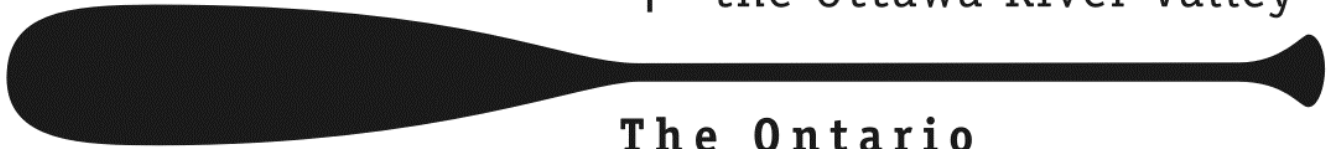


2005

Partners to the Past

Making Connections in
the Ottawa River Valley



**The Ontario
Archaeological Society Symposium**

Edited by James S. Molnar

The Ottawa Chapter, Ontario Archaeological Society



Partners to the Past: Making Connections in the Ottawa River Valley

Proceedings of the 2005 Ontario Archaeological Society Symposium

Edited by James S. Molnar

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ISBN 978-0-9698411-2-8

2007

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Introduction

James S. Molnar

Partnerships are the future of archaeology. They bring more people in to work alongside archaeologists as we create interest in and build support for archaeology. Our task is to find people to help us; fellow travellers who will walk with us as we explore, celebrate and preserve the past. Potential partners can be found in many places: in primary and secondary schools, First Nations, tourist operations, universities, governments and agencies, and volunteer groups. The only limit is our willingness to share. This volume explores some aspects of partnerships based on presentations from the 2005 Ontario Archaeological Society Symposium.

In Part One, the focus is on the local municipality with papers about community involvement from Leonard Hopkins and Bill Nesbitt, while Joseph Muller looks at land use planning and the new Ontario Heritage Act. One example of a fruitful long-term partnership is that between the Ottawa Chapter of the OAS and the Friends of Bonnechere Parks. Bonnechere Provincial Park and its surrounding region have been the focus of much of the Chapter's public archaeology activities since 1996 with annual digs and hands-on demonstration days for park visitors. The chapter by Betty Biesenthal describes a follow up project to put the results of this work on the web. The Land of the Spirits web pages are now complete and can be found at:
<http://www.virtualmuseum.ca/~spirits/>.

Dena Doroszenko contributes a chapter on Poplar Villa in Part Two, as part of a session on Ottawa Valley archaeology.

The session that became the chapters in Part Three was organized by Bill Allen. Bill's work in Algonquin Park is another example of creating partnerships. After many years where little or no archaeology has been done in the park (except for the OAS digs along the Bonnechere River), Bill has engaged park managers at MNR and acted as a bridge between the park and the Algonquins of Pikwakanagan FN, whose traditional territory includes most of the park.

Saturday morning's session included several presentations on Cultural Resource Management, which has become a difficult arena in which to create partnerships. The needs of the CRM industry have reduced the public's access to archaeology. Insurance requirements, client confidentiality, and the pressure of deadlines mean that volunteers can no longer help on CRM digs as they used to. While these conditions will not change in the near future, Jennifer Birch examines ways that CRM can connect with the public in the broadest sense. The chapter by Brandy George presents her experiences as a First Nations archaeologist. Sheryl Smith provides a wider view of partnerships with her chapter on the National Historic Sites Alliance of Ontario.

On the theme of First Nations, the Algonquins of Pikwakanagan, who participated in the symposium, are looking for a partnership in the governance of archaeology in their traditional territory. They have worked with Ken Swayze and Ian Badgley to develop a

draft protocol for archaeology within their traditional territory, which can be found at: <http://www.algonquinsofpikwakanagan.com/Umbrella Protocol for Archaeology.mht>. The Algonquins, similar to other First Nations, also want to create an artifact repository. Given the crisis in collections management that exists in Ontario archaeology, this is one potential partnership that could produce many benefits.

Finally, this volume is dedicated to Gordon Watson, who passed away this summer. Gordon was a founder of the Ottawa Chapter of the OAS, and a very active avocational archaeologist. He led numerous excavations in the Ottawa Valley and eastern Ontario, and brought the experience of archaeology to many people. His energy for creating partnerships will be missed.

Acknowledgments

Many people helped with the symposium and with this volume. Lois King, Heather Stronach, Ellen Blaubergs, Marian Clark, Glenna Roberts, and Carmen Bauer were members of the symposium steering committee along with myself. Ellen Blaubergs very ably organized the workshop on Heritage and Your Municipality. Some of the presentations from that workshop are included in Part One of this volume.

The Friends of Bonnechere Parks helped immeasurably by securing a grant from the Ontario Ministry of Culture Strategic Investment Fund to sponsor part of the costs of the meeting and printing the proceedings. The efforts of Betty Biesenthal and Jim Fraser of the Friends stand out in particular.

During the symposium, the Algonquins of Pikwakanagan welcomed us into their traditional territory, and Merv Sarazin conducted the opening day smudging ceremony with the assistance of Bill Allen. Mark Reinert and Cyndy Phillips from the Town of Petawawa helped with the site arrangements. CFB Petawawa allowed us to use the accommodations on base providing a unique experience for the participants.

Jean-Luc Pilon provided words of encouragement in the editing of the proceedings and Glenna Roberts and Heather Stronach helped with the proofreading of this volume.

Thanks to all.

Workshop on Heritage and Your Community

Organized by **Ellen Blaugers**, OPP Museum, Orillia

ABSTRACT

This session will feature eight presentations from professionals on the leading edge of heritage conservation. Their expertise, years of experience, and dedication to affecting change will undoubtedly become apparent as the afternoon progresses. We hope that some thoughtful discussion will follow these talks, as well as over the course of the weekend, and back in our own communities.

A cultural heritage planner for a large municipality, a provincial archaeological society president, a provincial museum advisor, a federal archaeological research manager, the chair of a heritage river designation committee, a private sector archaeologist, a heritage trust easement program administrator, and the director of an Ottawa Valley-based Friends organization will help broaden our understanding of the latest standards and guidelines for heritage conservation and protection. As well, they will provide examples of best practices and benefits to their communities. Finally, several speakers will address projects, partnerships, and initiatives unique to eastern Ontario and/or the Ottawa Valley.

RÉSUMÉ

Cette séance comportera huit exposés de professionnels à l'avant-garde de la conservation du patrimoine. Leurs connaissances techniques, leurs années d'expérience et leur engagement envers le changement se manifesteront à mesure que l'après-midi avancera. Nous espérons que des discussions fructueuses s'ensuivront, de même qu'au cours de la fin de semaine, puis une fois que nous serons tous retournés dans nos collectivités respectives.

Tour à tour, un planificateur en conservation du patrimoine culturel pour une grande municipalité, le président d'une société archéologique provinciale, un conseiller de musée provincial, un gestionnaire de recherche archéologique fédéral, le président d'un comité de désignation d'une rivière du patrimoine, un archéologue du secteur privé, l'administrateur d'un important organisme patrimonial provincial et la directrice d'une organisation d'amis basée dans la vallée de l'Outaouais nous aideront à mieux comprendre les dernières normes et lignes directrices en matière de conservation et de protection du patrimoine. De même, ces spécialistes présenteront des exemples de pratiques modèles et des bienfaits qu'en retirent leurs collectivités. Enfin, plusieurs conférenciers parleront de projets, de partenariats et d'initiatives propres à l'Est ontarien ou à la vallée de l'Outaouais.

The Ontario Archaeological Society: Past, Present, and Future

Christine Caroppo, OAS President

ABSTRACT

The Ontario Archaeological Society, founded in 1950 largely by avocationalists, is the largest organization of its kind in Canada. The OAS is a duly constituted, non-profit, charitable, volunteer-run group whose mission includes the dissemination of information about Ontario's archaeological record and to advocate for the protection and celebration of our archaeological heritage on behalf of all the people of Ontario. The OAS aims to achieve these goals for its members and the community at large by maintaining an office and a part-time Executive Director, by publishing a newsletter, a refereed journal, occasional publications, maintaining a website, supporting an electronic list serve, by offering through its local Chapters, programs of lectures, workshops and other events, by holding an annual free public information and learning fair as well as an annual Symposium. Further, it offers a travelling educational kit aimed at schools as well as posters and other materials. In addition, the OAS has a long history of advocacy. It has advised the Ministry of Culture and many other ministries on archaeological legislation, (most recently the new Ontario Heritage Act) and related regulations and policies as well as advocating on behalf of heritage matters in general where our advice is sought or where the Board considers our comments to be prudent and useful. The OAS, with one half-time staff member, a Board of Directors of five, and a membership of around 500, faces challenges similar to all small volunteer organizations: funding, communications issues, membership numbers and volunteer recruitment and commitment, but with the assistance of its Chapters and a dedicated core of passionate volunteer members, it remains committed to its mission amid a changing archaeological and political environment.

RÉSUMÉ

La Société ontarienne d'archéologie (SOA), fondée en 1950 en grande partie par des non professionnels, est la plus grande organisation de son genre au Canada. La SOA est un organisme caritatif à but non lucratif dûment constitué, dirigé par des bénévoles et dont la mission comprend la diffusion d'information au sujet du passé archéologique ontarien ainsi que la protection et la célébration de notre patrimoine archéologique au nom de toute la population de l'Ontario. La SOA œuvre à la réalisation de ces objectifs pour le compte de ses membres et de la population en tenant un bureau supervisé par un directeur général, en publiant un bulletin de nouvelles, une revue scientifique et des publications occasionnelles, en exploitant un site Web et un serveur de liste, en organisant des conférences, des ateliers et d'autres activités par l'intermédiaire de ses sections locales, et en tenant une foire annuelle gratuite d'information publique ainsi qu'un symposium annuel. De plus, elle offre des outils éducatifs itinérants aux écoles et distribue des affiches et d'autres documents. En plus, la SOA défend les intérêts du secteur depuis longtemps. Elle a conseillé le ministère de la Culture et de nombreux autres ministères sur la législation en matière d'archéologie (entre autres, récemment, la nouvelle Loi sur le patrimoine de l'Ontario) et les règlements et politiques connexes, et elle intervient dans les causes patrimoniales en général lorsque ses conseils sont sollicités ou que le conseil d'administration considère que notre participation est prudente et utile. La SOA, avec un employé à mi-temps, un conseil d'administration composé de cinq personnes et un effectif d'environ 500 membres, doit relever des défis semblables à ceux de toutes les petites organisations bénévoles. Ceux-ci sont liés aux sources de financement, à la communication, aux adhésions, au recrutement et à la rétention des bénévoles, mais avec l'aide de ses sections locales et d'un noyau dévoué de membres bénévoles enthousiastes, la SOA reste fidèle à sa mission dans un climat politique et archéologique mouvant.

I am pleased to see new as well as familiar faces here today to engage in these discussions about a subject about which I am passionate. Indeed, I think anybody in archaeology and heritage must be passionate about the subject or we wouldn't be in it in

the first place; it would be much more lucrative to be a plumber and you would probably have better hours.

It's that same passion that really gave birth to the Ontario Archaeological Society in 1950, and it's significant, I think, that it was not a group of professors or business people (for archaeology as a business was as remote a possibility then as a man on the moon); no, it was a group of enthusiastic students who had completed an "extension course" on archaeology under Prof. J. Norman Emerson at the University of Toronto who began the OAS.

After getting excited by his lectures, they asked themselves, "is this all there is?" The answer, sadly, was "yes". There was no Discovery Channel, no internet, and few publications on the subject. They decided to plug that gap and form the Ontario Archaeological Society.

The OAS was created as a non-profit, volunteer-based, non-governmental group with a paid membership, constitution and elected board of directors. Structurally and organizationally we have added since then, incorporation and registered charitable status, as well as a network of locally-based "arms" of the Society, called Chapters.

These Chapters are active in their local areas and there are currently six spread across the province: Hamilton, London, Ottawa, Thunder Bay, Toronto, and Windsor. Of course, it is the Ottawa Chapter which has organized and is hosting this Symposium.

Currently, the OAS has about 500 members of which around 70 are institutions, such as libraries and universities, rather than individuals.

We have an elected Board of Directors consisting of seven members – the Chapters each have elected Executive Committees, as well – and one half-time paid employee, our Executive Director, Lise Ferguson.

In support of our stated Mission:

1. To bring together individuals interested in archaeology;
2. To facilitate the exchange of ideas and information;
3. To discourage illegal archaeological investigation and excavation;
4. To publish archaeological literature; and
5. To stimulate the interest of the general public in archaeology;

...the OAS runs a number of initiatives. These include:

- a newsletter, Arch Notes, published six times a year
- a refereed journal, Ontario Archaeology
- a website and internet discussion forum, OAS-L
- an annual symposium, now in its 32nd year
- a hands-on annual public event, Archaeology Day, to engage the general public.

In addition, to all of the above, Chapters have active and varied programs including lectures, workshops, newsletters and other publications, as well as special public events. Nearly all of this, remember, is done with volunteer labour only.

The other major role the OAS plays is that of an advocate on behalf of our archaeological past and its physical remains. Almost from the beginning, the OAS found itself writing about issues of the day and appealing to various levels of government for stronger protections for archaeological heritage. We still maintain this advocacy role.

The OAS was in the forefront of the development of the Ontario Heritage Act in 1974 and subsequently it has agitated for substantive change to plug the holes in that very leaky legislation.

As you know, our community finally achieved that goal with the passage of the new and improved Heritage Act this year- about which you'll hear more from the next speakers. It only took us about 15 years of hard work, several setbacks, and seemingly endless committees and consultations to achieve our goal, but we did it.

What about the future of the OAS? Well, we face the same issues any smallish membership-based, non-profit group does today: the recruitment of new members and money, or lack thereof.

I should point out that the OAS has been, for a number of years, the very grateful recipient of a Provincial Heritage Organization Operating Grant from the Ministry of Culture. Without that grant the OAS could not sustain our current level of service and programs. Membership dollars simply do not cover expenses.

In terms of membership, I personally cannot believe that there are only about 400 people in the province who care enough about our past to support the OAS with an annual membership. Increasingly, the membership base is aging and this, too, is a problem.

Lise Ferguson, our Executive Director, tells me that she receives on average one e-mail query per day and one or two phone calls per week from the general public inquiring about archaeology: "I have an artifact I'd like someone to look at"; "My son is doing a project..."; "I need to hire an archaeologist to survey my property"; "I want to sell/buy/hunt for artifacts – where can I do that?"; and the number one request: "I'd like to dig on a site – can you help me?"

Clearly, the increased awareness of all things archaeological via books, popular magazines, specialty television channels and the internet, has raised the expectations of the public, but we cannot deliver what they want.

We have a fundamental disconnect between public interest and the current climate of archaeology in Ontario today. The rise of Cultural Resource Management archaeology has meant that while more archaeological investigation work is being carried out than ever before, fewer opportunities are available to volunteers. Licensing requirements, and costs have made it onerous for groups like the OAS to offer dig opportunities, not to

mention the chill that has descended on all NGOs like us in terms of liability insurance costs and strictures.

Understandingly, the exigencies of archaeology as a business gave rise to the Association of Professional Archaeologists in Ontario while the OAS has always been inclusive. Our membership includes professionals, students, avocational archaeologists and those who are just plain interested in archaeology. Sadly, it seems that a number of professional archaeologists and those they employ are not members of the Society. Why?

We must ask ourselves, if 90% of the archaeology being done today is CRM work, is the OAS still relevant? Do we still have a role to play? The results of our recent membership survey seem to indicate that we do, but the members are divided on where we should be directing our efforts.

As we move into a new strategic planning cycle, the 2006 Board of Directors will have to address these issues. However, I am confident that the OAS, the oldest and largest archaeological organization in Canada, will remain committed to its Mission amid a changing archaeological and political environment.

The Archaeology Customer Service Project and Changes to the Ontario Heritage Act

Nujat Jafri, Ontario Ministry of Culture

Michael Johnson, Ontario Ministry of Culture

ABSTRACT

Recent developments in the Archaeological Customer Service Project are presented. The review has four objectives:

- To recognize provincial responsibility for protection and preservation of Ontario's heritage;
- To ensure transparent and fair business practices and high customer service standards;
- To encourage conditions for the consultant archaeologist and development industries to prosper by removing unnecessary regulatory barriers; and
- To recognize that consultant archaeology is carried out by trained professionals capable of operating with an appropriate degree of autonomy.

A brief presentation on the new Ontario Heritage Act will also be made.

RÉSUMÉ

Les développements récents du projet d'amélioration des services d'information archéologique à la clientèle sera discutés. Ce projet vise à

- *reconnaître la responsabilité qui incombe à la province de protéger et de sauvegarder le patrimoine de l'Ontario;*
- *assurer des pratiques commerciales équitables et transparentes et des normes de service à la clientèle élevées;*
- *éliminer les obstacles réglementaires inutiles pour avoir des conditions propices à l'essor des sociétés de conseil archéologique et du secteur de l'aménagement;*
- *reconnaître que les travaux de conseil archéologique sont menés à bien par des professionnels compétents, en mesure de travailler avec un degré d'autonomie adéquat.*

Une courte présentation au sujet de la Loi sur le patrimoine de l'Ontario sera fait aussi.

Canadian Heritage River Systems – the Ottawa River Heritage Designation Project

Len Hopkins, Ontario Chair of Ottawa River Heritage Designation Committee

ABSTRACT

The mandate or mission of the Ottawa River Heritage Designation Project is to move forward the process for inclusion of the Ottawa River as part of the Canadian Heritage River System. This is an information gathering process, requiring community input and support. The Canadian Heritage Rivers System is Canada's national river conservation program. It promotes, protects and enhances Canada's river heritage, and ensures that Canada's leading rivers are managed in a sustainable manner. The CHRS has **no** legislative authority. Partnerships and community involvement are what drives it. Government's retain their traditional jurisdictional powers and management responsibilities. The Canadian Heritage Rivers website www.chrs.ca has a wonderful "Your Questions" section answering many of the questions about the benefit of designation and addressing many of the concerns that are traditionally raised. Becoming a Canadian Heritage River requires two formal steps – nomination and designation. In reality there are four stages of the process:

- Gathering the background information pertaining to the cultural, natural and recreational/economic values found along the waterway.
- Preparation of the nomination document, development of a nomination presentation and submission to the CHRS – Board of Directors.
- After the nomination is accepted, a management plan/heritage strategy for the sustainability of the values of the waterway is prepared.
- Finally Designation. The formal proclamation of a river being added to the Canadian Heritage Rivers System based on an approved management plan.

Project specific information can be given by contacting Jim Fraser at jim.a.fraser@ontario.

RÉSUMÉ

*Le mandat ou la mission du Projet de désignation de la rivière des Outaouais est de faire avancer le dossier de l'inscription de cette rivière au Réseau des rivières du patrimoine canadien. Il s'agit d'un processus de collecte de renseignements qui nécessite l'apport et l'appui de la communauté. Le Réseau des rivières du patrimoine canadien (RRPC) est le programme national de conservation des rivières du Canada. Il assure la mise en valeur, la protection et l'amélioration du patrimoine fluvial du pays, et garantit la gestion durable des principaux cours d'eau canadiens. À noter que le Réseau **n'a aucun** pouvoir législatif. Les moteurs du programme sont les partenariats et l'engagement communautaire. Dans ce processus, les gouvernements conservent leurs compétences traditionnelles et leurs responsabilités de gestion. Le site Web du Réseau www.chrs.ca contient d'ailleurs une rubrique des plus intéressantes intitulée Vos questions, où il est possible de trouver réponse à la plupart des questions habituellement soulevées au sujet des avantages de la désignation à titre de rivière du patrimoine. Pour qu'une rivière puisse devenir une rivière du patrimoine canadien, il lui faut franchir deux étapes officielles : la mise en candidature et la désignation. En réalité, le processus comporte plutôt quatre étapes, comme suit :*

- *Cueillette de données documentaires sur les valeurs culturelles, naturelles, récréatives et économiques du cours d'eau.*
- *Préparation du document de mise en candidature et d'un exposé, suivi de la présentation du dossier à la Commission des rivières du patrimoine canadien.*
- *Une fois la candidature retenue, préparation d'un plan de gestion/d'une stratégie de gestion patrimoniale pour assurer la pérennité des valeurs du cours d'eau.*
- *Enfin, la désignation proprement dite. Annonce officielle du statut de rivière du patrimoine conféré au cours d'eau, désormais inscrit au Réseau des rivières du patrimoine canadien en fonction d'un plan de gestion de la rivière dûment approuvé.*

Pour de plus amples renseignements concernant ce projet particulier, on peut contacter Jim Fraser, par courriel à jim.a.fraser@ontario.

It has been over two years since I had the pleasure of meeting with several Parks Canada officials in Ottawa and asked them to help us work towards having the Ottawa River named a Canadian Heritage River under the Canadian Heritage Rivers System. They were, and still are, very supportive and helpful in every way.

When we get up each morning and look around us we see the things and landscape with which we have become so familiar. The Ottawa River is one of those “gems” that has a special place in the thousands of years of our history. We are able to make the latter statement because of the thousands of years that the Aboriginals traveled this land before the first European arrived.

The Ottawa River has been a big success story over the centuries because it was always the “springboard” highway for Aboriginal trade, social life, and adventure. Later, it was the “springboard” for early explorers, fur traders and timber barons. Now it is used for recreation and is a major source of energy. Early explorers all went up the Ottawa and traveled through the interior of what is today Canada – right to the Pacific Coast and indeed down the Mackenzie River to the north and the Mississippi River to the south.

It should, then, be no surprise that Alexander Mackenzie who started out from the Ottawa River became the first European to travel across Canada and reach the Pacific Coast in 1793. The Ottawa was his “springboard”. He had with him some native guides and French Canadian voyageurs. His route was from the Old Port of Quebec to Bella Coola, B.C. and included travel up the Ottawa and Mattawa Rivers. At the Pacific, he planted his sign which read: “Alexander Mackenzie from Canada by land 1793”.

Nearly 100 years later, in 1885, John A. MacDonalld stood on the Pacific Coast and planted his sign: “John A. MacDonalld from Canada by Rail, 1885”. Even John A.’s C.P.R followed the shorelines of the Ottawa River and Mattawa Rivers.

What is a Heritage River?

The Canadian Heritage Rivers System is Canada’s national river conservation program and it is administered by Parks Canada. It promotes, protects and enhances Canada’s river heritage, and ensures that Canada’s leading rivers are managed in a sustainable manner. Responsible river stewardship is the ethic that it engenders. Co-operation and public support are the strengths it builds upon. Local citizens and communities champion the program.

Actions taken are grass roots driven, and hence, so is the educational program that encourages people to respect their river, to have concern for the life in the water, and promote responsible and voluntary care for the river. Rivers are the lifeblood veins of our nation. Healthy rivers promote a healthy country.

When we say that governments retain their traditional jurisdictional powers and

management responsibilities throughout this process, it means that departments such as Transport (Federal), Environment (both Federal and Provincial), Fisheries and Oceans (Federal), the Canadian Coast Guard (Federal) and Natural Resources (Provincial) will still operate as they do now because the C.H.R.S. carries with it no regulatory or legislative power. Communities, Aboriginal Peoples, landowners and other stakeholders have their rights and concerns respected.

Canadian Heritage Rivers receive national and international recognition and advertising. In the eyes of the tourist they become a “must see” sight or a “must have” adventure. The Canadian Heritage Rivers Board, comprised of members appointed by the federal, provincial and territorial governments, administers the C.H.R.S. A Charter, affirming the board’s role in overseeing the development and operation of the program, governs the Board. The Province of Ontario’s representative on the Board is the Managing Director of Ontario Parks, Adair Ireland-Smith. There are currently eleven Ontario rivers included as part of the Canadian Heritage Rivers System.

The Heritage Rivers website, www.chrs.ca, has a wonderful “Your Questions” section answering many of the questions about the benefit of designation and addressing many of the concerns that are traditionally raised.

Becoming a Canadian Heritage River requires two formal steps – nomination and designation. In reality, there are four stages to the process:

- Gathering the background information pertaining to the cultural, natural and recreational/economic values found along the waterway.
- Preparation of the nomination document, development of a nomination presentation and submission to the C.H.R.S. Board of Directors.
- After the nomination is accepted, a management plan/heritage strategy for the sustainability of the values of the waterway is prepared.
- Finally, designation, the formal proclamation of a river being added to the Canadian Heritage Rivers System based on an approved management plan.

In addition a review of the river’s management plan is conducted every ten years. For example, *The Grand River, Ontario – A Decade in the Canadian Heritage Rivers System* was just completed in 2004.

The Ottawa River is 1271 kilometers long and its watershed with a host of tributaries and streams covers a geographical area of 146,000 square kilometers.

We divided the river into sections and asked a person in each section to act as an executive member of our committee. It was his or her job to put together a local committee to produce the background history and related heritage information about that section of the river. Then we needed some professionals to do some specialized studies, such as archaeology, geology, aboriginal history, trade patterns, settlements along the river, hydrology, and nuclear energy and research, and on and on it goes as a bigger story unfolds before our eyes. Because of the dedicated work of about 150 volunteers, the

history of the Ottawa River has begun to unfold, its features and qualities are being highlighted, and we realize that we are revealing the history of a great nation.

We were very fortunate to have gained the volunteer services of Dr. Jean-Luc Pilon, Curator, Ontario Archaeology, Archaeological Survey of Canada, Canadian Museum of Civilization, to do a big section of the Ottawa River's archaeological sites from Mattawa on downstream. He points out the richness and the numerous sites that exist, but research to date has just touched the surface.

Another outstanding contributor to the archaeological history of the Ottawa River was Dr. John W. Pollock, Woodland Heritage Services Limited, City of Temiskaming Shores, Ontario, who covered the area from Mattawa to the north and east. "The earliest evidence of peoples living in the Upper Ottawa Valley was about 6000 years ago with the Shield Archaic Peoples, who may have come in search of caribou."¹

Harpoon heads from the Allumette Island site near Pembroke, Ontario, also date to 6000 years ago, and native copper knives or lance heads found "from the 5500 year old Morrison Island – 6 site near Pembroke, Ontario,"² are examples of items mentioned by Dr. Jean-Luc Pilon. The harpoon heads were "manufactured approximately 6000 years ago from native copper originating in the area west of Lake Superior."³

Dr. Allan Donaldson, who for many years has been a geology professor at Carleton University, has contributed the geological history of the Ottawa River for us and we are very grateful to him for all his work. His is an excellent contribution which opens up the planet on which we live, and virtually provides us with billions of years of geological history, about which every Canadian should be aware. His focus on the Ottawa River is invaluable to our work on Ottawa River Heritage Designation.

We are grateful to Joann McCann (Friends of Oiseau Rock) who has contributed a very good section on "The Missionaries of the Ottawa River and its Environs."

The Algonquin Bands of the Ottawa River Valley have always felt that their history was poorly written and inaccurate. There was also a feeling that materials relating to many issues were written first by people other than themselves and then these documents were given to them to rubber stamp without their having a chance to have some input into the matter. From the beginning we asked the Algonquin Bands to write their own history which is mostly verbal, passed on from generation to generation.

We met with the Chief and several members of the River Desert Reserve belonging to the Kitigan Zibi Algonquins who live near Maniwaki, Quebec. We met very early with the only Algonquin Band in what is now Ontario; this was with Chief Kirby Whiteduck and representatives of the Pikwakanagan near Golden Lake. Another important meeting took place with the Chiefs of Timiskaming, Quebec. It is a wonderful group of leaders with

¹ Pollock, Dr. John W.

² Pilon, Dr. Jean-Luc

³ Pilon, Dr. Jean-Luc

whom to work. We had the pleasure of getting to know Elder William Commanda, of the Circle of all Nations and he showed a great interest in our work.

The Chiefs agreed on having Jim Morrison, formerly of New Liskeard, now of Manitoba, to do their history. They are now reviewing the final product. It is an excellent section of our background study and a very “key” one because it is their own product.

People who say that Canada does not have a very long history are admitting that they are unaware of the background of what is today Canada. Aboriginals traveled this part of Canada going back to 6000 years B.C. When you go back to 6000 B.C. and beyond, how many countries in the world still have the same names that they had then? Today, as we look at what is now Canada, we have a very interesting history and that is why our “background document” for heritage designation of the Ottawa River is so important.

When we went to high school we studied some ancient civilizations but virtually nothing about the ancient history of what is now Canada. To put the ancient history of Canada in perspective, the Algonquins were making hunting equipment with copper and other materials along the Ottawa River for thousands of years before Caesar invaded Britain in 55B.C.

The Ontario Department of Natural Resources tells us that the Ottawa River is the third largest river in the world in terms of the volume of water that passes through it. The average flow of the Ottawa River is greater than all the rivers of England and Wales combined.

What are the reasons for these amazing statistics? There are a huge number of large tributaries and streams that flow into the Ottawa River from its vast watershed. There are sections of the Ottawa River that are 2 or 3 kilometers wide and other areas where it is eight kilometers wide and more. Along the river from its source in Lake Capimitchigama deep in the wilderness of Abitibi-Témiscamingue in north-western Quebec, there are many huge reservoirs such as Allumette Lake, Lake Timiskaming, Lac des Quinze, Lac Simard, Decelles Reservoir, Lac Granet, Grand Lake Victoria, Dozois Reservoir, Cabonga Reservoir, and many others.

Today, a series of hydro dams has created more huge reservoirs. The depth of the Ottawa River is another factor that adds to the volume of water in the Ottawa River. For example, Oiseau Rock in the north of Pontiac County, Quebec, rises more than 300 feet straight up out of the river and it boasts 3 lakes on top of it – one of which is a favorite swimming place. If you take your boat and go 100 feet out into the river from Oiseau Rock, you are sitting on 250 feet of water. Upstream from Témiscaming, Quebec, there are places where the water reaches depths of 692 feet. One can readily see from whence comes the great volume of water.

Canada has 20% of the world’s supply of fresh water and we are already being targeted by others who want that resource. We must mean business to preserve it! Our appreciation goes out to Linda Halliday, Ontario Power Generation, Public Affairs

Officer, who has helped us out with hydrographic information on the Ottawa River.

To sum it up, the Ottawa River was the 401 highway of early Canada, minus all the pollution. It played a role in the discovery of the interior of our country and in its development. It was a big economic factor in the fur trade and the timber era. Lumber and European goods moved up and down the river feeding the growth of local towns. Sawmills, grist mills, and farming communities came to life within its watershed. A way of life and new cultures were founded. Even Napoleon learned that the timber barons of the Ottawa could provide good masts for the British warships.

Citizens can do a lot to keep a river clean. They have an effect on other people around them. Responsible attitudes are catching and can be developed: e.g. anti-drunk driving, anti-smoking, and anti-pollution.

We show our respect for our ancestors who passed much on to us. Where is our Canadian national history and loyalty? We need to add much to the birth of a nation. With progress and unification we need emotions and not just facts. We need to dress the facts in Canadian pride and a spirit of real nationhood.

To our Algonquin friends, we salute you! Thank you for helping us and yourselves in this wonderful undertaking. Heritage designation of a great river brings people together and teaches them their history and ongoing responsibilities.

It matters not what lies before us,
It matters not what lies behind us,
It is what lies “within” us
That really matters.

Community Heritage Planning – New tools, Possibilities, & Challenges Program

Sean Fraser, Coordinator, Conservation Easement Program, Ontario Heritage Trust

ABSTRACT

In the Spring of 2005 the Ontario provincial government passed legislation that changed the landscape in terms of heritage protection and land use planning. The *Ontario Heritage Act* and the *Planning Act* have both received substantial retooling to become more heritage friendly enabling legislation. More than six months later these tools largely remain untested and we have yet to determine the impact of these mechanisms in the identification, protection and celebration of our cultural heritage. Communities all over Ontario are struggling with accelerating and unprecedented rates of urban growth and development. In this presentation I will investigate the opportunities and realities of this brave new world as well as the change in mind set that is required in order to protect, manage and conserve our increasingly threatened archaeological, historic and architectural heritage.

RÉSUMÉ

Au printemps 2005, le gouvernement de l'Ontario a adopté une loi qui a changé la donne en ce qui concerne la protection du patrimoine et la planification de l'aménagement du territoire. La Loi sur le patrimoine de l'Ontario et la Loi sur l'aménagement du territoire ont toutes deux été réoutillées et sont désormais des lois habilitantes plus favorables au patrimoine. Plus de six mois plus tard, l'efficacité de ces outils reste en grande partie à démontrer et leur incidence sur l'identification, la protection et la célébration de notre patrimoine culturel n'ont pas encore été établie. Partout en Ontario, les collectivités font face à des taux d'urbanisation et de développement sans précédent qui vont s'accroissant. Dans cette présentation, je parlerai des occasions et des réalités de ce nouveau monde, de même que des changements d'attitude requis pour protéger, gérer et conserver notre patrimoine archéologique, historique et architectural de plus en plus menacé.

Twenty Years of Archaeological Master Plans in Ontario: A Review and Prospectus

Robert I. MacDonald, PhD, RPA, Archaeological Services Inc.

ABSTRACT

Archaeological master plans are tools created by archaeologists for land-use planners to assist them in the management of heritage resources within their jurisdictions. Since the development of the first Ontario master plans in the mid 1980s, advances in technology, data, and approach have led to improvements, which have been incorporated into both new and existing studies. This presentation will use the archaeological master plan developed for the Regional Municipality of Ottawa-Carleton (now City of Ottawa) as a case study to review the history and current best practices for master plan development. It will conclude with a brief consideration of future directions in archaeological master planning.

RÉSUMÉ

Les plans directeurs archéologiques sont des outils créés par les archéologues pour les responsables de l'aménagement des territoires afin de les aider à administrer les ressources patrimoniales au sein de leur juridiction. Depuis l'élaboration des premiers plans d'aménagement urbain en Ontario au milieu des années 1980, les avancées au niveau de la technologie, des données et de la méthode ont donné lieu à des progrès sur lesquels de nouvelles études et d'autres existantes ont pu se fonder. La présente communication prendra le plan directeur archéologique élaboré pour la Municipalité régionale d'Ottawa-Carleton (aujourd'hui la Ville d'Ottawa) comme étude de cas afin de revoir l'histoire et les meilleures pratiques actuelles en matière d'élaboration de plans d'aménagement urbain. Elle se terminera par une brève analyse des orientations futures en matière de planification régionale.

Archaeology and the Community Museum

Bill Nesbitt, Museum Advisor, Heritage & Libraries Branch, Ontario Ministry of Culture

ABSTRACT

Beginning in 1993, Dundurn National Historic Site in Hamilton, Ontario underwent a major restoration of its heritage structures and nationally significant landscape. A programme of mitigation and research-based archaeology began well in advance of construction, and continued throughout the project. Far from creating hurdles, archaeology provided the restoration team with invaluable information, and radically changed the content of and approach to the interpretation of the site.

RÉSUMÉ

Depuis 1993, le lieu historique national de Dundurn, à Hamilton, en Ontario, fait l'objet d'un programme permanent de restauration de ses bâtiments et de son paysage d'importance nationale. Avant que ne débutent les travaux de construction, un programme de mesures d'atténuation et d'archéologie fondée sur la recherche a été mis en place et il s'est poursuivi tout au long du projet. Loin de constituer un frein au réaménagement du lieu, les activités d'archéologie ont fortement éclairé l'équipe chargée de la restauration, en plus de transformer radicalement la nature et l'approche utilisées dans l'interprétation du lieu.

