



Minted around 1561, this Elizabethan silver four-pence coin was uncovered east of the Cupids dwelling house.



Tin-glazed apothecary jar fragment found behind the chimney at the dwelling house. It dates to between 1580 and 1640.



This reconstructed German stoneware Bellarmine bottle was found in pieces inside the dwelling house. It dates around 1650.



Pipe dating to around 1600.



Thimble dating to between 1600 and 1650.

## ARTIFACTS FROM CUPIDS, NEWFOUNDLAND



NORMAND COUSINEAU

December 1560 and October 1561, a tin-glazed 17<sup>th</sup>-century apothecary jar, a variety of European ceramics, including a fragment of a Belgian jug dating back to the late 16<sup>th</sup> century, and hundreds of glass beads intended for trade with the Beothuk.

Archaeological evidence shows that some time between 1680 and 1710 the plantation seems to have met a violent end, possibly destroyed during Pierre Le Moyne d'Iberville's raids on the English shore in the winter of 1696, on behalf of New France.

Archaeological excavations continue to unfold the early history of Cupers Cove and other settlements in Conception and Trinity Bays, known collectively as the Baccalieu Trail, 240 kilometres of coastline on the Avalon Peninsula. Restoration of the overland route taken by Henry Crout from Conception Bay to Trinity Bay in search of Beothuk camps is preserving Crout's Way as a heritage trail – one of the oldest European trails in North America.

Evidence of more than 4,000 years of aboriginal activity, including that of Beothuk, Dorset and Maritime Archaic occupations, has been revealed during 12 years of excavations at Russell's Point, Dildo Island and Anderson's Cove.

In collaboration with the Cupers Cove Heritage Foundation and the Cupids Historical Society, Gilbert and his colleagues are anticipating that a significant portion of the plantation and related aboriginal sites will be exposed, stabilized and interpreted in time for the 400<sup>th</sup> anniversary of the founding of Cupids in 2010, an event likely to include a visit from British royalty and a re-enactment of John Guy's voyage into Trinity Bay.

For more information visit <[www.baccalieu-digs.ca](http://www.baccalieu-digs.ca)>.

#### Quebec City

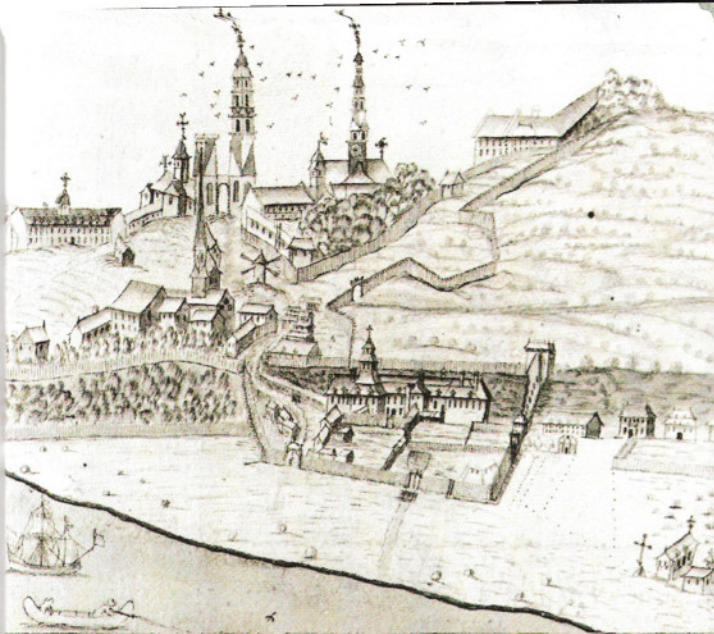
## One Man's Garbage Is...

The true treasure of the Palais de l'Intendant lies outside its walls.

**W**hen Dr. Reginald Auger teaches his archaeology classes at Laval University in Quebec City, one of the things he always stresses is that if you want to learn about a residence, look around it. For it is here, he tells his students, that you will most likely find your richest source of information.

In 2000, in anticipation of the 400<sup>th</sup> anniversary of Quebec City in 2008, Auger and his team of archaeologists conducted excavations at the Palais de l'Intendant in the old city. True to Auger's theory, the team's richest finds were outside the palace.

The palace was built in 1669 to house the intendant, appointed by the king of France, who along with the governor carried out the administration of the colony. As the centre of official government business it was host to lavish social engagements, reflecting the prestige that accompanied the position of the king's representative. Devastated by fire in 1713, it was reconstructed in 1716 but destroyed again during the American invasion of Quebec City in 1775.



