



Association of Professional Archaeologists

Working to Promote Professionalism in Ontario Archaeology

New Series 2021:2

Fall 2021

ISSN 2562-332X

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President's Message

As an incredibly busy field season draws to a close, we hope that all of our members are continuing to stay safe and practice Covid-19 protocols! The past few months have seen an increase in member inquiries about MHSTCI service standards and continued confusion around First Nation Engagement. The results of our preliminary member survey about Engagement and its positives and negatives are included in this newsletter. Thanks to Cathy Crinnion for her work in getting this out. What is quite clear from the survey is that individual experiences vary dramatically, whether the member is an archaeologist or an archaeological liaison and that a majority of people see the MHSTCI Engagement Standards as out of step with current practices in the field. There is a huge gap in perception between the views of Treaty and Land Rights holders and MHSTCI views on Engagement obligations under the terms and conditions of licences.

Over the coming months we plan to carry out a more detailed survey of member positions on Engagement and make recommendations to MHSTCI and First Nations based on that input. Our Association has a substantial number of indigenous members so we are hopeful that our surveys present a balanced view of opinions and accepted practices. The involvement of Indigenous peoples in all aspects of archaeology in Ontario is our future. Back in the early 2000s, APA was at the forefront of efforts at Engagement with Six Nations, with annual meetings culminating in the first archaeological training school. Our organization went on to work with the Williams Treaties First Nations also setting up their first training school in 2010. The entire first graduating cohort were employed as field technicians at the Strongwater Rapids Middle Woodland burial mound in Hastings that same year. In recent years, we have supported smaller training projects to try to help keep capacity. This past year, we have our first director of First Nation Liaison members on the Board of APA. Dixie Shilling of Curve Lake First Nation is an experienced cultural liaison, carries out surveys of medicinal plants, and has relayed much of her experience in the field, positive and negative, to MHSTCI during our meetings with Katherine Cappella and her staff. We also welcome Josh Garrett as our new Board Director acting as Field Director member liaison. Josh is a graduate of the archaeology program at Trent University and part of a new consulting firm in southwestern Ontario. On the Membership Committee, Jeff Siebert had to step down due to other commitments but member Norbert Stanchly is now filling that vacancy.

APA membership numbers continue to be healthy, having risen in past months to 162 members which includes just under 20 First Nation individuals. We also have members from more than 50 different consulting firms in Ontario so the voice of our membership, expressed in surveys and writing to the Executive and MHSTCI, captures a wealth of experience. We hope over the coming year to substantially increase First Nation, professional, and field director membership levels. Noteworthy in the current newsletter is an article by David Gadzala on implications of an APA funded AMS date on a dugout canoe in northern Ontario. We welcome more short contributions like this and would like to remind members that application for awards and bursaries with APA is easy and your chances of success very high.

I would like to thank all of my Executive members over the past two years, Ben Mortimer, Vice President, Cathy Crinnion, Administrative Secretary, Jordan Downey, Membership and Investigations Director, Nadine Kopp, Newsletter Editor, Laura McRae, Indigenous Relations Director, Josh Garrett, Field Director Liaison and Dixie Shilling, First Nation Liaison Director. All of their contributions have greatly aided the effectiveness of our organization.

- Laurie Jackson

Ask An Expert Series

'Ask An Expert' online series launched in 2021!

"Historic" Edition with Nick Gromoff on April 7, 2021

Nick Gromoff, long-time member and former volunteer on the Board of Directors, welcomed us into his lab space for the launch of APA's 'Ask An Expert' online series. Participants were treated to a wide array of interesting artifacts that Nick had pulled out of Ground Truth Archaeology's collections for us. Nick's firm, Ground Truth Archaeology, primarily works east of the GTA from Pickering to Peterborough and Prince Edward County to Prescott.

Participants picked Nick's brain in terms of preferred go-to resources, and they also shared some of their favourites. It was noted that we don't currently have one all-encompassing Ontario-specific resource yet. Walter and Ian Kenyon's notes in London OAS's KEWA are available online. The Digital Archaeological Archive of Comparative Slavery is a resource worth exploring. As with all interpretations based upon artifact seriation, always factor in dates and patterns of settlement in any particular geographic area.

The first question on many minds was to glean some advice about undecorated whiteware artifacts... Nick reminded us that RWE (refined white earthenware) has a clear glaze with white earthenware underneath, and it was porous pre-1845. Ironstone was introduced later which displays a more vitrified paste from higher firing temperatures, and that would date to the late 1840s - 1850s - 1860s. Close inspection should pay attention to the hardness factor, the density. And decoration does matter. A comparison of porcelain paste types may be useful to researchers at the Diagnostic Artifacts of Maryland website. St. Mary's University in N.S. maintains an online Archaeology Lab Ceramics Database with dozens of different ceramic types arranged roughly chronologically.

What marks an early site? In terms of ceramics, early hand-painted palate colours are distinct from post-1830 (late palate) colours. Sherds with straight edges may be early if from the pre-War 1812 octagonal style of plate. The chronology of blue shell edge ware diagnostics changed distinctly with later mass production techniques resulting in broader paint strokes and other characteristics.

Next, Nick selected some interesting brass artifacts to discuss. These indeed can be difficult to identify... particularly when fragmentary. This item (Figure 1) turned out to be a parasol/umbrella part, and Nick was able to learn much about parasol components from Thomas Jefferson's Poplar Forest collection on Google Arts & Culture. Early parasol components can be of brass, wood, bamboo, and even whale bone, prior to the workings becoming consistently metal.

Nick shared with us examples of pane glass shards that had been fashioned into rough circles that he attributes to gaming pieces, counters, checkers; and has recovered them in various sizes from shilling to sixpence size. If anyone else has seen some of these, Nick would appreciate hearing about it!