For over 20 years I have had the good fortune to work as a museologist at sites with active archaeological programmes, first at Historic Fort York in Toronto, and more recently at Dundurn National Historic Site in Hamilton. Currently, I am a Museum Advisor with the Ministry of Culture, and have travelled throughout the eastern and northern parts of the province visiting heritage institutions. In the course of my career, I have become convinced that the museological/archaeological partnership can be a mutually beneficial one, as I hope to demonstrate in my talk today.

First, what are community museums? The Province of Ontario, by policy and through an operating grant programme, encourages communities to tell their unique, local stories, and by extension the aggregate story of the province, through the operation of collections-based museums. Currently, 179 institutions meet the provincial standards and receive the grant. Another 300 or so operate outside the programme. About 70% of our museums are located within heritage structures and landscapes.

While touring these museums last fall to deliver workshops on the new provincial "Physical Plant Standard", I was struck by the general lack of awareness of the archaeological responsibilities of stewards of heritage properties. It is important to address this lack of awareness, due to the following circumstances.

Recent changes to the Ontario Heritage Act, and to the Community Museum Standards, explicitly spell out the requirement for museums to properly manage the archaeological resources under their control. Many of these institutions were founded or expanded in the time around the country's 1967 centennial celebrations, and so are due for major restoration. Finally, many, in a quest for financial self-sufficiency, are undertaking

redevelopment projects. All of these situations will require interaction between museum curators and archaeologists.

In 1989 I began working on such a major re-restoration/re-development project at Dundurn. This nationally significant site comprises 7 heritage structures set in a 14 hectare cultural landscape. The site was known to have rich archaeological potential, so archaeological mitigation was built into the restoration plan and budget. The initial thought was to satisfy legal requirements, and demonstrate that the museum was a good steward of its cultural resources. Dr. John Triggs was hired as Archaeological Director.

As it transpired, the archaeological work was able to proceed a full year ahead of construction, resulting in what we referred to as “leisurely mitigation”, at a pace and level of investigation more common to research based projects. Besides just clearing the site for construction, much new information about building chronology and condition was contributed to the planning process. Also some tantalizing glimpses of a potentially much richer site interpretation were given. Accordingly, additional funding and partnerships were sought, and the project grew to include contract and grant staff, a volunteer contingent, and an annual McMaster University field school with a pure research mandate.

As mentioned earlier, archaeological investigation provided valuable information to the restoration team. Questions about historic building materials and techniques were answered, and sub-grade conditions discovered. Because mitigation was done well in advance of construction, this information was incorporated at the planning stage, not through costly work stoppages and change orders as is so often the case. On balance, I am convinced that the archaeological budget more than paid for itself in reduced construction costs.

As archaeological information came to light, the interpretation of the site began to change. Whereas previously the museum had focused narrowly on Sir Allan MacNab and the mid-nineteenth century estate, we came to understand that the site had been an important place for the people at the head of Lake Ontario for thousands of years. This provided fodder for many new public programmes and exhibits, and fostered interest in the site from many new audiences.

Because archaeology was ongoing, it provided a reason for repeat visits. Previously, the site had suffered from a public perception, common to community museums, that once you’d visited, you’d seen it all.

The project generated lots of media interest, with dozens of print, radio and television features each year. Generally, these raised the site’s profile, and helped to develop a reputation that Dundurn was a good steward of the site.

So obviously, there were many advantages to the museum in including thoughtful archaeology in planning and development work. But there can be benefits to the

archaeologist as well, whether one is a professional consultant, a volunteer, or member of a chapter of the OAS.

Firstly, museum staff can be very sympathetic clients and research partners. They will welcome discoveries and new information in a way that some private clients may not, and understand and appreciate the interpretation of material culture. Like archaeologists, most museum workers are in the business because they are passionate about their subject, and will contribute energy, ideas and enthusiasm.

Museums can bring additional resources to a project, such as expertise in conservation, artifact identification and interpretation, ethical repositories for collections, and access to grants and new sources of funding. Many sites are also in a position to offer internships and field schools, helping to strengthen the profession.

Finally, museums can provide an ideal venue and new audiences for the promotion of archaeology and education of the public. In many cases, the museum will be happy to manage much of the public side of a project on your behalf.

I would like to conclude today by urging you to look for opportunities to partner with your local museum, whether as a paid consultant, community volunteer, or OAS chapter member. I hope you will find, as I did, that the partnership can be a mutually rewarding one, and will go far in promoting public awareness and appreciation of both our fields.

Municipal Cultural Resource Management: A Re-Sharpended Heritage Planning Toolkit

Joseph Muller, City of Hamilton

ABSTRACT

Revisions to the Ontario Heritage Act (OHA) through the Omnibus Bill (2003) and the amended OHA (2005), in addition to the 2005 update of the Provincial Policy Statement (PPS), have resulted in notable changes to the ways cultural heritage in general, and archaeology in particular, may be administered at the Municipal level of government. The implications of these changes are now becoming evident as they are implemented through Municipal by-laws, policy, and protocol. This presentation comprises a discussion of these effects from the perspective of the amalgamated City of Hamilton as it formulates its new official plan, archaeological management plan, and Municipal Heritage Committee mandate, as well as dealing with day-to-day administration of development plans review in the municipal context.

RÉSUMÉ

Les révisions apportées à la Loi sur le patrimoine de l'Ontario lors de l'adoption du projet de loi omnibus (2003), les modifications votées en 2005 à cette loi et la mise à jour cette même année de la Déclaration de principes provinciale de l'Ontario ont entraîné des changements notables dans la façon dont le patrimoine culturel en général et l'archéologie en particulier sont administrés à l'échelon municipal. Les répercussions de ces changements deviennent évidents à mesure qu'ils sont mis en œuvre par une série d'arrêtés municipaux, de politiques et de protocoles. La présente communication évalue ces transformations du point de vue de la nouvelle ville fusionnée de Hamilton, qui a formulé un nouveau plan officiel, un plan de gestion archéologique et un nouveau mandat pour le comité du patrimoine municipal. Par ailleurs, elle abordera la question de l'administration quotidienne des schémas d'aménagement dans un contexte municipal.

Introduction

The focus of this discussion paper is on the municipal administration of cultural heritage resources (CHRs) in Ontario, and the effects of recent legislative changes on this relationship, from the perspective of a cultural heritage planner for the City of Hamilton, as well as a licensed archaeologist. CHRs encompass the “ABCs” of heritage planning, namely: archaeology; built heritage, and cultural heritage landscapes. The role of municipalities in managing these resources varies with the degree to which the provincial downloading (endemic from the late-1980s onwards) and municipal uptake has taken place. Hamilton was early in the assumption of some of these responsibilities, entering into a Memorandum of Understanding (MoU) with the province in 1986 to play a larger role in the management of archaeology, which many municipalities have yet to achieve, but some others have gone beyond.

The situation of the City of Hamilton effective in late 2005 is that of a relatively recently (January 2001) amalgamated municipality encompassing six former lower-tier governments: Ancaster, Dundas, Flamborough/Waterdown, Glanbrook, Stoney Creek, and the original City of Hamilton, in addition to the upper-tier regional authority of Hamilton-Wentworth. The integration of these former authorities is not yet complete, although it is well under way. From the heritage side, all cultural heritage inventories

have been unified, as have funding programs. Official Plan content specific to heritage is close to completion and adoption, slated for 2006.

The pre-amalgamation City of Hamilton was the only government in the former Region of Hamilton-Wentworth (population 330,000 in an area of 35km²) with heritage planners on staff (three), while the remaining administrations used planning staff for which the management of cultural heritage was a small part of their overall responsibilities. Two heritage planners now manage these resources for the amalgamated City. They administer an area of approximately 117 km² with a rapidly growing population (now 600,000). The city is expanding outwards into greenfield areas, while also becoming more intensively developed through infill, increases in development density, and brownfield recovery and re-use. The need to streamline operations while ensuring conservation of CHRs is evident.

Heritage staff manage CHRs through the planning and environmental assessment process, from individual cases through to developing policy and protocol for the City overall. They also participate in a regional *ad hoc* 'Greater Toronto Area' cultural heritage planners group to review changes in the field, and to provide feedback to the Province on proposed legislation and regulation.

The following section is a summary of the scope and consequences of cultural heritage planning for Ontario municipalities in general, and Hamilton's specific approach to this task. The second section of this paper is a discussion of the implications, from the municipal perspective, of recent changes to the *Ontario Heritage Act*.

Municipal Cultural Heritage Planning

Municipalities are mandated by the Province to perform roles implementing Provincial interests in the use of land. These roles include land-use planning activities ranging from the local to regional scale, involving the development of private and public land. Cultural heritage can be included in the scope of these interests, encompassing the ABCs, administered by specialized or general planners within municipal governments. There are implications of the latter situation, the management of CHRs by non-specialists.

The role for planners undertaking the municipal management of CHRs is that of technocrat, not advocate. Through the development, implementation and enforcement of good policy and programs, however, the desired outcome is due diligence and a binding process for the evaluation and conservation of CHRs.

Hamilton has a large set of cultural heritage resources within its inventory, including archaeological sites, built heritage and cultural heritage landscapes. There are currently a total of *circa*. 1,000 registered archaeological sites within the City, with an unknown number remaining in the Ministry of Culture pipe (*i.e.* sites that have been identified and assigned Borden numbers, but not are yet in the Ontario Archaeological Sites Database or associated GIS system. This may be as a result of not yet being submitted by the archaeologists, or being in the data-entry back-log at the Ministry). As a result of the

data-sharing agreement between the Ministry and City, Hamilton has these data in digital format current to January 2005 for use in archaeological resource management. While underwater archaeology is not usually the purview of municipalities *per se*, by way of a prior agreement Hamilton is also responsible for the management of the *Hamilton* and the *Scourge*, two War of 1812 fighting ships under the American flag sunk off St. Catharines.

With respect to built heritage, Hamilton has designated 225 properties under Part IV of the *Ontario Heritage Act*, with 10 additional properties in progress. There are 363 properties designated under Part V of the *Act*, distributed within seven Heritage Conservation Districts throughout the City, while three proposed districts are in various stages of the process. Hamilton City Council has listed approximately 6,700 properties in its inventory of buildings of architectural and/or historical interest. Listing is generally a nominal category that does not confer a legal status, but the development review of properties within the downtown secondary plan can trigger the requirement of a heritage impact assessment to conserve built heritage resources.

Hamilton also has an inventory of 125 cemeteries, two of which are designated under Part IV of the *Ontario Heritage Act*, with another designated under Part V. In addition, there are 38 cultural heritage landscapes listed in the City's inventory.

All of these inventories have been published, and are also available online under the 'resources' heading at www.hamilton.ca/heritageplanning. Because a major task of cultural heritage planning is the identification of the resources present, the unification of these inventories from the datasets of the original cities, towns and townships that are now part of the amalgamated city is critical to their management.

Planning Instruments

Typically, cultural heritage planning falls under the jurisdiction of the City in two main ways: the *Planning Act*, and associated *Provincial Policy Statement (PPS)*, and the *Environmental Assessment Act (EAA)*. The recent *Places to Grow* Provincial policy, in addition to the *Greenbelt Act*, have the effect of focussing future development within more tightly defined and enforced urban boundaries, and place an emphasis on infill and brownfield development. Municipalities can play a key role in the implementation and enforcement of the *Ontario Heritage Act (OHA)*. As well, and the *Building Code Act*, *Cemeteries Act*, and *Municipalities Act* all have a part to play in the management of cultural heritage resources under this tier of governance. This section discusses the *Planning Act* and *EAA*, while the *OHA* is discussed later.

Private Development Planning

CHR management by municipalities is traditionally development driven, and as a result is often perceived as being reactive. The *Planning Act* and *PPS* deal with the development of private land for residential and commercial development through the regulation of land-use. The instruments used are standardized by the *Planning Act* and include Official Plans (OPs) and Official Plan Amendments (OPAs) or Secondary Plans, subdivision of

land (including smaller scale consents to sever), condominium corporations, zoning, variances, and site plans.

The most proactive means by which municipalities address the management of CHRs in the *Planning Act* is through OP and OPA/Secondary Plan policies. These are high-level (for municipalities) policy documents that can define municipal objectives for the management of significant resources through guidelines and requirements, and outline the means by which they are to be managed. Details on how they are to be implemented are usually stipulated in attached schedules, to ensure that the full amendment process is not necessary for housekeeping updates. These can be critical planning tools to ensure that CHRs are managed appropriately through other planning instruments.

Planning applications dealing with the division of land at a large (subdivision) or small (consent to sever) scale can offer the simplest means by which to address CHR concerns. Conditions to address specific resources, including CHRs, can be required for the approval of the application for any of the ABCs. As these instruments are typically required prior to any further applications, such as zoning, site plan or building permits (although they can also be submitted concurrently), these are the optimal insertion points for addressing many CHR management concerns, and are usually applied here.

Conditions can also be attached to variance applications, although this is done less frequently. This class of development application seeks property-specific exemptions to zoning. Because it may permit impact to identified or potential CHRs, applications are reviewed to identify such cases, and conditions attached accordingly.

Zoning by-laws are used to regulate specific categories of land-use (broadly residential, commercial, institutional and industrial) and development requirements within these categories of land-use (such as the definitions of set-backs for buildings from property lines). In the case of identified CHRs, details on their management can be specified in zoning by-law text (*e.g.* an existing heritage structure or known archaeological site shall be conserved). Conditions for approval cannot be applied to zoning text, and so a zoning cannot be approved on condition that an archaeological assessment be conducted. Instead, recommendations can be made that either the zoning application is premature until such time as the assessment is carried out, or a “hold”-zoning can be applied, to be removed on satisfaction of the archaeological (or other) requirements.

Site plan control applications are a contentious issue. The *Planning Act* delimits specific conditions that can be applied to these applications, which do not include any CHR interests. The Ministry of Culture interpretation is that this is a list of examples, rather than one to the exclusion of any other conditions. However, lack of Ontario Municipal Board (the OMB is the adjudicating body for planning decision appeals) precedent for this interpretation means that municipal planners are reticent to apply this interpretation (despite their willingness to apply other not-included conditions such as noise-control studies). Further, the choice not to consider CHRs on site plan control applications in particular contravenes Section 2.(d) of the *Planning Act* which states:

The Minister, the council of a municipality, a local board, a planning board and the Municipal Board, in carrying out their responsibilities under this Act, shall have regard to, among other matters, matters of provincial interest such as...

(d) the conservation of features of significant architectural, cultural, historical, archaeological or scientific interest...

It is unlikely that this issue will be resolved until an OMB hearing sets precedent, or the *Act* itself is revised. As discussed below, in the specific case of properties designated under the *OHA*, easements or covenants may be used to address this shortfall.

The *Provincial Policy Statement* (PPS) is an instrument that is used to guide implementation of the *Planning Act*. Subject to a five-year review cycle, enactment of the most recent iteration took effect in the early spring of 2005. At the broad level, a significant change here is in an adjunct section of the *Planning Act* which is now directed to “be consistent with” PPS policy, rather than the original “having regard for” PPS policy. This stronger language lends greater weight to recommendations made by the PPS regarding the *Planning Act*.

More specific changes were made in addressing CHRs through the PPS. Cultural Heritage Landscapes are specifically addressed in the heritage section (2.6.1), while archaeology is more rigorously addressed in Section 2.6.2. In addition, properties adjacent to designated resources, or other resources of heritage value, are now to be considered for their effect on CHRs.

2.6.1 *Significant built heritage resources and significant cultural heritage landscapes shall be conserved.*

2.6.2 *Development and site alteration shall only be permitted on lands containing archaeological resources or areas of archaeological potential if the significant archaeological resources have been conserved by removal and documentation, or by preservation on site. Where significant archaeological resources must be preserved on site, only development and site alteration which maintain the heritage integrity of the site may be permitted.*

2.6.3 *Development and site alteration may be permitted on adjacent lands to protected heritage property where the proposed development and site alteration has been evaluated and it has been demonstrated that the heritage attributes of the protected heritage property will be conserved.*

The significance of these alterations cannot be underestimated, although the implications and effect of the changes will only be established over time and through interpretation, application and enforcement. In general, though, there is stronger language supporting the PPS’s role in guiding the *Planning Act*, and stronger language (and definitions) within the PPS for more effective and far-reaching policy on CHRs. Owing to the nature of the PPS as policy and not legislation, the ability to effect change more readily is advantageous in this situation as it does not entail change to the *Planning Act*, but this makes it more subject to the politics of the day, and therefore can be more readily reversed.

Environmental Assessment Planning

CHR management is also carried out under the *Environmental Assessment Act (EAA)*, or as environmental assessment components of other relevant legislation (such as the *Aggregate Resources Act*). On the whole, *EAA* projects encompass infrastructure or resource extraction proposals, whether publicly or privately driven, including roads, bridges, highways, utility corridors (like pipelines and electrical grids), water and wastewater systems, landfill sites, quarries and parks, to name a few.

While municipalities will be consulted to determine whether they have any interest in any other Class EAs, they primarily administer Municipal Class EAs, or those Municipal Class EAs which have been ‘bumped-up’ to individual EA status (such as the Red Hill Valley Project in Hamilton). Essentially, while administered under a different legislative framework, the overall process of ensuring that CHRs are properly addressed under Municipal Class *EAA* projects is similar to those falling under the *Planning Act* rubric. As a result, this discussion does not go into detail with the process. However, there are some noteworthy differences.

Organizationally, Municipal Class EAs often fall under the responsibility of the engineering component of a municipality, as distinct from private development planning (as is the case in Hamilton). This separation can cause some difficulties in maintaining consistency of CHR management within the organization between different groups and individuals. In addition, with government-driven projects, ‘due-diligence’ is the watchword, where decision-making staff are directed to follow CRM protocol in accordance with legislative requirements. For various reasons, this may not always be the case, but such oversights are uncommon.

In addition, while municipal CHR controls apply property-wide in the case of private development applications under the *Planning Act*, the CHR management scope for municipal Class EA driven projects apply to the areas or objects of impact, rather than the full property. This includes, however, all areas of impact, such as staging, storage and transit areas, rather than simply the footprint of the actual installation. This can also cause some confusion with respect to adherence to the Municipal Class EA requirements.

Less formal or *ad hoc* CHR management takes place with smaller scale municipal projects, which do not fall under the Municipal Class EA owing to their limited extent or budget. These principally address projects that are occurring in the immediate proximity of known CHRs, such as historic or designated properties or parks. While the overall process for these smaller projects is less formally defined than *Planning Act* and *EAA* projects, they still fall under the jurisdiction of the *Ontario Heritage Act*, ensuring their proper management and process as specific CHRs.

City of Hamilton CHR Management Initiatives

The above CHR management tools are driven by the province, with little input from municipalities with respect to the policy and protocol of the legislation. Municipal

initiatives, however, allow the development of policy and protocol for the management of these resources that are more closely matched to the regional context. There are several means by which such adaptations can be adopted, including the development of resource-specific plans, modification of official plans and secondary plans, the development of additional protocol to address specific needs not clearly defined by upper levels of government, and financial programs to aide in the conservation of CHRs.

The following section is an overview of some of the approaches taken by the City of Hamilton to achieve some of these localized strategic approaches. While some processes and standards are still defined by the province, others are open to customizing. When municipal governments identify local priorities, and develop policy, protocol and standards to address the concerns, CHRs are being better protected. Evidence that these matters are being dealt with consistently, according to well-defined plans and programs, lends substantial weight to municipal arguments in cases presented at the Ontario Municipal Board and the Conservation Review Board, in addition to other decision-making boards and committees.

Archaeology Management Plan

Hamilton's Archaeology Management Plan (AMP - referred to by other municipalities as archaeological master plans) is in progress, scheduled for completion at the end of 2006. Its role is to clarify and streamline the management of archaeological resources through the development process and other activities that impact the resource. While it comprises the usual archaeological potential modelling of other AMPs, the focus is on providing a readable and usable document for non-specialist planners, developers, stakeholders, and citizens.

Because of this, the main text of the document is a succinct review of the plan, focussing on how it can be used by the non-specialist, those most likely to be using the AMP. The details on the synthesis of an array of historic, prehistoric and modern data for physiography and human settlement patterns will be in the appendices, for those wishing to analyse the dataset and methodology.

Planners, in the municipal context, want a simple yes/no answer as to whether a subject property has archaeological potential. If it does, they want to know what to do about it. The City of Hamilton AMP provides this, with specific details on how to deal with this potential in the rural and urban contexts, distinguishing between Native and Euro-Canadian archaeological resources for particular potential and methodological treatments. It also tracks properties of no further archaeological concern to the Province and City, to ensure that no duplication of efforts is required in subsequent development plans.

It is noted here that City standards for the removal of municipal archaeological concerns may, in some cases, be more stringent than those of the Province. This will be undertaken in order to address archaeological resources identified as being of particular importance to the City of Hamilton.

Official Plan Update (Archaeology, Built Heritage, Cultural Heritage Landscapes)

Municipal Official Plans provide broad policy to guide resource management. In Hamilton, this was initiated with a rewrite of the City's Official Plan policy text for archaeology, replacing the documentation of the former municipalities with a unified, City-wide policy document. While the archaeology text is now complete, the drafting of OP text for the remaining CHRs is taking place, and all three will be in place for 2006. The archaeology portion of the new OP text was co-ordinated with the AMP, in order to ensure a seamless transition with the subsequent adoption of the AMP.

Secondary Plans

As more detailed neighbourhood-scale planning documents, secondary plans can be used to identify specific resources of interest, areas of resource potential, and the means by which these CHRs are to be managed. This allows the general policies expressed in official plans to be directed by specific and localized protocol for those identified and potential CHRs within neighbourhoods. Secondary plans can then be used to specify specific instruments to address remaining CHR concerns, such as zoning text and approval conditions.

Designation and Inventory Criteria for ABC

As detailed below, legislative changes in the *OHA* permit the definition of designation criteria for CHRs. The City of Hamilton took this opportunity to draw up three sets of criteria for both the designation and listing of archaeological, built heritage, and cultural heritage landscape resources. Having a detailed and rationalized set of criteria provides a systematic means by which to evaluate resources and provide arguments for or against designation, or inclusion in inventories of heritage resources.

Emergency protocol

Staff developed this emergency protocol in response to structural failure of the Tivoli Theatre, which posed an immediate threat to public health and safety. The response to this situation was directed by non-heritage staff, and resulted in the partial demolition of this designated property. The response protocol applies to heritage properties under immediate threat of structural failure, fire, flood, and other catastrophic events. It is primarily for use with properties designated under Parts IV or V of the *OHA*, with the option of using it for listed properties.

Application of the protocol proceeds from the issuance of an order to comply by a municipality's Chief Building Official, and is typically triggered by threat to public health and safety. When the Chief Clerk of the municipality is notified, this bypasses the need for a heritage permit process (*OHA Section 59.5-b*). Because of this exemption from the heritage permit requirement, the protocol serves as a means by which heritage specialists can be incorporated within the team managing the emergency situation, to ensure that CHR interests are represented in the decision-making process.

Financial Assistance Programs

Because CHR properties, especially built heritage, can be more expensive to maintain and restore, the City of Hamilton offers two funding programs to assist property owners in the appropriate upkeep of properties designated under Parts IV and V of the *OHA*. The Commercial Heritage Improvement and Restoration Program (CHIRP) provides up to \$20,000 in matching funds for the restoration and maintenance of identified heritage features, or to ensure the overall structural integrity, of designated commercial or industrial properties. The Community Heritage Trust Fund (CHTF) provides up to \$50,000 in interest-free loans for the same scope of work on designated residential properties. The provincial property tax rebate has not been implemented in Hamilton, owing to budgetary constraints, while it is in use by other municipalities. At least one Hamilton property is currently applying for national Historic Places Initiative funding, although this is not perceived as a program being driven by the municipal level of government.

This summary of the City of Hamilton's perspective and approach to the management of CHRs, provides a glimpse of the process and programs available in Hamilton. It also outlines the overall provincial legislative context for CHR management in municipalities. What follows is a discussion of recent revisions to the *OHA*, and some of the implications of these to the continuing management of CHRs by municipalities.

Legislative Updates

The *Ontario Heritage Act*, first enacted in 1975, deals in Part II with the Ontario Heritage Trust (until recently the Ontario Heritage Foundation), in Part III with the Conservation Review Board, which deals with property designation issues, and in Part IV with Municipal Heritage Committees (MHCs, formerly Local Architectural Conservation Advisory Committees, or LACACs). The *OHA* empowers municipal councils to appoint MHCs as standing committees, and advise council on heritage decisions and policy, designations, heritage inventories, and other heritage issues. These can be useful committees, although in practice their level of function is a reflection of members' motives, which can include social or career advancement, in addition to the conservation of CHRs.

Part IV of the *OHA* also deals with designations of individual properties and function of heritage permits, while Part V concerns designations of heritage conservation districts, and Part VI manages the regulation of archaeology in the Province. Parts I and VII of the *OHA* are introductory and housekeeping items, for the most part, with some administrative details not addressed in the rest of the legislation. What follows is a discussion of changes to the *OHA* as amended by the *Efficiencies Act* of 2002, and changes expressed by the 'new' *OHA* enacted in 2005.

2002 Efficiencies Act

In 2002, an omnibus bill referred to as the *Efficiencies Act* was enacted. In part this appears to have gone under the radar with respect to its impact, at least for the revisions it entailed for the *OHA*. Some of these amendments were minor, and will not be discussed here. What follows is an overview of the more significant changes, and the implications that arose from them.

While relatively minor, the renaming of LACACs to Municipal Heritage Committees (MHCs) is symbolic, removing the titular focus on architecture and shifting it to cultural heritage in general. This reflects an evolution of MHCs, and points towards the broader scope for these committees.

In Part IV, the term ‘heritage attributes’ was introduced, used along with ‘cultural heritage value’ to replace the reasons for designation previously used to identify the significant heritage characteristics of designated properties (under Part IV of the *OHA*). The introduction of this concept in turn identified the need for a definition, which was not provided by the Province at the time. The City of Hamilton responded by defining a series of heritage attributes, for the evaluation of designation requests, as discussed below.

Another change in terms was the replacement of “buildings and structures” with “real property, and all buildings thereon” in redefining the scope of Part IV designations. This provided a window for the inclusion of archaeological sites and cultural heritage landscapes, along with buildings and structures, in Part IV and Part V designations. The City of Hamilton used this opportunity to develop sets of designation (and inventory) criteria for archaeological sites and cultural heritage landscapes, in addition to buildings and structures. Consideration of all three CHRs, including archaeological potential, is now incorporated in all designation reports and description of heritage attributes for designated properties, and Heritage Conservation Districts (HCDs).

Another housekeeping measure permits Part V HCDs to include properties designated under Part IV of the *OHA*: previously, either the individual property would be de-designated in order to include it in the HCD, or they became ‘holes’ within the HCD, neither of which were effective solutions. An additional update is the requirement for City Clerks to maintain a register of Part V HCD properties. Finally, the Conservation Review Board (CRB) was deemed to have jurisdiction over designations, while the OMB was responsible for Heritage Permit appeals.

Archaeological amendments in this update to the *OHA* included tighter definitions specifying that archaeological work could not be carried out without a licence, in particular, stating that site alteration and artifact removal with knowledge was illegal. Fines were increased, and restoration and recovery costs can also be ascribed to offenders.

In summary, the author feels that the 2002 *Efficiencies Bill* was, for the *OHA*, a sleeper.

While the amendments were relatively minor in form, the repercussions are significant and far-reaching, and largely beneficial for the cause of CHR conservation and management.

2005 Ontario Heritage Act

This long-awaited update to the *OHA* entails some substantive changes and updates. The implications of these vary, as some require details for implementation in regulations that have yet to be defined. In the interim, while there are improvements, some changes will result in problematic situations until clarification is provided by the Ministry.

Part II: The single housekeeping revision of note with the 2005 update to the *OHA* is the change of name for the Ontario Heritage Foundation, which is now the Ontario Heritage Trust.

Part III: One new provision applies to properties that have designations or easements under the *Act*, and comprises an institutional exclusion from the heritage permit process. Institutions are described as being owned or occupied by the Crown, or a prescribed public body. While the Crown is clearly defined, ‘prescribed public bodies’ are not, with the question as to whether this category will encompass all governments, including municipalities, in addition to public schools, universities and colleges, churches, conservation authorities, et cetera.

There is as yet no intimation as to the intended direction of this provision, and it awaits clarification in regulations. The implications of this are substantial, evident by the potential scope of bodies that may be included in the definition of institution, and that many of these are caretakers and owners of a large number of designated or “easement” properties. Further, there is no inferred due-diligence or process defined in place of the heritage permit procedure, which is well established. The legislation states that the Ministry ‘may’ prepare guidelines and standards for the identification of institutions, and their practice of CHR management in place of heritage permits. Lacking such direction, the field is rife with speculation on the implications of this portion of the *Act*, including the role, if any, of municipalities in any of this process or decision-making.

Part IV: Part IV of the *OHA* contains some of the more substantial 2005 amendments made. There are a number of changes, effects, and unanswered questions arising here, including the registry of heritage properties, heritage permit process, demolition denials for heritage properties, municipal standards for heritage properties, and new ministerial powers over designations and municipal decisions. While Part IV primarily deals with individually designated properties, it also lays out some of the background permitting process for Part V heritage conservation district (HCD) designations.

Part IV – Registers: The new *Act* directs that the Clerk of a municipality shall keep a register of heritage value/interest is one of these. The registry is to comprise detailed contents on the property including a legal description, information on the owner, and the cultural values or interests in the property. Properties do not have to be designated to be

on register (as the *Act* specifies elsewhere that the Clerk is to maintain registers of properties designated under Parts IV and V). Inclusion or removal from the register is to be done in consultation with MHC.

It is not known whether this is required or enabling, nor whether this is intended to be a simple formalizing of inventories that municipalities previously kept. The goal is uncertain, as inclusion in this register does not appear to confer a status to properties. This register is not mentioned in the PPS, which continues to refer to listed properties. It is not known whether this will be expanded upon in future regulations, nor whether this would include any process, criteria or parameters for such a registry. The effect on municipalities that do not maintain such a register is likewise unknown.

As a result four or five different potentially different status situations exist for properties: being on the new Register of designated properties, being on the new Register but not designated, being on the original Municipal inventory of properties ('listed'), being a de-designated property (presumably retaining some interest if not demolished), or not being on any inventory, but with the realization of an interest being triggered by a development review process. With the additional registry of properties designated under Part V as introduced in the 2002 *Efficiencies Bill*, this suggests three different Registries defined by the *Act*: Part IV designations, Part V designations, and undesignated but Registered. Clarification through Regulations is needed.

Some housekeeping provides for other simplifications. Newspaper notices for designations can now be abbreviated, and public notice is now required for de-designations of properties. The process for amending existing designation by-laws has been simplified, and this may eliminate the need for a notice of intention to designate for such changes.

Part IV – Heritage Permits: Heritage permits play a large part in controlling the addition to, and alteration and demolition of, properties designated under Parts IV and V of the *OHA*. The terms under which heritage permits operate are also defined in Part IV of the *Act*, and a significant change to this process was brought into effect with the 2005 update. To provide some background, under the original *OHA*, Part IV designations originally defined the 'reasons for designation' of the property being designated. With the amendments to the *Act* in 2002, criteria for designation were introduced, and in 2005 the original 'reasons for designation' essentially redefined as the 'heritage attributes' of a property of 'cultural heritage value'. Any alteration, addition or demolition occurring on a designated property that affects any of the identified 'reasons for designation', now 'heritage attributes', requires a heritage permit.

Until the 2005 revisions, all heritage permit applications required approval or denial by the council of the municipality, as advised by the Municipal Heritage Committee. Owing to the bureaucratic process this entails, as it proceeds through the MHC through council's other subcommittees, it can take from 60 to 90 days for a council decision to be rendered after a complete application has been received, and notice of receipt has been served on the applicant. In fact, 90 days is the maximum time permitted by the *Act* for the decision

to be made, after which the council is presumed to have consented to the application, unless an extension has been agreed upon by the council and applicant. This is in most cases an inordinately long period of time, compared to that required for a building permit approval (5-10 days), and has resulted in frustrated owners of designated properties.

Under these 2005 revisions, alterations can now be delegated to staff, significantly reducing the turn-around for these heritage permit approvals, while additions (including new buildings) and demolitions still require council approval. On the recommendation of Hamilton's MHC in the fall of 2005, this delegation of authority was granted to Planning and Economic Development's Director of Planning and Real Estate in December, 2005.

In the final revision of the *OHA* as it pertains to heritage permits, the Conservation Review Board now has more input to Ontario Municipal Board decisions over heritage permit applications. When an appeal is issued against a decision made on a heritage permit application, this goes to the OMB: with the 2005 *OHA* revisions, a CRB member is delegated to the OMB to advise on this decision.

Part IV – Demolitions: Demolitions have long been a vulnerable point with heritage properties. Far from protecting them, while the original *OHA* permitted councils to delay demolition permit decisions for an additional 180 days in the case of designated buildings, at the end of this time councils were obliged to approve the application, unless an alternate solution had been negotiated. With the revised *OHA*, councils may now consent, consent with conditions, or refuse such applications: a major advance, though still subject to the foibles of local politics.

Part IV – Standards: In addition, municipalities may now develop a heritage building standards and maintenance by-law, over and above building code requirements. The effect of this is uncertain with respect to enforcement, which is presumed to be complaint-based, rather than through regular inspections. There is no guidance on the standards themselves. This may also result in an equivalent to the common building code scenario for designated buildings: a designated building does not meet the code, and so rather than bring it up to code, the property owner simply demolishes it. Time will tell whether this practice is slowed or accelerated.

Part IV – Ministerial Authority: Further Provincial powers have been defined, as well. The Minister of Culture may now (in consultation with the Ontario Heritage Trust) designate properties, issue stop-orders to alterations and demolitions, and over-rule decisions made by a municipality. There are no guidelines or standards established for such actions, however, which should be defined in regulations.

Part V: Heritage Conservation Districts (HCDs) are dealt with in this portion of the *OHA*. An HCD encompasses two or more properties of cultural heritage value, and permits regulation of these in a fashion similar to properties designated Part IV of the *Act*. Part V now conforms with Part IV with respect to regulations for demolitions, and the new building standards and maintenance provisions.

Alterations to the *OHA* for HCDs include the addition of a one-year time limit for a proposed district area study. Regulations imposed on declaration by council of a district area study essentially put in place a ‘notice of intention to designate’, with the proposed guidelines in effect as constraints on additions, alterations and demolitions. If the study is not successful (that is, leading to the Part V designation of the district), any reconsideration of the area as an HCD must be deferred for three years.

The one-year deadline is untenable if the declaration of the district study is the start of all research: while it is comparable in nature to a site plan control by-law, where a one-year extension can be granted, this is not the case with these HCD studies. It will be more functional if the beginning of the study marks the conclusion of background research and draft district guidelines, essentially making it a trial year for the district, leading to successful approval and adoption of the guidelines by the Council – approval by the OMB is no longer necessary. By comparison, McMaster University’s heritage core of five buildings was subject to a notice of intention to designate in 1998 under Part IV of the *OHA*. While the designation is still under appeal to the CRB, it has been in effect designated since then, with respect to constraints on alterations, additions and demolitions.

