

**The Assembly of Nova Scotia Mi'kmaw Chiefs are
proud to co-host the 55th Annual Meeting of the
Canadian Archaeological Association
May 3 – 6, 2023**



GATHERING PERSPECTIVES/RECUEILLONS POINTS DE VUE
MAWA'TUMK TA'N TELITA'SIMK



**L'Assemblée des Chefs Mi'kmaq de Nouvelle-Écosse
est fière d'accueillir, conjointement avec
l'Association canadienne d'archéologie, la 55e
réunion annuelle de l'Association
mai 3 – 6, 2023**

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ABOUT THE LOGO / AU SUJET DU LOGO

The logo for this year's conference centres around the tree, a living being that gathers what it needs to grow (water, nutrients, stability) from its roots to produce branches, leaves and seeds for the future – its legacy. You will find the faces of Elders and children in the tree's branches, growing from the ancestors and belongings (artefacts) amongst the roots. The knowledge passes through the trunk (languages, lexicons, cultures and values – diverse perspectives, all) and the tree reaches new height and breadth. It blossoms, fruits and flourishes for now and the future as the tree feeds today's people - those whose faces are among the branches.

The Mi'kmaw language version of the conference theme is at the bottom – like the stratigraphy we find on archaeological sites of that which came first....and supports the strong base for growth and understanding.

The 7 faces represent the teachings that our actions honour and help the next 7 generations honour and recognize the teachings left by the past 7 generations.

The Mi'kmaw double curve motif, that resembles a canoe, carries us all in Membertou, as we move forward together.

This year's logo was designed by Mi'kmaw graphic designer, Hailey Isadore, who is from the Wagmatcook Mi'kmaw community. Hailey is a member of the communications team at Kwilmu'kw Maw-klusuaqn where she uses her skill set to support their organization and the Assembly of Nova Scotia Mi'kmaw Chiefs.



Le logo de la conférence de cette année est centré sur l'arbre, un être vivant qui rassemble ce dont il a besoin pour grandir (eau, nutriments, stabilité) à partir de ses racines pour produire des branches, des feuilles et des graines pour l'avenir – son héritage. Vous découvrirez les visages des aînés et des enfants dans les branches de l'arbre, qui poussent à partir des ancêtres et des biens (artefacts) parmi les racines. Les connaissances passent par le tronc (langues, lexiques, cultures et valeurs – tous les points de vue) et l'arbre gagne en hauteur et en amplitude. Il fleurit, porte des fruits et s'épanouit pour le présent et l'avenir, en même temps qu'il nourrit les gens d'aujourd'hui – ceux dont les visages se trouvent dans les branches.

La version en langue Mi'kmaq du thème de la conférence se trouve en bas – comme dans une stratigraphie archéologique, où l'on trouve en bas ce qui est venu en premier... et soutient la base solide pour la croissance et la compréhension.

Les 7 visages représentent les enseignements que nos actions honorent pour que les 7 générations suivantes honorent et reconnaissent les enseignements laissés par les 7 générations passées.

Que le motif Mi'kmaq à double courbe, qui ressemble à un canot, nous porte tous à Membertou, avançant ensemble.

Le logo de cette année a été conçu par la graphiste Mi'kmaw Hailey Isadore, qui est originaire de la communauté Mi'kmaq de Wagmatcook. Hailey est membre de l'équipe des communications de Kwilmu'kw Maw-klusuaqn, où elle met ses compétences au service de leur organisation et de l'Assemblée des Chefs Mi'kmaw de Nouvelle-Écosse.

CONFERENCE THEME / THÈME DE LA CONFÉRENCE

The theme for this conference is “Gathering Perspectives.” As a way of learning and knowing, archaeology draws on many fields of study: geology, chemistry, ethnology, geomatics and biology to name a few. This way improves understanding of archaeological records of events, peoples’ lives and their identities; it is a strength of archaeological practice. At the same time, the discipline of archaeology has only recently begun to acknowledge, honour and respect its responsibilities to, and impacts on, the descendants of those who made the places and belongings studied. Like family heirlooms, secrets and truths, archaeological sites and artefacts are also personal legacy. Descendants’ perspectives on value, interpretation and care are critical in decision-making, as expertise is gathered to inform management and education. As Indigenous leaders and co-hosts of CAA 2023, the Maw-lukutijitk Saqmaq (Assembly of Nova Scotia Mi’kmaw Chiefs) believes in the importance and necessity of this growth of archaeological practice. In Mawpeltu’ek (Membertou), we shall gather and gain perspectives...to the benefit of us all. Msit No’kmaq.

Le thème de cette conférence est « Recueillir des points de vue ». En tant que moyen d’apprentissage et de connaissance, l’archéologie s’appuie sur de nombreux domaines d’études tels que la géologie, la chimie, l’ethnologie, la géomatique et la biologie, pour n’en nommer que quelques-uns. Ce faisant – et c’est la force de la pratique archéologique –, elle permet de mieux comprendre certains événements, la vie des peuples ou leurs identités. En même temps, ce n’est que récemment que la discipline de l’archéologie a commencé à reconnaître ses responsabilités envers les descendants de ceux qui ont fait les endroits et les objets étudiés, et à envisager les impacts qu’elle peut avoir sur eux. À l’instar des héritages familiaux, des secrets et des vérités, les sites et

les artefacts archéologiques constituent également un patrimoine personnel. Les points de vue des descendants sur la valeur, l’interprétation et la bonne garde [du patrimoine] sont essentiels aux prises de décisions, ainsi qu’à la gestion et l’éducation. En tant que dirigeants autochtones et co-organisateurs de l’ACA 2023, le Maw-lukutijitk Saqmaq (Assemblée des chefs Mi’kmaw de la Nouvelle-Écosse) croit en l’importance et en la nécessité de la croissance de la pratique archéologique. À Mawpeltu’ek (Membertou), nous nous rassemblerons pour découvrir de nouvelles perspectives... pour notre bénéfice à tous. Msit No’kmaq.

LAND ACKNOWLEDGEMENT / RECONNAISSANCE DU TERRITOIRE

We would like to acknowledge that we are in Mi’kma’ki — the unceded territory and ancestral homeland of the Mi’kmaw people. Our relationship is based on a series of Peace and Friendship Treaties between the Nation of the Mi’kmaq and the Crown, dating back to 1725. In Nova Scotia we recognize that ‘We are All Treaty People’.

Nous tenons à souligner que nous sommes à Mi’kma’ki, le territoire non cédé et la patrie ancestrale du peuple Mi’kmaw. Notre relation est fondée sur une série de traités de paix et d’amitié entre la nation des Mi’kmaq et la Couronne, qui remontent à 1725. En Nouvelle-Écosse, nous reconnaissons que nous sommes tous des peuples signataires de traités.

ABOUT THE ASSEMBLY OF NOVA SCOTIA MI'KMAW CHIEFS/ À PROPOS DE L'ASSEMBLÉE DES CHEFS MI'KMAQ DE NOUVELLE-ÉCOSSE

The Assembly of Nova Scotia Mi'kmaq Chiefs is currently comprised of 12 Mi'kmaq Chiefs in Nova Scotia and ex-officio members: Grand Council's Kji-Saqmaq, Kji-Keptin, two District Chiefs representing the Confederacy of Mainland Mi'kmaq and the Union of Nova Scotia Mi'kmaq, and the Assembly of First Nations' Regional Chief. The Assembly work closely together to make the best possible decisions for the Mi'kmaq of Nova Scotia and have had a number of successes, including developing Moose Management Guidelines; seeing that 20,000ha of Crown Lands were set-aside for Netukulimk based forestry management; creating the Mi'kmaq Forestry Initiative and a Mi'kmaq Lands Trust; developing an enrollment process for those who identify as Mi'kmaq but do not hold a federally-issued Status Card; developing a Plamu (Salmon) Management Plan in partnership with the Mi'kmaq environmental organizations; securing a Mi'kmaq License Plate for Nova Scotia vehicles, and creating standards to help support communities in establishing their own Netukulimk Livelihood Fishery Plans.

L'Assemblée des chefs mi'kmaq de la Nouvelle-Écosse est actuellement composée de 12 chefs mi'kmaq de la Nouvelle-Écosse et de membres d'office : Kji-Saqmaq du Grand Conseil, Kji-Keptin, deux chefs de district représentant la Confédération des Mi'kmaq continentaux et l'Union des Mi'kmaq de la Nouvelle-Écosse, et le chef régional de l'Assemblée des Premières Nations. L'Assemblée travaille en étroite collaboration pour prendre les meilleures décisions possibles pour les Mi'kmaq de la Nouvelle-Écosse et a connu un certain nombre de succès, y compris l'élaboration de lignes directrices sur la gestion de l'orignal; voir que 20 000 ha de terres de la Couronne ont été mises de côté pour la gestion forestière basée sur Netukulimk; la création de l'Initiative de foresterie mi'kmaq et d'une fiducie foncière mi'kmaq; l'élaboration d'un processus d'inscription pour les personnes qui s'identifient comme Mi'kmaq, mais qui ne détiennent pas de carte de statut délivrée par le gouvernement fédéral; l'élaboration d'un plan de gestion du plamu (saumon) en partenariat avec les organisations environnementales mi'kmaq; l'obtention d'une plaque d'immatriculation Mi'kmaq pour les véhicules de la Nouvelle-Écosse et la création de normes pour aider les collectivités à établir leurs propres plans de pêche de subsistance netukulimk.



Maw-lukutijik **Saqmaq**
Assembly of Nova Scotia
Mi'kmaq Chiefs

ABOUT THE CAA / À PROPOS DE L'ACA

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 endeavors 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.

L'Association canadienne d'archéologie (ACA) a été fondée en 1968. Ses adhérents comptent des archéologues dont c'est la profession ou un violon d'Ingres et des étudiants, ainsi que des membres venant du grand public et de n'importe quel pays, qui ont en vue de favoriser les objectifs de l'Association.

Les objectifs de l'ACA sont les suivants:

- promouvoir l'accroissement et la propagation de connaissances archéologiques au Canada;
- promouvoir une coopération et des échanges actifs entre les sociétés et les organismes archéologiques, et favoriser le travail de recherche et de conservation;
- stimuler les efforts de coopération avec les groupes autochtones et les organismes concernés par le patrimoine canadien des Premières nations;
- servir d'association nationale pouvant promouvoir les activités avantageuses pour l'archéologie et décourager les activités nuisibles à l'archéologie;
- publier de la documentation archéologique;
- stimuler l'intérêt du grand public pour l'archéologie.



Canadian Archaeological Association
Association canadienne d'archéologie

CAA Executive / Comité exécutif de l'ACA

- President/Présidente – Dr. Helen Kristmanson
- Vice President/Vice-présidente - Sara Beanlands
- Treasurer/Trésorière - Joanne Braaten
- Secretary/Secrétaire - Maryssa Barras
- Past-President/Présidente sortante – Lisa Hodgetts
- CJA Editor - John Creese

2023 Conference Organization / Comité organisateur de la réunion annuelle de 2023

- Barbara Adams – Finance chair
- Sara Beanlands – Events and Workshops chair; Bookroom committee member; and CAA liaison
- Joanne Braaten – CAA/ACA Treasurer
- Charles Burke - Community Involvement chair; Programs and Events committee member
- Crystal Dorey – Audio-Visual and Website chairs, Program committee member
- Becki Dunham – Bookroom; Merchandising; and Green committee chairs
- Tyler Dunne - Audio-Visual committee member; and Virtual Room coordinator
- Waverley Gaudet – Fundraising; Volunteer; and Community Involvement committee member
- Courtney Glen – Volunteer chair and Registration committee member
- Hailey Isadore – Fundraising; Events and Workshop; and Website committee member
- Dr. Talva Jacobson - Events and Workshop committee member
- Darryl Kelman – Food chair
- April MacIntyre - Registration chair; Food committee member
- Dr. Heather MacLeod-Leslie - Planning committee chair; Program; Events and Workshop; and Green committee member
- Tracy Menge – Fundraising chair; Volunteer; and Finance committee member
- Emily Pudden – Food; Events and Workshop committee member
- Vanessa Smith – Registration; Green; and Bookroom committee member
- Cheryl Takahasi – CAA/ACA Website development
- Amy Totten – Program; Events and Workshops; and Website committee member
- Jeff Ward - Events and Workshop; and Community Involvement committee member



WORD OF WELCOME FROM CAA EXECUTIVE / MOT DE BIENVENUE DU COMITÉ EXÉCUTIF DE L'ACA



On behalf of the CAA Executive, I welcome you to the 55th Annual Meeting of the Canadian Archaeological Association. This year's conference is a historic first as we gather at Mawpeltu'ek (Membertou) in the unceded territory and treaty lands of the Mi'kmaq. I'd like to extend our gratitude to our co-hosts, the Maw-lukutijik Saqmaq (Assembly of Nova Scotia Mi'kmaw Chiefs) and all participants from the Mi'kmaw Nation.

The conference program has been thoughtfully organized and offers many opportunities to engage inside and outside the meeting rooms. The interesting and eclectic range of papers, shared in the ambience of Mi'kmaw

culture and history, will deliver abundantly on this year's theme, "Gathering Perspectives", and create lasting memories for us all.

Many thanks to the Conference Planning Team, for their tireless work.

I wish you all a successful and fruitful conference and will see you soon at Membertou!

Helen Kristmanson, Ph.D.

Au nom des membres du Bureau exécutif de l'ACA, je vous souhaite la bienvenue à la 55^e Réunion annuelle de l'Association canadienne d'archéologie. La conférence de cette année est une première historique, car nous nous réunissons à Mawpeltu'ek (Membertou), sur le territoire non cédé et les terres des traités des Mi'kmaq. J'aimerais exprimer notre gratitude à nos hôtes, le Maw-lukutijik Saqmaq (l'Assemblée des chefs mi'kmaq de Nouvelle-Écosse) et à tous les participants de la Nation Mi'kmaq.

Le programme de la conférence a été planifié avec soin et vous offre de nombreuses opportunités de vous impliquer dans les salles de réunions ou en dehors de celles-ci. Les communications, éclectiques et de grand intérêt, prononcées dans l'ambiance de la culture et de l'histoire mi'kmaq, répondront on ne peut mieux au thème de cette année, « Recueillir des points de vue », et constitueront de durables souvenirs pour chacun et chacune d'entre nous.

J'adresse un grand merci aux membres de l'équipe de planification de la conférence pour leur travail infatigable.

Je vous souhaite à toutes et à tous une belle et fructueuse conférence et vous rencontrerai bientôt à Membertou !

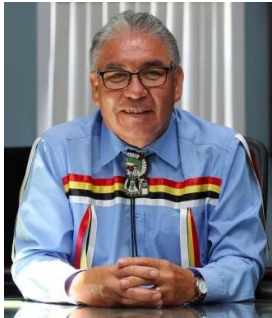
Dr. Helen Kristmanson

WORD OF WELCOME FROM THE ASSEMBLY OF NOVA SCOTIA MI'KMAW CHIEFS / MOT DE BIENVENUE DU L' ASSEMBLÉE DES CHEFS MI'KMAW DE LA NOUVELLE-ÉCOSSE



On behalf of the Maw-lukutijik Saqmaq (Assembly of Nova Scotia Mi'kmaq Chiefs), we welcome you to the Canadian Archaeological Association's 2023 Conference – Gathering Perspectives. We are proud to co-host this event and to mark the first time in history this conference is co-hosted by an Indigenous Nation or community.

