cadzow's operation of a store at Rampart House, a community began to grow at the site. As early as 1906, it appears that a building, likely the 1890 Turner survey party building, was being fixed up for church use, with Archie Linklater reported as the carpenter (Beairsto 1997: 146, 149). Gwitchin families built log homes at the site at this time. They were on the west side of the gully that divides the site. Cadzow's buildings and the site of the original HBC were on the east side. The Gwitchin families didn't occupy these houses year-round however, but continued to spend much of the time out on the land (Beairsto 1997: 147).¹⁸

Cadzow is known to have a good relationship with the local people. In the first decade of the century, he reported hosting Christmas celebrations, where people danced and feasted for a week straight (Beairsto 1997: 147). Cadzow married into the Gwitchin community; his first wife Monica (also referred to as Veronica) died in 1919 (Beairsto 1997: 198). Cadzow's second wife was Rachel Blackfox; it was a second marriage for her as well.

Nineteen eleven was an important year at Rampart House, as it represents the peak of outsider activity at the site. That year the International Boundary Survey descended on Rampart House. A large party of men, with a great quantity of equipment and supplies, as well as the area's first horses arrived at the site. Their purpose was to finalise the boundary along the 141st meridian, in the country to the north and south of the Porcupine River.

Along with the surveyors, some type of epidemic disease arrived at Rampart House that summer. A young Gwitchin girl was the first to become ill. The doctor attending the U.S. survey party made a diagnosis of smallpox (Beairsto 1997: 160). Immediately, quarantine was enforced upon the settlement, and a hospital was built in the island in front of the site to care for the afflicted. The authorities went about burning the camp or cabin, and its contents, from which the person came. The Canadian authorities shipped in vaccination and other medical supplies. They arrived at the scene, along with police, and proceeded to vaccinate all the Gwitchin in the area that they could get their hands on. The burning of Indian camps and their contents continued.

By September of 1911, it is reported that there were 22 people in the Detention Camp and 22 cases of smallpox in quarantine (Beairsto 1997: 162). The epidemic continued to run its course through the following winter. The U.S. surgeon stayed at the hospital on the island with the sick and their quarantined families during this period. As late as March 1912, the white authorities were still dealing with the epidemic through direct interventionist means. That month they proceeded to burn down all the Indian cabins at the site, to rid the place of disease. But just

¹⁸ A listing of which Gwitchin families had houses at the site during the first decade of the century is not readily available, but further oral history and archival research should be able to assemble this information.

the next month, the last patient was discharged and the epidemic was declared over. Then the hospital building was burnt down (Beairsto 1997: 166).

There is considerable controversy within the Old Crow community today over whether the illness affecting the local people in 1911 truly was smallpox, or some other type of contagious disease (see stories in TGZC 1993; also Beairsto 1977: 166, 168-69). The true story of the epidemic however, is not the loss of life, for only one person, an infant, is reported to have died (compare with demographic section above). Certainly the lives of the local Gwitchin were severely disrupted for a considerable period of time during this episode.

Rather, it would appear that the story of the 1911 epidemic is how the non-natives responded to the presence of a severe infectious disease. The non-native “authorities” took over the place and the problem, and didn’t allow the Gwitchin to deal with it in their own way. Local resident and Gwitchin minister Amos Njootli objected to the white peoples’ actions at the time, but his complaints appear to have been ignored (Beairsto 1997: 167). The burning of the Indian homes at Rampart House in March 1912 had long reaching consequences for the settlement. Elder Sarah Abel reports that after the epidemic and this action, some Gwitchin families chose to build their homes at Old Crow, rather than at Rampart House (TGZC 1993: 10; see also Beairsto 1997: 170). Although this didn’t mean the end of Rampart House as a settlement at the time (that would happen a couple decades later), it did contribute to Old Crow’s growth, at Rampart House’s expense.

In the summer of 1912, another large party of the International Boundary Survey arrived at the site to continue the work of delimiting of the 141st meridian. There appears to have been little contact between the Gwitchin and the surveyors (Beairsto 1997: 177). In the late summer of 1912, one member of the survey party laid a survey of five group lots for the Anglican Church and Mr. Cadzow at the site (Beairsto 1997: 176).

Both the survey party and the epidemic brought considerable business to Cadzow (Beairsto 1997: 172). So it is not surprising that around 1911-12, Cadzow built a substantial store and home for his family at the site (Beairsto 1997: 146). Local residents Archie Linklater and William Bruce, both of whom had moved to the northern Yukon from outside, are reported to have been the key tradesmen involved in the construction of these buildings. They are also understood to have built the mission house and Cadzow’s warehouse the latter around 1920-21 (Hannah Netro and Charlie Thomas in TGZC 1993 29, 14; Beairsto 1997: 146). These four structures are still standing at the site. Cadzow’s house was built of square hewn logs joined in “Red River Frame” or “Piece sur Piece” manner. With its many imported fixtures and furniture pieces, the Cadzow house was a local landmark.

In response to Cadzow’s 1913 complaint of unfair American competition, the RNWMP sent Corporal Dempster to open a police detachment at Rampart House in 1914. The police acted as the local customs agent (Beairsto 1997: 193). With a local police presence, border regulations began to be enforced upon the Gwitchin. People could no longer more freely back and forth

within their traditional territory (Netro in GTZC 1993). Note that there is no clear consensus on the effects of the border enforcement on local people however (see also GTZC 1993).

About 250 people are reported to have gathered at Rampart House to celebrate Christmas in 1914 (A. Njootli in Beirsto 1997: 192). Four Indian families built houses there the next year (Ibid.). Nineteen seventeen is remembered as a difficult year, when local food supplies were hard to get. During the winter of 1916-17, it is reported that there were 17 deaths in the community (Beirsto 1997: 196). By the early 1920s, Old Crow was gaining in population at Rampart House's expense, however (Beirsto 1997: 204). The church moved in 1921, as did the police a few years later, in 1929 (Beirsto 1997: 204, 214).¹⁹

Despite the population shift, Rampart House still continued to have a sizeable population through the 1920s. One source estimates there may have been about 80 people based here in the 1920s (Robert Bruce Sr. in TGZC 1993: 51). Another reports eight families in late 1927 (Beirsto 1997: 212). Around 1924-26, it is reported that local Gwitchin Peter Moses operated a private trading post at Rampart House for a short period (Beirsto 1997: 212).

Dan Cadzow was experiencing financial and personal difficulties in the 1920s (Beirsto 1997: 210-214). He lost considerable trade to the store now operating at Old Crow. The latter was particularly effective in intercepting people as they came down the Old Crow River after the spring muskrat hunt in Crow Flats with furs to trade (see C.P. Charlie in TGZC 1993: 49).

Cadzow continued to trade at the site until his death in 1929. His widow Rachel lived at the site for years after his death, as did a few other Gwitchin families. Inuvialuit families from Herschel Island came to Rampart House ca. 1932-34, where they participated in the Christmas celebrations (Mary Kassi in TGZC 1993: 62). In 1937, the John Thomas family, which had been using the Alaskan side of the border, chose to settle at Rampart House (Beirsto 1997). They appear to be the last family to move to the site, and eventually they too, like all the other families, moved to Old Crow. In the late 1940s, the site's last resident, Rachel Cadzow moved to Old Crow (Beirsto 1997). Mrs. Cadzow still returned to the site for the summer season for years after this. According to her granddaughter Alice Frost, Mrs. Cadzow returned to Rampart House for the July king salmon run. It was reported that she would set a big net in the eddy in front of the site and continued to do this as long as she was able to (Alice Frost in TGZC 1993: 65; see also Marion D. Nukon in TGZC 1993). Mrs. Cadzow was still coming to Rampart house in the summer of 1953, when the scientist O. Geist visited her there (Geist 1953).

¹⁹ Note that Coates 1979: 82, puts the police move to Old Crow as happening in 1928.

The Anglican Church and the Gwitchin

In the first decade of this century, the Rampart House Gwitchin community requested their own minister. In the summer of 1911, during the epidemic, Rev. Amos Njootli arrived at the settlement.

Amos, like his brother William Njootli, was one of a long and continuing line of Gwitchin ministers and lay preachers trained by the Rev. (later Archdeacon) Robert McDonald and his students (Sax and Linklater 1990). Gwitchin preachers working in the Lapierre House area, for example, included Henry Venn Ketse (Takudh) ca. 1876 until his death in 1880, and later John Ttssietla and his assistant Charles Tzikkyi (both Takudh) and ca. 1903-06, Edward Sittichinli (Teetl'it) (Sax and Linklater 1990).

As church historian Lee Sax has written, a strong native ministry developed among the Gwitchin.