The site is owned by the City of Quebec, which lent financial and technical support to its archaeological exploration. It had previously been researched by Laval University archaeologist Marcel Moussette, who spent more than 10 years excavating the original palace.

Little remains of the architecture of the palace, but Auger's excavations have revealed sections of a wooden palisade that surrounded the fortified city. Remnants of its cedar posts, placed in 1690, were amazingly well preserved, and traces of the palace wall and pieces of its flagstone floor were unearthed. But the latrines behind the palace have proved to be the team's gold mine, providing clues to the complete history of the site from 1725 to the 19<sup>th</sup> century. It appears from the assortment of liquor bottles found that the latrines were a good place to nip out for a drink. And at least one unfortunate fellow may have pocketed the dice from his card game and lost them in the latrine. Broken glass is abundant, and believed to have been deliberately placed to discourage scavenging vermin. Pieces of ceramics are plentiful, too.

**Top left:** Late 17<sup>th</sup> century illustration of the first Palais de l'Intendant. **Right:** Excavation of the floor of a brewery malt house constructed in 1852, which occupied the palace site until 1970. **Bottom left:** Posts of the 1690 palisade during excavation.

Outbreaks of cholera and other infectious diseases early in the 19<sup>th</sup> century prompted worried city officials to provide drainage so that run-off from the latrines would head straight into the St. Lawrence River. Following the introduction of a city sewage system in the 1850s, the existing latrines were filled with garbage and layers of ash to prevent odours and bacteria.

Auger, an archaeologist with the Department of History at Laval, will return this spring with his team to see what additional tidbits of Canadian history can be found in the latrines.

The excavation site is open to the public weekdays from May 16 to June 15, and the interpretation centre is open from late June to early September. For further information, visit <[www.ville.quebec.qc.ca/fr/exploration/archeologie.shtml](http://www.ville.quebec.qc.ca/fr/exploration/archeologie.shtml)>.

## A Tale of Two Families

Two Acadian families settle in Prince Edward Island and meet different fates. But each leaves its mark on the island's red soil.

**P**rince Edward Island, home to the Mi'kmaq, lay virtually untouched by European settlement until the beginning of the 18<sup>th</sup> century. After the cession of Acadia to England by the Treaty of Utrecht in 1713, a number of Acadians moved to nearby French possessions. Among them were two families seeking a new home on the island then known as Île Saint-Jean. They had similar beginnings, but very different fates.

In 1720, Michel Haché dit Gallant, the orphaned son of an aboriginal mother and French father, arrived in Port-la-Joye, one of the island's earliest French settlements, with his wife, Anne, and four of their 12 children. A prosperous man, Gallant is believed to have been harbourmaster. He and his extended family eventually



In 2003, archaeologists Scott Buchanan, Helen Evans and Rob Ferguson uncovered the top course of stones leading to an ancient well at the Oudy site.

occupied nine of the 15 properties in the community near present-day Charlottetown. In his 70s Gallant slipped through the ice of the North River and perished in 1737, never living to see the war with Britain in 1744, which led to the torching of his house in 1745, or the Acadian expulsion of 1758.

While Gallant was settling in Port-la-Joye, an Acadian farmer named Jacques Oudy brought his family to settle in Havre Saint-Pierre, the second French settlement, on the northeast coast of the island, near present-day Morelle on St. Peter's Bay. Oudy and his wife

raised 14 children who eventually comprised the majority of the community. Spared the British destruction of 1745, the farming Oudy clan grew crops of wheat, oats, peas and linseed to supply the occupying forces at the fortress at Louisbourg on Île Royale (Cape Breton Island).

