



‘Who Knit Ya?’

**Weaving Interconnected
Histories in Archaeology**

Sessions at a Glance

Presentation Schedule on [pg 64](#)

Thursday, May 1st						
	QC 2013	QC 4001	QC 4028	QC 2003	Lobby (QC-2c01)	
8:20 - 9:00					Registration Desk Open	
9:00 - 9:20	Opening Ceremony Speakers:					
9:20 - 9:40						
9:40 - 10:00						
10:00 - 10:20	Weaving and reweaving two millennia of First Nations cultural history in Québec-Labrador	Knitting New Narratives: Student Voices in Archaeology	Deploying Technological Advancements to Support Community-Focused Cultural Heritage Management	Used Book Table and Business Room		
10:20 - 10:40						
10:40 - 11:00						
11:00 - 11:20						
11:20 - 11:40						
11:40 - 12:00						
12:00 - 1:00			Lunch			
1:00 - 1:20	CONT: Weaving and reweaving two millennia of First Nations cultural history in Québec-Labrador	Contributed Papers	CONT: Deploying Technological Advancements to Support Community-Focused Cultural Heritage Management			
1:20 - 1:40						
1:40 - 2:00						
2:00 - 2:20	The Paper I Always Wanted to Give, but Never Had the Nerve - or the Evidence (in 10 minutes)					
2:20 - 2:40						
2:40 - 3:00			Coffee Break			
3:00 - 3:20	CONT: The Paper I Always Wanted to Give	One Year On: the Birth and Growth of the Canadian Cultural Resources Association: A Round Table Discussion				
3:20 - 3:40						
3:40 - 4:00						

Friday, May 2nd

Friday, May 2nd						
	QC 2013	QC 4001	QC 4028	Great Hall	QC 2003	Lobby (QC-2c01)
8:20 - 9:00						Registration Desk Open
9:00 - 9:20	Teaching/Transforming Archaeology	Recapturing History: Archaeological Case Studies from the Far Northeast	Histories Unravelling: Archaeology and Climate Change		Used Book Table and Business Room	
9:20 - 9:40						
9:40 - 10:00						
10:00 - 10:20						
10:20 - 10:40	Coffee Break					
10:40 - 11:00	CONT: Teaching/Transforming Archaeology	CONT: Recapturing History	CONT: Histories Unravelling: Archaeology and Climate Change			
11:00 - 11:20						
11:20 - 11:40						
11:40 - 12:00						
12:00 - 12:20						
12:20 - 1:20	Lunch					
1:20 - 1:40	CONT: Teaching/Transforming Archaeology	Updating nearshore and shoreline archaeology: Boat graveyards, wharf piles, harbour jetsam, and always more		Student set up		
1:40 - 2:00				Student Poster Presentations		
2:00 - 2:20						
2:20 - 2:40						
2:40 - 3:00	Coffee Break					
3:00 - 3:20	CONT: Teaching/Transforming Archaeology	CONT: Updating nearshore and shoreline archaeology				
3:20 - 3:40						
3:40 - 4:00						
4:00 - 4:20						

Saturday, May 3rd

	QC 2013	QC 3005-3006	QC 4001	QC 4028	QC 2003
8:20 - 9:00					
9:00 - 9:20	Where to Spin our Yarn: Disseminating Archaeological Knowledge	Activism, collaboration and public engagement in archaeology and bioarchaeology across Canada : an overview	Uplifting Communities and Their Voices: The Complexities and Rewards of Insider and Allied Research in Community Archaeology	Recent developments in Canadian environmental archaeology	Used Book Table and Business Room
9:20 - 9:40					
9:40 - 10:00					
10:00 - 10:20					
10:20 - 10:40	Coffee Break				
10:40 - 11:00	CONT: Where to Spin our Yarn	CONT: Activism, collaboration, and public engagement	CONT: Uplifting Communities and Their Voices	CONT: Recent developments in Canadian environmental archaeology	
11:00 - 11:20					
11:20 - 11:40					
11:40 - 12:00					
12:00 - 1:00	Lunch				
1:00 - 1:20	AGM				
1:20 - 1:40					
1:40 - 2:00					
2:00 - 2:20					
2:20 - 2:40					
2:40 - 3:00					
3:00 - 3:20					
3:20 - 3:40					
3:40 - 4:00					

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About the Logo



In Newfoundland and Labrador, oral histories and stories have played an integral part in settler family traditions and Indigenous cultures since time immemorial. These histories and stories provide Newfoundlanders and Labradorians the means to connect with their ancestors, fostering a sense of identity, belonging, and cultural continuity. These histories and stories often overlap to paint a bigger picture of familial and cultural interconnectedness. The ball of tightly woven yarn represents the intricate web of experiences, memories, and knowledge passed down through the generations—all central to the archaeological and anthropological understanding of the province's past, which is represented by the trowels piercing the yarn rather than traditional knitting needles.

Designed by Jared T. Hogan & Jordan Hollahan.

Conference Theme

“Who Knit Ya” is Newfoundland English initially used to determine family heritage, but importantly it is used to understand relationships to one another—very fitting for an archaeological conference.

Territory Acknowledgement and Welcome

We acknowledge that the lands on which Memorial University's campuses are situated are in the traditional territories of diverse Indigenous groups, and we acknowledge with respect the diverse histories and cultures of the Beothuk, Mi'kmaq, Innu, and Inuit whose territories we reside, study, and conduct our research.

About the CAA

The Canadian Archaeological Association (CAA) was founded in 1968. Membership includes professional, avocational and student archaeologists, as well as individuals of the general public of any country, who are interested in furthering the objectives of the Association.

The objectives of the CAA are as follows:

- To promote the increase and the dissemination of archaeological knowledge in Canada;

- To promote active discourse and cooperation among archaeological societies and agencies and encourage archaeological research and conservation efforts;
- To foster cooperative endeavours with aboriginal groups and agencies concerned with First Peoples' heritage of Canada;
- To serve as the national association capable of promoting activities advantageous to archaeology and discouraging activities detrimental to archaeology;
- To publish archaeological literature, and;
- To stimulate the interest of the general public in archaeology.

CAA Executive

President: Katie Cottreau-Robins
 Vice President: Rebecca Dunham
 Treasurer: Joanne Braaten

Secretary: Solène Mallet Gauthier
 Past President: Helen Kristmanson
 CJA Editor: Helen Dunlop

2025 Conference Organization Committee

Organizing Committee: Lisa Rankin, Tienne Mouland, Jared T. Hogan, Jordan Hollahan, Alyshia Reesor.

French Translations: Sarah Gourlay.

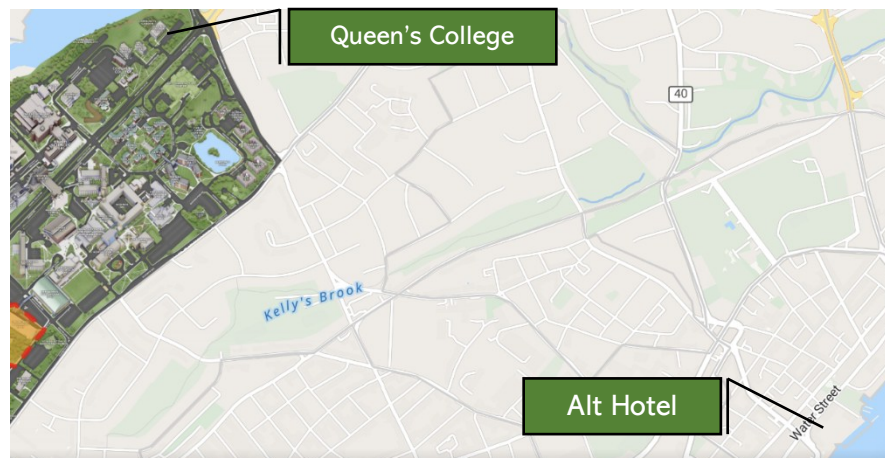
Events/Socials/Workshops: Tienne Mouland, Jared T. Hogan, Jordan Hollahan, Alyshia Reesor, Sarah Morgan, Keelan Wells, Aidan McLaughlan.

Program: Tienne Mouland, Alyshia Reesor, Jordan Hollahan, Jared T. Hogan.

Student Organizations: Memorial University of Newfoundland Archaeology Society (MUNArch), Memorial University of Newfoundland Anthropology Society (MUNAnth), Department of Archaeology Graduate Student Society (DAG).

General Information

The conference will take place in the Queens College building of Memorial University of Newfoundland and Labrador (MUN), located at 210 Prince Philip Drive, St. John's. Queens College is about a ten minute drive or 40 minute walk from the Alt Hotel. Uber and taxi services are available. There will be a shuttle bus for all three days of the conference from the Alt Hotel to Queen's College.



Shuttle Bus Schedule

Thursday, May 1st				
Location	Departure	Travel time	Location	Arrival
Alt	7:50	20	MUN	8:10
MUN	8:15	20	Alt	8:35
Alt	8:40	20	MUN	9:00
MUN	9:05	20	Alt	9:25
Alt	9:30	20	MUN	9:50
MUN	10:00	20	Alt	10:20
Alt	10:25	20	MUN	10:45
MUN	11:00	20	Alt	11:20
Alt	11:25	20	MUN	11:45
MUN	12:00	20	Alt	12:20
Alt	12:25	20	MUN	12:45
MUN	1:00	20	Alt	1:20
Alt	1:25	20	MUN	1:45
MUN	2:00	20	Alt	2:20
Alt	2:25	20	MUN	2:45
MUN	3:00	20	Alt	3:20
Alt	3:25	20	MUN	3:45
MUN	4:00	20	Alt	4:20
Alt	4:25	20	MUN	4:25
MUN	5:00	20	Alt	5:20
Alt	5:25	20	MUN	5:45
MUN	5:50	20	Alt	6:10
Alt	6:15	20	MUN	6:35
MUN	6:40	20	Alt	7:00

Shuttle Service is hourly

Friday, May 2nd				
Location	Departure	Travel time	Location	Arrival
Alt	7:50	20	MUN	8:10
MUN	8:15	20	Alt	8:35
Alt	8:40	20	MUN	9:00
MUN	9:05	20	Alt	9:25
Alt	9:30	20	MUN	9:50
MUN	10:00	20	Alt	10:20
Alt	10:25	20	MUN	10:45
MUN	11:00	20	Alt	11:20
Alt	11:25	20	MUN	11:45
MUN	12:00	20	Alt	12:20
Alt	12:25	20	MUN	12:45
MUN	1:00	20	Alt	1:20
Alt	1:25	20	MUN	1:45
MUN	2:00	20	Alt	2:20
Alt	2:25	20	MUN	2:45
MUN	3:00	20	Alt	3:20
Alt	3:25	20	MUN	3:45
MUN	4:00	20	Alt	4:20
Alt	4:25	20	MUN	4:45
MUN	4:50	20	Alt	5:10
Alt	5:50	10	The Rooms	6:00
The Rooms	6:05	10	Alt	6:15
Alt	6:20	10	The Rooms	6:30
The Rooms	6:35	10	Slainte	6:45
Slainte	6:45	10	The Rooms	6:55
The Rooms	8:20	10	Alt	8:30
Alt	8:35	10	The Rooms	8:45
The Rooms	8:50	10	Alt	9:00

Shuttle Service is hourly

Shuttle for the Rooms Reception

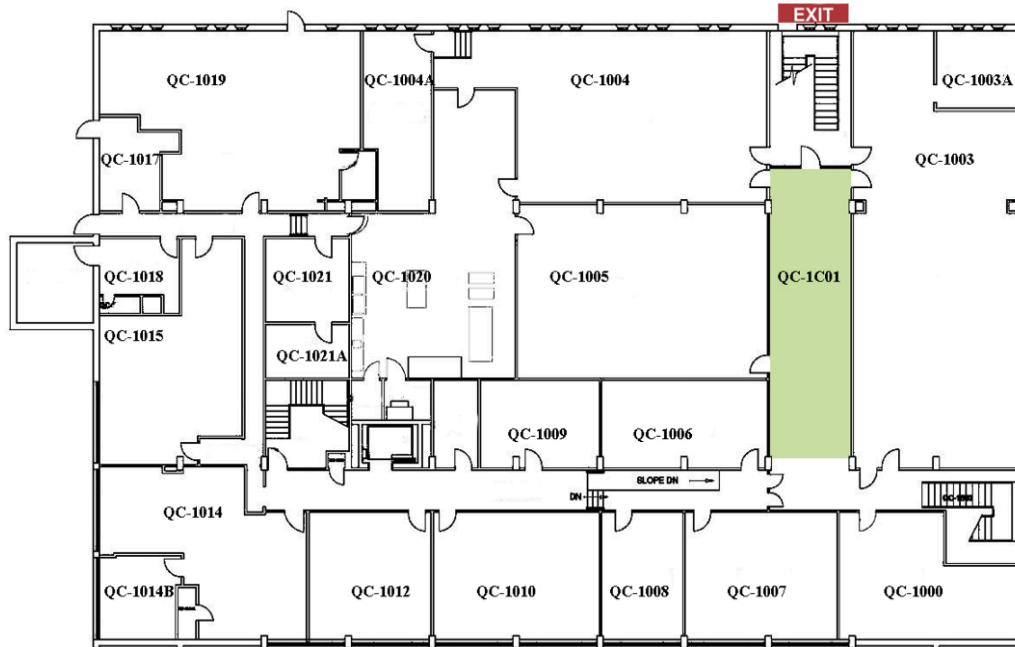
Saturday, May 3rd				
Location	Departure	Travel time	Location	Arrival
Alt	7:50	20	MUN	8:10
MUN	8:15	20	Alt	8:35
Alt	8:40	20	MUN	9:00
MUN	9:05	20	Alt	9:25
Alt	9:30	20	MUN	9:50
MUN	10:00	20	Alt	10:20
Alt	10:25	20	MUN	10:45
MUN	11:00	20	Alt	11:20
Alt	11:25	20	MUN	11:45
MUN	12:00	20	Alt	12:20
Alt	12:25	20	MUN	12:45
MUN	1:00	20	Alt	1:20
Alt	1:25	20	MUN	1:45
MUN	2:00	20	Alt	2:20
Alt	2:25	20	MUN	2:45
MUN	2:50	20	Alt	3:10
Alt	3:15	20	MUN	3:35
MUN	3:40	20	Alt	4:00
Alt	4:05	20	MUN	4:25
MUN	6:45	20	Alt	7:05

Shuttle Service is hourly

Shuttle for boardgame night

Queen's College

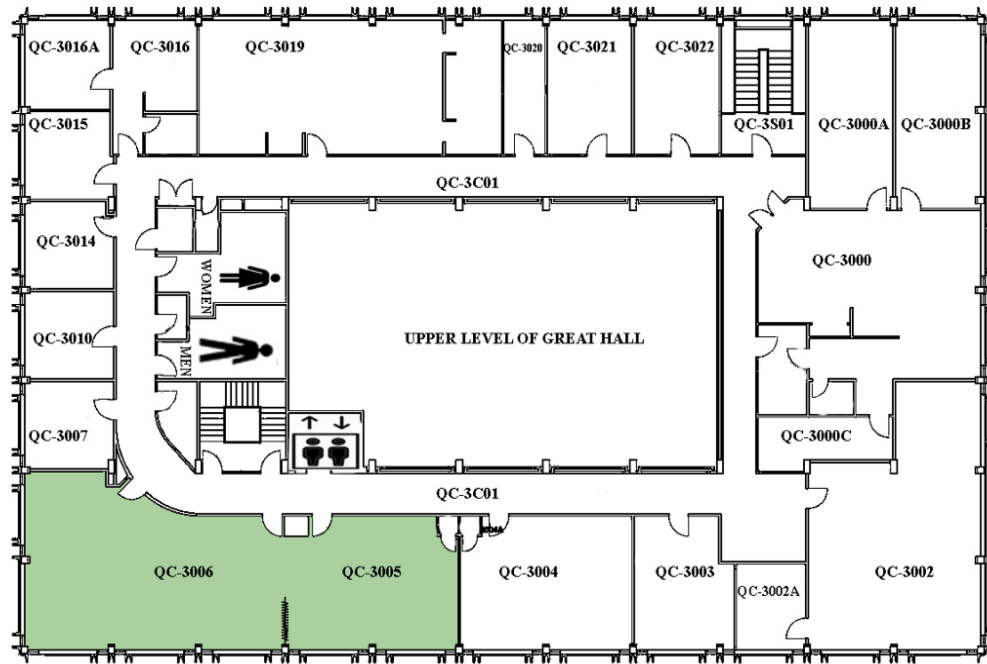
QUEEN'S COLLEGE BUILDING - LEVEL 1 (BASEMENT)



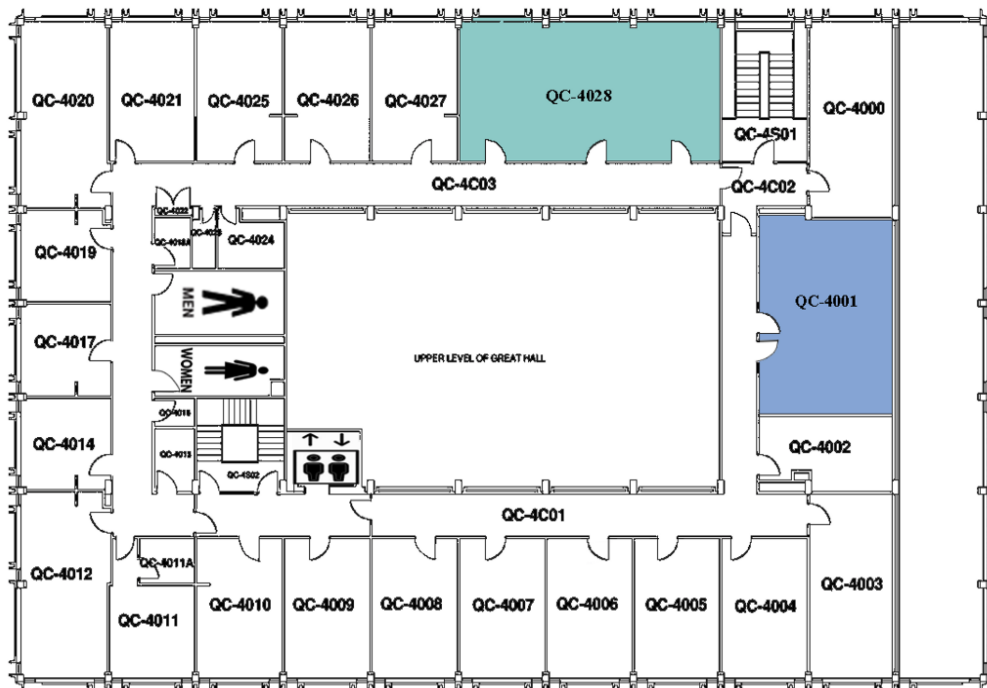
QUEEN'S COLLEGE BUILDING - LEVEL 2 (GROUND LEVEL)



QUEEN'S COLLEGE BUILDING - LEVEL 3



QUEEN'S COLLEGE BUILDING - LEVEL 4



Code of Conduct

The Canadian Archaeological Association (CAA) Annual Conference is dedicated to providing a positive, safe, and harassment-free conference experience in which diverse participants may learn, network, and enjoy the company of colleagues in an environment of mutual respect. We recognize a shared responsibility of all participants (attendees, speakers, sponsors, exhibitors, organizers, and volunteers), and hotel staff, to treat others with respect and to foster that spirit to the benefit of everyone. Harassment in all its forms is strictly prohibited. Disrespectful behaviours will not be tolerated at CAA related events. To ensure a positive environment for all, we have defined unacceptable behaviour and harassment, outlined consequences for inappropriate behaviour, and provided guidance on what to do if you witness or are subject to harassment.

Unacceptable Behaviour

These behaviours, in any form, will not be tolerated at the conference:

Harassment (See full definition below)

- Intimidation, deliberate stalking or following
- Abuse
- Discrimination
- Use of dehumanizing language, images, or clothing. This includes presentations, slides, and speaker content
- Possession of an item that can be used as a weapon causing harm to self and others

Our Definition of Harassment Includes the Following:

- Unwelcome or hostile behaviour, including verbal or written comments that intimidate, create discomfort or interfere with a person's participation in the conference
- Unwelcome physical contact
- Unwelcome sexual attention
- Cyber-bullying

If You Experience or Witness Unacceptable Behaviour

We need your help to keep the conference community safe, accountable, and responsible. If you experience or witness unacceptable behaviour, please bring your concerns to the immediate attention of conference organizers. CAA staff will be able to assist anyone experiencing harassment during the conference.

Consequences of Unacceptable Behaviour

Participants asked to stop unacceptable behaviour are expected to comply immediately. Participants who violate the code of Conduct may be expelled from the conference and related activities without a refund and banned from future events at the discretion of the CAA organizers and CAA Board of Directors.

Registration

Throughout the conference the Registration Desk will be located in the Queens College Lobby (2C-01). Individuals who have registered in advance can pick up their registration

package here. Those who have not registered in advance can register at the desk. Cash or cheque will be accepted as payment for onsite registration.

The registration desk will be open:

Wednesday, April 30th, 5:30 – 7:30 pm, Bannerman Brewery (Welcome Reception)
Thursday, May 1st, 8:20 am - 4:00 pm, Lobby, Queen's College
Friday, May 2nd, 8:20 am - 4:00 pm, Lobby, Queen's College

The Registration Desk will be closed Saturday, May 3rd.

Registration package will include:

- Lanyard and name badge
- 'Who Knit Ya' Chocolate Bar
- Tickets to events

Please notify the Registration Desk if one of these items is missing.

Badge Use

Conference registration badges are required to attend all events during the conference, including the banquet. Registrants are asked to wear their badges at all times.

Membership

CAA memberships can be both purchased and renewed at the CAA desk, at the conference registration desk, using cash or cheque. Conference presenters are required to be CAA members. Delegates who are not presenting at the conference do not need to be CAA members.

Instructions for Session Chairs

Chairs are encouraged to use their own laptops. Chairs should ensure session presentations are loaded prior to the start time (such as during breaks) from a USB stick or by connection their laptop to the projector. Please maintain the established schedule in fairness to the persons planning to attend specific presentations. If a scheduled speaker fails to appear, please pause for the period allotted in the program. Volunteers and A/V technicians will be in the room to support the process.

Instructions for Paper Presenters

Paper presenters are allocated a maximum of 20 minutes in which to present. Please arrive at least 20 minutes ahead of your session's scheduled start time or in the break before your session is scheduled to start to upload your presentation from a USB stick. Each room will have a projector. Volunteers and A/V technicians will be in the room to support the process.

Instructions for Poster Presenters

Poster presentations will take place in the Great Hall from 2:00 PM – 4:00 PM. Set up time for students will be from 1:20 – 2:00 PM. Posters will be grouped based on those participating in the poster competition (undergrad and graduate) and non-competition. Order will be indicated on poster boards. Posters should not exceed 4x4 feet in size. Pins for the mounting of posters will be provided.

Student Poster Prize

The 2025 Canadian Archaeological Association Conference is pleased to announce sponsorship of two Student Poster Awards.

One prize (\$200) will be given for the best poster by an undergraduate student, and one (\$500) for the best poster by a graduate student.