The Kutchin became Christianized by their own choice, at a time when they were strong people. They took the basic Christian faith and made it their own, including their own value system and remythologized ancient legends. With their own ordained clergy, Christianity became theirs, and that faith is still here. (Lee Sax in Sax and Linklater 1990: vi).

Anthropologist Asen Balikci (1963: 51) has suggested that the Gwitchin Anglican church leaders fulfilled a leadership role within the Gwitchin community in later decades of the 19th century. He suggested that they replaced the role of the traditional trading chiefs, which had disappeared by that point in time. The Gwitchin ministers were often intermediaries between the Gwitchin community and segments of the larger Euro-Canadian society, with whom the Gwitchin were now increasingly having more contact.

Amos Njootli was based at Rampart House for 9 years, spending the larger part of each year at the settlement, the remainder of the year travelling to Gwitchin camps out on the land, as McDonald had done for years during his ministry for years (Beairsto 1997: 190). It was during Amos Njootli's tenure at Rampart House that St. Luke's Anglican Church was built on the Indian side of the settlement (Beairsto 1997: 198).

In 1920, Rev. G.H. Moody arrived at Rampart House to take over the Anglican mission (Beairsto 1997: 200). In 1921 the mission headquarters moved to Old Crow, a reflection of the latter community's dominance over Rampart House (Beairsto 1997). Between ca. 1916 and 1921, the church operated a school at Rampart House. Amos Njootli's nephew, Jacob Njootli first taught at this school (Sarah Abel in TGZC 1993: 8; Beairsto 1998: 194, 204).

Lapierre House

During the early 20th century, seasonal movements of the Gwitchin based in the upper Porcupine River basin, including the Lapierre House area, continued to be very flexible, as in the old days. A detailed account of land use patterns around 1901 in the Lapierre House area can be found in the story of Old Paul Porcupine, as recorded by Balikci (1963:55-57).

While the Anglican Church had purchased the HBC buildings at Lapierre House in 1893, they did not make much of a greater physical presence at the site in the following decades. This is not surprising because it appears that few, if any, Gwitchin households were based at the site during the first two decades of the 20th century. At the time, most Gwitchin of the upper Porcupine country were still based out on the land, where Gwitchin minister Edward Sittichinli ministered to them (Sax and Linklater 1990). Beairsto (1994, with March 1995 addendum) mentions that as late as 1927 there were active plans to build a Church at the site. It does not appear that one ever was, however.

Even in the late 1930s, households identified as being Lapierre House families did not spend all of their time at the site. This is clearly demonstrated in a story told by Elder Charlie Peter Charlie, who recounts his first trip to the site around New Years 1939 (VGFN 1995: 89). When the group, travelling from the upper Porcupine River country arrived at Lapierre House, no one was there. All of the Lapierre House people were out a meat camp, several kilometres from the site, hunting.

Gwich'in families now based in the Northwest Territories (Aklavik, Fort McPherson, Inuvik) also used the Lapierre House area in the early 20th century. For example, there is an account written by the anthropologist Slobodin, who spent the winter of 1938-39 with Fort McPherson people hunting caribou in the northern Richardson Mountains (1962:39). There are many other sources for information on the McPherson peoples use of the area, and which likely have more information on Lapierre House. These were not consulted in preparation of the present summary, but should be investigated.²⁰

Stories from Old Crow Elders also refer to families now based on the Mackenzie side of the Richardson Mountains.

I'm going to speak of Whitefish Lake. When I was ten years old, between Whitefish Lake and Lapierre House - White Creek Mountain - my father lived there, hunting for caribou. Whitefish Lake was also important to people. Vuntut Gwitchin people and Fort McPherson people. The Fort McPherson people come

²⁰ Stories related to the lifestyle and movements of families in the Lapierre House and /northern Richardson Mountains area can be found in the COPE (Committee for the Original Peoples' Entitlement) tape transcripts. Stories also exist in oral history records of the Teetl'it Gwich'in Tribal Council in Fort McPherson e.g., interviews by Kaye, Koe, Nerysoo, and Vaneltsi refer to Lapierre House; see also Krech 1974 and Greer 1999.

over to Lapierre House to trap and hunt in that area. The Vuntut Gwitchin and McPherson people used to hunt together in the Lapierre House area. They dry meat in Fish Lake (Whitefish Lake) and dry meat there and get meat prepared. When the warm weather comes, the Fort McPherson people they return back to their community. And the Vuntut Gwitchin move back to Old Crow or to Lapierre House for the spring break up. (John Joe Kaye, VGFN 1995)²¹

At some point in the 1920s, two brothers, Jim and Frank Jackson, acting as independent traders, began operating a store at Lapierre House. The dates for the opening and closing of the Jackson store are not definite. Based, most likely on archival sources, Coates (1979:31) suggests the Jackson brothers operated between 1925-1935. Balikci (1963: 5), based most likely on information supplied by Old Crow people he interviewed in the early 1960s, uses the same dates. The late Moses Tizya of Old Crow, born 1899, regularly visited the site. He suggested an opening date of 1924 for the Jackson brother's business (VGFN 1995: 7). Other oral history sources offer varying dates. Mary Kassi, who also lived there as a child, reported that the Jackson brothers were operating at Lapierre House in 1937-38 (VGFN 1995). Alfred Charlie also refers to the store as being there in 1937 (VGFN 1995). John Joe Kaye (VGFN 1995: 127) mentions 1931 as an opening date, but he never lived there.

Details on goods sold by the Jackson brothers in the 1930s can be found in M. Kassi in VGFN (1998). The repertoire of trade goods had expanded considerably from that of Hudson's Bay Company days (see Moses Tizya in VGFN 1995).

The Jackson brothers obtained their trading goods in Alaska, and brought them upstream on their boat named the "Moose" (Mary Kassi in VGFN 1995: 11). They constructed a frame on the riverbank at the Lapierre House site for launching and pulling out their boat. The Jacksons also helped the local families move camp with this boat (VGFN 1995). They are also known have had feast/dinners for the white people trapping in the area at Christmas and Easter. A non-native named Paul Nieman is reported to have worked for the Jackson brothers as a cook at some time (VGFN; see also M. Kassi in Campbell et al. 1998).²² Another man named Edward Kay is reported to have worked for them for 3 years (M. Kassi in VGFN 1998)

Families based elsewhere in the upper Porcupine basin came to trade at the Jackson store when it was in operation (see VGFN 1995; VGFN 1995a).

Then we used to go from Johnson Creek to Lapierre House. Two Jackson brothers, they had store there at Lapierre House. My parents and my uncle, grandfather, they

²¹ Mr. Kaye's comment on the use of the Lapierre House area by Fort McPherson people probably does not refer to just Fort McPherson Gwitchin. It likely refers to the Takudh Gwich'in families that settled in communities on the Mackenzie River side of the Richardson Mountains. This would include Gwich'in based in the communities of Fort McPherson, Aklavik and later Inuvik, but would exclude the Gwichya Gwich'in based in Tsiigehtchic (see Kritsch, Jerome and Mitchell 1998, and Greer 1999).

²² Colin Beirsto advises that there is a Paul Nieman manuscript in Yukon Archives (MSS 109 #80/79); this document was not consulted in preparation of the summary.

all got winter trail across the Fish Lake (Whitefish Lake) area to Lapierre House. Across Eagle River and Rock River, that's how they go to Lapierre House, to get - well, you know Jackson brothers, they got store there so when they short of something they go there and get something. Buy something from store and haul it back with dog team. (Alfred Charlie, VGFN 1995).

Gwitchin families based at Lapierre House in the 1920s and 1930s were those headed by William Chitze and Elias Gwatlatie.²³ Myra Edwards, sister to Mrs. Chitze is also reported as a resident. Members of the Chitze family included mother Annie Chitze, daughters Mary and Mertha, and son Edward. Members of the Gwatlatie family included mother Annie Elias, daughters Mary (now Mary Kassi) and Emma, and Grandfather John Gwatlatie (Mary Kassi in VGFN 1998).

An old widow named Mary Needhay is mentioned as living at the site as well (M. Kassi in Campbell et al. 1998). Note that the spelling of this lady's family name is uncertain. The Jackson brothers are reported to have taken care of her (VGFN 1995; Kassi in Campbell et al. 1998).²⁴ One source mentions "Old Bruce" (Robert Bruce Sr.'s father) as residing at Lapierre House as well. Another refers to Moses Tizya as a resident. Mr. Tizya, however, has stated that although he trapped in the area, he actually never lived at the site. Lydia Thomas (VGFN 1995) mentions that she lived at the site for a period around 1934, while Sarah Abel (VGFN 1995) also reports living there for 3 years; see also M. Kassi in VGFN (1998). Interestingly, two names appear as residents of both Lapierre House and Rampart House at some point in time. These are Old Bruce and Myra Edwards.