The Mi'kmaq are proud of who we are, and we know that the lands of Nova Scotia tell us a lot about how our ancestors lived. The lands, waters, and resources of Mi'kma'ki have continued to connect us to our way of life and traditions, since time immemorial. We have never ceded Rights or Title to our lands and our rich history and culture must be protected, preserved, recognized, and celebrated.



During this conference, are excited to share with you some of the projects that we are working on and to also hear about what is happening across Turtle Island. With every discovery made, we are building a deeper connection to our ancestors and are being gifted with information that will be shared with the next seven generations. Your efforts to undertake respectful work in our territory and the territories of other Indigenous Nations is essential to better understanding the story of Canada's origins. The stories held by our archaeological heritages, left by the ancestors of each of us, will help build a stronger, more informed nation for us all.

Yours in Recognition of Aboriginal and Treaty Rights,

Chief Annie Bernard-Daisley
Co-Chair
Assembly of Nova Scotia Mi'kmaq Chiefs

Chief Sidney Peters
Co-Chair
Assembly of Nova Scotia Mi'kmaq Chiefs

Au nom des Maw-lukutijik Saqmaq (Assemblée des chefs mi'kmaq de la Nouvelle-Écosse), nous vous souhaitons la bienvenue à la conférence 2023 de l'Association Canadienne d'archéologie - Rassembler les perspectives. Nous sommes fiers de co-organiser cet événement et de marquer la première fois dans l'histoire que cette conférence est co-organisée par une nation ou une communauté autochtone.

Les Mi'kmaq sont fiers de ce que nous sommes, et nous savons que les terres de la Nouvelle-Écosse nous en disent long sur la façon dont nos ancêtres ont vécu. Les terres, l'eau et les ressources des Mi'kma'ki ont continué de nous relier à notre mode de vie et à nos traditions, depuis des temps immémoriaux. Nous n'avons jamais cédé de droits ou de titres sur nos terres et notre histoire riche et notre culture doivent être protégées, préservées, reconnues et célébrées.

Au cours de cette conférence, nous sommes ravis de partager avec vous certains des projets sur lesquels nous travaillons et d'entendre également parler de ce qui se passe à travers l'île de la Tortue. Avec chaque découverte faite, nous construisons un lien plus profond avec nos ancêtres et sommes doués d'informations qui seront partagées avec les sept prochaines générations. Vos efforts pour entreprendre un travail respectueux sur notre territoire et dans les territoires d'autres nations autochtones sont essentiels pour mieux comprendre l'histoire des origines du Canada. Les histoires de nos patrimoines archéologiques, laissées par les ancêtres de chacun d'entre nous, aideront à bâtir une nation plus forte et mieux informée pour nous tous.

Le vôtre, en reconnaissance des droits ancestraux et issus de traités,

Chef Annie Bernard-Daisley
Coprésident
Assemblée des chefs Mi'kmaq de la Nouvelle-Écosse

Chef Sidney Peters
coprésident
Assemblée des chefs Mi'kmaq de la Nouvelle-Écosse

SCHEDULE AT A GLANCE



Canadian Archaeological Association

Gathering Perspectives

55th Annual Conference

MAY 3 TO 6, 2023

Membertou First Nation, Nova Scotia

Day One: Wednesday, May 3rd

8am – 4pm	Capta Meetings	Ki'kwa'ju Room
9am – 12pm	CAA Executive Meeting	Muin Room
12pm – 5pm	Registration Open	MTCC Lobby 2 nd floor
12pm – 6pm	Ambassador Desk Open	Community Commons / Jenu Room
1:30pm – 5pm	Adventure Excursion: Goat Island Adventure	Bus departs from MTCC
1pm - 4:30pm	Beading / Dreamcatcher making Workshop	Register at the Membertou Heritage Park Giftshop
7pm – 9pm	Opening Ceremony	Kluskap A&B

Day Two: Thursday, May 4th

8am – 5pm	Registration desk open	MTCC Lobby 2 nd floor
8am – 5pm	Ambassador Desk open	Community Commons / Jenu Room
Concurrent Sessions		
8:00am – 10:30am	Indigenous Data Sovereignty in Archaeology and Cultural Heritage	Muin Room (Hybrid)

8:30am – 10:30am	Empowering Young Women in Archaeology: A Platform for Emerging Voices	Kluskap C (Hybrid)
8:30am – 10:30am	Technology and Software Use in Academic Archaeology and Cultural Heritage Management	Kluskap D
8:30am – 10:30am	Engagement / Information Stations	Mi'kmuesu Room
Plenary Address		
10:30am – 12pm	Mi'kmaw Elder Ernest Johnson	Kluskap A&B - LIVESTREAMED
12pm – 1pm	Lunch Break	
12:05pm – 1pm	The Fair Field Foundation's Women's Luncheon – <i>Registration Required</i>	Kiju's Corner Office
Concurrent Sessions		
1pm – 4pm	Emotions, Heritage and Archaeology: Addressing Feelings in the Past and Present	Muin Room (Hybrid)
1pm – 4pm	Current Research in Arctic and Subarctic Archaeology	Kluskap B
1pm – 4pm	Collaborative Archaeology at Kejimikujik National Park and National Historic Site	Kluskap C (Hybrid)
1pm - 4pm	Case Studies and Closer Looks	Kluskap D
1pm – 4pm	Muddle in the Middle	Virtual Room
1pm – 4pm	Engagement / Information Stations	Mi'kmuesu Room
4:30pm – 10pm	Adventure Excursion: Fortress of Louisbourg	Bus departs from MTCC
3pm – 4pm	Workshop: How to be an Ally (1 hour)	Register at the Membertou Heritage Park Giftshop – Held in Kluskap A

Day Three: Friday, May 5th

8am – 5pm	Registration desk open	MTCC Lobby 2 nd floor
8am – 5pm	Ambassador desk open	Community Commons/ Jenu Room
Concurrent Sessions		
8:00am – 12:00pm	Climate Change Adaptation and Mitigation in Coastal Zones	Muin Room (Hybrid)
8:00am – 12:00pm	Upending the Colonial Gaze: Archaeological GIS and the Privileging of Indigenous Ways of Knowing	Kluskap A
8:00am – 12:00pm	Poster Session A	Kluskap B
8:00am – 12:00pm	Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices	Kluskap C & D (Hybrid)
8:30am – 12:00pm	Engagement / Information Stations	Mi'kmuesu Room
12pm – 1pm	Lunch Break	
12:05pm – 1pm	Indigenous Archaeologists' Luncheon – <i>Registration Required</i>	Kiju's Corner Office
Concurrent Sessions		
1pm – 4pm	Professional Careers in Archaeology and Beyond	Muin Room (Hybrid)
1pm – 3:30pm	Papers in Honour of David W. Black - A	Kluskap C (Hybrid)
1pm – 4pm	Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices - Discussion	Ki'kwa'ju Room
1pm – 4pm	Heritage in Conflict and Crisis	Virtual Room
1pm – 4pm	Engagement / Information Stations	Mi'kmuesu Room
1pm - 4pm	Beading / Dreamcatcher making Workshop (<i>tea & coffee provided, everyone welcome</i>)	Register and held at the Membertou Heritage Park
6:15pm – 10:00	Mawiomi Banquet	Kluskap A, B & D

Day Four: Saturday, May 6th

8:30am – 12pm	Registration desk open	MTCC Lobby 2 nd floor
8:30am - 12pm	Ambassador desk open	Community Commons/ Jenu Room
Concurrent Sessions		
8am – 10:40am	Revising Black Archaeology in Canada	Muin Room (Hybrid)
9am – 12pm	The Lay of the Land: Approaches to Landscape Archaeology	Kluskap A
9am – 12pm	Poster Session B	Kluskap B
9am – 12pm	Papers in Honour of David W. Black - B	Kluskap C (Hybrid)
9am – 12pm	Engagement / Information Stations	Mi'kmuesu Room
10am – 11:30am	WORKSHOP: DIY Software Solutions for Archaeologists hosted by ArchaeoSoft	Kluskap D
11am – 12pm	Archaeology in Urban Settings: Hidden Histories and Connecting the Past - A	Muin Room (Hybrid)
12:20pm – 1pm	Lunch Break	
Concurrent Sessions		
1pm – 2pm	Putting Down Roots: Student Insights into a More Responsible Future for Archaeology	Virtual Room
1pm – 4pm	Archaeology in Urban Settings: Hidden Histories and Connecting the Past - B	Muin Room (Hybrid)
1pm – 4pm	Ways of Working, Thinking, Changing and Growing	Kluskap B
1pm – 4pm	Community-Based Archaeologies and Indigenous Archaeologies: New Voices, New Perspectives	Kluskap C (Hybrid)
1pm – 4pm	Engagement / Information Stations	Mi'kmuesu Room
1:15pm – 3:30pm	Adventure Excursion: Coal Mining Museum	Bus departs from MTCC
1pm – 2pm	Workshop: How to be an Ally (1 hour) <i>(tea & coffee provided, everyone welcome)</i>	Kluskap A
3:30pm – 5:15pm	CAA Annual General Meeting	Kluskap D
5:30pm	Conference Closing Prayer	Kluskap A & B

SURVOL DES HORAIRE



Association canadienne d'archéologie

Recueillons points de vue - 55^e conférence annuelle

DU 3 AU 6 MAI 2023

Première Nation de Membertou (Nouvelle-Écosse)

Premier jour : mercredi 3 mai

08h00 – 16h00	Rencontre CAPTA	Salle Ki'kwa'ju
09h00 – 12h00	Réunion de la direction de la CAA	Salle Muin
12h00 – 15h00	Inscription ouverte	MTCC Lobby 2 ^e étage
12h00 – 18h00	Bureau des ambassadeurs ouvert	Communes communautaires / Salle Jenu
13h30 – 17h00	Excursion d'aventure: Aventure de Goat Island	Le bus part de MTCC
13h00 – 16h30	Atelier de fabrication de perles / Dreamcatcher	Inscrivez-vous à la boutique de cadeaux du parc patrimonial Membertou
19h00 – 21h00	Cérémonie d'ouverture	Kluskap A&B - DIFFUSION EN DIRECT

Deuxième jour: jeudi 4 mai

08h00 – 17h00	Inscription ouverte	MTCC Lobby 2 ^e étage
08h00 – 17h00	Bureau des ambassadeurs ouvert	Communes communautaires / Salle Jenu

Séances simultanées		
08h00 – 10h30	Indigenous Data Sovereignty in Archaeology and Cultural Heritage	Salle Muin (Hybride)
08h30 – 10h30	Empowering Young Women in Archaeology: A Platform for Emerging Voices	Kluskap C (Hybride)
08h30 – 10h30	Technology and Software Use in Academic Archaeology and Cultural Heritage Management	Kluskap D
08h30 – 10h30	Stations de mobilisation et d'information	Salle Mi'kmuesu
Discours de la plénière		
10h30 – 12h00	Ernest Johnson, aîné mi'kmaw	Kluskap A&B - DIFFUSION EN DIRECT
12h00 – 13h00	Lunch Break	
12h05 – 13h00	Déjeuner des femmes de la Fair Field Foundation – <i>Inscription requise</i>	Bureau du coin de Kiju
Séances simultanées		
13h00 – 16h00	Emotions, Heritage and Archaeology: Addressing Feelings in the Past and Present	Salle Muin (Hybride)
13h00 – 16h00	Current Research in Arctic and Subarctic Archaeology	Kluskap B
13h00 – 16h00	Collaborative Archaeology at Kejimikujik National Park and National Historic Site	Kluskap C (Hybride)
13h00 – 16h00	Case Studies and Closer Looks	Kluskap D
13h00 – 16h00	Muddle in the Middle	Salle virtuelle
13h00 – 16h00	Stations de mobilisation et d'information	Salle Mi'kmuesu
16h30 – 22h00	Excursion d'aventure: Forteresse de Louisbourg	Le bus part de MTCC
15h00 – 16h00	Atelier: Comment être un allié (1 heure)	Inscrivez-vous à la boutique cadeaux du parc patrimonial Membertou Kluskap A

Troisième jour: vendredi 5 mai

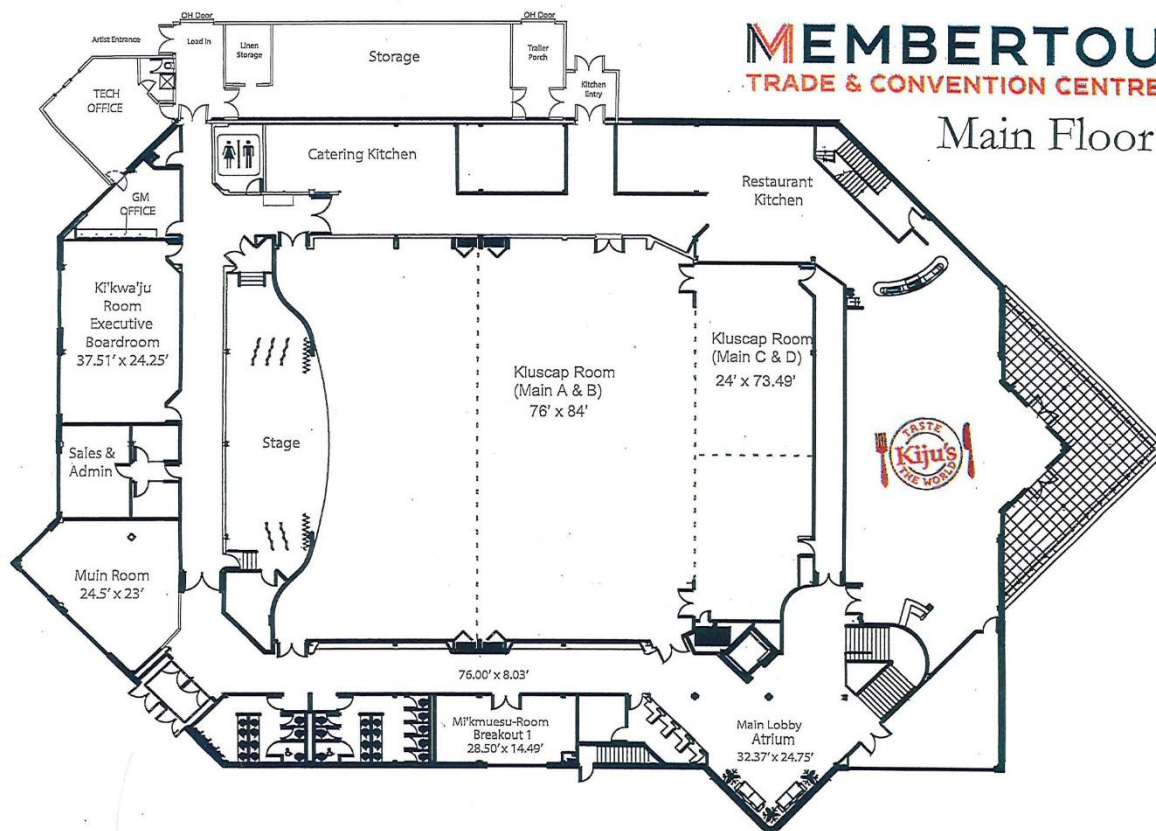
08h00 – 17h00	Inscription ouverte	MTCC Lobby 2 ^e étage
08h00 – 17h00	Bureau des ambassadeurs ouvert	Communes communautaires / Salle Jenu
Séances simultanées		
08h00 – 12h00	Climate Change Adaptation and Mitigation in Coastal Zones	Salle Muin (Hybride)
08h00 – 12h00	Upending the Colonial Gaze: Archaeological GIS and the Privileging of Indigenous Ways of Knowing	Kluskap A
08h00 – 12h00	Séance d'affiches A	Kluskap B
08h00 – 12h00	Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices	Kluskap C & D (Hybride)
08h30 – 12h00	Stations de mobilisation et d'information	Salle Mi'kmuesu
12h00 – 13h00	pause déjeuner	
12h05 – 13h00	Déjeuner des archéologues autochtones – <i>Inscription requise</i>	Bureau du coin de Kiju
Séances simultanées		
13h00 – 16h00	Professional Careers in Archaeology and Beyond	Salle Muin (Hybride)
13h00 – 15h30	Papers in Honour of David W. Black - A	Kluskap C (Hybride)
13h00 – 16h00	Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices - Discussion	Salle Ki'kwa'ju
13h00 – 16h00	Heritage in Conflict and Crisis	Salle virtuelle
13h00 – 16h00	Stations de mobilisation et d'information	Salle Mi'kmuesu
13h00 – 16h00	Atelier de fabrication de perles / Dreamcatcher	Inscrivez-vous à la boutique de cadeaux du parc patrimonial Membertou
18h15 – 22h00	Mawiomi Banquet	Kluskap A, B & D