Awards will be announced and presented during the banquet.

Posters will be evaluated during the Poster Session by a committee of the 2025 CAA Conference Organizers and will be assessed on content, presentation, and the overall contribution that the research makes to the field.

CAA Travel Grant

The CAA is able to offer assistance to student conference participants to offset their travel costs. Grants apply only to the travel portion of conference expenses and not accommodations. Grant applicants must be members in good standing and must participate directly in the scholarly program of the Annual Conference by presenting a paper or poster for which they are first (primary) author, or by being a Session Discussant or an Invited Presenter.

Applicants must submit a completed application form (you must be logged in to access the application form on the Members Only page) along with original travel receipts for travel expenses claimed, no later than July 1, 2025. Undergraduate and graduate students are eligible for funding. All eligible applications will receive an equivalent percentage of their expenses. Preference will be given to student members who have not received support in immediately preceding years. Download the PDF file, fill it out, and submit to the CAA Treasurer by July 1, 2025. Any questions can be addressed to treasurer@canadianarchaeology.com.

Welcome Reception

Wednesday, April 30th, 5:30 – 7:30 pm, Bannerman Brewery, 90 Duckworth Street

Please join us at Bannerman Brewery for a welcome reception at a favourite local brewery. The event is located on the second floor. Please note there is no elevator.

This is a free event, however there is a cash bar.

A Special Written Welcome

From Saqamaw (Chief) Mise'l Joe, Traditional Chief of Miawpukek First Nation
& Mi'kmaw Knowledge Keeper, Sheila O'Neill of Qalipu First Nation

PJILITA'Q WELCOME ALL

It is my great pleasure to welcome you all to Ktaqmkuk for the Canadian Archaeological Association's 57th Annual Meeting.

There has never been a better time or a better place to have a conversation about the importance of diverse perspectives in the field. The Beothuk and Mi'kmaq people cohabited on this land for centuries, and our history and culture and way of life are still tied to this land to this very day. Through your important work, you have the opportunity to bring our ancient stories and history to life. Your work substantiates our relationship to the land, our relationship with others who lived here, and our relationship with others who settled here.

I am especially happy to see our young people here in this province taking this on as their life's work, and to know that our history is safe in their hands, and for seven generations to come.

Sheila O'Neill and I will be here throughout this meeting and are happy to have conversations about Two-Eyed Seeing and Two-Eared Listening, to share stories, to listen and to learn.

Chief Mise'l



Please join Saqamaw Mise'l and Sheila O'Neill in the Book and Business Room for a signing of their books *My Indian* and *Suliewey*. Details below.

Opening Ceremony

Thursday, May 1st, 9:00 am - 10 am, MUN, Queens College, Great Hall

Please note: Some chairs will be available; however, this event will be mostly standing room only.

Words of Welcome

Territory Acknowledgement from Lisa Rankin
Elder White, Flat Bay Band
Jodie Ashini, Innu Nation

Followed by a performance by:

Kilautiup Songuninga – Strength of The Drum

Sophie Angnatok
President, Throat Singer/Drummer

Ashley Dicker
Throat Singer/Drummer

Makayla
Drummer

Danny Pottle
Vice President, Drummer

Letia Kulluk
Throat Singer/Drummer

Sophie Hamly
Drummer

Book and Business Room

A Book and Business Room will be open in QC 2003 throughout the conference.

Thursday: 10:00 AM – 4:00 PM

Friday: 9:00 AM – 4:00 PM

Saturday: 9:00 AM – 12:00 PM

On Friday, May 2nd, we are grateful to have Chief Mise'l Joe and Knowledge Keeper Sheila O'Niell in the Book and Business Room for a book signing. This event will take place from 11:20 AM – 1:20 PM.

Businesses:



Coffee Breaks and Lunch

Water

Please do not drink water from the taps at Queen's College. Water filling stations can be found around the building AND water bottles will be available in the Great Hall and in presentations rooms.

Please note: Coffee breaks and lunch periods vary daily.

Coffee Breaks

An assortment of coffee, tea, water, and snacks will be available in the Great Hall during scheduled coffee breaks.

Lunch

Given our location, the organizing committee has arranged a small lunch at Queen's College each day for those who wish to stay on campus. A small donation of \$5 from those able to pay would be appreciated to help offset costs. There will be a box on the lunch table for donations or you can pay at the registration desk.

Thursday, May 1st

Pizza
Garlic Fingers
Fruits and
Vegetables

Friday, May 2nd

Sandwiches
Fruits and
Vegetables

Saturday, May 3rd

Sandwiches
Fruits and Vegetables

*Vegetarian options will be available.

Events and Workshops

Wednesday, April 30th

Day Trip to Ferryland (\$70)

Wednesday, April 30th, 8:50 am [boarding] - 5:00 pm, from Alt Hotel, 125 Water Street, St. John's.

Join us for a Day Trip to some of the oldest English colonies in Canada—the Colony of Avalon in Ferryland, NL, and the Cupids Cove Plantation in Cupids, NL!

Please be in the Alt Hotel Lobby by 8:45 am, as we will board the bus at 8:50 am. You will travel via bus to the Colony of Avalon (travel time: 1h10m). Tour the dig site, interpretation center, and conservation lab for 1h30m before having lunch at the Tetley Tea Room. From there, you will travel to Cupids Cove Plantation (travel time: 1h25m), and spend 1h30m exploring. Return to the Alt for 5:00 pm.

Curation and Conservation Workshop / (\$20)

Wednesday, April 30th, 9:00 am - 12:00 pm, 2013, Queens College, MUN

Ever wondered what happens after archaeologists dig up objects of the past? If so, then join MANL and Memorial University's Archaeological Curator/Geophysical Technician, Maria Lear, and Archaeological Conservator, Donna Teasdale, in an interactive workshop exploring how artifacts and belongings are cared for after excavation. This workshop includes learning about artifact curation, exhibit design, conservation, and some of the logistics of running an archaeological dig in Newfoundland and Labrador.

Start the morning with a presentation on a broad-stroke overview of running an archaeological dig, including legislation, permitting, and site logistics, along with the post-excavation phase that involves collections and curation.

After the presentation, we will move downstairs for a quick tour of Memorial's Collections Room, leading into a practical session on conservation in Memorial's Conservation Lab.

The practical session will involve participants gathering in stations with different types of materials. During the session, participants will be guided through how different agents cause deterioration and corrosion on artifacts. Next, participants will learn the various steps taken to stabilize and preserve each type of artifact from the burial environment through to collections storage.

Participants will also be given the opportunity to try their hand at removing corrosion from iron artifacts. Finally, if time allows, participants will be shown how to perform a block lift to safely remove a delicate artifact from the ground.

Welcome Reception / (free/cash bar)

Wednesday, April 30th, 5:30 pm - 7:30 pm, Bannerman Brewery (90 Duckworth Street, St. John's)

We're excited to welcome everyone to this year's CAA conference with a welcome social at Bannerman Brewery, a local downtown favourite. Grab a pint and catch up with friends before the conference begins. Upper Level (stairs across from the entrance).

Date weather dependent: May 1st, 2nd, or 3rd

Sunrise at Cape Spear (\$15)

Weather Dependent, 4:50 am - 6:20 am, meet at Alt Hotel Lobby, 125 Water Street, St. John's

Watch the weather and speak to the Registration Desk about which day the event will take place.

Begin your day at the easternmost point of North America by watching the sunrise at Cape Spear. This event is weather-dependent and could take place on any of the conference days. Meet at the Alt Hotel Lobby before taking a short trip to Cape Spear. Please be in the Alt Hotel Lobby by 4:45 am, as we will board the bus at 4:50 am. Return to the Alt Hotel will be at approximately 6:20 am.

Thursday, May 1st

Kitchen Party (free)

Thursday, May 1st, 4:30 - 6:30, Great Hall, Queens College, MUN

Join us for a true taste of Newfoundland hospitality at our Kitchen Party, where the Salt Beef Junkies will bring the music and the fun for an unforgettable night of hospitality! This gathering is more than just a social event—it's a celebration of storytelling, community, and shared histories. Raise a glass with colleagues and expect an evening of singing, dancing, and maybe even a few archaeological tall tales—all in the spirit of bringing people together, just like they've done for generations in Newfoundland's outposts. Whether you're a CFA (Come From Away) or a proud Newfoundlander, you're bound to feel at home.

Ghost Walk Through the Winding Streets of St. John's (\$20)

Thursday, May 1st, 6:45 pm - 8:15 pm, meet at Alt Hotel Lobby, 125 Water Street, St. John's

Walking through the town, one is surrounded by the memories of public hangings, duels, and horrific murders, passing over forgotten cemeteries and unmarked graves, past buildings known to be visited by those who have passed over to the other side... Vengeful lovers, murdered soldiers, and mysterious fires await those who are brave enough to explore the secrets that lie in wait in St. John's darkest corners. Meet at the Alt Hotel Lobby at 6:45 pm to walk to the Cathedral (~10min). Tour begins and ends at the Anglican Cathedral on Church Hill, starting at 7:00 pm.

St. John's (Walking) Pub Crawl (pay own cover and drinks)

Thursday, May 1st, 7:00 pm - 10:00 pm, meet at Alt Hotel Lobby, 125 Water Street, St. John's

Have you ever been to George Street - two blocks of bars, pubs, and restaurants? Join a local guide and explore Downtown St. John's nightlife. Meet at Alt Hotel Lobby at 7:00 pm before walking 10 minutes to George Street, visiting three pubs over three hours. Please bring \$10 for cover per pub.

Friday, May 2nd

Fairfield Foundation: Cocktail Hour / (free)

Friday, May 2nd 4:30 - 6:30, Sláinte Whiskey and Piano Bar, 155 Duckworth Street, St. John's

The Fairfield Foundation is excited to host its fourth annual event at the CAAs, inviting women and all marginalized genders to attend an intimate happy hour focused on sharing our experiences in archaeology. This is a great opportunity to network and connect with other professionals who may share similar challenges and wins in the industry. We'll discuss career paths, highlights, favourite parts of working in archaeology, and what day-to-day life looks like for people in the field. Sláinte [slawn-che], meaning 'health' or 'cheers', is a local whiskey and piano bar located in downtown St. John's with unparalleled views of Signal Hill, the harbour, and Narrows. Settled among historic buildings and only a few minutes walk from the Alt Hotel, this modern venue is the perfect setting to relax and connect. Light appetizers, wine, and non-alcoholic drinks offered to attendees courtesy of The Fairfield Foundation.

Rooms Reception (free)

Friday, May 2nd, 6:30 - 8:30, The Rooms, 3rd floor atrium, 9 Bonaventure Ave, St. John's.

Spend an evening enjoying the galleries and exhibits at the Rooms Museum, Art Gallery and Archives. Following a brief welcome from the Rooms light refreshments will be served and a cash bar available.

Saturday, May 3rd

Sorry Trowel-Worm Scholars! Young Archaeologists Only (free)

Saturday, May 3rd, 4:30 - 6:30 pm, Queens College, MUN

Calling all young archaeologists! Join us for a boardgame night where you can wind down from the conference with a healthy dose of competition. Whether you want to discuss fieldwork woes or career delights, this is a space to connect with fellow peers before saying good-bye until next year.

Banquet (\$90)

Saturday, May 3rd, 6:30 pm - 9:30 pm, Yellow Belly Brewery (1 George Street, St. John's)

Join us for the closing banquet and awards ceremony at the Yellow Belly Public House. Located about ten minutes from the Alt Hotel at 1 George Street inside the Yellow Belly Brewery. It is sure to be a lovely evening inside this beautifully restored building. Tickets include a full buffet with a range of meat, fish and vegetarian items and house microbrews on tap at the cash bar.

Restaurants in St. John's

MUN Campus – Please see hours online, some locations are not open on the weekend

Restaurant	Location	Walk Time (from Queen's College)	Food Type
Subway	Engineering Building	6 min	Sandwiches
Booster Juice	Food Court	8 min	Smoothies, wraps, etc.
Cafe Depot	Food Court	8 min	Coffee, snacks, pastries
Just Fries	Food Court	8 min	Fries, chicken fingers, poutine
Manchu Wok	Food Court	8 min	Noodles, chicken, rice
Mary Brown's	Food Court	8 min	Fried chicken, fries, sandwiches
Pizza Delight	Food Court	8 min	Pizza, salad
Breezeway Bar and Cafe	Student Center	8 min	Coffee, Baked goods, pre-packaged meals
Jumping Bean	Queen Elizabeth II Library	13 min	Coffee, baked goods, sandwiches

MUN Surrounding Area

Restaurant	Location	Walk time (from Queens College)	Food Type
Subway	179 Elizabeth Ave	14 min	Sandwiches
Donati's	Churchill Square, 8 Churchill Square	10 min	Pizza
Quintanas	Churchill Square, 8 Churchill Square	10 min	Quesadillas, tacos
Sushi and Noodle Nami Express	Churchill Square, 8 Churchill Square	10 min	Sushi, dumplings, soups
Rocket Bakery	Churchill Square, 8 Churchill Square	10 min	Sandwiches, pastries, coffee
Smitty's Family Restaurant	Churchill Square, 8 Churchill Square	10 min	All day breakfast, burgers, pasta
Pop's Diner	Churchill Square, 8 Churchill Square	10 min	Fries, burgers, chicken
NJ's Kitchen Bangladeshi Restaurant	Churchill Square, 8 Churchill Square	10 min	Samosas, Curries, rice dishes
Guv'nor Pub	389 Elizabeth Ave	16 min	Roast dinners, pasta, fish and chips
The Pantry Cafe and Gardens	70 lunch Crescent	20 min	Soup, sandwiches, coffee

Downtown St. John's

Restaurant	Location	Walk time (from Alt Hotel)	Food Type
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Bernard Stanleys	223 Duckworth Street	2 min	Burgers, fries
Peaceful Loft	250 Duckworth Street	2 min	Noodles, stir fry, rice dishes
The Ship Pub	265 Duckworth Street (in ally)	3 min	Fish and chips, burgers
Sun Sushi	186 Duckworth	4 min	Sushi, noodles
Sinaing Home of Filipino Cuisine	194 Duckworth Street	4 min	Lumpiang gulay, pancit, crispy pata
Cojones	195 Water Street	5 min	Quesadillas, tacos, street fries
Duke of Duckworth	325 Duckworth Street (in ally)	6 min	Fish and chips, burgers
Gingergrass Thai Vietnamese	345 Duckworth Street	7 min	Chicken satay, curry, pho
Toslow	108 Duckworth Street	8 min	Alternating menu; breakfast sandwiches, burgers, soups
Bannerman Brewery	90 Duckworth Street	9 min	Fries, burgers, Asian fusion
Poyo + The Sprout	364 Duckworth Street	9 min	Salads, curry, tacos, tapas
YellowBelly Brewery	288 Water Street	9 min	Burgers, fries, pizza

Downtown (high end)

Terre (may req. reservation)	125 Water Street (Alt Hotel)	0 min	Oysters and Mussels, cod, steak
Portage (may req. reservation)	128 Water Street	1 min	Small bites, sea food, rotating menu
Merchant Tavern (may req. reservation)	291 Water Street	9 min	Tartar, pasta, steak
LIV	310 Water Street	9 min	Stuffed bao, sushi, tacos
Blue on Water (may req. reservation)	319 Water Street	12 min	Seafood, duck, pork belly
Adelaide Oyster House	334 Water Street	12 min	Selection of oysters, tacos

Sessions & Abstracts

Thursday, May 1st

Weaving and reweaving two millennia of First Nations cultural history in Québec-Labrador
QC 2013

Scott Neilsen, School of Arctic and Subarctic Studies, Labrador Campus, Memorial University
 10:00 AM – 2:00 PM

Innu living in Labrador and eastern Québec today maintain that they are closely related to the Eeyou (Cree) and Naskapi with whom they share the Québec-Labrador Peninsula, that they have a long history of interacting with other peoples within this region (and to the south and west), and that they descend from First Nation peoples who occupied this region before and when Europeans arrived.

The archaeological record shows that First Nation peoples inhabited the coast and interior of the eastern Québec-Labrador Peninsula for at least 6,000 years before colonization. Scholars generally point to cultural continuity across much of the region over the past one to two millennia, linking present-day Innu, Eeyou, and Naskapi to their precontact ancestors. However, some contend that the Innu may be more recent arrivals in Labrador, unrelated to earlier Indigenous groups. A key question is whether archaeological evidence can show a link between the First Nation groups of the late precontact period and the Innu during colonization. The answer has significant implications for the Innu and for federal and provincial governments.

This session invites contributors to share insights on cultural continuity over the past two millennia in the Québec-Labrador Peninsula, with a focus on its eastern and central portions. Although inspired by a recent court case involving Innu in Labrador, the session seeks a broader approach, exploring data-driven, methodological, and theoretical perspectives on questions such as: How do the archaeological

and historical records document cultural continuity or discontinuity? What biases are present within these records and how are they mitigated? How are "home" territories understood and described for groups with wide-ranging settlement patterns? What role do provincial borders play in studying groups who may have moved throughout the peninsula at different times? Who interprets, revises, or retells these stories, and how do their motivations matter?

Unweaving the tapestry of First Nations cultural history in eastern Québec and Labrador: an introduction to the session

Scott Neilsen - School of Arctic and Subarctic Studies, Labrador Campus, Memorial University

The cultural histories of First Nation peoples in eastern Québec and Labrador draw on historical data from the fields of Anthropology, Archaeology, Folklore, Geology, History, and local knowledge, and are mostly if not all narrated from an etic perspective. A key concept within this approach to rendering the human past in the present is context. Though its meaning within these fields is not standardized, context typically refers to the relationship between things and their surroundings, and is relevant to the strands of data, as well as the weavers of that data – both today and in the past.

The goal in this presentation is to provide some context for this session, i.e., to unweave some of the strands entwined within the session abstract and presentations. At a minimum this will establish the motivation for the session, outline current etic views of the last two millennia of First Nations history in Labrador and eastern Québec, and highlight some of the main points of data and opinions within the Innu dis/continuity debate. There may even be some discussion of epistemological looms, if time permits.

Recent prehistory and the contact period on Quebec's Lower North Shore. From the year 1000 to the 17th century

Jean-Yves Pintal

European writings on Quebec's Lower North Shore for the 16th century, although rare and lacking in detail, nevertheless provide information that is worth considering from the point of view of Aboriginal occupation. For their part, archaeological data are relatively abundant for this period and the preceding centuries. Admittedly, 14C dates do not always offer the resolution needed to address these recent periods, but the European material found at the Aboriginal sites makes it possible to propose a chronology of contact that fits well with the historical data. What emerges above all from this analysis is the fact that these First Nations, those identified as early as the year 1000 on the Lower North Shore, were part of an interactive sphere that included groups from central Labrador, those from Newfoundland, the "Little Nations" of the Middle North Shore and the St. Lawrence Iroquoians. The arrival of European fishermen in the early 16th century turned their way of life upside down, but they continued to frequent the banks of the Blanc-Sablon river. Following the "disappearance" of the St. Lawrence Iroquoians and the slow decline of the Beothuk, they seem to have increased their links with groups in central Labrador.

Cultural identity and continuity in archaeology, digging into the recent precontact period, Contact and the ancestral occupation of the Innus in the Moyenne-Côte-Nord region (Québec)

Jean-Christophe Ouellet - Université de Montréal

This presentation explores the concepts of cultural identity and continuity in the archaeology of the Quebec-Labrador Peninsula. Sometimes overlooked, taken for granted or not said aloud these concepts nonetheless can have serious consequences for descendant communities with regards to how they perceive their identity and relations with the land. How can archaeology contribute, as a social science and historic endeavor, to the reconstitution of such narratives in a systematic, objective manner and on solid scientific grounds?

We have a take on strategies related with culture-historical archaeology which we aim to update and put into practice with a case study from a specific case study. The Mingan (Ekuanitshit) region has been the focus of a research project focusing on the late precontact period (2000 BP – Contact) and provides context and data to delve into those questions. Excavation carried by an Innu team and the author on the EbCx-01 site, with recurring occupations between 800 and 300 BP, serves as the main

background for this discussion. As a conclusion, recent archaeological research in the Uashat region (Sept-Îles) encourages us to take the discussion to a broader regional context.

Dropped stitches and entangled yarns: working through complex cultural patterns

Maira McCaffrey - Independent researcher

Classic anthropological literature defines precontact hunter-gatherers as peoples with a flexible resource base who followed seasonal movements to harvest food, access critical materials like toolstone, maintain essential family and social bonds, and visit meaningful places on the landscape. In northern Québec-Labrador, the historic movements of the Eeyou, Innu, and Naskapi are legendary. At times, individuals and groups crossed vast expanses of the boreal forest and tundra, including to coasts on all sides of the peninsula. Europeans and later anthropologists who interacted with these groups described them in ways that aligned with prevalent conceptions of land tenure – as bands that “owned” or occupied defined territories. The requirements of contemporary land claims and laws have concretized some of these notions, insisting that people be present in specific places back through time. Building on a data set drawn from late precontact period sites in interior Québec, and incorporating historic elements, this paper aims to describe peninsula-wide cultural patterns dating back close to two millennia. Can evidence of shared toolstone preferences, distinctive habitations, plus expressive and material culture help us envision new models of how groups in the eastern Subarctic inhabited and moved through their northern world.

Cultural Diversity and Dynamics in Late Precontact Newfoundland and Labrador

Jamie Andronowski-Brake - Provincial Archaeology Office, NL

Stephen Hull - Provincial Archaeology Office, NL

Archaeological records and radiocarbon dates for Newfoundland & Labrador’s late precontact period tell an interesting story. A thousand years ago there were multiple Indigenous populations living here. Archaeologists working in the province have assigned known sites of that age to at least five archaeological cultures. Four of these, the North West River phase, and the Cow Head, Point Revenge and Little Passage complexes represent First Nations groups, while one, Dorset, is an Arctic adapted culture. This was a time of considerable change in the region with some of these groups expanding (Little Passage/Point Revenge), while others were contracting (Cow Head/North West River phase & Dorset). Within a couple of centuries, Cow Head/North West River phase groups ceased to have a presence here and the Dorset had withdrawn from Newfoundland. The pace of culture historical change intensified again shortly thereafter with the arrival of a new culture from the north known to archaeologists as Thule. This culture, ancestral to contemporary Inuit groups living in Labrador today, spread quickly down the coast reaching southern Labrador by the early contact period. The Dorset disappeared from the archaeological record at the same time and First Nations groups withdrew from coast of Labrador.

Considering Innu Long-Term Presence in Southeastern Labrador

Marianne Stopp

In the context of a 2021 court case (R vs. Andrews), Innu heard that there is insufficient evidence in support of their presence in Labrador much earlier than the 18th century. This conclusion was based on a range of evidence including on archaeological site records held in the provincial database of which there are indeed few for unequivocally pre-18th century Innu sites and none appear to affirm a link with even earlier First Nation sites. Using data from coastal and interior southeastern Labrador, this paper examines the assertion of an abbreviated Innu history through the combined evidence from archaeological sites, historical documents, and informant accounts. It presents a research-based template or approach for reconsidering the charge of discontinuity where the warp lines of research may offer relational support for the weft lines of Innu long-term presence in Nitassinan.