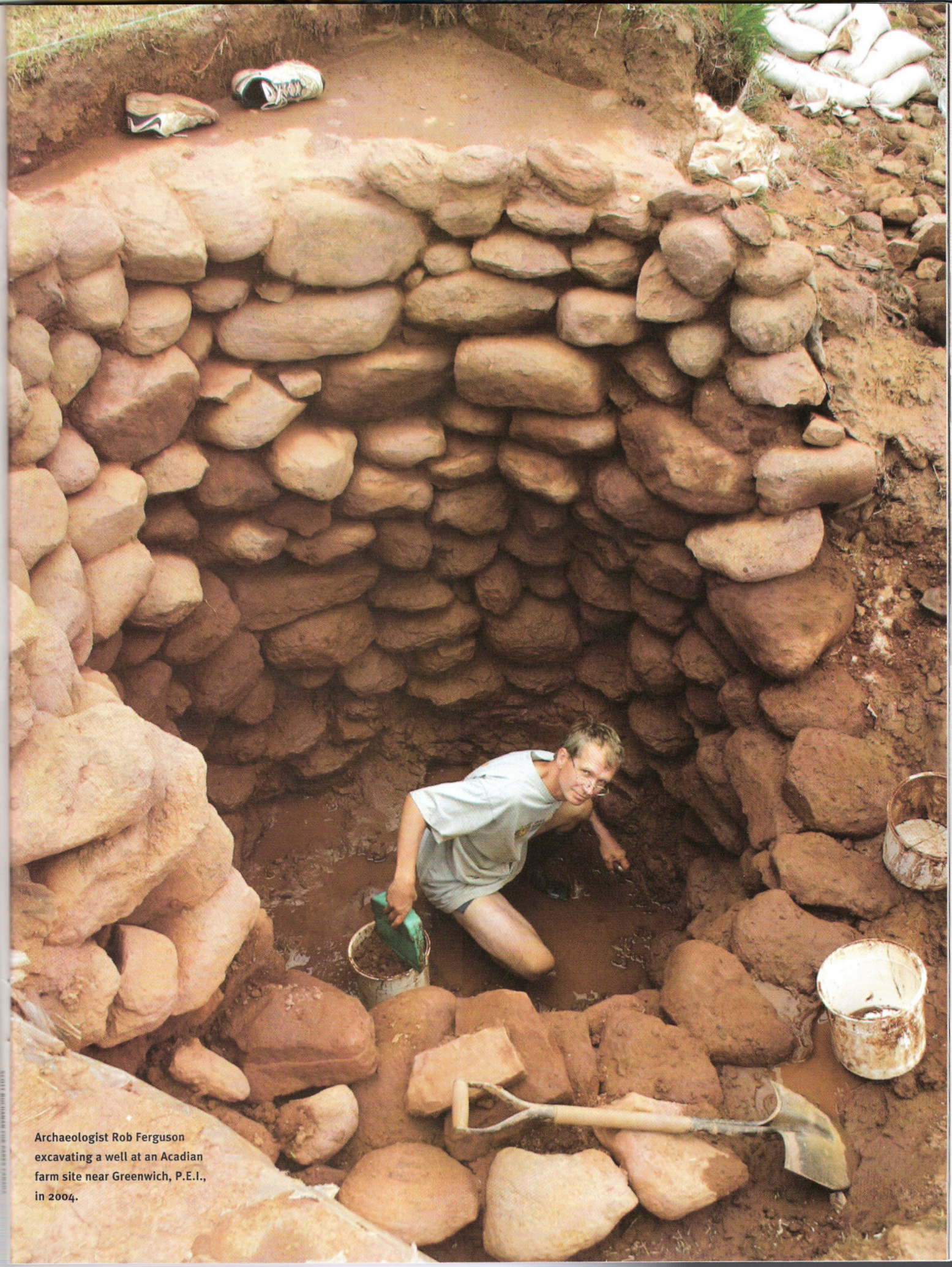
Rob Ferguson, an archaeologist with Parks Canada, set out 141 years later, in 1999, to find the original site of Havre Saint-Pierre. Though the area was known to be the location of an early French settlement previous to British occupation, 200 years of the farmer's plough had removed all traces, and neither surface features nor air photographs revealed any clues to the location. With the help of remote sensing, local folklore and a 1764 British survey map discovered in Charlottetown by archaeologist Scott Buchanan, Ferguson and his colleagues located three of the nine original Oudy homes, including a rich French midden (refuse pile) discovered beneath the remains of a British cellar, believed to be from the home of the original patriarch Jacques Oudy and his family.

Excavations have unearthed from the three French homesites the remains of a blacksmith forge, rarely seen Chinese porcelain, shards of brightly glazed green ceramic bowls from the Saintonge area of France and a number of seed samples. Scientific examination of the seed samples has revealed some startling information – the presence of a fungus known as *sclerotia of ergot*, commonly found in rye, known to cause convulsions, hallucinations and gangrene.

The Gallant ancestral properties, on the southwest side of Charlottetown Harbour, today form part of the Port-la-Joye–Fort Amherst National Historic Site. Ferguson's archaeological excavations here, examining the period from 1720 to 1758, have revealed fine kitchenware and fancy ceramics from Germany, Britain and Italy, evidence that the affluent Gallant provided well for his family. Fortunately, Gallant's family survived the deportation, and Gallant would have been proud to know that his ancestors were on hand to mark the 250<sup>th</sup> anniversary of the Acadian expulsion in 2005.