While plans and guidelines for property features and structures were in the past optional for HCDs, they are now required. It is not known what the implications are for existing HCDs that do not now conform to this requirement, and there is no guidance in the new *OHA* regarding revision of by-laws, process, and protest.

Interestingly, a sub-section has been added stating that when there is a conflict between an HCD plan and a municipal by-law that affects the district, the HCD supersedes the by-law to this degree, while the by-law otherwise remains in effect. This will be a legal question that can only be decided through the OMB, or a court of law. In addition, the 2005 *OHA* now stipulates that by-laws are to be registered on title for all properties within an HCD, which can be an onerous task for municipalities to apply retroactively.

The new *OHA* also permits minor work to proceed without a heritage permit, in order to prevent ownership of a property in an HCD to be burdened by over-regulation of maintenance (see www.purplepillars.com), but no guidelines are provided for distinguishing between minor and major work. Municipalities must either define criteria for this distinction, or the Ministry should establish this in regulations.

Part VI: The 2005 *OHA* revisions to the regulation of archaeology may be wide reaching, but provide little detail for their implementation, and so time will tell the net effect of these changes. While the changes to underwater archaeology and introduction of inspectors are described below, an addition to this section is the intent to establish a licence report register. This register shall be made available to any person for viewing at a location to be specified, while details on site location may be excluded. This may provide some relief to the problem of grey literature for archaeology reports, depending on the level of access provided to the actual reports, rather than simply a catalogue of them.

Part VI – Underwater: One of the least complex changes enables province to prescribe underwater archaeological sites, providing them with greater legislative, if not actual, protection. While this is unlikely to be relevant to most municipalities, in Hamilton’s case this is significant. As a result of events since their location, Hamilton is responsible for overseeing both the Hamilton and Scourge, two vessels under the flag of the United States that sank during the War of 1812.

Part VI – Inspection: For terrestrial archaeology, the province is now able to name inspectors for the purpose of inspecting archaeological work carried out under an archaeological licence issued by the province. The scope of these inspections includes fieldwork being carried out on sites and property, or where work has been conducted within the past year, as well as offices, laboratories, storage facilities, records, artifacts and data associated with this archaeological work.

The identification and capacities of inspectors has far-reaching implications overall. However, because the legislation does not identify the standards or qualifications for inspectors, who the inspectors will be, or the criteria used to trigger such inspections. These will require definition in regulations, which are not in place, and until such a time, their role remains speculative. It provides some reassurance that in the future there may be some means by which to enforce the standards and guidelines for fieldwork and reporting which are currently being tested in draft form. The relevance of this change to municipalities is limited since, as described above, archaeology is primarily the purview of the province. In cases where municipal staff is qualified, however, it is interesting to speculate on whether inspectors will be exclusively from the province, or can also be drawn from municipalities, or even private firms.

Summary

The implications of the 2005 *OHA* revisions are not fully known, owing in part to future details that remain to be worked out. Regardless, there are numerous repercussions that have been identified for the future of cultural heritage planning in Ontario in general, and municipalities in particular. This summary reviews some of these effects that may be more significant.

As is evident from the discussion above, there are a variety of impacts to the means by which municipal governments can manage the CHRs within their administrative domain. The recently revised *Ontario Heritage Act* empowers municipalities in a variety of ways, from allowing them to refuse demolition applications for designated properties, develop heritage property standards, and streamline the heritage permit process. It must also be noted here that, while planners may develop the text for policy and protocol, it is ultimately the councils of the municipalities that adopt it, and in many cases councils are the weak link between intent and implementation.

The new legislation also adds some structure and standardization to the Part V designation process. It does introduce some confusion, however, over the various property registers, lack of clarity over property standards, conflict between by-laws and

HCD plans, and lack of ministerial guidance on definitions and procedures in general.

This can prove problematic, as was the case subsequent to the 2002 amendments to the *OHA*. Where guidance, definitions, standards and criteria for heritage attributes were absent, municipalities proceeded to develop their own in order to proceed. While these initiatives were constructive, they were not overly co-ordinated, resulting in divergence and lack of consistency between municipalities. In turn, with the province presenting proposed criteria three years later, the municipally developed criteria are not identical, and will require reworking if the province's criteria are given the force of regulation.

In the vacuum of guidance from the Province, when the 2005 *OHA* legislation is already in place, it is predictable that municipalities will again initiate work to fill in the blanks. This will result in similar inconsistencies, and the later need to bring municipally developed policy back into line with that of the province, once it emerges. The province is urged to bring forward these regulations, guidelines and standards as soon as possible in order to maintain consistency across the province. The new legislation points strongly towards a culture of conservation for cultural heritage, but requires the detail-work necessary for its delivery and implementation.

The Land of the Spirits Virtual Museum of Canada Exhibit: After the Excavations Are Over

Betty Biesenthal, Friends of Bonnechere Provincial Park

ABSTRACT

The story of Canada's discovery and settlement is reflected in the ever-changing face of its landscape and people. *Land of the Spirits* celebrates this legacy by animating the forest, river and people of one such Canadian hamlet in a project funded by the Virtual Museum of Canada Investment Program. For over two generations, Basin Depot on the Little Bonnechere River was the focal point for a small group of Irish settlers. Once the prime timber had been harvested these pioneers moved on and the land reverted to wilderness. This story is of merit to all students of Canadian settlement — avocational and professional, nearby and worldwide. It is not a view of the wealthy or privileged, but a collection of the common man. Museum visitors will view the objects and ephemera by era, or browse by keyword or theme. *Land of the Spirits* will be powered by a dynamic interface — a virtual warehouse — of electronic images, captivating 2D clips and 3D animations that users can hold and rotate. Historic audio and video will paint an experiential tapestry evoking sights and sounds of days gone by. Modern-day explorers and historians will be guided by leading edge technologies, metadata, cataloguing and search protocols to navigate this engaging online resource. For the *Land of the Spirits* curators and technicians, this open-source project will provide access to information sharing that would be impossible within traditional boundaries. For online users, each visit will be a virtual journey of discovery.

RÉSUMÉ

L'histoire de la découverte et de la colonisation du Canada se manifeste dans son paysage et sa population en constante évolution. « Le pays des esprits » souligne cet héritage en redonnant vie à la forêt, à la rivière et aux habitants d'un hameau dans un projet subvenu par le Programme d'investissement du Musée virtuel du Canada. Sur plus de deux générations, Basin Depot, sur la petite rivière Bonnechere, s'est trouvé le point central pour un petit groupe de pionniers irlandais. Une fois les plus beaux arbres coupés pour l'industrie du bois, ces pionniers sont partis et les terres sont revenues à l'état sauvage. Cette histoire fascinera toutes les personnes intéressés par le peuplement du Canada, qu'ils soient amateurs ou professionnels, proches du lieu en question ou loin à l'étranger. L'exposition ne porte pas sur les riches ou les privilégiés, mais sur les simples citoyens. Les visiteurs verront les objets et collections classés par époque, ou ils pourront faire une recherche par mot clé ou par thème. « Le pays des esprits » fonctionnera grâce à une interface dynamique — autrement dit un entrepôt virtuel — comportant des images électroniques, des clips et des animations tridimensionnelles captivantes que les utilisateurs peuvent manipuler et faire tourner. Des explications audio et vidéo évoqueront des voix et des images d'antan. Les explorateurs et historiens modernes seront guidés par des technologies, des métadonnées, des outils de catalogage et des protocoles de recherche de pointe pour naviguer dans cette ressource Internet des plus stimulantes. Pour les conservateurs et techniciens de l'exposition « Le pays des esprits », ce projet ouvert donnera accès à des échanges d'information qui seraient autrement impossibles dans des conditions normales. Pour les internautes, chaque visite sera un voyage de découverte virtuelle.

The Virtual Museum of Canada Investment Program has accepted a proposal by the Friends of Bonnechere Parks (FBP) for the production of an online portal celebrating the natural and cultural heritage of the Little Bonnechere River in the Ottawa Valley. Entitled *Land of the Spirits*, this interactive portal will feature the story of discovery and settlement along the Bonnechere River over several centuries by animating the forest, river and people in and around Basin Depot.

The goal is to illustrate how our Ottawa Valley history is integral to the story of Canada's discovery and settlement. Nature was fully in control when the First Nations arrived but the pendulum shifted once Europeans settled here. Over centuries, man and nature have formed an alliance – each redefining the other in a continuum of give and take.

From Canada's eastern shores, Europeans followed the rivers inland. Over and over along a westward path, the wilderness was displaced by a pattern of discovery and settlement. Furs were traded, timber was harvested, and woodlands were cleared and farmed. In most cases new communities prospered and expanded; others were ultimately abandoned.

Land of the Spirits celebrates this legacy by animating the forest, river and people of one such Canadian hamlet — a collective of once-bustling depot farms in the Ottawa Valley — as a means of exploring and connecting similar communities across Canada. For over two generations, Basin Depot on the Little Bonnechere River was the focal point for a small group of Irish settlers. Once the prime timber had been harvested these pioneers moved on and the land reverted to wilderness.

Historic Archaeology Program

Historical archaeology is a scientific discipline incorporating skills and methods integral to the study of a landscape and its people. As a hands-on experiential tool, archaeology is an excellent device for fostering interest, encouraging critical thinking and stimulating dialogue.

Since 1995 the FBP, in partnership with the Ontario Archaeological Society Ottawa Chapter and the Friends of Algonquin, have hosted a public historical archaeological program to explore these hidden heritage sites along the Little Bonnechere River.

Throughout the spring and summer under the guidance of licensed archaeologists, various school groups, park campers and visitors travel up-river to partake in day-programs incorporating guided tours of these historic properties, lessons in collecting, cleaning and cataloguing recovered artifacts, and digging at various excavations and test pits at Basin Depot and the nearby Lafleur homestead.

Participating elementary and secondary school students are most often prepared for their dig experience with a presentation of a slide show that places these well-preserved sites in context. All participants are able to tap into a wealth of relevant resources and stories available in the Little Bonnechere trilogy:

- Spirits of the Little Bonnechere: A History of Exploration, Logging and Settlement 1800 to 1920 by Roderick MacKay
- Discover the Spirits: A Cultural Heritage Activity Book for Youth
- Visiting the Spirits: Exploring the Hidden Heritage of the Little Bonnechere River (an interactive exhibit available on CD and at www.bonnecherepark.on.ca).

The Collection

As a result of these digs, the FBP have established what some consider Canada’s largest collection of farm depot artifacts, circa 1850 to 1880. This is not a view of the wealthy or privileged, but a collection of the common man.

Currently housed at the Davenport Centre Heritage Hall in Bonnechere Provincial Park, this collection includes a variety of objects including earthenware, ceramics and glass, tools, pipes, coins and animal bones, from 5000 years ago to the present. (Relevant artifacts of interest from private collections will also be included in this project to provide additional information and interpretation.) This collection of artifacts is of merit to all students of Canadian settlement — avocational and professional, nearby and worldwide.

The Online Exhibit

Presently, because of limited space and resources, only a small number of these artifacts are available for public viewing. Land of the Spirits will throw open the virtual door to a collaborative museum featuring this unique collection. Once the exhibit is live, online visitors will be able to conduct virtual archaeological digs at several sites along the Bonnechere River, view an interactive timeline, and tour a virtual museum housing 3D images of various artifacts and audio/video recordings. Teaching resources and a glossary will also be included.

At the entrance to the site an interactive timeline entitled Full Circle will span several centuries and feature three parallel bands illustrating a concise history of the river, forest and people of the Little Bonnechere River, and their ebb and flow relevant to Canada’s natural and cultural heritage, from circa 12,000 BP to 1950.

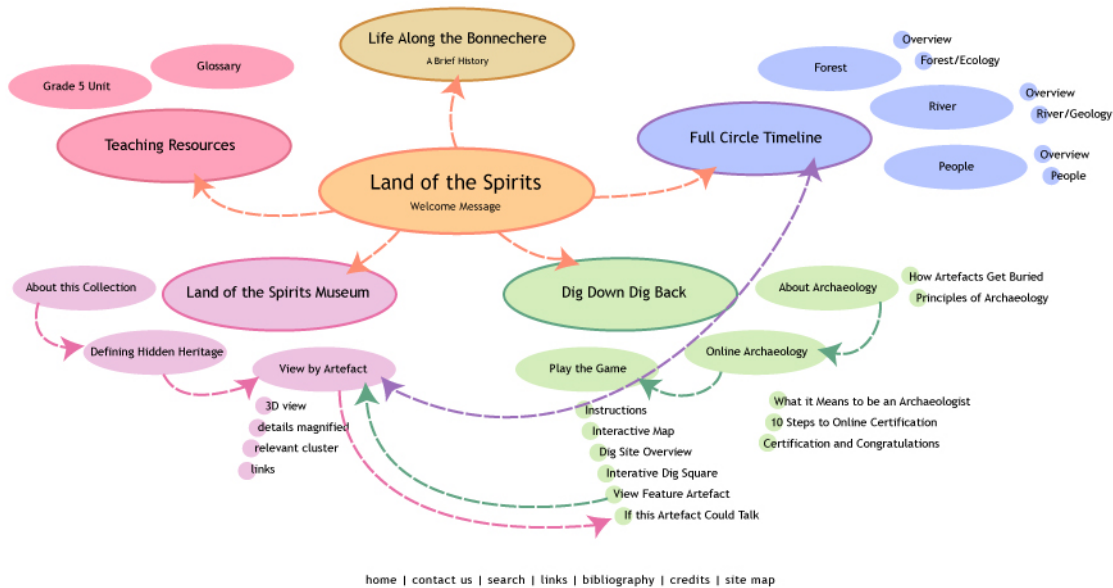


Figure 1: Land of the Spirits Virtual Exhibit Website Architecture

In the interactive game Dig Down, Dig Back visitors will navigate a basic introduction to the principals of archaeology, and then select the depot dig site they wish to explore from a map of the Little Bonnechere River. Each dig will feature a multi-layered grid that can be virtually excavated; found objects will link back to the virtual museum.

The Land of the Spirits museum will be powered by a dynamic interface – a virtual warehouse – of electronic images, captivating 2D clips and 3D animations that users can hold and rotate. Historic audio and video will paint an experiential tapestry evoking sights and sounds of days gone by.

Modern-day explorers and historians will be guided by leading edge technologies, Meta data, and cataloguing and search protocols to navigate this engaging online resource. They will be able to view the objects and ephemera by era, or browse by keyword or theme. Cataloguing data may also provide links to similar historic communities and/or artifacts defining common settlement patterns across Canada.

For the Land of the Spirits curators and technicians, this open-source project will provide access to information sharing that would be impossible within traditional boundaries. For online users, each visit will be a virtual journey of discovery.

Virtual Museum Canada

The VMC Investment Program invests in the development of online heritage content, and is open to public, not-for-profit heritage institutions. In February 2005, the program received sixty submissions for consideration in its call for proposals. The proposals were evaluated taking into account program criteria, desired outcomes, and VMC operating principles and content policy. A total of twelve proposals covering production of online content including virtual exhibits, interactive games and educational resources across a wide range of disciplines and interests were approved.

The total Land of the Spirits budget of \$383,000 includes \$134,000 in in-kind resources and an investment of \$185,500 from Canadian Heritage.

Project Partners

Friends of Bonnechere Parks
Canadian Heritage
Bonnechere Caves
Bonnechere Museum
Friends of Algonquin
Renfrew County Stewardship Council
Ontario Archaeological Society Ottawa Chapter

Final Note: The Land of the Spirits exhibit is now complete and can be found on-line at: <http://www.virtualmuseum.ca/~spirits/> .

Current Policy Initiatives at Parks Canada

James S. Molnar, Parks Canada

ABSTRACT

There are many new developments at Parks Canada. This presentation will touch on a few of them. The Historic Places Initiative is a broad program designed to promote heritage in Canada. It includes national public access components and also puts the federal house in order. Within Archaeological Services Branch at Parks Canada National Office, we are working on issues such as collections, guidelines for resource management, a comprehensive database, and a new research permitting system. A new manual for fieldwork has also just been completed.

RÉSUMÉ

Il y a beaucoup de nouveautés à Parcs Canada. Cette présentation en aborde quelques-unes. L'Initiative des endroits historique est un vaste programme axé sur la promotion du patrimoine au Canada. Certains volets de l'Initiative, qui contribue à mettre de l'ordre dans la « grande maison fédérale », sont accessibles au public partout au pays. Au sein de la Direction des services archéologiques du Bureau national de Parcs Canada, nous nous penchons sur des questions comme les collections, les lignes directrices sur la gestion des ressources, une base de données complète et un nouveau système de délivrance des permis de recherche. Un nouveau manuel sur les fouilles vient également d'être produit.

The Ancient History of the Ottawa Valley and its Study

Jean-Luc Pilon, Canadian Museum of Civilization

ABSTRACT

The study of the ancient history of the Ottawa Valley has made quantum leaps in the past 10-15 years, especially with the incredible rise of consulting archaeology in the province of Ontario in general. While that particular wave was slow to reach our part of the world, it now occupies a very important place. However, the slow accumulation of information about periods and sites that make up the vast majority of data currently widely available (read published) is the product of the diligent efforts of a number of non-professional archaeologists; people who employed their week-ends and holidays, not to mention their personal resources, to learn about and to share their passion and knowledge of the past. While reviewing some of the highlights of the ancient history of the Ottawa Valley, particular attention will be focussed on a few of these avocational archaeologists with the idea of honouring some of those who laid the groundwork for the path we now travel.

RÉSUMÉ

L'étude de l'histoire ancienne de la vallée de l'Outaouais a fait des progrès remarquables au cours des dix à quinze dernières années, notamment en raison de la montée phénoménale des entreprises d'experts-conseils en archéologie dans tout l'Ontario. Bien que cette vague ait mis du temps à nous atteindre, son importance est maintenant indéniable. Cependant, la somme d'information lentement accumulée sur différentes périodes et différents sites, qui représente la vaste majorité des données actuellement disponibles (lire : publiées), est le produit des efforts assidus d'un bon nombre d'archéologues non professionnels; de personnes qui ont consacré leurs fins de semaine et leurs congés, sans compter leurs ressources personnelles, à acquérir des connaissances sur le passé et à partager leur passion et leur savoir. Tout en soulignant certains des principaux chapitres de l'histoire ancienne de la vallée de l'Outaouais, nous mettrons l'accent sur quelques-uns de ces archéologues amateurs dans le but d'honorer ceux qui nous ont ouvert la voie.

Underwater Sediments and Landforms in the Deep River Reach of the Ottawa River Channel

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Robert Sikorsky, Atomic Energy of Canada Limited, Pinawa, Manitoba

ABSTRACT

Remote sensing methods have been used to gather data on the post-glacial channels that were filled by the Ottawa River in an area known today as the Deep River Reach. Today, the Ottawa riverbed contains several metres of silty clay sediments over a smooth surface, which is probably sand. The “sand” was likely left by enormous, post-glacial floods 9,000 \pm 300 years BP. Based on the thickness of the silty clays, the Ottawa River accumulated sediment at an average rate of 0.5 mm/yr (in 20 m of water) and at 0.8 mm/yr (in 25 to 60 m of water) from the time of post-glacial floods until the mid-1800s. Lead-210 dating of sediment showed that sedimentation continued at the paleo average rate from the mid-1800s until the early 1900s and then it increased to about 1.3 mm/yr. Since the early 1900s and coinciding with metal mining far upstream, the riverbed sediments have accumulated abnormal levels of zinc, copper, arsenic and lead. In the mid-1900s elevated levels of radioactivity began to accumulate in a 400-m by 200-m area of riverbed near the Chalk River Laboratories. These levels began to decrease in the early 1990s, when the old reactor at Chalk River was replaced.

Light Detection and Ranging (LiDAR) is another airborne remote-sensing technique used over dry land that provides elevation measurements at an \sim 1m spacing and a relative absolute vertical accuracy of \pm 0.15 m. A LiDAR transect flown over a forested paleo-channel of the Ottawa River has recorded the contours of that former channel, revealing surficial structures indicative of downriver erosion and deposition of overburden. The capability of LiDAR to penetrate vegetation and resolve both natural landforms and man-made features (e.g. a vegetated, abandoned roadway), which are not distinct in aerial photographs, demonstrates that it is a valuable remote-sensing technique with archaeological applications.

RÉSUMÉ

On a fait appel à des méthodes de télédétection pour recueillir des données sur les chenaux post-glaciaires remplis par la rivière des Outaouais dans le secteur portant aujourd'hui le nom de passage Deep River. De nos jours, le lit de la rivière des Outaouais contient plusieurs mètres de sédiments d'argile limoneuse reposant sur une surface lisse, probablement sableuse. Ce « sable » a sans doute été laissé par d'immenses inondations post-glaciaires, il y a 9000 \pm 300 ans BP. D'après l'épaisseur de l'argile limoneuse, les sédiments se seraient accumulés dans la rivière des Outaouais à un rythme moyen de 0,5 mm/an (dans 20 m d'eau) et de 0,8 mm/an (dans 25 à 60 m d'eau) de l'époque des inondations post-glaciaires jusqu'au milieu des années 1800. La datation au plomb 210 des sédiments montre que la sédimentation s'est poursuivie au rythme moyen des temps anciens du milieu des années 1800 au début des années 1900, puis a

augmenté à environ 1,3 mm/an. Depuis le début des années 1900 et les activités d'exploitation minière loin en amont, les sédiments contiennent des niveaux anormaux de zinc, de cuivre, d'arsenic et de plomb. Au milieu des années 1900, des niveaux élevés de radioactivité ont commencé à s'accumuler dans un secteur de 400 m sur 200 m du lit de la rivière, près des laboratoires de Chalk River. Ces niveaux ont commencé à diminuer au début des années 1990, quand le vieux réacteur de Chalk River a été remplacé.

Le radar optique (LiDAR) est un autre outil de télédétection aérienne utilisé sur la terre ferme qui fournit des mesures en altitude à des intervalles de 1 m, avec une précision verticale relative absolue de $\pm 0,15$ m. Un transect LiDAR au-dessus d'un chenal ancien boisé de la rivière des Outaouais a permis de relever les contours de cet ancien chenal, révélant des structures de surface indicatives d'une érosion en aval et du dépôt des déblais. La capacité du LiDAR de pénétrer à travers la végétation et de décomposer à la fois les formes de relief naturelles et les éléments créés par l'homme (p. ex., une route abandonnée, couverte de végétation) non apparents sur les photographies aériennes, démontre qu'il s'agit là d'une technique de télédétection utile, applicable à l'archéologie.

The Archaic Lithic Technology of Early Holocene Hunter-Gatherers of the Ottawa Valley

Ken Swayze, Kinickinick Heritage Consultants

ABSTRACT

Until recently, Early Archaic sites were so rare in the Northeast that the area was thought to be sparsely inhabited during the early Holocene. However, new discoveries in New England indicate that Early Archaic sites, represented by simple core and flake tools of quartz and other material, are widespread. Compliance archaeology projects in the Ottawa-Mattawa-Nipissing basin have made similar discoveries of Early Archaic quarry-workshop-habitations, which are situated on landforms associated with relict strands and vanished littoral environments. The Ottawa drainage basin experienced falling water levels in the early Holocene, in contrast to the Huron-Erie-Ontario basins, where the ancient lakeshores are now submerged. The archaeological discovery of early Holocene material is facilitated by use of a geological model of postglacial drainage evolution, surficial deposits, bedrock geology, and soils. Many aspects of this lithic technology were literally archaic—they were no longer in general use, old fashioned and out of date even by Late Archaic and Woodland times. But, for millennia, it was an elegant hunter-gatherer strategy that provided adequate, sufficient and reliable lithic raw materials—with a minimum of work. In contrast to fluted points made from exotic material, which were potent symbols and the hallmark of Palaeo-Indian culture, this was a profane technology, because these opportunistic, expedient, disposable tools were not the objective of the makers—only the means to an end.

RÉSUMÉ

Jusqu'à récemment, les sites de la période archaïque inférieure étaient si rares dans le Nord-Est que la région était considérée peu habitée au début de la période holocène. Or, de nouvelles découvertes en Nouvelle-Angleterre révèlent que des sites archaïques inférieurs, contenant des fragments et des lamelles de quartz et d'autres matériaux, sont répandus. Des fouilles exécutées dans le cadre de la conformité archéologique dans le bassin Outaouais-Mattawa-Nipissing ont mis au jour des trouvailles semblables de carrières, d'ateliers et d'habitations de la période archaïque inférieure, qui se trouvent dans des reliefs associés à d'anciens rivages et à des milieux littoraux reliques. Le bassin hydrographique des Outaouais a connu une chute de son niveau d'eau au début de la période holocène, contrairement aux bassins des lacs Huron-Érie-Ontario, où les anciennes rives sont submergées. Les découvertes archéologiques de matériaux de l'Holocène primitif sont facilitées par le recours à un modèle géologique d'évolution du drainage post-glaciaire, des dépôts superficiels, de la géologie du substratum rocheux et des terres. De nombreux aspects de cette technologie lithologique sont carrément archaïques, c'est-à-dire qu'ils n'étaient plus couramment utilisés, qu'ils étaient démodés et même dépassés à l'époque archaïque supérieure et sylvicole. Mais pendant des millénaires, la technologie a représenté une stratégie élégante pour les chasseurs cueilleurs d'obtenir des matières premières lithiques en quantité suffisante, et ce, avec un minimum de travail. Contrairement aux pointes cannelées fabriquées à partir de

matériaux exotiques, qui représentaient des symboles puissants et même la marque de commerce de la culture paléo-indienne, il s'agissait d'une technologie profane parce que ces outils de fortune, facilement jetables, n'étaient pas l'objectif ultime des artisans, mais simplement un moyen pour atteindre une fin.

Ottawa Valley Burial Patterns Spanning Six Millennia

Janet Young, Canadian Museum of Civilization, and
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ABSTRACT

Over the course of the past 160 years a surprising number of ancient human burials have been brought to light, mostly by amateur archaeologists. Together these span more than six millennia and attest to differing manners of dealing with the disposal of the mortal remains of loved ones. The recent repatriation of these Ottawa Valley human remains to the Algonquin required a re-examination, and indeed, a first serious look at several of these collections, as they had never received more than a cursory inspection and description. While these circumstances were far from ideal, the result was the documentation of the great variety in burial practices through time and a much better appreciation for the complexity of these patterns and the dynamic nature of burials in the Ottawa Valley.

RÉSUMÉ

Au cours des 160 dernières années, un nombre surprenant de sépultures humaines anciennes ont été mises au jour, la plupart par des archéologues amateurs. Ces sépultures couvrent plus de six millénaires et témoignent d'une variété de méthodes d'inhumation de la dépouille mortelle d'êtres chers. Le retour récent de ces dépouilles de la vallée de l'Outaouais aux Algonquins a suscité un réexamen, voire un premier examen sérieux de plusieurs de ces collections qui n'avaient jamais fait l'objet de plus qu'une inspection et une description superficielle. Ces circonstances, certes non idéales, ont néanmoins permis de documenter la grande variété de pratiques d'inhumation à travers les âges et de mieux comprendre la complexité de ces méthodes et de la nature dynamique des inhumations dans la vallée de l'Outaouais.

From old paintings to modern graffiti at Rocher-à-l'Oiseau pictograph site, Ottawa River: Why is this endangered rock-art site still worth protecting?

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Daniel Arsenault, Université du Québec à Montréal

ABSTRACT

The Rocher-à-l'Oiseau (also known as Weasel Rock or Oiseau Rock in English) is one of the biggest rock-painting sites in the Shield, but also one of the most endangered nowadays in Canada. Traditionally considered to be a sacred site by Algonquian-speaking groups, its rich decorated panels have been covered with thousands of graffiti over the last fifty years or so. In 2001, our team started a multi-disciplinary research project on this site that included the recording of still existing ancient paintings and the testing of new methods for removing graffiti. This endeavour has proved useful for a series of new "old figures" have been identified despite the graffiti. Moreover some ethnohistorical accounts have been found which reveal the respectful attitude paid to that pictograph site by First Nations groups in the past. This paper will present some of the results obtained so far through these scientific endeavours, but will also consider a few issues related to the transformation of Rocher-à-l'Oiseau into a heritage site thanks to the remarkable efforts of the Friends of Oiseau Rock, whose members think globally and act locally for preserving this non-renewable cultural resource!

RÉSUMÉ

Le Rocher-à-l'Oiseau (également appelé Weasel Rock ou Oiseau Rock en anglais) est l'un des plus vastes sites de peintures rupestres du Bouclier canadien, mais aussi l'un des plus menacés au Canada actuellement. Considéré comme un site sacré par les groupes de langue algonquienne, ses panneaux richement décorés ont été couverts de graffitis au cours des cinquante dernières années. En 2001, mon équipe et moi-même avons entrepris un projet de recherche multi-disciplinaire sur ce site, consistant entre autres les peintures anciennes encore existantes et faisant l'essai de nouvelles méthodes pour faire disparaître les graffitis. Ces efforts se sont avérés fructueux et de nouvelles « vieilles images » ont pu être identifiées malgré les graffitis. De plus, on a découvert des témoignages ethnohistoriques qui révèlent tout le respect dont les groupes autochtones entouraient jadis ce site de pictographes. Ce document présente quelques-uns des résultats obtenus jusqu'ici grâce à ces activités scientifiques et traite de questions liées à la transformation du Rocher-à-l'Oiseau en site patrimonial grâce aux efforts exceptionnels des Friends of Oiseau Rock, une association dont les membres pensent globalement et agissent localement dans le but de préserver cette ressource culturelle non renouvelable!

The Archaeology of Poplar Villa, Pointe Fortune, Ontario

Dena Doroszenko, Ontario Heritage Trust

ABSTRACT

Built in 1817, the MacDonell-Williamson House reflects the ambitions and aspirations of a retired fur trader, John MacDonell. His life at Pointe Fortune was fraught with financial difficulties, inopportune business ventures and family tragedies. He was a proud man, protective of his family and strongly religious. He left an enduring record of his occupation on the property as revealed by the archaeological investigations that have taken place since 1981 by the Ontario Heritage Foundation. This paper will summarize the archaeological investigations at this property as well as looking forward to future work.

RÉSUMÉ

Construite en 1817, la maison MacDonell-Williamson témoigne de l'ambition et des idéaux d'un commerçant de fourrures retraité, John MacDonell. Sa vie à Pointe-Fortune a été parsemée d'ennuis financiers, d'entreprises commerciales malencontreuses et de tragédies familiales. MacDonell était un homme fier, protecteur de sa famille et très pieux. Il a laissé des traces durables de son séjour dans la propriété, comme l'ont révélé les fouilles menées sur place depuis 1981 par la Fondation du patrimoine ontarien. La présente communication résumera ces fouilles en plus de faire allusion au travail qu'il reste à faire.

For over 40 years, the Ontario Heritage Trust (OHT), formerly the Ontario Heritage Foundation, has worked to promote and protect the tangible resources of artifacts, properties, buildings, structures and landscapes that make up the province's rich and irreplaceable heritage (Fram 1987:7). We are an agency of the government of Ontario, guided by a board of private citizens representing all parts of Ontario, each with a strong interest in one of the many aspects of heritage conservation (Fram 1987:7). The Foundation owns many types of property outright, from collections of fine art and archaeological artifacts, to buildings and tracts of land. It also holds many conservation easements, which are legal rights pertaining to specific lands or buildings that effectively make the Foundation a partner in the care of a property in order to protect those characteristics important to the provincial heritage. The real properties owned by the Foundation are used and managed so as to conserve all of their heritage values in harmony and balance (Fram 1987:7).

Acquired in 1978, MacDonell-Williamson House had sat vacant for almost thirty years and had suffered from vandalism and deterioration. We stabilized the structure to prevent further damage until a suitable use could be found for the house and property. In 1981, in anticipation of future restoration work, the OHF began an intensive research project surrounding the house and the MacDonell family. The tripartite project involved historical research of the house and family, and on-site architectural and archaeological research.

The house is located at Pointe Fortune, Ontario, on the banks of the Ottawa River, downstream from the Carillon Dam and approximately 100 yards from the Ontario - Quebec border. MacDonell-Williamson House sits on a cliff above the Ottawa River,

looking across a point of land and downstream to Montreal. On the south side of the house is a road which originally was the main route between the towns on the south side of the Ottawa River and Montreal.

The information on the man and his house is meager. The man remains somewhat of an enigma; his ambitious lifestyle was in many ways an anachronism, even in the 19th century. John MacDonell's father, known as "Spanish John," emigrated to New York State from Scotland in 1773. Loyal to the British during the Revolutionary War, Spanish John and his family, which then consisted of his wife Catherine and 5 children (Miles, John, William, Mary and Penelope), moved north to Montreal. What happened in the next few years is not known, but in 1784, aware of the debt it owed its loyal regiments, the British government set aside land on the north shore of the St. Lawrence to accommodate them. Spanish John was granted 2000 acres of land in Lancaster Township. He actually settled in the village of St. Andrews West where he built "Scot House."

What we know of the young John MacDonell, during this period is basically nothing, until 1788, when he was appointed as an Ensign in the Battalion of Militia of Cornwall and Osnabruk (P.A.O. John MacDonell Papers). He held this position until 1793 when, at the age of 25, he signed a five year contract to become a clerk for the North West Fur Trade Company. Before his contract expired, he was made a partner. Three years later, in 1799, he was put in charge of the Upper Red River department. He saw service throughout the Northwest and traveled annually to sit at the meetings the company held at Fort William. John was by this time known as "le Prêtre" and had established a family. He had met during his first winter and allied with Magdelaine Poitras, the 12 year old daughter of André Poitras, a clerk with the North West Company. Marriages *à la facon du pays* were a common practice by the fur traders of the North West and Hudson Bay companies. Many of the European/Aboriginal relationships ended upon the retirement of the fur trader but the relationship of MacDonell and Magdelaine endured his retirement (Van Kirk 1980). MacDonell decided to bring Magdelaine and their children to Upper Canada, although the decision was not without apprehension. In 1812, prior to his retirement from the North West Company, MacDonell wrote to his brother Miles regarding Magdelaine "My intentions are to settle something upon her to enable her to live in comfortable mediocrity" (P.A.O. John MacDonell Papers).

As soon as John arrived in the east, he raised a Voyageur corps of soldiers to fight for the country in the war between the U.S. and Britain. He and the company were sent to the village of St. Regis where they were almost immediately attacked by five companies of New York State militia. Unfortunately, the voyageurs were taken prisoner. By the spring of 1813, John was released and was back in Montreal (Judd 1982: 13). That spring was, in fact, probably the most significant in his entire life. For, in April of 1813, he formally married Magdelaine, his common law wife of 19 years and the mother of his six children. A few days later, John bought a large piece of property on the Ottawa River. The land which he purchased was first patented in 1788 by William Fortune and it was then transferred to his son Joseph in 1797. The Fortunes retained title to the land for 25 years prior to its sale to MacDonell. A 1797 map shows four structures on the land. These

included: an enclosed garden; a wooden structure 14 feet square; a wooden house 36 X 22 feet, originally built as a distillery; and a three bay gable end building with chimney stacks at each end.