Discussion

Led by Scott Neilsen

Knitting New Narratives: Student Voices in Archaeology

QC 4001

Otis Cradell, Dept. of Archaeology Graduate Society, Memorial University

Jared T. Hogan, Dept. of Archaeology Graduate Society, Memorial University

Alyshia Reesor, Dept. of Archaeology Graduate Society, Memorial University

Jacinda Sinclair, Dept. of Archaeology Graduate Society, Memorial University

Mahta Sheikhi, Dept. of Archaeology Graduate Society, Memorial University

Julia Brenan, Dept. of Archaeology Graduate Society, Memorial University

10:00 AM – 11:40

The Department of Archaeology Graduate (DAG) Society at Memorial University is please to organize a session, titled: Knitting New Narratives: Student Voices in Archaeology, for students interested in giving an oral presentation on their research.

Both graduate and undergraduate students play crucial roles in the advancement of archaeology. Undergraduate students help to bring new energy and fresh perspectives, often asking questions that can lead to significant insights. Graduate students, with their more focused research, push the boundaries of the field by developing new methodologies or deepening the understanding of complex archaeological contexts. This session provides a platform for students to share and discuss their research findings openly. It fosters an environment that prioritizes learning and collaboration, allowing students to explore their topics without the immediate need to demonstrate broad field impact. Their active participation in academic discussions propels archaeology forward as a dynamic and evolving discipline. Attendees will gain insight into how new ideas and technologies are being integrated into archaeological research, enhancing traditional methods and expanding the field's boundaries. This session also provides an opportunity for students to engage with both peers and experienced professionals in a dialogue that is constructive and centered on mutual learning and growth. We invite all conference participants to join this session to support and encourage our emerging scholars.

Always Here: Documenting the Invisible History of Indigenous Peoples in Newfoundland & Labrador

Jared T. Hogan - Archaeology, Memorial University

Rochelle Côté - Sociology, Memorial University

As one of the first points of colonization in the Americas and the longest-lasting British colony until joining Canada in 1949, Newfoundland and Labrador has a unique political history, shaping a contentious relationship with Indigenous Peoples. Many non-Indigenous residents, especially on the Avalon Peninsula, believe no Indigenous Peoples remain—a myth rooted in Terra nullius ('nobody's land') and used to justify dispossession. However, Indigenous oral histories and archaeological evidence challenge this narrative. This presentation will share preliminary work of the Always Here: Documenting the Invisible History of Indigenous Peoples in Newfoundland & Labrador project, a part of the SSHRC-NCTR WISH grant initiative, which analyzed media sources from the eighteenth to the twenty-first century, revealing shifts in settler-colonial perceptions of Indigenous Peoples. Using Memorial University's Digital Archives Initiative and Centre for Newfoundland and Labrador Studies, researchers and students compiled a database of provincial media sources, including newspapers and executive council reports. Analysis shows a transition from the early publication of racist, colonial narratives that promote the erasure of Indigenous Peoples and romanticization of the Beothuk as a 'lost civilization' in the 1800's, to growing support for Indigenous communities and self-governance in the twenty-first century. These shifts confirm that Indigenous Peoples have always been in the province, debunk Terra nullius, and show increasing awareness and recognition of the role that Indigenous Peoples play in the province—a sign of progress towards reconciliation.

Beyond Arrival and Abandonment: Bayesian modelling as a tool to consider the untold timescapes of Newfoundland's Dorset occupation

Zoe Helleiner - MUN

The Dorset people (also referred to as Sivullirmiut, Tuniit, Paleo-Inuit, Pre-Inuit and Middle Dorset) had a widespread and intense presence in Newfoundland for nearly a millennium, but our understanding of Dorset culture and relationships in this region remains largely homogenized and static. Studies have long lacked consideration of the internal chronology of the Dorset occupation of Newfoundland, as researchers have often not had the analytical tools or sample sizes necessary to evaluate the temporal

contexts of their samples. Bayesian modelling is one such tool which can overcome previous issues to shed light on the timescapes of Dorset occupation. Therefore, this project will analyze existing and new radiocarbon dates to scrutinize patterns of shifting internal regional populations throughout this occupation of Newfoundland and Southern Labrador, laying the groundwork for more nuanced understandings of regional relationships and potentially even the fate of this population. The foundation for identifying such shifts depends on an improved understanding of 1) the regional chronology of Dorset occupation of Newfoundland and Southern Labrador, 2) the lifespan of the key site of Phillip's Garden on the Northern Peninsula.

Death and Discovery: 3500s years in one square kilometre. Stories on the land from of Burton Rock and Old Fort Churchill

Miguel Valverde-Yetman - University of Manitoba

A presentation on the dramatic and storied use of a small area on the Churchill West Peninsula. Featuring images, maps, and interwoven narratives on the land from pre-Dorset dwellings, failed attempts to find the Northwest passage, and later Dene and Cree occupation paramount to the success of the fur trade. Appreciate the beauty, isolation and how Mother Nature's resists human access to the sub-arctic area.

Queer Voices of Craft: What queerness and textile crafters can teach archaeologists about cultural world building

Kathryn D'Agostino - Memorial University of Newfoundland

Research on textiles has been entrenched in binary discussions, art versus craft, feminine versus masculine, skilled versus unskilled. Queer theory allows craft based work to be viewed as its own entity with its own agency. A sapphic perspective would see masculine and feminine as entwined dynamics of a singular. There is a pattern of belief that to study women, the 'othered', there must be discussion of juxtaposition but viewing textiles from the binaries of heteronormative and cisnormativity removes an aspect of feminine agency. The constructing of homes and kinship structures by queer people is part of the queerness of textiles. Queer spaces are othered spaces of individuals challenging the existing systems that other them. Flipping their relegation to the home space into intentional world creation with their own 'interior' lives, those who occupy othered spaces participate in world making conscious of the dangers they face in traditional structures.

As researchers, we must object to placing our research in the default framework of our existence. We may need to reference the systematic structures of our own existence, but archaeologists can effectively assess archaeological material through an alternative lens of queer theory.

The Monochrome Mosaic: The Representation of Black Colonial Period (1600-1900 C.E) History in Atlantic Canada's Monumental Landscape

Heather Tough - Memorial University of Newfoundland

Currently, Canada's monumental landscape predominantly portrays white settler history with specific narratives given to marginalized groups. In 2022, Parks Canada launched the Inclusions Commemoration Initiative to work with marginalized communities to make the National Program of Historical Commemoration more diverse. Although there has been work towards further inclusion, there is still an absence of broad academic discussion about these landscapes. This is highlighted in the narratives surrounding black presence within Canada, especially in Atlantic Canada. Via a comparative analysis of the distribution and representation of different identities in Canada's monumental landscape, this research will ask: What is the representation of Black colonial period history (1600-1900 C.E) in Atlantic Canada's monumental landscape? The end goal is a dataset that catalogues black monuments in Atlantic Canada, identifies their demographic and geographic trends, explores the narratives which they represent, and documents current accessibility, preservation and memorialization efforts. Looking at examples of current movements for the protection of black heritage sites will further illustrate the importance of landscape within historical narrative buildings and how heritage sites and monuments become spaces of power. It will also highlight the impact that public narrative, or lack thereof, has on general beliefs of Canadian history.

Deploying Technological Advancements to Support Community-Focused Cultural Heritage Management

QC 4028

Isaac S. Bender, Western University

10:00 AM – 2:20 PM

Rapid technological developments across a range of techniques have the potential to transform how we discover, interpret, and preserve cultural heritage. Advancements in remote sensing, 3D modelling, artificial intelligence, among others, are refining data collection methods and improving the identification and interpretation of archaeological sites, supporting more sustainable practices. This session explores how the growing use of these technologies is shifting archaeological practice in Canada, with a particular emphasis on their role in advancing community-focused heritage management. Excavation, which is extractive and destructive, is often prioritized in provincial heritage legislation. As minimally invasive technologies become more affordable, user-friendly, and widely adopted, driven in part by consumer and professional demand, they allow archaeologists to rapidly collect rich datasets while minimizing impacts and contributing to more detailed and nuanced historical narratives. These approaches also extend beyond site detection and preservation, enabling new forms of material analysis that improve artifact classification and interpretation. The session invites contributions exploring the many implications of these technological developments for archaeological practice. Themes could include: How will their application benefit descendant communities? What steps are necessary to ensure communities retain sovereignty over both physical and digital heritage? How can archaeologists align technological practices with community priorities? Contributions that address the challenges and opportunities of using these methods in archaeological research, while fostering community-focused and sustainable heritage preservation, are especially encouraged.

Extending the Archaeological Field Season: A Pilot Study of Winter Testing Using Mechanical Auger Testing and Screening (MATS)

Chelsea Colwell-Pasch - Colbr Consulting Inc.

Winter conditions in Canada present significant challenges to archaeological fieldwork like ground frost, environmental constraints, and crew comfort limiting excavation activities. As a result, regulatory and commercial projects often face delays, waiting for favorable conditions in the spring thaw. In January 2025, Colbr conducted a pilot study using our Mechanical Auger Testing and Screening (MATS) methodology to assess the feasibility of winter archaeological testing. MATS enables deep, systematic testing in challenging environments, and this trial aimed to evaluate its efficacy under frozen ground conditions and extreme cold. This study was structured as a controlled field experiment, comparing testing/screening productivity, methods/process efficacy, and the impacts for both the proponent and the archaeologist. Key variables included frost resistance, auger efficiency and resilience, test pit context integrity, and field conditions. Results demonstrated that MATS effectively mitigated ground frost limitations, allowing for an entire month of additional, efficient, fieldwork, expediting project timelines while maintaining regulatory compliance and standards. Additionally, the study assessed the broader implications of this technology for archaeological practice, including its potential to replace archaeological monitoring, reduce physical barriers for field crew, streamline development approvals, reduce risk, and enhance year-round opportunities for field staff and small businesses.

Novel Approaches to Historical Assemblages at the Royal Saskatchewan Museum

Tracy Martens - Royal Saskatchewan Museum

This paper presents preliminary results of ongoing projects focused on characterizing and provenancing textile and metal artifacts from historical and pre-colonization assemblages held at the Royal Saskatchewan Museum. The project includes X-ray fluorescence, scanning electron microscopy, and X-ray dispersive spectroscopy (SEM-EDS), as well as Macromolecular Crystallography—Bending Magnet at the Canadian Light Source.

SHERD-entification: Examining the Viability of Applying Ultrasonic Technology for the Identification of Historical Archaeological Ceramics

Katherine Brent [PRESENTER] - Western University Department of Anthropology and School of Biomedical Engineering

Corvin Mak - David Thompson Secondary School

Innovative analytical techniques in archaeology are borne from a variety of contexts, including collaborations between community members and archaeologists. Consequently, this paper discusses the results of research performed by a high school student under the mentorship of a doctoral student in anthropology. The study uses inexpensive and accessible ultrasonic technology to quantitatively classify ceramic sherds from historic contexts through gauging their ultrasonic velocity signatures. Using a single-transducer ultrasonic thickness gauge, the velocities at which ultrasonic waves passed through sixteen different classifications of historically recognized sherd types found in the Thames Estuary in England were measured. The study ultimately found that ultrasonic testing may be a viable way forward for clay body identification, as material velocity values were found to be significantly different ($p < 0.001$) between clay body types. This is likely due to the fact that different material compositions between clay body types affect the way in which ultrasonic waves pass through a given sherd. Future research should work to establish expected material velocity ranges for different clay bodies from different contexts. Ultimately, this pilot study demonstrates the overall applicability of using ultrasonic technology as an inexpensive quantitative method for the archaeological classification of ceramic sherds of unknown clay body type.

The Application of a Resistivity Survey at the Boultenhouse Shipyard Site in Sackville New Brunswick – A Case Study

John Somogyi-Csizmazia - North Island College

Cora Woosley - Archaeosoft

Leslie Shumka - Mount Allison University

The use of resistivity surveying instruments has been widely documented as an important methodology, especially in European archaeological survey methods. However, resistivity surveying in Canada has not been widely adopted as an archaeological survey method. The benefits of resistivity surveying include being a non-destructive/invasive technique, its cost effectiveness when compared to invasive methodologies (e.g. shovel testing), and its minimal crew requirement. The results of a resistivity survey can be both rewarding from a research perspective, helpful for mitigation purposes, and providing tangible data on subsurface cultural resources through pixilated imagery. This type of survey can be attractive for heritage planning, especially for community/public-based heritage/archaeology programs that operate on limited resources. In the fall of 2024, resistivity survey was conducted on the suspected site of the 19th century Boultenhouse Shipyard located in Sackville, New Brunswick. The survey, requested by the Tantram Heritage Trust, revealed significant subsurface resources and confirmed the location as the Boultenhouse Shipyard. The results of this survey will be discussed as an example of resistivity's power to reveal past activities and will also invite a dialogue on the usefulness of this underused method in future archaeological projects in the Maritimes.

Fishing for Data: Using an 'off the shelf' fish finder to gather side scan sonar imagery for archaeological purposes.

Michael Lewis - Conservation of Archaeological Materials Laboratory

Can a commercially available fish finder be used by recreational fishers to collect data for an archaeologist to later interpret?

This paper describes the parameters that will be used to test this idea during the summer of 2025 in various lakes in Saskatchewan. If successful, the project could result in hundreds of Saskatchewan lakes being scanned and assessed for archaeological evidence and involve the broader community in archaeological research in a way that doesn't risk the integrity of our shared past.

Is there a way to have the interested public use a readily available fish finder to gather side scan sonar imagery that is GPS referenced, for archaeologists to later interpret, while simply going about fishing? This paper describes the proposed methodology to determine the feasibility of the project by testing the viability of using a fish finder as side scan sonar device for imagery gathering. Describe the potential / envisioned methodology, and future research.

Heritage Landscapes at Close-Range: Reflecting on Photogrammetry as a Method for Community-Based Research

Natascha Beisswenger-Mooney - Department of Anthropology, Western University

Patricia G. Markert - Department of Anthropology, Western University

In this paper, we reflect on the experience of using close-range photogrammetry to record ruins as part of a community-based archaeology project in Medina County, TX, an area settled by Alsatian, German, and Mexican migrants as part of the settler colonial project of Texas in the 19th and 20th centuries. Close-range photogrammetry, which aligns photographs to create precise 3D models with realistic textures, offers a relatively low-cost method to record the built landscape for archaeologists working with and for communities. However, this process is more involved than simply capturing and uploading photos into the software (in our case, Agisoft Metashape Pro); it requires conversation with community, material engagements in the field, attention to architectural detail on site and virtually, and ongoing dialogues about the use and afterlife of both the models and the ruins. We reflect on the ways we create these models, as well as their implications for local heritage narratives, drawing on two questions from our projects-in-process: how Mexican migrants made homes in the ruins of Alsatian migration, and how German descendent communities engaged with heritage landscapes during times of major political, linguistic, and cultural shifts like World War II.

Technology, traditional recording techniques & local cultural advocacy: what we can do together!

Maria Lear - Department of Archaeology, Memorial University

This talk will present findings of a ground-penetrating radar (GPR) geophysical survey, total station and photograph survey completed in 2022 within a Moravian cemetery in Makkovik, Nunatsiavut. GPR was utilized to possibly locate the presence of unknown graves (within the older section of the cemetery) - burials that have been lost in time due to the absence of headstones either by reason of vegetation overgrowth or grave-marker deterioration. Site work also included photography & transcription of existing headstones. The presentation will give an overview of the survey & the fieldwork which was completed 3-weeks in July 2022. I will discuss methodology, data collection, results & interpretation using site photos, field notes, archival sources as well as some post-processed GPR software imagery.

Originating from the 2021 Nunatsiavut Heritage Forum, an idea for the research project was initiated by representatives of the Moravian Church (in particular, Mrs. Joan Anderson, Moravian Church Elder, Curator of the White Elephant Museum & cultural heritage advocate who was instrumental in the completion of this project) in conjunction with engagement of the Makkovik Inuit Community Government (MICG), the Nunatsiavut Archaeology Office (NAO) Nunatsiavut Government, the NG Research Advisory Committee and residents of the local community.

Grave Identification with Electromagnetic Induction

Isaac S. Bender - Department of Anthropology, Western University

Edward Eastaugh - Department of Anthropology, Western University

Lisa Hodgetts - Department of Anthropology, Western University

Since the announcement of approximately 200 unmarked graves at the former Kamloops Indian Residential School, we are seeing an unprecedented interest in remote sensing for burial identification in Canada. While ground-penetrating radar (GPR) is widely recognized as the most effective geophysics technique for non-invasive grave detection, there are instances where it is unsuitable. This can include areas of high soil conductivity or areas where low lying vegetation prevents the efficient operation of the GPR. One alternative approach is electromagnetic induction (EMI), which has long shown potential for grave detection but has yielded mixed results in some cemetery environments. This paper presents preliminary results from tests using the new Geonics EM38-4, which simultaneously collects conductivity and magnetic susceptibility datasets. We deployed it at the Ingersoll Rural Cemetery in Southwestern Ontario, a site with geological conditions similar to two nearby Indian Residential Schools (IRSs). We successfully identified general grave locations and, in some cases, individual burials. The study enhances our understanding of EMI's potential in similar geologies, allowing us to provide Indigenous communities in the area with realistic expectations for its use in their ongoing IRS investigations.

Bringing a Novel Technology to the Search for Unmarked Graves in Community-Guided Investigations

Kathleen Willie - askiik Research Services

Micaela Champagne - askiik Research Services

Angela Burant - askiik Research Services

Terence Clark - University of Saskatchewan

The Shallow Subsurface Soil Spectroscopy (S4) is a novel technology, first arriving for use in Canada in the spring of 2023. The S4 Soil Probe is a minimally invasive survey confirmation method, meaning it is used in conjunction with other survey methods and is currently employed in the ongoing searches at former Indian Residential School (IRS) sites. The S4 analyzes soil samples for the presence of fatty acids as a means of detecting the presence of human remains. This paper will present the challenges, successes, trials, and strategies used in the integration of the S4 into surveys and investigations at these sites as conducted by askîhk Research Services and their Community partners.

Cautionary tales when deploying remote sensing technologies at Indian Residential Schools

Scott Hamilton - Lakehead University

Since 2021 the search for deceased or disappeared children who attended Canadian Indian Residential Schools has dramatically escalated. Under Indigenous leadership, these investigations are unprecedented in complexity and scope, and have relied heavily on near-surface geophysics and other remote sensing methods. Archaeologists, geophysicists, historians and others have become involved in helping build local Indigenous capacity, and in assisting with the investigations. Assisting in such work is both a complex research problem and a sacred trust. It involves methodological research and development while simultaneously conducting searches- often while under intense public scrutiny.

Critical reflection on workflows is desperately required, particularly with the apparent retrenchment of Canadian government financial support. How best to proceed with the investigations in a time of fiscal uncertainty? How to offer advice regarding effective data gathering, processing and analysis? How to collect, integrate and curate diverse information while ensuring Indigenous data sovereignty? Some of these issues are explored in the context of ongoing Indian Residential School investigations.

Contributed Papers

QC 4001

Sarah Ingram

1:00 PM – 2:40 PM

Modelling Artifact Surface Visibility in the Ploughzone

Andrew Riddle - ASI (Archaeological Services, Inc.)

Most lands subjected to archaeological assessment in Ontario have been intensively cultivated for a century or more. The visibility of artifacts on the ploughzone surface is the primary factor influencing site identification in this context, but the relationship between surface artifact samples and the underlying ploughzone assemblage is poorly understood. This paper reviews relevant research on the surface-ploughzone relationship and outlines a framework for predicting artifact distributions in the ploughzone based on surface scatters. I argue that the stochastic nature of soil mixing in the ploughzone provides a reliable and predictable pattern of surface representation influenced primarily by artifact size and soil depth. These insights can usefully inform Cultural Resource Management project design and scoping exercises when planning site assessments in ploughed field contexts.

A Late Archaic Smallpoint Horizon Conundrum

Douglas Todd - Archaeological Services Inc.

Excavations at the multi-component Gehl Site in Kitchener, Ontario, Canada resulted in the recovery of more than 50,000 lithic artifacts. During lithic analysis of the site's assemblage at least one pattern began to emerge focused on one temporal period of Ontario's past: the documentation of 71 Late Archaic Smallpoint Horizon Expanding Stem projectile points of which 30 are Bases that appear to have "snapped" in the same manner. Included in this Smallpoint Horizon assemblage are 26 impact-damaged Ace of Spades and Innes projectile points (3,500 BP). When combined with the Bases, this group of artifacts supports a retooling hypothesis, one of the largest of such scenarios recorded to date in the Province of Ontario. The recovery of a unique contemporaneous projectile point from Ohio, USA highlights an exciting period in Ontario's history: a monumental shift was slowly unfolding that would eventually see hunter-gatherer groups transition to a southern-influenced sedentary lifestyle. The

introduction of ceramics and cultivated crops from the south would usher in sweeping socio changes and impacts that would help shape and change people's lives for more than a millenia.

An Analysis of Cross-Border Methods and Regulatory Frameworks in the Peace Region

Alexandra Burchill - Archaeological Survey

Jennifer Gainer

CRM based assessment strategies and regulatory requirements vary from one Province to another. But what happens when an ecoregion spans two Provinces with different assessment strategies across both sides of the border? This paper examines the site returns in the Upper Peace region of northwestern Alberta and northeastern British Columbia. This will be achieved through a deep dive into how the different CRM based assessment strategies and regulations have impacted what we currently know about the culture history of the Upper Peace. Through highlighting the differences in site returns as a result of the assessment strategies, we hope to show how an increase in collaboration between archaeologists working in different jurisdictions will have a positive impact on site returns and increase the knowledge of the cultural history on both sides of the border.

Christianization of 9th c. Viking Age pagans in the Baltic regions - material culture correlates.

Kevin McAleese - The Rooms Provincial Museum

L'Anse aux Meadows (LAM) is likely the first New World (Vinland) occupied by Christian Europeans. But it is not clear from the various evidence if Norse settlers were Christian or pagan. 9th c AD Missionaries from Central & Western Europe would have us believe, through their written accounts, that converting Viking Age (Medieval) pagans to Christianity was inevitable. The archaeological record of Birka, Sweden, an 8th-10th c. fortified trade centre and early Missionary station, contains many hundreds of grave goods recovered via funerary archaeology. My research into these virtual collections, now curated by the National Museum of Sweden, includes an upcoming period (June 2025) of in-person study. I will be studying evidence for pagan and/or Christian stylistic attributes in the Birka grave goods as part of my MUN Master's Program in History (Medieval Studies). Those material culture attributes, I contend, reflect an evolving degree of Christian and pagan ideologies. Collections from LAM (Vinland) and from various 9th & 10th c Icelandic farm sites where the author has conducted field work, will be used as a comparative data base with the Birka funerary collections. That data will be compared with the primary documentary accounts compiled by various Missionaries

The many faces of the Matthew Elliott Site

Sarah Ingram - CRM Group

Registered archaeological site AaHs-11, located in Amherstburg, Ontario has been the subject of numerous archaeological studies, dating back to 1969. Excavation has occurred through field schools, salvage archaeology, and most recently, cultural resource management for potential redevelopment of the property. Since then, the "Matthew Elliott Site" archaeological methods and interpretation have predominantly focused on the Euro-Canadian aspects of the property and the colonial activities associated with the landowner, Matthew Elliott. However, this has greatly underrepresented the complex nature of AaHs-11. The site not only has had a long history of Indigenous presence, dating as early as the Late Archaic, but also contains within its assemblage evidence of the population once enslaved on the property. We are working to refocus the Euro-Canadian-centric viewpoint of the interpretation and study and highlight the presence of underrepresented groups in the history and archaeology of the site and focus on the many faces that created the assemblage.