Lapierre House resident Myra Edwards is reported to have constructed a *ko* (Gwitchin term for moss house) at the site in the late 1920s (M. Kassi in VGFN 1995; see also M. Kassi in Campbell et al. where it is referred to as a den house). This structure was investigated by the archaeologist who worked at the site in 1970; see discussion of archaeology below.

Lapierre House received some outside attention in 1932, when it was a base for the police search for Albert Johnson, also known as the Mad Trapper (VGFN 1995).

A comment by Elder Lydia Thomas (VGFN 1995: 35) suggests that the Jackson brothers closed the store at Lapierre House, because the people living at the site moved away. Whatever the reason for the closure, the remaining Jackson brother, Jim, shifted his business operation to Old Crow sometime in the late 1930s. The Chitze family is reported as remaining at the site after Jackson's departure (A. Charlie in VGFN 1995). They later, at an unknown date, moved to Fort McPherson.

²³ Note that there are various spellings of the latter family name, e.g., Gwatlatie, Kwattlati.

²⁴ Recall the earlier reference to a widow living at Lapierre House that was taken care of by the black man named Tom, as reported by Slobodin (1989).

RECENT TIMES POST-1950S

The dispersed residence pattern of the upper Porcupine basin Gwitchin continued until around 1950. That year the first day school was opened in Old Crow. In that decade most families left their winter sites along the Porcupine River, and settled permanently in Old Crow where medical and educational facilities were becoming available. Fort McPherson and Aklavik were also becoming settlement centres around this same time (Balikci 1963:70; see also Acheson 1977, 1981; Krech 1974; Greer 1999).

In a relatively short span of time, certainly by the 1960s, the Yukon Gwitchin had become sedentary people. Their land orientation shifted from a bush one to a town or village one (Acheson 1981). The bulk of the year was now spent in the community, and extended stays of many months out-on-the-land became less common. Individual and small hunting and trapping parties, rather than large family groups now took short-term and sporadic trips out of town for subsistence activities (Acheson 1981: 694, 699). Summer occupancy of sites along the river, such as Rampart House, continued for a period, however.

Recent times are characterised by more government involvement in Gwitchin life and by an expansion of outside interests (mineral and mining exploration; proposed pipeline development) in Gwitchin territory.

Current Use of the Rampart House Site

Vuntut Gwitchin, other First Nation people, and tourists travelling on the Porcupine River, use Rampart House regularly as a way stop. Two or three hours down river by boat from Old Crow, it provides a base from which to hunt, or a sheltered location at the end of a day on the river. In winter, travellers pass by without stopping, despite Rampart House offering some protection from the winds blowing along the river.

Summer: First Nation and Local Use

Vuntut Gwitchin, on their fall hunts for caribou, camp at Rampart House frequently. Often the Porcupine caribou cross the Porcupine River at Rampart House during their fall migration. On occasion, hundreds of caribou cross in lines coming down one bank and continuing up the other. Predicting when in the fall, or which fall, the caribou will be through in such numbers, is difficult, but each year in the ramparts around Rampart House the caribou cross in smaller groups. Typically, caribou are spotted from a viewing point on land, the hunter boats closer to the animals, and the caribou are caught on the beach near the river's edge. The animals are dressed right there. A fire is often made on the spot to cook a select cut of meat.

Travelling by open river boat, the trip down river from Old Crow would vary from two to three hours, with another half to one hour more going back up river, so a trip to Rampart House

has been a whole day's travel. With boat motors on the Porcupine River increasing in size, the travel times are decreasing.

As Rampart House is a reasonable landing and camping spot in a long stretch of ramparts, Gwitchin and other hunters from down stream of Rampart House use it as a base for their hunts below the international boundary.

There are regular family outings from Old Crow to the site in the summer months – for a day or overnight. Many of the people from Rampart House moved to Old Crow, so people in Old Crow have family ties, and relatives in the Rampart House graveyard. Work parties from Old Crow regularly clean the graveyard.

En route to or from Fort Yukon by boat, Gwitchin occasionally stop, though it is considerably less than a day's travel from Old Crow. Most of these stops are shorter than over night. In a usual summer, one or two dozen boats make the trip between Old Crow and Fort Yukon. In 1998, about 75 people travelled down the Porcupine River to the Gwitchin Gathering, a bi-annual cultural and political gathering, which was held in Fort Yukon.

There is good berry picking to the east of the Rampart House townsite. People pick while they are visiting, however berries do not draw people to the site. Usually there are enough berries at or near Old Crow for local needs.

Rampart House and vicinity has been a fishing location since before contact. *Jiindèh tshik* translates as 'fish spear creek mouth', and while the story that goes with the name speaks of a giant fish spear, one could also suppose a connection with regular fish spearing.

Possibly as late as Cadzow's time, nets became the prime method of fishing for the Gwitchin. At present, as fishers check their nets daily, and a round trip from Old Crow is a number of hours, there is not much fishing at Rampart House. As well, Vuntut Gwitchin Elder Charlie Peter Charlie points out, though Rampart House is a good place for King, Chum, and Red Salmon, "now not too many people go there [to fish] because Old Crow is a good fishing place."

People are more likely to travel down to the ramparts to fish for King Salmon, which start in late July or early August, than for the Chum Salmon which start in late August or early September. The King run is much smaller, so the eddies in the narrower river sections through the ramparts are more desirable and allow catching more of whatever King salmon are running. The eddy in front of Rampart House is fished occasionally when some one is camping there.

Summer: Tourism

Travellers, adventurers, and scientists continue to stop at Rampart House as they have done since the early fur trade days. Graffiti in the Cadzow house records some of the visitation since the 1960's. Rampart House is a known location and desirable to visit for many Yukoners and Alaskans. The difficult access ensures that only a small portion of those interested northerners actually see the site.

An interested tourist can fly into Old Crow and hire a boat, or boat down the Eagle, Bell and Porcupine Rivers, or boat up the Porcupine from Fort Yukon. A route that is used less frequently, starting at Fort McPherson, is up the Rat River to Summit Lake, and down to the Bell River. A variation on this pattern is to charter an airplane into Summit Lake and descend the Bell.

Occasionally, travellers have written popular magazine articles describing Rampart House. (“ Rampart House, Yukon Territory”, in Hunter-Trader-Trapper, October 1913, and "Adventure on the Porcupine", in *Alaska Sportsman*. July 1966 - January 1967.)

Outside of the Yukon, Rampart House is not as well known, but there is substantial interest, particularly amongst German and other international travelers, in travelling the Porcupine River. Much of the appeal for the international tourist is in the almost unparalleled opportunity to travel through an unpopulated, pristine and foreign land. The historic values of the their route, whether or not a factor in their choice of the Porcupine, add to their enjoyment, and understanding of the land.

Whether regional or international, the travellers do not appear to be spending more than a night or two on site. In summer, the bugs can be unpleasant for those not acclimatized. When the bugs are declining in the fall, there are not as many warm travelling days left in the season, and paddlers will not stay long in one spot. For either reason, one can assume that summer tourists do not spend much time at Rampart House. Vuntut Gwitchin Elder Donald Frost, who has the closest camp to Rampart House, observes that he does not see tourists there, but they must stop, because they see it on the map, and they can see it from the river.

No records are kept of the tourists travelling down the river system to Old Crow or beyond, but local estimates suggest that in a good year there may be 50 to 60 tourists canoeing down the river. Donald Frost and Charlie Peter Charlie report that the numbers of paddlers going to Rampart House has in fact decreased in the last few years, so that the 50 to 60 figures would be high. People arrive at Old Crow by airplane and stay there notes Charlie Peter Charlie.

From time to time, tourists arriving in Old Crow by boat will check in with the RCMP, but there is no requirement that they do so. It also appears that a large portion of those who arrive at Old Crow on the river, do not continue further down the Porcupine. They fly out of Old Crow on the scheduled air service.

Paddlers put in for the trip down the Eagle River at Eagle Plains. The hotel there does not keep records of the parties starting out, but Bill McNevin who has been at Eagle Plains for fifteen years, estimates that about a dozen people start down the river each year. Mostly they are paddlers, but he has seen several jet boats in the last few years. The travellers are a mixture of European, Canadian, and American, and there have been no guided trips. It has been suggested that given McNevin's numbers, he does not see all of the people who put in boats at Eagle Plains.

Winter

Gwitchin travel between Old Crow and Fort Yukon, along the Porcupine River, each winter. Again there are no records, but the numbers are likely under 50 people per year. However, few people stop at Rampart House as there is no particular winter shelter there to reward beating up the steep bank through several feet of snow. There is a rare party of winter tourists snowmobiling either up or down the river.