MacDonell's improvements to the land were numerous and will only be summarized here. MacDonell house, constructed in 1817, is a large stone structure, late Georgian in style (Cane 1982: 3). The house has double facades, that is, both facades are identical, however, the house is set into a slope and as a result, the East facade is a full three storeys while the West facade is only two storeys high. The interior of the house includes unique room arrangements, quality cabinet work and extensive use of plaster mouldings. It also included two complete kitchens, one in the basement, the second on the main floor. The bedrooms are most unusual; there are three suites of rooms, each containing three "bed-closets" grouped around a central sitting room and fireplace. Additional features in the house include a sitting room with two adjoining "bed-closets" on the main floor adjacent to the kitchen and presumed to be the master bedroom, and a second floor ballroom.

The quality of life enjoyed by the MacDonell family has been cause for some controversy. The large size of the house and its interior detailing suggest that the family lived in relative affluence. This belief has been furthered somewhat by a short story by E.W Thomson called, "Great Godfrey's Lament" (1974 [1896]: 72-89), which is loosely based on the MacDonell family and their house. The author's description of the interior of the house added to the belief that the MacDonells were affluent at least at one point: "...I saw that the windows of that great chamber were hung with faded red damask; that the heads of many a bull moose, buck, bear and wolf grinned among guns and swords and claymores from its walls; that charred logs, fully fifteen feet long, remained in the fireplace from the last Winter's burning; that there were three dim portraits in oil over the mantel; that the room contained much frayed furniture, once a sumptuous red velvet; and that many skins of wild beasts lay strewn over a hardwood floor whose edges still retained their polish and faintly gleamed in rays from the red west" (Thomson 1896: 73:76). Historical documentation, however, suggests that MacDonell and his family never attained the opulence that local tradition and Thomson would have us believe. As early as 1820, just three years after building his house, MacDonell was in financial difficulty. Lord Dalhousie, then Governor-General of Canada, stopped at Pointe Fortune on a trip up the Ottawa River. Dalhousie's journal entry for the 18th of August 1820 reads as follows: "... An old Highland gentleman, a McDonell, came to call on me after breakfast, a tall fine looking man, in full costume of Belt, plaid and Bonnet, he walked as proud as any Chieftain in the Clan; he has been 30 years in this country and having made his fortune in the North West Company, settled here a few years ago. Like a fool he has spent his all in a big house, which he said he can't afford to furnish." (Whitelaw 1981: 33:34)

The years that followed the construction of the house were less than kind to MacDonell, who was plagued by financial problems and personal tragedies. Early in 1818, his daughter Cecile, born in 1807, died (Judd 1982: 21). Nevertheless, the forwarding business he had begun, at first appeared successful. He built a small canal and lock, a storehouse and a retail store. In 1819, John's brother Miles had learned of John's

investment in the steamboat, the *Ottawa*, and wrote him warning that the boat's draft was too deep to be practical on the Ottawa River. How much money John lost on this investment is not known. In 1819, his son John Jr., at that time 15 years old, apparently shot a gun into the darkness to frighten off some intruders who were raiding the family apple orchard, wounding a man. Although the man recovered from the gunshot wound, he died a year later. The issue then came before the courts with the prosecution asserting that young MacDonell had caused the man's ultimate death. Because a proper link could not be established, the subject was dropped. In 1821, his only surviving daughter, Magdelaine, ran away with John Reilly (Judd 1982:23). In that same year, the fur trade company for which MacDonell had worked ceased to exist. It amalgamated with its rival, the Hudson's Bay Company. This development had two significant effects on MacDonell's life. First, it meant that in the last few years (i.e. 1813-1820) he probably earned far less from his fur trade interest than he had expected to. This reversal at about the time he began to build his spacious home was probably soon felt. Even worse, however, was the decision of the HBC not to use the Ottawa waterway to bring goods to the interior. In 1822, he suffered yet another personal crisis. His son John died of hydrophobia, that is, rabies.

By 1821, John's brother, Miles MacDonell, his own unfortunate life in ruins, was living at least part of the time with his brother John at Pointe Fortune. Miles, had been apparently duped by Lord Selkirk, and had been arrested and tried for his role in the problems at Red River and Fort William. He had outlived three wives and was left homeless and impoverished. Miles was apparently in poor mental health for the last years of his life and was described in 1821 by Nicholas Garry as living at Pointe Fortune in a deranged state of mind. Garry may have exaggerated the older MacDonell's mental problems, because Miles often travelled away from the family home and continued to write thoughtful and articulate letters until his death in 1828. (Judd 1982: 29).

In 1821, Miles had attempted to collect money from the Selkirk estate. Two years after his death, in 1830, his son, Donald wrote to John MacDonell and agreed to give his uncle the money claimed from the Selkirk estates in payment for his father's debts. John wrote to Lady Selkirk, pressing his case because of "...a wish of doing justice to my creditors and of keeping a house of my own to die in..." This attempt was unsuccessful and John was forced to sell off more of his property to liquidate his mounting debts (Judd 1982:31).

During the 1840's, the creditors were closing in. In July and October of 1847, he wrote letters defending himself against accusations of bad debts. At about the same time, his son Fingal, fell off a boat on the Ottawa River. Somewhat later, his body was found on the banks of the river and his remains were later removed to a second burial place. Then, at the end of the year, John's only surviving brother, William, died. MacDonell's depression at this time can be found in his words, "...I now find myself alone in the world..." (Judd 1982: 37);

MacDonell's poor financial condition was not for want of trying to establish himself as a leading businessman in the Pointe Fortune area. Located upstream from his house, he had

built a stone grist mill, and a frame saw mill. He was also a Colonel of the 1st Regiment of Prescott Militia from 1822 to 1840. He served as District Judge for the Ottawa District from 1816 to 1825 and he represented Prescott in the Parliament of Upper Canada from 1815 to 1820. He was also involved in the retail trade; in 1822 he contracted for the building of a retail shop. The general ledger for the shop was discovered in MacDonell's desk by the second owners of the house. Listing items sold, and goods and services exchanged, the ledger covers the years 1823 to 1834, although there are also some entries listed through 1846 (McKenzie n.d. (2)).

In terms of archaeology, a survey of the MacDonell property had been carried out in 1978. This included aerial remote sensing and thermal scanning by the Ontario Centre for Remote Sensing. A resistivity survey was also conducted in 1978. In 1981, archaeological testing began. The two field seasons were directed by Tom Reitz. During 1981 a number of areas were chosen for investigation. These included: 1) the northeast basement room within the house, from which over 2,000 artifacts were recovered; 2) 3 window well areas along the west facade of the house; 3) the basement entrance; 4) the retail store. The excavation of the retail store has somewhat clouded the issue of its historical description. An 1842 advertisement for the sale of the building (which apparently never happened), described it as having "...a comptor, shelves, fireplace, chimney, cellars and bins for grain." No evidence for a true "cellar" was encountered, while the fireplace hearth is the most prominent structural feature of the building. Over 8,000 artifacts were recovered from this area. This assemblage appears to represent artifacts related to the destruction of the building and subsequent infilling of the land. Artifacts related to the retail trade that MacDonell engaged in could ostensibly include the following which are based on two seasons of field excavations and on the large quantity of each class of artifact found on site: buttons of every description (365); glass beads (18); container glass (4,638 pieces); ceramics (11,896 sherds); clay pipes (1,747 fragments were recovered, an unusually large sample to be found on a domestic site and therefore is more likely to be representative of commercial activity on the site); and rolled brass artifacts, i.e. "tinkling cones". Actually, the large artifact collection from MacDonell house is unusual in many aspects - the size of the collection stands at over 65,000 artifacts from those two seasons of work. Another area of excavation in 1981 was the basement entrance, which also uncovered a massive stone foundation which runs at an angle to the main house. Based on the recovery of 18th century coins in association with this feature, this could represent one of the buildings that William Fortune constructed and which are recorded on the 1797 map (Reitz 1981:41).

In 1982, excavations on the southeast lawn area uncovered a number of features including driveway bedding and a dry laid wall. Reitz (1982) interpreted this foundation as part of a paddock and/or fenceline, its appearance however is much too massive a feature and may possibly be related to one of the buildings noted on the 1829 map of MacDonell's property.

Archaeology at this site did not take place again until 2000 when a monitoring project took place with the assistance of Parks Canada staff. In 2001, testing in two areas of the property took place, the west lawn area and the east lawn area (Figure 1). Excavation of



Figure 1: MacDonell-Williamson house with 2001 archaeological investigations in the foreground.



Figure 2: Excavations within the west window well recovered an 1830s blue edged ware vessel



Figure 3: South window well foundation.



Figure 4: Excavation within the shed. The 1829 stone foundation is at the left, while the excavator is leaning on the extant shed foundation which dates to the 1880s.

these areas recovered over 6,000 artifacts, predominately dating from the late 19th century. No significant features were uncovered in the areas tested (Doroszenko 2003).

In 2002, investigations were focused on two major areas: 1) the remaining window wells that had not been previously excavated and 2) the areas to the west of the existing sheds on the north side of the house. Foundations of two intact stone window wells were uncovered including one on the west side of the house where the infill closing the well dated to the mid-1830s on the basis of the ceramics recovered from the deposit (Figure 2), and a third that had been dismantled at some point in the 19th century on the south side of the house (Figure 3). A builder's trench was documented on the south side of the house. As well, excavations successfully reached the base of the house foundation for the first time during any of the archaeological investigations on the property. Evidence of the Victorian era verandah was also documented. A total of just over 13,000 artifacts were recovered during the 2002 field season (Doroszenko 2003). Not surprisingly, almost one half of the assemblage consisted of window glass fragments. This has been consistent with every archaeological investigation on this property. The predominance of window glass is likely related to vandalism over time, and the blasting for the nearby dam.

In 2003, investigations focused on an area that was to be impacted by the installation of a septic tank. This afforded the opportunity to test inside the extant shed on the north side

of the property where washrooms were to be installed (Figure 4). On the 1829 and 1872 maps showing this property, it is clear that a building once stood during John MacDonnell's occupation. This is thought to have been the ice house, given its size. Our excavations uncovered what I believe to be the south foundation wall to the ice house within the extant structure at the north end (Doroszenko 2004). It is anticipated that sometime in the near future, further work on this structure will be conducted.

On April 17, 1850, John MacDonell died at his home, he was 81. He was buried in the Catholic cemetery across the River in St. Andrews, Quebec. He had never been forced to leave his home by his numerous creditors. Although he has left a scant record for such an important and in many ways unusual man, something of his personality can be pieced together. MacDonell had probably not lived frugally, although there were signs that he had trouble finding funds to keep his home in good repair. He was generous to a fault, but it would also appear that his sons were generous with him. At the same time, he had tenacious creditors and on several occasions was involved in litigations over debts and land transactions. He had a large build and considered himself a giant among men. Set in his ways, not accustomed to compromise, and morally upright, MacDonell saw himself as a clan chieftain. He wanted to stand out, to stand above his fellow man; he was not afraid to be different. He was proud of himself, protective of his family and strongly religious. The tragedy of his life is that if he had dreamed a little more modestly, if he had been better able to judge the economics of the times, he might have been more successful, even in his own unrealistic terms. Nevertheless, MacDonell was able to pass on to his son and chief heir, John Beverly Polifax, enough wealth, intelligence and sense, to at last create something of a monument from the monster home at Point Fortune.

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Managing Algonquin Park's Cultural Heritage

Jim Murphy, Park Planner, Algonquin Provincial Park

ABSTRACT

Algonquin Park management provides protection for cultural resources within Park boundaries. This presentation by Algonquin's Park Planner provides an overview of the Park's historical/cultural context. This includes evolution of planning and management of cultural resources in the Park to the present day as administrative changes in provincial government over time have changed how cultural resources are managed. The presentation will provide background on cultural heritage policies within the context of Park and Forest Management Plans and explain the challenges that exist in managing cultural heritage. The Park's heritage presentation program will be outlined. Opportunities and future research needs will be identified.

RÉSUMÉ

L'existence d'un mécanisme de gestion du parc Algonquin assure une protection des ressources culturelles à l'intérieur des limites du parc. Dans la présente communication, le planificateur du parc fait un tour d'horizon de l'histoire et des attraits culturels du parc. Il évoquera l'évolution de la planification et de la gestion des ressources culturelles au fil des ans et au gré des changements administratifs au palier provincial. Il présentera les politiques sur le patrimoine culturel dans le contexte des plans directeurs des parcs et forêts et expliquera les enjeux liés à la gestion du patrimoine culturel. Par ailleurs, il tracera les grandes lignes du programme de mise en valeur du patrimoine du parc Algonquin, en plus d'aborder les occasions et les besoins de recherche future.

Nineteenth Century Aboriginal Farmers of the Madawaska River

Bill Allen, Heritage One Research

ABSTRACT

Early in the nineteenth century Aboriginal people were practising farming along the Madawaska River. The Madawaska is prominent in several ancient canoe routes between the Ottawa River Watershed and Georgian Bay Watershed so, not surprisingly, the evidence of Aboriginal farming lies at key points along these routes. In the third quarter of the century, as large scale timber operations pushed further into the interior in areas now part of Algonquin Park, Aboriginal farmers were among the first to clear land, plant crops and build homes and other structures. Recent archaeological evidence confirms locations noted in early survey maps and other primary documents and confirms the mutual support of farming and timbering. The evidence challenges us to accept the extent to which Algonquin families embraced farming in the period prior to the formation of Algonquin Park and the arrival of the railway. This paper provides background about Madawaska canoe routes and features as well as illustrations of Aboriginal farming development and the role of key people such as Algonquin Chief Peter Sharbot.

RÉSUMÉ

Au début du XIX^e siècle, les peuples autochtones pratiquaient l'agriculture sur les rives de la Madawaska. Cette rivière joue un rôle important comme ancienne voie de canotage entre le bassin hydrographique de la rivière des Outaouais et celui de la baie Georgienne; il n'est donc pas étonnant que les traces de cultures autochtones se retrouvent à des points clés le long de ces voies. Dans le troisième quart du siècle, avec l'expansion des exploitations de bois de sciage à l'intérieur du territoire, dans des régions faisant partie de l'actuel parc Algonquin, les fermiers autochtones ont été parmi les premiers à défricher la terre, à cultiver, et à construire des maisons et d'autres structures. Des découvertes archéologiques récentes confirment l'existence de peuplements révélés dans des relevés anciens et d'autres sources primaires, en plus de confirmer la relation de réciprocité entre agriculture et exploitation forestière. Les preuves nous invitent à accepter le fait que les familles algonquines ont adopté l'agriculture dans la période qui a précédé la formation du parc Algonquin et l'avènement du chemin de fer. La présente communication évoquera les parcours de canotage et les caractéristiques de ce genre de déplacements sur la rivière Madawaska. Elle illustrera aussi l'évolution de l'agriculture autochtone et le rôle de certains personnages importants tels que le chef algonquin Peter Sharbot.

Dedication

This paper is dedicated to the memory of two Algonquins, Mary Somogneche (1835-1884) and Moyees Wabasee (1853-1877). Both lived and worked at the Sharbot (Jobot) family farm on Long Lake, now Galeairy Lake, Algonquin Park. Moyees drowned in that lake in November, 1877. Mary was the daughter of Paul Somogneche, Grand High Chief of the Algonquins and Nipissings. Moyees was the grandson of Paul Somogneche. Mary and Moyees are buried beside one another at Brudenell Cemetery. Their headstones have the following inscriptions:

Sacred To the Memory of MARY SOMOGNECHE beloved wife of Pierre Jobot who departed this life Jan. 18, 1884 Ae. 48 yrs.

MOYEES WABASEE Grandson of Paul Somogneche Grand high chief of the Algonquins who was drowned in long lake on the Madawaska river Nov. 3 1877 Ae. 24 Yrs. & 3 Mos.

The Madawaska River, largest of the Ontario tributaries of the Ottawa River, rises from the eastern flank of the Algonquin Dome of current day Algonquin Park and flows to its mouth at Arnprior. The name *Madawaska* derives from *Mata*, the forks of a river, and *Aushka*, the sound of a rippling current (Burwash 1913:35). The western fork of the Upper Madawaska is characterized by three tributaries flowing to Rock Lake, each draining a series of lakes (Figure 1). The South Madawaska flows northward to Rock Lake via Clydegale Lake and Pen Lake. The main branch drains eastward from Manitou Mountain at the boundary of the Georgian Bay Watershed, via a series of small lakes, Head Creek, Lake Louisa and Louisa Creek to Rock Lake. The North Madawaska flows southward to Rock Lake from Source Lake via Cache Lake, Lake of Two Rivers and Whitefish Lake. Rock Lake and the next two lakes downriver, Galeairy Lake (Long Lake in earlier records) and Rapid Lake, form a natural occupation area because of the impediment of Long Rapids and a succession of other strong rapids and falls downriver on the Madawaska below Rapid Lake, features documented by several early surveyors (Briscoe 1827; McDonnell 1847; Murray 1963:lii & 51; Thompson 1837; Winearls 1991:153, 156, 158).

Archaeological evidence indicates that the Madawaska watershed, a portion of the vast area of Algonquia (Allen 2004a:39), was occupied long before European contact (Allen 2002; Hurley 1972:4). Wright asserts that of the six possible linguistic affiliations with the Shield Archaic, Algonkian seems the most logical (Wright 1972:87). Champlain recorded a report that the Algonquins of the Upper Madawaska were men of very great size (Burwash 1913:35) and called the area a “frightful and abandoned region” with “some things in their season for the refreshment of man and the inhabitants of these parts” (Biggar 1922-1936:3:38). Before colonizers and timber barons were familiar with the landscape, its inhabitants or the river’s sources far in the interior, they already had designs on the Madawaska. Joseph Bouchette, a surveyor in the Montreal region by 1788 (Boudreau and Lepine, 1988:95), described it as remarkable for its multiple branches and frequent lakes, peculiarly irregular and fantastic in their shapes (Bouchette 1831:74). In 1831 Bouchette noted that the river fertilized the land through which it meanders but also described it as offering convenient inland water communications and the capability of turning numerous grist, carding, fulling and saw mills (Bouchette 1831:74). Bouchette did not mention the First Peoples who lived there.

To date archaeological work in northeastern Ontario, including in the upper Madawaska watershed, has been neither extensive nor fully synthesized (Noble 1982:38). It is archaeology that holds the promise for unlocking some of the mysteries of the Algonquin People’s history of the region but archaeological practice must be grounded in an understanding of documentary evidence, oral tradition and of Algonquin lifeways and how those lifeways shifted over time. To be most effective this study must concentrate on the stories of known specific Algonquin personalities.

The 1871 Federal Census listed three families of Aboriginal origin living in the West Madawaska District in present day Algonquin Park (Library and Archives Canada 1871). All were Roman Catholics born in Quebec, apparently at or near Oka. The heads of these

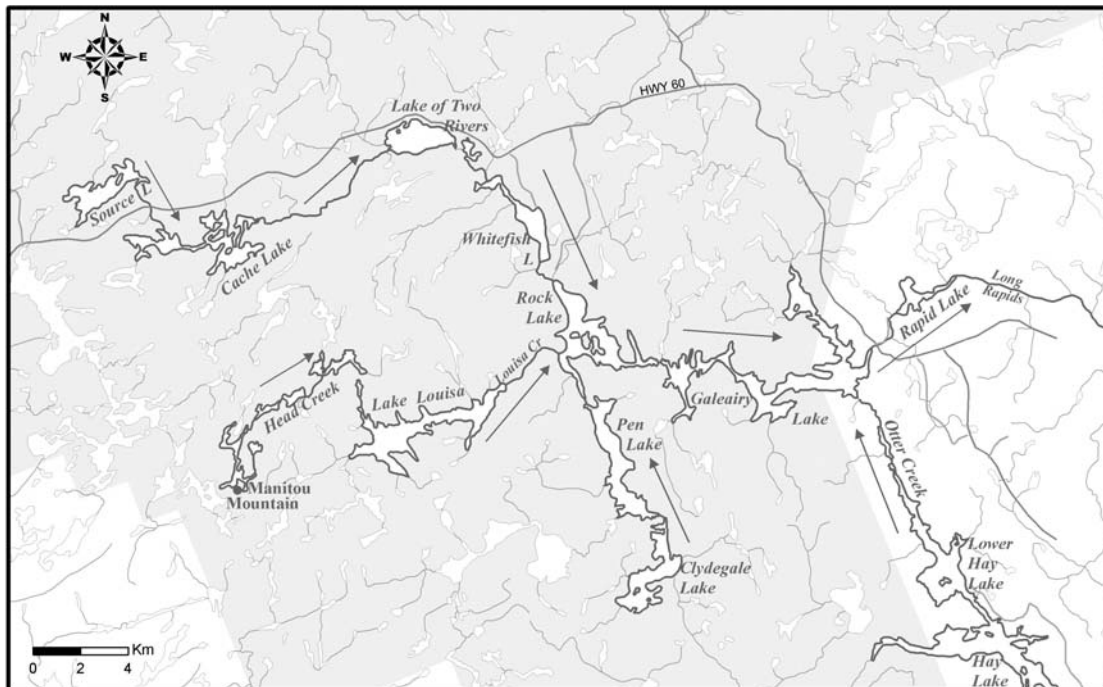


Figure 1. Map of the Madawaska River watershed in present day Algonquin Park. Arrows indicate the direction of water flow.

families were listed as Paul Meganish age 60, Peter Charbut age 44, and Joseph Francis age 30. Meganish was none other than Paul Somogneche, Grand High Chief of the Algonquins and Nipissings (Somogneche 1868). Somogneche's daughter, Mary, married Peter Charbut, later spelled Sharbot, a man who later became an Algonquin Chief as well (Reed 1894). The name *Somogneche* derives from *jimaganish* meaning *warrior* (Baraga 1878:282).

As early as Snow's 1854 survey via Hay Lake and Otter Creek, Paul Somogoneche was living in a fixed abode at the head of a portage at the outlet of Long Lake, now Galeairy Lake (Snow 1854; Winearls 1991:162). The house shows clearly on the survey map. Snow, dropping some syllables from the name, called the occupant "Indian McCann". The name is spelled Chomanagish in church records (Maderak 1994). Chomanagish, Paul Somogneche, Paul Meganish and Indian McCann at Galeairy Lake were one and the same man.

Peter Charbut's name is spelled at least eight ways in the public record (Chabot, Charbot, Charbut, Chobotte, Jabot, Jobot, Sarbot and Sharbot). The spelling on his 1911 death certificate is "Chabot". He reportedly was a member of the Francis Charbut family who, about 1826, moved from Oka to Charbut Lake, now spelled Sharbot Lake (Goadsby, 2005). Chief Sharbot's community lived in upper Madawaska country from 1849 (Reed 1894).

I wondered where I might find evidence of the three Algonquin families. 1870's maps gave me leads. William Bell's 1871 timber map labelled what Bell called an "Indian

Clearing” at the head of Galeairy Lake (Bell, 1871). An Indian clearing? Members of the Algonquin Nations of this period were not usually depicted as farmers who cleared land or lived in fixed abodes. Alexander Niven’s 1878 survey of the new Township of Nightingale was much more specific about this clearing. Niven’s map shows that, before the lake was flooded by a water control dam at Whitney, the head of the lake was formed by a series of islands where the Madawaska River entered the lake (Niven, 1878:149). The clearing was immediately west of these islands. Niven mapped the irregular shape of the clearing, recorded its size as 12 acres and labelled it *Chobotte’s Clearing* (Niven 1878:149). This was the same Peter Charbut listed in the 1871 census, the same Chief Peter Sharbot who had issued multiple requests to officialdom on behalf of his people (Bennett 1894, 1895; Reed 1894, 1895). Niven reported that Chobotte’s clearing was only one of two “Indian” Clearings in the township, the other belonging to a man recorded as Franceway, an anglicization of François (Niven 1878:131). This was the property of the same Joseph Francis noted in the 1871 census, a property that Niven mapped at Rock Lake, one lake upstream on the Madawaska River from Chief Sharbot’s homestead. Niven’s map labeled Franceways’s homestead as a 10 acre clearing (Niven 1878:131). Peter Sharbot was not the only Algonquin farmer in the watershed.

With the Niven maps in hand I undertook initial field inspection on the upper Madawaska River between Galeairy Lake and Rock Lake. I tried to keep focus on my objective, even as I located many other sites, including two that yielded fine quartz bifaces (Figure 2) typical of a much earlier period. Niven’s 1878 mapping was accurate and specific so I soon rediscovered both the Sharbot and Franceway clearings, now long overgrown but with multiple cultural features. I had them registered as archaeological sites BiGn-03 (Peter Sharbot Homestead) and BjGo-16 (Franceway’s Clearing). In both cases there was a terrace at a saddle between high wooded hills above the lake and a good view eastward to the canoe route passing the front door. In both cases birch have risen in the former clearings. In both cases large panels of birch bark have been removed from some trees that have scarred over (Figure 3). In both clearings fieldstones were piled to one side, much as one finds in farms of the 1870’s elsewhere. However, unlike 1870’s farms elsewhere there has not been continuous occupation of the land, so the land is overgrown with mature trees. Historical records show that soon after Algonquin Park was formed in 1893 all 46 of Chief Peter Sharbot’s community were evicted from Nightingale and Lawrence, the two townships they had occupied since 1849 (Bennett 1895; Reed 1894; Reed 1895, White 1895).

At the Sharbot Homestead, I found many of the field stones piled on flat-topped glacial erratics (Figure 4), ostensibly to maximize the planting area in the clearing. Peter Decontie, Algonquin Sacred Firekeeper from Kitigan Zibi, Quebec, has begun initial analysis of these stone piles, noting alignments, shapes, number patterns and possible effigy outlines. It may be inappropriate to use the term “cairns” to describe such piles of stones in a farming setting with potential spiritual use. Hunting activity is evident in the former clearing too. Some erratics appear to have played a role in hiding hunters, channeling game or being a platform for steadying rifles. Attracted by hunters’ calls, large game may have moved through the saddle between the two hills and on downhill to the clearing where there were fewer obstructions. A test pit beside one flat topped erratic



Figure 2. Quartz biface from BiGn-10. Photo by the author.



Figure 3. Trees at BiGn-3 that show where sections of birch bark were removed many years ago. Photo by the author.



Figure 4. Stones on glacial erratic at BiGn-3. Photo by the author.



Figure 5. .44 calibre Henry rifle cartridge from BiGn-3. Photo by the author.



Figure 6. BiGn-3 stovepipe damper handle fragment before conservation. Photo by the author.



Figure 7. Cast iron stove front from Peter Sharbot Homestead site. Photo by the author.

yielded a rare .44 calibre Henry rim-fired cartridge (Figure 5), a shell that was only manufactured between 1860 and 1872 (Allen 2005a).

Test pits at both the Sharbot house and barn were rich in artifacts of the period (Allen 2006). At the house there was broken windowpane glass, furniture hardware, clothing remnants and a fragment of stovepipe damper handle (Figure 6). Stove parts abounded. Some stove parts (Figure 7) were quite elaborate. These artifacts required conservation and students of the Collections Conservation and Management program at Sir Sanford Fleming College in Peterborough, Ontario undertook some of that work, thanks to Gayle McIntyre. The Fleming students determined that one stove was from the E. & C. Gurney Company of Hamilton, Ontario and was manufactured between 1863 and 1893 (Government of Canada n.d.). The other stove was from Fuller & Warren of Troy, New York. The trees growing within the Sharbot foundation were dated using an incremental



Figure 8. A tree 30 metres from the lake's edge at BiGn-3 marks the approved shoreline perimeter beyond which selection cutting occurs during forestry operations in Algonquin Park. The Park's Forest Management Plan assumes that no archaeological potential exists further inland until a site is found and registered. Photo by the author.

bore and found to be 95 and 105 years old, a date consistent with the eviction of Chief Sharbot and a total of 32 Algonquins from Nightingale Township (White 1895). The Sharbot house has a bermed stone foundation. A test pit of the inner berm revealed the stone wall construction. Apparently there were two different buildings at the house site during two periods of occupation since melted glass and heat damaged stove parts were found scattered along the very base of the berm at depths ranging from 45 to 85 centimetres. It is not clear whether the earlier building was related to the camp of John Baptiste reported in 1854 to be at the head of Long (Galeairy) Lake and described as an "Indian farm" (Hudson 1854).

Fortunately officials from Algonquin Park and the Algonquin Forestry Authority recognized the importance of the Peter Sharbot Homestead site soon after the discovery and greatly extended the usual 30 metre forestry "no-cut" zone along the shoreline reserve (Figure 8) to a 150 metre radiant reserve from the datum point near the barn. The datum point is over 100 metres from the shoreline. This decision effectively suspended the scheduled 2005 forestry operations in the immediate vicinity of the Sharbot Homestead property. The responsiveness of these officials is to be commended since

they previously depended on the Ministry of Natural Resources Archaeological Site Potential model which, in my opinion, has faulty logic since it does not recognize many wetlands or water courses as water so timbering can occur right to the shorelines of some lakes, beaver ponds and creek banks. Obviously the MNR model is largely inconsistent with provisions of the Ontario Heritage Act. Interestingly the majority of the Sharbot Homestead is in a zone well back from the shoreline in an area considered until now by Ontario Parks to have no archaeological potential so forestry operations had been planned there. Within two metres of Chief Sharbot's barn foundation, a structure 7 by 10 metres, tree markers had marked trees for cutting without recognizing the foundation. Trees also were marked for cutting within three metres of several of the stones piled on glacial erratics, some of which had metal vessels in the stone piles. In contrast all 8 of my test pits at the barn were positive. One test pit even had to be extended from a 50 centimetre square to a 50 x 200 cm square to retrieve a cross cut saw buried there, a test pit within 2 metres of a tree marked by tree harvesters.

It will take much more work to determine the boundaries, scope and life span of Peter Sharbot's extensive homestead property and its possible associations with the 120 acre farm and depot subsequently developed by Pattee and Perley just two kilometers away. William Perley was the lumber baron who established extensive mills in Ottawa at the head of Chaudière Falls and whose facilities extended to nearby Victoria Island, a traditional Aboriginal gathering location prior to industrialization (BiFw-87), long known for its significance as the sacred spiritual meeting ground of many Aboriginal Nations and a sacred site where tobacco offerings were placed in the bedrock potholes created by the swirling water (Allen 2004a:41; Gillis 1982:681; Thumbadoo 2005:15). Perley was described as a leading man of the Dominion and was involved in such activities as service on the Executive Committee for a lavish ball held for the Governor General in the Senate Chamber (Leggo 1878:206, 207). Before Perley died in 1890 his influence as a railroad builder, financier, lumber tycoon, Vice President of the Liberal Conservative Association of Ottawa and Conservative Member of Parliament in Sir John A. MacDonald's Government, may well have had a direct impact on Chief Peter Sharbot, his neighbour across Farm Bay at Galeairy Lake (Gemmill 1887:152; Mackintosh 1879:470).

Franceway's clearing (BjGo-16), at Rock Lake, is a more complex site. The site was documented as a 10 acre clearing labelled "Franceway's Clearing" in field notes of the initial survey of Nightingale Township (Niven 1878). In 1939 at the Rock Lake site (BjGo-1) about 300 metres away, Ken Kidd recovered 392 pot sherds as well as lithics of slate, chert and white quartz (Kidd 1948:99, 104). That site also is noteworthy since a very young Norm Emerson was part of Kidd's pre World War 2 crew as he received what Bill Noble calls "his introductory experiences in Ontario archaeology" (Noble 1968:47; 1998:46). In 2005 Kidd's site yielded a range of artifacts. One of Joanne Lea's test pits at the site revealed a hearth. Also in 2005, Kidd's site yielded a Late Archaic narrow stemmed biface of Gordon Lake chert (Figure 9) that would seem to fit comfortably with a Lamoka assemblage (Ritchie 1965:51 #31; Ritchie 1971:29, 83). However, being Lamokoid does not necessarily denote a Lamoka type and the site may not necessarily represent the northern perimeter of distribution of that style (Justice 1987:129).



Figure 9. Narrow stemmed biface from BjGo-1. Photo by the author.



Figure 10: Clear quartz multi-purpose tool from BjGo-18. Photo by the author.

Significantly, Gordon Lake chert comes from north of Algonquin Park. Chris Ellis points out that impressionistic typologies do not work very well for Late Archaic types and warns of being prisoners of Ritchie's New York typology when lesser known distinctive regional styles from Eastern Ontario may shed light on this artifact (Ellis to Allen pers. comm.). Jean-Luc Pilon notes that we must also look beyond the Ontario side of the Ottawa River for comparable material, noting that Clermont and Chapdelaine have written on the what they term the "post-Laurentian" period in the Montréal area and they see there Lamokoid material, suggesting influence but not presence of New York derived populations (Pilon to Allen pers. comm.). Simple inclusion of an earlier biface in a later archaeological assemblage is also a possibility to explain the presence of the Rock Lake narrow stemmed point (Bill Fox to Allen pers. comm.). Indeed, the greater the distance between chert source and site of discovery, the greater the possibility that the artifact in question was not manufactured by the site inhabitants, and the greater the possibility that the manufacturers were not part of an identical cultural system as the end users (Bill Fox to Allen pers. comm.).

I also located and registered two new nearby sites, (BjGo-15 and -18), both further down the shoreline from Kidd's site but within view of Franceway's Clearing. Both new sites have yielded white and clear quartz tools (Figure 10). At BjGo-15 Bob Pearce found a potsherd in association with some fire cracked rock.

At the northern edge of Franceway's Clearing, in dense swampy thickets of coniferous trees, is a cluster of small stony depressions, some naturally formed from the many tree falls in the boulder-strewn ground, and others apparently culturally altered at such tree falls. In 1939 Kidd documented reports of nineteenth century Algonquin presence on the property but apparently did not know that the occupier was Joseph Franceway. Kidd said of the depressions, "It is conceivable that if they were of human origin, they may have been hollows made for the purpose of storing food, such as potatoes, turnips or the like" (Kidd 1939:6). Kidd's comment certainly is consistent with Franceway's farming operation where a root-house (*opiniwigamig*) may have been required (Baraga 1880:333). However, a quarter century later, in 1962, enamoured by his so-called intuitive archaeology and his work in pits at Red Sucker Point on Lake Superior, Emerson returned to the Rock Lake depressions for a day (Noble 1968:47; 1998:46). The result of that trip was a follow-up, later in 1962, by Bill Noble who measured and mapped 31

depressions, (29 circular and 2 rectangular), excavated two of the depressions and collected nineteenth century clay pipes, 2 iron fragments, a glass trade bead and a 2 inch whetstone (Noble 1968:50). Writing in Ontario Archaeology 11 in 1968, Noble, who apparently did not know about Franceway's Clearing, declared that "suggestions such as hunting pits, storage repositories, snares or fish traps all prove unintelligible" and that "one plausible interpretation is that the rock-lined structures represent vision pits constructed and utilized during aboriginal socio-religious ritual" (Noble 1968:62). This was a stark contrast to Kidd's analysis. Meanwhile Algonquin Elder Peter Decontie, after examining the rock piles among the maple hardwoods further up the hill at Franceway's Clearing and noting the many tree falls in the coniferous thickets closer to the shoreline, wondered if the round pits in the stony ground, if attributable to human intervention, were simply locations where small amounts of sand were extracted to put on wet parts of the trail leading to the higher elevations of Franceway's clearing and wondered further if the two rectangular vertically walled rectangular pits were Franceway's root cellars or equipment caches since no buildings were indicated on Niven's 1878 map of the 10 acre clearing (Decontie to Allen pers. comm.). The offshore area at Franceway's clearing is sandy and shallow but is at the mouth of the north branch of the Madawaska River where it enters Rock Lake. The location may have been a suitable area for setting nets in winter because of a naturally occurring ice-free area. In contrast, the shoreline stone pits at Werewolf Pits (CbGs-13) on the Mattawa River, which seem to have been used for fish cleaning, drying or fish smoking (Allen 2004b), are on a steep cobble beach. Lenore Keeshig-Tobias reports that shoreline pits similar to Werewolf Pits occur at Cape Croker on the Bruce Peninsula where they were used for containment of freshly caught flopping fish (Keeshig-Tobias to Allen, pers. comm.). Keeshig-Tobias also reports that the meaning of the word "Pukaskwa" is associated with fish cleaning (Keeshig-Tobias to Allen), perhaps an adaptation of *opikwad* meaning "gut" (Baraga 1878:123). The function of Werewolf and Rock Lake stone pits needs to be analysed in relation to the report of Kushick who conducted interviews of Lake Superior local residents familiar with the shoreline stone pits there (Wright 1975:66). Those Aboriginal residents reported that the stone pits were created for smoking lake trout which spawn at night in the fall along those cobble beaches.