The Paper I Always Wanted to Give, but Never Had the Nerve - or the Evidence (in 10 minutes)

QC 2013

Peter Ramsden, McMaster University

2:00 PM – 4:00

I expect most people are familiar with that situation where you have an insight into some episode in the archaeological past: you feel sure you suddenly understand why something happened or how two events are connected, or you experience a vague understanding of some general process underlying some of the broad episodes in ancient human history. Sometimes these insights come to us in the course of conversations over bar tables, which can go late into the night. But I also expect that for

most of us, those insights generally remain as vague notions: trying to write a paper or book about them would be just too time consuming and might not work out anyway. And we have other chores, and other bar conversations, to get on with.

In this session I invite people to share some of those unformulated insights - without the tedious necessity of presenting evidence or making well-reasoned arguments. Just tell us what your crazy idea is. And if you can do it 10 minutes (preferably) while showing us some interesting pictures, so much the better. If you're interested in participating, contact me at ramsd@mcmaster.ca.

Did the Beothuk speak an Algonkian language?

Jamie Andronowski-Brake - Provincial Archaeology Office, NL

Debate about whether the Beothuk spoke an Algonkian language goes back to the nineteenth century and largely ended in 1978 with the publication of John Hewson's Beothuk Vocabularies. He concluded that their language must have been part of the Algonkian family, however, some researchers have recently raised doubts about this. Clear archaeological evidence for an ancestral Beothuk presence in the region for approximately 2000 years appears to rule out the possibility of them speaking a Central Algonkian language. In other words, if it was an Algonkian language, it could only have been an Eastern Algonkian language. Furthermore, Hewson's understanding of the position of the Beothuk language began with the idea that all of the recent historical neighbours of the Beothuk were speakers of Algonkian languages, and therefore this family was the best source of comparative data for his study. However, currently available evidence suggests that the late precontact period next-door neighbours of the Beothuk were Iroquoians and Dorset. They may not have had any Algonkian neighbours in precontact times at all, which suggests that we may need to go back to the drawing board for comparative linguistic data.

A medieval coin-undrum from southwest Nova Scotia

Benjamin Pentz - Echoes CHM

A new titlist for Canada's oldest English coin has emerged from an artifact collection in southwest Nova Scotia. This 14th Century, Edward III (1327–77) half groat was found by a collector at a large archaeological site and Mi'kmaq encampment on the Lake Rossignol Reservoir. Frustratingly, most of my "dime a dozen" theories of Who, When and Why are tarnished by poor context and underweight evidence. If these explanations are "not worth a plugged nickel", then, I ask the audience, "A penny for your thoughts...?"

Constant Craving: Musings on the Absence and Presence of Walrus in Dorset Assemblages in Newfoundland

Deirdre Elliott

In early 2021, I had the opportunity to analyze an interesting assemblage of faunal remains recovered from a Middle Dorset site on the west coast of Newfoundland. Most of the interesting things are either taxonomic or taphonomic, and would likely bore (taphonomy pun) audience members out of their seats. But out of nearly 7000 fragments of bone, I identified six as walrus – and I've been thinking about them ever since. Walrus seem never to have been particularly abundant, or at least abundantly accessed, on the island of Newfoundland, where Dorset sites are the most numerous of all Indigenous sites known to date. Join me as I, despite having little supporting evidence, explore the concept of longing in the archaeological record of the Dorset in Newfoundland, and in a discussion of some of the possible causes, implications, and parallels elsewhere.

Save your drill bits for something useful: a commentary on clay pipe stem dating techniques

Barry Gaulton - Memorial University

Ever since J.C. Harrington (1954) and Lewis Binford (1962) first postulated methods for dating colonial-era archaeological sites using the stem bore holes from broken clay tobacco pipes, archaeologists in North America have been hunching over their desks busily measuring these fragments with slavish enthusiasm. I was among these naïve acolytes. Tens of thousands of pipestems later, I had nothing to show for it other than bad posture, poor eyesight, a bunch of worn-down drill bits, and a long list of excuses as to why these dating techniques were not reliable. This paper is a tongue-in-cheek account of a journey through pipe bore measuring madness, culminating in an intervention by my

mentor and dear friend Jim Tuck, whose threat to pave his driveway with my coveted pipe stems finally released me from interpretative purgatory.

Creative versus wishful thinking? Plains Woodland in the Lauder Sandhills, southwestern Manitoba

Scott Hamilton - Lakehead University

In the late 1980s, Dr. Bev Nicholson described Vickers Focus pottery, reminiscent of Plains Woodland wares from widely scattered southern Manitoba sites. Such Plains Woodland pottery is associated with semi-sedentary forager-farmer lifestyles in the south, and Bev wondered about its presence north of the generally agreed limit of Indigenous agricultural production. In 1993 he invited Scott Hamilton to join him in investigating such sites in the Lauder Sandhills. Our scotch-talk often revolved around whether Vickers Focus represented a northward expansion of forager-horticulturalists, or whether they adapted in favour of mobile foraging. If the former, how did they manage it so far north, if the latter why did they occupy places removed from conventional archaeological expectations, and what evidence was required to address such questions?

This introduced us to new techniques far beyond our primary training and contributed to the training of several academic generations of students. Hindsight forces me to wince at some of our assumptions, but our work clarified that the distinction between mobile foraging and agricultural village life was a continuum rather than a binary choice, and that adaptive flexibility plays a significant role in human history.

Tracing the Qivittoq in the Archaeological Landscape

Mari Kleist - Ilisimatusarfik/Grønlands Universitet

In Greenland, many stories—especially from hunters—tell of sightings or encounters with qivittut (singular: qivittoq). A qivittoq is someone who has abandoned society, often driven by shame, anger, jealousy, or despair, and seeks to survive alone in the wilderness. According to legend, they eventually gain supernatural powers, can take the shape of animals, or move incredibly fast across the landscape. Feared as vengeful and dangerous, their stories serve as cautionary tales about the consequences of isolation.

Deeply rooted in Greenlandic culture, the qivittoq tradition appears in both ancient legends and modern literature and film. Even today, there are reports of encounters, especially in fjords during spring, summer, and early autumn.

I have long wanted to survey specific fjords to document locations linked to qivittoq sightings. But can we trace the qivittoq in the archaeological landscape? And is it even possible? This paper explores examples and key questions.

Then Again, I've Probably Got It Wrong.

Peter Ramsden - McMaster University

One outgrowth of a paper I published back in the Stone Age was the general idea (only in my head) that cultural change can result from a misunderstanding of the meaning of items of material culture. In a nutshell: somebody attributes an erroneous significance to a piece of material culture, starts behaving as though they had got it right, and their mistake becomes the new accepted meaning of the item in question. In some cases, the results can be quite profound.

On A Cold Winter's Night

Philip Woodley - Western University

People who lived during the Middle Woodland period of southern Ontario (ca 400 BCE – 900CE) were hunter-gatherers, foragers, fishers, and procurers who knew their environment and stored foodstuffs to support themselves through the cold season. Besides requiring food and water to survive, firewood would have been essential for heating homes and cooking during the winter making it a requirement for winter survival, one not easily procured from beneath a thick blanket of snow. In this paper I will present some speculative concepts that, much like other staples, firewood would have been collected ahead of time and cached in areas where people planned on spending the winter.

The Threads Be Unravelling: The Legislative Make-believe of Contemporary Cemeteries as Archaeological Sites

Holly Martelle - TMHC

The cultural resource management industry in Ontario is witnessing some bewildering times. Never in the course of their careers could archaeologists envision a scenario where they would be conducting test pit survey and excavation smack dab in the middle of a very active, contemporary cemetery, amongst standing stones, intact graves, personal commemorations, and active mourners. Yet here we are, on a regular basis, undertaking such work as a result of legislative knitting of two disparate pieces of legislation and regulatory oversight. This paper outlines the situation in an effort to seek input from others on how to unravel this untenable situation.

The Crap We Don't Know: Searching for Human Waste in Ancient Times

Gary Warrick - Wilfrid Laurier University

Archaeology has failed to address one of the fundamental issues in the lives of ancient peoples – where did people excrete their bodily waste and what happened to it afterwards? A brief survey of global archaeology and history demonstrates a relative silence on ancient practices surrounding the excretion, disposal, and use of human waste. Considering the very real health hazards of human waste, this is a topic that deserves more attention. The potential value of pursuing archaeological research on human waste is discussed in the context of Huron-Wendat settlements of the sixteenth and seventeenth century.

One Year On: the Birth and Growth of the Canadian Cultural Resources Association: A Round Table Discussion

QC 4001

Matthew Beaudoin, TMHC

3:00 – 4:00 PM

Coming off of our First Annual Conference that was held in Toronto on March 15th, 2025, the Canadian Cultural Resources Association (CCRA) is holding another roundtable discussion that builds off of our previous one held at the Saskatoon CAAs in 2024. We would like to share where we are in the process, what we have accomplished to date, and discussions about how to continue to move this organization forward with the support of the Canadian heritage community.

Friday, May 2nd

Teaching/Transforming Archaeology

QC 2013

Lisa Hodgetts, Department of Anthropology, Western University

9:00 AM – 4:00 PM

This is a time of rapid change in archaeology. We are working to move away from disciplinary methods and practices that have long upheld colonial power structures and replace them with more equitable and just approaches. We are also striving to diversify the community of archaeological practitioners, which in Canada remains largely white, straight and cisgender. Teaching is perhaps the most powerful tool we have at our disposal in these efforts. It is how we first expose people to archaeology and build their expectations about who can be an archaeologist, what archaeologists do, how they do it, and who archaeology is for. This session invites papers that explore the diverse ways we are teaching archaeology across a wide range of contexts in order to foster a more inclusive, anti-colonial practice. It understands teaching and learning in the broadest possible sense, encompassing outreach to primary and secondary school students and the wider public, training of descendant community members, post-secondary education, and more. Contributed papers are welcome and could include, among other things, case studies highlighting examples of teaching activities for particular audiences, reflections on best practices and lessons learned, and applications of scholarship on teaching and learning in

archaeological education. Teaching the discipline we want to see will help us achieve it. Let's reflect together on how to go about that in the most effective way possible.

Teaching to transform: Fostering justice and inclusion through archaeological training and mentorship

Lisa Hodgetts - Western University

Patricia G. Markert - Western University

In 2019, the CAA Equity and Diversity committee surveyed archaeologists across Canada about their experiences in the discipline. Our team also conducted follow up interviews with respondents from diverse backgrounds to explore how intersections of identity shape people's experiences and career trajectories in Canadian archaeology. Our results showed that a large portion of Canadian archaeologists have had negative experiences with harassment, exploitation and even physical and sexual violence, and that women, early career archaeologists and people from minoritized communities tend to be particularly vulnerable to such experiences. At the same time, the results speak to the potential of teaching and mentorship to help transform the discipline. Our participants recounted the many ways that early training experiences can be (trans)formative, in both positive and negative senses. These experiences therefore represent a crucial space for interventions that can help reshape archaeological practice to make it more inclusive and equitable. Based on our participants' responses, we suggest the kinds of approaches to teaching, training and mentorship that could help to foster positive change.

The Death of Archaeology 201: The Changing and Challenging Practice of Training and Mentorship in CRM Archaeology in Ontario

Lara Wood - TMHC Inc.

In Ontario, the majority of archaeologists are employed as consultants in the Cultural Resource Management (CRM) field, as opposed to academic or government roles. The province maintains a licensing system and has established a set of prescribed archaeological methodologies in the Standards and Guidelines for Consultant Archaeologists (2011). While licensing requirements are based on a quantitative combination of education and in-field experience, this yard stick by which archaeologists are measured is no longer producing confidence in the abilities of the licensee. The current crisis in the university system and disconnection from the CRM field has further weakened graduates' understanding of archaeological theory and practice, resulting in a lack of insight into how on-the-ground realities relate to classroom learning. CRM firms must compensate for this gap in knowledge in order to field competent archaeological staff. This paper will discuss the impacts of the reduction of post-secondary offerings focused on Ontario archaeology and the process of CRM work in Ontario, the struggle to provide appropriate training and mentorship opportunities in a CRM context, and a call to action for CRM companies and educators to improve on these concerns.

Archaeologist Training Communities, Communities Training Archaeologists: A Perspective In Conducting Indigenous Community Representative Training in Ontario

Matthew Beaudoin - TMHC

In Ontario, the majority of archaeological work takes place within the framework of Cultural Resource Management (CRM), shaping both field practices and broader discussions about archaeology. As a result, much of the training for fieldwork occurs outside traditional university settings. A key component of this training involves the preparation and support of Indigenous community representatives, often referred to as monitors, who play an active role in daily archaeological investigations. In recent years, archaeologists have been invited to contribute to and participate in these annual training sessions, which serve as valuable spaces for shared teaching and learning. This presentation explores insights and experiences gained through this process, highlighting the dynamics and educational opportunities that emerge in these settings.

Getting out of their way: A settler-scholar's role in Indigenizing undergraduate teaching

Jessica Metcalfe - Lakehead University

In a recent seminar titled 'Re-Storying Intergenerational Trauma,' Dr. Cynthia Wesley-Esquimaux stated that the best way to help Indigenous people is for settlers to get out of their way. As a non-Indigenous anthropologist teaching university students about Indigenous pasts, I understand Indigenization as a process of creating space for Indigenous scholarship, perspectives, and approaches in the classroom.

Early in my teaching journey, I began by simply revising course readings and content to highlight the work of Indigenous scholars and knowledge-keepers. As I learned more, I increasingly adopted strategies grounded in Indigenous pedagogies. In introductory undergraduate archaeology, I use self-reflection assignments, local examples (e.g., place names), and videos featuring Indigenous scholars to help students question their assumptions and recognize material culture as the product of Indigenous ingenuity. In upper-level undergraduate courses, I use academic sharing circles (informed by local Anishinaabe traditions), self-reflections emphasizing personal connections and growth, and experiential learning ('learning by doing') to support each student as a person engaged in a unique educational journey. I have found that 'taking up the right amount of space' in the classroom can lead to barriers falling away, enhancing not only student learning experiences, but also my own.

Connecting Land, Culture Heritage, Wellness and Building Youth Capacity in Churchill, MB.

Linda Larcombe - University of Manitoba

This project explores the role that archaeological sites on the coast of Hudson Bay at Churchill can have in Land-based learning and healing for Inuit, Dene, and Cree youth (18-35 years old). We heard from the project partners that the primary objective of the project should be providing hands-on learning using Land-based experiences.

We hired a youth and a Knowledge Keeper to be on the Land and to help recruit youth. Youth were formally enrolled into a study with informed consent. In accordance with the planning vision, ceremony with community to honour the Ancestors was central to being on the Land. University of Manitoba Departments' of Anthropology and Architecture students trained youth to collect data using archaeological survey methods, drones and terrestrial lidar. Youth completed demographic and quantitative surveys about their experience. We used a semi-structured questionnaire to document youth narratives.

This presentation describes the early steps to raise awareness about Indigenous cultural heritage resources at Churchill by being on the Land to explore, experience and document the extent of past Land use. Sharing knowledge about culture heritage in ways that resonate with the youth can empower them to consider the development of a community strategy for culture heritage stewardship.

Transformative Pedagogy: Case Studies in Collaborative Teaching with Indigenous Communities

Lindsay Amundsen-Meyer - Department of Anthropology and Archaeology, University of Calgary

Zoe Cascadden - Department of Anthropology and Archaeology, University of Calgary

Vivian Ayoungman - Independent Scholar, Siksika First Nation

As archaeologists in the era of reconciliation, it is our responsibility to work to decolonise archaeological epistemology and to create ethical and reciprocal research relationships which are built on and inclusive of Indigenous histories, worldviews and current realities. The majority of archaeology in Canada today continues to be done by primarily non-Indigenous archaeologists, despite the fact that most archaeological sites are remnants of the Indigenous past. This presents a fundamental challenge in designing field programs and courses where we desire to teach students about the emotional and cultural connection between descendant communities and archaeological sites and which provide students with an opportunity to deepen their knowledge of Indigenous cultures, worldviews and current realities through integrated curricula which includes Indigenous knowledge. In this paper, we follow the evolution of our teaching pedagogy over the last five years as we worked with Elders and Indigenous curriculum to build curriculum which increases intercultural understanding, empathy and mutual respect. Using four case studies, we explore how this pedagogy has changed over time and our attempts to move it into different settings both in the field and in a campus environment, as well as discuss the successes and challenges we have encountered along the way.

Archaeology Stories in Film: Indigenous-led Archaeological Reporting and Education

Curt Carbonell - Kleanza Consulting Ltd.

Kelly Steele - Kleanza Consulting Ltd.

Archaeological reporting in Canada is largely inaccessible to the Indigenous communities for whom the archaeology matters most. Our First Nations partners have shared that technical language, report length, and a lack of capacity often result in reports going unread. Inaccessible archaeological reporting perpetuates colonial segregation of research within historically non-Indigenous circles, restricts the dissemination of archaeological research, and stymies heritage education of First Nations youth,

thereby creating deleterious feedback effects that impact grass-roots capacity growth. After identifying an 1800-year-old fish weir complex in Minette Bay, near Kitamaat, in northwestern BC, the Haisla Nation Council partnered with Kleanza Consulting Ltd. and Might For Right Productions to produce a documentary that reported on the archaeology of the fish weirs in a manner that was accessible, centered Indigenous voices, and built capacity. This documentary inspired further collaboration with Haisla educators to develop an educational website to house the film that includes lesson plans, an interactive map, recordings of song and story, photographs, and a vocabulary section – all of which are now used in the classroom. Archaeology Stories in Film shows how archaeologists can partner with and be guided by Indigenous communities to create inclusive, transformative, inspirational, accessible methods of communication and education.

Weaving Inclusivity into the Fabric of Archaeology: Promoting equity and best practices through Accessible Field Training at the University of Manitoba

Drenna Lameg - University of Manitoba

Laura Kelvin - University of Manitoba

The academic structure of archaeology is deeply interwoven with colonial legacies, where historical and contemporary power dynamics, particularly those related to socio-economic status, racial identity, and white privilege, continue to shape access and opportunities within the field. These entrenched structures have had a lasting impact on who participates in the discipline and who is excluded, often perpetuating cycles of inequality. One of the most significant barriers to entry in archaeology is the necessity of completing archaeological field schools, which are typically expensive and often held abroad, making them financially and logistically inaccessible to many students. The high cost and limited accessibility of these programs create a situation where only certain groups of students - often those with greater financial resources - can gain the field experience required for advancement in the discipline. This presentation will introduce a newly designed field school at the University of Manitoba, set to launch in the spring of 2025. The field school is aimed at addressing these systemic barriers by providing more affordable, accessible, and locally relevant opportunities for students.

Transforming Archaeology Education: A UDL-Driven Approach to Collaborative Learning

Jordan Hollahan - Memorial University, Department of Archaeology

Stephanie Evans - Memorial University, School of Social Work

Sean Fardy - Memorial University, Faculty of Education

Ami Goulden - Memorial University, School of Social Work

Traditional archaeology education has primarily relied on lectures and texts, often overlooking the diverse needs of students and community members with varying learning needs, backgrounds, and abilities. Teachers of the discipline should explore the integration of Universal Design for Learning (UDL) principles into teaching archaeology to create a more inclusive learning environment. By implementing UDL strategies, we can offer multiple means of representation, engagement, and expression, ensuring all students have equal opportunities to access and interact with content. This also fosters a collaborative learning environment, further strengthening inclusivity and engagement. Collaboration can be enhanced by establishing a Community of Practice (CoP), where students, community members, and educators collaborate, share knowledge, and co-create learning experiences. The synergy of UDL and CoP fosters an interactive, supportive classroom culture that encourages deeper engagement, critical thinking, and a broader understanding of archaeological concepts. This presentation is a collaborative effort between individuals from Memorial's archaeology, social work, and education sectors to highlight how interdisciplinary collaboration can enrich the learning experience. As such, we aim to demonstrate how inclusive, student-centred teaching can deepen engagement with archaeological knowledge, making the discipline more accessible and meaningful for all learners.

Learning to teach. Teaching to Learn. Reflections on Teaching Archaeology Beyond the Classroom.

Maris Schneider - Department of Anthropology, Western University

Dima Kassem - Department of Anthropology, Western University

Maddie Hertz - Department of Anthropology, Western University

Bryn James-Cavan - Department of Anthropology, Western University

Hanne Andersen - Department of Anthropology, Western University

Meagan Hardy - Department of Anthropology, Western University

Ruby McKenna - Department of Anthropology, Western University
Sienna McLachlan-Dickinson - Department of Anthropology, Western University
Rashin Mosallai - Department of Anthropology, Western University
Rouda Ramzi - Department of History, King's College

Western Anthropology Educational Outreach aims to extend archaeological education beyond the university setting, developing programs to engage diverse audiences in non-traditional learning environments. Ontario students have limited exposure to archaeology before entering higher education. To address this, we designed High School Anthropology Day, a hands-on learning experience that introduces students to all fields of anthropology. We also partner with the Canadian Association for Girls in Science and the Museum of Ontario Archaeology to foster a sense of community through educational engagement. These collaborations create diverse and cross-disciplinary learning experiences for various age groups, including primary-age children. Engaging with young children challenges our assumptions of what is "known" in archaeology and promotes reflection on how we present information. Tailoring archaeological education to a wide age range necessitates ongoing adaptation and innovation, which entails challenges. Institutional barriers, funding constraints, and resistance to change at local and provincial levels highlight limited experiential learning opportunities in grade school education. We aim to leverage our university resources to provide meaningful educational experiences that spark curiosity and positive perceptions toward archaeology among children. By reimagining how we teach archaeology and branching beyond our teaching comfort zone, we can foster an accessible and socially engaged discipline.

"If You Give a Secondary School Student a Sherd": Best Practices for Moving Archaeology Forward through Science Fair Project-Based Mentorship

Katherine Brent - Western University Department of Anthropology and School of Biomedical Engineering

Corvin Mak - David Thompson Secondary School

Each year, youth from every province and territory in Canada participate in science fairs, to a total of over 25,000 individuals. These students come from diverse contexts, united principally by a love of science and learning. This paper explores the science fair as an avenue for introducing the archaeological sciences to the next generation of archaeologists and community stakeholders, and explores lessons learned from a science fair mentorship context. A case study of cross-country youth science fair mentorship in archaeology research will be explored, highlighting how science fair mentorship, including "e-mentorship," can result in innovative knowledge co-creation with youth voices that may not otherwise be present in the field. In the case of project-based mentorship, it is critical that mentors meet mentees at their starting knowledge and experience points, working to help the individual build foundational skills and a methodological 'toolkit.' The mentor-mentee relationship must be one that lets the mentee independently thrive, leading the project forward with the aid of mentor-provided guidance surrounding best practices. This case-study provides compelling evidence for science fair mentorship as a mutually beneficial avenue of knowledge-building for mentor archaeologists, mentee students, and the growingly community-based field of archaeology as a whole.