Day Four: Saturday, May 6th

08h30 – 12h00	Inscription ouverte	MTCC Lobby 2 ^e étage
08h30 – 12h00	Bureau des ambassadeurs ouvert	Communes communautaires / Salle Jenu
Séances simultanées		
08h00 – 10h40	Revisiting Black Archaeology in Canada	Salle Muin (Hybride)
09h00 – 12h00	The Lay of the Land: Approaches to Landscape Archaeology	Kluskap A
09h00 – 12h00	Séance d'affiches B	Kluskap B
09h00 – 12h00	Papers in Honour of David W. Black - B	Kluskap C (Hybride)
09h00 – 12h00	Stations de mobilisation et d'information	Salle Mi'kmuesu
10h00 – 11h30	ATELIER: Solutions logicielles de bricolage pour les archéologues hébergées par ArchaeoSoft	Kluskap D
11h00 – 12h00	Archaeology in Urban Settings: Hidden Histories and Connecting the Past - A	Salle Muin (Hybride)
12h20 – 13h00	pause déjeuner	
Séances simultanées		
13h00 – 14h00	Putting Down Roots: Student Insights into a More Responsible Future for Archaeology	Salle virtuelle
13h00 – 16h00	Archaeology in Urban Settings: Hidden Histories and Connecting the Past - B	Salle Muin (Hybride)
13h00 – 16h00	Ways of Working, Thinking, Changing and Growing	Kluskap B
13h00 – 16h00	Community-Based Archaeologies and Indigenous Archaeologies: New Voices, New Perspectives	Kluskap C (Hybride)
13h00 – 16h00	Stations de mobilisation et d'information	Salle Mi'kmuesu
13h15 – 15h30	Excursion d'aventure: Musée des mines de charbon	Le bus part de MTCC
13h00 – 14h00	Atelier: Comment être un allié (1 heure) <i>(thé et café fournis, tout le monde est le bienvenu)</i>	Kluskap A
15h30 – 17h15	Assemblée générale annuelle de l'ACA	Kluskap D
17h30	Prière de clôture de la conférence	Kluskap A & B

GENERAL INFORMATION/ INFORMATIONS GÉNÉRALES

Conference and event locations / Emplacement des événements de la réunion annuelle



Member safety / Sécurité des membres

If at some point you feel unsafe and would like a volunteer to accompany you to your next destination on the conference premise, you can also ask a volunteer and they will be happy to assist.

In the event you would like to make a complaint directed to another conference attendee, a form is made available on the CAA website and in paper format at the registration desk. The volunteers are there to assist you. If a complaint is filed, a member of the ethics committee will meet you and will do all she or he can to help you.

If you are facing a criminal action (aggression, violence, death threat), call the police: 911.

Dans le cas où vous craignez pour votre sécurité et souhaiteriez qu'un bénévole vous rejoigne et vous accompagne à votre destination sur les lieux de la conférence, vous pouvez envoyer un message ou vous pouvez également demander directement à un bénévole.

Dans le cas où vous desirez déposer une plainte à l'endroit d'un individu lors de la conférence, un formulaire en ligne est disponible sur le site de l'ACA et en version papier à l'accueil. Les bénévoles sont là pour vous assister. Si tel est le cas, un membre du comité d'éthique vous rencontrera et fera tout en son pouvoir pour vous aider.

Dans le cas d'un acte criminel (agression, violence, menace de mort), communiquez avec la police: 911.

Cultural Comfort / Decompression Spaces / Confort culturel / Espaces de décompression

The annual meeting of the Canadian Archaeological Association (CAA) typically brings together professional archaeologists from Canada and the United States, practicing in various sectors, from the archaeological consulting world to academia, museums and research institutes. The annual conference is a highlight for these researchers where advances are shared, debated and colleagues can connect and re-connect.

Archaeology, as a discipline, deals with the history and cultural changes of peoples, relationships, technologies and the interactions of those who now intersect with them—either through projects, politics or personal connections. This discipline is heavily involved AND affected by the Truth & Reconciliation Commission's Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Every Child Matters movement, and the finding of children lost through the Indian Residential School System. – Archaeologists MUST deal with these situations head-on, everyday. Imagine being a descendant in these situations, living these realities for longer than the duration of a project.

There will be Cultural Comfort / Decompression Spaces available for conference attendees. As we seek to open the doors to this conference-wide to welcome descendant community members for whom archaeological work has been and is personal heritage, including for BIPOC archaeologists, there may be exposure to emotionally-engaging discussions or presentations or a general feeling of overwhelm, and this deserves extra consideration in the planning of this conference. This is something new for the CAA, but an important part of the structure of the spaces being created. As well as a separate space for cultural comfort and “re-charging,” onsite smudging always available on the lower floor of the venue, outside of the Community Commons. This “smudging station” will be available throughout the entire conference.

La réunion annuelle de l'Association canadienne d'archéologie (ACA) réunit généralement des archéologues professionnels du Canada et des États-Unis, exerçant dans divers secteurs, du monde de la consultation archéologique au milieu universitaire, aux musées et aux instituts de recherche. La conférence annuelle est un point culminant pour ces chercheurs, car les progrès de la recherche y sont partagés et débattus et les collègues peuvent s'y rencontrer ou se reconnecter.

L'archéologie, en tant que discipline, traite de l'histoire et des changements culturels des peuples, des relations, des technologies et des interactions de ceux qui les croisent maintenant – que ce soit par le biais de projets, de politiques ou de relations personnelles. Cette discipline est fortement impliquée ET affectée par les appels à l'action de la Commission de vérité et réconciliation, la Déclaration des Nations Unies sur les droits des peuples autochtones (DNUDPA), le mouvement Chaque enfant compte et la découverte d'enfants perdus par le système des pensionnats indiens. – Les archéologues DOIVENT faire face à ces situations de front, tous les jours. Imaginez que vous soyez un descendant de personnes dans ces situations, vivre ces réalités plus longtemps que la durée d'un projet.

Il y aura des espaces de confort culturel/décompression disponibles pour les participants à la conférence. Alors que nous cherchons à ouvrir grand les portes de cette conférence pour y accueillir les membres descendant de ces communautés sur lesquelles se penche le travail archéologique, et pour qui ces travaux concernent un patrimoine personnel, passé et présent, y compris pour les archéologues bipoc, ces personnes peuvent être exposées à des discussions ou des présentations qui peuvent les impliquer émotionnellement ou les bouleverser, et cela mérite d'être pris en considération dans la planification de la conférence. Cela est nouveau pour l'ACA, mais une partie importante de la structure des espaces est en cours de création, et nous avons prévu un espace séparé pour le confort culturel et pour que l'on puisse y « recharger ses batteries ». Le site de purification (smudging) se trouve sur place, au rez-de-chaussée du bâtiment, à l'extérieur des communs communautaires. Cette « station de purification » sera disponible pendant toute la durée de la conférence.

Conference Code of Conduct / Code de conduite de la conférence

The annual Canadian Archaeological Association 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 staff. CAA staff will be happy 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.

La Conférence canadienne annuelle sur l'Association canadienne d'archéologie se consacre à offrir une expérience de conférence positive, sécuritaire et sans harcèlement dans laquelle divers·e·s participant·e·s peuvent apprendre, réseauter et profiter de la compagnie de collègues dans un environnement de respect mutuel.

Nous reconnaissons une responsabilité partagée de toutes les participant·e·s (participant·e·s, conférencier·ère·s, commanditaires, exposant·e·s, organisateur·rice·s et bénévoles), et du personnel·le de l'hôtel, de traiter les autres avec respect et de favoriser cet esprit au profit de toutes. Le harcèlement sous toutes ses formes est strictement interdit.

Les comportements irrespectueux ne seront pas tolérés lors d'événements liés au ACA. Pour garantir un environnement positif pour toutes, nous avons défini les comportements inacceptables et le harcèlement, décrit les conséquences d'un comportement inapproprié et fourni des conseils sur ce qu'il faut faire si vous êtes témoin ou victime de harcèlement.

Comportements inacceptables

Ces comportements, sous quelque forme que ce soit, ne seront pas tolérés lors de la conférence :

- Harcèlement (voir la définition complète ci-dessous)
- Intimidation, harcèlement délibéré ou poursuite
- Abuser de
- Discrimination
- Utilisation d'un langage, d'images ou de vêtements déshumanisants. Cela inclut les présentations, les diapositives et le contenu des conférenciers.
- Possession d'un objet pouvant être utilisé comme une arme causant du mal à soi-même et aux autres

Notre définition du harcèlement comprend les éléments suivants :

- Comportement importun ou hostile, y compris les commentaires verbaux ou écrits qui intimident, créent de l'inconfort ou interfèrent avec la participation d'un·e personne à la conférence
- Contact physique importun
- Attention sexuelle importune
- Harcèlement sur internet

Si vous rencontrez ou êtes témoin d'un comportement inacceptable

Nous avons besoin de votre aide pour assurer la sécurité, la responsabilité et la responsabilité de la communauté de la conférence. Si vous rencontrez ou êtes témoin d'un comportement inacceptable, veuillez porter vos préoccupations à l'attention immédiate du personnel·le de la conférence.

Le personnel du ACA se fera un plaisir d'aider toute personne victime de harcèlement pendant la conférence.

Conséquences d'un comportement inacceptable

Les participant·e·s à qui l'on demande d'arrêter un comportement inacceptable doivent s'y conformer immédiatement. Les participant·e·s qui violent le code de conduite peuvent être expulsé·e·s de la conférence et des activités connexes sans remboursement et bannis des événements futurs à la discrétion des organisateur·rice·s du ACA et du conseil d'administration du ACA.

COVID-19 policies / Règlements COVID- 19

The health and safety of our conference attendees is our top priority. The virus remains in our communities and continues to spread. Therefore, we ask that you follow these guidelines to protect yourself and others against the virus. We recognize that the pandemic remains a highly fluid and dynamic situation. Should public health orders change, we will update these guidelines accordingly. Information about Nova Scotia public health requirements can be found here: novascotia.ca/coronavirus/

Masks

Though the mask mandate has been lifted for most settings in Nova Scotia, some people still wear masks. Wearing a mask at the conference is a personal choice and we ask that everyone makes their choice responsibly. All attendees should be mindful and respectful of other attendees' health choices, including whether or not to wear a mask. We encourage you to bring and wear your own mask; we will have some disposable masks available at the conference should you need one.

Screening

Conference attendees and vendors will not be required to provide a negative COVID-19 test to attend the conference, though we ask you to complete your own wellness check before you arrive and throughout the conference.

If you are experiencing COVID-19 symptoms prior to your arrival, do not attend the conference in-person. Instead, view the presentations and participate in the discussions online. This is a hybrid conference, meaning you can watch all the presentations at the conference venue or online. We can easily switch your registration from 'in-person' to 'online' if you become ill. If you start to experience COVID-19 symptoms while at the conference, you must isolate yourself immediately and take a rapid or PCR test as soon as possible.

Personal Contact

To assist in minimizing potential physical contact, elbow bumps are a great alternative to handshakes. Physical distancing is no longer required under the current public health order; however, we encourage attendees to maintain at least 2 m physical distance where possible.

Enjoy the conference everyone and stay safe!

La santé et la sécurité des participants est notre priorité. Le virus continue à se répandre dans nos communautés. Nous vous demandons donc de suivre ces lignes directrices afin de vous protéger et protéger les autres du virus de la COVID-19. Nous reconnaissons que la situation pandémique actuelle est changeante. Ces lignes directrices seront sujettes à changement advenant que les directives de la santé publique changent. De l'information sur les mesures de santé publique en Nouvelle-Écosse est disponible à l'adresse suivante: novascotia.ca/coronavirus/fr/

Masques

Bien que l'obligation de porter un masque a été levée dans la plupart des endroits en Nouvelle-Écosse, certaines personnes choisissent de continuer à porter un masque. Le port du masque lors de la réunion annuelle est un choix personnel et nous demandons que tous fassent leur choix de manière responsable. Vous êtes invités à utiliser votre propre masque, mais notez que des masques jetables seront disponibles au besoin lors de la réunion annuelle.

Tests de dépistage

Les participants et les vendeurs ne seront pas obligés de fournir une preuve de test négatif à la COVID-19 afin d'être présents, bien que nous vous demandons de faire une auto-évaluation de votre état de santé avant et tout au long de la réunion annuelle.

Ne vous présentez pas en personne à la réunion annuelle si vous avez des symptômes de la COVID-19 à votre arrivée. Assistez plutôt aux présentations et discussions en ligne. Puisque cet événement est hybride, vous pouvez assister aux présentations en ligne ou en personne. Nous pouvons facilement changer votre format de participation de "en personne" à "en ligne" si vous tombez malade. Si vous montrez des symptômes de la COVID-19 durant la réunion annuelle, vous devez vous isoler immédiatement et passer un test rapide ou PCR aussitôt que possible.

Contacts étroits

Se saluer en utilisant son coude au lieu de se serrer les mains est une bonne alternative afin de minimiser le potentiel de contacts physiques. La distanciation physique n'est plus requise selon les règles actuelles de la santé publique, bien que nous encourageons les participants à garder une distance physique d'au moins 2 mètres entre eux lorsque possible.

Profitez de la réunion annuelle et restez en bonne santé!

Registration / Inscription

The Registration Desk will be located on the second floor of the Membertou Trade and Convention Centre.

Opening hours will be as follows:

- Wednesday, May 3: 12pm - 5pm
- Thursday, May 4: 8am - 5pm
- Friday, May 5: 8am - 5pm
- Saturday, May 6: 8:30am - 12pm

There is an ATM in the lobby and there are many banks nearby.

La table d'inscription se retrouve au deuxième étage près au Membertou Trade and Convention Centre.

La table d'inscription sera ouverte aux heures suivantes:

- Mercredi 3 mai de 12h à 17h
- Jeudi 4 mai de 8h à 17h
- Vendredi 5 mai de 8h à 17h
- Samedi 6 mai de 8h30 à midi.

Il y a un guichet automatique dans le hall de l'hôtel et il y a de nombreuses banques à proximité.