Coins were touched upon as a topic that is always of interest. Nick showed an example of a 1723 Irish half penny, and some examples of Spanish silver coins. Coins sent out of circulation in Great Britain were often





Figure 1: Parasol/umbrella part, photo provided by N.Gromoff.

brought to the new world to help the economy for a time. Coins and buttons can sometimes be attributed to military movements during the 1810s in some parts of the province: along roads, camping especially on high ground, officers lodging in farmhouses. More on coins were to come in the separate 'Ask An Expert' workshop with Nick in May of 2021.

In terms of engagement with Indigenous communities where historic period sites are concerned, Nick shared with the group his general practices: in Stage 1, keeps the background information specific to the property, but likes to include a relevant overview of First Nations history, historical use of an area, and certainly any local First Nations knowledge. It makes sense to aim to discuss archaeological assessment projects much earlier than the findings stage. Nick likes to circulate draft reports to treaty nations, to engage the earlier the better in a development project, and to welcome First Nations liaisons onto historic site investigations, particularly those positioned in relation to natural features (not so much the pattern of later roadways and railways), as there is a high probability that Indigenous material will be present too.

Nick returned for an encore feature of 'Ask An Expert' in May to explore in detail the topic of coins, tokens and Pre-Confederation economies.

Stay tuned for more 'Ask An Expert' summaries to come in future newsletters, including: Radiocarbon Dating Process and Puzzles with Dr. James Conolly from April 2021, Land Registration from Petition to Patent and Beyond with Nadine Kopp from June 2021, and Archaeobotany in Ontario from Pre-Contact to EuroCanadian with Rudy Fecteau from July 2021.

APA's Job Bank and DigConnect

Many employers will be looking ahead to their hiring needs for the spring. APA is willing to help make connections between employers and employees by circulating available positions to our members via DigConnect, or posting job ads and resumes in the Job Bank.

Employers - to advertise the positions you have available just email the details to members@apaontario.ca.

Employees - to be kept in the loop about positions coming available, log on to apaontario.ca and go to 'View Profile', then select the box that asks if you want to be informed via DigConnect. Also, feel free to send in a .pdf of your current resume to members@apaontario.ca where it will be posted for other members to see on the Job Bank tab.

Members helping members with job opportunities, experience, and mentorship!

APA Members Survey: Indigenous Engagement Survey

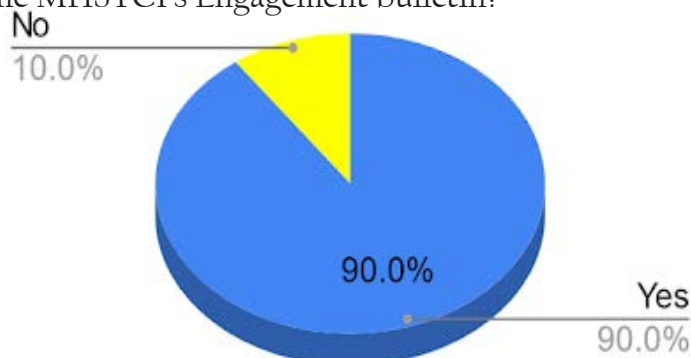
Introduction and Purpose

The 2011 'Standards and Guidelines for Consulting Archaeologists' has a companion bulletin entitled 'Engaging Aboriginal Communities in Archaeology'. The intention of the bulletin (referred to hereafter as "the bulletin,") as stated by MHSTCI is: "... to help consultant archaeologists engage Aboriginal communities in archaeology as effectively as possible. It summarizes the requirements for Aboriginal engagement set out in the Standards and Guidelines. It also provides information and resources to assist consultant archaeologists in meeting these requirements. The bulletin is a "living" document. The ministry will continue to review and improve it as we engage with Aboriginal communities. This will ensure that it remains useful and effective and continues to reflect emerging best practices and accepted principles." The Ministry's bulletin can be found online at: <http://www.mtc.gov.on.ca/en/publications/AbEngageBulletin.pdf> Judging from the survey results below, it appears to be past time that the document gets revisited.

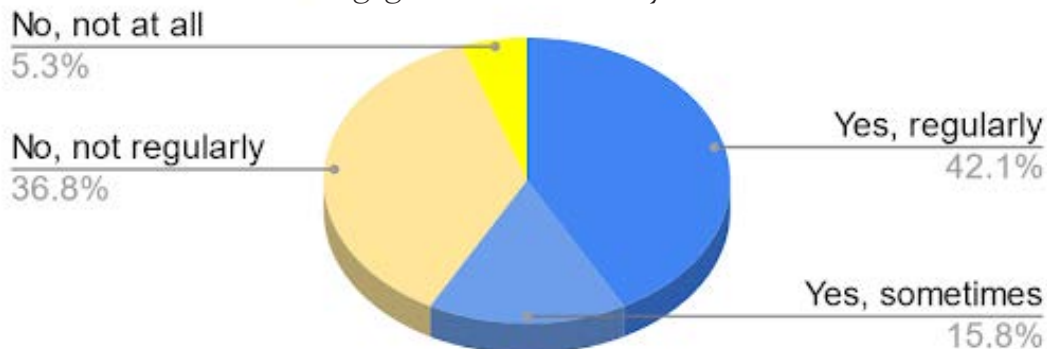
This initial (short) survey by APA Ontario is intended to gauge the current overarching thoughts about the process of Engagement by members, and a follow-up is forthcoming to delve deeper into this crucial aspect of our professional practice. It was open for 2 weeks in the second half of July, and collected 20 responses from members.

Q1: Are you familiar with the MHSTCI's Engagement bulletin?