Noble labeled the Rock Lake depressions site "Vision Pits" and it eventually was registered with the Ontario Ministry of Culture by that name as BjGo-2. The Algonquin Park Management Plan has accepted the vision pit diagnosis, assuming an association between the pits site and a pictograph site (BjGo-3) a kilometer away (Ontario Parks 1998:70). Believing that the pits site might be considered sacred, Park officials have prohibited test pitting at the site so the gathering of information about the possible farming or fish processing associations there is problematic. Meanwhile, in 2005 I registered other rectangular root cellars of dimensions and style similar to the two measured by Noble. Rock Lake Root Cellar (BiGo-19) yielded a horseshoe nail. A different root cellar at the Purcell Site (BiGn-7) at Galeairy Lake is beside a depression caused by a fallen tree. A horse tooth was located in the stony ground among the upturned roots. The apparent root cellar at the Sharbot Homestead has yet to be tested. Although there may be sacred components in the stone piles in the hardwoods above the upper part of Franceway's Clearing, these features are well away from the stony

depressions. Franceway's Clearing is a clear case where the expertise of Algonquin leaders is required. Without dialogue with Algonquin experts in traditional lifeways the conflicting archaeological interpretations offered to date will leave the understanding of details of Franceway's 1870's farming operation a mystery.

In terms of broader context Sharbot and Franceway, like Algonquian farmers elsewhere, did not depend solely on farming (Rogers and Tobobondung 1975:253). Algonquin lifeways used the products of their plantings in association with the collection of cranberries and other naturally growing foods and medicines (Erichsen-Brown 1979; Jacobs 2000). For instance, valued kinickinick, the plant used for pipe smoking in the north, adorns many Algonquin landscapes so trade in cultivated tobacco grown by southern neighbours was not necessary. The Sharbot and Franceway farms also were near prime fishing locations, as were occupation focal points elsewhere on the Canadian Shield. In fact, Algonquian lifeways were heavily dependent on a fishing economy and examples abound of the fishing expertise of Algonquian speaking people (Cassavoy 1995; Douglas 2003; Hawkins 1836, Lovisek 1991:179-182, 316-320, 332-342; Shilling 2001; Wrong 1939:185, 186). In describing the Algonquins who dwelt in the Ottawa Valley, Champlain noted that they lived by catching fish in the rivers, ponds and lakes with which the country is well provided (Biggar 1922-1936:3:38). The dependence on fish was widespread across Algonquia but was practised in concert with horticulture (Lovisek 1991:383). In the 1640's Bressani noted that nine Algonkian Nations of Lake Huron "cultivate the soil, although but little" (Thwaites 1896-1901:38:235). A map of the St. Mary's River surviving from 1796 labels the Plantation River. After 1796 the description of a plantation was downgraded by European authors to a garden. Garden River First Nation is still there, a community built on the combination of fishing and farming. Kitigan Zibi, the community at Manwaki, Quebec means "river of gardens", proof that the Algonquin language preserves the priority given to gardening in nineteenth century Algonquin lifeways (McGregor 2004:159).

Nineteenth century surveyors sometimes left valuable insights about cultivation patches that were precursors to the larger farming operations practised by Sharbot and Franceway. William Hawkins' 1837 survey from Georgian Bay to the Ottawa River via the Magnetawan and Petawawa Rivers has several examples. On the Naiscoutang River he illustrated "Indian corn and potatoes planted here" (Hawkins 1838; Winearls 1991:156). The location now is Shawanaga First Nation Territory, Zone B, indication of the pre 1840 farming value of this plot. Hawkins also documented how the spring flood replenished the generally rocky land so that the annual planting could occur – a veritable Nile of the North. On the Magnetawan River Hawkins recorded an "Indian Sugar Bush" at Lake Cecebe (Hawkins 1836; Winearls 1991:155). In the nineteenth century maple sugar was recorded as an agricultural product in each Canadian census of farm properties. Hawkins also documented planting areas on the Petawawa River. Ever efficient, here the planters in traditional Algonquin territory chose a portage for their garden and used stony ground typical of the landscape at both Sharbot and Franceway farms. In true Algonquin sharing fashion the harvesters and planters of these potatoes would likely have been different people.



Figure 11: Pig jaw with wire attached: In situ at BiGn-9. Photo by the author.



Figure 12: 92 year old Elder Dr. William Commanda chats with Bill Allen at BiGp-30 (Ajidimo Nendowangang) after flying by float plane to this remote location in Algonquin Park. Photo by Sheryl Smith.

As efficient users of the land, the Sharbot and Franceway families also were hunters and trappers. Such care was taken by the Algonquins in keeping account of the abundance of each animal species and in regulating the kill regime that Frank Speck, in 1915, used the term “careful farming” to describe decisions to cull beaver populations (Speck 1915:5). An example of such efficiency is within view of Peter Sharbot’s Homestead at a shanty marked on Bell’s 1871 map, a place occupied by an unknown person, possibly one of the 46 people listed in Chief Sharbot’s 1895 list of community members, 32 of whom lived in Nightingale Township (Bennett 1895). A test pit there resulted in registration of Site BiGn-09 (Galeairy Shanty). The test pit revealed a pig skull with wire still connected to the base of the jaw (Figure 11). The pig head may have been hung in a tree at the time in hopes of attracting and ambushing an unsuspecting bear.

From the time before timbering the Algonquin people have practiced farming as part of an efficient food procurement process involving fishing, hunting and collecting. Living in harmony with the land the efficient Algonquin occupiers of the landscape made little impact on their environment. As timbering operations moved further into the Madawaska Valley interior by the mid nineteenth century, Algonquin farms grew to 10 to 12 acres. Farming and timbering became mutually supporting endeavours. Fixed houses and barns were built to support the Algonquin farming enterprise. Algonquin Park was created in 1893 largely in response to the timber lobby to prohibit farming there so that timbering could continue on a longterm basis. Creation of the Park allowed the implementation of a long advocated policy, based on fear of risk of fire in the forest, to “permit no isolated scattered settlers to locate amidst the pine forests” (Burke 1855:623). Despite a report early in 1895 from Peter Thomson, first Superintendent of Algonquin National Park, as it was then known, that “there is no open and flagrant violation of those provisions which forbid hunting and trapping in the Park” (Thompson 1895), Algonquins who lived in Lawrence and Nightingale Townships were evicted on the pretext that “the presence of the Indians might be a great danger to the preservation of the game in the Park” (White 1895). Chief Peter Sharbot was one of the people affected. His story and that of his people are becoming better understood as researchers study their now overgrown farms through the science of archaeology, as advice from Algonquin spiritual leaders is respectfully considered and as documentary sources are revisited. Now, at the Algonquins’ revered time of the seventh and final prophecy, the time of choice, it is time for archaeologists and Ontario Parks to build and extend relationships of trust with Algonquin spiritual leaders, to share resources and information, and to go forward with a commitment to meaningful partnerships with the Algonquin people, a commitment to the Circle of All Nations (Figure 12).

Acknowledgments: I acknowledge all those from times past who were custodians of the traditional Algonquin land described in this paper. Miigwech goes to Elder Doctor William Commanda, Elder Peter Decontie, Elder Stewart King, Chief Kirby Whiteduck, Lenore Keeshik-Tobias, Fred McGregor, Merv Sarazin and Pikwakànagàn First Nations Government, all of whom provided helpful information and perspectives during my dialogue with them. Thanks also to the people who helped during over 30 days of field work in Algonquin Park in 2005 - Park management and staff, Peter Barnett, Joanne Lea,

Bob Pearce and Sheryl Smith. The help of Gayle McIntyre, Rachel Dessaints and students of Fleming College assured artifact conservation and accuracy of artifact identification. Finally, thanks to Dan Page for mapping assistance with Figure 1, Yvon Riendeau for website support and Jim Molnar for editorial suggestions.

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Potatoes in the Pines: Depot Farms in Algonquin Park; with particular investigations at the Egan Farm, BkG1-1, Clancy Township

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ABSTRACT

Depot farms played a significant role in the support and supply of 19th Century square timber and sawlog extraction in the Ottawa Valley. The depot farm of John Egan (1847-1867?) on the Little Bonnechere River, within modern day Algonquin Park, was an example of such. The limited information and documentation of the farm is reviewed and placed in the context of activities on the river. Archaeological investigations of the farm fields and foundations adding to that historical record, carried out over six weeks of fieldwork between 2001 and 2005, are discussed and illustrated.

RÉSUMÉ

Les dépôts ont joué un rôle important dans la subsistance et l'approvisionnement de l'industrie du bois équarri et des billes de sciage dans la vallée de l'Outaouais au XIX^e siècle. Le dépôt de John Egan (1847-1867?) sur la petite rivière Bonnechere, dans le parc Algonquin, en est un exemple. Nous passerons en revue la documentation limitée de cette exploitation et les replacerons dans le contexte des activités menées sur la rivière. Nous discuterons et illustrerons aussi les enquêtes archéologiques que nous avons menées sur les champs et les fondations de la ferme pendant six semaines entre 2001 et 2005, et qui permettent d'enrichir ce dossier historique.

Introduction

From the early days of the timber industry on the Ottawa River, food was required for those doing the work of squaring and transporting massive white pine and red pine logs, be it by the men in the camboose shanties or their beasts of burden. Horses hauled the squared timbers through the bush to the timber roads, and pulled the heavily loaded sleighs down to the nearest river or lake. There the logs were stacked on the ice to await the spring thaw and the river drive of rafts of timber past Bytown / Ottawa and Montreal to the port of Quebec. The demands for feeding the horses alone were significant. For example, each year John Egan's camps throughout the Ottawa Valley used 1200 tons of hay and 60,000 bushels of "oats and provender" (Russell 1853). There was little natural grass growing in the dark pine groves. Some hay substitute could be made from the "beaver hay" growing at the edge of marshes and on abandoned beaver pond sites, but it was not as nourishing as cultivated hay. As timber-making expanded, so did agriculture, sometimes as cause and effect, but always trailing behind the advance of the timber-makers. According to a report by A.J. Russell, "the oats at an average cost of two shillings and three pence delivered; hay, four pounds per ton: ...thus give employment to hundreds of farmers in the valley of the Ottawa." (Russell 1853)

As timber-making activities moved up the tributaries of the Ottawa River it became ever more difficult to find crops grown close enough to be economically hauled to the bush operations. T.C. Keefer had observed earlier that, "Instead of importing from the States,

or teaming from great distances, this country, if cultivated, should furnish the means of obtaining the timber within it” (Keefer 1847). Wherever suitable land could be found, and where permission had been obtained from the provincial government, farms were cleared on timber limits. These so-called Depot Farms varied in size from a few acres to well over a hundred acres. They were generally: built by logging companies to supply men and horses in their camps; close to areas being cut for squared timber or sawlogs; used to help defray costs of extensive transport of goods from Ottawa Valley farms; occupied by a single company, or in some cases by a series of companies over many years; and generally located near water. It is difficult to model areas of high potential for archaeology of the historic period at best, but the existence of some farms in areas well away from large waterways poses a problem for heritage protection.

Depot Farms in Algonquin Park

The area of focus in this paper is Algonquin Provincial Park, in the District of Nipissing. While not known for its farms, and in fact set aside as a park to protect against destruction of its major watersheds by forest clearance and agriculture, a few Depot Farms, now overgrown, are scattered throughout its townships.

One of the methods of detecting very old depot farms is to look for piles of stones in the woods. The nature of the soil in the pinewoods of the Algonquin dome, and the reason for the piles of stone, is revealed in notations from the Petawawa River and Madawaska River respectively: “Potatoes planted here-- stony land” (Hawkins 1837); “The surface of Mr. Byer’s farm was at first found to be rather stony, and large boulders would occasionally interrupt the regularity of a plough furrow, but it had been considered worthy of being cleared of these encumbrances, and the stones had been collected and piled in heaps on the fields...”(Murray 1853). A cursory examination of almost any of the cleared fields in the Ottawa Valley will reveal that piles of stones are not unusual on farms on the Precambrian Shield.

One of the earliest logged areas in current Algonquin Park was the headwaters of the Bonnechere River, at one time called the Little Bonnechere. This section of river was under timber limits as early as 1830. The river was explored by government surveyor James McNaughton in 1847, at which time John Egan occupied the south shore and Alexander Macdonell occupied the north. McNaughton noted on his 1848 map of the survey that a mill had been built on the river. Timber-maker John Egan reported to A.J. Russell that this mill had two saws and was capable of cutting 4000 feet of lumber. The mill was valued at 558 pounds sterling (Russell 1853). A considerable number of dams and slides were constructed by Egan on the Little Bonnechere between 1837 and 1847. Roads extended up the shores of the Little Bonnechere, on both the limits of John Egan and those of Alexander McDonnell. By 1852 a tote road extended beyond the watershed, past White Partridge Lake and as far as Radiant Lake. This was roughly the same route surveyed as a potential roadbed for the Canada Central Extension of the Canadian Pacific Railway in 1874.

Depot farms were developed in a number of locations in the upper watershed, including one at Basin Creek (Basin Depot), one at “The Village”, and the Depot Farm of John Egan, the subject of the rest of this paper.

The farm occupies a forested northerly-facing slope of elevated land about 800 metres northwest of Little Hogan Lake or Clancy Lake in Clancy Township, Algonquin Provincial Park, District of Nipissing. The southerly end of the roughly rectangular shaped area containing piles of stones, and thus presumed to be formerly cleared fields, is quite steep, rising to the top of the hill northwest of Little Hogan Lake. The degree of slope lessens as one continues generally northwest and northeast through the former field area. A small creek on the north-facing slope nears the border the eastern edge. The creek flows from among rocks upstream from a small shallow pool and, based on the vegetation, probably flows all year long. This site now exists under cover of a fully developed forest that has been harvested selectively for pine and hardwoods on at least two separate occasions previously.

At the eastern end of the farm, west of the small creek, lies a small cluster of foundations. Some of the foundations are undisturbed and fairly easily seen in their outline on the ground. Others have been modified by skidder tracks and other erosional factors. Additionally there is a stone fireplace. These structures are found among a number of trees, called variously wolf trees or pasture pine, which demonstrate a growth pattern suggestive of growth in an open area. These trees are not found elsewhere through the old fields, although multiple-trunk hardwood trees used to be common throughout, prior to the recent logging.

The long-term objective of this study was to interpret the role of this depot farm in the context of the spatial relationship of historic sites within the Bonnechere watershed and the area that became Algonquin Provincial Park, and to use archaeological evidence and cultural materials to “document” the activities that occurred there.

Historical Research

This writer first learned of an old farm in the hills to the south west of the Bonnechere River while doing oral history interviews with “old-timers” in the winter of 1975-76. Hannah Hyland, who had been born on the Bonnechere River within present day Algonquin Park, recalled a large farm, which she attributed to the Perley Company (Hyland 1977). Jack Burchat, park ranger at Basin Depot for twenty-nine years, recalled that he had heard of a large farm that belonged to Barnet (Burchat 1975), but also mentioned the name “Higgins” (Burchat, pers. comm. 1978). John Joe Turner recalled seeing a very old over-grown farm on a hill south of the Bonnechere River. He related his experience from a time when he had repaired dams on the river, specifically the “Milldam”, in the fall of 1910.

Being the only young lad of the bunch and raring to go hunting, they gave me a one-shot gun and a box of cartridges, and they told me to hunt partridge on this old road, that was then newly cut. I went in on the road and I came to this place where all these stones were piled around the trees,

and I wondered why they should have been so. I learned later, when I got back to camp. They had an old gentleman sit down and tell me the whole story. His grandfather had worked there many years before. With grub hoes they put in vegetables and potatoes and what have you. And naturally, it being hardwood country, they just threw grass seed and the grass seed caught readily.... The barns were full of the very best hay all the time (Turner 1976).

In an interview carried out by Ron Pittaway, Harry Autayo --- who had passed through the area when laying telephone wire as a park ranger --- recalled seeing a spring on the farm, and a well (Autayo 1979). The farm area had been logged in the 1960s, at which time the jobber on the site, Basil Visneskie, later recalled finding a "Forest Beauty stove" in pieces (Visneskie, pers. comm. 1979). John Fabian, a scaler, recalled finding a scythe blade and many piles of stones (Fabian, pers. comm. 1979).

When John Egan's timber limit on the south shore of the Little Bonnechere River was described in 1838, it was noted that, "the parties have the privilege of making the hay". Egan operated that limit until his death in 1857, after which it was held by the trustees of his estate until 1867/68, and therein lay the depot farm.

Although no maps showing the farm itself have been located, part of the map of the 1847 survey of the Bonnechere River by James McNaughton shows "timber" roads heading away from the Bonnechere River and Sawmill (the site now known as the Milldam) in a southerly, and uphill, direction. These roads head from "Mr. Eagan's [sic] Road" in the general direction of the farm site. It should be noted that in Russell's report mention is made of the "making" of a farm and erecting buildings on Grant's Creek but no mention of a similar farm is made with respect to the Little Bonnechere River (Russell 1853). Recall that the sawmill was said to be in operation as early as 1848. If the farm did not exist then, there is evidence that it did soon after.

According to the diary of Charles Thomas of Golden Lake, the farm on the Little Bonnechere was in operation at least as early as 1850: On September 30, 1850, Thomas wrote, "...in the evening Beaudoir and 4 men bound up to commence farming operations for J.E. and Co. on L.B. Chere" (MacKay 1996). Again, on October 20 he penned "Bill Burke sent us down a present of a bag of carrots by Mr. Egan's Litt. B.C. farmers." Since carrots take a few months to grow, the farm must have been in operation in the spring of that year, at least. No mention is made of the farm again, in the diary, until June of the following year, when on the 19th he recorded that some men went by in a three and a half fathom canoe "on their way up to the Little B. Chere farm." Four days later he noted "Lepanne and Delochrie went past in the evening with the LBC farmers. They were 14 in all" and on July 8, "At night we had Dan Moore and two Canadians from Egan's L.B.C. farm" (MacKay 1996).

The Canada Census records of 1861 indicate a farm of 150 acres (60.7 ha) was owned by the Trustees of John Egan's estate, one of seven reported in the territory that is now Algonquin Park (MacKay 1993). The farm was reported to be on the Little Bonnechere,

the name given to the Bonnechere River above Round Lake. Unfortunately, as this was unsurveyed land, no specific location was given. From the census we learn that the farm had a cash value of \$3,000, with 10 acres (4 ha) of oats, 6 acres (2.4 ha) of potatoes and the rest in pasture and hay. Livestock included twelve bulls or oxen, two cows, and eight horses. The agricultural census added that 120 other horses were associated with the farm, “employed to draw timber in their respective chantiers.... Half again as many horses were employed during the winter hauling supplies to the respective chantiers” (MacKay 1996).

The township of Clancy was surveyed in 1891 by J.W. Fitzgerald, but examination of the field notes show the surveyors did not pass through the former farm area, although they passed just to the west, and farther away to the north, east and south. No mention of the abandoned farm was made in their report on the township.

Field Work

Attempts were made to locate the farm while interview sources were still alive in the late 1970s. After many explorations, the Depot Farm of John Egan with its stone piles and second-growth trees was located in October 1979. A year later came the discovery of a small building delineated by low earthen mounds, with an apparent doorway to the east. This foundation appeared to be next to a “road” down a swale.

Although these findings were reported at that time to the Ministry of Natural Resources staff in writing, and later published (MacKay 1996), logging of the site occurred in the autumn of 2000. During the autumn of 2001 an examination the site was carried out by representatives of Ontario Parks, the Algonquin Forestry Authority and this writer to determine the extent of the former farm, designated BkGl-1. This work was also carried out to determine the extent of cultural features on the site, and to determine if damage to the cultural resources had occurred during logging operations on the site.

While the damage to the site and construction of a new road was regrettable, “lemonade” could be made from the “lemons”. As a direct result of the writer’s expression of concern that the site had been logged, in the years following 2001: there was an increased awareness, by park staff and Algonquin Forestry Authority personnel, that the error should not be repeated; there was increased attention to cultural heritage protection by park staff; archaeologists were hired on a project basis to determine archaeological potential of certain sites, there was a review of historic site and archaeological site material in the Park’s NRVIS computer database, and courses on recognizing cultural features were run for field staff, including tree markers. There was also road access to the site, which facilitated this writer’s archaeological investigations.

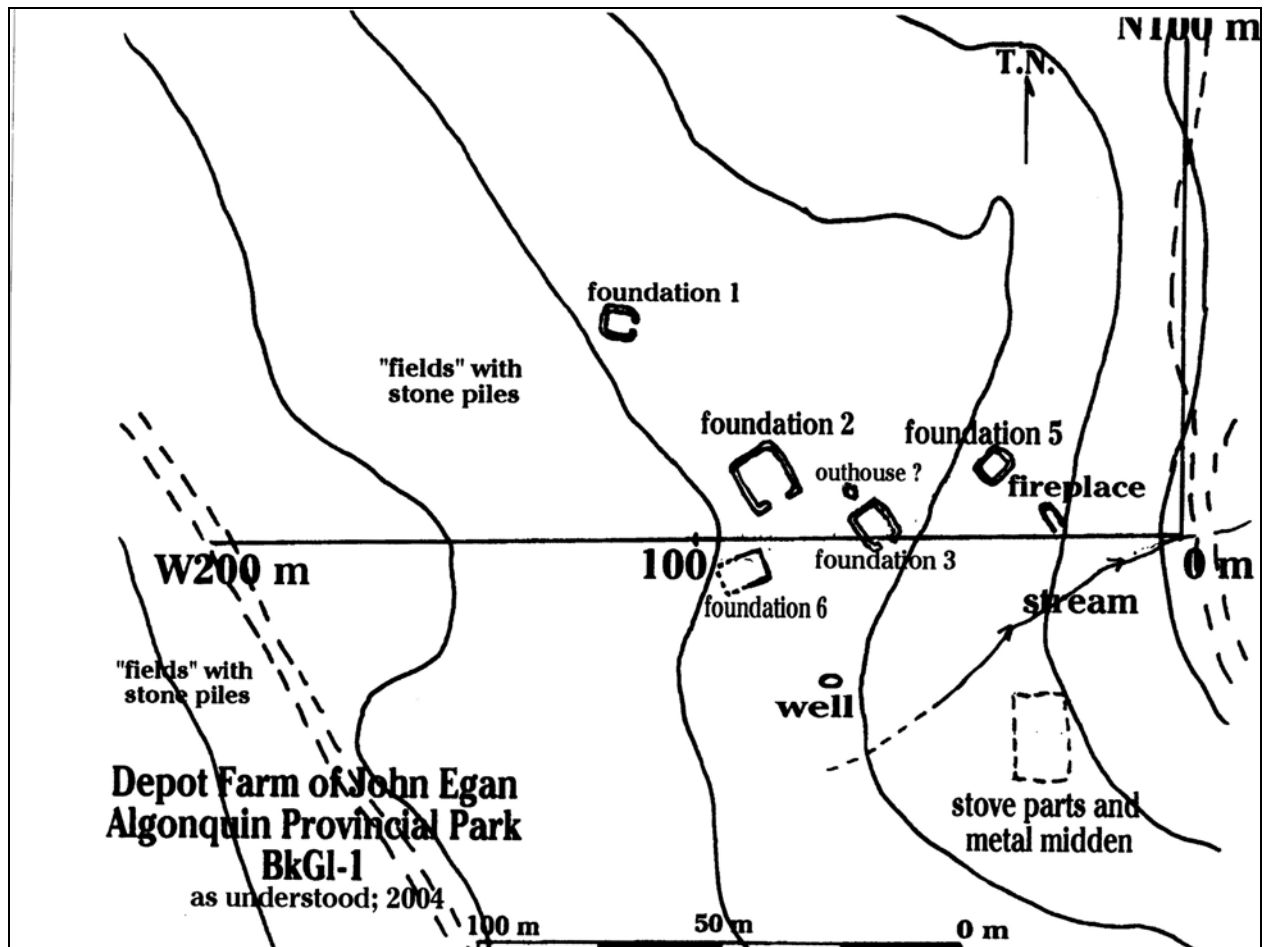


Figure 1. Plan of Egan farm, BkGI-1.

In summer and late autumn 2001, piles of stone were counted and foundations were located and photographed. Over 600 (619) separate stone piles were counted. Their abundance appears to be greatest at the higher elevations of the farm, although they exist throughout the former fields. One observer, Forest Technician Ed Hovinga, noted that some of the piles near the crest of the hill seemed to line up, as if they had been part of a fence line. The number of stones per pile varies, from but a few in some to well over 230 individual stones in one pile which was dismantled.

In 2001, four definite foundations (1, 2, 3, and 5) were located (Figure 1), along with other mounds or depressions on the forest floor which might indicate others, particularly a “deep hole” (foundation 4) some distance to the northwest. Rocks were visible in some of the foundations, but not noticed in others. A presumed fireplace structure of stone was also noted.

In 2002 a datum point and 200 metre baseline were established. Shovel testing was carried out along the base line and primarily to the north of the base line at five metre intervals, using a standard-sized rounded-blade long-handled shovel.



Figure 2. Step stove found at Egan farm.

Artifacts were located generally in the vicinity of the foundations. Included among the artifacts were: cut iron nails of varying lengths; clay pipe stem fragments, (one marked Murray, and Glasgow) and a bowl fragment exhibiting a human face; and four small painted (late palette) refined white earthenware sherds, fragments of what appears to be part of a teacup (Blaubergs, pers. comm. 2005) Included among the artifacts discovered in tests south of the baseline in 2003, 2004 and 2005 were: some fragments of window glass; a few fragments of stoneware, cut nails of varying length; a single link of a chain, a small fragment of a clay pipe; and a fragment of a pail bale attachment. Of a total of 406 shovel tests at five metre intervals, 18 (4.4%) contained artifacts. Generally the area tested extended 60 metres to the north and south of the baseline from 25 metres west to 120 metres west.

In 2003, major portions of a step stove were discovered (Figure 2). An examination of the base showed that the stove was designed to be held up by three legs; one at the back and one at each of the two sides. It is speculated at the time that a three-legged stove would be more stable on a rough floor than would one with four legs. An apparent door for the stove was discovered some ten metres away, decorated with an oval sunburst pattern within an elongated octagon. The stove reported by Visneski did exist, but it was not a Forest Beauty. It was an older style of unknown maker.

In an attempt to locate the legs of the stove a return trip was undertaken with a metal detector. In addition to finding three legs to the stove (one slightly different in pattern than the other two) other metal artifacts turned up in what appears to be a metal midden. Five shovel tests within the area of the metal midden revealed only a small clay pipe stem fragment. Among the approximately 140 artifacts found here were: stove parts; two felling axes; two reaping hooks or sickles (Figure 3), two metal shanty plates and



Figure 3. Reaping hooks or sickles from the Egan farm.



Figure 4. Scythe found at Egan farm.



Figure 5. “Reconstruction” of the pieces of the step stove. The styrofoam blocks and other supports have been digitally removed from this photo.

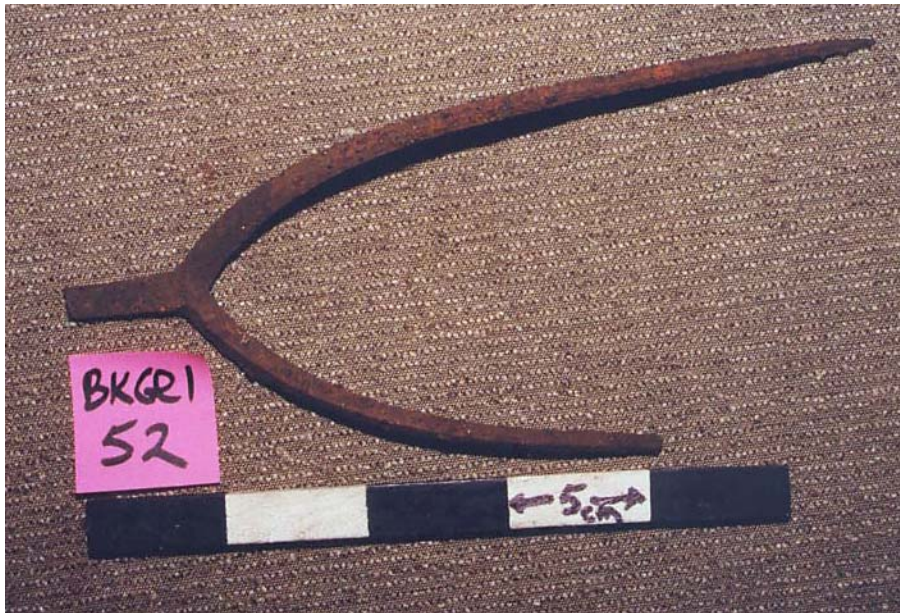


Figure 6. Hayfork found at Egan farm.

fragments of others; wagon parts, two spoons, a hay fork (Figure 4), two lids, one tin, the other cast; two broken skillets, one oval, one round; parts which appear to be from a second stove; and a second decorated stove door, similar to the first. All artifacts were located on the site grid.

On returning home, an attempt was made reconstruct the step stove. Pieces were held together by wire or supported by cardboard boxes and pieces of styrofoam. A photograph was taken of the stove and, using computer software the supports were “removed” from the photograph of the stove, producing a rough approximation of its original appearance (Figure 5). According to a material culture specialist at Parks Canada, this type of step stove was manufactured between 1836 and approximately 1875 (Dunning, pers. comm. 2003). Some pieces remain missing, and the placement of the second door cannot be determined, if indeed the doors belong to this stove. Other decorative parts, that fit, suggest they do. Max Pecoskie, a resident of the Hamlet of Bonnechere, recalled that generally old cookstoves were “pretty low.” He said that in his experience they were frequently placed on a box filled with sand, so the floor wouldn’t burn, and this might account in part for their short stature (Pecoski, pers. comm. 2003).

Of considerable interest in 2004 was the discovery, under logging debris from two trees, of a sixth foundation (approximately 9.8 m in length by 5.3 metres in width) with mounds much lower and smaller in profile than any of the other foundation mounds around the site. Removal of as much of the debris as possible, revealed an indistinct mounded rectangular outline and a large pile of somewhat rectangular rocks at the east end. The piled rocks seemed too have been selected for flatness, as they seemed to differ from the rocks in other “typical” stone piles elsewhere in the vicinity. Rounded stones that may have been used to support a log foundation may have been moved by skidders or logs pulled through the foundation. A shovel test just to the east revealed a small fragment of

window glass and mortar. The foundation was raked with a soft rake to remove the deep covering of pine needles.

In 2005 Foundation Six was examined again. Settling of the remaining needles and leaves over the winter revealed, on the surface: a broad-axe (identified as a Blasdell axe from Bytown, pre-1856); a spade; and a broken scythe (identified by the stamp [Whit]ing and Cowan, Oshawa [1867-1872]; Figure 6). An excavation unit placed just to the west of the pile of stones in this foundation revealed a portion of a cast iron pot (or tea kettle?) and two fragments of a clay pipe (marked Henderson, and Montreal).

A second unit was excavated into the side of a foundation mound of what had been identified as foundation two. This foundation is the largest on the site, measuring 10 metres by 12.4 metres, its long axis lying NE-SW. A small gap (1.5 m) exists in the northeast facing wall. Almost no artifacts were found in the unit, but this excavation made it apparent that the inside of the mound contained rounded rocks of varying size, possibly piled. An additional 15 shovel tests within this foundation, at one metre intervals, revealed pieces of mortar adjacent to the foundation mounds, and numerous cut nails of 4 cm length. These nails perhaps suggest a shingled roof. It cannot be determined if this was a large dwelling house or a barn with mortar between logs or whether the structure was of log or frame construction.

Foundation One, first discovered in 1980, lies on a small plateau on a generally northeast facing slope, farthest away from the creek of the clustered foundations located to date. The angle of slope is gentle, with a slight increase in slope at the apparent front of the foundation. The axis of the foundation from front to back lies roughly east-west, with what appears to be a deliberate gap in the foundation walls facing east. A number of flattish stones and a few angular ones lie just downhill from this opening. Perhaps they were steps at one time. The dimensions of the inside of the foundation mounds suggest a length of 3.7 metres and a width of 2.7 metres. The outside dimensions are 6.1 metres by 4.5 metres. An ironwood tree growing in the bottom of this foundation was dated as beginning its growth about 1918. A large “wolf” pine grows immediately to the north of the foundation. Small indents in the side of a pine to the southwest suggest that something was once tied about it, just a metre or so above the ground. Shovel testing in the inside of the south wall revealed no artifacts, and no artifacts were found in nearby tests.

Foundation Three lies approximately 25 metres easterly from Foundation Two. Like Foundation One it sits on the edge of a natural slope, with a fairly steep downward slope at what appears to be the entrance, where there is a gap in the foundation mounds. The foundation appears to be square, with inside dimensions of 4.9 metres on three walls and 5 metres on the northwestern wall. Outside dimensions are 7.2 metres by 6.6 metres. The 1.1 metre gap lies on the southeast wall. The northwestern wall lies generally along a southwest-northeast axis. A solid bottom to a test hole atop part of the mound at 60 metres on the base line, which passes directly through this foundation, suggested there is some stone in the mainly sand foundation mound. No artifacts were found here.

Similar to Foundations One and Foundation Three is Foundation Five. This foundation lies a short distance east of Foundation Three, at about the same elevation along the same slope, and similarly appears partly embedded into the hillside. The foundation has been considerably modified by skidder activity on its north side and was surrounded by logging debris. The front of the foundation appears to lie facing southeast, toward the creek. Because of the modified nature of this foundation the measurements are difficult to determine, but it appears to have dimensions similar to Foundation One. No artifacts were found in the test holes in the vicinity of this foundation.