Conference badges / Cocardes

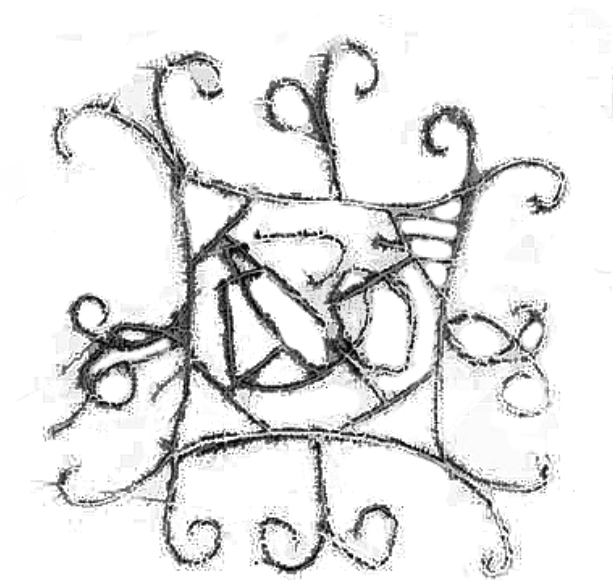
Conference badges must be worn to attend all sessions and events during the conference. Delegates are asked to wear their badges at all times.

Les insignes attestant de l'inscription à la conférence sont obligatoires pour assister à toutes les séances et à tous les événements pendant la conférence. Les participants doivent porter leur insigne en tout temps.

Membership / Membres

Delegates can renew their membership at the CAA Desk with cash, cheque, or credit card. Conference presenters are required to be CAA members. Delegates who are not presenting at the conference do not have to become CAA members.

Les participants peuvent renouveler leur adhésion à l'ACA au kiosque d'inscription en payant en argent comptant, par chèque ou par carte de crédit (des guichets automatiques se trouvent dans le foyer de l'hôtel et à proximité). Les conférenciers doivent être membres de l'ACA. Les participants qui ne présentent pas de communication n'ont pas besoin d'être membres de l'ACA.



Instructions for Paper Presenters / Instructions pour les conférenciers

Paper presenters are allocated a maximum of 20 minutes in which to present.

In person participants:

Each room will have an AV technician, a volunteer, a laptop, microphone, and screen. 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. Once the session begins, a Zoom room will be opened for online participants.

If you have questions, please talk to your room's volunteer or AV technician for support.

Remote participants:

If you are a virtual participant in a session with in-person presenters, the room will have a volunteer and an AV tech. Please enter your Zoom room (accessible through the CAA website) at least 10 minutes before the session start time and test your video and microphone. When it is your turn to answer questions following your pre-recorded presentation, please turn on your camera and microphone.

If you have questions, please talk to your room's volunteer or AV technician for support.

Les présentateurs disposent de 20 minutes pour leur présentation

Participants présents en personne

Un.e technicien.ne, un.e volontaire, un ordinateur portable, un micro et un écran se trouveront dans chaque salle. Veuillez arriver au moins 20 minutes avant le début de votre session ou pendant la pause avant le début de votre session afin de transférer votre présentation depuis une clé USB vers l'ordinateur. Une salle Zoom sera ouverte aux participants en ligne au début de la session.

Adressez vous au volontaire ou au technicien assigné à votre salle pour toute question.

Participants présents en ligne

Si vous participez à une session tenue en personne, un.e technicien.ne et un.e volontaire se trouveront dans la salle dans laquelle prendra place la session. Veuillez vous joindre à la salle Zoom (accessible via le site internet de l'ACA) au moins 10 minutes avant le début de la session afin de tester votre audio/vidéo. Lorsque ce sera à votre tour de répondre aux questions suite à votre présentation préenregistrée, veuillez allumer votre caméra et votre microphone.

Adressez vous au volontaire ou au technicien assigné à votre salle pour toute question.

Instructions for Poster Presenters / Instructions pour les présentateurs d'affiches

Setup of posters will be available in the Kluska B anytime between 9 am- 3:30 pm on the date of your presentation. There are no grouping requirements or assigned spaces for posters; they are allotted on a first-come, first-served basis. Posters should not exceed 4x4 feet in size. Velcro coins, tapes, and pins for the mounting of posters will be provided.

L'installation des affiches sera disponible dans la salle Kluska B à tout moment entre 9 h et 15 h 30 le jour de votre présentation. Il n'y a pas d'exigences de regroupement ou d'espaces assignés pour les affiches ; ils sont attribués selon le principe du premier arrivé, premier servi. Les affiches ne doivent pas dépasser 4 x 4 pieds. Des pièces de monnaie Velcro, des bandes et des épingles pour le montage des affiches seront fournies.

Instructions for Session Chairs / Instructions pour présidents de séance

If you are chairing a session with in-person and online participants

Each room will have an AV technician, a volunteer, a laptop, microphone and screen.

Please arrive at least 20 minutes ahead of your session's scheduled start time or in the break before your session is scheduled to ensure your session is set up properly.

Chairs should load the presentations prior to the start time. Online presenters should log on at least 10 minutes prior to test their connection.

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.

If you have questions, please talk to your room's volunteer or AV technician for support.

If you are chairing an online-only session

Each room will have a dedicated volunteer and will be assigned a dedicated Zoom room, accessible through the CAA website.

Please login to your Zoom room at least 20 minutes ahead of your session's scheduled start time or in the break before your session is scheduled to ensure your session is set up properly. The volunteer will help get this set up and manage any technical challenges. Ensure presenters know that they should share their screens. Online presenters should log on at least 10 minutes prior to test their connection.

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. If you are planning to have questions/answers or discussion, please indicate how online participants can ask questions (through the chat function or through raising hands, or both). For in-person questions, please use the mobile microphone to ensure the online participants can hear the questions.

If you have questions, please talk to your room's volunteer or an AV technician for support.

Si vous présidez une session avec des participants en personne et en ligne

Chaque salle disposera d'un technicien audiovisuel, d'un bénévole, d'un ordinateur portable, d'un microphone et d'un écran.

Veillez arriver au moins 20 minutes avant l'heure de début prévue de votre session ou pendant la pause avant la programmation de votre session pour vous assurer que votre session est correctement configurée.

Présidents doivent charger les présentations avant l'heure de début. Les présentateurs en ligne doivent se connecter au moins 10 minutes avant de tester leur connexion.

Veillez respecter l'horaire établi par souci d'équité envers les personnes qui prévoient assister à des présentations particulières. Si un conférencier prévu ne se présente pas, veuillez faire une pause pendant la période allouée dans le programme.

Si vous avez des questions, veuillez vous adresser au bénévole ou au technicien audiovisuel de votre chambre pour obtenir de l'aide.

Si vous présidez une session en ligne uniquement

Chaque salle aura un bénévole dédié et se verra attribuer une salle Zoom dédiée, accessible via le site internet de l'ACA.

Veillez vous connecter à votre salle Zoom au moins 20 minutes avant l'heure de début prévue de votre session ou pendant la pause avant la programmation de votre session pour vous assurer que votre session est correctement configurée. Le volontaire aidera à mettre cela en place et à gérer les défis techniques. Assurez-vous que les présentateurs savent qu'ils doivent partager leurs écrans. Les présentateurs en ligne doivent se connecter au moins 10 minutes avant de tester leur connexion.

Veillez respecter l'horaire établi par souci d'équité envers les personnes qui prévoient assister à des présentations particulières. Si un conférencier prévu ne se présente pas, veuillez faire une pause pendant la période allouée dans le programme. Si vous prévoyez d'avoir des questions/réponses ou une discussion, veuillez indiquer comment les participants en ligne peuvent poser des questions (via la fonction de chat ou en levant la main, ou les deux). Pour les questions en personne, veuillez utiliser le microphone mobile pour vous assurer que les participants en ligne peuvent entendre les questions.

Si vous avez des questions, veuillez vous adresser au bénévole de votre chambre ou à un technicien audiovisuel pour obtenir de l'aide.

Student Poster Prize / Prix pour affiche étudiante d'affiche

The 2023 Canadian Archaeological Association Conference is pleased to announce sponsorship of two Student Poster Awards. One prize (\$250) will be given for the best poster by an undergraduate student, and one (\$250) for the best poster by a graduate student.

Those wishing to enter the poster competition are required to submit a pdf version of their poster by May 12, 2023 to webmaster@canadianarchaeology.com webmaster@canadianarchaeology.com, along with a confirmation of current student status (e.g., a scanned copy of a student card or an institutional letter confirming current student status). Posters will be evaluated by a committee formed of the 2023 CAA Conference Organizers and will be assessed on content, presentation, and the overall contribution that the research makes to the field. The student poster competition does not require students be present with their poster for judging; all judging decisions will be made with the advance submission of the poster pdf file.

Les organisateurs de la Conférence de 2023 de l'Association Canadienne d'archéologie ont le plaisir d'annoncer le parrainage de deux prix pour les affiches d'étudiants. Un prix (250 \$) sera remis pour la meilleure affiche d'un étudiant de premier cycle et un autre prix (250 \$) sera décerné à la meilleure affiche d'un étudiant diplômé.

Les étudiants désireux de participer au concours d'affiches doivent soumettre une version pdf de leur affiche avant le 12 mai 2023 à webmaster@canadianarchaeology.com, accompagnée d'une confirmation de leur statut actuel d'étudiant (p. ex., une copie numérisée de leur carte d'étudiant ou une lettre de leur établissement confirmant leur statut actuel d'étudiant). Les affiches seront évaluées par un comité formé des organisateurs de la conférence de 2022 de l'aca en fonction du contenu, de la présentation et de la contribution globale de la recherche dans le domaine. Les participants au concours d'affiches d'étudiants ne sont pas tenus d'être présents avec leur affiche pour l'évaluation. Toutes les décisions du comité d'évaluation seront prises lors de la soumission préalable de l'affiche en fichier pdf.

CAA Student Travel Grant / Remboursement des frais de voyage des étudiants par l'AC

The CAA/ACA 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 accommodation. 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 the 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 May 26, 2023. 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 it to the CAA Treasurer by May 26, 2023. Any questions can be addressed to: treasurer@canadianarchaeology.com

L'ACA/CAA a la possibilité d'offrir son aide aux étudiants participant à la conférence pour couvrir leurs frais de voyage. Ces subventions ne s'appliquent qu'aux frais de déplacement et ne couvrent pas les dépenses d'hébergement. Les candidats doivent être membres de l'Association à jour de leur cotisation et participer effectivement au programme de la Conférence annuelle en y présentant une communication ou une présentation par affiches dont ils sont les auteurs (principaux), ou en faisant partie des commentateurs de la session ou des présentateurs invités.

Les candidats doivent soumettre le formulaire complété (vous devez être inscrit en ligne pour pouvoir accéder au formulaire de demande sur la page Réservé aux membres) en même temps que les reçus originaux de leurs frais de voyage, au plus tard le 26 mai 2023. Ce financement s'adresse aux étudiants de premier comme de second et troisième cycles. Toutes les candidatures retenues recevront un pourcentage équivalent à leurs dépenses. La préférence sera donnée aux membres étudiants n'ayant pas reçu d'aide financière au cours des années immédiatement précédentes.

Téléchargez le fichier pdf, remplissez-le et soumettez-le au secrétaire-trésorier de l'ACA d'ici le 26 mai 2023. Toute question peut être envoyée à treasurer@canadianarchaeology.com

EVENTS AND WORKSHOPS / ÉVÉNEMENTS ET ATELIERS

Wednesday, May 3/ Mercredi 3 mai

CAPTA Meetings

Time: 08:00-16:00

Location: Ki'kwa'ju Room

CAA Executive Meeting / Réunion du comité exécutif de l'ACA

Time: 09:00-12:00

Location: Muin Room

Mi'kmaw Cultural Experience at Goat Island (with Eskasoni Cultural Journeys)

Depart: 1:30 pm from MTCC

Return: 5:00 pm to MTCC

Ticket Price: \$70 (bus transportation incl.) / \$50 (U-drive)

Registration Needed - Maximum participants 80

Immerse yourself into Mi'kmaw life on this guided tour. Led by Mi'kmaw cultural interpreters, guests will visit several villages along the 2.4 km route, and learn about Mi'kmaw way of life, joining in some of these experiential activities.

- Take part in a smudging ceremony
- Learn to make four cents cake over an open fire
- Learn the art of basketry
- Learn and join in traditional dance
- Speak to a trading post merchant
- Play the ancient game of Waltes
- Learn about hunting and fishing techniques

<https://eskasoniculturaljourneys.ca/tours/#guided>

*Wear comfortable footwear and dress for the weather of the day.

Expérience culturelle mi'kmaq à Goat Island (avec Eskasoni Cultural Journeys)

Départ : 13h30 du MTCC

Retour : 17h00 au MTCC

Prix du billet : 70 \$ (transport en autobus inclus) / 50 \$ (si vous conduisez vous-même)

Inscription exigée – Nombre maximum de participants : 80

Immergez-vous dans la vie mi'kmaq lors de cette visite commentée. Guidés par des interprètes culturels Mi'kmaq, les invités visiteront plusieurs villages le long du parcours de 2,4 km et en apprendront davantage sur le mode de vie des Mi'kmaq en se joignant à certaines activités concrètes, comme

- participer à une cérémonie de purification (*smudging*) ;
- apprendre à faire un « gâteau de quatre cents » sur un feu ouvert ;
- apprendre l'art de la vannerie ;
- apprendre la danse traditionnelle et y participer ;
- parler à un commerçant de poste de traite ;
- jouer à l'ancien jeu de *waltes* ;
- comprendre les techniques de chasse et de pêche.
-

<https://eskasoniculturaljourneys.ca/tours/#guided>

*Il est recommandé de porter des chaussures confortables et de vous habiller en fonction des conditions atmosphériques.

Beading Workshop

1:30pm

20 people maximum

\$26/person

Duration: 2 to 2.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

Make and take away a locally handcrafted bead work and listen to stories and teachings of our past. Entrance to the Heritage Park specializing in displays, tea and coffee complimentary.

Atelier de perlage

13h30

20 personnes maximum

26 \$/personne

Durée : deux heures à deux heures et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Fabriquez et emportez un travail de perlage que vous confectionnerez à la main sur place en écoutant des histoires et des enseignements de notre passé. Entrée par la section des expositions du Parc patrimonial ; thé et café gratuits.

Mi'kmaq Dream Catcher Workshop

1:30pm

20 people maximum

\$26/person

Duration: 2 to 2.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

Make and take away a locally handcrafted dream catcher and listen to the story of its origin. Entrance to the Heritage Park specializing in displays, video introduction, traditional guide sharing cultural teachings, tea and coffee complimentary.

Atelier Mi'kmaq sur le capteur de rêves

13h30

20 personnes maximum

26 \$/personne

Durée : deux heures à deux heures et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Fabriquez et emportez un capteur de rêves que vous confectionnerez à la main sur place en écoutant l'histoire de son origine. Entrée par la section des expositions du Parc patrimonial. Introduction vidéo, guide traditionnel partageant des enseignements culturels, thé et café gratuits.

Opening Ceremony

7pm – 9pm

Kluskap A&B

Join us for our opening ceremony where you will be welcomed to Mi'kma'ki by Kji Saqmaw (Grand Chief) Norman Sylliboy and by Mi'kmaw Drum Group, Sons of Membertou and family dancers. Welcoming remarks will be provided by: Saqmaw (Chief) Terry Paul, Membertou First Nation; Saqmaw Wilbert Marshall & Saqmaw Carol Dee Potter, Co-Leads of Culture, Heritage & Archaeology Portfolio for the Assembly of Nova Scotia Mi'kmaw Chiefs; and Dr. Helen Kristmanson, President of the Canadian Archaeological Association. Refreshments will be served.