There is no active trapping right at Rampart House, on the Canadian side. An Old Crow family traps south of the Porcupine in the vicinity of Boundary Mountain. The trails from Rampart House to the north have overgrown so access for trapping, which is up steep hills to begin with, is all the more difficult. An American trapper winters at the Campbell River about 12 miles below the border, but does not consider the area right below the border desirable because of the difficult access.

Current Use of the Lapierre House Site

Current use of Lapierre House is light. It includes Gwitchin, other local people, as well as tourists, hunting and visiting the historic site in summer. In winter there are Gwitchin travelling between Old Crow and Fort McPherson, and the very rare group of winter tourists on snowmobile.

Gwitchin travel up the Bell River a full day by boat from Old Crow to visit the site, and hunt for caribou along the Bell in the early fall.

Of the small amount of tourist traffic that comes down the Bell River in any one year, only a portion find Lapierre House. It is well hidden by willows, and disclosed only by a narrow trail and small cut in the riverbank. Lapierre House in summer is often very buggy, and can be unpleasant for those not acclimatised.

In winter, a small number of Gwitchin passes the site each year on their way between Old Crow and Fort McPherson. The current winter trail from Fort McPherson comes down LaChute, and arrives at the Bell River through the mouth of a small creek which is almost directly across the river from Lapierre House. An alternate and infrequently used route from the east descends from Summit Lake to the Little Bell and Bell Rivers.

From Lapierre House the route turns down the Bell. Just downstream, the route turns up the Waters River and over a portage to Salmon Cache on the Porcupine River. The alternate route is to proceed straight down the Bell to the Porcupine, and from there follow the Porcupine to Old Crow. The Salmon Cache portage is the shorter option, but there is rarely any traffic over it before springtime, and as a result it takes several hard days of trail breaking to open the route.

Trapping in the vicinity of Lapierre House is infrequent. There has been one group of tourist on snowmobiles pass by Lapierre House in winter, and the regional Conservation officer has made a patrol in the area every few years recently.

Given that the site is up a riverbank through thick willows, and the only intact ‘building’ is a rickety cache, it is likely that very few people enter the site in winter.

ARCHAEOLOGY, PHYSICAL REMAINS AT LAPIERRE HOUSE (MIVD-1)

Roman Catholic missionary E. Petitot described Lapierre House as “nothing more than three shacks made of logs covered with pine bark”. (Petitot, 5:271-272, as cited in Castonguay 1979: #904). Petitot visited Lapierre House at various times during the 1869s-1870s, and was therefore most likely seeing the site at its current location. Other than Petitot’s non-flattering account, there are few descriptive details on how the current Lapierre House site looked in the 19th century. The sketch in Murray’s journal (1910: 29) has to refer to the first Lapierre House site on the LaChute River. It is therefore cannot be taken as a model for what the current site looked like during HBC times. Still, given that some or perhaps all of the buildings may have been moved to the current site from an earlier location of the post, Murray’s sketch does have some utility.

Beyond archival documents, there are two avenues of information for understanding the site’s physical remains. These are archaeology and oral history. In the summer of 1970, as part of a larger program of investigations of the prehistory and archaeology of the Old Crow area, archaeologist Richard Morlan undertook investigations at Lapierre House. Morlan, working with a crew which included Old Crow residents Abraham Peter and Lazarus Charlie spent nine days digging at the site (1970).

Morlan never synthesized the findings of his Lapierre House work, though comments regarding the site appear in his other works on Old Crow archaeology (e.g., Morlan 1973). Perusal of the available documentation from his fieldwork allows some conclusions to be drawn. Morlan and his crew undertook testing both inside and outside (but immediately adjacent to) the structure which was identified as the Hudson’s Bay Company “Warehouse”. Sketch maps were produced of the structural features observed in and encountered during the excavation of this building (Morlan 1970).

The excavations, in both the north and south rooms of the HBC warehouse, discovered occupation layers below the building’s floor. Permafrost was encountered. This prohibited the complete excavation, to the deepest level possible, of the second occupation layer below the floor. All materials encountered in these tests, even those in the deepest layer, were assigned to the historic period by the researcher. A variety of artefacts, of both native and European manufacture were collected from the warehouse excavations. These included pieces of bark, metal fragments, sheet metal, nails and spikes, tin lid, glass, shells, shot and bullets, beads, a

possible oarlock, pottery, ax handle, pieces of wire, buttons, file, antler handle, bells, knife, pieces of felt, and two women's stone scrapers, which are known as tci-thos. Animal bone was also collected, but there is little information on what species are represented and the bone appears to never have been analyzed. The artefact materials collected are housed at the Canadian Museum of Civilization in Hull.

Morlan's crew also tested the moss house structure located at the site. This is structure #13a in the table below. He indicates, based most likely on a local source, that this structure was last used in 1937. This date matches nicely that reported by Mrs. Kassi, who observed it being used by Myra Edwards ca. 1938-39 (VGFN 1998). Testing of this structure revealed that it had been subject to at least four historic period occupational episodes.

Morlan's investigations at the site can be characterised as preliminary or exploratory. No attempt appears to have been made to establish the horizontal limits of the site, to determine different spatial localities within the site, or the density and distribution of features or buried deposits within these localities. A site plan map made was not made.

Gwitchin stories about what the site looked during the early historic period, either from personal observations of the site before the Jackson brothers, or stories they were told, provide additional details. Elder Lydia Thomas reports that when she visited Lapierre House in 1934, the remains of the HBC building was still partially standing, but that the Jim Jackson instructed them to not touch the logs of the HBC building (L. Thomas in VGFN 1995: 26). Mr Jackson's comments can be interpreted as an early conservation effort. Mrs. Thomas identifies the HBC period structures at the site as including the manager's house, the store, and a third house which was often empty, but used when minister comes to Lapierre House (VGFN 1995: 30). Sarah Abel, who lived at the site for a period, recalled seeing the old houses, including one with fireplace remains (VGFN 1995: 80).²⁵ Charlie Peter Charlie refers to HBC buildings at the site as the mission house, and the church made of square logs (VGFN 1995).

Another perspective on how the Lapierre House setting looked during the days of the HBC operation comes from the late Elder Moses Tizya. He noted that his father had said that during HBC times there was just grass along the edges of the Bell River (Moses Tizya in VGFN 1995). The different vegetation around the site reflects the intensity of land use the site saw at the time, when the vegetation was kept down, as the HBC boats were pulled up the river. It certainly contrasts with that of modern times, when the site has been described as overgrown.

We know that Gwitchin stayed at the site during the HBC period, but we do not know what types of dwellings they used. Presumably they stayed in some type of aboriginal dwelling (see Osgood 1970), since it appears that people didn't get canvas tents until they traded at Herschel Island in the 1890s. Moses Tizya describes the Gwitchin settlement at Lapierre House during the HBC period as "big" (VGFN 1995: 136). Charlie Peter Charlie reports that the Gwitchin people didn't stay right at the site of the Lapierre House. He said they used to camp

²⁵ Balikci (1963: 46), based on local sources, provides a description of the type of clay fireplaces the French-Canadians employed by the Hudson's Bay Company used to build inside their log cabins.

other side of the river, where they had a big camp (VGFN 1995: 99). The time period being referred to in C.P. Charlie's comment isn't certain, but appears to refer to Hudson's Bay Company times. M. Kassi (in Campbell et al. 1998), presumably referring to 20th century times, refers to her dad making camp across the river from Lapierre House, under the big timber there.

Heritage Branch staff mapped the easily recognisable structures and structural remains and features at the site within the past few years (Yukon Heritage Branch n.d.). No subsurface testing was completed, however.

In June of 1998, staff of the VGFN visited the site with former resident Mary Kassi, to identify the various structures found there (VGFN 1998). Mrs. Kassi's identifications are keyed to an earlier sketch map of the site produced by the Yukon Heritage Branch, which mapped 15 features/structures at the site. The following table summarizes the structural identification information recorded from Mrs. Kassi during the site visit.

Structures, Structural Remains Identified at Lapierre House by Mary Kassi, 1998		
	Identification	Condition, Comments
#1	Jackson Brother's storage building	log building standing; possibly not in original location)
#2	building used by non-Gwitchin	log building, partially standing
#3	Jackson Brother's store	log building, partially standing
#3a	Jackson residence; other people who lived with the Jacksons also stayed here	berm; addition to #3
#4	raised cache	posts
#5	possible midden	raised area
#6	already fallen down in 1930s; no identification of occupant or use	building remains, debris
#7	possibly original Chitze house	berm
#8	Chitze house	berm
#9	no identification	roof remains
#10	Gwatlatie house	berm
#11	Hudson's Bay Company store	berm, house with porch
#12	Hudson's Bay Company manager's house	berm
#13	Chitze family summer tent location	different vegetation, probable building location
#13a	Myra Edwards dwelling (den or pit house; moss house); winter occupation	different vegetation, probable building location
#14	boat launch site	shallow trench
#15	outhouse hole	
		also found: cast iron stove remains

Mrs. Kassi identified three log buildings at site as being used by the Jackson brothers. Though one of these may not be in its original location, all three are still standing. An addition on one of the Jackson structures (#3a) is now gone, however, and represented only by a berm. There is no information on the age of the Jackson brothers' structures. That is, we don't know if they built them shortly after they arrived at the site, or if these structures were already present. The Hudson's Bay Company store and manager's house were also identified.