- no comments



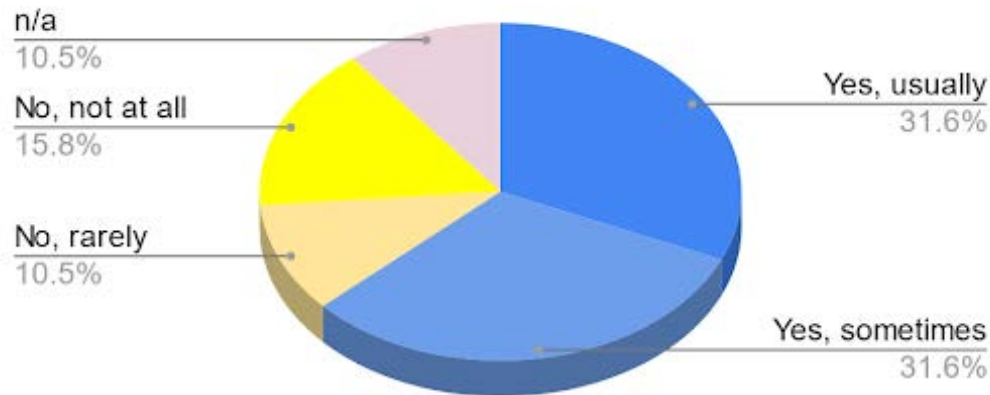
Q2: Do you refer to the MHSTCI's Engagement bulletin in your work?



3 comments:

- 1) Unaware of engagement bulletin
- 2) I don't work as a professional archaeologist who needs to cite the work in her work
- 3) I sometimes mention to the client may receive an email or letter from First Nations asking about the project.

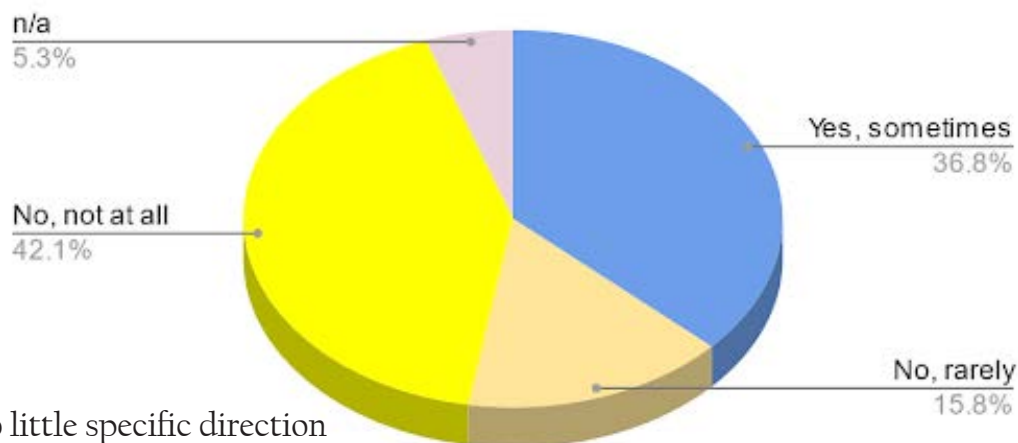
Q3: Do you find that the bulletin clearly summarizes the requirements for Engagement set out in the 2011 Standards and Guidelines?



5 comments:

- 1) Bulletin is out of touch with on the ground political and field reality
- 2) I cannot say definitively. I have questions about the standards and guidelines and so I have questions about the bulletin as well
- 3) I don't know. See answer to previous question
- 4) "Engagement" is a very loose term. The Federal guidelines on Consultation are much clearer and do not require work stoppages, unnecessary excavation or survey.
- 5) It states things clearly but they appear irrelevant to some First Nations. Plus the Ministry does not want to stand up to First Nations and tell them that consultants must follow Ministry requirements.

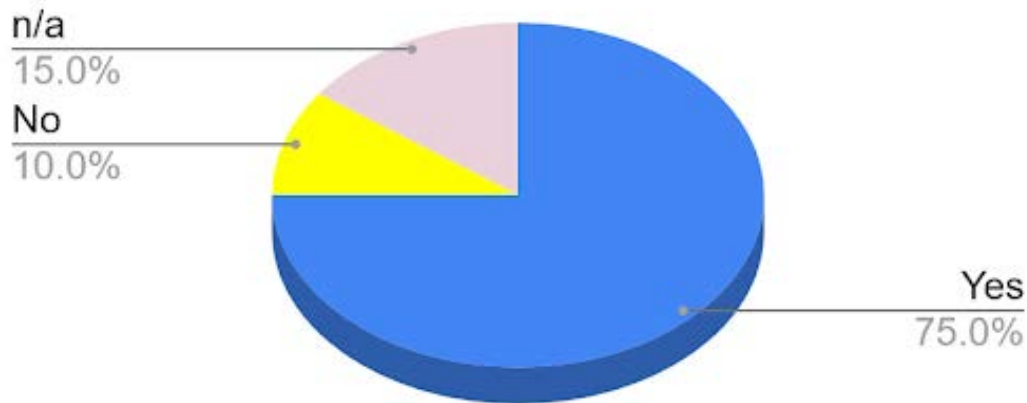
Q4: Do you find that the bulletin provides good guidance for a meaningful and reciprocal process between Indigenous nations and consulting archaeologists?



5 comments:

- 1) Too little specific direction
- 2) Unsure
- 3) The Bulletin privileges archaeology over the interests of Indigenous communities. Communities often see engagement in a very different light.
- 4) There is a lot of intimidation and violence in the workplace perpetrated by some indigenous individuals against the archaeologists. Archaeologists are defenseless.
- 5) Both the bulletin and the S&G should have stronger language-"musts" instead of "encouraged". There are companies who still refrain from engagement, completely within the recommendations, and these companies further strain the relationship between Aboriginal Communities and the industry.