Unlike the Gallants, the farming Oudy clan seems to have vanished from the historical record. During the expulsion of Acadians from Île Saint-Jean in 1758, it is believed the entire Oudy clan boarded the ill-fated *La Violet* for the voyage to France, perishing when the ship went down in the Atlantic. Despite exhaustive searches of Canadian, French and genealogical records by Ferguson and his colleagues, all that remains of the extended Oudy family are archaeological traces in the rich soils of Prince Edward Island.

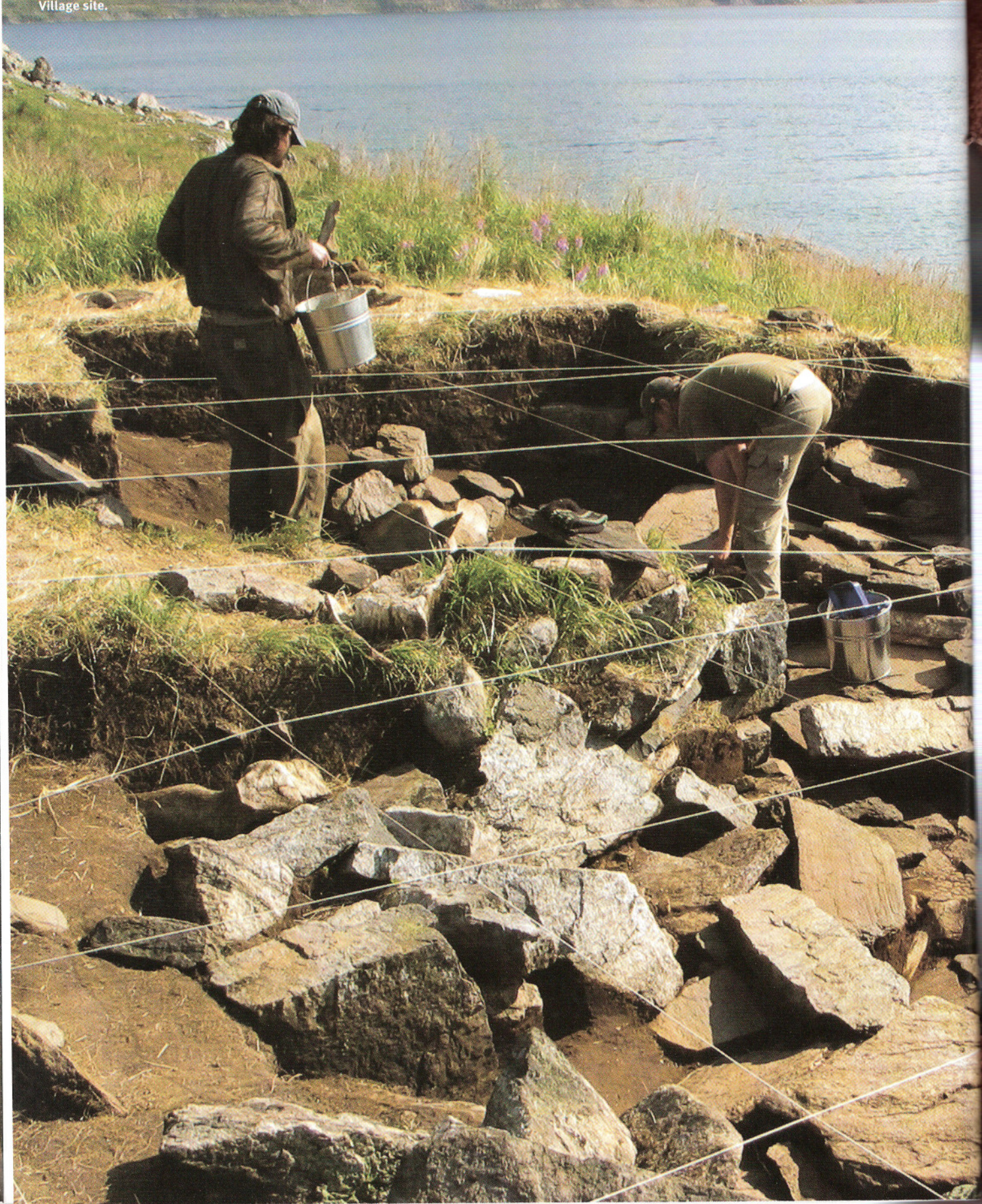
For more information on the Port-la-Joye–Fort Amherst National Historic Site visit <[www.pc.gc.ca/lhn-nhs/pe/amherst/natcul/index\\_e.asp](http://www.pc.gc.ca/lhn-nhs/pe/amherst/natcul/index_e.asp)>. Information on Havre Saint-Pierre is included in the Parks Canada site <[www.pc.gc.ca/pn-np/pe/pei-ipe/natcul/natcul2\\_e.asp](http://www.pc.gc.ca/pn-np/pe/pei-ipe/natcul/natcul2_e.asp)>. The entire 1752 census of Île Saint-Jean, including all members of the Oudy family, can be found at <[www.islandregister.com/1752.html](http://www.islandregister.com/1752.html)>.