Please note this is a dry event.

Cérémonie d'ouverture

7pm – 9pm

Kluskap A&B

Joignez-vous à nous pour notre cérémonie d'ouverture où vous serez bienvenue à Mi'kma'ki par Kji Saqmaw (grand chef) Norman Sylliboy et par mi'kmaw Drum Group, Sons of Membertou et des danseurs de la famille. Les remarques de bienvenue seront prononcées par: Saqmaw (chef) Terry Paul, Première Nation de Membertou; Saqmaw Wilbert Marshall et Saqmaw Carol Dee Potter, codant pour le portefeuille de la culture, du patrimoine et de l'archéologie de l'Assemblée des chefs mi'kmaw de la Nouvelle-Écosse; et Helen Kristmanson, présidente de l'Association canadienne d'archéologie. Des rafraîchissements seront servis.

Veuillez noter qu'il s'agit d'un événement sec.

Plenary Address

10:30am – 12pm
Kluskap A&B

This year's Plenary Address will be a different experience from years past. We begin with presentation of a particularly poignant paper submitted which stood out for the organizers as powerfully relevant for this historic conference, co-hosted by the Maw-lukutijitk Saqmaq / Assembly of Nova Scotia Mi'kmaw Chiefs. Katherine Nichols and Eldon Yellowhorn will share their experiences researching Indigenous children's identities whose burials were identified at the Brandon Indian Residential school site. The lessons learned from this community-based project seemed like ones we maybe all should keep at the forefront of our thinking and not risk missing as we session-hop. Theirs will be a story of a professional archaeological experience, humanized beyond data and theory, to one of legacy and archaeologists efforts and contributions to long-awaited answers and justice.

We then pass the stage to our Plenary Speaker, Mi'kmaw Elder, Ernest Johnson – a man of many journeys, experiences, wisdom and stories. He will be joined in a "fireside chat" by Jeff Ward who will ask questions about archaeology's use to Indigenous Peoples, how we can do archaeology in more positive ways, and expectations Indigenous Peoples' may have for archaeologists to address.

Listening to an Elder, a Knowledge Keeper, a Teacher, a Storyteller, is a wonderful opportunity to gain perspective and grow. We are honoured to have a chance to listen to Ernest and to hear him and the lessons he has to share with us as we gather together to gain some extra perspective on archaeology.

Women's Luncheon

12:05pm – 1pm
Kiju's Corner Office
Registration required

This year's Women's Luncheon will be hosted by The Fair Field Foundation. The luncheon will occur in Kiju's Corner office within the venue building on Thursday May 4th at 12:05. While the event is being hosted by the Fair Field Foundation, registration is necessary as spaces are limited. There will be drinks and foods provided.

Discours de la plénière

10h30 – 12h00
Kluskap A&B

Le discours de la plénière de cette année sera une expérience différente de celle des années passées. Nous commençons par la présentation d'un document particulièrement poignant qui s'est démarqué pour les organisateurs comme étant extrêmement pertinent pour cette conférence historique, organisée conjointement par le Maw-lukutijitk Saqmaq / Assemblée des chefs mi'kmaw de la Nouvelle-Écosse. Katherine Nichols et Eldon Yellowhorn partageront leurs expériences de recherche sur l'identité des enfants autochtones dont les sépultures ont été identifiées sur le site du pensionnat indien de Brandon. Les leçons tirées de ce projet communautaire semblaient être celles que nous devrions peut-être tous garder à l'avant-garde de notre réflexion et ne pas risquer de manquer pendant que nous sautons en session. Leur histoire sera celle d'une expérience archéologique professionnelle, humanisée au-delà des données et de la théorie, à l'un des efforts de l'héritage et des archéologues et des contributions aux réponses tant attendues et à la justice.

Nous passons ensuite la scène à notre président plénier, l'aîné mi'kmaw, Ernest Johnson – un homme qui a fait ses nombreux voyages, expériences, sagesse et histoires. Jeff Ward se joindra à lui pour une « discussion au coin du feu » qui posera des questions sur l'utilisation de l'archéologie pour les peuples autochtones, sur la façon dont nous pouvons faire de l'archéologie de manière plus positive et sur les attentes des peuples autochtones pour les archéologues.

Écouter un aîné, un gardien du savoir, un enseignant, un conteur, est une merveilleuse occasion d'acquérir de la perspective et de grandir. Nous sommes honorés d'avoir l'occasion d'écouter Ernest et de l'entendre ainsi que les leçons qu'il a à partager avec nous alors que nous nous réunissons pour acquérir une perspective supplémentaire sur l'archéologie.

Déjeuner des femmes

12h05 – 13h00
Dans le coin bureau du restaurant Kiju's
Inscription exigée

Cette année, le déjeuner des femmes sera organisé par la Fondation Fair Field. Il se déroulera dans la section « Corner Office » du restaurant Kiju's dans le bâtiment qui accueille la conférence, le jeudi 4 mai à 12h05. Bien que l'évènement soit organisé par la Fondation Fair Field, il est nécessaire de s'y inscrire, le nombre de places étant limité. La nourriture et les boissons seront fournies.

Evening at Louisbourg

(*Premier Excursion* meal included)

Depart: 4:30 pm from MTCC

Return: 10:00 pm to MTCC

Ticket Price: \$105 (bus transportation incl.) / \$75 (U-drive)

Registration Needed - Maximum participants 140

This event will include a tour of the collections at the Fortress of Louisbourg National Historic Site, a demonstration of blacksmithing at the artisan shop, dinner at the fortress restaurant, a tour of the reconstructed site highlighting the diverse histories of the fortress and fortified town, and live music at the tavern to conclude the evening. Guests will be divided into four groups in order to ensure plenty of time to enjoy and ask questions of each segment of this adventure. We are happy to be able to offer bilingual (French / English) coverage for the tour portion of the evening.

Soirée à Louisbourg

(*Principal évènement*, repas inclus)

Départ : 16h30 du MTCC

Retour : 22h00 au MTCC

Prix du billet : 105 \$ (transport en autobus inclus) / 75 \$ (si vous conduisez vous-même)

Inscription exigée - Nombre maximum de participants : 140

Cette soirée comprendra une visite des collections du lieu historique national de la Forteresse-de-Louisbourg, une démonstration de forge à la boutique d'artisanat, un dîner au restaurant de la forteresse, une visite du site reconstruit mettant en évidence les diverses histoires de la forteresse et de la ville fortifiée, et une fin de soirée à écouter des musiciens à la taverne. Les invités seront divisés en quatre groupes afin d'avoir largement le temps de profiter de ces moments et de poser des questions lors de chaque segment de cette aventure.

Nous sommes heureux de pouvoir vous offrir une couverture bilingue (français / anglais) pour la partie visite de la soirée.

How to be an Ally & Reconciliation Workshop

3:00pm

30 people maximum

\$13.00/person (\$10 senior 55+ & Youth 16 under)

Duration: 1 to 1.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

This workshop/power point teaches the importance of allyship. The importance of Reconciliation, perspectives and dangers of many types of allyship that may be doing more damage than good.

Comment être un allié et Atelier de réconciliation

15h00

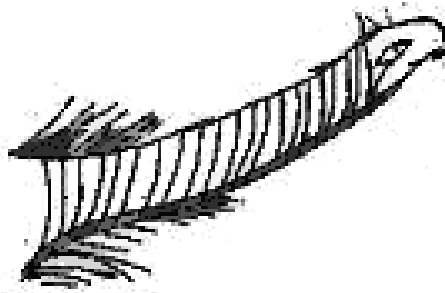
30 personnes maximum

13,00 \$/personne (10 \$ pour les aînés de 55 ans et plus, et les jeunes de moins de 16 ans)

Durée : une heure à une heure et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Cet atelier/powerpoint enseigne l'importance de l'alliance, l'importance de la réconciliation, les perspectives et les dangers de nombreux types d'alliance qui peuvent faire plus de mal que de bien.



Friday, May 5/ Vendredi 5 mai

Indigenous Archaeologists' Luncheon

12:05pm – 1pm

Kiju's Corner Office

Registration required

A reservation has been made for the Indigenous Archaeologists' Luncheon for Friday May 5th at Kiju's Corner Office. We ask attendees to register, as spaces are a limited. Diners will be responsible for payment for your own meals after you dine and we ask you to review the menu for Kiju's to select your meals and email your choices to conference@canadianarchaeology.com by May 1st so that the culinary team can have your lunch read on time.

<https://kijus.com/menu/>

Déjeuner des archéologues autochtones

12h05 – 13h

Le « coin bureau » du restaurant Kiju's

Le « Corner Office » du restaurant Kiju's a été réservé pour le déjeuner des archéologues autochtones pour le vendredi 5 mai. Nous demandons aux personnes désireuses d'y assister de s'inscrire, le nombre de places étant limité. Les inscrits devront payer leur propre repas après le déjeuner et nous vous demandons de consulter le menu du restaurant Kiju's afin de faire votre choix et de communiquer celui-ci à l'adresse conference@canadianarchaeology.com pour le 1er mai, afin que le personnel des cuisines puisse préparer votre repas à temps.

<https://kijus.com/menu/>

Beading Workshop

1:00pm

20 people maximum

\$26/person

Duration: 2 to 2.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

Make and take away a locally handcrafted bead work and listen to stories and teachings of our past. Entrance to the Heritage Park specializing in displays, tea and coffee complimentary.

Atelier de perlage

13h00

20 personnes maximum

26 \$/personne

Durée : deux heures à deux heures et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Fabriquez et emportez un travail de perlage que vous confectionnerez à la main sur place en écoutant des histoires et des enseignements de notre passé. Entrée par la section des expositions du Parc patrimonial ; thé et café gratuits.

Mi'kmaq Dream Catcher Workshop

1:00pm

20 people maximum

\$26/person

Duration: 2 to 2.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

Make and take away a locally handcrafted dream catcher and listen to the story of its origin. Entrance to the Heritage Park specializing in displays, video introduction, traditional guide sharing cultural teachings, tea and coffee complimentary.

Atelier Mi'kmaq sur le capteur de rêves

13h00

20 personnes maximum

26 \$/personne

Durée : deux heures à deux heures et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Fabriquez et emportez un capteur de rêves que vous confectionnerez à la main sur place en écoutant l'histoire de son origine. Entrée par la section des expositions du Parc patrimonial. Introduction vidéo, guide traditionnel partageant des enseignements culturels, thé et café gratuits.

Banquet Mawiomi

6:15 pm

Kluskap Main Hall

This year's CAA Annual Conference banquet will be like nothing CAA members have ever experienced before!

For the first time in CAA conference history, the banquet will take place on Friday and be a Mi'kmaw Mawiomi, the Mi'kmaw word for gathering. We will celebrate in style with cultural expression, music, teachings, and stories where friendships and alliances will be created and maintained.

Emcee, Jeff Ward—father, husband, Membertou band-member, General Manager of the Membertou Heritage Park and White Eagle Sundance leader and Conductor of ceremonies and member of Sons of Membertou—will lead us through this cultural evening. We'll enjoy music, humour, stories, teachings, dance performances, awards and recognition, and a Mi'kmaw-inspired meal.

Membertou's Executive Chef, Shaun Zwarun and his team are creating a menu for the evening (to be posted soon) that includes local, seasonally available, environmentally conscious selections. A cash bar will be available.

We hope you can join us for an evening of culture, heritage, and FUN!

Banquet Mawiomi

18 h 15

Salle principale Kluskap

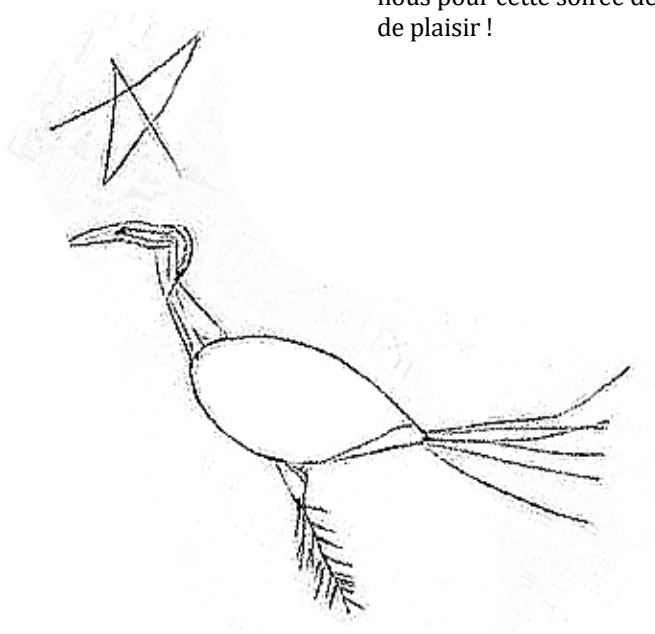
Cette année, le banquet de la Conférence annuelle de l'ACA ne ressemblera à rien de ce que les membres de l'ACA ont connu auparavant !

Pour la première fois dans l'histoire des conférences de l'ACA, le banquet, qui se tiendra un vendredi, sera un mawiomi mi'kmaq, mawiomi signifiant « rassemblement ». Ce sera une fête exceptionnelle qui réunira expression culturelle, musique, enseignements et histoires, au cours de laquelle on pourra nouer de nouvelles amitiés et de nouvelles alliances ou les entretenir.

Emcee, Jeff Ward—père, mari, membre de la bande de Membertou, directeur général du Membertou Heritage Park, meneur de la danse du soleil White Eagle, chef de cérémonies et membre des Fils de Membertou—sera notre guide lors de cet événement culturel fait de musique, d'humour, d'histoires, d'enseignements, de spectacles de danse, de remises de prix et d'expressions de reconnaissance, autour d'un repas d'inspiration mi'kmaq.

Le chef de l'exécutif de Membertou, Shaun Zwarum, et son équipe sont en train de composer un menu pour l'évènement (qui sera affiché bientôt) incluant des aliments locaux, de saison, et respectueux de l'environnement. Il y aura également un bar payant.

Nous espérons que vous pourrez vous joindre à nous pour cette soirée de culture, de patrimoine, et de plaisir !



Saturday, May 6/ Samedi 6 mai

How to Design a Custom Solution for Archaeological Work

10:00am

Kluskap D

Workshop leader: Cora A. Woolsey

Sponsored by: ArchaeoSoft

Are you looking for more efficient ways to collect data? Are you hoping to expand the capabilities of your existing digital database system? Maybe you just like bringing the magic of coding to archaeological work. Good news: there are lots of ways to create better, snazzier, more efficient interfaces specific to your project. And, it can be fun! In this workshop, we will go over the basics of digital data collection, how to use database software and “no-code” app creation software to make an archaeological app, and what kinds of data collection strategies work best in the field and the lab. Participants will be introduced to three basic relational database structures and the logic behind each one; this will lead into a discussion of making sure your intended users can use what you have created. We will also talk about how to design for adverse use conditions, such as multiple users of varying skill levels and vulnerable and underpowered devices such as cel phones. Participants will have the opportunity to workshop ideas and get feedback on their projects. Beginning database users through to skilled programmers are all invited to partake and share their interests and expertise.