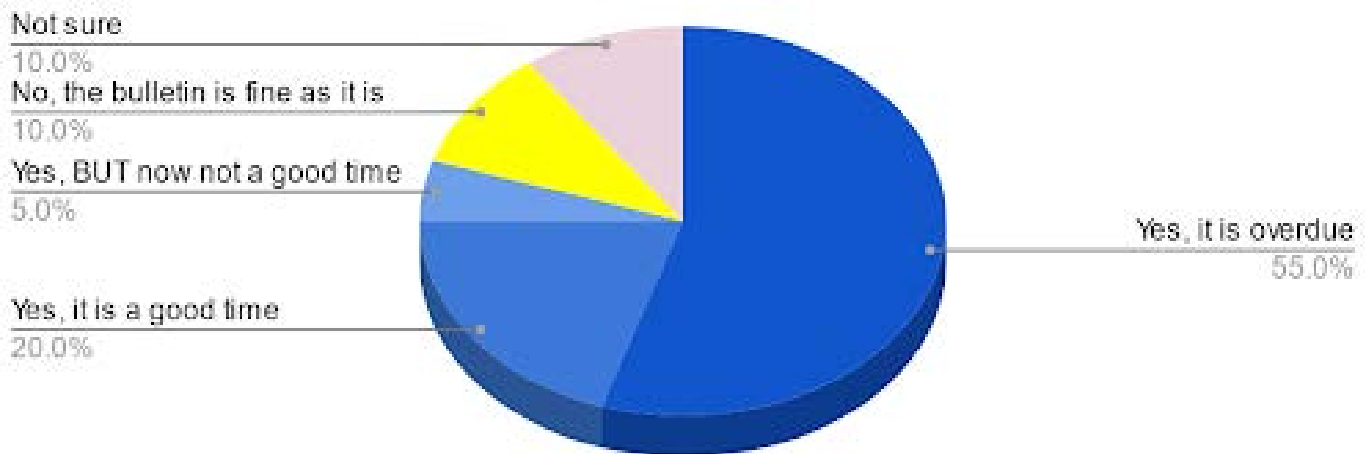
Q5: Do you utilize other sources of guidance in striving for meaningful Engagement with Indigenous nations?



4 comments:

- 1) Direct contact with First Nations about their territories.
- 2) I consult with Indigenous communities themselves.
- 3) I seek out Elders and Knowledge Holders within First Nation communities and speak with them. I follow their lead as they are the ones that hold the stories and history of the land
- 4) Federal Duty to Consult; private legal advice; proponent negotiation.

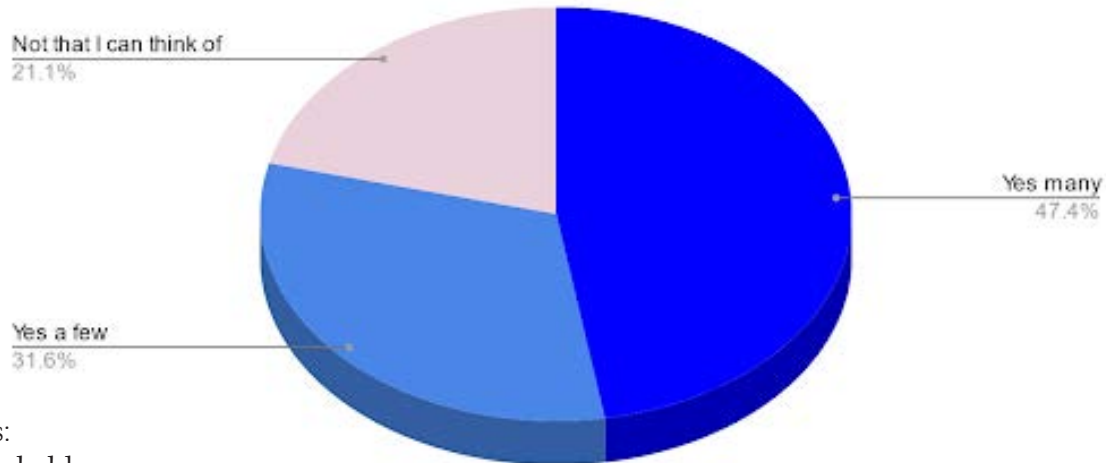
Q6: Since the bulletin was intended to be a “living document,” do you feel it is time for a formal update to the bulletin?



3 comments:

- 1) The Engagement process is sorely in need of oversight to examine what archaeologists are required to do and how disagreements are settled fairly.
- 2) While the provincial bulletin on engagement is very unclear I would not trust the Heritage office to produce a fair document to their licensees. It would end up being onerous on the archaeologist and leave us without protection against violence in the workplace.
- 3) There is no need for a bulletin

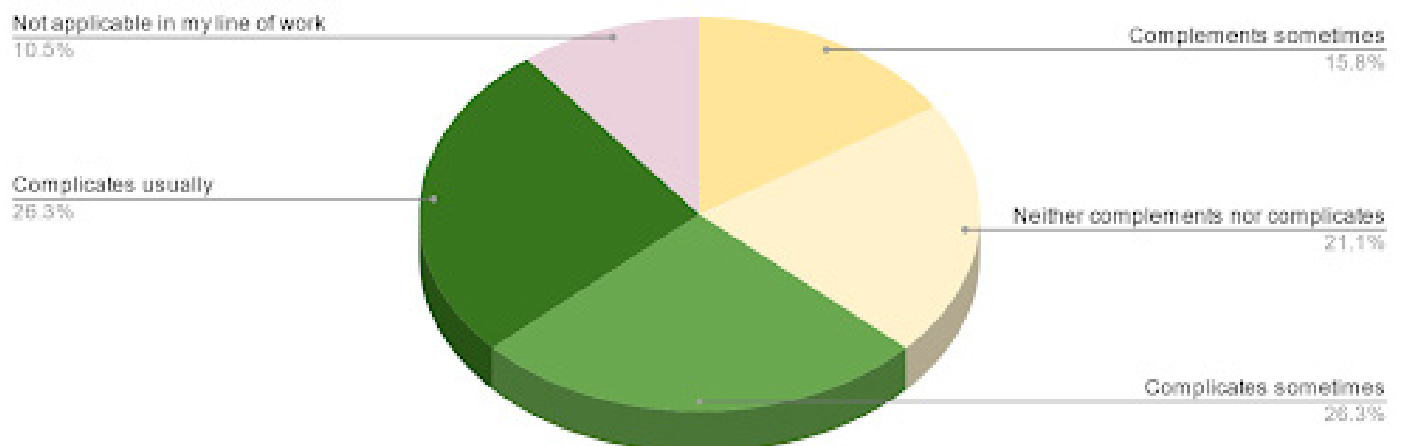
Q7: Do you feel there are new accepted principles that should be incorporated into the bulletin?