A short distance downhill from foundations three and five is the structure first considered to be a fireplace. This feature is quite unusual according to Forest technician Ed Hovinga, who has visited many historic remains within Algonquin Park. It is a U-shaped structure of stones, oriented along a roughly north-south axis, with the open end of the feature facing south toward the creek 10.2 metres to the south. This feature is 2.8 metres long. Each side wall of piled flat rocks is 0.8 metres wide. The back wall is 0.5 metres wide. The walls are about 0.5 metres high. The opening within the structure is 0.6 metres wide and 2.3 metres long front to back. The feature is 32 metres roughly southeast from Foundation Three, and 14 metres roughly south of Foundation Five. Debris, comprising primarily leaves and sticks and thin soil covering the fireplace, was removed and screened. No surface artifacts were found. A shovel test was conducted in the centre of the depression within this structure, close to the closed end wall. No artifacts were recovered from this test. The deepest soil in this hole was quite reddish, but not significantly more so than other reddish soil underlying other parts of the site. A few small pieces of charcoal were found in this pit, but similar finds were made in tests quite distant from the fireplace. Despite the lack of extensive evidence of fire, this feature bears a striking resemblance to a sugar arch or furnace, a type of feature used for making maple syrup.

Foundation Four was located some distance from the other foundations, roughly halfway along the long axis of the old farm fields. It was noticed by Jack Mihell, who found it because of its significant depth (0.8 metres) below the surrounding land. It appears to have dimensions of 4 metres by 3.2 metres, and an orientation of the longer dimension along a NE- SW axis. What appears to be a low foundation mound of up to 2 metres wide was observed on the eastern side. This feature was extensively modified by a skidder. The feature lies along a main skidder trail and it appears that a skidder passed directly through the foundation, down into it then back up on the other side. This feature was not within the area shovel tested and no additional data are available regarding it.

A depression in the ground of only 40 cm, but oval in shape and appearing to be lined with rocks is suggestive of a well. This well lies about thirty metres southeast from Foundation Six, downhill toward the creek. This feature has not been further investigated, and no artifacts were found in nearby test holes.

Interpretation

Judging from the historical evidence, the apparent size of the area containing stone piles, and the discovery of agricultural artifacts likely used for cultivating and harvesting potatoes, oats, and hay, in conjunction with a broadaxe of the type used for squaring timbers, this was the depot farm of John Egan, timber-maker on the Little Bonnechere, mayor of Aylmer, Quebec, and member of the Quebec legislature. The farm likely would have been operated by a tenant farmer hired by the company.

Even without the evidence provided by Charles Thomas that the farm was in operation at some scale in 1850, and the 1861 census, artifacts found on the site suggest an occupation period in mid 19th Century. Step stoves of the type found here were manufactured between 1836 and 1875. Human effigy pipes were apparently not uncommon in 19th Century Ontario, although no pipe fragment of this type has been found in the limited excavations at Basin Depot or the La Fleur site along the Bonnechere River. Murray clay pipes made in Glasgow date from approximately 1830 to 1860. Henderson clay pipes made in Montreal date from 1847 to 1876. (Bradley 2000) These pipes were relatively inexpensive and did not last long once use had begun. Archaeologist Jeff Earl suggested that the bore in the stem frequently clogged after only a few uses (Earl, J., pers.comm. 2003). The stem could be shortened for additional use only a few times before the pipe would be beyond use. Nails found in the vicinity of foundation two appear to of a kind that would be used to hold lath or shingles. A larger nail was found south of the known foundations. Nails found on the site were cut nails, common throughout the 19th Century. Had there been hand-forged nails present it would not necessarily have meant that the site pre-dated 1820, as hand-made nails can be made by blacksmiths even to this day. The hand painted refined white earthenware suggests that at least one drinking vessel used at the site was not just strictly utilitarian. Unfortunately, this type of ceramic was used from the 1830s to 1920, and is of little assistance in narrowing down the period of occupation. The scythe provides a more specific time reference, as Cowan had not joined Whiting prior to 1867 (Anonymous 2005). Dendro-chronological evidence suggests that most of the pines growing in or adjacent to open fields began growing prior to 1870, and that the white birch growing on the side of the sugar arch sprouted about 1860. Combined with the selling of Egan's timber limits in 1867 or 1868, it would appear that the evidence suggests the farm was abandoned at that time, scarcely twenty years after it was cleared. This farm is unusual from other farms represented in the Algonquin Park historical zone system because it is so far from a waterway. The Bonnechere River differs from other river systems in the Park in having few large lakes along its course. Perhaps the location of a farm was best near a lake, but since there was no lake close to the centre of Egan's timber limit this site was chosen as an alternative. The presence of a spring and resulting creek apparently made this location suitable year-round and, as they are on a slope unsuitable for fields, this probably determined the location of the buildings.

It would appear that the farm was built where it was for various reasons. It may be that lumber from the nearby sawmill was used in some of the buildings on site. Its location on an upland area, among hardwoods, is consistent with practice of the times.

In his report on his travels across the Ottawa-Huron Tract in 1829 Alexander Shirreff explained that hardwood land was considered as always being good land for agriculture at the time (Shirreff 1831). This opinion was verified by surveyor David Thompson who observed “ a very fine growth of Maple, Ash, Elm, Beach [sic] and a few Oaks, which always indicate a rich soil.... I had an auger to bore the ground and always found among the hardwoods from 6 to 12 inches of vegetable mould beneath which is a dark yellow soil of good quality”(Thompson 1843). By applying those opinions, judging from the growth of hardwoods on this elevated land, the soil here would have been considered good. Also, the higher elevation may have given better air drainage of cold air away from the crops than would be afforded by a farm at a lower elevation, thus providing for a slightly longer growing season. It has also been hypothesized that the Irish, in particular might have built farms in elevated locations to avoid blight of potatoes (Yaraskavitch, pers. comm. 2003). The benefit of a northern exposure is unknown, but the stone piles do not appear to extend to the west and south facing slopes. It is possible that some of the stone piles held up posts for wooden fences, but generally the stone piles appear simply to be located throughout the fields, seemingly more abundantly near the top of the ridge where it is perhaps more rocky.

It is noted that as yet no definitive sign has been found of barns. It is also noted that it would be expected that a depot farm of this size would likely have included some sort of facility for blacksmithing or farrier work. The Canada Census of 1861 reported that the farm had 8 horses in 1860 and that 120 horses were associated with the farm, being deployed to various chantiers. An additional 60 horses were employed in hauling supplies during the winter. Horses’ hooves and shoes would have required attention every six weeks or so. However, that work could be carried out at the various camps, and the work of a farrier would not leave much, if any, evidence of the work. Sleighs on the other hand may have required maintenance of the iron parts and presuming this site was the main focus of activity in the Egan limits on the Little Bonnechere it is speculated that some evidence of blacksmithing on site should exist. However, none has been found. Where else could that work have been done?

Swayze (2003) in examining 1938 aerial photographs has suggested evidence of a road connecting the Egan farm with a lumber camp on the banks of the Bonnechere River (BkGl-4), which in turn is interpreted as being connected with Milldam (BkGl-2). This would suggest that these individual sites form part of a larger complex of sites associated with the Egan activities. This was speculated by this writer in 1979, when it was proposed that a historic zone encompassing the Egan farm and Milldam be established. It is undetermined at this time just how much the surface and sub-soil have been affected by recent mechanized logging activities, and what – if any – additional archaeological features have been affected in the landscape between these three sites. It should be noted here that, in almost all cases, the depth at which artifacts were found on this site was only a few centimetres below the surface of the ground, well within the disturbance effects of an articulated skidder.

It is thought that the fireplace feature may have been used for the production of maple sugar, since the farm is located on an upland site currently abundant with maple trees, and

since ranges of forest were indicated on some period maps as sugar-bushes elsewhere in the larger area, specifically the Indian Doctor Ignace's sugar-bush downstream at the Couchain lakes on the Bonnechere River on McNaughton's map of 1848 (McNaughton 1848). Archaeologist Dave Croft, of Pembroke, upon examining photographs of the fireplace observed that he had seen similar fireplaces in his youth. A flat pan was set out over the long axis of the fireplace, with a curved space at the end built up higher to act as a chimney for the smoke. He said the syrup would be finished in a pot on a stove. There are at least two literature references to sugar furnaces or sugar arches. Photographs in a book on sugar-making in Lanark County show the general arch like structure and the placement of a flat pan for boiling sap which was placed on top (Smith 1996). Another source says that sometimes a "stone arch [was] built into the side of a hill" [over which a sap pan was placed]. "The average sap pan was about two and a half feet wide by seven feet long by eight inches deep... A pan like this on a good stone arch could evaporate about two forty five gallon barrels of sap per day, approximately two gallons of good maple syrup" (Hulbig 2003). Interestingly, the front of some sugar furnaces included stove-like doors. This may explain the lack of unburned wood inside, and also the "extra" stove components found in the metal midden. It is not known to what market the syrup or sugar was destined. Perhaps it went to the chantiers. Maple-syrup production is labour intensive, and it is unlikely it would be tolerated on a company farm unless it had more than a personal purpose.

On hearing a description of the well, Max Pecoskie commented that the "well" opening was likely surrounded by a low wall of stones, covered with a wooden structure to prevent entry of animals or other contaminants. There might have been a counter-balanced pole to facilitate recovery of water from the well (Pecoski, pers. comm. 2003). It may be possible to determine if such was the case, through more intensive examination of the soil surrounding the apparent well.

Mr. Pecoskie also "observed" that in olden days it was most usual to bank the sides of foundations with sand, especially if small foundations were to be used as root houses. He said the floor of a root house would also be primarily sand. Moisture in the soil would help prevent frost damage to vegetables stored therein. In contrast, he said that barns would not likely be built very close to wet areas and there would be no mounding of soil around the barns. He said the "cleaner" you could keep the bottom of the building the longer it would last. The barns would be built on round-topped corner stones. Through the years the stones would sink into the ground and the bottom logs would eventually rot. Mr. Pecoskie maintains a number of old barns on his current property. This description fits the conditions interpreted from the apparent outline of Foundation Six. This poses a concern, as Foundation Six does not appear to be barn size, and it also seems unlikely to be large enough to house many men in any degree of comfort.

The Depot farm of John Egan apparently occupies a site at least 100 metres in dimension in both directions around some as yet determined "centre point". It certainly is much more extensive in its "artifact field" than one would have known by the locating of one foundation in 1980. The nature of the forest cover and logging debris make it impossible to rule out the possibility of finding other areas on the farm that display cultural features

other than the stone piles, which in themselves are significant. Although the site was logged in 2000, the site is not fully destroyed, although in some locations sub-surface stratigraphy likely has been permanently modified or destroyed by the effect of logging activities. Obviously from this research, some artifacts remain. It is significant that this farm operated for only about twenty years, back in the days of squared timber, and that it appears to have had only one owner, albeit a significant one. As such it should be included in any future revision of the Algonquin Park Historic Zone system, within the Algonquin Park Management Plan.

Acknowledgements:

Many people have contributed to this work over many years. My thanks first to field assistants, the late Kate MacKay, Sandra Barr, Barry Warner, Ron Tozer, Ron Pittaway, Alex MacKay, Roger Lupton, Douglas Kirk, and Tim van der Horn. Archaeological advice was provided by Tom Ballantine, Ellen Blaubergs, and Chris J.-Andersen. Thanks also to the staff of Algonquin Provincial Park and the staff of Bonnechere Provincial Park who provided permission to conduct research and logistical support respectively. Thanks to Joe Yaraskavitch and Jim Fraser for encouragement. Funding in the early years of this research on the Bonnechere River was provided by the Canada Council for the Arts and the Royal Canadian Geographical Society.

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South of the Park

Tom Ballantine, Haliburton Museum

ABSTRACT

Haliburton County is located on the south slope of the Algonquin Dome. The headwaters of the Oxtongue, the Black, the Gull, the Madawaska, and the York Rivers all find their origins within Algonquin Park or no more than a short portage away. Several additional streams such as the Drag/Irondale/Burnt Rivers also find their origins within the highlands of Haliburton County. This brief survey of selected sites and associated cultural material provides a useful introduction to the region and provides insight for students of the archaeology of both Algonquin Park and the Ottawa River Valley

RÉSUMÉ

Le comté de Haliburton est situé sur le versant sud du massif Algonquin. Le cours supérieur des rivières Oxtongue, Black, Gull, Madawaska et York trouvent toutes leur origine dans le parc Algonquin ou à une courte distance de portage. Plusieurs autres cours d'eau, tels que les rivières Drag, Irondale et Burnt, prennent aussi leur source dans les hauteurs du comté de Haliburton. Cette brève enquête sur certains sites et les biens culturels qui y sont associés fournit une introduction utile sur la région et donne un aperçu aux étudiants en archéologie à la fois du parc Algonquin et de la vallée de la rivière des Outaouais.

“These artifacts...will not be further analyzed:” Canadian and European Ceramics in Algonquin Park

Ellen Blaubergs

ABSTRACT

“These artifacts...will not be further analyzed” is a rather a bold statement contained in a brief section entitled “European Artifacts”, in a monograph titled *Algonquin Park Archaeology, 1971* (Hurley *et al.* 1972:84). It clearly represents the bias towards historic artifacts prevalent at the time. Thirty-four years later, a reassessment of some of the sites listed in the above-mentioned report included the reexamination of those historic artifacts. In particular, European and Canadian ceramics were reanalyzed and will be discussed in this paper, as will ceramic finds from recent archaeological work in Algonquin Park. These ceramics, and those in storage at the Park Archives, will help demonstrate the availability of a wide variety of wares to farmers, campers, loggers, trappers, and lodge/hotel operators during the late nineteenth and early twentieth centuries. Potential ceramic ware sources such as catalogues, newspaper advertisements, and china stores will also be presented.

RÉSUMÉ

L'affirmation « Ces artéfacts... ne seront pas davantage analysés », publiée en 1971 dans une brève section de la revue Algonquin Park Archaeology (Hurley et collab., 1972, 84) intitulée « European Artifacts », témoigne clairement des préjugés de l'époque à l'égard des artéfacts historiques. Trente-quatre ans plus tard, l'examen de certains des sites énumérés dans ce rapport a entraîné le réexamen d'artéfacts, notamment de poteries européennes et canadiennes. La présente communication abordera cette étude ainsi que les découvertes de céramiques lors de récentes fouilles dans le parc Algonquin. Ces poteries, tout comme celles entreposées dans les fonds d'archives du parc, aideront à documenter la grande variété de céramiques auxquelles les fermiers, campeurs, bûcherons, trappeurs et exploitants de gîtes et d'hôtels avaient accès à la fin du XIX^e siècle et au début du XX^e siècle. Nous présenterons aussi certaines origines potentielles pour ces céramiques, telles que les catalogues, publicités dans les journaux et magasins de porcelaine.

Introduction

After a nearly three-decade hiatus, a renewed interest in Algonquin Park archaeology now includes the collective goal of improving the understanding of the use of the Park landscape by different cultural groups over time (Allen: 2005). Interestingly, both the Park's First Nation and Euro-Canadian pasts have excited researchers such as Bill Allen, Tom Ballantine, and Rory MacKay. Their efforts will ultimately illuminate Algonquin Park's history by giving voices to the people, who for various reasons were often absent in the written record.

Until Ballantine's excavations at Basin Depot in the late 1990s (Ballantine 1998, 1999a, 1999b, 2000a, 2000b) and MacKay's more recent undertakings at the Egan Farm (see MacKay in this volume) there had been virtually no work or interest in Euro-Canadian archaeology in the park. Mackay and Reynolds' book *Algonquin* (1993) amply demonstrates the incredible potential for decades' worth of archaeological study.

During the summer of 2005, a preliminary assessment of decades-old reports, field notes, and collected artifacts related to historic archaeology in Algonquin Park was undertaken. Included in our efforts were several trips to the Algonquin Park Museum Archives where the physical examination of these documents and artifacts was facilitated by park archive staff.

Only a few historic artifacts from previous archaeological work remain in that collection. William Hurley collected these during his 1971 survey. Other artifacts include an assortment of non-archaeological metal tools related to the various and numerous industries and businesses of the Park’s past. A few complete ceramic vessels associated with the late 19th and early 20th century hotel and lodge operations are also available for study.

This paper will provide a very brief description and analysis of European and Canadian ceramic wares from Algonquin Park’s archaeological and non-archaeological collections. Recent finds by Bill Allen in 2005, although not abundant, may eventually be linked to Aboriginal farming, which is known to have occurred near the sites he is researching and testing. Selected ceramics from Basin Depot, a site near the Park’s southwest boundary that features its oldest extant structure, ca. 1892, will also be included.

All of these examples should demonstrate the availability of a wide variety of wares to farmers, campers, loggers, trappers, and lodge and hotel operators during the late 19th and early 20th centuries. Potential ceramic ware sources such as catalogues, newspaper advertisements, and china stores will also be briefly presented.

European and Canadian Ceramics from registered archaeological sites

A 1972 report by William Hurley, Ian T. Kenyon, F.W. Lange, and Barry M. Mitchell, details their 1971 survey work in the Park. A very brief but tantalizing two-page section reports on the European-manufactured artifacts found during their survey:

European artifacts were recovered at a number of sites during the 1971 survey. The bulk of this material consists of ceramics, glass and iron artifacts from the late nineteenth and early twentieth centuries. For the most part, they represent goods discarded or lost by trappers, homesteaders (e.g. the Dufond farm) or lumbermen. These artifacts are listed in the site report section and will not be further analyzed (Hurley et al. 1972:84).

Interestingly, three European-manufactured glass beads recovered from three different sites (BkGp-12, BIGp-17, BIGs-3) received more than a cursory analysis and are typed using several classification systems including Kidd’s (1970) and Pratt’s (1961).



Figure 1. Green bottle glass fragment from site CaGp-7 on Cedar Lake. Note the embossed “Cie,” an abbreviation of the French word “compagnie.”



Figure 2. Reconstructed white earthenware cup with blue transfer print from CaGp-7.

One other page in this report (Hurley *et al.* 1972:34) includes a list of “historic” artifacts found at a site given the Borden number CaGp-7. These artifacts include:

- Reconstructed White Earthenware Cup with Blue Transfer (1)
- Reconstructed White Earthenware Plate Fragments (3)
- Green Bottle Glass Fragment (1)
- Earthenware Fragments (15)

CaGp-7 is located on the south shore of Cedar Lake on a sand beach fifty by ten meters in dimension, across from the settlement of Brent in the northern part of the park. Cedar Lake is immediately northeast of Catfish Lake on the upper Petawawa River. CaGp-7 is one of 25 sites on Cedar Lake, the largest lake on the Petawawa-Nipissing River system.

The Algonquin Park Museum Archives still retains the green bottle glass fragment (Figure 1), a soda or beer bottle probably manufactured in Quebec, as well as the white earthenware with blue transfer cup (Figure 2) and plate (Figure 3) in its collection. The other earthenware fragments have been lost.

A reconstructed vitrified white earthenware dinner plate (Figure 3) from CaGp-7 measures 8.5 inches in diameter. The plate and cup both exhibit an unidentified two tone



Figure 3. Reconstructed white earthenware plate with blue transfer print from CaGp-7.



Figure 4. “Flown” maker’s mark on reverse of plate. Figure 5 Detail of gilding on plate.

blue transfer-printed floral pattern with gilt edging and gilt within the pattern. A mark on the reverse side of the plate is too “flown” to be readable (Figure 4). Bright gold gilding (Figure 5) on English wares was first introduced in 1870 and is still a popular decorative method on contemporary ceramics (Miller *et al.* 2000:12).



Figure 6. Examples of ceramic tableware for sale in the 1897 Sears Roebuck catalogue.

Sets like these were readily available from catalogue merchants such as the T. Eaton Company and the Hudson’s Bay Company in Canada, and Sears Roebuck in the United States (Figure 6), and is popular in the early 20th century.

It is tempting to speculate on the nature of site CaGp-7 and how this partial set of tableware might have been used. Possible uses of this site include uses such as a lodge, a hotel, guest cabins, a farm, and possibly even use by research expeditions (e.g. a U of T School of Forestry field camp), which began to spring up at the turn of the 20th century.

Basin Depot

Basin Depot in the southeast corner of the park was the most important logging depot on the Little Bonnechere River and the Old Bonnechere Road. It was a supply and stopping site for loggers. Over a span of more than 100 years, successive companies built shanties, stables, blacksmith shops and storehouses on this site. As early as 1852, several roads radiated from here to logging camps on the Barron, Madawaska and Petawawa Rivers. In 1890, it boasted a post office, a blacksmith shop, company boarding house and several other buildings. As well, ten acres of cleared land nearby were partially planted in potatoes (Stabb and Mackay 2002:18).

In the late 1990s, members of the OAS Ottawa Chapter, under the direction of Tom Ballantine, conducted excavations at Basin Depot. A midden deposit proved particularly insightful vis-à-vis the availability of ceramic wares to Depot residents (Figure 7). In



Figure 7. A selection of ceramics excavated from the midden at Basin Depot.

addition to the ubiquitous vitrified white earthenwares associated with the late 19th- and early 20th centuries, some earlier wares were also found (Ballantine 2000:14-16).

One diagnostic ironstone fragment from the St. John’s Stone Chinaware Company dates between 1873 and 1900. This pottery was one of Canada’s most important; the first and only real successful producer of tableware in the country. In fact, it was the only Canadian whiteware factory that managed to stay in existence for any length of time. Managing to compete with the British pottery industry on all levels, it offered many of the same patterns, such as the Wheat Pattern (Collard 1984:281, 284).

A moulded black basalt sherd proved to be an unusual discovery and is our first evidence of Wedgwood in the wilderness. This fine-grained black stoneware was available in Canada as early as 1780 (Collard 1984:109). In a 1799 advertisement, a Montreal store sold black basalt teapots, advertising it under the name “Egyptian black”. One Wedgwood item also in black basalt that had wide popularity in Canada from 1815 to 1845 and that was advertised in many parts of the country was the inkpot. These were usually described as ‘Wedgwood black inks.’ An advertisement in the *Montreal Gazette* listed ‘Wedgwood black inks’ in English and “Cornets Noir de Wedgwood” in French. Another Montreal advertisement for ‘Wedgwood in every popular design’ was still running in the 1870s (Collard:110). Black basalt’s popularity waned shortly thereafter.

Another early find from the Basin Depot excavations highlights the presence of young people. A number of ceramic sherds were reconstructed and conserved to form a virtually complete child’s plate (Figure 8). A black transfer- printed image of a “circus” scene with a male figure riding backwards on a horse, and another figure being kicked by



Figure 8. Reconstructed child's plate with circus scene from Basin Depot.

the horse was applied to the centre of this refined white earthenware piece. A slight rococo rim with a moulded border of florets is also apparent. No manufacturer's mark was placed on the reverse side.

By the mid-1830s light blue, black, brown, green, and red-printed ceramics were fairly common, and available to Canadian consumers. Although this particular plate may have accompanied the purchaser to Canada, it could also have been purchased locally.

The “circus” scene on this plate is certainly intriguing. To help identify the pattern, from Basin Depot, it is necessary to flash back to London in the year 1770. Equestrian shows were all the rage at this time, and displays of trick riding were especially popular. Among the first equestrian stars of this era was Philip Astley, a young Sergeant Major, recently discharged from His Majesty's Light Dragoons. Philip was also an entrepreneur with keen business sense. He used his reputation for both superb horsemanship and his bravery against the French during the Seven Years War to give exhibitions displaying



Figure 9. Burnt blue spongeware sherd from Baptiste Camp, Lake Louisa.

Figure 10. Three vitrified white earthenware sherds from Purcell Cove, Galeairy Lake.

much showmanship and panache. Astley developed the “Tailor’s Ride to Brentford”, an act combining clowning and horsemanship.

Astley played Billy Button, an inept little tailor who is determined to ride to the village of Brentford as quickly as possible to cast his vote for a popular underdog politician. After much difficulty mounting his horse, he is finally successful, only to find that the horse will not move; until it gallops off so quickly that he is thrown to the ground. With his talents for clowning, riding, and business, Astley successfully developed his little equestrian variety show into an entertainment empire. He died in 1814, but his descendants carried on in the family business and became one of the premiere circus family dynasties in Europe. Astley is traditionally credited with the title of “Father of the Circus” (Blaubergs 2005)

Not surprisingly, we know that at least one European potter capitalized on the fame of Billy Button/Philip Astley, and created children’s plates with this popular character such as the one found at Basin Depot (Figure 8). Further research may reveal the manufacturer of this plate. The majority of children’s and/or nursery wares appear to date between 1830 and 1840 (Neale 2000:52-53).

Ceramics recovered from recent surveys and test excavations by Bill Allen

In more recent years, Bill Allen has done a considerable amount of survey work in Algonquin Park and has found a number of sites with European ceramic wares. Short descriptions of these finds follow.

Pete’s Point (BiGo-05), Lake Louisa

Bill collected four redware flowerpot sherds and a clay bead at Pete’s Point (BiGo-05) on Lake Louisa. Although we have yet to determine the true identity of “Pete”, there could possibly be a First Nations connection to this placename. We do know there was a ranger cabin at the find site, so “Pete” may have been the ranger there. The first superintendent of Algonquin Park was Peter Thomson who arrived at the newly constructed village of Mowat at Canoe Lake in 1893, so there may yet be a connection there as well (MacKay 2002:10). The ranger cabin is right on top of an older site that yielded quartz flakes, a chert tool and a trade bead.

Baptiste Camp (BiGo-2A), Lake Louisa

Seven European and Canadian-made ceramic fragments were collected by Allen at the Baptiste Camp Site on Lake Louisa. Tableware is represented by two mostly exfoliated vitrified white earthenware (VWE) “microsherds”, two burned VWE sherds, and a burned blue sponged or stamped body sherd (Figure 9), which dates between 1850 and the early 20th century. Two coarse salt glazed/Albany-slipped stoneware fragments include one thick rim sherd from a milk pan or crock. This vessel may have been made locally and would have been available by 1840 until the early 1900s.

Lake Louisa is featured prominently on an important 1855 map long before Algonquin was a park but about the time that serious timbering was starting in the area. The site has links to Chief John Baptiste of Baptiste Lake and the Pikwakanagan First Nation at Golden Lake (B. Allen 2005: personal communication).

Purcell Cove (BiGn-07), Gaileairy Lake

Purcell Cove ceramics include one VWE body sherd with a light blue transfer-printed pattern, a plain white VWE body sherd, and two VWE body sherds with brown transfer-printed patterns. Most the glaze has exfoliated off each of these sherds and they all date from the last half of the 19th century into the early 20th century (Figure 10).

Non-archaeological examples of ceramics from Algonquin Park

The coming of the railway in the late 19th century increased the recreational use of Algonquin Park as it became accessible to visitors from points across Ontario and beyond for the first time (Tozer and Strickland 2004:22).

On display in the Algonquin Park Visitors Centre Centre and in the Museum Archives are examples of ceramics used at during the railway hotel era. Camp Minnesing, a wilderness lodge resort on the southeast shore of Burnt Island Lake (Figure 11), was operated by the Grand Trunk Railroad and Canadian National Railway between 1913 and 1923. It was affiliated with the Highland Inn, built by the Grand Trunk Railroad on Cache Lake in 1908. Camp Minnesing (lodge) was purchased by Dr. Henry Sharman in 1923, for the purpose of holding religious seminars (Mackay R. 2002:14).

Egg cups and Dinner Plates

Two vitrified white earthenware/semi porcelain eggcups and two dinner plates are decorated with gold gilding along the rim and also along the base, in the case of the eggcup. The cup portion of the eggcup is decorated with a decal of a maple leaf and the name “Canadian National Hotel System” (Figure 12). A red transfer printed mark found on the bases of the eggcup and plates names Théodore Haviland as the maker of these items (Figure 13).

Théodore Haviland was the son of David Haviland, a successful U.S. importer of English china and manufacturer of Limoges china, ownership of which was the goal of every Victorian Canadian housewife[!], according to ceramic historian Elizabeth Collard (1984:192). After David’s death in 1879, his sons Charles and Théodore carried on the



Figure 11. Camp Minesing lodge.



Figure 12. Egg cup marked with logo for the Canadian National Railway’s hotel system.
Figure 13. Maker’s mark on the base of the eggcup.

business. By 1892 the partnership had dissolved and Théodore Haviland set up his own company (Théodore Haviland & Co/La Porcelaine Théodore Haviland) and Haviland products continued to be imported into Canada. He died in 1919 and his son William took over the Limoges-based firm. In 1941 he bought all marks, models and rights from Haviland & Co. (Kovel 1986:258).

At present, these items can be dated between 1892 and either 1919 or 1941. When the establishment date for the Canadian National Railway Hotel System is determined, the dates for the eggcup and these other Haviland vessels can be tightened up.

GTR Muffin, Washbasin, Water jug, and chamber pot

A small vitrified white earthenware/ironstone muffin (plate) 3 inches in diameter is shown here (Figure 14). It, along with a washbasin, a water jug, and a chamber pot, were all used by Minnesing lodge guests.



Figure 14. GTR plate.



Figure 15. Maker's mark on bottom of GTR plate.

The abbreviation “G.T.R.” appears in green transfer-printed cursive writing on the interiors and/or exteriors of these vessels (Figure 14). The bases are marked, “Grindley’s Vitrified for Hotels & Clubs A. Wiley & Co. Montreal” (Figure 15).

The Grindley Hotelware Co. of Tunstall, England began producing hotelware in 1908. These vessels date between 1908 and 1923, the year the Canadian National Railway took over the Grand Trunk Railway. (Godden 1984: 293; Kovel 1986:90; MacKay 2002:15).

A.T. Wiley was known for his startling advertisements for his Montreal China Hall store. “War in China” was an example of one such ad, used to sell sale items. In 1880, he warned people to “beware of picket pockets” at the Dominion Exhibition and “hold fast to your money to buy fancy goods”, again, at his Notre Dame St. store (Collard 1984:73-74).

Conclusion

The European and Canadian ceramics from Algonquin Park currently available for study are not numerous, with the exception of those from the midden at Basin Depot. They are, however, highly indicative of a wide variety of mass-produced goods available to farmers, depot residents, lodge owners, loggers, and numerous other occupants of the Park during the second half of the 19th and through the early 20th centuries. Despite physical isolation from large urban centres, direct ceramic purchases could be made from stores such as the one at Basin Depot. In addition, mail order catalogue and newspaper advertisement purchases were also possible. The occupants at these sites were certainly aware of current ceramic trends in the world beyond the forest (Davies 2005:70)!

It is hoped that future diagnostic European and Canadian ceramic finds and other artifact types will lead to more substantive, integrated, and specialized analyses. Not only are these artifacts tangible links to the past, they also contain “messages” for us to decipher (Triggs 2005:198) and incorporate into a much larger Algonquin Park history!

Acknowledgements

Many thanks to Erin Collins, Archivist and Lesley Webb, Archives Intern at the Algonquin Park Museum Archives for their assistance. Bill Allen, Tom Ballantine, Betty Biesenthal, and Rory MacKay provided artifact images, information, and much encouragement.

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The Potential for Public Archaeology in Algonquin Park

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ABSTRACT

Public archaeology is the discipline of archaeology that links members of many publics with archaeological heritage. In National and Provincial Parks across Canada it is incorporated into the interpretation programmes to promote the understanding, conservation, and stewardship of Canada's archaeology. This paper will examine several of such models for undertaking public archaeology in a park setting and will outline avenues that have a potential to be pursued in this regard in Algonquin Park.

RÉSUMÉ

L'archéologie publique est la branche de l'archéologie qui crée un lien entre les membres de différents auditoires et le patrimoine archéologique. Dans les parcs nationaux et provinciaux du Canada, l'archéologie publique est intégrée aux programmes d'interprétation afin de favoriser la compréhension, la conservation et la gérance de l'archéologie au Canada. Ce document présente plusieurs modèles d'archéologie publique applicables dans les parcs et souligne ceux qui offrent des possibilités particulières à cet égard dans le parc Algonquin.

Public archaeology is a subdiscipline of the academic study of archaeology. It has been difficult to define because of its very broad nature, as illustrated by the following: "Virtually all professional archaeology in North America is public archaeology, funded directly or indirectly with public monies and mandated by popularly supported legislation." (Smardz and Smith 2000:27) In more specific terms, public archaeology has been referred to as "educational archaeology and public interpretation in public areas such as schools, parks and museums" (Merriman citing Jameson 2004:4) with a view to protecting archaeological resources through stewardship education (Smith and Ehrenhard 1991; Bazely 2001). It is also the use of education about archaeology "to address the abuse of deliberate or accidental misinterpretations [about the past]" (Stone and Planel 1999:7). The goals of public archaeology to preserve archaeological heritage resources, to inculcate a stewardship ethic about those resources and to use archaeological interpretation ethically parallel closely the goals for interpretation in North American national and regional parks, with Algonquin Park presented here as a case in point for discussion in this paper.

The establishment of national parks in North America began in the USA in 1872 with the founding of Yellowstone National Park (Runte 1979: 33; Muir 1970:24). This arose as part of a Euro-centric view about preserving what were seen as monumental but vanishing American landscapes in the face of expanding settlement (Zaslowsky and Watkins 1994:109). Canada followed this development with the establishment of Canada's first National Park in Banff, Alberta in 1885 (Canadian Heritage 1994:9). Algonquin National Park was established in 1893 (Ontario Parks 1998:1). Algonquin had its name changed from a National to Provincial Park in 1913 (Ontario Parks 1998:1).

As part of the national parks movement in the USA, first, the preservation in 1906 of “objects of historic or cultural interest,” and then the interpretation of these to the public in the 1920s, were mandated by law (Runte 1999:71, 111). In Canada, it was under the National Parks Act of 1930 that National Parks were dedicated “to the people of Canada for their benefit, education and enjoyment” (Canadian Heritage 1994:9).

In the above contexts, historic interest generally referred to Euro-American history. First Nations’ history was seen not as part of the historical mandate of parks but rather as part of the natural environment (Zaslowsky and Watkins 1994:106; Muir 1970:154). Later, First Nations’ heritage was included in the interpretation of the past, although it was cast in the context of a soon-to-be bygone tradition to be remembered and performed for the Euro-American populace, as evidenced by the “Indian Days” programs in Banff National Park in the 1930s to 1950s (Luxton 1975:118).

Algonquin Provincial Park itself was designated a National Historic Site in 1992. This dual identity for Algonquin means that while it is administered by Ontario Parks as part of the Ontario Ministry of Natural Resources, its status as a National Historic Site of Canada because it was the first such park in Ontario, means that it remains of interest to Parks Canada, which is the federal body for park management. Therefore, the present day interpretive foci of both these management bodies will be examined with respect to Algonquin Park.

Under Parks Canada’s *Guiding Principles* (1994:12), stewardship of heritage areas is part of the vision for the agency, to be achieved by a public made more aware by heritage education programs. These include “a variety of communication, interpretation and outreach programs” (Canadian Heritage 1994:17-18) and public involvement. In as much as public archaeology has protection of cultural resources as a goal, so Parks Canada sees interpretation and extension programs and services as “principal means of achieving its protection and presentation objectives, building constituencies...and to encourage [park visitors] in understanding, appreciating, enjoying and protecting their national parks” (Canadian Heritage 1994:37).

The role of First Nations within the development of Parks Canada programming has evolved in large part from that of being entertainment for tourists, to consulted partners, as seen in the aboriginal consultations during the recent Historic Places Initiative development process.