The site of the homes of two Gwitchin family that occupied the site (the Chitze and Gwatlatie families) are now represented only by berms. Another berm is reported to represent the site of an older Chitze family house. No dates are given for any of these structures, but the two houses were in use during Mrs. Kassi's time at the site, the 1930s. Beairsto (1994, with 1995 addendum) reports being told by Robert Bruce Senior of Old Crow, that that at least one of the buildings at Lapierre House was floated down the river to Old Crow. Beairsto also speculates that it is possible that other buildings at the site may have similarly been moved. This might explain the absence of the Chitze and Gwatlatie houses, now represented only by berms.

The oral history sources feature vague references but few details on the graveyard at Lapierre House. The number of graves present, the oldest and youngest interments, and the identity of those buried here is unknown. Lydia Thomas (VGFN 1995: 35) appears to indicate that at least one lady was buried there during HBC times; she also reports that Frank Jackson who died at the site, is buried there. Moses Tizya refers to him being buried in Fort Yukon, however (VGFN 1995: 143). Further research on this subject is needed.

The archaeological work completed at the Lapierre House to date, when considered along with the available archival and oral history data, suggests that the site has experienced at least two major occupational episodes. These are (1) the 19th century Hudson's Bay period; and (2) occupations around the time the Jackson Brothers operated a store at the site in the 1920s, 1930s (and slightly later).

During both these episodes, Gwitchin families were staying at the site. We have a much better idea of where and when Gwitchin people were staying at the site during the latter occupational episode, based on Mrs. Kassi's information, than we do of the former. A comment by Elder Moses Tizya (Vuntut 1995: 138), referring to the period when the HBC closed all the stores down river, seems to suggest that it was after this event that the Indian settlement developed at Lapierre House. Further oral history and archival research is needed to clarify this aspect of the site's history.

Gwitchin families were quite likely occupying the site in between these two occupational episodes, but at present we know little about such occupations (e.g., what type of dwellings they stayed in; where such dwellings would have been placed on the site, etc.). One source, travelling with a Gwitchin group going from Rampart House to Fort McPherson in the winter of 1893-94, reports that a Gwitchin family was occupying the abandoned Hudson's Bay Company trading

post at the time (Funston 1900). Quite likely, such use continued until the building was deemed uninhabitable. We don't know when that was. But by the 1930s, it was considered unsafe.

Not all Gwitchin occupation in the area in these decades was centred at the post, however. A police patrol heading east to Fort McPherson in March 1915 stopped at the tent camp of an Indian named Anthony, somewhere near Lapierre House (Dempster 1916). Another patrol, in November 1915, refers to stopping at the cabin of an Indian family about a half mile from Lapierre House. The same patrol then stopped at another Indian cabin further east on the Shule (i.e., LaChute) River (Dempster 1917). These observations correlate with the comment from Charlie Peter Charlie, which was noted above. Mr. Charlie reported that most people didn't actually camp at the site. He confirmed that the commonly used camping area is the place known as Nathdeeneeye (communication to Greer 1/5/99; see also Greer 1999, #47).

In summary, further archival and oral history research, as well as archaeological investigations at Lapierre House, are needed to better understand the site's occupational history. We should be able to establish what Gwitchin families were using the site in the 1890s, 1900s, and 1910s.²⁶ There are various early twentieth century travellers accounts which provide some description of the site, both before and after the period of the Jackson brothers operation (Vyvyan 1998; Mason 1924; Bendy 1936). These materials should be considered as well. Archaeological field studies are needed to better to confirm the layout of structures and activity areas at the site, and the dates for such structures and occupations, and to pinpoint other loci of activity/occupation in the greater Lapierre House area.

ARCHAEOLOGY, PHYSICAL REMAINS AT RAMPART HOUSE (MIVO-2)

Note that Rampart House is registered as site MiVo-2, while a nearby site at the mouth of Sunaghun Creek, almost on the border, and which is situated on the terrace below the Rampart House historic site is registered as site MiVo-1. It is the later archaeological site, where a stone adze was collected in 1968, that archaeologist Richard Morlan concluded had largely been eroded away (1973: 462).

Compared to Lapierre House, there is a much better understanding of the occupational history of the Rampart House, and of the archaeological and historic structures which are the physical remnants of this history. Work at MiVo-2 by Gotthardt in 1989 confirmed that the site does feature precontact archaeological deposits. The 1997 investigations at the site by Le Blanc did not alter this assessment. The latter work showed that while precontact or stone tool objects

²⁶ Birth dates and birthplace of community members is useful for tracking group movements. Winter births, usually reflect a family's base location, e.g., Peter Tizya, born January 7, 1927 at Lapierre House (TGZC 1997), suggests his family was based there at the time. In the summer, families travelled a lot more, and someone being born at a known trading post in the summer months, doesn't mean their family was based there.

have been found at the site, the majority of its archaeological deposits date to the historic period. Not surprisingly, and reflecting the site's varied history over the past century, these historic period deposits have been described as "complex" (Le Blanc 1997).

Grace Tanaja undertook further archaeological investigations at the site in 1998. A summary of the 1998 archaeological work is not yet available, but a few details are known. This work included investigation of two Gwitchin cabins located in Rampart House west, thus providing insight into daily domestic life at Rampart House. More information on the outdoor setting around the Cadzow store (e.g. possible flag pole, porch, refuse) were recorded in the east part of the site (G. Tanaja, communication to M. Williams, 7/9/98).

Fortunately, because the archaeology of Rampart House is dominated by historic period remains, many additional avenues of inquiry besides archaeological field studies allow the occupational history of the site to be unravelled. Oral history, archival records and archival photos, are equally, if not more important sources for basic site information such as delimiting the site's physical limits and pinpointing its major clusters of occupation. There are many more types of information sources and resources (archival records and historic images) available for Rampart House than there are for Lapierre House. These lines of information provide a general picture of the site's physical history.

At Rampart House, it appears the most of the 20th century commercial and industrial enterprises were located to the east of the gully, the area of the site described as Rampart House East (Le Blanc 1997). This includes the Cadzow store and warehouse as well as the Cadzow residence, and fur farm area, and the NWMP barracks. The 1890s uses of the site, such as the HBC store and the Turner Survey building were located in this same area as well. It is assumed that other HBC related buildings were also situated in the east part of the settlement. Rampart House West is largely the residential area for Gwitchin families, as well as the location of the Anglican Church and rectory.

Structures present in period photos of the site, but no longer standing or readily recognisable, have been roughly plotted and mapped by Heritage Branch staff (Yukon Heritage Branch 1989, updated 1998). The structures and lot boundaries at the site that are indicated on an old survey map have also been tied in with the recent map.

Some oral history data on the site's physical history has also been recorded. The site was visited with former resident Charlie Thomas in 1993. The table below summarises Mr. Thomas' identifications of the structures or structural remains at the site.

**Structures, Structural Remains Identified at Rampart House
by Charlie Thomas, 1993**

note: these structure numbers differ from those in the Heritage Branch 1998 map

	Identification	Comments	Condition
#1	St. Luke's church	built by Archie Linklater and Old Bruce (William Bruce), pre-1924; roof and flooring removed to Old Crow for use in church there	
#2	Missionaries house, e.g., Rev. Moody	thinks built ca. 1910	
#3a	cache built and used by Harold Ostrud		
#3b	Paul George/Thomas house	Charlie Thomas's father purchased this house from Paul George in 1937; some parts of building later salvaged	
#4	David/Charlie Francis house	In 1924 house was being used by Charlie Francis; also used by David Francis. Later used by David Njootli.	
#5	Edwards house	used by (King) and Myra Edward	
#6	Daniel Fredson	Daniel Fredson and his first wife Maggie	no longer standing
#7	Amos Njootli		
#8	Paul George old house	used before #3	no longer standing
#9	Margaret Blackfox	occupied in 1924	
#10	Simon Francis	probably demolished and used for wood	no longer standing
#11	Danny/Ben Kassi	occupied by Ben and Eliza Kassi and family	
#11b	Ben Kassi cache		
#12	border marker		
#13	Henry No-Speak	Henry No-Speak, his wife Harriet, daughter Elizabeth	
#13a			
#14	Warehouse	also used for dances on special occasions	
#15	Old Bruce's Cache		
#16	Police House		
#17	Cadzow Store		

There are as well, reports of other families or individuals living at the site. Elder Hannah Netro reported that the families living there in the late 1920s. They included Rachel Cadzow and her family; Old Paul George; Old Harriet and her husband; Thomas and Joan (or Joanne) Njootli (Joanne being Rachel Cadzow's daughter). Clara Tizya (daughter of Archie Linklater) and the families headed by Archie Linklater and William Bruce were also mentioned as residents by Mrs. Netro. Elder Robert Bruce Sr. mentioned David Lord and Peter Norberg as site residents as well, presumably referring to the same period (TGZC 1993: 52).