About the Instructor: Dr. Cora Woolsey has a PhD in archaeology from McMaster University with a specialization in Indigenous ceramics and database design. She is the Founder and CEO of ArchaeoSoft, a startup dedicated to creating STRATUM, a digital field notes tool for archaeologists. She has designed data solutions for a wide range of projects, including lab collections, in-depth ceramic analysis, field data collection, archival records research, literature reviews, thematic analysis, user needs, customer discovery, and more. She has also worked on research methods and data collection in several other fields, including health sciences and computer science. Her passion is developing solutions that make research fun and engaging, and in bringing archaeology to a wider audience.

Comment concevoir une solution personnalisée pour les travaux archéologiques

10h00

Kluskap D

Responsable de l'atelier : Cora A. Woolsey

Commandité par : ArchaeoSoft

Cherchez-vous des moyens plus efficaces de collecter des données? Espérez-vous étendre les capacités de votre système de base de données numérique existant? Peut-être que vous aimez juste apporter la magie du codage aux travaux archéologiques. Bonne nouvelle: il existe de nombreuses façons de créer des interfaces meilleures, plus amusantes et plus efficaces spécifiques à votre projet. Et, il peut être amusant! Dans cet atelier, nous passerons en revue les bases de la collecte de données numériques, comment utiliser un logiciel de base de données et un logiciel de création d'applications « sans code » pour créer une application archéologique, et quels types de stratégies de collecte de données fonctionnent le mieux sur le terrain et en laboratoire. Les participants seront initiés à trois structures de base de données relationnelles et à la logique derrière chacune d'elles; cela mènera à une discussion pour s'assurer que vos utilisateurs prévus peuvent utiliser ce que vous avez créé. Nous parlerons également de la façon de concevoir pour des conditions d'utilisation défavorables, telles que de multiples utilisateurs de différents niveaux de compétence et des appareils vulnérables et sous-alimentés tels que les téléphones CEL. Les participants auront l'occasion d'avoir des idées d'ateliers et d'obtenir des commentaires sur leurs projets. Les utilisateurs de base de données débutants jusqu'aux programmeurs qualifiés sont tous invités à participer et à partager leurs intérêts et leur expertise.

À propos de l'instructeur : Cora Woolsey est titulaire d'un doctorat en archéologie de l'Université McMaster avec une spécialisation en céramique autochtone et en conception de bases de données. Elle est la fondatrice et pdg d'ArchaeoSoft, une startup dédiée à la création de STRATUM, un outil numérique de notes de terrain pour les archéologues. Elle a conçu des solutions de données pour un large éventail de projets, y compris des collections de laboratoire, une analyse céramique approfondie, la collecte de données sur le terrain, la recherche de documents d'archives, des revues de littérature, des analyses thématiques, les besoins des utilisateurs, la découverte de clients, etc. Elle a également travaillé sur les méthodes de recherche et la collecte de données dans plusieurs autres domaines, y compris la santé et l'informatique. Sa passion est de développer des solutions qui rendent la recherche amusante et engageante, et d'apporter l'archéologie à un public plus large.

The Deepest Excavation Unit - Coal Miner's Museum

Depart: 1:15 pm from MTCC

Return: 3:30 pm to MTCC

Ticket Price: \$60 (bus transportation incl.) / \$40 (U-drive)

Registration Needed – No Maximum, but minimum 50 need for bussing option

The Cape Breton Miners' Museum in Glace Bay pays tribute to the contribution of the region's coal miners and coal mining industry. Join a retired mine guide for an underground mine tour of the Ocean Deeps Colliery, a coal mine beneath the museum. Browse the modern exhibits and stroll through the historic village, located next to the museum, stepping back in time and visiting a company store and a home from the period 1850–1900. The museum also features a fascinating exhibit on the geological development of Cape Breton's coal field.

After touring the museum, stop by the gift shop where you will find local Cape Breton-made arts and crafts. <https://www.minersmuseum.com/>

Le site le plus profondément creusé : le Musée des mineurs de charbon

Départ : 13h15 du MTCC

Retour : 15h30 au MTCC

Prix du billet : 60 \$ (transport en autobus inclus) / 40 \$ (si vous conduisez vous-même)

Inscription exigée – Pas de maximum, mais un minimum de 50 personnes est nécessaire pour la réservation d'un autobus

Le Musée des mineurs de Glace Bay, à Cap Breton, rend hommage à la contribution des mineurs de charbon et de l'industrie minière de la région. Joignez-vous à un guide de la mine à la retraite pour visiter Ocean Deeps, une mine de charbon se trouvant sous le musée. Parcourez les expositions modernes et promenez-vous dans le village historique, situé à côté du musée, et remontez le temps en visitant le magasin de la compagnie et une maison de la période 1850-1900. Le musée présente également une exposition fascinante sur le développement géologique des gisements de charbon de Cap-Breton.

Après avoir visité le musée, arrêtez-vous à la boutique de cadeaux où vous trouverez des objets d'art et d'artisanat locaux fabriqués au Cap-Breton. <https://www.minersmuseum.com/>

How to be an Ally & Reconciliation Workshop

1:00pm

30 people maximum

\$13.00/person (\$10 senior 55+ & Youth 16 under)

Duration: 1 to 1.5 hrs

Membertou Heritage Park, *located beside the Membertou Trade and Convention Centre*

This workshop/power point teaches the importance of allyship. The importance of Reconciliation, perspectives and dangers of many types of allyship that may be doing more damage than good.

Comment être un allié et Atelier de réconciliation

13h00

30 personnes maximum

13,00 \$/personne (10 \$ pour les aînés de 55 ans et plus, et les jeunes de moins de 16 ans)

Durée : une heure à une heure et demie

Le Parc patrimonial Membertou, *situé à côté du Centre du commerce et des congrès de Membertou*

Cet atelier/powerpoint enseigne l'importance de l'alliance, l'importance de la réconciliation, les perspectives et les dangers de nombreux types d'alliance qui peuvent faire plus de mal que de bien.

Conference Closing Prayer

5:30pm

Kluskap A & B

Keptin Jeff Purdy, Santé Mawiomi (Mi'kmaw Grand Council)'s Archaeology Liaison, will provide a closing prayer to end the Canadian Archaeological Association's 2023 Conference.

Prière de clôture de la conférence

17h30

Kluskap A & B

M. Jeff Purdy, agent de liaison en archéologie de Santé Mawiomi (Grand conseil mi'kmaw), fera une prière de clôture pour mettre fin à la conférence 2023 de l'Association canadienne d'archéologie.

SESSIONS AT A GLANCE / SURVOL DES SESSIONS

Thursday, May 4 / Jeudi 4 mai

Indigenous Data Sovereignty in Archaeology and Cultural Heritage

Muin Room (Hybrid)

8:00 AM	Changing Perspectives One Page at a Time: Publication of Points of View
8:20 AM	Management, Access and Curation: Addressing Challenges in Indigenous Data Sovereignty in two Inuvialuit Digital Heritage Projects
8:40 AM	Moving towards Inuit Self-Determination in Nunavut Archaeology
9:00 AM	Learning from the Land: The Application of Archaeology and Land-Based Learning as an Experiential Learning Tool for Building Intercultural Competency
9:20 AM	Technicians of Remembrance: Data Sovereignty and the Digital Preservation of Former Indian Residential Schools in Alberta.
9:40 AM	Multidimensional Curation and Stewardship of Indigenous Cultural Heritage: A Community Museum Approach
10:00 AM	Turning One of the Swords Leading the Charge of Continuing Genocide and Colonialism: Data Sovereignty and syilx Perspectives of Heritage and Commercial Archaeology

Empowering Young Women in Archaeology: A Platform for Emerging Voices

Kluskap C (Hybrid)

8:30 AM	Isotopic Reconstruction of Camelid Management at Cerro de Oro, Peru
8:50 AM	A History that was Never Meant to Survive: The Future of Sexuality and Gender Studies in Archaeology
9:10 AM	Raising the Next Generation of Archaeologists
9:30 AM	The Decimation and Destabilization of Alberta's Boreal Forest Sand Dunes: An Archaeological Case Study
9:50 AM	Mentorship Matters - Finding your champions

Technology and Software Use in Academic Archaeology and Cultural Heritage Management

Kluskap D

8:30 AM	Mechanical Auger Testing and Screening (MATS) for Cultural Resource Management: Application Case Studies from New Brunswick
8:50 AM	Toward a strontium isoscape of Newfoundland: a new biogeochemical approach to archaeological geoprovenancing within the province
9:10 AM	Using RGB Photogrammetry to Detect Microtopographic Relief to Aid in the Identification of Human Burials
9:30 AM	Merging UAV and Ground Penetrating Radar Data for Geophysical Investigations
9:50 AM	Basically, a Tricorder: Investigating User Needs for an Archaeological Mobile Software
10:10 AM	Thematic analysis of Indigenous Perspectives on Archaeology

Thursday, May 4 / Jeudi 4 mai

Emotions, Heritage and Archaeology: Addressing Feelings in the Past and Present

Muin Room (Hybrid)

1:00PM	Pots Offering Protections: A New Paradigm Relating To Some Susquehannock, Mohegan and Haudenosaunee Ceramics
1:20 PM	Social Artefacts, Colonial Guilt, and the Productive Management of Negative Emotions in Museum Programming
1:40 PM	Nostalgia and the Industrial Fishing Heritage of Rivière-Saint-Paul, Quebec's Lower North Shore
2:00 PM	"C'est embêtant de vieillir !" An Autoethnographic Archaeology of Grief and Loss
2:20 PM	Does rage have a place in public archaeology?
2:40 PM	The Woman Life Freedom movement and archaeology: finding hope in the Ganj Dareh legacy collection
3:00 PM	The Value of Discomfort: unsettling archaeology through community-based research

Current Research in Arctic and Subarctic Archaeology

Kluskap B

1:00 PM	Exploring Red Fox (<i>Vulpes vulpes</i>) and Arctic Fox (<i>Vulpes lagopus</i>) Diet at Kuukpak (NiTs-1)
1:20 PM	Ongoing Excavations at EkKk-6, Dog Rib Rapids, Berens River, Northwestern Ontario, within the Whitefeather Forest, Traditional Territory of Pikangikum First Nation, Treaty 5 (1875) Lands
2:00 PM	Cumulative Viewshed Analysis of a Sheep Fence in the Mackenzie Mountains, Northwest Territories
2:20 PM	Naskapi Archaeology Project 2021-2022: an overview of new discoveries in northern Québec
2:40 PM	Geoarchaeology at the Little John Site (KdVo-6), Yukon Territory, Canada

Collaborative Archaeology at Kejimikujik National Park and National Historic Site

Kluskap C (Hybrid)

1:00 PM	Listening, Learning, and Growing. Development of Collaborative Archaeology at Kejimikujik National Park and National Historic Site
1:20 PM	Practicing CRM within a Collaborative Archaeology Framework: Lessons from Kejimikujik
1:40 PM	My Journey in Mi'kmaw Archaeology
2:00 PM	From Conflict and Castigation to Collaboration and Celebration



Thursday, May 4 / Jeudi 4 mai

Case Studies and Closer Looks

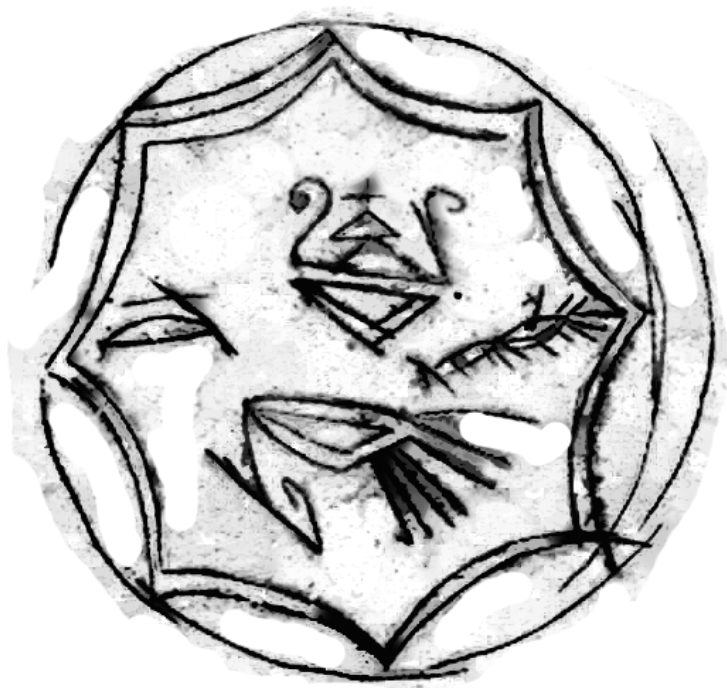
Kluskap D

1:00 PM	Where Do They Get these Wonderful Toys: The Representation of the Material Culture of Children at the Cochrane Rancho Site (EhPo-37)
1:20 PM	What's that doing there!?: 2022 Excavations at GfOx-59 and GfOx-61 in Sir Winston Churchill Provincial Park.
1:40 PM	Resources in Conservation and Materials Analysis for Archaeologists
2:00 PM	Finer Things: Smoking pipes and material culture at Fort Saint-Louis
2:20 PM	Refining the Dating of the Tillsonburg Iroquoian Village through Bayesian Analysis of AMS Radiocarbon Dates on Short-lived Samples
2:40 PM	Temporal changes in obsidian craft production at the Monumental Zone of Tenam Puente, Chiapas, Mexico

Muddle in the Middle

Virtual Room

1:00 PM	A Conversation on Research Dissemination: Making Research Accessible and Engaging with Indigenous Youth
1:20 PM	An Undergraduates Introduction to Heritage Preservation in Manitoba
1:40 PM	Archaeological collections management at the University of Manitoba: institutional history, current challenges, and the path forward
2:00 PM	Assessing the radiocarbon record for pre-contact archaeology across Manitoba
2:20 PM	Doing More with Less: The realities of chronic underfunding at the Manitoba Museum
2:40 PM	kiskíyhtamowin asiskóy (Learning the knowledge of clay)
3:00 PM	Preliminary Results from Zooarchaeology by Mass Spectrometry (ZooMS) and ancient DNA (aDNA) in Manitoba Archaeological Contexts



Friday, May 5 / Vendredi 5 mai

Climate Change Adaptation and Mitigation in Coastal Zones

Muin Room (Hybrid)

8:00 AM	Unpacking Climate Change at a Remote Coastal Site: Working Together to Develop Strategies in an Environment of Rapid Transformation
8:20 AM	Rising tides and eroding permafrost on Yukon's North Coast
8:40 AM	Living Landscapes of SGang Gwaay: Project Update 2023
9:00 AM	Early Agriculturalists at the East Coast of Canada: elusive traces of extinct swidden landscapes
9:20 AM	The Time is Nigh: Responding to Archaeological Resources at Risk in the Coastal Zone

Upending the Colonial Gaze: Archaeological GIS and the Privileging of Indigenous Ways of Knowing

Kluskap A

9:00 AM	Mapping the Métis of Southern Alberta: StoryMaps, Community Engagement, and Archaeology
9:20 AM	Revealing Place and Travel Along the Red Deer River

Poster Session A

Kluskap B

	Clarification of the Drivers of Variation in Marine Sulfur Isotopes
	Assessing the Extent of Stable Isotopic Intra-bone Variation Through Incrementally Sampled Cow and Kangaroo Bones
	Where Communities Meet: The Importance of Community Inclusion at the Ferryland Site (CgAf-2)
	Reconstructing Roadways of a Late 19th to Mid-20th Century Settler Residential Site in Southern Ontario.
	Late 19th and Early 20th Century Dental Hygiene in Ontario: An archaeological perspective
	Working like a dog: 13C and 15N analysis of canids from the Canadian Arctic
9:00 AM	Ceramic Pipe Analysis and the Occupational History of the Dorchester Village
9:00 AM	What the Fort? An Overview of the 2021 and 2022 Field Seasons at Fort Carlton