The Ontario Ministry of Natural Resources likewise has embraced heritage education in Ontario parks, under NEH Policy PM 6.02 (N.D.:1) as a means so that “people will develop an awareness and appreciation of this heritage, creating a commitment to its protection for all generations.” The Natural Heritage Education Operating Standard 371 for the Ontario Ministry of Natural Resources states as its objective “to provide park visitors with opportunities to learn about Ontario’s natural and cultural heritage, through interpretive programs and facilities and through outdoor recreation skills training” (N.D.:1). Following this document, as well, Natural Heritage Education plans are a requirement for Ontario Parks. It should be clarified that the term “Natural Heritage” was

intended to encompass both the natural environment and cultural heritage in Ontario parks (Macpherson personal communication 2005).

The emphasis upon education programming and its relationship to stewardship of resources is reiterated in Ontario Parks' recent publication of the *Ontario Biodiversity Strategy* (2004:23-24). The same document (2004:28) also illustrates a changed role for First Nations in Ontario Parks as stakeholders, working together as partners. This change is part of the Ontario Government's larger "True North commitments" in developing new relationships with Aboriginal peoples, commitments based on such underlying principles as respectful relationships and Aboriginal participation (ONAS 2005:3).

The *Algonquin Provincial Park Management Plan* itself echoes the interpretive outlook of both Parks Canada and Ontario Parks. It states as a goal: the "protection of cultural resources"; as an objective: the "protection of provincially significant elements of the natural and cultural landscape of Algonquin Park" and also the provision of opportunities for exploration and appreciation of the outdoor natural and cultural heritage of Algonquin Park" (Ontario Parks 1998:6-8). This protection is, in part, through value identification and zoning of areas of historical significance (Ontario Parks 1998:14). This zoning was based on a 1980 study of cultural resources in Algonquin Park, and, as of 1998, included 48 historical zones and 38 known archaeological zones. Ongoing archaeological research in Algonquin Park has increased the number of known sites to date, including 44 newly registered sites during 2004 and 2005 by Bill Allen (Allen 2005). The archaeological sites in Algonquin Park are managed by allowing for: archaeological research by "recognized authorities in the field"; storage of cultural resources at the visitors' centre; protection of pre-1940 historical resources, and documentation of structures and sites (Ontario Parks 1998:35). Natural Heritage Education programs are mandated to "foster [visitor] appreciation of Park natural and cultural values" (Ontario Parks 1998:45). These programs are delivered by a seasonal team of interpretive staff, directed by a permanent interpretation staff member and in co-operation (e.g. for staff training purposes) with community and local expertise (Stronks personal communication 2005).

The bodies responsible for park management in Algonquin Park, therefore have clearly embraced mandates for protection, interpretation and education about archaeological heritage and for the inclusion of various publics, such as First Nations in the development and implementation of related programming.

The other bodies which are stakeholders, involved in archaeological heritage interpretation in Ontario, also have expressed similar goals and interests. The Canadian Archaeological Association (CAA) is the national association of professional archaeologists in Canada and has adopted Principles of Ethical Conduct which also promote public education and outreach, and inclusion of First Nations in archaeological undertakings (2000:3). The Ontario Archaeological Society (OAS), the voluntary association of professional, research and avocational archaeologists in Ontario, also has a Statement of Ethical Principles, which states belief in the dissemination of "the results of research to the archaeological community as well as to the general public in an easily accessible manner, medium and format" (OAS 2005:8). As well, the OAS respects "the

right of First Nations to play a primary role in the conduct of any aboriginal archaeological investigation” (OAS 2005:8).

Therefore, archaeologists within Ontario are aware of ethical responsibilities to the public, including archaeology education and consultation, particularly of First Nations. The Algonquins of Pikwakanagan, the First Nation most closely associated with Algonquin Park have also expressed an interest in having input into archaeological heritage management in Algonquin Park (Swayze and Badgley 2004).

The Canadian public, in large part the visitor base for Algonquin Park, was surveyed by David Pokotylo about attitudes regarding archaeological heritage. The survey indicated that Canadians:

- believed archaeology is important to better understand Canadian Society (2003:103);
- strongly supported the preservation of archaeological heritage (2003:110);
- strongly supported the involvement of Aboriginal people in the archaeological record (2003:112); and
- considered visitation to actual archaeological sites as...the most effective way of learning about archaeology (2003:103).

All major stakeholders concerned with archaeological heritage and cultural resources programming in Algonquin Park have, in common, an expressed interest in the preservation and interpretation of the resource for the public.

Various models of public archaeology programs applicable in Algonquin Park will therefore be examined to inform the expressed mandates and interests of stakeholders in this regard. As shown in Table 1, below, public programming about cultural resources is typical in provincial parks across Canada. What is not common is programming specifically mandated for interpretation of archaeological heritage resources. Programming outside of Canada serves as the example for this.

In England, historic sites are frequently owned on behalf of the public by the National Trust and programming is managed by English Heritage. Many sites do not have interpretive staff to deliver programming on site. Rather, (as in the case of trail guide books in Algonquin Park) written program guides and resources are developed for visitors, schools and groups to use on site. There are also training sessions for group and school leaders in the use of these program packages and sites (English Heritage 2004-2005). In Scotland, the National Trust offers volunteer opportunities on archaeological projects for adults through its popular “Thistle Camp” program (National Trust 2003). Volunteers receive accommodation, meals and sometimes transportation in return for their labour at National Trust properties.

For mandated, on-site, interpretive programming about archaeological resources on public lands, the most immediately applicable examples are those from the U.S.A. The U.S. Department of the Interior has managed unpatented lands through the Bureau of Land Management (BLM) since the 1860s (Zaslowsky 1994:106). To protect and

Table 1. Public Programming about Cultural Resources as Legislated for Provincial Parks in Canada

Province	Legislation	Mandate	Program example
Newfoundland and Labrador	NLR 91 97 Provincial Parks Act O.C. 97-5101997		
Nova Scotia	Provincial Parks Act c.367 RSNS 1989	Promote education programs with regard to provincial parks	Natural Resources Education Centre
New Brunswick	Parks Act P-2.1 1982	Preserve historical significance of sites	
Prince Edward Island	Tourism PEI Act RSPEI Cap. Q-1 1988		Rediscovery Day at Jacques Cartier
Ontario	Provincial Parks Act RSO c. P. 34 1990	Parks may be classified and zoned as historical	Murphy's Point Provincial Park program
Quebec	La Loi Sur les Parcs LRQ c.P-9 1977 La Politique sur les Parcs	Protect cultural resources, Contract with First Nations	"Les Aventures du Patrimoine" Interpretive Programs
Manitoba	The Provincial Parks Act CCSM c.P20	Preserve unique and representative cultural resources, Designate land use for heritage	Manitoba Conservation program
Saskatchewan	Parks Act P-1.1 1986 Historic Sites Regulation 1	Protect and preserve areas used for prehistoric or historic resources of interest or significance, Regulate land use for heritage	Interpretive programs for visitors, schools and groups in Provincial and Historic parks
Alberta	Provincial Parks Act P-35 RSA 2000	Preservation of areas and objects of...cultural... interest	Fish Creek Provincial Park archaeological program
British Columbia	Parks Act chapter 344	Preservation and presentation to the public of specific features on historical interest, Limit development to preserve historical features for the public	

preserve the over 5 million archaeological sites it manages, an education outreach mandate was created and staff hired to consult educators and First Nations and then to develop and implement archaeology education resources under the name “Project Archaeology” (Smith et. al. 1993:v). This project provides printed and on-line educational resources about the process of archaeology and about regional heritage on local BLM territory, as well as training for teachers and facilitators to use the resources in each state. Both BLM permanent staff and a network of Project Archaeology volunteer co-ordinators from the professional archaeological community in each state contribute to the ongoing success of this program (Moe personal communication 2003).

The National Park Service (NPS) in the U.S. bases its interpretation program on the principles developed by Freeman Tilden (1957). Following his lead, it “identified education to be a primary purpose of the national parks “ (NPS 2005:2). Interpreters receive specific training in archaeology in order to provide public programming at archaeological sites within the National Parks (NPS 2005:1). It is understood that park interpreters will work co-operatively with NPS archaeologists in the development of programs, with a view to stewardship of archaeological resources through education. Indeed, several NPS archaeologists are international leaders in the field of public archaeology through their development of programs for the public and for professional training, as well as for their publications (Jameson 1997; Little 2002; McManamon 1991, 1998, 2000; Shackel 2004; Smith 1993).

The public archaeology program on publicly managed lands in the U.S. that perhaps most closely parallels the situation in Algonquin Park is that of the U.S. Department of Agriculture (USDA) Forest Service. The Passport in Time (PIT) program is offered on Forest Service lands with the stated objective of providing “opportunities for the public to work with professional archaeologists and historians on national forests across the country” (Gifford Pinchot National Forest 2005:1). There is no registration fee, and there is free camping for adult volunteer participants, of whom there have been 329 since 1992. They have donated 13,939 volunteer hours to archaeological work, under the supervision of Forest Service archaeologists, in U.S. national forests (Gifford Pinchot National Forest 2005:1.3). Archaeological projects in national forests across the U.S. are advertised annually in a free newsletter entitled *PIT Traveller*, which attracts volunteers of all ages, and groups such as RV associations (Bamberg 2003:2).

Within Canada, there are successful public archaeology programs in operation, some in park settings. A confidential survey of directors of a selection of successful programs was conducted as part of research at the International Centre for Cultural and Heritage Studies at Newcastle University in the U.K. Elements which each program had in common and which contributed to program success are outlined below in Table 2. Parks Canada has offered successful public archaeology programming across Canada, such as that at the Cochrane Ranch, in Alberta; at Fort St. Joseph and at Georgian Bay Islands National Park, in Ontario; and at Ile aux Noix, in Quebec. Examples of provincial programs that do not receive federal funding and so are comparable to Algonquin Park’s situation, are also presented. Elements which these successful programs share include:

- not for profit status;
- stable funding to cover capital and operating costs, including liability;
- permanent staffing by professional archaeologists;
- partnerships with and inclusion of community groups and agencies;
- sites near a large population base;
- sites with recognizable but not deep stratigraphy;
- sites with recognizable and rich artifact deposits, usually from post-contact;
- duration of one week or more usually;
- focus on children and
- on site facilities for: office space, phone and emergency equipment, space for group instruction and lab work, electrical equipment such as AV and computers, washrooms and equipment and artifact storage.

The public archaeology program that most closely relates to potential programming in Algonquin Park was that conducted at the Lafleur Site in Ontario's Bonnechere Provincial Park in 2001. This program is described below, based on information from the project archaeologist (Blaubergs personal communication 2005). It was the precursor for a similar program offered in 2002 and 2003 at Murphy's Point Provincial Park.

The Bonnechere Park program was offered as a partnership among the Provincial Park, the Friends of Bonnechere Provincial Park, and the Ontario Archaeological Society. The Friends of Bonnechere Provincial Park raised the funds to pay for two weeks of salary for the consulting archaeologists (one week on site and one week of report writing). As well, these funds paid for printed resources for school groups in the program. Bonnechere Provincial Park provided accommodation and food for archaeologists as well as interpretive staff to run related programming. OAS volunteers visited local classes which took part in the programming and prepared the classes for their participation through the use of OAS educational kits. Participants gained an understanding of the whole process of archaeological research (i.e. not just excavation), the licencing requirements for archaeological work and so an understanding of the need to preserve the resource. Bonnechere Provincial Park gained information with which it enhanced its interpretive programming, and the involvement of the local community in Park programming. The above program shares the key elements of successful programs described in Table 2.

In light of the above recommendations, a program of public archaeology in Algonquin Park should follow similar foci to be successful. While the Park is not in a populated area, it does draw on a large annual tourist visitorship base. A successful program would best be available to this population by being accessible from the Highway 60 corridor, near the Visitor Centre, but at an actual archaeological site, with nearby visitor and project facilities. Numerous sites have been identified in Algonquin Park, primarily in publications by Hurley from the 1970s (Allen personal communication 2005). Most of these, however, are in the Park interior and are inaccessible both by distance and because Park policy protects locations of interior archaeological sites (Ontario Parks 1998: 45). There is, however, a published site (Kidd 1948, Noble 1968) along the Highway 60 corridor, near the Visitor Centre, with on-site public facilities and accessibility. This is

Table 2. Attributes of a Selection of Successful Public Archaeology Programs in Canada, based on a 2005 survey

Program location	Site period	Audience	Program duration	Site facilities	Staffing	Funding	Program strengths
Fish Creek Provincial Park, Calgary, Alberta	Post-contact	K-12 students	3 Days (one on site)	Visitors' Centre (washrooms, classroom, storage, office, phone, AV)	1 permanent program staff; 1 contracted program staff, 1 university professor	U of Calgary for permanent salaries, Annual grants for contracted salary, Provincial Park for facilities	-recognizable but not deep stratigraphy -recognizable and rich artifact deposits -large site -on public transit
	Pre-contact	University students	6 weeks				
London Museum of Archaeology London, Ontario	Pre-contact	Age 12+ Adults	1 week weekend or week	Visitors' Centre and museum (washrooms, storage, office, phone, AV)	1 permanent museum staff person, 1 university professor	London Museum of Archaeology, University of Western Ontario, Participant fees	-recognizable but not deep stratigraphy -rich artifact deposits -large site -on public transit
		University students	4-6 weeks				
Manitoba Healing Centre Winnipeg, Manitoba	Post-contact, First Nations	Age 12-65	2 weeks	Historic house (washrooms, classroom/lab, storage, office, phone, AV)	1 contracted archaeologist	Provincial and community funding	-recognizable but not deep stratigraphy -rich artifact deposit -near large centre -(First Nation) community involvement
Royal Military College, Kingston, Ontario	Post-contact	Age 8-12	1 week	1. public school building, 2. Fort museum and washroom building	1 permanent archaeologist, 2 part-time archaeologists and one student	Cataraqui Archaeological Research Foundation contract funding, grant funding for student	-recognizable but not deep stratigraphy, -recognizable and rich artifact deposits -near large centre
Spadina House Toronto, Ontario	Post-contact	Age 8-12	1 week	Historic garage (office, classroom, storage), Washrooms and phone nearby	1 permanent archaeologist, 1 student, 1 volunteer	Ontario Heritage Foundation, Grant for student	-recognizable but not deep stratigraphy, -recognizable and rich artifact deposits -near public transit
Wanuskewin Heritage Park	Pre-contact	K-12 students University students Adults	1 week 6 weeks day programs	Visitors' Centre (office, classroom, washroom, AV, phone, storage)	1 permanent staff person 1 university professor	Wanuskewin Heritage Park, University of Saskatchewan	-recognizable site areas and stratigraphy -rich artifact deposits -participation of elders and First Nation community

the Rock Lake Campground Site, which would provide a suitable area for programming (Allen 2007 this volume). At whichever location is deemed most appropriate, public archaeology programming in Algonquin Park can be realized with the published mandates and support of major stakeholders, with the will of Park staff and with the expertise available in public archaeology in Ontario. Public archaeology in Algonquin Park would be a valuable contribution to the interpretive programming about the Park's cultural resources and would serve as a vehicle for educating the public to act as stewards of Algonquin's archaeological heritage.

Acknowledgements

The author wishes to acknowledge gratefully W.A. Allen for contributions to the development of this paper and also the Park officials and program directors who gave generously of their time during interviews for this paper.

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Public Archaeology and the Cultural Resource Management Industry in Ontario

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ABSTRACT

According to John Carman, “We study the contemporary practices of archaeologists in order to understand what doing archaeology does” (2000: 304). The growth of the archaeological consulting industry in Ontario has drastically changed the face of how archaeology is done in this province. This new public context has raised questions about accountability, and it has been suggested that archaeologists have an obligation to public education and outreach. This paper will discuss the public role of consulting archaeologists in Ontario with reference to a recent survey undertaken among archaeological practitioners in the province. It will examine how consultant archaeologists contribute to the general knowledge of the Ontario’s past by non-archaeologists, what limitations and opportunities are created by the consultant’s position between the material resource, legislative structures, clients and a variety of publics, and discuss general attitudes towards public archaeology as a component of consulting and how this is reflected in day-to-day practice.

RÉSUMÉ

D’après John Carman, « nous étudions les pratiques contemporaines des archéologues pour comprendre ce qu’apporte la pratique de l’archéologie » (2000, 304, trad.). L’essor du secteur des services-conseils archéologiques en Ontario a transformé le visage de l’archéologie dans la province. Cette nouvelle situation soulève des questions de responsabilité, et certains ont suggéré que les archéologues ont une obligation en matière d’éducation et de sensibilisation du public. La présente communication portera sur le rôle public des archéologues-conseils en Ontario en tenant compte d’un sondage récent mené auprès des intervenants en archéologie dans la province. Nous nous pencherons sur la façon dont les archéologues-conseils contribuent à la connaissance générale de l’histoire de l’Ontario chez les non spécialistes et sur les limitations et les occasions nouvelles qui découlent de la place privilégiée de l’expert-conseil entre la ressource matérielle, les structures législatives, les clients et une diversité de publics. Par ailleurs, nous parlerons d’attitudes générales face à l’archéologie publique comme composante des services de consultation et de la façon dont ces attitudes se traduisent dans la pratique quotidienne.

The inspiration for this research project came from some time I spent working for an archaeological consulting firm during the summer and fall of 2003. Prior to this period, I was relatively unaware of two things: Ontario’s 11,000-year history of occupation and the fact that archaeology in Ontario was predominantly practiced as a commercial enterprise driven by the needs of the development sector. These realizations led me towards a trajectory of research aimed at understanding the social practice of archaeology in this province and how that practice contributes to the public’s knowledge of the past.

What is CRM? What is Public Archaeology?

The production and recognition of heritage—and particularly the archaeological heritage—is always a cultural construct (Carman 2000: 304). Currently, the mechanism by which heritage is shaped in Ontario is cultural resource management. For those unfamiliar with CRM, it is a legislated process tied to land-use planning where private consultant archaeologists are contracted by development proponents to conduct archaeological

investigations prior to major alterations to the landscape. When significant archaeological resources are located, the proponent must pay for appropriate mitigative action, which nearly always means excavation. This is how more than ninety-five percent of archaeology is now done in the province each year. It has been said that the goal of CRM programs should be the conservation of cultural values and the maximum effective conservation and utilization of these resources for the public good (McGimsey and Davis 1977: 110). This raises questions about accountability, and it has been suggested that archaeologists have an obligation to provide public education and outreach (Herscher and McManamon 1995). I would argue that the information derived from these processes is ideally supposed to find its way into the public trust. Currently, this public trust is served at the policy level by a system wherein short reports describing archaeological investigations are archived by the Ministry of Culture. There is no further provision for making the information contained in reports accessible or meaningful to the public at large.

In this paper I will be using the term “public archaeology.” While the term “public” may be understood to mean the state and its institutions, those structures that govern the practice of archaeology, I am using it here to indicate the individual members of society, whose reactions form public opinion and those who, in theory, should ultimately benefit from the archaeologist’s research (Merriman 2004: 1-2). In the United States, public archaeology is sometimes used in the former sense, but in Canada it generally corresponds with public outreach and education (Williamson 1986: 85). For this project I adopt an inclusive understanding of public archaeology, in that it may refer to any area of archaeological activity that interacts or has the potential to interact with the public (Schadla-Hall 1999: 4).

Benefits of Public Archaeology

Recent surveys undertaken in Canada and the United States indicate that the public is generally in support of archaeology, believe that archaeology is important and valuable, and are interested in learning about the past (Pokotylo 2002; Ramos and Duganne 2000). The public benefits of archaeology have been said to include education, community cohesion, economic development (Little 2002: 3) and a sense of continuity between past and present (Lipe 1984: 4-6). The benefits of archaeology also include personal heritage values as well as broader historical values (McManamon 2002: 31). Of course, the public benefits of archaeology will vary depending on the subset of the public involved. In addition to the general public, there were six distinct public entities that emerged during the study: these were teachers and students, descendant communities, particularly First Nations but also Euro-Canadians, developers, government personnel and politicians, and avocational archaeologists. All of the participants in my study identified having been involved or are currently involved in activities that engaged one or more of these groups.

Methods

The material for this study comes from 16 interviews conducted with individuals employed as primary consulting archaeologists in their firms and with Ministry of Culture personnel, located in and between South-western and Eastern Ontario. This is a fairly small sample yet I feel that a broad range of attitudes and activities were expressed and that within this range an acceptable level of theoretical saturation was reached. The interviews were semi-structured and focused on the general attitude towards public archaeology as a component of consulting practice, how consultant archaeologists contribute to the general knowledge of Ontario's heritage by non-archaeologists and the limitations and opportunities afforded by the consultant's position in public discourses on archaeology. While there were specific questions posed, my objective was to allow the participants the freedom to identify areas that were of particular concern to them, something that could not be achieved by a survey-style study. I believe this approach was very successful, in that the participants identified areas of concern that I had not initially anticipated, but were very important to the matter at hand.

How CRM arose so rapidly and why this is a problem with respect to public archaeology.

Although the legislation enabling the protection of cultural resources has existed since the early 1980s, municipalities only started to have regard for them about a decade later. In the late 1990s, the economy in Southern Ontario began to really take off after the recession of the early 1990s. As a result, the last 10 years have seen unprecedented urban and suburban expansion, and hence a greater need for CRM archaeology, particularly in and around the Greater Toronto Area and in South-western Ontario. This huge increase in consulting activity that Ontario has experienced in the last ten years has taken both the consulting community and the Ministry of Culture by surprise. There were 1200 consulting projects recorded in 2004 and every year for the last 7 years has seen a record number of projects done.

In many ways, the rapid rise of the archaeological consulting industry has impeded the ability of archaeologists to make their work relevant for the public at large. Despite the increase in the volume of projects there is relatively little public archaeology being done. Consultants are simply too busy being consultants. In many ways archaeology in this province is done as a means of generating income like any other consulting business. In the words of one participant in this study, "We are simply exploiting another resource and are no different than those people cutting down trees and pulling the fish out of the sea."

That said, the nature of the consulting field is insecure so that when business is good people do as much work, that is, as many projects, as possible. In this sort of competitive climate there can be an over-emphasis on getting as much fieldwork done as possible in a year. The archaeologists are involved in fieldwork full-time from April to November, often leaving inadequate time left to do report writing in the winter months, let alone research and analysis. All of the consultants indicated that they were constantly busy,

often working through weekends, and one went as far as to say, “Sometimes you hope you don’t find anything.”

There is also a major, industry-wide problem with under-bidding to win contracts, leaving the under-bidding firm or individual inadequate resources to do quality archaeology and reporting, which basically sacrifices any potential benefits to the archaeological record and eliminates the possibility of supplemental research or presentation of the information produced. It would seem that while most consultants are interested in research archaeology, little actual research is being done on CRM data. William Lipe has discussed how the public benefits of archaeology depend on the success of archaeology as a research field. If archaeology does not produce improved understandings of the human past, or if our research loses its scientific or scholarly credibility - its authenticity - the public’s interest in things archaeological will diminish, or at worst, descend into the pseudo-science of “lost tribes and sunken continents” (Lipe 2002: 20).

Attitudes towards public archaeology

All of the people involved in this study acknowledged that communication with the public is important and that some effort should be directed towards it. Some comments included: “There is definitely a place for public archaeology in CRM;” “Education is a constant priority;” “People need to get back to the idea that archaeology does not belong to the archaeologists, it belongs to everyone;” and from more than one participant, “Ultimately what we do is for the public.” There was also a general awareness that there need to be greater efforts put towards public communication and education. Interaction with the public can provide archaeologists with a sense of satisfaction that so often is excluded from consulting – one participant commented that working with people reminded him “why we do this in the first place.”

A significant number of participants immediately identified public archaeology as something involving having the public on site participating in fieldwork. Yet, as the discussions progressed, it became clear that increasing the general awareness about archaeology in Ontario was something that must go beyond participatory programs. Yet, for many people archaeology is primarily perceived as being about discovery. A hands-on experience participating in an excavation may be the best way to teach people about the basics of archaeology, and increase enthusiasm about the subject. There have been a number of programs in Ontario that have allowed people that experience combined with instruction in dating techniques, mapping, stratigraphy and lab work. These sorts of programs were much more common in the 1980s when there were government grants available for community-based programs. However, there is currently only one program of this nature functioning, the Cataraqui Archaeological Research Foundation in Kingston, which has a specific mandate for public education and funds public programs by undertaking consulting activities. However, consulting work undertaken is kept very much separate from the public education activities, unless the proponent has specifically requested it.

Many of the participants were quick to point out the conflict that would arise with any attempt to do CRM by utilizing volunteer labour under the guise of public archaeology. Contracts are awarded with the understanding that a team of professionals will be doing the work in as expedient a manner as possible. When involving the public, the archaeologists' attention must be directed towards teaching, supervision and ensuring that the resource is not harmed. This is extremely time-consuming. Plus, a lot of CRM archaeology can be somewhat boring and not appropriate for public education. Finally, there is the serious issue of business ethics and concerns about insurance and liability when a consultant is using volunteers as labour on a contract for which they are billing the client.

The most common activity that consultants claimed to have engaged in was giving public talks. Many give talks to classroom groups, at universities, and at Ontario Archaeological Society chapter meetings. One participant claimed to like giving these talks because it gave him the opportunity to really think about the material he was working with. However, some participants shied away from giving talks because, as one put it, "Once you start the demands become exponential, like a black hole," and there is simply not time to meet that demand. Also some people are just simply not fond of public speaking. Despite a few negative comments, overall consultants seem to regard giving public talks as an important part of their role as archaeologists, and give at least a few every year, receiving no income for doing them.

Another important kind of public archaeology that occurs frequently in CRM is what I have termed "incidental." Incidental public archaeology occurs when there is unplanned communication between consultants and the public in the course of their everyday activities. There are crews working in most every municipality in the province every weekday during the field season. This naturally involves interacting with farmers in their fields, eating in restaurants, staying in hotels, and interacting with curious locals and passers-by. Projects in highly public locations, such as the market square in Kingston or at the Parliament buildings in Ottawa, may have a paid interpreter on site simply to handle questions from passers-by. While this is an excellent opportunity to educate the public about what is happening, it can be very distracting for the archaeologist who is trying to do his or her job and field questions from onlookers at the same time. There is also the fear that people will return to the unprotected site at another time and disturb or loot it.

There are other means that consultants can and do devise in order to engage the public interest: publications aimed at a general audience, passive interpretation with signs and markers, collaboration with First Nations communities, involvement with local museums and historical societies, and, of course, the internet. There are already a few excellent websites operated by consultants that provide information about Ontario archaeology, and many participants claimed that the internet was where public interpretation was heading, and that it would be an excellent way to make reports available to the public.

Impressions

With some exceptions, there seems to be a chain of events that leads to the public presentation of archaeological material. First, quality fieldwork needs to be done, then the required report written. This is what the archaeologist actually gets paid for by the proponent. Then, if the archaeologist is personally inclined, there needs to be quality analysis and supplemental research done on a particular site or regional network of sites, and these need to be written up to some sort of professional, if not publishable, standard. Finally, if all of these other steps are taken, the information may be presented to the general public after being translated from the highly technical language archaeologists use amongst themselves into a story about the past that can be understood and appreciated by the general public. This chain of events generally leads to a presentation of archaeological material and knowledge that is secondary to the actual experience of doing archaeology, and, as we heard above, there are significant problems associated with having the public involved in the fieldwork side of CRM archaeology.

Some consultants have made significant attempts to make Ontario archaeology accessible to a wider audience. Many people and firms consciously make an attempt to make their work relevant to the wider world and should be applauded for their efforts. However, the fact remains that the amount of information that actually makes it beyond the reporting stage is extremely small. As Neil Ferris has recently pointed out, “The time has come where we have to ask ourselves if the data collected actually contribute to our knowledge of the archaeological record and does the documentation of these sites justify multi-million dollar expenditures by the development sector each year?” (Ferris 2002:76).

Where do we go from here?

This paper has been primarily concerned with describing how the structure and practice of consulting archaeology in Ontario leaves little opportunity for the public to engage with the knowledge produced. While I have found it relatively easy to identify the problems that arise when trying to link CRM and public archaeology, it is far more difficult to try to make recommendations about how these problems might be resolved. The situation is complex. For example, many archaeologists voiced concern over the lack of adequate repositories for collections. This is an issue that may need to be resolved before researchers can analyse and synthesize the huge amount of CRM data that has accumulated over the past 15 years, and be able to write those stories of the past that the public will be interested in.

Many participants pointed out that it is difficult to find funding for public archaeology initiatives, and it is very difficult for public archaeology programs to become financially self-supporting. One participant stated that he was reluctant to get involved in any under-funded public archaeology activities. It was suggested that there should be a tariff of 1-5% placed on all contracts to pay for interpretation – but who will impose this? And if consultants are so busy being consultants, then who will do the analysis and present the information in an accessible format? Should there be a separate firm or program for this purpose? Consultants also need to be encouraged to get involved in publicly oriented

initiatives. Where will this direction come from? The practitioners themselves? An avocational or professional organization? The Ministry of Culture? What is clear is that if consultants are going to become engaged with the non-archaeological community on a more regular basis, there need to be more organized opportunities, perhaps through a third party, and more incentives if it is going to happen.

There are many questions here that need to be resolved. In the meantime, the bulldozers will keep rolling, and sites will continue to be ripped from the ground. We would do well to convince the people of Ontario that the past is something that is worth saving for the future, while there is still something to be saved. The Ontario Archaeological Society is an excellent forum for professional and amateur archaeologists and the general public to share information and a common love for all things archaeological. I am very appreciative for the chance to present this work here and I would like to thank the organizers and all of you for being here to listen.

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Working Together? First Nations and Culture Resource Management in Southern Ontario

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ABSTRACT

This paper will provide a personal perspective on the relationship between First Nations and cultural resource management archaeologists in southern Ontario. It is, in part, a response to recent criticisms regarding the lack of First Nations involvement in archaeology. Using examples from partnerships developed with First Nations involved in our own firm's projects, the paper will attempt to tease out some of the more complex and logistical issues that arise in a cultural resource management context. It will explore the possibility of "partnership" and what that might entail with respect to the day-to-day operations of archaeological practice and project management. Recent projects can shed light on what is needed to develop stronger and more equal partnerships, as well as better systems of communication and consultation.

RÉSUMÉ

La présente communication offrira un point de vue personnel sur la relation entre les Premières Nations et les archéologues responsables de la gestion des ressources culturelles dans le sud de l'Ontario. Cette perspective se veut en partie une réaction aux critiques récentes concernant le manque de participation des Premières Nations dans le domaine de l'archéologie. À l'aide d'exemples de partenariats établis avec les Premières Nations participant aux projets de notre propre agence, nous aborderons certaines des questions les plus complexes et logistiques qui surgissent dans un contexte de gestion des ressources culturelles. Nous explorerons la possibilité d'un « partenariat » et les conséquences que cela entraînera sur la pratique archéologique de tous les jours ainsi que la gestion de projets. Le dénouement de projets récents peut servir de référence afin de déterminer les éléments essentiels pour élaborer des partenariats forts et plus équitables ainsi que des meilleurs systèmes de communication et de consultation.

Partners for Posterity

Ken Swayze, Kinickinick Heritage Consultants

ABSTRACT

The future of archaeology in Canada is related to the aspirations of First Nations to manage their own affairs and the natural and cultural resources on their land. All archaeologists holding an Ontario archaeological consulting licence, who work in the Ottawa valley, should follow the protocol of the Algonquins of Pikwakanagan. The protocol provides two-way communication, transparency on the part of archaeologists, and an opportunity for the Algonquin to voice their concerns in a timely fashion. In terms of the historical archaeology of the Ottawa Valley, there are many possible partnership opportunities with Ontario Parks, local schools, museums, and other institutions.

RÉSUMÉ

L'avenir de l'archéologie au Canada est lié au désir des Premières Nations de reprendre le contrôle des ressources naturelles et culturelles sur leurs territoires. Tous les archéologues qui possèdent un permis de consultation archéologique en Ontario et qui travaillent dans la vallée de l'Outaouais doivent suivre le protocole établi par les Algonquins de Pikwakanagan. Ce protocole prévoit une communication bilatérale, de la transparence de la part des archéologues et la possibilité pour les Algonquins d'exprimer leurs préoccupations en temps opportun. En ce qui a trait à l'archéologie historique dans la vallée de l'Outaouais, il existe de nombreuses occasions de partenariat avec les parcs de l'Ontario, les écoles locales, les musées et d'autres organismes.

Connecting with Ontario's Past: The National Historic Sites Alliance for Ontario as an Outreach and Advocacy Organization⁴

Sheryl Smith, Parks Canada

ABSTRACT

The National Historic Sites Alliance for Ontario was formed to act as a sounding board and place of connection among owners and operators of nationally significant places not administered by Parks Canada. Through a newsletter, e-mail communication and regular small conferences, it brings people together to discuss issues such as maintenance of historic structures, fundraising techniques, interpretation of history and culture on a "shoestring," etc. The alliance has grown and changed and is now a model copied across Canada. In Ontario, two sub-groups have recently been formed, one on Sacred Places and another on Aboriginal history. This paper will examine how Aboriginal peoples' involvement in the NHSAO has led to significant learning opportunities for the entire alliance. Case studies of certain Commemorative Integrity Statements involving sites of importance to Aboriginal history will be included.

RÉSUMÉ

La National Historic Sites Alliance for Ontario (NHSAO) a été fondée afin de servir d'organisme de rétroaction et de lieu de rencontre pour les propriétaires et exploitants de lieux historiques d'importance nationale qui ne se trouvent pas sous la tutelle de Parcs Canada. Grâce à un bulletin de nouvelles, à des échanges par courriel et à de petites conférences régulières, cet organisme réunit les gens pour discuter de questions telles que l'entretien de structures historiques, les collectes de fonds, l'interprétation historique et culturelle avec un budget restreint, etc. L'alliance a pris de l'ampleur et évolué et elle sert maintenant de modèle qui est reproduit partout au Canada. En Ontario, deux sous-groupes ont récemment vu le jour, l'un s'intéressant aux lieux sacrés et l'autre à l'histoire autochtone. La présente communication expliquera de quelle façon la participation des peuples autochtones à la NHSAO a offert d'importantes occasions d'apprentissage à toute l'alliance. Nous évoquerons aussi des études de cas sur certains énoncés d'intégrité commémorative concernant des sites considérés importants dans l'histoire autochtone.

The National Historic Sites Alliance for Ontario (NHSAO) began in 1997 as a loosely defined organization dedicated to supporting nationally significant sites owned and operated, not by Parks Canada, but by others. There are over 250 such sites in Ontario, places as diverse as bustling Union Station in Toronto, the Buxton Settlement which echoes the Underground Railroad experience in SW Ontario, and stately Fulford Place Mansion in Brockville. The NHSAO aims to achieve a collective understanding of the meaning of national historic site designation and commemorative integrity, provides a forum for communication and cooperative action, publishes a regular newsletter called *Site Lines*, and holds an annual meeting to bring site managers together for networking and training.