Archaeologist Rob Ferguson excavating a well at an Acadian farm site near Greenwich, P.E.I., in 2004.

PHOTO: GREGG MITCHELL/STOCK PHOTO

In August 2003, Greg Beaton, Mark Penney and Susie Merkuratsuk excavated the second of 15 sod winter houses at the Nachvak Village site.



## A New Design

When Europeans met Inuit in Labrador, home and hearth were reshaped.

**M**ore than 400 years ago, where Nachvak Fjord slices through the mountains rising out of the sea on Labrador's northern coast, pioneering groups of Inuit established a winter village in an environment vastly different from anything they had known. Driven by the advancement of the Little Ice Age (approximately 1400 to 1900), which disrupted the migration patterns of the bowhead whale, their main food source, some Inuit migrated south from the Central and High Arctic seeking a less tenuous life.

At Nachvak they followed their traditional living patterns, constructing circular semi-subterranean houses with flagstone floors and stone walls. Whale bone or driftwood draped with hides and covered with sod formed the roofs. Inhabitants, traditionally one or two families, entered the house through a sunken tunnel that acted as a cold-trap. Inside were raised sleeping platforms and a raised lampstand to hold their soapstone lamps.

Labrador's new inhabitants did less whaling, as the migrating bowhead were less accessible from shore and conditions of the late fall whaling season were particularly challenging. Instead, there was a greater reliance on Arctic char, ringed and harp seals, walrus and caribou.

Closer to the mouth of Nachvak Fjord, at a site known as Kongu, evidence shows that 200 years later a significant change occurred in Inuit culture, economy and social habits. Contact with European whalers and explorers became more frequent. In 1771, Moravian missionaries, whose major objective was to lead the Inuit away from their indigenous religious beliefs, succeeded in establishing a permanent settlement further south at Nain. Members of a Protestant sect, the Moravians had sailed from London in a second attempt at settlement following the mysterious disappearance of four missionaries in 1752. This increased European contact caused a substantial shift in Inuit culture.

Peter Whitridge, assistant professor of archaeology at Memorial University in St. John's, Nfld., has studied the Inuit for years, excavating their village sites and following them from their home in the higher Arctic down to Labrador's shores. Excavating the 16<sup>th</sup>-century Nachvak location in 2003, Whitridge and his team found tools, knives and blades made from iron nails, but at Kongu the following year, they unearthed consumer goods, such as pottery, teacups, pipes and bottle glass. Housing foundations at Kongu show a change to larger rectangu-

lar structures accommodating four or five families. Trade with Europeans played a much larger role in Inuit life. Kongu's location closer to the mouth of the fjord afforded greater opportunities for obtaining imported goods. They traded ivory, furs, oil, baleen and fish with Moravian missions and the Hudson's Bay Company in exchange for firearms, tobacco, tea, sugar, flour and manufactured goods.

Later, with the end of whaling, a result of European overfishing, whale bone roof supports are not as common, replaced by wooden building materials. During the late 1800s the sunken tunnel entrance is gradually replaced by a higher-roofed storm porch, and imported wood stoves are used for cooking, although the soapstone lamps remain. Whitridge's research also shows gradual change in gender relations, evidenced in the promotion of women's spaces inside the home. Men



Miniature slate ulu blade discovered at the site of a Labrador Inuit house in 2005. Nain carvers fashioned similar blades to be worn on earrings and pendants.

spent more time away from home, harvesting goods to satisfy the Inuit desire to trade for European goods. Lampstands increase in number and move to more prominent spaces in the communal living area – a significant evolution, as the lamp represents a major symbol in Inuit life, providing light, warmth, cooked food, dry clothing and the soot used as pigment for traditional tattooing.

During the 19<sup>th</sup> century, says Whitridge, Labrador Inuit increasingly converted to Christianity. While many settled permanently around the Moravian missions, others, like the occupants of Kongu, refused to convert or resettle, actively resisting European influence. Diseases such as measles and influenza took their toll, greatly reducing the population of Inuit communities. The influenza epidemic of 1918–1919 so decimated the