4 comments:

- 1) Probably
- 2) NO, because I don't trust the heritage office. Enforcement of 'zero tolerance to harassment and violence in the workplace' is what we need. Some indigenous individuals need to be permanently removed from our sites due to their history of aggression.
- 3) Engagement should begin sooner within the archaeological process and should be recommended at Stage 1, required at Stage 2 and beyond for relevant Aboriginal sites. As archaeologists and Aboriginal communities increase their discourse relating to the archaeological record, it can only help strengthen the relationship and allow informed indigenous reclamation of the past and provide a deeper meaning to the material collections that we hold in trust for the greater community.
- 4) The non-stop, belligerent, and unpleasant letters from the [...specific organization name removed...] are unprofessional and unwelcome to me and my clients. There is no need to include indigenous engagement during Stage 1 and 2.

Q8: Do you find that the roles taken by municipal staff and clients within the archaeological assessment process complements or complicates the Engagement needed between Indigenous nations and consulting archaeologists?



6 comments:

- 1) Municipal staff have next to no training to evaluate First Nation requests in regard to archaeology. Many take their direction directly from First Nations as they lack coherent policy.
- 2) And complicates. So both!
- 3) Various proponents have different levels of interest in engagement. They may have a separate engagement process that they do not want the archaeologist to participate in, or they may be unwilling to entertain any engagement with Indigenous communities at all. So, all over the place,

really, and with no real formal enforcement mechanism.

- 4) They follow their procedures and tend to be very professional and cautious. I usually find that they are too willingly to grant concessions to Indigenous groups that are pressuring them.
- 5) Not generally applicable to my line of work, but more often than not when in the field we come across negative views towards Aboriginal communities from clients or passers-by who visit a property. The climate of misinformation about Indigenous land claims and involvement in the development process is rampant and, to me, archaeologists are in an excellent place to redress these falsities.
- 6) Ministry complicates this

Q9: Can you describe how you believe the Engagement process should work or simply describe how you see it operates at present?

Comment #1: Engagement is not just about First Nation involvement in their archaeology, it is also about the reciprocal learning process. This tends to be forgotten at times. Issues of money are also a big complication and large disparities between compensation for liaisons and archaeologists relative to years of training.

Comment #2: Engagement should be reciprocal. The Liaison should be engaging actively in the process by participating in the assessment fully IE: doing fieldwork and ensuring that the cultural and spiritual aspects of the site are respected. The archaeologist or Field Director should be actively engaged with sharing information with the Liaison IE: about the site, about methodology, about strategies, about archaeological theory. There is a tremendous opportunity with engagement for more meaningful interactions and relationship building between archaeologists and First Nations. Collaboration is key.

Comment #3: Archaeologists should always engage Indigenous communities by asking them what they need.

Comment #4: The MHSTCI has a set of guidelines for 'Engagement' Often these guidelines align with what a Municipality/Town would expect for 'Engagement' These guidelines more often than not, do not align with what Indigenous communities or other stakeholders perceive to be 'Engagement' A client perceives these MHSTCI guidelines as the extent of their legal obligations. Clients/developers/archaeologists the majority of the time are presenting a set plan that has been decided for official sign-off. No one is interested in engagement or consultation or adapting a design or plan to reflect community needs or values because that takes time and effort. *the fact that the MHSTCI S&Gs state engagement at Stage 3 is completely useless in the current environment of letters demanding inclusion from First Nations with each PIF that is taken out. **clients often choose not to bother with Stage 1 or 2 'Engagement' because they don't legally believe they have to, or they exclude certain groups because various councils are not recognized by the government, and this creates problems on various levels - archaeology crews are put in unsafe conditions, Indigenous communities are excluded and upset, if an archaeologist does reach out for 'Engagement' or advice that is beyond what is set out by the S&Gs then they are open to being sued for work that is 'out of scope'. ***The current use of memos or casual email conversation to amend what the MHSTCI wants to see or thinks should be done needs to stop - update the S&Gs using MEANINGFUL ENGAGEMENT with Indigenous Communities and make Ontario a document that reflects the reality of archaeology in this province (because clients don't believe they need to follow community specific S&Gs)

Comment #5: First Nations need to be brought in prior to or during stage 1 assessment of property. I am in favour of FNMI being brought in to any discussion about their territorial and traditional land.

Comment #6: Based on what I've read in this survey and in the news, I think engagement with First Nations

should be central to archaeology. That is my ethically-informed opinion

Comment #7: Honestly I do not see a way out unless the ministry makes the attendance of FLRs mandatory on some types of sites and institutes a series of Standards specifically toward their participation. For example: FLR attendance during stage 4 of Paleo-Indian, Early Archaic and Woodland sites along with some other rare sites but not middle or late Archaic sites and not at stages 1-2. Maybe at stage 3 on those types of sites - not sure about that. A balance needs to be struck between what a developer can be reasonably and legally required to pay in terms of monitoring fees and the wishes of the First Nation communities. Since engagement always leads to calls for monitoring contracts, engagement could be limited to situations where monitoring would be required.

Comment #8: The Federal guidelines on Consultation should be followed. Archaeologists need training sessions. Terms should be set out beforehand. The law should be followed. Racist insults against archaeologists should result in the removal of that Indigenous group from the project.

Comment #9: The way I see it now, based on experience: Engagement, even at Stage 3 on Aboriginal sites, is optional and often times the client is unwilling or has been advised that engagement is not feasible or worth it. During the pandemic, this was exacerbated as Nations were not working and it was seen as a “get-out-of-engagement-free” card and engagement was not conducted. The way it should work: Engagement should be recommended at Stage 1 and required at Stage 2 and beyond. Give the communities the choice of involvement. The industry and the discipline as a whole can only benefit from involving Indigenous communities in their work--not only for their perspective, but to support and stand beside Aboriginal people and communities. It should be required by law at all levels of the development process - Canadian perspectives on Aboriginal communities and their rights and history need to change. Stronger language within our governing documents is needed to facilitate a healthier and more just and fair relationship between the industry and Aboriginal communities.