Some of the resident names offered by Mrs. Netro and Mr. Bruce overlap with those provided by Mr. Thomas, but there are new names, not mentioned by Mr. Thomas. At present, there is no information on where these other families or individuals were staying at the site i.e., which houses were used by the Linklater, David Lord and Peter Norberg families, or by Old Harriet and her husband. Further on-site oral history research, in addition to the work done with Charlie Thomas, is needed to record additional family residence data, and clarify which houses were being used by which families, and during what years also needs to be clarified. Quite likely there was a pattern of house re-use by different families who were based at the site at different times. Such research might clarify if mixed Indian-white families live in different parts of the site than Gwitchin families.

While there are accounts that refer to people buried at Rampart House cemetery, it does not appear that a systematic inventory of burial plots (who is buried where), or description and assessment of the condition of the cemetery's grave markers has been conducted. The cemetery is reported to feature approximately 40 graves (Heritage Branch 1998 map). The VGFN would likely find this information of use to its members, and therefore it is suggested that this work be completed.

PRIORITY RESEARCH

Preliminary Information Gap Analysis

The following chart is a very preliminary attempt to identify knowledge gaps in relation to Rampart House, Lapierre House and the context in which they will be managed. The Heritage Committee should feel free to add to and comment on this list.

PERIOD	TOPIC	POTENTIAL SOURCES
ANCIENT TIMES		
PREHISTORIC 11,000 BP – ad 1850	Depopulation of Gwitchin peoples upon contact with whitemen's diseases	Archival research
	Prehistoric trails in Rampart & Lapierre House Regions	Oral histories Archival research
	Extent of precontact material at each site	Archaeological assessment
	Precontact campsites in general area of each site	Archaeological survey
THE 19 th CENTURY	Place Name Research	Yukon Native Language Centre; Gwich'in Social and Cultural Institute
	Trading Chiefs relevant to LPH and RH	McFee (1977) and other archival research Oral histories
	Caribou fences near LPH	Oral histories Archival research Archaeological survey
	Families living at LPH	Genealogical and Oral history research
	Location of Lapierre House previous sites	Archival research Archaeological survey Oral histories
	Location of traditional campsites in LPH area	Archival research Archaeological survey Oral histories
	Effect of opening RH on trade at LPH	Archival research Oral histories

PERIOD	TOPIC	POTENTIAL SOURCES
THE EARLY 20 th CENTURY	Buildings at RH; are there remains of any moved from the previous location?	Site documentation Archival & photograph research Oral histories
	Occupation of site by Gwitchin living in cabins	Oral histories Site documentation Archival & photograph research
	1911 epidemic at Rampart House; was it smallpox? Was quarantine & burning of houses justified?	Oral histories Archival research Archaeological assessment of island
	Effect of the boundary enforcement at RH	Oral histories Archival research
	Church at LPH	Oral histories Archival research
	General land use at LPH and area	N.W.T. Gwich'in families; Gwich'in Social and Cultural Institute
RECENT TIMES		
ARCH. & PHYSICAL REMAINS AT LAPIERRE HOUSE	Location of graveyard at LPH	Oral history Archaeology survey
	Dates & usage of individual buildings	Site documentation Archival & photograph research Oral histories
ARCH. & PHYSICAL REMAINS AT RAMPART HOUSE	Map & inventory of plots at Rampart House cemetery	Oral histories
	Dates & usage of individual buildings	Site documentation Archival & photograph research Oral histories

In addition to the various avenues for further research that are mentioned throughout the preceding text, a few directions for work are suggested.

Lapierre House:

Further study of archival resources on Lapierre House, coupled with detailed, directed oral history research regarding the site's occupational history is needed. This work should include or incorporate oral history data from Northwest Territories Gwichi'n families based in Fort McPherson, Aklavik, who used, or who ancestors used, the site and the general Lapierre House area as well.

Genealogical research, to tie the site's former residents in with the modern day community would also make the site history data more meaningful to the contemporary community.

There is considerable information available on the trading chiefs during the HBC fur trade era, and specifically on the meat trade at Lapierre House. This is excellent information on Gwitchin history, and it needs to receive a wider audience.

Field investigation of the site cemetery is needed to pinpoint its location, and assess the condition of the graves there.

Archaeological field studies are also required to establish the spatial limits of the Lapierre House site, and to better understand the complexities of the archaeological deposits at the site. Ethno-archaeological research is needed to confirm the location of the major early 20th century Gwitchin camping area known as Nathdeeneeye, that is located near Lapierre House. The time depth and the complexity of the occupations represented at Nathdeeneeye also need to be established. Further oral history work, coupled with archaeological survey efforts, are needed to determine if there are other frequently used Gwitchin camping places in the immediate vicinity of the Lapierre House site as well.

Rampart House:

Further assembly and integration of archival and existing oral history resources on Rampart House is required. There is a lot of available information and interpretative resources, and this needs to be integrated in a meaningful manner.

Further oral history work is needed to record more information on family residences at the site and on the gravesite's history. This oral history work should include on-site interviews, coupled with directed interviews using period photos as resource aids.

Genealogical research, to tie the site's former residents in with the modern day community would also make the site history data more meaningful to the contemporary community.

Linkages with Gwitchin in other communities such as Fort Yukon, Chalkyitsik, Arctic Village, Aklavik and Fort McPherson, is also needed to tie the history represented at Rampart House into its wider social context.

LAPIERRE HOUSE AND RAMPART HOUSE CHRONOLOGY

Period	Dates	Event, Situation
Ancient Times	40,000 – 12,000 Before Present	People in the Old Crow area, hunters of animals such as mammoth, bison, horse, caribou
Prehistoric or Precontact Times	12,000 – 1,250 ago.	People in the area, hunting and fishing; trading across the subarctic. Various stone tool archaeological cultures, with clear relationships to peoples in neighbouring areas such as the N.W.T. and Alaska
	1,250 before present – mid-1700s A.D.	Material culture at archaeological sites such as Klo-Kut, Rat Indian Creek on the Porcupine River recognised as being produced by peoples ancestral to historic Gwitchin; remains indicates a lifestyle with heavy reliance on caribou. Well-developed aboriginal trade networks.
Protohistoric Times	ca.1700 – 1839	Nn-natives not yet in the Gwitchin homeland, but the Gwitchin accessing European (British and Russian) trade goods
	1728	Russia's Bering explores along Alaskan coast
	1789	Britain's A. Mackenzie explores the Mackenzie River
19th Century	1804	Hudson's Bay Company establishes Fort Simpson and Fort Good Hope
	1814	Gwitchin known to be visiting Fort Good Hope post
	1821	Merger of the Northwest and Hudson's Bay fur trading companies
	1839	Historic Period Begins in Gwitchin territory
	1839	HBCs' Bell explores the Peel River, and over Richardson Mtns. To Bell River; here he meets, as predicted, Indians in the Pass area
	1840	Peel's River Post (Fort McPherson) established
	1840-41	HBC's Isbister explores country west of Fort McPherso; meets Indians at a camp while going down the Rat (now Bell) River
	1842	HBC's Bell crosses the mountains, goes down the Rat/Bell and Porcupine Rivers approximately to the Canada-U.S. border; returns