Being there: field trips in undergraduate education in archaeology

A. Katherine Patton - University of Toronto

Field trips are examples of place-based learning and are important parts of undergraduate education in many field disciplines, yet they have been undertheorized in archaeological teaching and learning. In this presentation, I examine student responses to a survey of their field trip experiences as part of two survey courses on the Indigenous archaeology of North America. The results of this work suggest that the field trip experience motivated student thinking in new ways; the personal and embodied nature of the field trip helped them to make meaning out of remnants of the past in the contemporary world, push beyond core course concepts, and shift identity as learners. The experience played a role in helping students to challenge assumptions, problematize archaeological and heritage concepts, motivate future learning, and generate a strong sense of community. The results also indicate that these important learning moments can occur outside the typical excavation or survey-based field school.

Empire and the Colonial Process: A Different Kind of Archaeology Field School

Lisa Rankin - Department of Archaeology, Memorial University

Barry Gaulton - Department of Archaeology, Memorial University

In 2025 the Department of Archaeology will be running its first field school at Memorial University's Harlow Campus, a small wing of the university located in the suburbs of London England, in the heart of the British empire. Instead of excavation, students will have a 5-week program of experiential learning through daily tours of sites, landscapes and museums while completing 4 courses which view both empire and colonialism through a contextual and critical lens. The program will engage and challenge students to think about the diverse expressions of empire and the processes of colonization that occurred throughout Britain over the last two millennia: from subjugation under the Roman Empire to the early modern British expansion and colonization of many parts of the world. The latter event has left an indelible mark on modern British society through the accumulation of "uncommon wealth", but particularly for Indigenous peoples and descendants of enslaved Africans worldwide. Empire and the Colonial Process delves into the social, economic, and cultural linkages between the concept of empire, its expressions through colonization, and the ways in which contemporary archaeologists are coming to terms with their role in this process and working to challenge dominant colonial narratives.

Q & A with presenters

Led by Lisa Hodgetts

Recapturing History: Archaeological Case Studies from the Far Northeast

QC 4001

Michael Deal, Memorial University.

9:00 AM – 11:20 AM

According to Richard Alan Fox (1993, 9), "Whenever a historical event has left physical traces, the full story of its history has not been told until archaeology has had its say." Each of the papers in this session makes a significant contribution to our understanding of the history of Newfoundland and Labrador. Historical themes dating from the late 18th century to mid-20th century, and ranging from Beothuk migrations, the Great Fire, the St. John's sex trade, a neglected Catholic cemetery, the logging industry, and Second World War aviation are re-examined using archaeological methods. In each case we see how archaeology can breathe new life into an understudied area of historical research.

(Citation: Fox, R. A., Jr. 1993. *Archaeology, History, and Custer's Last Battle*. Norman: University of Oklahoma Press.)

Tracing Shanawdithit: Archaeological Appraisal of Late-Beothuk Settlement-Subsistence and Related Activities

Laurie McLean - Consulting Archaeologist

The Beothuk people's gradual retreat from their traditionally occupied territories in response to an increasing non-Beothuk presence after A.D. 1497 is well-documented by historical and archaeological data. European accounts of contact and near-encounters with Beothuk throughout western Notre Dame Bay during the latter eighteenth and early nineteenth centuries provide brief records of some of the Beothuk's last coastal occupations. While a number of poorly documented Beothuk graves in this region may have been created during this period, archaeological data compiled before 2022 do not strongly corroborate the historic evidence for Beothuk activity along the coast. The results of archaeological surveys, undertaken in 2022-2024, of historically documented Beothuk migrations through the Badger Bay watershed to the sea coast and references to the Beothuk throughout the latter environment provide new details of cultural activity in this region.

The Great Fire of 1892: An Archaeological Perspective on 19th century Streetscape Change in St. John's

Blair Temple - Provincial Archaeology Office, Gov. of Newfoundland and Labrador

The Great Fire of 1892 is one of the most famous and impactful events that occurred in St. John's during the 19th century, possibly the entire island, and often viewed as the defining event in the creation of the downtown that exists today. However, this conflagration was just one of several throughout that century, and its post-fire impacts on the city have often been over inflated. The rebuilding efforts after four fires between 1816-1819, and another massive fire in 1846 (as well as

other smaller events) all impacted greatly on the altering and creation of the landscape, and in particularly, the streetscape of downtown St. John's. This paper will examine the archaeological evidence of the 1892 fire within the context of the other earlier fires, examining the effect that this event had on Water Street's streetscape, and what aspects were actually related to rebuilding efforts after earlier fire events.

Space, Interaction and Archaeological Potential of Uncovering the Late-Nineteenth- to Early-Twentieth-Century Sex Trade in St. John's, Newfoundland

Johanna Cole - Davis MacIntyre & Associates Archaeological Consultants

Madeleine Mant - University of Toronto, Mississauga, Department of Anthropology

The late-nineteenth- to early-twentieth-century sex trade in St. John's, Newfoundland and Labrador can now be examined in greater detail thanks to the recently digitized Prison Admission records from Her Majesty's Penitentiary (HMP) curated by The Rooms, Provincial Archives of Newfoundland and Labrador. When combined with institutional records from the Magistrates Court, the St. John's General Hospital, and contemporary newspapers, these sources offer valuable insight into the lifeways of historic sex workers including many individuals' names and physical descriptions. The lives of these individuals were recorded mainly through their interactions with institutions such as HMP, the General Hospital, and providers of social welfare such as the Salvation Army; therefore, this paper uses geographic information systems (GIS) to place these individuals within the spatial landscape of turn-of-the-century St. John's. By mapping individuals' movements and locales where they lived, worked, and often were arrested, this research explores the potential of learning more about the historic sex trade through archaeological methodology.

The Archaeological and Ecological Legacies of Mid-(20th)Century Forestry Practices in Newfoundland

Ian Petty - Memorial University of Newfoundland

The sites associated with Newfoundland and Labrador's logging history include logging camps, roads, and sawmills, and remain in varying states of visibility on the island of Newfoundland. These significant interactions between people and the environment permanently shaped Newfoundland's socio-economic topography and physical landscape during its most active decades of operation. Hundreds of logging camps and sawmills were active in the island's interior from the late 19th century through the first half of the 20th century. While a selection of these sites has been analyzed, the overall total amounts to only 56 documented sites. This project, adopting an interdisciplinary approach utilizing an archaeological, historical, and biogeographical lens, has undertaken a logging-specific ground survey to identify the impact and the heritage that Newfoundland's historic logging industry left behind in the dense forests, rivers, and lakes on the island in the decades between 1850 and 1950. This presentation will review the preliminary results of my doctoral fieldwork from 2024, as they will eventually appear in my dissertation.

Exploring population demographics, bone metabolism, and diagenesis of a skeletal assemblage from the Immaculate Conception Cathedral Cemetery (CkAh-51), Harbour Grace, NL

Janna M. Andronowski-Brake - Division of BioMedical Sciences, Faculty of Medicine, Memorial University of Newfoundland

Jamie Andronowski-Brake - Provincial Archaeology Office, Department of Tourism, Culture, Arts and Recreation

Stephen Mills - Heritage Consultant

Alannah DeJong - Department of Archaeology, Queen's College, Memorial University of Newfoundland

We present preliminary findings from a long-forgotten cemetery uncovered on the property of the former Roman Catholic Cathedral of the Immaculate Conception in Harbour Grace, NL. Prior to archaeological monitoring, a backhoe excavation of a service trench southeast of the cathedral's front doors revealed various human burials. Fragmentary remains of up to 20 individuals, with ages-at-death ranging from perinatal to older adult, were recovered. Evidence of parent-infant (and other possible family burials) were found. Documentation included 1) a detailed skeletal inventory, 2) determination of the minimum number of individuals, 3) biological profile information (e.g., age, sex assigned at birth), 4) preservation details (macroscopic/microscopic), 5) pathology/trauma assessment, 6) X-ray imaging, and 7) histological analyses and high-resolution synchrotron micro-CT 3D imaging to document variables

associated with bone metabolism and diagenetic change. Such novel approaches are needed to explain the substantial variability observed in the pattern/pace of bone remodeling, metabolism, and biochemical degradation among diverse groups in bioarchaeological populations. Though formal records regarding the presence of the cemetery are lacking, historical photographs showed headstones in front of the cathedral. The property has high archaeological potential and an assessment is required prior to further ground disturbance to identify historic resources, including additional internments.

Harbour Buffett and the US Navy Hudson Bomber: The Impact of an Aircraft Crash on a Community

Lisa Daly - Independent

Neil Burgess - Shipwreck Preservation Society of Newfoundland & Labrador

The military presence in Newfoundland and Labrador during the Second World War had significant impacts on many communities. Base construction and in the influx of Canadian and American servicemen impacted communities, local culture, language, seasonal employment practices, and more, changing the cultural and geographical landscape of Newfoundland and Labrador. During this “friendly invasion,” an act of kindness helped link one community to one of the military bases. When the community of Harbour Buffett came out to help an aircraft that crashed and caught fire on a nearby frozen pond, it started a relationship between the people and the US Navy in Argentia. This paper proposes to explore some of the connections between the military presence and the community using the 1942 crash and the 2023 survey of US Navy Hudson PBO-1 bomber #03844 (CjAm-O5) from VP-82 Squadron of US Naval Air Station Argentia as a case study for how communities could be impacted by the war and the bases built for the defense of North America.

Histories Unravelling: Archaeology and Climate Change

QC 4028

Andrea Richardson, Climate Adaptation Coordinator, Cape Sable Historical Society

Robin Woywitka, Dept. of Physical Sciences, MacEwan University

9:00 AM – 12:20 PM

Climate change is a significant threat to the places and stories in archaeology. We see the direct impacts of sea level rise, loss of sea ice, melting of permafrost, more intense storms, flooding, erosion, drought and wildfires on archaeological sites and resources. As these effects intensify, more and more archaeological sites and culturally significant places - and the stories they hold - may be damaged or lost.

We can find hope in collaboration and action. Archaeologists are working with communities, activists and other disciplines to respond to the impacts of climate change on these communities and their stories. This session will focus on these collective responses to the threats of climate change.

It's more than just coastal erosion: Collaborative Action and the Nova Scotia Climate Change Adaptation Strategy

Andrea Richardson - Cape Sable Historical Society

Between 2019 and 2022, the archaeology sector in Nova Scotia (including representatives from consulting archaeology, academia, government, community organizations, and Mi'kmaq rights holders) worked together to create a climate adaptation strategy for the sector. Since 2023, the strategy is being implemented through adaptation projects led by a dedicated team of volunteers from the archaeology sector, organized by a coordinator and supported by funding from Nova Scotia's Climate Change Plan for Clean Growth.

A key component of the strategy implementation is the development of an archaeological site stewardship program. The sector is developing community workshops and a community reporting form, enabling community members to monitor sites, highlight changes and receive responses from team members. The goal is to build stronger relationships between communities and professional archaeologists, so that communities are empowered to make decisions on the future of their cultural heritage. We can find hope in this collaborative action, while also acknowledging to communities that significant barriers to action still exist.

Citizen monitoring of eroding coastal archaeological sites: current perspectives

Marie-Eve Morissette - Laboratoire d'archéologie et de patrimoine, Université du Québec à Rimouski

Manon Savard - Laboratoire d'archéologie et de patrimoine, Université du Québec à Rimouski

Nicolas Beaudry - Laboratoire d'archéologie et de patrimoine, Université du Québec à Rimouski

The St. Lawrence Estuary and Gulf have been occupied for more than 10,000 years and are one of the cradles of the settlement of the Canadian territory. The successive occupations of their coasts have left traces that today constitute a rich archaeological archive. However, a significant part of this precious heritage is affected by coastal erosion, which is accelerating due to climate change and the anthropization of the banks. Its management requires difficult compromises between data acquisition and the protection of fragile environments. Regular monitoring would allow the documentation of this heritage without accelerating its erosion, but it would require an investment that archaeologists alone cannot provide, hence the interest of calling in the public. However, a citizen science approach requires methods and protocols that are compatible with current regulations, can deliver quality data and allow for optimal management of the archaeological resource. This paper discusses and compares projects that have involved the public in documenting coastal archaeological heritage at risk in North America and Europe. Their experience will contribute to the development of a pilot project in the St. Lawrence Estuary to be implemented in the summer of 2025.

Coastal Heritage and Climate Change: Action for Resilient Communities

Catherine Losier - Department of Archaeology, Memorial University

Manon Savard - Laboratoire d'archéologie et de patrimoine, Université du Québec à Rimouski

Marie-Ange Croft - Laboratoire d'archéologie et de patrimoine, Université du Québec à Rimouski

In eastern Canada, the St. Lawrence River, its estuary and the Gulf, and the Northwestern Atlantic have shaped human settlements, cultures, and identities. This maritime territory remains central to our collective memory and national heritage. While climatic and environmental concerns have driven advancements in marine and coastal sciences, heritage issues are often overlooked. The Transforming Climate Action initiative unites researchers from natural and social sciences, engineering, and health sciences at Dalhousie, Laval, UQAR, and Memorial University to develop climate change actions for the North Atlantic Ocean and its coastal regions. This initiative offers researchers from UQAR and Memorial University a unique opportunity to contribute to a major interdisciplinary project, advancing archaeological methods and knowledge to address climate change challenges and to document the resilience of past and present communities. As tourism grows in today's transitioning economy, archaeological heritage—threatened by coastal erosion—becomes an invaluable resource. It must be documented, preserved, or, in some cases, consciously abandoned, with potential benefits for local communities. This paper introduces The Future of Coastal Communities research cluster and its associated projects, highlighting the critical role of archaeology in understanding and responding to climate change in coastal regions.

Varied Impacts of Climate Change on Submerged Shipwreck Sites along the Southwest Coast of Newfoundland

Neil Burgess - Shipwreck Preservation Society of Newfoundland & Labrador Inc.

Many studies have documented the threats of environmental changes caused by climate change to terrestrial and shoreline archaeological sites. However, there has been less investigation of the potential impacts of climate change on underwater cultural heritage. Divers from the Shipwreck Preservation Society of Newfoundland & Labrador (SPSNL) returned to the site of a 17th-century and a 20th-century shipwreck near Isle aux Morts, Newfoundland, to assess the possible impacts of hurricane Fiona. Hurricane Fiona struck southwest Newfoundland on September 24, 2022 and was the most powerful post-tropical storm ever recorded in Atlantic Canada. Maximum wind speeds were 134 km/hr and waves were 15 m high at nearby Port aux Basques, NL. The 17th-century Isle aux Morts shipwreck (CjBs-01) is only 10 m deep and is mostly buried in sand. The wreck site was the same as when it was mapped in 1983 and appeared to be undamaged by Fiona. In contrast, the 20th-century Staalbas shipwreck appeared to have sustained significant damage from Fiona, despite its greater depth of 15 m. Local bathymetry (seabed topography) seems to play an important role in sheltering or exposing shipwrecks to damaging wave action during severe storm events.

"We Look to the Water": Coastal Erosion and the Transformation of shishálh Cultural Landscapes

Christie Fender - University of Saskatchewan

Across Canada, the weight of ongoing climate change is felt particularly by Indigenous coastal communities such as the shishálh Nation of Sechelt, British Columbia. This paper discusses the preliminary results of projected coastal erosion impacts on cultural landscapes within the Nation's traditional lands. I use high resolution DEMs (Digital Elevation Models) and archaeological site spatial information to demonstrate future environmental changes of vulnerable cultural landscapes. Archival information and recent conversations with shishálh community members is utilized in conjunction with gathered data to amplify the impacts to the community and consequent importance of protecting the irreplaceable land, resources, and ancestral sites. All avenues of this research project attempts to emphasize the values and concerns of the shishálh Nation and is conducted with the informed consent of the Nation. By integrating scientific analysis with shishálh traditional knowledge, this study highlights the need for proactive measures to safeguard cultural heritage in the face of climate change.

The Living Landscapes of SGang Gwaay: Results from a Collaborate Project Driven by a Climatic Event at a Haida Heritage Site and UNESCO World Heritage Site

Lara McFadden-Baltutis - Parks Canada

Avery Robson - Gwaii Haanas Field Unit

It has been 7 years since a destructive hurricane-force windstorm swept through the northeast Pacific coast of British Columbia, impacting an ancestral Khungit Haida Heritage Site and UNESCO World Heritage Site, SGang Gwaay Llnagaay (Wailing Island Village). The storm destruction triggered a collaborative mitigation project co-managed by Haida partners and Parks Canada. Archaeological projects in sensitive cultural areas like SGang Gwaay Llnagaay are rare, and in this case, was only considered acceptable because the storm 'broke ground' exposing and displacing cultural belongings and sediments, and damaging Village architecture. As such, this project has provided an opportunity to further understand Haida archaeological history and deep-time landscape use on the island, spanning from the time of forced evacuation in the late 1880s to nearly 10,000 years ago. As the archaeological component of the project wraps up this year, we have an opportunity to discuss the results of our research, reflect on lessons learned, and share how we believe the response to the climatic event at SGang Gwaay was successful because the collaborative framework held Indigenous-led stewardship at the forefront, with archaeology supporting by gathering information that could assist community decision making in long-term climate resilience planning.

At the Road's End: Excavations in Service of the Berens River Bridge Project, Whitefeather Forest, Ancestral Lands of Pikangikum First Nation

Shane Teesdale - Woodland Heritage Northwest

Bouchard Stefan - Woodland Heritage Northwest

Jade Ross - Woodland Heritage Northwest

Dave Norris - Woodland Heritage Northwest

Arlene Lahti - Woodland Heritage Northwest

Archaeological investigations as part of the Berens River Bridge project in Northwestern Ontario enter their fifth consecutive season in 2025. Four archaeological sites have been identified within the study area so far, with extensive excavations revealing at least two large, multicomponent sites featuring repeated occupation over several thousand years. Both the number of artifacts recovered, as well as the overall area excavated, make this project one of the largest of its kind in Northern Ontario. The Berens River Bridge project is in service of supporting all season road access to Pikangikum First Nation, north of Red Lake. As ice roads become less reliable routes for remote communities, similar projects can be expected in the boreal forest. Narrows that provide the ideal location for bridgework also often exhibit high archaeological potential, and as a result it seems likely that more archaeological sites will come into contact with future development plans in regions that have thus far only been lightly investigated archaeologically.

Climate change risk to ecocultural archives in interior Canada

Robin Woywitka - MacEwan University

Climate-driven geohazards are transforming the continental interior of Canada. These transformations are particularly evident in northern and alpine areas where climate-sensitive landscapes are destabilized

by increased intensity of permafrost thaw, wildfires, floods and extreme weather events. Many sedimentary archives that contain linked multi-millennial archaeological and paleoenvironmental records are being lost (e.g., ice patches, aeolian deposits, floodplain deposits). These ecocultural records are our main sources of information about past environmental and human responses to shifts in climate. They are foundational input for models that guide climate change mitigation, adaptation and resiliency policy. Loss of these records has a negative impact on our ability to navigate the current climate crisis. However, the character and magnitude of this impact is not well understood because there has been limited study of climate risk to ecocultural archives. This presentation proposes a landscape approach to climate-risk management of ecocultural archives using Rocky Mountain paleosols as a case study.

Discussion

Led by Robin Woywitka

Updating nearshore and shoreline archaeology: Boat graveyards, wharf piles, harbour jetsam, and always more

QC 4001

Brad Loewen

Marie Trottier

Thomas Garneau-Lelièvre

Louis Duval

1:20 – 4:20

Archaeology has eternal love for shipwrecks, especially those with a rich cargo and a famous name. Archaeology has been slower to warm to nearshore and shoreline sites, even though these sites do not lack suitors. Recreational divers succumb to the charm of boat and ship graveyards, wharf remains and scattered jetsam in harbours and moorages. Beach-walkers, after a major storm, discover the haunting remains of a ship long hidden by sand, or dislodged from its previous resting place. Kids and families tirelessly scramble on the overgrown ruins of their favourite abandoned canal, dam, wharf or timber slide. Many people intuitively espouse these sites as a true record of a land built on wood and water. A growing community of maritime archaeologists has also recognised the inner beauty of these abundant nearshore and shoreline sites, and reflected on the special challenges facing their inventory, protection and study.

The springboard for this session is the underwater site of a 19th-century boomtown on the Saint Lawrence River, Anse-aux-Batteaux, and its sister shoreline site, the monumental ruins of the Canal de Soulanges. Students from the Université de Montréal have investigated these sites since 2017. To build a broader session, we invite updates on nearshore and shoreline sites – from both research and heritage perspectives. We invite reports on the vital community role in reporting, monitoring and investigating these sites. We invite multi-site, regional syntheses. We invite contributions from all archaeological periods that will deepen our understanding of strategic places in shaping the fluvial, lacustrine and maritime archaeological record over time. The work of Westerdahl (1992, 2006), Sherratt (2006) and Ford (2011) on maritime cultural landscapes, seen as physical networks of transport routes, nodes and portages, may help to structure such regional, deep-time archaeological approaches.

Anse-aux-Batteaux (Les Coteaux, Québec): The submerged remains of a 19th-century river port and ship graveyard

Marie Trottier - Université de Montréal

Located on the Saint Lawrence River about 40 km upstream of Montreal, the underwater site of Anse-aux-Batteaux (BhFn-32) represents a time of rapid development and ultimate decline for many small river ports. Founded as a company venture in 1823, this port underwent three dramatic cycles of growth and decline, before its transition into a residential village in the 20th century. The in situ remains of submerged structures tend to highlight periods of decline. Dominating the site are the ruins of five abandoned ships and two wharves from about 1830-1900. Based on structural surveys and

wood species identification, this presentation focuses on the specific nature of each wreck and wharf, and inserts them in a timeline of local and regional maritime archaeology.

Archaeology of a 19th-century river steamboat: the Chieftain?

Thomas Garneau-Lelièvre - Université de Montréal

The underwater site of Anse-aux-Batteaux (BhFn-32), located in the Saint Lawrence River at the present-day village of Les Coteaux, includes the remains of five wrecks and three wharves from about 1830 to 1960. Three of the wrecks and two wharves appear on an 1870 plan of the port. This plan, prepared by an engineer tasked with rebuilding a different wharf in the bustling river port, is a snapshot of a dire moment in the history of Anse-aux-Batteaux, when the American outfitters Orton Pease and B.W. Bridges abandoned two barges and a steamboat. My master's thesis is on the wreck of the steamer, whose underwater remains measure 34 metres by 6.7 metres in length and width. The remains include the ship's flat bottom, its curved stem-post with an iron sole, the bilge knees, and disarticulated timbers from the ship's flanks. Archival research has identified the Chieftain, launched in the same port in 1832, as the wreck's possible name. The Chieftain's career is a microcosm of steam navigation on the Upper Saint Lawrence in the 19th century

Anse-aux-Batteaux in the 19th century: a case study of an underwater artefact scatter

Luc Marier - Université de Montréal

Many historical ports have vast underwater artefact scatters, conceptualised by Gaëlle Dieulefet (2013) as palimpsests of regional transport networks – but also seen as an easy source of collectables by recreational divers. In 2024, we surveyed a portion of the artefact scatter at the underwater site of Anse-aux-Batteaux, a 19th-century river port in western Québec. The surveyed area covered about 20 by 50 metres, along the line of a wharf demolished about 1874. In addition to structural remains of the wharf, the surveyed area has a wide range of ceramic, glass and metal artefacts that carpet the surface of the submerged soil. Mapping, identifying and dating this extensive assemblage has produced new insights into the site's timeline, notably indicating the wharf's use as early as about 1830. The collection also sheds light on the commercial networks of the wharf's owners, Orton Pease and his son-in-law B.W. Bridges, both originally from the United States and heavily involved in river transport along the Canada-US boundary.