Friday, May 5 / Vendredi 5 mai

Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practice

Kluskap C & D (Hybrid)

8:30 AM	My Experiences and Trauma Informed Perspectives of Archaeology as an Indigenous Practitioner
8:45 AM	Navigating Archaeological Field Work Through a Trauma Informed Lens
9:00 AM	skihisowin, nwhtasowin, and saspisowin: The ups and downs of being an Indigenous researcher in Manitoba
9:15 AM	Practicing Cultural Humility in Archaeology: A Trauma-Informed Framework for Research on the Residential School Experience
9:45 AM	The Good Credit Indians. Archaeology from an Indigenous Perspective
10:00 AM	Balancing Well-Being While Walking in Multiple Worlds
10:15 AM	The Good, the bad, and the ugly: Innu archaeology in Labrador
10:30 AM	Reclaiming Deep Time Indigenous Links to the Land: Paths to Healing
11:00 AM	Reflections on Archaeology on Siksika: Old Sun Community College Initiatives
11:15 AM	Promoting a Trauma Informed Archaeology
11:30 AM	Muxvit approach - to unite or become one. Archaeology for the Haizaqv Nation

Papers in Honour of David W. Black - A

Kluskap C (Hybrid)

1:00 PM	The Quoddy Region Archaic Through Early Collections
1:20 PM	Paleoindian and archaic use of the gulf of Maine
1:40 PM	A Review of Archaic Period Artifacts from Falls Island, Maine
2:00 PM	Hey, Hey, My, My: A Biobibliographical Review of The Works of Dr. David W. Black
2:20 PM	Middle Maritime Woodland Period Site Structure at Sipp Bay, Maine: Making Sense of Big Patchy Sites
2:40 PM	Comes a Time: Culture History and the Maritime Woodland Period in the Maritime Provinces
3:00 PM	These are the Daves I Know: Carboniferous cherts, petrographic series, and flaked-lithic material acquisition and exchange in the Lower Wolastoq
3:20 PM	Lithic Raw Material Economies at Kruger 2 and Kruger 3, Southeastern Quebec

Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices

Ki'kwa'ju Room

1:00 PM	Follow up discussion
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Friday, May 5 / Vendredi 5 mai

Professional Careers in Archaeology and Beyond

Muin Room (Hybrid)

1:00 PM	Panel discussion
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Heritage in Conflict and Crisis

Virtual Room

1:00 PM	Panel discussion
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Saturday, May 6 / Samedi 6 mai

Revising Black Archaeology in Canada

Muin Room (Hybrid)

8:00 AM	Shiloh Baptist Church and Cemetery - an Archaeological Approach using GPR
8:20 AM	Breaking Boundaries: Combining History, Archaeology and a Film Documentary to Find John Ware
8:40 AM	The Archaeology of the Underground Railroad in the Great Lakes Borderlands - Part 1
9:00 AM	The Archaeology of the Underground Railroad in the Great Lakes Borderlands - Part 2
9:20 AM	Who lived here? Looking for Black Pioneers in Essex County, Ontario
9:40 AM	Flights to Freedom: Counter-mapping Black Migration and Placemaking in Canada West
10:00 AM	The Excavations of a Short-term Cabin on Banwell Road, Windsor
10:20 AM	Archaeologies of Black Atlantic Canadians: Next Steps

The Lay of the Land: Approaches to Landscape Archaeology

Kluskap A

9:00 AM	Surrealistic Landscapes and Poetic Imaginaries of Archaeological Objects
9:20 AM	In a forest, or on a beach? Archaeological prospection on the hypertidal coast of Minas Basin
9:40 AM	Predictive model design for Southern Quebec Paleohistory: A case study using Saint-Jean River watershed
10:00 AM	Soil Chemical Studies Across Multiple Landscapes

Poster Session B

Kluskap B

9:00 AM	Archaeology and the Landscape of Grand Pré - Managing a UNESCO World Heritage Site in a Spirit of Collaboration, Partnership and Multiple Perspectives
9:00 AM	Backdirtand Bureaucracy: a statistical analysis of 35 years of New Brunswick archaeological permit data and policy change
9:00 AM	The Importance of Reindeer to the Sami of Northern Norway in Both Past and Present
9:00 AM	Repatriation as Ceremony: Building a Proactive and Indigenous-led Process at the University of Manitoba
9:00 AM	Beyond Basic Zooarchaeological Analyses: A Preliminary Catalogue of Skeletal Remains with Pathological Conditions in the UTM Comparative Faunal Collection
9:00 AM	Assessing Gorget Variation in the Royal Ontario Museum's Antiquarian Collections
9:00 AM	Marginalized Visibility: Scrutinizing the Digital Representation of Indigenous Peoples at Red Bay National Historic Site, Labrador, and L'Anse aux Meadows National Historic Site, Newfoundland

DIY Software Solutions for Archaeologists - Hosted by: ArchaeoSoft

Kluskap D

10:00 AM	Workshop
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Saturday, May 6 / Samedi 6 mai

Papers in Honour of David W. Black - B

Kluskap C (Hybrid)

9:00 AM	Dispatches of Stone from the Far West of the Maritime Peninsula: Investigating Red Chert Quarries in the Munsungun Lake Formation, Maine
9:20 AM	The New Brunswick Bibliography Project: using bibliography to analyze knowledge production trends in the region
9:40 AM	Shellfish, fish, and small finds: what column and bulk sampling can (and cannot) tell us about Ancestral Wabanaki lifeways in Cobscook Bay, Maine.
10:00 AM	Indigenous Human Images from the Maritime Peninsula: Precontact to 1850

Archaeology in Urban Settings: Hidden Histories and Connecting the Past

Muin Room (Hybrid)

11:00 AM	What the Rail? Uncovering Calgary's Electric Railway (1909-1950).
11:20 AM	Unearthing the Everyday Stories of Jack Long Park (EgPm-365)
11:40 AM	Perspective from a municipal archaeologist - five years later

Ways of Working, Thinking, Changing and Growing

Kluskap B

1:00 PM	Material turn, post-humanisme et new materiality, un nouveau paradigme
1:20 PM	Ancient caribou DNA from archaeological bones: Exploring 17th-century Inuit hunting practices and seaborne mobility in the northeast Gulf of Saint Lawrence
1:40 PM	Initial Exploration of RCAF B-24 Liberator Plane Wreck in Gander Lake, Newfoundland & Labrador
2:00 PM	Insects and Sepultures: New Insights into Funerary Questions
2:20 PM	Geoarchaeological and Archaeobotanical Analyses of 18th and 19th century Abenaki Pit Features from the Fort Odanak Site (CaFe-7), Québec, Canada
2:40 PM	Strontium Isotopes and the Geographic Origins of Camelids in the Vir' Valley
3:00 PM	A Tale of Two Turkeys: DNA-based and Isotopic Geographic Provenancing of Turkeys (<i>Meleagris gallopavo</i>) from the 18th century wreck of Le Machault
3:20 PM	Maritime Archaeological Survey of The Holland Cove Site in Lower Prospect, Nova Scotia

Community-Based Archaeologies and Indigenous Archaeologies: New Voices, New Perspectives

Kluskap C (Hybrid)

1:00 PM	Relationship Building: Community-Based Archaeology in Partnership with Mississauga Nation
1:20 PM	Learning about Learning: A Mississaugi Youth Perspective
1:40 PM	Learning about Learning: A Mississaugas of the Credit Youth Perspective
1:00 PM	Anishinabe Odjibikan: Implementing Indigenous Led Archaeology on Algonquin territory
2:20 PM	Le Patrimoine culturel et le Patrimoine naturel sont indissociables
2:40 PM	The Six Seasons of the Asiniskaw thiniwak Project: Innovative Applied Archaeological Contributions

Saturday, May 6 / Samedi 6 mai

Putting Down Roots: Student Insights into a More Responsible Future for Archaeology

Virtual Room

	A Cracking Hegemony: Scientific Racism as an Ideological Response to New Immigration at the American Museum of Natural History at the Turn of the Twentieth Century
	Better Engagement, Better Archaeology: current Ontario CRM and Indigenous Engagement
	Crypts or Cubicles? The Implications of Archaeological Interpretation at Chan Chan, Peru
	Decolonizing by Contextualizing: Bringing Collecting Histories in Museum Exhibitions
	Lighting Up the Night: Experimental Replication and Use of Dorset and Thule Inuit Soapstone Lamps
	Resisting to Laugh: Tips for Engaging with Alternative or Pseudoarchaeological Viewpoints
	The Importance of Political and Social Context in Archaeology: Case Studies from South Asia
	Thoughts on a Healthier and More Accessible Field School
	Transitional Belongings: A Look into the Role of Objects in University Student Bedrooms



PLENARY SESSION

This year's Plenary Address will be a different experience from years past. We begin with presentation of a particularly poignant paper submitted which stood out for the organizers as powerfully relevant for this historic conference, co-hosted by the Maw-lukutijtk Saqmaq / Assembly of Nova Scotia Mi'kmaw Chiefs. Katherine Nichols and Eldon Yellowhorn will share their experiences researching Indigenous children's identities whose burials were identified at the Brandon Indian Residential school site. The lessons learned from this community-based project seemed like ones we maybe all should keep at the forefront of our thinking and not risk missing as we session-hop. Theirs will be a story of a professional archaeological experience, humanized beyond data and theory, to one of legacy and archaeologists efforts and contributions to long-awaited answers and justice.

We then pass the stage to our Plenary Speaker, Mi'kmaw Elder, Ernest Johnson – a man of many journeys, experiences, wisdom and stories. He will be joined in a “fireside chat” by Jeff Ward who will ask questions about archaeology's use to Indigenous Peoples, how we can do archaeology in more positive ways, and expectations Indigenous Peoples' may have for archaeologists to address.

Listening to an Elder, a Knowledge Keeper, a Teacher, a Storyteller, is a wonderful opportunity to gain perspective and grow. We are honoured to have a chance to listen to Ernest and to hear him and the lessons he has to share with us as we gather together to gain some extra perspective on archaeology.

Reflecting on community-based investigation at the Brandon Indian Residential School **Presentation format: In-Person**

Author(s):

- Katherine Nichols - Simon Fraser University
- Eldon Yellowhorn - Simon Fraser University

In partnership with the Sioux Valley Dakota Nation, researchers from Simon Fraser University, Windsor University and Brandon University began an investigation of an abandoned cemetery associated with the Brandon Indian Residential School in 2019. Prior research using multiple geophysical methods had revealed the existence of 104 graves. Our main objective was to recover the identities of the children buried in these unmarked

graves. While the archaeological and forensic component was the initial focus, the outcomes generated for the project were the result of archival research. Since this was one of the first research project of its kind in Canada we report on our experience, the work that remains to be done, and the lessons we gained from it.

Biography – Ernest Johnson

Ernest Johnson is a Mi'kmaw Elder, treasured for his deep knowledge of Mi'kmaw culture, practice and language. He uses land-based learning and a lifetime of experience to help teach us about the descriptive character of Mi'kmaw language and its deep connection with the animals, plants and landscapes of Mi'kma'ki.

Ernest is a member of the Mikmawey Debert Elders' Advisory Council, helping to guide this flagship Mi'kmaw cultural centre through its development as a premier venue for Mi'kmaw stories, collections and research. He is also a former Executive Director of the Union of Nova Scotia Mi'kmaq and recipient of the Grand Chief Donald Marshall Senior Elder Award.

Ernest was one of the 14 Mi'kmaw men who made the historic 31-day canoe trip to Kahnawake First Nation in 1967, stopping at Montreal where Canada's centennial year festivities were in full swing at Expo '67. The Mi'kmaw journey, however, was an independent activity celebrating Mi'kmaw history, despite the press and celebrity coverage of their arrival at the Expo. The canoe trip was organized by the Santé Mawiommi or Mi'kmaw Grand Council and followed the same route as the one taken by Mi'kmaw representatives in the late 1800s to meet and enter into a peace treaty with the Kahnawake Mohawks.

In 2014, Elder Ernest was selected as the Role Model of the Year by Allison Bernard Memorial High School. He is a naturalist, a Knowledge Keeper and is always on the go.



SESSION D'OUVERTURE

Le discours de la plénière de cette année sera une expérience différente de celle des années passées. Nous commençons par la présentation d'un document particulièrement poignant qui s'est démarqué pour les organisateurs comme étant extrêmement pertinent pour cette conférence historique, organisée conjointement par le Mawlukutijitk Saqmaq / Assemblée des chefs mi'kmaw de la Nouvelle-Écosse. Katherine Nichols et Eldon Yellowhorn partageront leurs expériences de recherche sur l'identité des enfants autochtones dont les sépultures ont été identifiées sur le site du pensionnat indien de Brandon. Les leçons tirées de ce projet communautaire semblaient être celles que nous devrions peut-être tous garder à l'avant-garde de notre réflexion et ne pas risquer de manquer pendant que nous sautons en session. Leur histoire sera celle d'une expérience archéologique professionnelle, humanisée au-delà des données et de la théorie, à l'un des efforts de l'héritage et des archéologues et des contributions aux réponses tant attendues et à la justice.

Nous passons ensuite la scène à notre président plénier, l'aîné mi'kmaw, Ernest Johnson – un homme qui a fait ses nombreux voyages, expériences, sagesse et histoires. Jeff Ward se joindra à lui pour une « discussion au coin du feu » qui posera des questions sur l'utilisation de l'archéologie pour les peuples autochtones, sur la façon dont nous pouvons faire de l'archéologie de manière plus positive et sur les attentes des peuples autochtones pour les archéologues.

Écouter un aîné, un gardien du savoir, un enseignant, un conteur, est une merveilleuse occasion d'acquérir de la perspective et de grandir. Nous sommes honorés d'avoir l'occasion d'écouter Ernest et de l'entendre ainsi que les leçons qu'il a à partager avec nous alors que nous nous réunissons pour acquérir une perspective supplémentaire sur l'archéologie.

Reflecting on community-based investigation at the Brandon Indian Residential School

Format de présentation : In-Person

Auteur-e(s) :

- Katherine Nichols - Simon Fraser University
- Eldon Yellowhorn - Simon Fraser University

In partnership with the Sioux Valley Dakota Nation, researchers from Simon Fraser University, Windsor University and Brandon University began

an investigation of an abandoned cemetery associated with the Brandon Indian Residential School in 2019. Prior research using multiple geophysical methods had revealed the existence of 104 graves. Our main objective was to recover the identities of the children buried in these unmarked graves. While the archaeological and forensic component was the initial focus, the outcomes generated for the project were the result of archival research. Since this was one of the first research project of its kind in Canada we report on our experience, the work that remains to be done, and the lessons we gained from it.

Biographie – Ernest Johnson

Ernest Johnson est un aîné mi'kmaw, apprécié pour sa connaissance approfondie de la culture, de la pratique et de la langue mi'kmaq. Il utilise l'apprentissage terrestre et une vie d'expérience pour nous aider à nous enseigner le caractère descriptif de la langue mi'kmaw et son lien profond avec les animaux, les plantes et les paysages des Mi'kma'ki.