Comment #10: I do not believe that engagement should be that the First Nations can overturn a professional licensee's professional opinions or work plan. I think a better approach would be if the archaeologist completes the work until the study area is clear of concern. This would address the land use approvals requirements and the planning process. This can be done with FN participation. Once the archaeologist signs off on the study area, the FN can study it as they see fit under a separate agreement with the proponent.

Comment #11: Currently, I see it as ad hoc depending on the First Nation and the client. If the Ministry wants this they should be more proactive in the process.

Comment #12: ***THE FOLLOWING IS PROVIDED STRICTLY ANONYMOUSLY*** There is no need to include indigenous engagement during Stage 1 and 2. Out of 10 recent projects, NONE have had indigenous artifacts. The inevitable, never-ending letters from the [...specific organization name removed...] are belligerent and unprofessional. They claim to be concerned about their heritage, but we all know that they only want money from the developer. How can Ontario archaeologists reasonably provide a cost to clients for a Stage 1 -2 assessment, if the [...specific organization name removed...] may or may not want to include additional survey efforts. It's not [...] AD, it is the modern world and its time for these people to act like it, reasonably, professionally and not aggressively.

A Radiocarbon Dated Dugout Canoe from Missinaibi Lake, Northeastern Ontario

David Gadzala
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In early 2021, I learned of a dugout canoe in the collections of the Timmins Museum while working on a long-term research project for the Ontario Centre for Archaeological Research and Education (OCARE). Based on the information available in the archaeological literature, there was a potential that this dugout canoe was of great antiquity, presenting an exciting opportunity for new research. I would like to extend my sincerest thanks to the Ontario Association of Professional Archaeologists for the Radiocarbon Merit Award, which has greatly facilitated this undertaking.

Missinaibi Lake Dugout Canoe

According to the limited information available, the dugout was found at the Missinaibi Lake HBC post (Figure 1) and donated to the Timmins Chamber of Commerce by Vince Crichton, a well-known member of the Chapleau District MNR, some time prior to 1973. When the Chamber of Commerce's collections were transferred to the Timmins Museum in 1973, the canoe arrived in poor condition and without any supporting documentation. It arrived in five pieces, puzzled together and tied to a board for support (Figure 2). It was later disassembled and has remained in storage ever since (Figure 3).

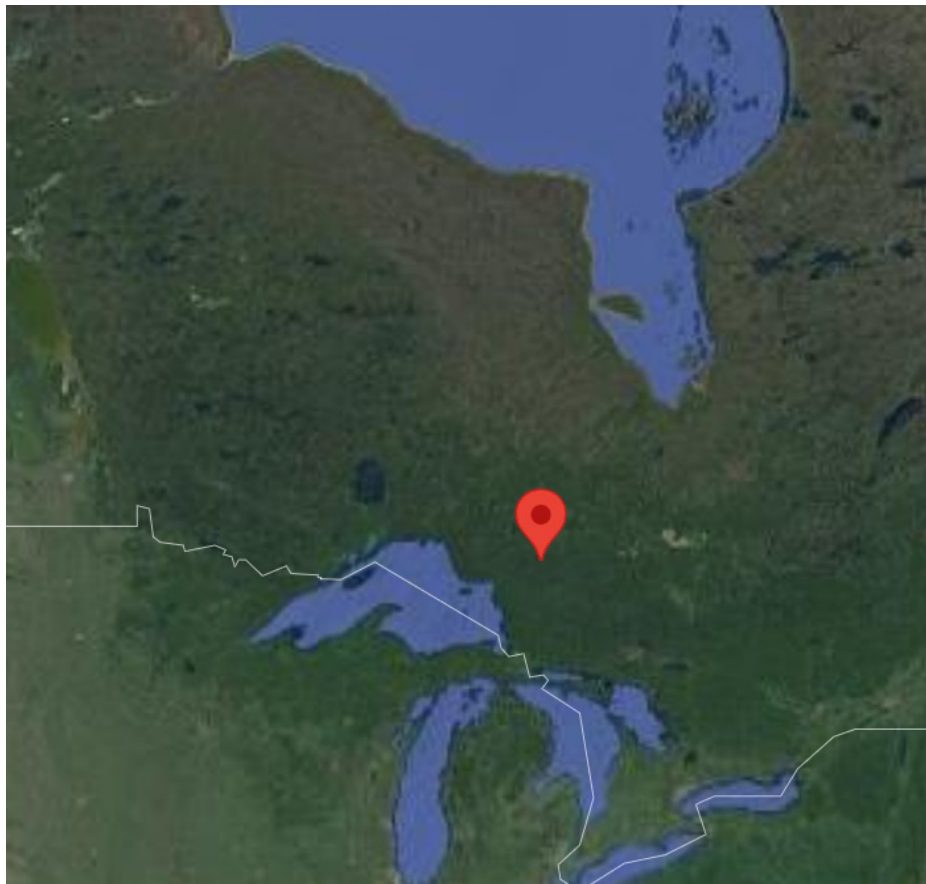


Figure 1: Location of Missinaibi Lake in Ontario (courtesy of Google Maps).