Recently the Alliance established two new sub-groups to facilitate networking and

⁴ This paper was given with thanks to all the Elders present in the room and also with acknowledgement that the meeting took place in the traditional territory of the Algonquin people, who have been stewards of the area for a very, very long time.

communication among certain sites with many features in common. Twenty-four of these places are Aboriginal history sites, such as Mnjikaning Fish Weirs National Historic Site of Canada. Another subset of Ontario's national historic sites are considered to be spiritual in nature and these are 25 in number. The Sacred Places sub-group represents churches, cemeteries and Aboriginal spiritual places. These national historic sites include places like Mazinaw pictographs which is sacred to the Algonquin people. Mound sites like Manitou Mounds and Kay-Nah-Chi-Wah-Nung Historical Centre owned and operated by the Rainy River First Nations, and Serpent Mounds administered by the Hiawatha First Nation are two other examples. Some other members of the Sacred Places group are churches such as St. Anne's Anglican in Toronto, whose chancel was decorated by members of the Group of Seven, Beechwood Cemetery in Ottawa, a designed landscape, and the Nazrey African Methodist Episcopal Church in Amherstburg.

The Sacred Places group has met informally several times over lunch at regular Alliance conferences, but time to discuss issues and common experiences was always rushed. A special one-day workshop was held in September 2005 to allow for a fuller discussion of a few key topics. The meeting was hosted by Hiawatha First Nation and took place at Serpent Mounds Park on Rice Lake. Topics included the conveyance of meaning about sacred places so that visitors understand and appreciate sacred versus historic values, reconciling conflicts between the sacred and the historic; encouraging respect by visitors and whether a code of conduct is needed for such places. We also explored the presentation of stories and values in an emotional context so that the visitor experience would be memorable -- and so on. Participants shared stories and laughter, even some rueful tales of visitor experiences that were less than fulfilling, in a very open exchange. A traditional Aboriginal meal added to the experience. Having members of the Hiawatha First Nation conduct ceremonies for us at the beginning and before the luncheon was an added learning experience. Many participants had never participated in a smudging ceremony before, nor had they listened to a Midewewin song accompanied by hand drum and shakers. We also went out on the land for a tour of the Mounds led by a former park manager who is now a councillor of the Hiawatha First Nation.

The second network started just this past spring, the Aboriginal History group, which attempts to bring together the Aboriginal history sites of national significance in Ontario. We met for a half day at the regular NHTSAO conference held in April at Ste. Marie Among the Hurons, itself a nationally significant site. People from First Nations communities, Aboriginal organizations, archaeologists and park managers met to discuss what it means to be nationally significant and how they can share experiences and support each other's protection and development goals. These sites are also diverse. They include the two Mohawk Chapels Royal (at Tyendinaga and Six Nations), Chiefswood Historic Site, archaeological sites such as Whitefish Island at Sault Ste. Marie, the Teaching Rocks at Petroglyphs Provincial Park and sites of the period of European contact such as Ste. Marie II on Christian Island in the territory of the Chippewas of Beausoleil First Nation. For some representatives, even finding out they had places of national significance was a revelation. We have some fence-mending to do with councils and organizations who had not been well-informed about the designation process in the past. Accordingly, Parks Canada has set aside a small amount of money

this fiscal year to support the development of a national Aboriginal history sites network and work is proceeding to arrange similar meetings in British Columbia and other parts of Canada.

In addition, there is much for us as “keepers of history” to learn from Aboriginal people. Before I got to know Chief R. Donald Maracle and other members of the Mohawks of the Bay of Quinte near Belleville, I had a vague idea that there were Loyalist Mohawks who had been granted land in Ontario after the American Revolution. But I had never heard of the Mohawk Anglican churches! Christ Church, Her Majesty's Chapel Royal of the Mohawk, along with St. Paul's Chapel at Six Nations, were recently granted the honorific “Chapel Royal” by Queen Elizabeth II, the first chapels royal to be created in over 500 years. These are places where the monarch may worship at her pleasure. The two churches possess national significance because they embody the *equality* of the relationship between the Mohawk people and the Crown, each willing to come to the aid of the other in time of need. Indeed, members of the Royal Family have made personal donations to the restoration project at Christ Church and the Queen herself sent greetings to the assembled crowd on August 21st, 2005, on the occasion of the unveiling of two Historic Sites and Monuments Board of Canada (HSMBC) plaques honouring the church itself and also Dr. Oronhyatekha, a Mohawk doctor and philanthropist who led the Independent Order of Foresters in the early 20th century. Christ Church expresses both ecclesiastic and Aboriginal elements throughout the building. For example, there is a carved wolf's head over the front door, which Chief Don Maracle explained during the preparation of the Commemorative Integrity Statement for the site is emblematic of the Wolf Clan, the spiritual leaders of the people. The gilded wooden triptych inside is written in Old Mohawk and was a gift from King George III. A large Bible on display was given by Queen Victoria, and the present Queen commissioned a new silver Communion Cup for the church on the occasion of the provincial Bicentennial in 1984.

Parks Canada encourages owners and administrators of historic sites to develop a Commemorative Integrity Statement (CIS) for their site. A CIS is a way of formally describing the health or wholeness of a national historic site of Canada. Such a place has commemorative integrity when:

- The resources that symbolize or represent its importance are not impaired or under threat.
- The reasons for the site's national historic significance are effectively communicated to the public.
- The site's heritage values are respected by all whose decisions or actions affect the site.

A Commemorative Integrity Statement specifies:

- What is nationally significant about the site.
- What resources of the site are of national historic significance, what constitutes their value and what their appropriate physical condition should be.
- What resources of the site embody other heritage values, what constitutes their value and under what conditions they can be said to be respected.
- What messages about the site's national historic significance should be

communicated to the public, and how the effectiveness of this communication will be evaluated.

Typically, a CIS for an archaeological site is pretty straightforward. It will describe the site's overall character and what constitutes the designated place; i.e., the limits of the site. It will also discuss the nationally significant resources associated with the place, such as the artifact collections and the archaeological resources still known to be in the ground. It will describe the results of the excavations and the messages that can be communicated to visitors coming from the archaeological interpretation of the site and its time periods. But for Aboriginal sacred places that are nationally significant, there are many other values and layers of meaning that can be described.

Although it might be difficult for some people to accept a direct descendant link between the mound builders of 2,000 years ago on Rice Lake with the Hiawatha and Alderville First Nations of today, there is no denying that these communities feel a strong sense of attachment to the land they administer at Serpent Mounds and adjacent East Sugar Island. Their own traditions and culture help us as archaeologists and cultural resource managers to understand the depth of cultural memory they bring forward, and their respect for what the place represents. Let's examine the draft Commemorative Integrity Statement for Serpent Mounds as an example⁵.

Serpent Mounds was designated a national historic site in 1982 for its significant archaeological resources and because it represented the Middle Woodland Point Peninsula culture. There was no consultation about its significance with either Hiawatha or Alderville First Nations at the time – I know, because I was the Parks Canada staff member who wrote the paper for the Historic Sites and Monuments Board of Canada! We worked with and talked to the site's managers at the time, the Ontario Ministry of Natural Resources, because the site was then in a provincial park. We also consulted archaeologists Dr. Richard B. Johnston then of Trent University, who had been the principal researcher at the site, Dr. Walter Kenyon of the Royal Ontario Museum where many of the artifacts were stored and Dr. Jim Wright of the Archaeological Survey of Canada.

Based on these discussions and a review of the literature, Serpent Mounds' archaeological resources were summarized in the context of other burial sites of Southern Ontario, and other sites of the Middle Woodland time period. It was designated because it had an exceptionally complete record of life for a period of 350 years ending about A.D. 300, and because the mound shaped like a serpent is the only one of its kind in Canada. The Board approved a plaque text in 2001 that includes the statement, "Mississauga people of this area are now the proud stewards of these ancient sites," and a trilingual plaque in Ojibway, English and French was erected at the site in 2002.

The designated place, that is the place designated by the Minister responsible for Parks Canada on the recommendation of the HSMBC, is the tip of Roach Point which contains the Serpent Mounds site, along with five other locations containing archaeological

⁵ The statement has yet to be signed off by Chiefs and Councils and to be approved by Parks Canada.

resources on East Sugar Island. Altogether 47 hectares of land and shoreline are within the definition of the designated place, and it is noted that some cultural resources exist within the inundated shoreline of the lake.

The beautiful open oak savannah setting of Serpent Mounds with its nine prominent burial mounds gives a sense of sacredness, sanctity and continuity of memory. Today, it appears undisturbed and has sweeping vistas of Rice Lake. The CIS (2004) acknowledges that all the mounds, including the one shaped like a serpent, are sacred resting-places of the ancestors. It also accepts that the site is valued for the archaeological evidence that has presented us with a good picture of what life was like in the time period when the mounds were built.

A CIS also articulates specific objectives for the resources being described. It states how site managers will ensure that resources will be looked after. For Serpent Mounds, the team of people who drafted the CIS (First Nation leaders, traditional Elders, archaeologists, planners and exhibit designers) have agreed that the designated place, landscapes and landscape features, archaeological resources and artifacts will not be impaired or under threat when, among other things:

- The resources and their associated values are respected according to Aboriginal traditions.
- Traditional ceremonies and practices continue under the direction of First Nations' Elders.
- Any interventions to the cultural landscape respect its sacred nature.
- Any future development beyond the designated place but within its view respects the scenic character of the setting.
- The historic values of all the resources are communicated to visitors and stakeholders.

Serpent Mounds' CIS also defines the key messages to be communicated about the site, messages about its reasons for national significance and the context messages that are essential for understanding the reasons for designation. The context messages contain information on the archaeological picture of the time, such as information about mound-building, summer encampments, the natural resources of Rice Lake which provided ample food, the known trade networks of the time period with examples of raw materials and artifacts from all over North America that found their way to the site, and so on. But the section on context also contains specific statements to help visitors understand Aboriginal, especially Anishinaabe, culture. For example, the CIS states:

- Aboriginal communities had and have continuity of memory whereby such traditions as respect for the ancestors are passed on to succeeding generations.
- Traditional knowledge is sacred and forms a large part of the history of Serpent Mounds; it must be communicated orally to retain its meaning.
- The sense of place at Serpent Mounds includes respect for the voices of the ancestors and the spirituality associated with ceremonies that took place there in the past.
- Respect for Serpent Mounds includes respect for the Aboriginal traditions of today including permitting appropriate ceremonies to take place.

In addition to describing the resources, objectives and messages associated with national significance, the CIS for Serpent Mounds also touches on the resources, values and messages not related to the reasons for national significance. These include that the two First Nations have significant roles to play in ensuring the long-term integrity of the sites and their collections, and that they honour the spirit of the place. Other messages are that Serpent Mounds is part of a family of national historic sites, and that there are other sites in the local area such as Peterborough Petroglyphs, the Trent-Severn Waterway and the Peterborough Lift Lock.

Aboriginal world view complements what we know from other traditions of science and history. It integrates respect for the land and all that is contained within it, including what we would consider inanimate objects and how people interact with the land. There are certain ways that people act and move on a sacred landscape such as at Serpent Mounds that can be taught to others from different cultures. For example, I have been taught that fall is the right time to feast the ancestors, when the harvest is gathered in and we give thanks for the bounty of the season. It is at that time that sacred places need to have ceremonies carried out and food and water are given to the ancestors at such places. Bill Allen and I recently participated in such a ceremony at an acknowledged sacred place within Algonquin Park with Elder William Commanda of the Algonquin Nation – an amazing day! This is one way that Aboriginal knowledge can be incorporated into management practices at Aboriginal history sites. Another, of course, is the use of tobacco, sweet grass and other plants regarded as sacred medicines at sacred sites. In my opinion it should at least be standard practice for archaeologists to carry and to know how to use tobacco when visiting archaeological sites and sacred places. It signifies respect for the traditions and culture of Canada's First Peoples.

My own sense is that Aboriginal organizations and communities have brought much more to the National Historic Sites Alliance for Ontario than we have so far contributed to their understanding of historic sites management. Their willingness to share and their teaching of good listening skills have been very helpful. We have learned to show respect for others by slowing down and really concentrating on what is being said, not to interrupt a speaker but through visual cues such as nodding to encourage the speaker to continue, and then to wait till the speaker signifies being finished before responding. Our Anishinaabe participants have shared the Seven Grandfather teachings of their traditions, and the Seven Fires Prophecies of the people along with their migration stories. Those from Tyendinaga and Six Nations have helped us realize who really were the first citizens of what became the province of Ontario, and that they brought with them a proud loyalty to their ally, the British Crown. The Mohawk people at Tyendinaga and the Six Nations people at Ohsweken have a very different perspective on their history and their role in Canadian history than what we might once have been taught in school. We still have much to learn from them and from all First Nations in Canada. We also have much to share. As archaeologists we possess a great wealth of knowledge about the past of Canada's Aboriginal people. We can show that we have learned from our own experiences by sharing this rich and vibrant past with our Aboriginal partners, friends and neighbours.

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Six Nations, Archaeologists and the Red Hill Creek Expressway

Gary Warrick, Wilfrid Laurier University

ABSTRACT

Between 2002 and 2004, Six Nations of the Grand River monitored the archaeological excavations within the footprint of proposed construction of the Red Hill Creek Expressway, Hamilton, Ontario. The author was retained by Six Nations to supervise the monitor in the field and to provide professional advice. Six Nations monitored the archaeological work because they wanted to ensure that their ancestors' remains were handled with care and respect and desired more control and ownership of their archaeological past. While the Red Hill Creek project had a positive outcome and laid the groundwork for more active involvement of the Six Nations in Ontario archaeology, the author often steered a perilous course between the varying interests of the Six Nations community, City of Hamilton, the archaeological consultant, the provincial government, and environmental activists. This paper will highlight the difficulties and benefits of working for Aboriginal communities as an archaeologist on development projects.

RÉSUMÉ

Entre 2002 et 2004, les Six-Nations de la rivière Grand ont suivi de près les fouilles archéologiques sur le site de la construction prévue de la route express de Red Hill Creek à Hamilton (Ontario). L'auteur de la présente communication a été embauché par la bande des Six-Nations pour surveiller les travaux et offrir des conseils professionnels. Les Six-Nations souhaitaient superviser les fouilles pour s'assurer que les restes de leurs ancêtres seraient manipulés avec soin et respect, et parce qu'elles voulaient exercer un contrôle accru sur leur passé archéologique. Même si le projet de Red Hill Creek a finalement connu un dénouement positif et a ouvert la voie à une participation plus active des Six-Nations dans le domaine de l'archéologie en Ontario, l'auteur s'est souvent trouvé pris entre les intérêts divergents de la communauté des Six-Nations, de la ville de Hamilton, de l'archéologue-conseil, du gouvernement provincial et des activistes écologiques. Cette communication présentera les difficultés et les avantages liés à ce genre de contrat entre un archéologue et une communauté autochtone.

A First Nations Archaeologist: Struggling for Middle Ground

Brandy George, Timmins Martelle Heritage Consultants Inc.

ABSTRACT

The relationship between archaeologists and First Nations groups is of growing concern. At issue is whether this relationship can be called a "partnership." This is a topic that has been discussed in detail by both groups, but not from the perspective that I wish to address it. Being a Native North American archaeologist and First Nations Liaison gives me a unique perspective. In the past year I have worked with several First Nations groups in various archaeological contexts. Discussion will centre on a few of the projects I have been involved with, noting their positive and negative aspects, and what I learned from these experiences.

RÉSUMÉ

La relation entre les archéologues et les Premières Nations est une source de préoccupation croissante. Est-il vraiment possible de parler de « partenariat »? La question a été débattue en détail par les deux parties, mais jamais du point de vue que je propose. En tant qu'archéologue amérindien et agent de liaison pour les Premières Nations, j'ai une perspective unique. Au cours de la dernière année, j'ai travaillé avec plusieurs groupes autochtones dans divers contextes archéologiques. Ma conférence portera sur certains de ces projets, leurs points positifs et négatifs, et ce que j'ai pu tirer de ces expériences.

There is increasing First Nations' awareness towards archaeology and archaeological practices and what they can contribute to traditional beliefs and knowledge. The need for a clearer understanding of archaeology by First Nations is becoming more important, thereby making it necessary for archaeologists to recognize these concerns and how they may affect archaeological practices. Furthermore, the issue of whether the current situation between First Nations and archaeologists can be called a partnership needs to be addressed.

In the past year or so, I have learned that I have at least three obstacles that I look forward to facing and overcoming as my career evolves. Not only am I an archaeologist, but a member of a First Nation and a woman. Each of these factors on its own will present obstacles, but all three together can amount to an uphill struggle. Being a female Native archaeologist would give me enough material for an entire paper, but today I just want to look at a few things. I want to look at the connection between the "Native" and the "archaeologist" and see how much of a partnership is possible.

As I thought about the concepts of partnerships and relationships, I decided to look at some definitions. A relationship can be generally defined as some connection between parties who have dealings with each other, while a partnership can be defined as a connection between parties characterized by mutual cooperation and responsibility for the achievement of a common goal (websters.com).

Keeping these definitions in mind, when I look at the state of the connections between archaeology and First Nations I find that what has occurred in the past fits under "relationship" because the two groups have only been connected when it was necessary

and most often their goals have been different. It is vital to move past the relationship stage into the partnership stage where both archaeologists and First Nations will have that mutual cooperation, responsibility and communication for the common goal of an archaeology that benefits all involved. How can this be done? By moving past the discussion stage and into the action stage.

This topic of First Nations and archaeological relationships has been discussed for years, but what I look forward to seeing are the actions necessary to put all the discussions into motion. Instead of talking about how First Nations should be involved in archaeology, archaeologists should do something about it, find out what the particular group would like to see come out of research and excavation. Instead of First Nations saying they have nothing to gain from archaeology or only being involved with burial issues, they should be involved in every aspect and ask questions. There is a definite need for more First Nations people to be archaeologically trained, and this is something that I have had experience with.

Upon finishing university, I began working at Timmins Martelle Heritage Consultants in London, Ontario, on a variety of archaeological projects involving First Nations, a topic I will come back to later. What I have found interesting is the lack of role models I have to follow. I am an Ojibwa with a Master of Arts degree in archaeology and anthropology, but I have had difficulty relating my experiences to anyone before me. I have role models in archaeology and in the First Nations community, but virtually nobody that fits into both groups. Essentially what I am finding is that I am flying blind, learning as I go along. This is something that drives me to create something for others to follow. What needs to be kept in mind though is that my personal experience so far has been limited to Southwestern Ontario, and I therefore only speak for what I have experienced.

Moving on, both archaeologists and Aboriginal groups have presented thoughts and feelings on archaeological encounters, but it is a rare occurrence when they talk about something jointly. What I mean is that they are usually “[one-]sided”, the archaeologist more often being portrayed as the one who wants to study Native ancestors, and First Nations more often being portrayed as against anything scientific or archaeological occurring as it relates to their “people”. What a partnership would essentially do is to make these “sides” more transparent, so that it is more about a group of archaeologists and First Nations working together to achieve a common goal. Sounds easy, but we all know there is a lot of work to be done for this to happen. One of my long-term career goals is to become a bridge of sorts, so that both First Nations and archaeologists are represented on a more even playing field. I would now like to turn to sharing some of my own experiences as a First Nations archaeologist over the past year and a half.

To begin, I have noticed that I am treated differently in varying contexts. This is something that is difficult to understand unless you have gone through it in some form. What I am referring to here is how I am treated differently in relation to First Nations and non-Native people. It is generally thought that I have knowledge of and that I follow a traditional lifestyle, when this is something that should be asked before it is assumed. I spent the first part of my life learning things in a decidedly non-Native environment and

plan to spend the next part of my life learning and incorporating more traditional viewpoints. What I am saying is that just because I am a First Nations person, you shouldn't assume that I automatically know all things traditional for all First Nations in Canada. I would like my knowledge to expand in that direction, but as with anything else, it takes time.

Another thing that has been said subtly when I am with non-Aboriginal groups is that I am just a "token Native" hired because of my heritage. I would like my advanced level of university education to be recognized instead of having people look at me assuming I have no credentials or that I am a Native representative with no archaeological training. These are unfortunate stereotypes. However, instead of allowing them to hinder me, I intend to work to erase these preconceived notions through hard work and the raising of awareness.

In addition, while working with Aboriginal groups, I have noticed that I am treated differently from my non-Native counterparts. An example to illustrate this occurred only recently. I was invited to a traditional longhouse together with two non-Native archaeologists to inform the elders of what we were doing and finding in our work relating to their territory. I was introduced last and what is interesting is how I was introduced. The other two archaeologists were introduced by name, occupation and then by their company. I was introduced by name, then as a member of my First Nation and then by occupation. After introduction, I noticed that people moved forward in their seats for a better look at me, certainly for me a new but also comfortable experience. After the meeting, the elders were invited to come to a display table set up with some of the artifacts recovered from their territory. Once again I was third in line, so the elders had to pass by the other two archaeologists before meeting me. It was fascinating that the other two archaeologists were often passed by with a nod and polite smile, while almost every elder stopped at me, exchanged jokes, asked questions and said, "Keep up the good work." I remembered this incident because for once, I was put into the forefront and not pushed to the back because of my ancestry. For me this was a good experience that I hope was positive for the First Nations group as well.

Another occurrence I would like to share involves cultural differences and viewpoints. One of the projects I am currently working on has a First Nations monitor working with the crew during archaeological surveying. The monitor was always very nice to me, clearing the way through raspberry bushes, stepping on tall grasses to make passage easier, and helping to carry my equipment, among other things. The crew misinterpreted these gestures as his showing a more than professional interest in me. The way I interpreted the situation, knowing he was of a traditional Iroquoian upbringing with several sisters, was that he was treating me as he had learned to treat Native women. I knew that he would have been brought up to see a Native woman as important to the community with certain kinds of power, and therefore to be respected and highly regarded in every aspect. I feel that my basic understanding of different native groups allowed me to handle a situation that was not as others had viewed it. Today I have a good working relationship with this First Nations monitor and have attempted to explain to the crew the differences in culture.

One of my most significant encounters to date is with an ongoing project that involves the combination of archaeology and the cultural and traditional beliefs of a particular First Nation. We have been working on a cultural program that involved interviewing elders within the community and then producing materials for teaching non-Native contractors about that particular group's way of life. We have been able to make traditional usage area maps, and a document illustrating the group's history and present status. This is an intriguing project in that it seems to be fairly uncommon in Ontario for archaeologists and First Nations groups to work so closely that each of their viewpoints are incorporated into one program.

One of the best and ongoing experiences for me though, is that through archaeological research I have been able to learn about my cultural background. Throughout my formal education I have always had to look at First Nations through a European-based mindset. This was certainly difficult because textbooks and teachers always talked about First Nations as "they" when all along I was thinking, "Wait a minute, that's me!" This was difficult, but it was also the starting point that helped push me to look at things from a multitude of perspectives. I learned things through non-Native teachings, and am now making the effort to expand my knowledge through Native teachings. This is something that I expect will be part of my lifelong learning, and is something I am determined to do. Essentially what I am saying is that I am aware that as a Native archaeologist I will need to recognize that there are different ways of looking at the same thing, and I need to be able to relate to these different viewpoints. As you can imagine, this is a complex situation to work through, but one that I am prepared for.

In relation to the time I was at the longhouse with the elders, I was confronted by one man who started to ask me questions in relation to his people. At first I said that I was unsure of how to answer, and his reply was, "Well, you are an archaeologist and a native, aren't you?" I thought for a few seconds and replied that I certainly wasn't an expert on either subject, that I was there to learn from them and asked if he would be willing to teach me what he could. I am sure my honesty caused him to think because he suddenly started smiling, and said that he had been waiting to hear that, that for too long archaeologists and other "specialists" had been telling him about his own people, but nobody had yet to ask him to share his knowledge. It was that day that I learned that there are tons of Native people out there who would be willing to share their knowledge if we only asked them. I have several more experiences that I would have liked to share, but since my time is limited here, I'll save them for another day!

To summarize, I will start with saying that overall I have been well received, although among Native people I catch notes of apprehension that often clear once I explain what I am doing. As well, of the First Nations people that I have met, most have expressed an awareness of the need for a Native archaeologist, which to me says that interest in archaeology among First Nations is increasing.

As for negative aspects, the most common one that comes to mind is one that all of you would have heard and experienced in some form or another. The misconceptions about archaeologists being "bone diggers", "pot hunters", or "just like Indiana Jones" come up

a great deal. I have had to work hard to help people realize that I am not like that, and that idea occurred more in the past than it does today.

Along with the good and the bad, I would also like to quickly share what I have learned from my experiences so far. I understand that the development of a good partnership between First Nations and archaeologists will not be easy, but it is attainable. I understand that there is a need for regulations or changes to existing guidelines that will make it a requirement that local Native groups be contacted when there is archaeological work in any given area. This contact should be made not just when a burial is at issue. Ask the First Nations if they would prefer the option of participating or contributing at the beginning of work, instead of at the end. Native groups are increasingly becoming aware of the importance of other kinds of sites and their relationships to their ancestors, and with this comes urgency for work on a more even level.

I have also learned that there is a desire by Natives to add to traditional beliefs. Some groups have realized that archaeological information can be used and may be seen as important to the history of their particular group.

There is a need for Natives to have established committees or departments to keep track of archaeological projects within their areas of concern, so that archaeologists know whom to contact when situations arise. As well there seems to be a need for a regulatory committee that will encourage partnerships between archaeologists and First Nations. Of course, these suggestions require time and money, and this is where all of us, Native and archaeologist alike, need to push.

Furthermore, archaeologists and First Nations should be able to agree upon a few simple points: archaeologists need to ensure that First Nations cultural concerns are addressed; First Nations need to continue voicing concerns to work towards an improved archaeology; archaeologists can help to establish an appreciation of First Nations cultural values among non-Native communities; and, whether you are First Nations or archaeologist (or in my case, both), there is an obligation to respect those among us helping to protect and preserve cultural resources.

Throughout my time here today I know that I could have talked about things like ownership, who has the right or responsibility for certain things in archaeology, or even how to encourage more First Nations people to learn about archaeology, but as you know, I didn't. I wanted to focus on what I have personally experienced as a Native archaeologist and I hope this is enough to get even one of you to think of how you will relate to each other in the future. I know my path is a clouded one where I can only see a step or two in front of me at a time. This is a path that not many have traveled before me, but I hope I will be able to help make it clearer for those who come after. All I need is to be accepted in both First Nations and archaeological communities, to persevere when things become difficult, and to push towards what I know is inevitable and necessary. We as archaeologists need to be able to learn not only about the First Nations, but also from them, and First Nations need to learn about the archaeologists with whom they increasingly come into contact everyday.

As I work to deepen my knowledge of archaeology and First Nations cultures, I may ask for help along the way, to know as much as I can and to represent each as fairly as possible.

This is how I hope to be able to serve both archaeology and First Nations.

Archaeological and Historical Research of Point Grondine Reserve

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Carol G. Peltier, Wikwemikong Heritage Organization

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ABSTRACT

The Wikwemikong Heritage Organization initiated an Archaeological and Historical Survey to document sites and the cultural heritage of the Point Grondine land base, which is located east of Killarney and west of the French River, over the past three years. This work was done in two phases. Phase One consisted of the historical literature review and elder interviews, in order to learn as much as possible about Point Grondine oral and written history. This research was done prior to any archaeological field surveys. Phase Two consisted of field surveys to locate sites and confirm places accounted by elders and historical documents and to find and document unknown sites. A total of 22 sites were recorded including two cemeteries in the 2003 and 2004 seasons and we report on aspects of the 2004 final report. Further survey results from 2005 include evidence of traditional burial patterns (small mounds), within the traditional village in close proximity to the Christian cemetery. Further inland surveys are ongoing to identify earlier prehistoric sites, based on old beach ridges.

RESUME

La Wikwemikong Heritage Organization a mené, au cours des trois dernières années, des recherches archéologiques et historiques afin de documenter les sites et le patrimoine culturel des territoires de Point Grondine, à l'est de Killarney et à l'ouest de la rivière des Français. Les travaux ont été accomplis en deux étapes : La première étape comprenait une revue de la littérature historique et des entrevues avec les anciens afin d'en apprendre le plus possible sur l'histoire orale et écrite de Point Grondine. Cette étape a précédé les fouilles archéologiques menées sur le terrain. La deuxième étape comprenait des études menées sur le terrain pour situer les différents sites, pour confirmer l'existence des endroits mentionnés dans les témoignages des anciens et les documents historiques et pour trouver des sites inconnus et en documenter l'existence. Au total, on a répertorié 22 sites, y compris deux cimetières, pendant les saisons 2003 et 2004, et nous revenons sur certains aspects du rapport final de 2004. Des études plus poussées menées sur le terrain en 2005 ont montré l'existence de lieux de sépulture traditionnels (petits monticules) à l'intérieur du village traditionnel, tout près du cimetière chrétien. Des études plus approfondies sont en cours à l'intérieur des terres pour repérer des sites préhistoriques antérieurs à partir des anciennes crêtes de plage.

Iroquoian Ceramic Technology, Function and Use

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ABSTRACT

This paper summarizes the technological characteristics of an Iroquoian pottery assemblage. It focuses on the intended function and actual use of ceramics at the Antrex site, a Middle Iroquoian village located in Mississauga, Ontario. Several attributes were examined, including those related to the clay fabric and temper, sherd thickness, decorative type, morphology, and use alteration. It was determined that vessel size was a primary indicator of function; using thickness and temper diameter, vessel size was estimated for over 400 pot fragments. With this in mind, the Antrex assemblage was divided into four functional groups. Patterns of use alteration were also examined, resulting in the description of both the technological characteristics of each group and the way in which these pots were used. An examination of the spatial distribution for each group suggests that different areas within the village had different functional associations. Overall, this study demonstrates that Iroquoian ceramics are not functionally homogeneous, as is commonly assumed.

RÉSUMÉ

La présente communication résume les caractéristiques techniques d'un vestige céramique iroquoïen. Elle porte sur la fonction voulue et l'utilisation pratique de poteries trouvées au site Antrex, un village iroquoïen du Sylvicole moyen situé à Mississauga (Ontario). Plusieurs attributs ont été examinés, entre autres la texture de l'argile, le dégraissant employé, l'épaisseur du tesson, le type décoratif, la morphologie et les modifications apportées à l'usage. L'étude révèle que la taille du récipient constitue l'indicateur principal de sa fonction; à l'aide de mesures de l'épaisseur et du diamètre du dégraissant, la taille de plus de 400 fragments de contenants a pu être estimée. Compte tenu de ces résultats, les vestiges du site Antrex ont été répartis en quatre groupes fonctionnels. Les modèles de modifications à l'usage ont aussi été étudiés, ce qui a donné lieu à la description tout à la fois des caractéristiques techniques de chaque groupe et des usages pratiques réservés à ces récipients. Une analyse de la répartition spatiale pour chaque groupe révèle des associations fonctionnelles différentes pour les diverses parties du village. En somme, cette étude montre que les céramiques iroquoïennes ne sont pas homogènes sur le plan fonctionnel, contrairement à la croyance générale.

A Potter's Choice: A Case Study in Neutral Ceramic Technology

Carrie Rai, McMaster University

ABSTRACT

This paper will investigate the ceramic technology from the Fonger site, a proto-historic Neutral settlement. I will outline the ceramic manufacturing techniques potters used while making vessels, from the collection and processing of raw materials, to forming, finishing, firing, and use. In the past, the majority of ceramic studies in Ontario have focused on attribute analysis to study chronology or cultural affiliation. My research looks at pottery making as an activity, where potters make many choices that are affected by functional, mechanical, environmental, and social factors. To study why potters create vessels the way they do, I have conducted microscopic, macroscopic, petrographic, and x-ray diffraction analyses and experimental archaeology. This methodology is helping me to understand which steps in the ceramic making process were influenced by functional, mechanical, environmental, and/or social factors. This research will demonstrate the agency of Neutral potters and will help to understand the relationships potters have with their environment, each other, and other groups within the community.

RÉSUMÉ

La présente communication porte sur la technologie céramique du site Fonger, village protohistorique neutre. J'évoquerai les techniques que les potiers utilisaient pour fabriquer des récipients, allant du choix et de la préparation des matières premières jusqu'à l'usage final, en passant par le façonnement, la finition et la cuisson. Jusqu'à présent, la majorité des études sur la poterie en Ontario se sont concentrées sur l'analyse des attributs afin de déterminer la chronologie ou l'affiliation culturelle. Ma recherche porte sur la fabrication de la poterie comme une occupation dans le cadre de laquelle les potiers font des choix influencés par divers facteurs fonctionnels, mécaniques, environnementaux et sociaux. Pour comprendre ce qui motive les potiers à créer les récipients comme ils le font, j'ai mené des analyses microscopiques, macroscopiques, pétrographiques et diffractométriques ainsi qu'une étude archéologique expérimentale. Cette méthode m'aide à comprendre quelles étapes de la fabrication ont pu être déterminées par des facteurs fonctionnels, mécaniques, environnementaux ou sociaux. Ultimement, cette recherche montrera le degré de liberté d'action des potiers neutres et aidera à comprendre les relations que ces potiers ont pu entretenir avec leur environnement, leurs confrères et d'autres groupes au sein de leur communauté.

Petroglyphs and Musical Instruments

Robert Burcher, Thornbury, Ontario

ABSTRACT

Native Canadians did not have sailboats. Why then is there an image of one carved in the rock at the Peterborough Petroglyphs? To make sense of this sailboat image I have come to believe that the natives of the Great Lakes over 2,000 years ago had interactions with Northern Europeans. During the late Bronze Age a shortage of copper - a main ingredient of bronze, forced a wide exploration for new sources. Lake Superior copper was readily available and traded on native routes such as the Ottawa River, and ended up on the east coast. The copper was loaded into ocean going currachs of Irish design that used the Gulf Stream as a quick return trip to Europe. Crucial evidence of this is pictured at the Petroglyphs: distinctive boats, identifiable costumes and unique musical instruments! What I've discovered is a correlation between carvings on the site with Bronze Age musical instruments. This has led with the help of Arthur Otskinau of the Park Staff to an understanding of the archaeoacoustics of the site and its native name as the "Talking Rocks." No, the Natives did not have sailboats but they saw them being used 2500 years ago!

RÉSUMÉ

Les Autochtones du Canada n'avaient pas de voiliers. Alors pourquoi existe-t-il une image de voilier sculptée dans la pierre au site de pétroglyphes de Peterborough? Dans mon esprit, la seule explication est que les Autochtones des Grands Lacs auraient eu des interactions avec des Européens du Nord il y a plus de 2 000 ans. Au cours du Bronze final, une pénurie de cuivre, le composant principal du bronze, a suscité une recherche accrue de nouvelles sources. Le lac Supérieur avait des réserves faciles à exploiter et il s'en faisait d'ailleurs le commerce le long des voies commerciales autochtones, telles que la rivière des Outaouais, et jusque sur la côte Est. Le minerai était ensuite chargé dans des coracles de conception irlandaise capables de naviguer les océans en suivant le Gulf Stream pour retourner rapidement en Europe. Les pétroglyphes en sont des preuves capitales : ils représentent des bateaux particuliers, des costumes reconnaissables et même des instruments musicaux uniques! Ce que j'ai découvert présente une corrélation entre les gravures sur le site et des instruments musicaux de l'âge de bronze. Ces constatations ont mené, avec l'aide d'Arthur Otskinau, employé du parc, à une meilleure compréhension de l'archéoacoustique du site, appelé « Talking Rocks » (les roches qui parlent) par les Amérindiens. Les Autochtones n'avaient pas de voiliers, mais ils en ont vu il y a 2 500 ans!