Uncovering the Mid-19th Century Central Toronto Waterfront– New Excavations at Union Station

Christopher Menary - WSP

Recent excavations along a section of former waterfront in downtown Toronto have uncovered structures and artifacts that highlight the area's role as a shipping hub and as a driver of Toronto's mid-19th century boom. Metrolinx, a provincial transportation agency, is undertaking the Union Station Enhancement Project (USEP) to support GO Expansion throughout the region. Archaeologists from WSP actively monitored excavation work at Union Station, which involved removing fill materials deposited through land reclamation.

The monitoring work documented portions of five wharf structures dating from 1852-1884, remnants of structures built on top of the wharves, a portion of the Esplanade shoreline wall, and a late 19th century corduroy road. Among the wharves is a potential slipway or drydock associated with an early shipbuilding complex. Artifacts recovered include glimpses into 19th century life, nautical items lost from ships or dockside, and four Model 1865 Spencer Repeating Rifles.

This project a rare offered an opportunity to capture and document shoreline archaeological resources in three dimensions as they were exposed through the integration of high-precision survey equipment, photogrammetry, and terrestrial LiDAR technology. This integrated and technologically driven approach offers potential for outreach and engagement with the broader community and partners.

Report on the Boultenhouse Shipyard Archaeological Project: A Non-Invasive Survey of a 19th Century Shipyard

Cora Woolsey - St. Thomas University

John Yasuaki Somogyi-Csizmazia - North Island College

Leslie Shumka - Mt. Allison University

Mayaveye Walker-Titus - St. Thomas University

Amanda Hyslop - Terrane Geoscience

Stefan Kruse - Terrane Geoscience

The Boultenhouse Shipyard Archaeological Project conducted a non-invasive survey on the suspected site of the 19th century shipyard owned and operated by Christopher Boultenhouse in Sackville, New Brunswick. This land, deeded to the Tantramar Heritage Trust in 2006, was archaeologically investigated through non-invasive methods to add to what is known of the 19th century activities of Boultenhouse and in preparation for archaeological excavation. The survey consisted of a LiDAR survey, a resistivity survey, and a pedestrian survey, supplemented by aerial photos dating back to 1945 and historical maps and documents. The results of the survey revealed extensive subsurface cultural resources, including a linear feature believed to be the old (possibly pre-Loyalist) dyke and a square feature aligned to it, a linear feature running southwest to northeast (possibly a road), a linear feature running northwest to southeast (possibly another road), several rectangles of various sizes, and a circular feature. Of note, the position of one of the rectangles is likely the remnants of the blacksmith shop indicated on a historic map of the shipyard. These findings confirm significant cultural resources and suggest the exact location of historically reported activities such as shipbuilding and pre-Loyalist agricultural use of the dykelands.

Grandiose visions, monumental remains: coming to archaeological terms with the Soulanges Canal, 1893-1960

Louis A. Duval - Université de Montréal

In the late 19th century, the Saint Lawrence River became the economic and symbolic lifeline of the young Canadian state, as a series of major canals improved navigation between Montréal and the Great Lakes. My master's thesis studies the remains of the Soulanges Canal, built to the highest technological standards in the 1890s, and used until the opening of the modern Seaway in 1960. Today, the canal's 20-kilometre corridor of infrastructures, upstream of Montréal, is largely abandoned. Its monumental remains of berms, bridges, locks, offices and an electrical power station form an extraordinary assemblage of canal technology of this period. The remains also shed light on the technological and ideological context of the time, when modernisation went hand in hand with nation-building.

Reservoirs of Knowledge: artifact collectors and collections from southwest Nova Scotia

Benjamin Pentz - Echoes CHM

In 2011, a project designed to bridge the gap between archaeologists and artifact collectors demonstrated that objects removed from the shores of the Lake Rossignol Reservoir, and other waterways impacted by the hydro-dams, could still contribute to the archaeological record of southwest Nova Scotia. Respectful engagement with local collectors enabled the context of more than 1,300 artifacts, from 23 collections, to be documented and preserved in an annotated photographic database. Reaching out to collaborate with the collector-community through this simple, low-cost project, offered insight into the motivations of different collectors and helped reconcile past affronts by heritage professionals. It also provided an opportunity to share archaeological knowledge about these artifacts and talk with collectors about the importance of detailed recording and managing the cultural values of heritage sites.

Fostering honest and collaborative relations in the communities where archaeologists work, as researchers and consultants, is important for "social license to operate". Furthermore, it remains urgent to record the time-sensitive knowledge of collectors before memories fade, leaving the significance of their collections forever mute.

What happens to small ports when ships no longer call? Coteau Landing's transition to villégiature as a case study in changing shoreline occupation modes

Brad Loewen - Université de Montréal

Since 2017, researchers from the Université de Montréal have investigated an underwater site featuring the wharves and abandoned ships of a 19th-century river port. Founded by a transport company in 1823, Coteau Landing adapted to many changes before closing down about 1912. The underwater archaeological sequence then extends to include the remains of a grand boathouse, built about 1935 by a Montréal merchant as part of his Arts-and-Crafts summer residence. Lucien Pinsonnault's boathouse became the postcard symbol of the villégiature that transformed Coteau Landing into a

desirable waterfront vacation centre. Far from being a unique example, the port's 20th-century transformation is a case study in changing shoreline occupation modes occurring in many parts of the world. Here we examine factors of continuity in the port's transition to a summer playground for affluent Montréalais. Despite the demolition of aging warehouses, villégiature preserved the features of wharves and seasonal habitat, and reproduced the "maritime" spatial structure of mobility, seasonality, gender roles, and socio-economic status.

Student Poster Session

Great Hall

Jared T. Hogan, Dept. of Archaeology Graduate Society, Memorial University

Alyshia Reesor, Dept. of Archaeology Graduate Society, Memorial University

Jacinda Sinclair, Dept. of Archaeology Graduate Society, Memorial University

Otis Crandell, Dept. of Archaeology Graduate Society, Memorial University

Mahta Sheikhi, Dept. of Archaeology Graduate Society, Memorial University

Julia Brennan, Dept. of Archaeology Graduate Society, Memorial University

2:00 PM – 4:00 PM

The Department of Archaeology Graduate (DAG) Society at Memorial University is proud to host the Student Poster Session as part of the CAA's Annual Meeting in St. John's, NL.

This session will be a safe space for students of all backgrounds and research areas in archaeology to practice presenting a poster.

This session is open to graduate and undergraduate students.

Light refreshments will be provided during the session.

"Les cabannes du fort": Exploring the Layout of the Vieux Fort (1662-1690) in Placentia (Plaisance), NL

Calum Brydon - Memorial University of Newfoundland

The Vieux Fort in modern-day Placentia was established in 1662 and served as the main defensive structure in the French colony of Plaisance until its capture by English forces in 1690. As the town's only fort, the Vieux Fort served a substantial role in overseeing the safety of its residents and ensuring security for French fishers participating in the cod fishery. Previous archaeological work concerning the Vieux Fort has been almost completely localised to its barracks, and many features associated with the fort have remained uninvestigated. In the course of this project, drone-based mapping, metal detector survey, and targeted test pitting of a wide area around the fort was conducted, allowing for a more complete understanding of the Vieux Fort's spatiality. Alongside consultation with previous work and historical sources, this has guided new interpretations on the layout of the fort and the activities it may have afforded.

African Enslavement within Newfoundland and Saint-Pierre et Miquelon Fisheries: A Postcolonial Exploration of Historical Oversight

Anna Pugh - Memorial University of Newfoundland

Within the island of Newfoundland and the adjacent French-operated territory of Saint-Pierre et Miquelon, extensive historical and archaeological research has uncovered details on the fisheries prosecuted by various European nations and the subsequent colonization of the region. However, despite thorough evidence of trade connections across the Atlantic, parallel to the Atlantic Slave Trade and the colonial trajectory of the Caribbean, the narrative of enslavement through the 17th-19th centuries has been, until recently, unconsidered and perpetuated as nonexistent. With recent awareness and research into the accounts of enslaved persons within Newfoundland and Saint-Pierre et Miquelon, this research attempts to provide a more realistic and complex analysis of the enslaved labor forces associated with the North Atlantic fisheries and trade. Previously alienated through historical oversight and a deficit of documentation, a reexamination of African diaspora in fishery spaces can reinsert the reality of enslavement and restore dignity from silencing dominant narratives. Examined through a postcolonial lens, methods to be employed include archival research, a review of secondary source literature, a targeted assessment/re-assessment of archaeological collections, and public education outreach.

Archives in archaeology: Using burial records to interpret infant feeding practices in a historical wet nursing community

Sydney Holland - Department of Anthropology, Western University

Andrea L. Waters-Rist - Department of Anthropology, Western University

Archival records are a form of historical material culture that provide valuable contextual information in studies of archaeological cemeteries. Stable isotope analysis of infants from an 18th-19th century cemetery in Pointe-aux-Trembles, Québec, established that most were breastfed. However, it was unclear if the infants were born to local mothers or sent from other areas to be wet nursed, as historical records note was sometimes done with upper-class infants from nearby Montréal. Parish archives were used to understand where the infants were from and if they had potentially been cared for by wet nurses. Age, sex, birth parish, baptism parish, and dates of birth, baptism, death, and burial were collected for individuals ≤ 3 years of age buried in Pointe-aux-Trembles between 1709-1843 ($n = 1934$). Most infants (74%) were baptized in Pointe-aux-Trembles, while 16% had been baptized elsewhere; 10% of the records were incomplete/inaccessible. These data suggest that most infants in the isotopic sample were born to local families in Pointe-aux-Trembles and were breastfed by their mothers alongside non-local infants sent for wet nursing. This study demonstrates that archival information on familial heritage is beneficial for interpreting infant feeding practices in archaeological wet nursing communities.

Biface Caches in the Meadowood Burial Tradition: A Literature Review from the Maritime Provinces

Sarah Morgan - Memorial University of Newfoundland

Megan Mackinnon - Memorial University of Newfoundland

This literature review will explore the Meadowood burial tradition (2800-2500 B.P.), focusing on the research concerning cache bifaces at these sites. The review will synthesize findings from the Maritime provinces, studies published over the past four decades to highlight major trends, sites, and methodology.

Key themes to be presented include using biface caches to demonstrate social status in mortuary ceremonies and trade within the macroregional Meadowood Interaction Sphere. The review examines topics such as the sudden absence of the Meadowood Tradition, which persisted for at least 4 decades (some authors cite 500 years) before being succeeded by the Middlesex Tradition (2500-2200 B.P.), characterized by distinct forms of pottery and heavy woodworking tools. The temporal gap, issues of chronology and site classification of Meadowood Tradition will be discussed as avenues for future study.

This poster will present an overview of the literature, using visual aids to illustrate the development of ideas and approaches within the analysis of Meadowood cache bifaces. The aim will be to provide a comprehensive understanding of the existing literature concerning Meadowood burial traditions in the Maritimes and to encourage discussion about potential topics for future research.

Bringing the Children Home: Update from the CAA's Working group on Unmarked Graves

Edward Eastaugh (on behalf of The Canadian Archaeological Associations Working Group on Unmarked Graves) - University of Western Ontario

Kisha Supernant - University of Alberta

Sarah Beaulieu - University of the Fraser Valley

Adrian Burke - Université de Montréal

Micaela Champagne - University of Saskatchewan

Talisha Chaput - University of Alberta

Terence Clarke - University of Saskatchewan

Peter Dawson - University of Calgary

Colin Grier - Washington State University

Scott Hamilton - Lakehead University

Sarah Hazell - University of Toronto

Lisa Hodgetts - University of Western Ontario

Andrew Martindale - University of British Columbia

Joshua Murphy - Simon Fraser University

William Wadsworth - University of Alberta

Shortly after the 2021 announcement of 200 potential unmarked childrens' graves on the grounds of the former Kamloops Indian Residential School, the CAA's Working Group on Unmarked Graves was formed. As a group, we were concerned about the lack of information available for Indigenous communities regarding search approaches. We developed educational resources and best-practice technical guidance for Indigenous communities considering investigations, now posted on the CAA website. Many members have subsequently been collaborating with various Indigenous-led search teams, working to build local technical capacity and in some cases providing direct support for searches.

Recently, we received a SSHRC Reconciliation Network Grant to further these activities. Over the next 5 years we will:

- Develop a national network to support Indigenous communities in their investigations of residential school landscapes and unmarked burial locations.
- Refine the use of archaeological remote sensing, near surface geophysics, and 3D capture as applied to archaeology and unmarked burials across a range of environments in Canada.
- Continue to develop appropriate protocols for data collection, access, management, and sharing that uphold Indigenous data sovereignty.
- Co-develop training programs in collaboration with Indigenous Nations or organizations to build capacity in Indigenous communities to undertake this sacred work.

Ceramics of the Fisheries: An Analysis of Bretonware in the North Atlantic between the 17th and 19th Centuries

Kayla Low - Memorial University of Newfoundland (Department of Archaeology)

This research examines post-medieval coarse earthenware (Bretonware) produced in Brittany, France, between the 17th and 19th centuries, brought by Breton fishers participating in the migratory fisheries to the North Atlantic, including Saint-Pierre et Miquelon, Newfoundland and Labrador, Nova Scotia, and Quebec. The Bretons were among the first European groups to exploit the Northwestern Atlantic's marine resources alongside the Basques and Normans. Yet, Breton ceramics remain largely understudied in North America, and research in France is exceedingly limited. Produced on an artisanal scale primarily for local use, Bretonware found on North Atlantic archaeological sites reflects the regional identities of Breton fisherfolk and their role in transatlantic fisheries. Through a comparative analysis of the Anse à Bertrand site in Saint-Pierre and four contemporary sites in Atlantic Canada (c. 17th–20th centuries) with collections from production centers in Brittany, complemented by documentary and historical sources from both production (Brittany) and consumption contexts (North Atlantic), this research seeks to enhance our understanding of Bretonware productions, the identity of fisherfolks, and its connection to the development of the salt-cod fishery.

Crocheting For Community and Communication: A Proposal for Braiding Indigenous Knowledge and Ancient DNA Analysis of Salmon Remains from Atl'ka7tsem (Howe Sound)

Genevieve Wick - SFU

The objective of this work is to demonstrate one example of how archaeological science research can be shared with the community and general public through the metaphor of a crocheted blanket. Pacific salmon (sts'úkwí7, *Oncorhynchus* spp.) are a vital subsistence resource for Coast Salish peoples. This includes the Skwxwú7mesh Úxwumixw (Squamish Nation), who this research is undertaken with and for. Salmon remains are abundant throughout Atl'ka7tsem (Howe Sound) and at three archaeological sites: Sta7mes, Hopkins Landing, and Halkett Bay. The species and sex of salmon remains cannot be reliably identified based on morphological characteristics alone. This problem can be solved using ancient DNA (aDNA) analysis. Improved understanding of traditional lifeways, including seasonality and subsistence practices, can be reached by braiding together Indigenous Knowledge (IK) and aDNA data. To facilitate knowledge sharing, center relationality, and uphold values of respect, reciprocity, and responsibility, a crocheted blanket representing the retrieved aDNA sequences will be gifted to the Skwxwú7mesh Úxwumixw. This poster's goal will be to present the proposed blanket as a metaphor for the research process and demonstrate one example of how values of relationality, respect, and reciprocity can be upheld within the dissemination of archaeological research to communities.

Etuptmumk: Braiding Mi'kmaw and Archaeological Ways of Knowing and Doing

Natasha Jones - Archaeology, Memorial University

This poster highlights the outcomes of a community-driven research project that focused on locating new Mi'kmaw archaeology sites in the central region of the island of Newfoundland using Etuaptmumk (Two-Eyed Seeing). Etuaptmumk is a guiding principle developed by Mi'kmaw Elder Albert Marshall that emphasizes the importance of bringing together Indigenous and Western ways of knowing. In collaboration with Mi'kmaw communities in central, this community-driven project aimed to identify and document sites significant to the Mi'kmaw in this region. The research and fieldwork methodologies combined Indigenous knowledge with contemporary archaeological methods, emphasizing the importance of local knowledge, Mi'kmaw oral history, and cultural practices to guide the research and fieldwork. This presentation will outline the methods used to identify areas of archaeological potential, the process of locating and documenting Mi'kmaw sites, the challenges encountered in balancing research objectives and community work, and the rewarding outcomes of community engagement. By centering Mi'kmaw knowledge and priorities, this project not only expanded our understanding of the region's archaeological record but also strengthened connections between community members, their ancestors, and their cultural heritage while also empowering community members to become involved in archaeology and reclaim and protect their heritage for future generations.

Intermediate Period Excavation: Technology and Habitation at Area 15, FjCa-51, Sheshatshiu, Labrador
Wesley Blake - Memorial University of Newfoundland and Labrador

The Intermediate Period (c. ~3300–1800 BP) in Labrador represents a critical transitional phase between the Maritime Archaic Tradition and the Recent Period, which represents shifts in technological, settlement, and subsistence strategies as groups adapted to changing environments. Previous research in central Labrador, including Fitzhugh's work in Hamilton Inlet and Upper Lake Melville, has identified patterns of shoreline occupation influenced by post-glacial isostatic rebound. These studies provide a broader regional context for examining cultural continuity and technological change during this period. Building on previous research, this poster presents work on the FjCa-51 Area 15 site in Sheshatshiu, central Labrador, unearthed as part of Memorial University's 2021 Archaeological Summer School.

Material collected from the site was analyzed in 2021, and revisited in 2025 using updated methods and interpretation. Excavations reveal quartzite bifaces, heat-treated lithics, and combustion features, suggesting a complex site use related to tool production and habitation. Comparative analysis with other Intermediate Period sites in the region highlight similarities in material procurement, habitation, and environmental adaptations. FjCa-51 exhibits long-term land use strategies that align with broader regional patterns. Additionally, the persistence of technological traits over time suggests knowledge transmission across generations, contributing to ongoing discussions of cultural transformation in central Labrador.

Inuvialuit and Birds: A Holistic Look at Change and Continuity in the Archaeological Record
Zoe Helleiner - MUN

In line with new emerging holistic studies about human-animal interactions as well as increased attention to climate change's impact on biogeography, this study will consider the questions: how did Inuvialuit relationships with birds change over time, and is it possible to identify whether climate change may have impacted these relationships within the archaeological record? To answer these questions, this study looks at avian assemblages from two houses at Cache Point and Kuukpak, archaeological sites along the western bank of the East Channel of the Mackenzie Delta, which span from the 1300s to 1800s C.E. These records are supplemented with four previously identified contexts to understand how patterns of birds' presence on sites change throughout time. Between three periods of occupation, occurrence patterns of bird categories are linked to subsistence, raw material, symbolism, and identity using ethnographic analogy from ethnohistoric sources and traditional stories. Changes between Cache Point and Kuukpak are noted as greater than changes between different periods of occupation at Kuukpak. Attempts are also made to link these patterns to climate change to understand how events such as the Little Ice Age may impact the trends in the zooarchaeological record.

Investigating the role of humans as "biogeographical agents" through the study of beetle subfossils recovered from peatlands close to archaeological sites in Newfoundland

Pier-Ann Milliard - Memorial University of Newfoundland

Newfoundland has been continuously occupied by humans for over 5000 years, with diverse ethnically distinct groups shaping its landscapes. Indigenous populations, in particular, developed intricate social networks and resource utilization strategies, leaving enduring environmental traces, particularly in the distribution of biological proxies. European colonization, beginning in the 16th century, intensified these landscape alterations, with many of these changes extensively documented through archaeological and palaeoecological studies. However, there remains a significant gap in research regarding the ecological impacts of hunter-gatherer populations in Newfoundland, complicating our understanding of their influence on the island's landscapes and biota. Establishing an ecological baseline for Newfoundland prior to human settlement is essential to reconstructing the island's original landscapes and biological communities. Once this baseline is established, we can investigate how early human populations acted as key ecological agents, mainly through cultural practices and environmental modifications. My doctoral research aims to address this gap by examining the long-term impact of human activity on the composition, structure, and distribution of insect fauna over 5000 years of continuous human occupation. This work will contribute to the limited Early Holocene entomological data and expand our understanding of Indigenous environmental interactions in shaping Newfoundland's landscapes.

Mapping the Little St. Lawrence Whaling Station

Jesse Reid - Memorial University of Newfoundland

Little St. Lawrence (LSL), located on the Newfoundland's Burin Peninsula, was home to small but significant whaling station from 1903-1907. Its significance was due to the efforts of Dr. Ludwig Rissmüller, a German-American chemist, who patented a process for manufacturing previously unused parts from whale carcasses into fertilizer. Prior to Dr. Rissmüller's processes, the majority of the harvested whale carcasses were drifted back out to sea, creating pollution and boat traffic problems. His factory in LSL acted as the prototype facility for his patents that would become standards in the industry. Today, there is little physical evidence remaining of the station in LSL. The goal of this project is to create a visual reconstruction of the site through mapping with real-time kinematics (RTK) and drone photogrammetry and comparison with historical data. The whaling station represents a significant chapter in the history of Little St. Lawrence and the development of the modern shore-station whaling industry. Mapping the site offers valuable insights into the organization of the factory's buildings and docks, while contributing to the preservation of archaeological features and enrichment of local historical knowledge.

Plenty of Fish: Middle Dorset Subsistence at Atataqarvik

Max Goranson - University of Toronto

Max Friesen - University of Toronto

Throughout the Canadian Arctic, Dorset Paleo-Inuit peoples engaged in a broad, often marine-oriented suite of subsistence practices. Fish remains, however, are relatively rare in the Dorset record. The Middle Dorset site of Atataqarvik, located beside Freshwater Creek in southeastern Victoria Island, represents a rare example of a Paleo-Inuit site in which fishing was an economic cornerstone, and where local taphonomic conditions led to excellent preservation of delicate fish bones. High frequencies of fish bone from the site illustrate the centrality of fishing for Atataqarvik's inhabitants, afforded by the creek's seasonal runs of Arctic char (*Salvelinus alpinus*) and resident lake trout (*Salvelinus namaycush*) populations of neighbouring Greiner Lake. The importance of fishing at Atataqarvik mirrors other sites in southeastern Victoria Island, including both Dorset and later Thule sites in the nearby Iqaluktuq region. This poster presents the preliminary results of research which builds on previous analyses of faunal samples from the region. Here, we detail the specific taxa targeted by the site's inhabitants and highlight the importance of fishing to Dorset economic life in Southeastern Victoria Island.