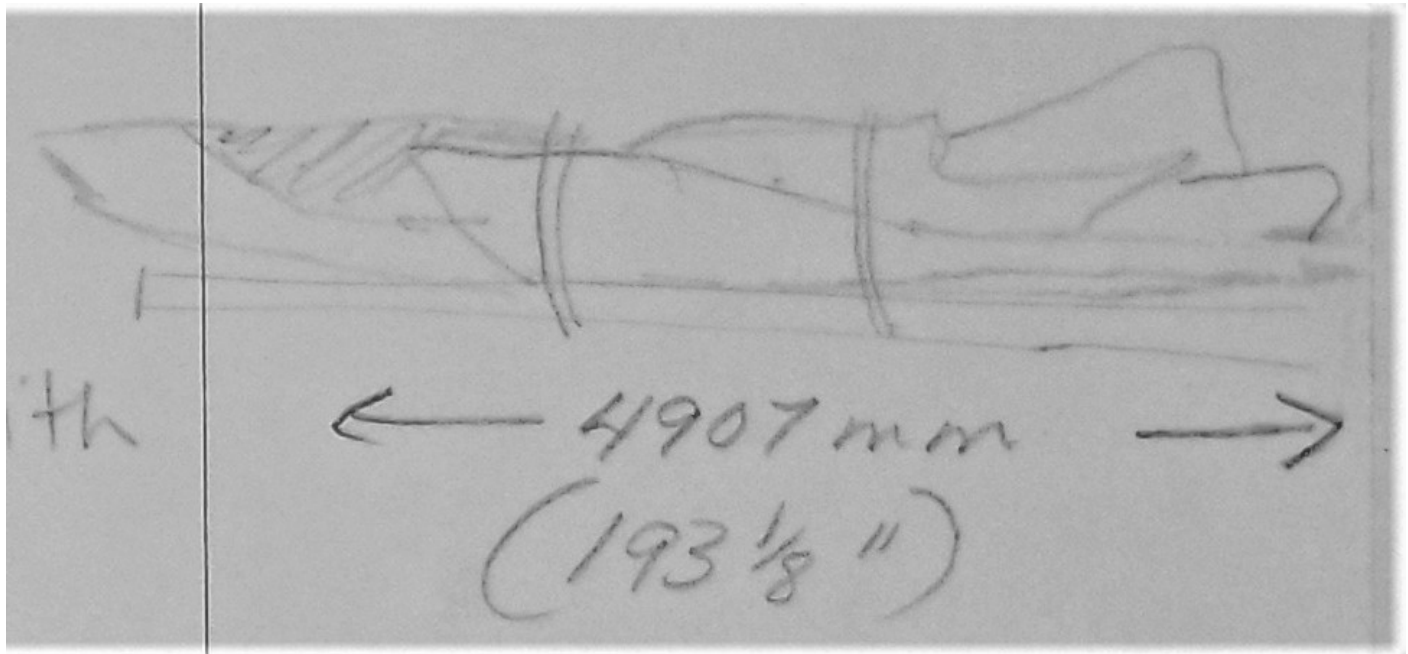


Figure 2: Sketch of the Missinaibi Lake dugout canoe, pieced together and tied to a board for support, on the museum info card.

Due to the canoe's poor condition, few dimensional measurements are possible. The information card indicates it has a total length of 4,907mm (16' 1"). Its width and depth are unknown due to its advanced state of decay and its disassembled storage condition. The gunwales and bottom are estimated at approximately 4cm and 8cm thick, respectively. Morphologically, the canoe is a bi-pointed dugout canoe (as opposed to one with flat or rounded ends), and has a flat bottom. Tool marks are not immediately evident, but may be present on the inner surface upon closer examination. As the exterior surface of the dugout is severely eroded, it is unknown whether it was covered with tar, paint, or another protective coating.

Wood samples were obtained with the permission of the museum and sent to two independent labs for species identification, who confirmed it to be pine, or specifically eastern white pine (Rudy Fecteau, personal communication; and Mathew Leitch, personal communication). Another sample was sent to the University of Ottawa's A.E. Lalonde AMS Laboratory for AMS dating, which returned a radiocarbon age of 166±27 years B.P. (Figure 4). This places the dugout canoe firmly in the Post-Contact Period.

Dugout Canoes in Ontario

In Ontario, dugout canoes have occasionally been examined in the archaeological literature (Kidd 1960, Johnston 1962, Rogers 1965, Mitchell et al. 1968, and Higgins 1975). To date, the available data suggests that dugout canoes in Ontario were made by both Euro-Canadians and Indigenous peoples, with the idea either adopted from Euro-Canadians who were already familiar with dugouts in their homelands, or adopted from more southerly Indigenous groups who were already known to manufacture and use dugouts.

While they are known to have been used in pre-contact times by groups further south, radiocarbon dating and historical literature has yet to conclusively place the use of Ontario dugouts in the Pre-Contact Period. While a single example from Haines Lake, Ontario ambiguously dates around the time of contact (400±120 years B.P.) (McCallum and Dyck 1960), according to Rogers (1965), all other examples from the province date between the early 1800s and 1925. The Missinaibi Lake dugout, in addition to another example from Pigeon Lake recently dated between 1732 and 1807 (Anderson 2018), may extend their use into the early-mid 18th century, and potentially as early as the late 17th century. Their use also extends beyond 1925, as dugouts were documented around Lac De Mille Lacs, Ontario in the 1940s, constructed from white pine by prisoners of war working in lumber camps (Archives of Ontario, RG 1-610, photo # 605).



Figure 3: Photograph of a portion of the dugout canoe in overhead storage at the Timmins Museum.

Missinaibi Lake HBC Post

The Missinaibi Lake and River system has experienced a rich and complex fur trade history, with several trading posts being established, abandoned, re-established, relocated, and renamed by the Hudson's Bay Company at various points in time. While the convoluted details regarding these name and location changes is outside the scope of this article, it suffices to say that a trading post was established at the north end of Missinaibi Lake, the reported recovery location of the dugout, in 1777, and it operated with several brief interruptions until 1916.

The HBC journals for the posts on Missinaibi Lake and environs provide brief glimpses into the manufacture and use of watercraft in the region. The records frequently mention the construction and use of birch bark canoes, "King George battoes," York boats, and simple rafts, though I have yet to come across references to the manufacture or use of dugout canoes. Nonetheless, in the archaeological literature, at least one dugout canoe from Northern Ontario has been associated with the HBC (Higgins 1975). Alternatively, the Missinaibi Lake dugout may instead be associated with the influx of Euro-Canadian settlers at Chapleau beginning around 1885, or may not be associated with Euro-Canadians at all.