Period	Dates	Event, Situation
	1843	HBC's Bell crosses Richardsons, goes down the Rat/Bell, then down to the Porcupine approximately all the way to its mouth; returns
	1846	HBCs' Murdoch McPherson establishes small outpost at west end of Stony Creek Pass known as Lapierre House
	1847	HBC's Murray establishes Fort Yukon at the confluence of the Yukon and Porcupine Rivers. Murray's wife resident at Lapierre House.
	1847-53	Lapierre House closed during summer months
	1849	HBC receives its first warning that it is illegally operating in Russian Territory
	1858	First Christian missionaries, both Catholic and Protestant, in lower Mackenzie River country
	1859-62	Scientist Kennicott at Lapierre House
	1861	Lapierre House post possibly moved. First Anglican Minister, Kirkby, in northern Yukon at Lapierre House. Père Jean Séguin OMI establishes St. Barnabas Mission at Lapierre House.
	1862	Rev. McDonald first comes to the Yukon
	1862-75	Father E. Petitot stationed in Mackenzie Valley
	1864-65	Rev. McDonald lived at Fort McPherson and Lapierre House
	1867	Russia sells Alaska to the U.S.A.
	1868	Lapierre House moved to current location
	1869	Americans take possession of Fort Yukon. HBC moves upriver, opens post at Howling Dog. HBC encourages trade in furs at Lapierre House
	1870	HBC closes Howling Dog post
	1872	HBC establishes post (Old) Rampart House. HBC discovers McDougall Pass north of Rat/Stony Creek Pass
	1877	Rev. McDonald marries a Teetl'it Gwitchin (Peel River) lady
	1888	Geologists Ogilvie and McConnell, explorer Lonsdale through area
	1889	Turner survey party finds Old Rampart House in U.S. territory
	1890	HBC moves post to (New) Rampart House
	1890-1906	Whaling boom at Herschel Island

Period	Dates	Event, Situation
	1893	HBC withdrew from area, closes both Lapierre and Rampart Houses
	1897-99	Klondike Gold Rush; some stampeders through or winter in area
20th Century	1904	Independent trader Dan Cadzow starts operating at Rampart House
	1911-1912	International boundary survey
	1911	Epidemic at Rampart House
	1914	Police detachment established at Rampart House
	1921	Anglican church moves from Rampart House to Old Crow
	ca. 1925	Jackson Brothers open store at Lapierre House
	1928	RCMP move from Rampart House to Old Crow
	1929	Dan Cadzow dies at Rampart House, store closed
	1932	The Mad Trapper/Albert Johnson incident
	1935 or late 1930s	Jackson Brothers store at Lapierre Houses closes
	1940s	Last resident of Rampart House, Rachel Cadzow, moves to Old Crow. Last residents of Lapierre House, the Chitze's, thought to move to Fort McPherson
Recent Times	1950s-	Gwitchin Families Based in Old Crow, Aklavik, Fort McPherson
		Occasional and summer use of sites such as Rampart House and Lapierre House

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Yukon Heritage Branch (1989, updated 1998) Rampart House Site Plan. map on file, Yukon Heritage Branch.

Yukon Heritage Branch (n.d.) Lapierre House Site Plan. map. on file, Yukon Heritage Branch.

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ECOLOGICAL SETTING

RAMPART HOUSE ECOLOGICAL SETTING

Rampart House is within the Old Crow Basin Ecoregion (No. 21; Oswald and Senyk, 1977). Ecoregions are zones distinguished on the basis of biology, geology, geography, and climate. In the Yukon, Oswald and Senyk (1977) distinguished 22 such Ecoregions, a classification that is still current. The Old Crow Basin Ecoregion straddles the lower Yukon portion of the Porcupine River, and the Old Crow River Basin that includes the Old Crow Flats. This ecological region is topographically flat, with only slight elevational differences to 600 m. The area features two major rivers and an extensive network of thermocarst rectangular lakes¹, primarily oriented north-west to south-east (Oswald and Senyk, 1977). One theory for the consistent shape and orientation of these water bodies proposes that strong prevailing winds and the action of waves across shallow lakes controlled sediment distribution, and consequently the shape of the resulting water bodies (Walker 1973). Permafrost is continuous here, influencing a wide range of terrain features, including patterned fens with frozen ridges, pediment slopes, bare-centred hummocks, and solifluction lobes or stripes.²

¹ *Thermocarst lakes* are lakes created by melting permafrost.

² *Patterned ground, solifluction, and stripes*. (Pielou 1994). “*Patterned*” ground is the result of alternate freezing and thawing in the active layer, and best developed where vegetation is sparse. Repeated freezing and heaving of patches of ground (frost boils) results in the sorting of mineral soils with heavier larger stones rolling to the edge of frozen mounds. *Solifluction* simply means the flow of soil, and is the outcome of seasonal thawing of the active layers. If the movements of soils are down gentle slopes the fine materials will move faster and tend to push the larger stones aside causing sorted “*stripes*” to form. When the thawed active layer “oozes” down slope it tends to build up a lobe at its toe, and this pattern is called a *solifluction lobe*. These patterns can be more visible where vegetation takes hold over the finer materials.

Bare-centred hummocks: (Pielou 1994). One theory to explain the formation of hummocks is that winter freezing of muddy wet soil will create scattered ice nuclei which draw more water to the core further expanding to force the soil layer up and create a field of ice-cored hummocks. Summer water flow can deepen the channels to accentuate the hummocks, and delayed freezing because of insulating vegetation on the top of the hummocks can result in the formation of a lens of ice in the hummock which further pushes up the hummock. Bare-centred hummocks are typically the result of ice-blown particles

The area is primarily taiga forest (northern boreal forest: Rowe 1972), with black and white spruce and fire successional patches of paper birch, balsam poplar and aspen. The shrub layer is robust and extensive, with sedges, cottongrass, and sphagnum in the wet tundra openings, and ericaceous shrubs³, dwarf willows, forbs⁴ and lichen in the dry tundra sites.

Fauna: early accounts

The area surrounding Rampart House features a rich fauna of water birds, furbearers, moose, and the migrant population of Porcupine Caribou. Notes taken during the early 1900s and from early salmon catch records of the Canadian government emphasized this wealth of fish and wildlife. It is supported by Gwich'in oral history. It is also implied from the 1966 Environmental Assessment of the Alaska hydro development proposal for Rampart (USDI 1966), which is downstream from Fort Yukon on the Yukon River.

Dan Cadzow, the trader at Rampart House from 1904 to 1929, in notes to his brother, wrote in September 1906 of fur being plentiful, of enjoying fine caribou meals, and catching 7,500 salmon with several thousand more expected (Cadzow 1913). Salmon were so plentiful that he was able to farm foxes on a diet of salmon. In 1907 he commented that lynx and fox were plentiful, yet caribou were absent all winter.

Rampart House was also a seasonal fishing and hunting outpost for the Vuntut Gwitchin. Donald Frost told of how old women used to snare caribou on the bar below Rampart House. Today, the Vuntut Gwitchin often camp at Rampart House during the fall caribou hunt. Caribou still cross the ramparts near Rampart House during their fall migration, usually in smaller groups (Donald Frost, telephone interview with Colin Beirsto, 25 Sept. 1998).

Early Department of Fisheries and Oceans records exemplify the abundance of salmon. From 1909-1916 there was an average of 13,601 pounds of fish caught per year at Rampart House; this was 14% of the entire annual Yukon drainage catch, and 75% of the entire Porcupine River catch (Siegel 1985). Similarly, from 1959 to 1984, the Indian Food Fish catch recorded from Old Crow was a significant portion of the Yukon drainage catch. The Chum catch during this period was higher than the average catch from any other area in the Yukon.

over raised hummock fields; wind-blown ice acts as a “sand-blast”, killing plants through dessication and the abrasion of buds.

³ ***Ericaceous shrubs.*** Shrubs belonging to the family ERICACEAE, including rhododendrons, azaleas, heathers, bearberries, blueberries, cranberries, etc.

⁴ ***Forbs.*** Herbaceous (non-woody) plant other than grass; generally referred to as the flowering plants.

Other freshwater fish caught in the Porcupine River include in order of domestic importance whitefish, grayling, lingcod, suckers, pike, and inconnu. Again, records from 1909-1916, and 1959-1984 indicate a significant catch from the Porcupine River of freshwater fish.

The Environmental Assessment by the U.S. Department of the Interior, for the proposed Rampart Hydro Development Project in 1967 emphasized a significant population of fish, furbearers, waterfowl and moose at risk from water impoundment above Rampart in Alaska to Rampart House in the Yukon. This assessment estimated an anticipated loss resulting from the project development of 1.5 million ducks including half a million breeding birds, 12,800 geese, 10,000 cranes, 20,000 grebes, 13,000 moose, 3.6 million furbearers, and 231,300 - 430,000 anadromous fish⁵. Breeding ducks at risk were believed to represent 1.6% of the continental breeding population. They concluded that nowhere in the history of water development in North America have anticipated losses to fish and wildlife from a single project been so overwhelming (USDI 1967).

Current Importance of fish & wildlife in the vicinity of Rampart House

The biotic richness of Rampart House and the ecoregion it represents is exemplified by salmon, caribou, and waterfowl.