Reconstructing Inuit Diet From Limited Data

Jacinda Sinclair - Memorial University

The Nunatsiavut community of Hopedale holds a multi-faceted role in Labrador Inuit history. Inhabited by Inuit as early as the 16th century, the location was the site of Avertok, a settlement whose name meant the place of whales, and which served as a meeting point for whaling and trade. In 1782, it also became a key location for Inuit-Moravian relations when the Hopedale Mission was built. Within

academia, Avertok was the focal point for one of Arctic archaeology's foundational documents. Given the connections between foodways and lifeways among mobile hunters, and Avertok's reputation as the place of whales, one would expect diet to be central to any archaeological research undertaken here. However, for nearly a century, the only true intensive study of Avertok – done by Junius Bird in 1934 on behalf of the American Museum of Natural History – excluded the collection of faunal remains and focused almost entirely on architecture. The original Avertok settlement has now been built over, making the possibility of any future excavation of undisturbed features unlikely. Thus, the question becomes not only what was the diet at Avertok, but also, how do we reconstruct something so important when data has potentially been lost?

Seasonality and Sea Surface Temperature from Malpeque Bay, Prince Edward Island: Insights from Stable Oxygen Isotopes and Sclerochronology of *Crassostrea virginica* shells

Megan MacKinnon - Memorial University

Sarah Kuehn - Memorial University

Suzanne Dufour - Memorial University

Meghan Burchell - Memorial University

Pitaumkek, an archaeological shell-midden site situated on Hog Island in the province of Prince Edward Island, Canada, lies within the territory of the Epekwitnewaq Mi'kmaq. This is the first study from the Canadian Atlantic coast to use oysters to reconstruct past sea surface temperatures, seasonality and shellfish harvesting of the Mi'kmaq from 643-184 cal. BP. High-resolution stable oxygen isotope analysis was applied to 10 archaeological and two live collected Eastern Oyster shells (*Crassostrea virginica*) from the surrounding Malpeque Bay to reconstruct past sea-surface temperatures and identify the season(s) of past oyster harvesting and, by proxy, site occupation. To contextualize local shellfish harvest, archaeological oyster shell hinges underwent sclerochronological analysis to determine the ontogenetic age of oysters at the time of collection. Reconstructed temperatures range from ~0°C to 10.8°C for archaeological samples and ~ -1.7°C to 17.5°C for live-collected samples. The $\delta^{18}\text{O}$ results further show a pattern of the year-round collection with an emphasis on warm-weather collection (spring/summer). Sclerochronological analysis suggests that oysters were collected at a mature growth stage, at an average age of ~4 years, consistent with the standards of modern aquaculture, suggesting that the Mi'kmaq at this site practiced strategic harvesting.

Sharing What We Didn't Learn: Developing A Digital Resource Exploring Indigenous Archaeological and Contemporary Histories, Treaties, and Residential Schooling Legacies in NL

Jared T. Hogan - Archaeology, Memorial University

Kailey Murrin - Psychology, Memorial University

Hannah Russell - Social Work, Memorial University

Natasha Jones - Archaeology, Memorial University

Newfoundland and Labrador's relationship with Indigenous Peoples is complex—rooted in the exclusion of Indigenous Peoples in the Terms of Union when Newfoundland joined Canada in 1949. Despite significant advocacy for recognizing Indigenous Peoples in the province, educational gaps on Indigenous topics persist, hindering efforts toward reconciliation. The Truth and Reconciliation Commission of Canada's Calls to Action (TRC C2A) #62 and #63 underscore the need for education in four key areas: Residential Schools, Indigenous History, Contemporary Indigenous Contributions, and Treaties. This poster presents a student-led initiative by two undergraduate students and two graduate students/instructors, responding to the TRC C2A and informed by their archaeology coursework. Our project aims to share vital insights on these critical topics—subjects notably absent from public schooling—by creating a digital resource using Google Sites. The website features a Territory Acknowledgement, Student Positionality Statements, a 'Working in a Good Way' Statement, and dedicated pages for each key area. Although a student endeavor, we hope that this platform will serve as a starting point for learners to deepen their understanding of Indigenous Peoples in Newfoundland and Labrador. Future collaborations with Indigenous Governments and communities are essential to further develop this resource.

Shell Middens as Archives of Sustainable Shellfishing Practices in Burrard Inlet, British Columbia

Sarah Kuehn - Memorial University of Newfoundland

Natasha Leclerc - Memorial University of Newfoundland

Meghan Burchell - Memorial University of Newfoundland

Archaeological shell middens are used to understand past environments, diets, and subsistence strategies, including shellfish harvesting. By classifying mollusk shells into different age stages, the relative harvest intensity of shellfish can be interpreted - where proportions of older-aged shells compared to younger-aged shells indicate a lower harvesting intensity. In collaboration with Tsleil-Waututh Nation, whose territories surround Burrard Inlet (British Columbia), we conducted growth stage assessments of archaeological mollusk shells from three village sites: Say-mah-mit (Noon's Creek, DhRq-1; 2310 - 1832 cal. BP), Say-umiton (Strathcona Park, DhRr-18; 958 +/- 39 cal. BP), and Saltuth (Barnet Marine Park, DhRr-374; 906 - 560 cal. BP). We assessed 3007 mollusk shells of two species: butter and littleneck clams (*Saxidomus gigantea* and *Leukoma staminea*). All three village sites show a lower relative harvest intensity, aligning with Tsleil-Waututh Nation's long-standing values of protection, preservation, and sustainable subsistence practices, as well as suggesting a diverse diet and wide range of food sources available in the region. Next steps include the use of oxygen isotope analysis to determine seasonal patterns of shellfish harvesting and, by proxy, site occupation. These data also provide paleo-temperature information that will be used to establish environmental baselines useful for Tsleil-Waututh's ongoing environmental management.

sEARCHing the Database: Navigating the Complexities of Constructing an Archaeological Repository

Lennon Sproule - University of Saskatchewan, Bennett Lewis - University of Saskatchewan, Kathleen Willie - University of Saskatchewan, Christie Fender - University of Saskatchewan, Glenn Stuart - University of Saskatchewan, Terence Clark - University of Saskatchewan, Tina Greenfield - University of Winnipeg

In 2021, the shíshálh Nation and the University of Saskatchewan embarked on a collaborative research initiative aimed at documenting the long-term adaptive resource management strategies of the shíshálh people amid fluctuating environmental conditions and colonial policies, while also serving as a model for meaningful reconciliation. This initiative, known as sEARCH (sinku Environmental ARChaeology), seeks to uncover patterns of resource utilization and environmental interaction within the archaeological record by integrating paleoenvironmental data with traditional knowledge from shíshálh community members.

A key component of the sEARCH initiative is the development of a comprehensive database designed to amalgamate diverse data types in a format accessible and valuable to both researchers and community members. This poster details the process of constructing a bespoke archaeological database from the ground up, highlighting its potential benefits for large-scale research while also addressing the challenges encountered during its creation.

Who Fished This Cod? A Study of the Sixteenth-Century Ceramic Assemblage from Ferryland, NL

Evelyn Munroe - Memorial University

Ferryland is a small fishing village on the east coast of Newfoundland's Avalon Peninsula that was established by the English in 1621. Before the English settled in Ferryland, it was the location of a shore-based migratory cod fishery utilized by many Europeans. Evidence of these earlier European fishers can be found across many parts of the archaeological site, particularly in the form of discarded ceramics. This sixteenth-century assemblage will be the focus of my Master's research. The primary goal is to create a typology of the ceramics and to determine their provenance. To achieve this goal, I will use both qualitative and quantitative methods: ceramics will be separated by type, form/function, and by minimum number of vessels (MNV). I will also be using previous ceramic research, extant European museum collections, and understandings of sixteenth-century European consumption patterns viewed through the lens of consumption theory. This study aims to answer questions such as: where did the sixteenth-century ceramics found at Ferryland come from; can they be used to identify the nation(s) that once fished here; and what can the ceramics tell us about the provisioning of fishing crews in the sixteenth century, and about the daily lives of the migratory fishers?

Saturday, May 3rd

Where to Spin our Yarn: Disseminating Archaeological Knowledge

QC 2013

Todd Kristensen, Archaeological Survey of Alberta

9:00 AM – 12:00 PM

Archaeologists in Canada have a number of venues to share the impact of their work. This session explores successful knowledge dissemination in traditional mainstream formats or alternate media. Presenters may showcase new or evolved publication venues, blogs, websites, podcasts, illustrations, and the niches they occupy in academia, public engagement, or cultural resource management. How do we need to format archaeological knowledge to suit different audiences? The utility or value of archaeology in Canada can be amplified by the means we use to share it: this session is about stories and where we choose to tell them.

Unanticipated Lessons in Public Outreach from the Schreiber Wood Project: Weaving Student Research into Broader Narratives

Trevor Orchard - University of Toronto Mississauga

Michael Brand - University of Toronto Mississauga

Sarah Ranlett - Yale Peabody Museum, Division of Anthropology

The Schreiber Wood Project (SWP) examines late 19th through early 20th century occupation of a portion of what is now the University of Toronto Mississauga (UTM) campus by the Euro-Canadian Schreiber family. The project was initiated in 2013 to provide an affordable, accessible, on-campus archaeological field school. Since its inception, the SWP has grown to include collaborations with the UTM Library and the UTM Dean of Student Affairs, as well as expanded opportunities for student engagement through work study positions and independent research courses. Over the past five years, these opportunities have increasingly involved small, student-led research projects examining aspects of the material culture collection generated through the SWP, and on the creation of on-campus public museum-style displays highlighting aspects of that material culture. In reflecting on the past 12 years of the SWP, we are pleased with how the project has unexpectedly had an impact well beyond the field school itself. In this paper, we discuss the myriad ways that insights and interpretations from the project have been disseminated to the wider campus community and beyond through a series of non-traditional publication venues and other media.

Storytelling Through Storymaps: A nineteenth century immigrant experience through the lens of CRM archaeologists

Caitlin Coleman - ASI

Janis Mitchell - ASI

Nestled in farmland slated for development in Burlington, Ontario, is a site that tells a familiar story of nineteenth century immigration. Multiple families moved to Canada and set up roots in a rural community, building a new life for themselves and their descendants. Almost two hundred years later, a group of archaeologists began to uncover their histories. One of the core values of ASI is to disseminate the results of our work. In 2024 we decided to add a new tool to our outreach efforts by establishing a digital exhibit page on our website. Our pilot exhibit will feature this farmstead, rich in local heritage. This exhibit page is currently in production and in our presentation we will share our development process and the lessons we have learned while launching this new endeavour. Our goal is to use a highly visual storytelling approach that presents two interlocking narratives- the archaeologist's experience and the story of the people who lived on the farm in the nineteenth century.

Knitting Together Black, Irish, Methodist and Contemporary Community Histories in Windsor, Ontario

Holly Martelle - TMHC

TMHC Inc. was privileged to have undertaken archaeological excavation of a series of 19th and early-20th century sites related to a small farming community in rural Windsor. The lands formed part of the Sandwich Mission, planned by the Colored Industrial Society and later coordinated by the Refugee Home Society as a settlement scheme to assist freedom-seekers in acquiring property and establishing

farms. The area was also home to a number of Irish immigrant families known locally for their contribution to the development of early Methodism in this part of Essex County. The archaeological findings and associated archival research support the presence of a Methodist Meeting house. This paper examines the interconnections between neighbouring families, Irish and Black, both today and in the past and how archival records, archaeological evidence, and contemporary oral histories are being knitted together to generate a fascinating local history of community-building and social networking.

Tracing the Irish Famine Diaspora through Archaeology

Katherine Hull - Archaeological Services, Inc.

The Great Irish Famine of 1845-1852 was a watershed moment, not only for Ireland but also for the countries that absorbed the over 2 million famine emigrants forced to leave their homeland. These victims were often painted as a monolithic peasantry with limited agency; however, the archaeological study of the Irish Famine on both sides of the Atlantic offers a unique glimpse into the lived experiences of the individual. This presentation will use archaeological resources to build a more nuanced narrative of the Irish diaspora, from forcible evictions in 1847 to the typhus-laden St. Lawrence barges to homesteading in Canada West. Archaeological sites in County Roscommon, Kingston (Ontario), and Toronto will be used to demonstrate the most impactful strength of historical archaeology—revealing the lives of those who were ignored or erased by history.

Setting the Scene: Landscapes and Place-making in CRM

Emily Meikle - Archaeological Services Inc.

Shannon Dunbar - Archaeological Services Inc.

Cultural Resource Management (CRM) archaeology favours the clarity and efficiency of technical reports in communicating with clients, governments, and colleagues. Yet archaeology is an imaginative, empathetic practice that relies on field crews making observations and developing knowledge of the landscapes in which they work. Stepping beyond reports and weaving these data and experiences into stories – through conversations in the field, digital exhibits or otherwise – is an important step in the interpretative process.

In standing where the people of the past once lived and holding their belongings in our hands, archaeologists have a unique opportunity to consider the spaces through which these people moved and the place-making practices they undertook. This presentation will explore how archaeologists engage in our own production of landscape while seeking to understand the lives of past occupants. Such insight invites empathy and a more nuanced understanding of past lives. Regarding sites with limited assemblages, such as small lithic scatters, relationship to landscape may take a more significant role as a component of the archaeological assemblage.

Featuring case studies from recent fieldwork, we will share stories from the field, consider a landscape-focused approach to stories of the past, and explore recent storytelling projects within CRM.

Recovery and Conservation of an Artifact from the RCAF Liberator Bomber Wreck (DfAp-O4) in Gander Lake, Newfoundland

Neil Burgess - Shipwreck Preservation Society of Newfoundland & Labrador Inc.

Donna Teasdale - Dept. of Archaeology, Memorial University of Newfoundland

During World War II, Royal Canadian Air Force (RCAF) Liberator bomber 589 “D” crashed into Gander Lake, Newfoundland shortly after take-off on September 4, 1943. All four RCAF aircrew on board were killed in the crash. In June 2022, Kirk Regular from the Marine Institute of Memorial University of Newfoundland (MUN) and the Shipwreck Preservation Society of Newfoundland & Labrador (SPSNL) located the bomber wreck on the bottom of Gander Lake using multibeam sonar. Initial surveys and mapping of the wreck site were done by SPSNL divers in 2022. We returned to the bomber wreck in September 2024 to recover an artifact: the bombardier’s bomb release interval control box. Technical divers from SPSNL recovered the artifact using decompression diving techniques. The control box underwent chemical and mechanical conservation treatment at MUN’s Conservation Laboratory. The objective of this project was to recover an artifact for a new exhibit at the North Atlantic Aviation Museum in Gander. The exhibit will tell the story of wartime anti-submarine patrols done by RCAF aircraft based in Gander, their importance to the Battle of the Atlantic and of this particular plane crash and the loss of the four aircrew.

The Cupids Cove Plantation from the Earth and the Archives

William Gilbert - Provincial Historic Sites, Government of Newfoundland and Labrador

The Cupids Cove Plantation, established in 1610, is the oldest English settlement in what is now Canada. The site was discovered by William Gilbert in 1995 and excavations and documentary research have been ongoing every year since it was discovered. In this presentation, Mr. Gilbert will give an overview of how excavations at Cupids, and documentary research in Britain and here in Newfoundland, have enhanced our understanding of this important site.

Promoting archaeological heritage as an element of social acceptability and sustainable development: Recent Hydro-Québec achievements related to the Romaine Complex Project (Moyenne Côte-Nord)

Martin Perron - Hydro-Québec

Hydro-Québec's activities span throughout the entire province of Québec. The company's projects are often multifaceted and sophisticated, and can involve a number of environmental, technical, and human challenges. Archaeology is often one of the elements at the heart of First Nations concerns towards the projects. It is also a key factor in the acceptance and integration of projects within local communities. Using the Romaine Complexe Project as an example, this lecture will discuss the processes put in place by Hydro-Québec to promote the importance of community consultation and participation, and the enhancement of archaeological heritage in a perspective of social acceptability and sustainable development in the Innu communities of the Moyenne Côte-Nord. It will showcase examples of collaborative researches, artifacts exhibition, scientific publications, bilateral archaeological follow ups in the Nitassinan, and pedagogical activities for youths, all initiatives that aim for the Innu communities to benefit the archaeological and land occupation knowledge communally acquired during the archaeological overview assessment, the preliminary field reconnaissance, and the archaeological impacts assessment.

Activism, collaboration and public engagement in archaeology and bioarchaeology across Canada : an overview

QC 3005-3006

Manek Kolhatkar, Ph.D., Independent researcher and consulting archaeologist ; Professor, Kiuna College.

Diane Martin-Moya, Ph.D., Invited researcher, département d'anthropologie, laboratoire de bioarchéologie humaine, Université de Montréal ; Postdoctoral fellow, département de biochimie, chimie, physique et science forensique, Laboratoire TRACE, Université du Québec à Trois-Rivières.

9:00 AM – 11:20 AM

This session seeks to evaluate the state of archaeological activism in Canada. Activism can take various forms: reshaping educational programs or heritage laws; engaging on-the-ground participation in protests; researching how today's injustices have been shaped and left untouched by past practices; engaging with a broader public using social or traditional media outlets; developing collaborative projects and critically evaluating their outcomes; unionizing initiatives in private or academic settings; speculation as to what tomorrow could look like.

Topics can vary as well, from general concerns stemming from the capitalist and colonial structure of Canada, to the place that archaeology and bioarchaeology as practices should hold in a changing educational and socio-political climate, or to how (bio)archaeologists may engage in the day-to-day concerns of the communities that host their work.

We welcome contributions ranging from coast to coast, and from practitioners at work in archaeological and/or bioarchaeological settings. We prioritize slightly shorter papers than usual, so that more time can be devoted to increasing the workshops coverage and discussions afterwards. We consider this workshop as a step towards knitting stronger relationships between archaeological activists across Provinces and Nations, identifying their most pressing concerns, easing the sharing of knowledge and tools, and organizing at a larger scale.

What's in a name? Challenging Colonial Nomenclature in Archaeology

Emily Henry - Western University

Ashley Piskor - Western University
Lisa Hodgetts - Western University
Natasha Lyons - Ursus Heritage Consulting
Letitia Pokiak - Independent Scholar

While archaeology is embracing community-based and decolonizing approaches to research, colonial language still permeates many of our categorizations. Our work as settler scholars collaborating with Inuvialuit community members on the Inuvialuit Living History Project has highlighted for us that terminologies used by academics/archaeologists are not always reflective of community values. Specifically, we have encountered differences in how cultural heritage is defined and conceived, and how the relationship between archival and artifact collections is understood. Western knowledge systems deployed by archaeologists, museum professionals and archivists typically draw distinctions between tangible and intangible cultural heritage, whereas Inuvialuit knowledge systems do not. We have struggled to define 'heritage data' and 'heritage data sovereignty' in ways that encompass both the tangible and intangible. For true collaboration, the words and categories we use must reflect community knowledge and worldviews, rather than our discipline's colonial history. Our presentation asks: how does the language we use reproduce colonial systems? How can we change the language we use in order to deconstruct colonial systems?

Curating archaeological collections for community consultation at the University of Manitoba

Rachel ten Bruggencate - University of Manitoba
Lara Rosenoff Gauvin - University of Manitoba
Laura Kelvin - University of Manitoba

In June 2024, the University of Manitoba adopted policy requiring all units housing Indigenous Ancestors, Burial Belongings, and cultural heritage acquired without consent to proactively engage in community-led Rematriation, Repatriation, and/or respectful care planning. This policy was developed in a working circle with the guidance of a council of Indigenous Elders, Grandmothers, Grandfathers, and Knowledge Keepers.

This policy is relevant to most of the archaeological collections housed in the UM Department of Anthropology. Many of these collections are poorly documented and improperly housed. The introduction of the RRRC policy and wise practices has shifted the focus of addressing these issues from meeting typical curatorial best practices to making collections accessible for community consultation. We will discuss how this shift has altered and improved collections management practices in the UM Department of Anthropology and lays the foundation for more ethical heritage engagement.

A Collaborative Framework of Archaeological Research on the Northshore, Lesser Slave Lake, Alberta

Vincent Jankunis - Archaeological Survey of Alberta

Factors that must always be taken into consideration when developing the research design of an archaeological project – funding/budget, scope, field logistics, and the dissemination of findings – take on greater importance when working in collaboration with an Indigenous community. This paper discusses how these practical considerations were approached over the course of an ambitious project that saw much of the north shore of Alberta's second largest lake surveyed. What worked, what didn't, how the approach to archaeological research matured over three years, and what was learned from material culture left from at least 6,000 years of life on Lesser Slave Lake.

Connecting Campus and Community: The Boultenhouse Shipyard Archaeological Project and the Power of Town-Gown Partnerships

Leslie Shumka - Mount Allison University
Cora Woolsey - St. Thomas University
John Somogyi-Csizmazia - Independent Contractor

Successful community archaeology projects rely on strong, reciprocal partnerships between academic institutions and local communities—typically referred to as town-gown collaborations. These partnerships create opportunities for shared knowledge, skill development, and cultural heritage preservation while also presenting challenges related to power dynamics, differing priorities, and sustainability. This paper explores the role of town-gown partnerships in community archaeology, with specific reference to the Boultenhouse Shipyard Archaeological Project, highlighting how universities can move beyond extractive research models toward genuinely collaborative engagement. Drawing on

this local initiative, this study examines the history of and best practices for fostering equitable relationships, ensuring that both academic and community stakeholders benefit from research outcomes. It also considers the role of universities in providing resources, training, and institutional support while acknowledging the expertise and agency of local communities. By analyzing both successes and obstacles, this paper argues that town-gown partnerships, when thoughtfully structured, enhance public engagement, promote heritage stewardship, and create lasting social impact. Ultimately, this research advocates for a re-imagining of the university's role in archaeology—not as a dominant force, but as a facilitator of shared inquiry and mutual learning.

And Still, Ancestors Remain out of their Graves... Reflections on Past, Present and Future Bioarchaeological Practices while Building an Indigenous Cultural Heritage Database in Quebec

Diane Martin-Moya - Université de Montréal

Christine Zachary-Deom - Mohawk Council of Kahnawake

Gaetan Nolet - Mohawk Council of Kahnawake

Katsitsahente Cross-Delisle - Mohawk Council of Kahnawake

Manek Kolhatkar

Isabelle Ribot - Université de Montréal

This presentation addresses past and present bioarchaeological practices and human remains management in Quebec. It focuses on the challenges involved with the creation of a bioarchaeological database during a two-phase project initiated in 2018-2019 by the Kahnawake Mohawk Council. Its goal was to help Indigenous communities engaged in repatriation and repatriation procedures. Key information regarding human remains' current location from the 2018 database led to a second phase in 2021. Out of a total of 345 archaeological sites, storage location could only be confirmed for 35% out of 228 Indigenous sites compared to 70% out of 77 Euro-Canadian sites. As Ancestors are the legal property of the finder and/or the landowner, this fact poses additional challenges to those wishing to initiate repatriation and repatriation claims. Years of non-Indigenous legal and scientific control created layers of colonial assessments and current populations must rely on archaeological finds to assess if they are Ancestors 'legitimate next-of-kin.' Scientifically Ancestors must remain stored. We show how these problems stem from Quebec's colonial archaeological practices and legal frameworks. We draw on reciprocity-based archaeology to suggest new ways of taking care of Ancestors that respect Indigenous communities' beliefs and that involves Indigenous communities in caring for their Ancestors.