Future Work

Overall, at the current moment, little can be said of the Missinaibi Lake dugout canoe other than its radiocarbon age of 166 ± 27 years B.P., placing it firmly in the Post-Contact Period; its material, eastern white pine; and its approximate length and morphology. Nothing can be conclusively said about its maker as both Indigenous and Euro-Canadian people manufactured and used dugouts, although based on its age and recovery location, it is postulated that the Missinaibi Lake dugout is associated with the Missinaibi Lake HBC post.

Due to the paucity of information regarding dugouts in Ontario, especially the dearth of documentation for this specific example, additional research is sorely required. The next steps for this research project will involve several lines of investigation, especially in conjunction with the Chapleau MNR, who historically maintained

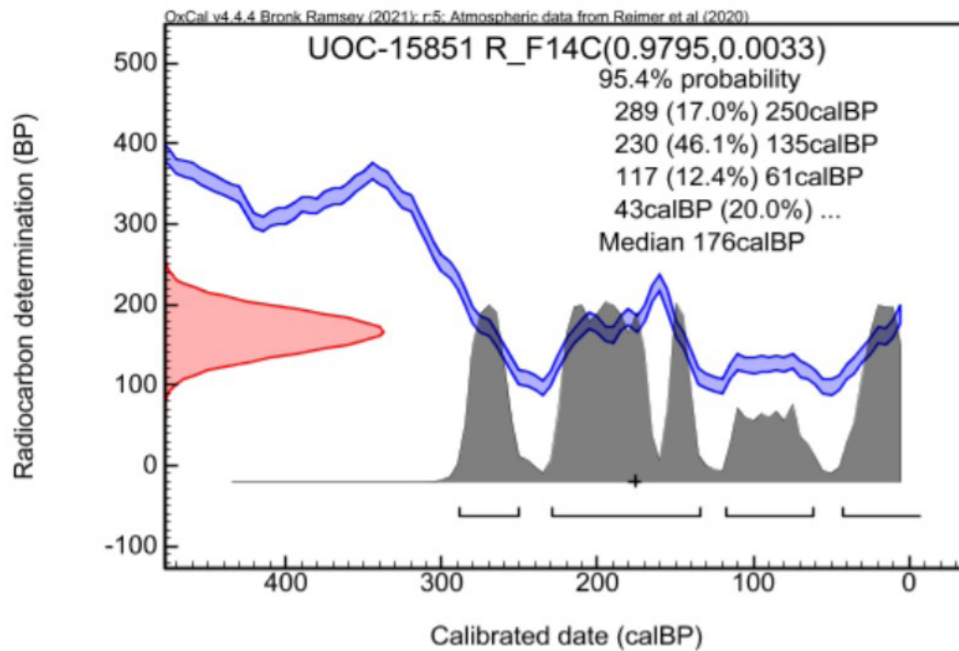


Figure 4: AMS radiocarbon date graph for the dugout canoe, courtesy of the A. E. Lalonde AMS Laboratory at the University of Ottawa.

a database of heritage sites and objects identified in the district by staff members, and with local Indigenous communities, where members may have preserved traditional knowledge on the use (or non-use) of dugouts. Additional research will also include an in-depth examination of primary source records to identify possible references to dugout canoes. Lastly, I remain in contact with the Timmins Museum, with whom I will be undertaking additional work to reassemble the canoe, collect dimensional measurements and photographs, and closely examine it for tool marks, surface treatments, or other physical features. Additional information on dugouts in museums or other collections throughout the province is warmly welcomed by contacting me at david@ocare.ca.

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www.apaontario.ca/c14Awards

Reserve Lands Research Grant

APA wishes to foster collaboration between First Nation communities and the archaeological work force in an effort to disseminate important information regarding the cultural past of Ontario. It is hoped that this grant will aid in such endeavours.

Value: \$1,000

To apply for the grant, provide APA with the following information:

- Your organization
- the Community you are working with
- Brief (1 page) summary of the project

Also provide:

- How this will contribute to archaeological research in Ontario
- Brief history of the investigations
- What the monies will be used for

The primary condition of the grant is acknowledgement of the APA Reserve Lands Research Grant if the information obtained from the research is published, as well as a submission of a short note for the APA website and newsletter. This newsletter/ website report can be a brief summary of the project, site, context and how the community and archaeology will benefit from the research.

A small committee will evaluate proposals from members before awarding the grant.

Next award deadline: **March 31st, 2022**

For more information or to submit your application materials, contact us at
members@apaontario.ca

Conference Travel Award

The Conference Travel Award is currently on-hold due to Covid-19 travel and public gatherings restrictions

For more information, visit <http://apaontario.ca/ConferenceTravelAward>

2021 Radiocarbon Date Lottery

Do you have a sample you need radiocarbon dated?

Win a free radiocarbon date from A.E. Lalonde AMS Lab!

The prize of our [Radiocarbon Date Lottery](#) is the cost of one sample dated at A.E. Lalonde AMS Facility, one of APA's sponsors. To enter, members simply provide us with the following information in an email to members@apaontario.ca:

- Your information (name, contact, etc.)
- PIF number for the project where the sample was collected
- Site type
- Sample context
- Material to be dated

Upcoming deadline to apply:
January 31, 2022

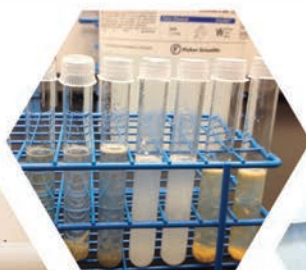
Visit our website (<http://www.apaontario.ca/cl4Awards>) for details on how to apply.

A. E. Lalonde AMS Laboratory

Canadian centre for AMS and environmental radionuclide research



Radiocarbon • Radioiodine
Cosmogenic Isotopes • Actinides




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AMS Research & Development

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