The Porcupine River continues to rear a significant contribution to the Yukon River salmon resource (United States/Canada Yukon River Joint Technical Committee, 1997), and provides a significant subsistence resource (Wilson 1996). The importance of this system is revealed by escapements of Chum, Chinook, and Coho Salmon, particularly of Chum Salmon, at the weir on the Fishing Branch River. Recently, a weir intended to catch, mark, and count salmon has been erected at Rampart House (United States/Canada Yukon River Joint Technical Committee, 1997).

Caribou from the Porcupine Caribou Herd are also a prominent feature near Rampart House. As is clear from Cadzow's notes in 1906-1912, and validated by radio telemetry studies in the 1980s and 1990s, caribou, during most years, show up near Rampart House in late summer, and continue to occupy the area through fall migration (International Porcupine Caribou Board, 1993).

This ecoregion is also the single most important waterfowl area in the Yukon. Old Crow flats has been identified as a wetland of international significance under the Convention on Wetlands of International Importance (RAMSAR convention; Yukon Waterfowl Technical Committee 1991). The ecoregion is of overwhelming importance to breeding, moulting, and staging of a variety of waterbirds.

⁵ ***Anadromous fish*** - fish that migrate up rivers to spawn in the shallow waters near the river source.

LAPIERRE HOUSE ECOLOGICAL SETTING

The landscape in and surrounding Lapierre House is varied. Perhaps most striking is its location along what scientists refer to as the forest-tundra ecotone, or treeline; simply a geographic band above which upright trees cannot establish and grow. Because this interface is not abrupt, biological diversity here is exaggerated. To the north of Lapierre House lies *arctic tundra* extending across the Coastal Plain, to the south is the *northern boreal forest*, often referred to as the Taiga region, and to the east rises the Richardson *mountains* where the dramatic change in elevation, slope and landforms yields a mosaic of very diverse biotic communities, including montane forests, subalpine slopes, alpine meadows, and rock. This meeting of biomes (major biotic communities) has resulted in a rich representation of fauna. Here at Lapierre House is the northern limit of such mammalian species as pygmy shrews, pikas, snowshoe hares, red squirrels, beaver, and northern bog lemmings, and the southern limit of arctic foxes, muskox, and polar bears (Youngman 1975). Similarly the bird fauna here is diverse because of the convergence of biomes.

Lapierre House is on the boundary between two biological-geological-climatic regions, Ecoregion 22 and Ecoregion 18 (Oswald and Senyk 1975) and sits between 3 physiographic divisions, the Porcupine Plain, the Bell Basin, and the Arctic Plateau (Bostock 1965). The area south and west of Lapierre House (Berry Creek Ecoregion) is generally flat or gently rolling, with most elevations below 600 m, and valleys below 300 m (Oswald and Senyk 1975). The area is underlain by a generally continuous and widespread permafrost, with organic deposits that are particularly common in the lowlands (Oswald and Senyk 1975). On these lowlands black spruce forests predominate, peppered with pockets of larch, paper birch, balsam poplar, and aspen (see Oswald and Senyk 1975). The understory is typically an extensive cover of shrub birch, and willow, associated with tussocks of sedge and cottongrass, and heath shrubs, mosses, lichens, and a few forbs (Oswald and Senyk 1975).

East and north of Lapierre House is the ecoregion described as the Northern Mountains and Coastal Plain. This is a diverse region, with rugged mountains, plateaux and plains. Most of this ecoregion is within the tundra biome (Rowe 1972) with temperature and therefore treeline constrained by both latitude and elevation.

Beringia

It is historically and ecologically significant that Rampart House and Lapierre House lie in an area which was unglaciated during the last major ice advance. This unglaciated area, referred to as Beringia, provided a wide land bridge that linked Siberia to North America, possibly extending south along the Mackenzie Mountains, for most of sixty or seventy millennia during the Wisconsin glaciation period (Pielou 1992). The survival of many species of fauna whose distribution was abruptly during the ice age is not only of paleontological significance,

but also explains much of the current distribution and diversity of plants (Cody 1996) and insects in the Yukon. A number of plants and insects in the Yukon currently have a limited distribution centred in what was Beringia.

It is noteworthy that, based on fossil evidence, the northern Yukon may have been the home of the earliest North Americans (Clark 1991), and possibly the place where dogs were first domesticated (Pielou 1992).

The Porcupine Caribou Herd

Of ecological, historic, and cultural significance is the prevalence throughout much of the year in the vicinity of Lapierre House, of segments or the entire Porcupine Caribou Herd (see International Porcupine Caribou Board 1993). Only in the early summer are caribou typically not found in the vicinity of Lapierre House. In most years during mid to late summer the herd is concentrated in an area just west and north of Lapierre House. During late fall and into the rut caribou are found immediately east or surrounding Lapierre House, and during the winter caribou are common in most years along the western flanks of the Richardson Mountains close to Lapierre House. This is particularly evident in years of above average snow depth.

International Biological Programme

The ecological diversity and significance of the region has not gone unnoticed in recent times. The area in the vicinity of Lapierre House, including the Bell River, the Rat River and Summit Lake, received international attention through its designation as an International Biological Program site in 1975. The International Biological Programme (IBP) was a cooperative effort by the International Council of Scientific Unions and 58 participating nations to identify and describe sites of ecological and educational significance and examples of natural arctic and subarctic ecosystems (Beckel 1975). Particular attention was given to balanced ecosystems with educational opportunities, that featured relic or endangered populations, unique plant associations, breeding areas and critical range for animals, pristine lakes, mineral springs, and marine areas. It was hoped that such designated sites would receive special protection as areas of significant and natural heritage. The designation of the Bell-Rat-Summit Lake site (site number 7) was based on its unique representation of Beringian elements, its subarctic and arctic diversity of vegetation, its interest for study of botany, glacial history, and northern mammals, its unique remnant (pre-glacial) flora, and the opportunity to study the origin and dispersal of Arctic and Boreal plants (Beckel 1975).

Other studies have since been initiated near Lapierre House. Movements of radio-collared Porcupine Caribou have been monitored as an ongoing program since the early 1980s (International Porcupine Caribou Board 1993). The population of Dall sheep in the northern

Richardson Mountains adjacent to Lapierre House was studied in the mid 1980s (Barichello et al. 1987), and moose in the northern Richardson Mountains were subsequently studied (Smits 1991). In the early 1990s, plant communities in the northern Richardson Mountains were described (YTG, unpublished data).

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OTHER RESOURCES

Photos

- 1) Envelope containing photos from 1983 mounted on cards.
- 2) Binder containing photos from 1989 (J.T.), and a few photos from 1994/95.
- 3) Binder containing photos from 1997.

Video

- 1) Rampart House, September 1989, Heritage Branch - B.Barrett.
- 2) Lapierre House, August 1992, Parks and Outdoor Recreation - J.Mickle, Val Loewen.

Miscellaneous

- 1) Rampart House Site Plan. Heritage Branch. 1996.

- 2) Lapierre House site Plan. Heritage Branch. 1996.
- 3) Rampart House As-Found Drawings, Incomplete. Heritage Branch. (ongoing as need and time permit) with accompanying field notes?
- 4) Historic Resources Act and Amendments. YTG. Consolidation published July 1996.
- 5) Guidebook on Scientific Research in The Yukon. Heritage Branch. April 1997.

Research Materials

- 1) Two boxes of material copied from archival sources by Colin Beairsto. Includes archival Photographs. Copies of this material are held by both Heritage Branch and the VGFN.
- 2) One envelope containing oversize material from the above sources.
- 3) One tube containing maps from the above sources.
- 4) Several other maps of the territory are also in various locations in the Heritage Branch Office.

A4.0 APPENDIX FOUR: RESOURCE CHRONOLOGY FORM

The following is a sample Resource Chronology Form for use in Projects #1 and #2.

Example (hypothetical):

RESOURCE CHRONOLOGY FORM

LOCATION: Rampart House

RESOURCE: Turner Building;

DESCRIPTION:

No visible remains. Further archaeological investigation may reveal location.

LEGAL DESCRIPTION: n/a
(if applicable)

BUILT/CONSTRUCTED BY: Turner Survey, 1889 (give reference)

OWNERSHIP:

OWNER OR FAMILY	DATES OF OCCUPATION	OWNER OR FAMILY	DATES OF OCCUPATION
Turner Survey	1889-90		
Hudson's Bay?	1890 - 93		

SOURCES OF INFORMATION:

Record references or interviews including page or tape references.

SOURCE	REFERENCE/COMMENT	RESEARCHER
interview with Elder Mary Kassi	99.03.31, tape # 3; information re date building was abandoned.	Colin Beairsto
Photograph -- George Davidson Collection, Bancroft Library 1946.8.12.	Shows unique door. This door is evident in later photos.	Judy Campbell



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