How can we bring Canadian archaeological activism further?

Manek Kolhatkar

This presentation starts from the fact that Canadian archaeologists are politically aware of the many challenges that colonialism and capitalism pose to their practice. Various projects have flourished, and the Canadian Archaeological Association's annual symposia have been reflecting this shift towards a more community-engaged practice in recent years. In that sense, archaeological activism is blooming in Canada. Yet, it remains nested in isolated projects and initiatives that limit its ability (i) to protect and transform the practice; (ii) to spread between archaeologists apart from expensive annual reunions so that they might learn from one another's good fortunes and mistakes; and ultimately (iii) to drive organizing at a much-needed broader scale of action.

Here, I focus on a Quebecois initiative that set out to resolve archaeologists' isolation within the province – even though they shared common concerns about their practice's state in a market-driven and colonial framework. Although it was relatively short-lived (2017-2020), it managed to push important changes on the ethical and working conditions fronts. After a brief summary of its proceedings, means and scale of action, successes and mistakes, I extract a few key lessons and principles that could also help bring Canadian archaeological activism further.

Recent developments in Canadian environmental archaeology

QC 4028

Solène Mallet Gauthier, University of Alberta

9:00 AM – 11:20

Environmental archaeology, or the study of human-environment interactions, is a core component of many archaeological projects across Canada. Methods, such as zooarchaeology, palaeoethnobotany, archaeoentomology, or geoarchaeology, provide valuable insights into past human lives and cultural practices. The results of those analyses are however often relegated to report appendices or footnotes. With the objective to highlight recent environmental archaeology projects and their contributions to Canadian archaeology, we invite contributions from archaeologists working all across the country. Papers may be methodology-focused, discuss final results, or even preliminary data. We welcome explorations of a range of topics, such as agriculture, foodways, hygiene, and landscape change, from the pre-colonial period to the very recent past.

From wood to fire, anthracological view of a late Woodland St. Lawrence Iroquoian village – strategic entanglement with the forested landscape around the Isings site (BgFo-24) in Montérégie, QC

Xavier Dagenais-Chabot - Université de Montréal

As part of my anthropological master's thesis aimed at shedding light on the relationship between forests, their woody resources, and the Indigenous communities of southern Quebec before the arrival of Europeans, I focus on exploring the daily life processes within a St. Lawrence Iroquoian horticultural village. My study is based on the analysis of charred wood remains discovered at the Isings site (BgFo-24) in Montérégie.

For the 57th Annual Meeting of the CAA, my presentation will focus on the results, particularly anthracological spectra (block diagrams and graphs) derived from my research. These spectra have been developed by considering three crucial spatial and statistical scales in the field: the context of soil samples (including occupation surfaces and archaeological structures such as hearths and pits), the sectors (activity areas and longhouses), and finally, the entire site.

The presentation will follow four themes: (1) the choice of fuel, (2) the specific management of pyrotechnic waste, (3) the question of seasonality, and (4) the representativity and contamination of the anthracological record, in an attempt to reconstruct the role of wood and charcoal within the material assemblage of the site and highlight the importance of past human (co)interactions with the forested landscape.

Cedar, Seeds, and the sinkwu: Investigating shishálh Plant Use

Christie Fender - University of Saskatchewan

Glenn Stuart - University of Saskatchewan

In 2021, the shishálh Nation and the University of Saskatchewan embarked on a collaborative research initiative aimed at documenting long-term adaptive resource management strategies of the shishálh people amid fluctuating environmental conditions and disruption by colonial policies. We present preliminary findings of macrobotanical analyses of sediment samples collected from various shishálh archaeological sites along the sinkwu (the Strait of Georgia within shishálh territory). These results are further elucidated upon through comparison to plant use accounts and traditional ecological knowledge (TEK) contained within the archives of the shishálh people, to which access was so kindly granted.

sEARChing the sinku – A Tale of Thormanby Island told Through Zooarchaeology

Kathleen Willie - University of Saskatchewan

Tina Greenfield - University of Winnipeg

The shishálh Nation and the University of Saskatchewan began collaborating on a research project in 2021 entitled the sinku Environmental ARChaeology (sEARCh) as an extension of the shishálh Archaeology Research Project (sARP). sEARCh aims to examine and document the long-term adaptive resource management strategies used by the shishálh Nation for generations across the sinku, the part of the Strait of Georgia within the shishálh Nation's traditional territories. This paper investigates the faunal assemblages from different sites on Thormanby Island, located just off the mainland coast of British Columbia, and how they link to the greater scope of the sEARCh project. These shishálh sites shed light onto how the land and its resources were utilized by ancestral members of the nation. Faunal remains are combined with oral histories in an attempt to gain holistic understanding of these sites and the ways in which they were occupied.

Ancient DNA analysis of grouse (Tetraonidae) remains enhances paleoenvironmental reconstruction at Tse'k'wa (HbRf-39), British Columbia

Luke S. Jackman - Department of Archaeology, Simon Fraser University, Burnaby, British Columbia, Canada

Thomas C.A. Royle - Department of Archaeology and Cultural History, NTNU University Museum, Norwegian University of Science and Technology, Trondheim, Norway

Dongya Y. Yang - Department of Archaeology, Simon Fraser University, Burnaby, British Columbia, Canada

Jonathan C. Driver - Department of Archaeology, Simon Fraser University, Burnaby, British Columbia, Canada

Ancient DNA (aDNA) analysis of faunal remains allows for the species-level identification of specimens with inadequate morphological characteristics. Grouse (Tetraonidae) are a good example of the potential of aDNA because it is difficult to separate species on the basis of bone morphology, while a precise identification can yield paleoenvironmental information. Generally, grouse species occupy either a forest habitat (e.g., Dusky Grouse [*Dendragapus obscurus*]) or a grassland habitat (e.g., Greater Sagegrouse [*Centrocercus urophasianus*]). Tse'k'wa (formerly Charlie Lake Cave; HbRf-39) in northeast British Columbia is ideal for environmental reconstruction using aDNA analysis due to its faunal assemblages exhibiting excellent DNA preservation and high taxonomic diversity. In this study, a sample of 16 grouse specimens dating between approximately 12,500 and 900 BP cal BP were identified through aDNA analysis. Through the analysis of a 131 base pair fragment of the mitochondrial Cytochrome oxidase I gene, one species (Ruffed Grouse [*Bonasa umbellus*]) and one species complex (*Tympanuchus*) that had not been previously identified in the assemblage were detected. Based on modern ecological preferences of the identified taxa, the data suggest forest developed in the region after ~10,250 cal BP, mirroring patterns observed in previous zooarchaeological analyses.

Suture obliteration patterns in wolves and a comparison to dogs

Megan Bieraugle - University of Alberta

Age-related patterns in cranial suture and synchondrosis obliteration in 371 known-age North American grey wolves (*Canis lupus*) are examined to assess their utility in estimating the age of archaeological and paleontological wolf crania. Differences in age-related obliteration patterns between these wolves and 576 known-age domestic dogs (*Canis familiaris*) also are explored. Domestication has likely altered the growth and development of dog crania in relation to that of wolves, but these processes remain poorly understood. Wolf total suture obliteration score and age were positively correlated, indicating that the level of suture obliteration can be used to track age to some extent. Wolf sex/dietary patterns had no meaningful effects on this correlation. Mesocephalic or dolichocephalic dogs generally begin exhibiting more extensive suture obliteration than wolves during early adulthood, at about 2-4 years of age. This pattern of more extensive obliteration persists throughout the lifespan, with dogs tending to experience more obliteration in the observed sutures and synchondroses. Several interrelated factors may contribute to this pattern, all outcomes of domestication, including differences in physical strains in the cranium, alteration of development and ageing, and the emergence of diverse head shapes that relate in part to suture closure timing.

An Isotopic Approach to Understanding the Role of Whales in Early Inuit Dogs' Diets

Katie Lewis - Western University

Lisa Hodgetts - Western University

Andrea Waters-Rist - Western University

Fred Longstaffe - Western University

This study explores the role of whales and other key prey species in the diet of Early Inuit dogs (also known as Thule Inuit, or pre-contact Inuit; ca. 1200 AD–European contact) through isotopic analysis of their remains from coastal archaeological sites in the Northwest Territories. Bowhead whales are widely recognized as central to Early Inuit subsistence and migration patterns. In some regions, like the Mackenzie Delta, beluga whales also played a significant role. However, traditional zooarchaeological analysis quantifying the relative abundance of taxa in archaeological deposits may not accurately reflect the dietary contribution of whales. This is because whale meat and blubber are typically transported away from primary butchering sites, leaving the bones behind. Inuit dogs were directly provisioned by their caregivers, allowing their dietary reconstructions to broadly reflect Inuit subsistence practices and

resource availability. By applying carbon and nitrogen stable isotope analysis, this research examines the trophic and marine signatures of whales, marked by distinct $\delta^{15}\text{N}$ and $\delta^{13}\text{C}$ values, to provide new insights into resource use and subsistence strategies in Early Inuit communities. These findings contribute to our understanding of whale exploitation and broader regional variations in diet throughout Inuit history.

Uplifting Communities and Their Voices: The Complexities and Rewards of Insider and Allied Research in Community Archaeology

QC 4001

Caylee Dzurka, Dept. of Archaeology, Memorial University

Natasha Jones, Dept. of Archaeology, Memorial University

Jared T. Hogan, Dept. of Archaeology, Memorial University

Jordan Hollahan, Dept. of Archaeology, Memorial University

Tienne Moulard, Dept. of Archaeology, Memorial University

9:20 AM – 11:20 AM

Community archaeology is a powerful approach that fosters meaningful collaboration between researchers and the communities they serve. For insider researchers, such as Indigenous researchers, Queer scholars, and disabled practitioners, who are engaged in research inside their communities, this work carries both profound rewards and unique challenges. Likewise, this is seen in allied researchers working with, for, and by the communities they serve. Researchers play a crucial role in decolonizing archaeological practice, ensuring that research aligns with community priorities and respects diverse ways of knowing and being. Insider researchers navigate responsibilities that stem from a shared history with their community while also grappling with the long-term impacts of their research on those they work alongside. This session explores the complexities of insider and allied research in marginalized contexts, emphasizing the importance of ethical, reflective, and humble engagement. By centring marginalized voices and community member experiences with archaeology, this session aims to foster dialogue on how community archaeology can uplift communities and contribute to the broader project of decolonization while also exploring the challenges of community archaeology for communities and researchers.

Coming Together: Community Building Among 2SLGBTQ+ from Nunatsiavut through the Medium of Archaeological Collections

Caylee Dzurka - Memorial University

Lianna Rice - Memorial University

Archaeologists often assume that historical Inuit communities had a strict gender binary and exclusively two-parent families, despite oral histories of role-swapping, polyamory, and gender diversity. To challenge these narratives and connect contemporary Inuit to their ancestors, we are working 2SLGBTQ+ Inuit and their allies from Nunatsiavut to develop an archive of oral histories of diverse relationships and gender identities. By revitalizing these histories, we aim to create culturally appropriate interpretations of gender and sexuality in the Inuit past and determine how interacting with material culture can heal 2SLGBTQ+ Inuit.

To achieve these objectives, we facilitated a community gathering of 2SLGBTQ+ Inuit at the Rooms Provincial Museum. During this gathering, participants shared their experiences, interacted with cultural belongings, and participated in several cultural activities. While we encountered a number of barriers and did not reach our “research” goals of the day, we achieved something far greater since the participants felt grounded by connecting to their material culture and each other, leading to future gatherings and community building among the group. By fostering discussions that build a more inclusive future for all Inuit of Nunatsiavut, this research is connecting 2SLGBTQ+ Inuit to their community and heritage.

Beyond the Dig: The Realities and Rewards of Being a Researcher-in-Relation

Natasha Jones - Archaeology, Memorial University

Insider research or research-in-relation can be immensely rewarding, offering the opportunity for researchers to contribute to their community in a meaningful way. However, it is not without its

challenges – there are multiple ways of being an insider: these researchers must live with the consequences of their research on their community; they have special responsibilities that originate from a shared history with community members; their research must be respectful, ethical, reflective, humble, and critical; and they must care for their well-being. This presentation is a personal account of the challenges and rewards I experienced while working on a Mi'kmaw-led research project as part of the requirements for a MA degree in Archaeology. The project, titled *Km~tkinu Ktaqmkuk: Ta'n Weji'sqalia'tiek* (Our Territory Across the Waves: We Sprouted from Here), spanned four years and included two fieldwork seasons. Drawing from firsthand experiences, I will discuss some of the difficulties I encountered such as navigating the ethics approval process, and maintaining balance between academic goals, community interests, family, and my well-being. I will also explore the rewards of working for my community by highlighting community member experiences, shared learning, and the deep sense of community connection and re-connection that flourished during the project.

The Tiohtià:ke / Onkwehónwe Project

Kelly Marquis - Mohawk Council of Kahnawà:ke

Katsi'tsahénte Cross-Delisle - Mohawk Council of Kahnawà:ke

The Tiohtià:ke / Onkwehónwe Project began as a partnership between the Mohawk Council of Kahnawà:ke, the Université de Montréal and Pointe-à-Callière Montréal Museum of Archaeology and History. Within this project, the Council developed a Digital Registry, a website where the community could access images and information pertaining to archaeological heritage sites and our material culture. The project has expanded to include several post-secondary institutions and museums. Some of our primary goals include repatriation of artifacts and educating the community (academia and Kahnawà:ke). This includes sharing our worldviews and prioritizing our cultural practices through our work with non-Indigenous proponents. We aim to expand the practice of archaeology among Kahnawà:keró:non and other Onkwehónwe. The reburial of ancestors who have been uncovered – especially those held in western institutions – is of the utmost importance to us. Our Protocol for the Repatriation of Ancestral Remains expresses our views on how to respectfully return our ancestors to our communities and back to mother earth, never to be disturbed again.

What are Museums At?

Tienne Moulard - Memorial University of Newfoundland and Labrador

While there is growing action to meaningfully engage Indigenous groups in the care and control of their material culture held in museums, it can be confusing and unclear about what is actually being done. Daily operations are often individual and institution dependent, meaning there is little enforcement to adhere to specific protocol or 'best practices'. And while this allows for flexibility based on the institutions social, political, and historical context, it also risks engagement being sub-par.

This presentation will discuss how eight museums across Canada, the U.S., and Germany are engaging with the Indigenous groups they represent to better understand the breadth of community-engaged frameworks across large geographical spaces, as well as specifically how this engagement manifests in different institutions.

Museums & Myths: Investigating Indigenous Representation in Newfoundland & Labrador Museums

Jared T. Hogan - Archaeology, Memorial University

The idea that there are no Indigenous Peoples in Newfoundland and Labrador is a widely held belief for some non-Indigenous residents in the province and beyond. Museums, provincial politics, and education curricula are central ways this myth has been spread and maintained in the province. As such, museums in Newfoundland and Labrador are slowly beginning to face their contentious relationships with Indigenous Peoples and their representation of Indigenous Peoples—though this varies across the province and may be influenced by funding levels (community, provincial, or federal) and Indigenous engagement. This presentation provides an update on the first qualitative analysis of museums for Indigenous representation in the province, assessing the current visibility of Indigenous cultures in NL's non-Indigenous-led virtual and physical heritage institutions and comparing them to Indigenous-led museums. Using Digital Media Analysis, Exhibit Analysis, and Semi-structured interviews with museum professionals, preliminary results show that museum exhibits in the province are outdated and need updating. While there is a desire by museum professionals to decolonize their exhibits, it is

evident across the province that limited funding, lack of accessible education in Indigenous Studies, and clear paths for working with, for, and by Indigenous communities impact Indigenous representation in Newfoundland and Labrador museums.

Presentation Schedule

Thursday, May 1st					
	QC 2013	QC 4001	QC 4028	QC 2003	Lobby (QC-2c01)
8:20–9:00	Opening Ceremony Speakers:				Registration Desk Open
9:00–9:20					
9:20–9:40					
9:40–10:00					
10:00–10:20	Unweaving the tapestry of First Nations cultural history in eastern Québec and Labrador	Always Here	Extending the Archaeological Field Season	Used Book Table and Business Room	
10:20–10:40	Recent prehistory and the contact period on Quebec's Lower North Shore	Beyond Arrival and Abandonment	Novel Approaches to Historical Assemblages at the Royal Saskatchewan Museum		
10:40–11:00	Cultural identity and continuity in archaeology, digging into the recent precontact period, Contact and the ancestral occupation of the Innus in the Moyenne-Côte-Nord region (Québec)	Death and Discovery	SHERD-entification		
11:00–11:20	Dropped stitches and entangled yarns	Queer Voices of Craft	The Application of a Resistivity Survey at the Boultenhouse Shipyard Site in Sackville New Brunswick		
11:20–11:40	Cultural Diversity and Dynamics in Late Precontact Newfoundland and Labrador	The Monochrome Mosaic	Fishing for Data		
11:40–12:00			Heritage Landscapes at Close-Range		
12:00–1:00	Lunch				
1:00–1:20	Considering Innu Long-Term Presence in Southeastern Labrador	Modelling Artifact Surface Visibility in the Ploughzone	Technology, traditional recording techniques & local cultural advocacy		
1:20–1:40	Discussion	A Late Archaic Smallpoint Horizon Conundrum	Grave Identification with Electromagnetic Induction		
1:40–2:00		An Analysis of Cross-Border Methods and Regulatory Frameworks in the Peace Region	Bringing a Novel Technology to the Search for Unmarked Graves in Community-Guided Investigations		
2:00–2:10	Did the Beothuk speak an Algonkian language?	Christianization of 9th c. Viking Age pagans in the Baltic regions - material culture correlates.	Cautionary tales when deploying remote sensing technologies at Indian Residential Schools		
2:10–2:20	A medieval coin-undrum from southwest Nova Scotia				
2:20–2:30	Constant Craving	The many faces of the Matthew Elliott Site			
2:30–2:40	Save your drill bits for something useful				
2:40–3:00	Coffee Break				
3:00–3:10	Creative versus wishful thinking?	One Year On			
3:10–3:20	Tracing the Qivittoq in the Archaeological Landscape				
3:20–3:30	Then Again, I've Probably Got It Wrong.				
3:30–3:40	On A Cold Winter's Night				
3:40–3:50	The Threads Be Unravelling				
3:50–4:00	The Crap We Don't Know				

Friday, May 2nd

	QC 2013	QC 4001	QC 4028	Great Hall	QC 2003	Lobby (QC-2c01)
8:20 - 9:00						Registration Desk Open
9:00 - 9:20	Teaching to transform	Tracing Shanawdithit	It's more than just coastal erosion		Used Book Table and Business Room	
9:20 - 9:40	The Death of Archaeology 201	The Great Fire of 1892	Citizen monitoring of eroding coastal archaeological sites			
9:40 - 10:00	Archaeologist Training Communities, Communities Training Archaeologists	Space, Interaction and Archaeological Potential of Uncovering the Late-Nineteenth- to Early-Twentieth-Century Sex Trade in St. John's, Newfoundland	Coastal Heritage and Climate Change			
10:00 - 10:20	Getting out of their way	The Archaeological and Ecological Legacies of Mid-(20th)Century Forestry Practices in Newfoundland	Varied Impacts of Climate Change on Submerged Shipwreck Sites along the Southwest Coast of Newfoundland			
10:20 - 10:40	Coffee Break					
10:40 - 11:00	Connecting Land, Culture Heritage, Wellness and Building Youth Capacity in Churchill, MB.	Exploring population demographics, bone metabolism, and diagenesis of a skeletal assemblage from the Immaculate Conception Cathedral Cemetery (CkAh-51), Harbour Grace, NL	"We Look to the Water"			
11:00 - 11:20	Transformative Pedagogy	Harbour Buffett and the US Navy Hudson Bomber	The Living Landscapes of S'Gang Gwaay			
11:20 - 11:40	Archaeology Stories in Film Pt. 1		At the Road's End			
11:40 - 12:00	Archaeology Stories in Film Pt. 2		Climate change risk to ecocultural archives in interior Canada			
12:00 - 12:20			Discussion			
12:20 - 1:20	Lunch					
1:20 - 1:40	Weaving Inclusivity into the Fabric of Archaeology	Anse-aux-Batteaux (Les Coteaux, Québec)		Student set up		
1:40 - 2:00	Transforming Archaeology Education	Archaeology of a 19th-century river steamboat				
2:00 - 2:20	Learning to teach. Teaching to Learn. Reflections on Teaching Archaeology Beyond the Classroom.	Anse-aux-Batteaux in the 19th century				
2:20 - 2:40	"If You Give a Secondary School Student a Sherd"	Uncovering the Mid-19th Century Central Toronto Waterfront		Student Poster Presentations		
2:40 - 3:00	Coffee Break					
3:00 - 3:20	Being there	Report on the Boultonhouse Shipyard Archaeological Project				
3:20 - 3:40	Empire and the Colonial Process	Grandiose visions, monumental remains				
3:40 - 4:00	Q&A with presenters	Reservoirs of Knowledge				
4:00 - 4:20		What happens to small ports when ships no longer call?				

Saturday, May 3rd

	QC 2013	QC 3005-3006	QC 4001	QC 4028	QC 2003
8:20 - 9:00					
9:00 - 9:20	Unanticipated Lessons in Public Outreach from the Schreiber Wood Project	What's in a name?		From wood to fire, archaeological view of a late Woodland St. Lawrence Iroquoian village	Used Book Table and Business Room
9:20 - 9:40	Storytelling Through Storymaps	Curating archaeological collections for community consultation at the University of Manitoba	Coming Together	Cedar, Seeds, and the sinkwu	
9:40 - 10:00	Knitting Together Black, Irish, Methodist and Contemporary Community Histories in Windsor, Ontario	A Collaborative Framework of Archaeological Research on the Northshore, Lesser Slave Lake, Alberta	Beyond the Dig	sEARCHING the sinku – A Tale of Thormanby Island told Through Zooarchaeology	
10:00 - 10:20	Tracing the Irish Famine Diaspora through Archaeology	Connecting Campus and Community	The Tiohtià:ke / Onkwehónwe Project	Ancient DNA analysis of grouse (Tetraonidae) remains enhances paleoenvironmental reconstruction at Tse'k'wa (HbRF-39), British Columbia	
10:20 - 10:40	Coffee Break				
10:40 - 11:00	Setting the Scene	And Still, Ancestors Remain out of their Graves...	What are Museums At?	Suture obliteration patterns in wolves and a comparison to dogs	
11:00 - 11:20	Recovery and Conservation of an Artifact from the RCAF Liberator Bomber Wreck (DfAp-04) in Gander Lake, Newfoundland	How can we bring Canadian archaeological activism further?	Museums & Myths	An Isotopic Approach to Understanding the Role of Whales in Early Inuit Dogs' Diets	
11:20 - 11:40	The Cupids Cove Plantation from the Earth and the Archives				
11:40 - 12:00	Promoting archaeological heritage as an element of social acceptability and sustainable development				
12:00 - 1:00	Lunch				
1:00 - 1:20					
1:20 - 1:40					
1:40 - 2:00					
2:00 - 2:20					
2:20 - 2:40					
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3:20 - 3:40					
3:40 - 4:00					

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