Ernest est membre du Conseil consultatif des aînés Mikmawey Debert, qui aide à guider ce centre culturel phare des Mi'kmaq tout au long de son développement en tant que lieu de premier plan pour les histoires, les collections et la recherche mi'kmaq. Il a également été directeur général de l'Union des Mi'kmaq de la Nouvelle-Écosse et a reçu le Grand Chef Donald Marshall Senior Elder Award.

Ernest était l'un des 14 hommes mi'kmaq qui ont fait l'historique voyage en canot de 31 jours à la Première Nation de Kahnawake en 1967, s'arrêtant à Montréal où les festivités du centenaire du Canada battaient leur plein à l'Expo '67. Le voyage des Mi'kmaq, cependant, était une activité indépendante célébrant l'histoire des Mi'kmaq, malgré la couverture médiatique et la célébrité de leur arrivée à l'Expo. L'excursion en canot a été organisée par le Santé Mawiommi ou Grand conseil de Mi'kmaw et a suivi le même itinéraire que celui emprunté par les représentants mi'kmaq à la fin des années 1800 pour rencontrer et conclure un traité de paix avec les Mohawks de Kahnawake.

En 2014, Ernest a été choisi comme modèle de l'année par l'école secondaire Allison Bernard Memorial. C'est un naturaliste, un gardien du savoir et il est toujours en déplacement.

SESSIONS & ABSTRACTS / SESSIONS ET RÉSUMÉS DE COMMUNICATION

Thursday, May 4 / Jeudi 4 mai
Morning

Indigenous Data Sovereignty in Archaeology and Cultural Heritage

Location: Muin Room

Time: 8:00am -10:30am

Session Format: Hybrid

Organizer(s): Lisa Hodgetts, The University of Western Ontario

Session Abstract:

Indigenous data sovereignty, the right to steward and control data created with them or about them, is an important aspect of Indigenous Peoples' inherent right to self-determination. Across the land we now call Canada, Indigenous belongings have been and continue to be removed from Indigenous cultural sites by archaeologists. With few exceptions, archaeological survey and excavation, the rights of stewardship and control of the extracted objects, and all associated information, are governed by legislation that asserts colonial government (provincial/territorial or federal) control over them. While discussions about repatriating/rematriating Ancestors' remains and cultural belongings to Indigenous communities have been ongoing for decades, we are just beginning to seriously consider the important role of data governance – the strategies, policies and laws dealing with data collection, management, preservation, curation, accessibility and ownership – in those conversations. This session invites diverse contributions exploring the movement towards Indigenous data sovereignty in the cultural heritage realm. What are the implications for heritage management within Indigenous organizations/governments, settler governments and the commercial sector? How does upholding Indigenous data sovereignty reorient archaeological, cultural heritage and digital heritage research? What does it mean for digital data management? We welcome submissions of case studies and broader reflections that engage with these questions and other related themes.

Presentations:

Changing Perspectives One Page at a Time: Publication of Points of View

Author(s):

- Tomasin Playford - Saskatchewan Archaeological

In late 2022, the Saskatchewan Archaeological Society published *Points of View: A Guide on Saskatchewan Projectile Points with Indigenous Perspectives*. Prior to this, no Saskatchewan-specific field guide existed to aid readers in the understanding and identification of projectile points. More than an identification guide, this book includes chapters by Indigenous authors on the artistry of stone tools, knapping knowledge systems, connections to the land, and responsible curation of collections. This presentation will

highlight how the project came to be, the timeline, the team and collaborative processes, funding and promotional strategies, as well as how to evaluate if it does indeed “change perspectives”.

Management, Access and Curation: Addressing Challenges in Indigenous Data Sovereignty in two Inuvialuit Digital Heritage Projects

Author(s):

- Lisa Hodgetts - The University of Western Ontario
- Natasha Lyons - Ursus Heritage consulting
- Emily Henry - The University of Western Ontario
- Ali Shiri - University of Alberta
- Sharon Farnel - University of Alberta

- Ethel-Jean Gruben - Inuvialuit Cultural Centre
- Beverly Amos - Inuvialuit Cultural Centre
- Lena Kotokak - Inuvialuit Cultural Centre

The Inuvialuit Cultural Centre is involved in two long-standing collaborations with southern university-based researchers to facilitate digital access to Inuvialuit heritage. Both revolve around important issues of data sovereignty. The Inuvialuit Living History team is developing a website that brings together Inuvialuit belongings held in museums with Inuvialuit-created content - stories, text, videos, photos, art - capitalizing on the power of the digital realm to bring Inuvialuit belongings back into relationship with ongoing cultural expressions. The Inuvialuit Digital Library is a digital library and archive created to preserve and increase the accessibility of cultural heritage audio, video, and images as well as Inuvialuktun language resources held by the Inuvialuit Cultural Centre. Guided by principles of Indigenous data governance, both projects are working to develop data and metadata management structures that reflect Inuvialuit priorities and cultural principles and grappling with the challenges of long-term preservation and access. In doing so, they must navigate the currently limited capacity among Inuvialuit for building and maintaining digital heritage resources, and slow internet speeds in many Inuvialuit communities. Here, we explore these issues, our efforts to mitigate them, and future plans for capacity building to uphold Inuvialuit data sovereignty in digital heritage going forward.

Moving towards Inuit Self-Determination in Nunavut Archaeology

Author(s):

- Lesley Howse - Inuit Heritage Trust Inc.
- Aasivak Arnaquq-Baril - Inuit Heritage Trust Inc.

Archaeology in Nunavut continues to dispossess and disconnect Inuit from tangible and intangible parts of Inuit cultural heritage.

The current territorial guidelines for archaeology were created in 2003 and focus on the protection and preservation of cultural sites but they fail to fully recognize Inuit Rights to control, maintain, and access Inuit cultural heritage. The creation of Inuit Heritage Trust (IHT) was ratified in the Nunavut Agreement (NA), to represent Inuit interests in Nunavut cultural heritage. In accordance with Article 33.4.3 of the NA, IHT is increasing our responsibilities through a series of initiatives. In this paper, we discuss plans to advance Inuit governance and move Nunavut archaeology from a process of extraction to investment through the introduction of new guidelines. We share the steps we're taking towards Inuit data sovereignty in Nunavut archaeology and the enduring colonial mindsets that hinder progress. Recentering Inuit Societal Values, we invoke the principle of Piliriqatigiiniq and identify ways archaeologists and southern institutions can work with us to help establish Inuit self-determination in our field.

Learning from the Land: The Application of Archaeology and Land-Based Learning as an Experiential Learning Tool for Building Intercultural Competency

Author(s):

- Lindsay Amundsen-Meyer - University of Calgary
- Kelsey Pennanen - University of Calgary
- Kristal Turner - University of Calgary
- Patricia Campos Diaz - University of Calgary

The written nature of Western society and oral basis of Indigenous society present a key difference in the way we approach the world (Duarte and Belarde-Lewis 2015; Kovach 2000; Scully 2012). Within an Indigenous ontology, there is an inseparable relationship between story and knowing and a holistic nature to this knowledge (Kovach 2000). Stories, then, become a valuable tool for teaching and learning, which can also be used in other areas where value is placed on contextualized knowledge, such as in the discipline of archaeology. Through the inclusion of Siksika teachers/elders in our

institution's archaeology field school on the Siksika Nation, we attempt to present culturally appropriate curricula which increases student's intercultural competency. Our Scholarship of Teaching and Learning study sought to evaluate our teaching pedagogy and to understand what value or degree of value students attach to instructional methods which incorporate Indigenous teachers/elders to deliver concepts of ethics and Indigenous histories, worldviews, and current realities. Using the First Nations Lifelong Learning Model (Canadian Council for Learning 2007) as a guide, we examine data from student reflective journals to evaluate the cultural inclusivity of the curricula developed and the value to students of this pedagogical approach.

Technicians of Remembrance: Data Sovereignty and the Digital Preservation of Former Indian Residential Schools in Alberta.

Author(s):

- Peter Dawson - University of Calgary
- Christina Robinson - University of Calgary
- Madisen Hvidberg - University of Calgary

John Aycock (2022) has recently noted that because digital artifacts are now ubiquitous in contemporary life, they are destined to become mainstream in archaeological investigations of human culture. If so, then appropriate theoretical and methodological approaches need to be developed and deployed for their study. One of the most important challenges is determining who has stewardship and control over digital artifacts in a world that increasingly values the principles of Open Access. Our research group has been involved in the digital documentation of three former Indian Residential School buildings in Alberta. This work is being guided by cultural advisory committees comprised of Indigenous scholars, knowledge keepers, and former students who see the digital replicas of each school as helping to ensure the legacy of residential schools in Canada is not forgotten. In this presentation, we outline the

methodological approaches we have collaboratively developed in areas of metadata archiving and online storage of the laser scanning data. We also discuss how each advisory committee has approached the issue of access and ownership of these extremely important digital data sets. As this is an ongoing project, we offer a preliminary overview of our experiences to date.

Multidimensional Curation and Stewardship of Indigenous Cultural Heritage: A Community Museum Approach

Author(s):

- Lindsay Foreman - Township of Langley

Patience. Perseverance. Creating space and time. This has guided my work as the Curator of Indigenous Arts and Culture with the Township of Langley over the past two years. The ultimate goal: for the Township's museum team (and the entire municipality) to acknowledge past missteps and to move forward in a good way with land-based and urban Indigenous community members. The Township has faced many challenges as it prepares to open the community's new arts, culture, and heritage facility, salishan Place by the River, in present-day Fort Langley. The museum team's localized approach has been informed by the Canadian Museums Association's (2022) Moved to Action: Activating UNDRIP in Canadian Museums report. I will share about the team's collaborative work with ancestral Indigenous communities to review, research, and develop best care practices for belongings held in trust; update digital data records; and determine which belongings and information may be shared publicly, in a way that uplifts and honours Indigenous intellectual sovereignty. Further, I will connect this work to current provincial and federal arts, culture, and heritage sector policy updates. Improvements to provincial and federal granting agencies/opportunities that support Indigenous intellectual sovereignty within the sector will be suggested.

Turning One of the Swords Leading the Charge of Continuing Genocide and Colonialism: Data Sovereignty and syilx Perspectives of Heritage and Commercial Archaeology

Author(s):

- Michael Elvidge - University of British Columbia, Okanagan
- Nancy Bonneau - Westbank First Nation Archaeology Office
- Neha Gupta - University of British Columbia, Okanagan

Westbank First Nation (WFN) is one of eight Okanagan Nation communities in British Columbia. The WFN maintains an archaeology office under the Intergovernmental Affairs department and the office combines the study of the past with current syilx society to help build the syilx Title and Rights across the WFN Area of Responsibility. This research uses an Indigenous Data Governance framework to untangle colonial relationships between syilx and settler archaeologists as part of syilx

cultural revitalization. We examine how syilx communities are repurposing archaeology as a tool to assert sovereignty, thus shifting heritage and data management to assert their rights and control over heritage, which ensures a future for the next seven generations. Here, we present an ongoing collaborative community-based study that examines understandings of heritage, its management, and implications for commercial archaeology. Commercial archaeologists typically maintain consultative relationships with First Nation archaeology offices, yet few engage with First Nation community members to understand their perspectives on archaeology and heritage. Preliminary results suggest that commercial archaeologists and syilx counterparts have different views of archaeology and heritage, which, reflect their respective priorities. Through this study, we open conversation on how we can bring archaeology into alignment with Indigenous Data Governance principles.

Empowering Young Women in Archaeology: A Platform for Emerging Voices

Location: Kluska C

Time: 8:30am – 10:30am

Session Format: Hybrid

Organizer (s): Margarita de Guzman, Circle CRM Group + The Fair Field Foundation

Session Abstract:

Despite the important contributions made by female archaeologists throughout history, young women in the field still face barriers to recognition and advancement. This session aims to provide a platform for emerging female voices in archaeology and to inspire the next generation of women to take an active role in shaping the future of the field. We will bring together young female scholars, practitioners, and advocates to present their research, share their experiences, and discuss the challenges and opportunities facing women in archaeology today. The session will also provide a space for networking, mentorship, and support. Whether you are a young woman in archaeology or an ally, this session is an opportunity to connect, learn, and be a part of creating a more inclusive and equitable future for the field.

PRESENTATIONS:

Isotopic Reconstruction of Camelid Management at Cerro de Oro, Peru

Author(s):

- Julia McCuaig - Trent University

- Adrin Gonzalez Gûmez de Agero - Trent University
- Francesca Fernandini - Pontificia Universidad Católica del Perú
- Paul Szpak - Trent University

The examination of camelid management practices in ancient Peru provides important insights into the social, political, and economic interactions between populations. We applied a multi-stable isotope approach ($\delta^{13}\text{C}$, $\delta^{15}\text{N}$, and $\delta^{34}\text{S}$) to camelid remains from the Early Intermediate Period to the Middle Horizon (AD 500-800) occupation at Cerro de Oro in the Cañete Valley to examine their diet, management, and geographic origins. A total of 72 individuals were analyzed for $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$, and 29 for $\delta^{34}\text{S}$. The $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values indicated high intra-group variability and a small proportion of C4 plants (less than 50%) within the diet. Camelids were characterized by a wide range of $\delta^{34}\text{S}$ values, which suggested that some individuals were consuming maize fertilized with marine products (i.e., seabird guano or fishmeal) which may also be an indicator of local management. Therefore, the camelids raised at Cerro de Oro consist of both local and non-local individuals, which suggests the exchange of camelids between different environmental zones and human populations

A History that was Never Meant to Survive: The Future of Sexuality and Gender Studies in Archaeology

Author(s):

- Caylee Dzurka - Memorial University of Newfoundland and Labrador

Archaeologists interpret the past through a predominantly heteronormative lens. In countless studies, researchers assume that men and women in past communities exclusively practiced heterosexual pair-bonding, with the “nuclear” family being universal. While early feminist archaeologists challenged the application of Western gender norms and power dynamics to all past cultures, they also reinforced the idea that gender is static and binary by failing to deconstruct the existence of that categorization. More recent feminist studies have pulled from Queer Theory to expand notions of gender and sexuality in the discipline and ensure that the perspectives of queer women, transgender women, and

gender diverse people can impact our interpretations of the past. Despite Queer Archaeology dwindling over the past ten years, I will argue that this sub-discipline can breathe new life into the study of gender and sexuality in the archaeological record through engagements with modern LGBTQ2S+ communities and Queer Inhumanisms. By shifting to community-based approaches and queering human-centric ideologies, Queer Archaeology will not only identify the material traces of non-human agency in the construction of sexuality, kinship, and gender, but will also empower modern queer people to contribute to the creation of past and future cultural narratives.

Raising the Next Generation of Archaeologists

Author(s):

- Cassidy Wambold - Institute of Prairie and Indigenous Archaeology, University of Alberta
- Dawn Wambold - Institute of Prairie and Indigenous Archaeology, University of Alberta

In academic contexts, PhD and Masters students often find themselves in mentorship relationships with undergraduate students. While these relationships often arise from the formal Teaching Assistant and Student situations related to classes and field schools, there are sometimes more informal opportunities for mentorship. In this presentation, we share our experiences as a mother and daughter navigating academia and archaeology together. Although our primary relationship is that of a parent-child, we also have a relationship of PhD student to undergraduate student within the same university department. This has resulted in a delicate balancing act where we leverage our personal relationship while maintaining professional standards. We believe that sharing our learnings can help other archaeologists who find themselves in mentor and mentee relationships.

The Decimation and Destabilization of Alberta's Boreal Forest Sand Dunes: An Archaeological Case Study

Author(s):

- Maegan Huber - University of Alberta

Sand dunes are unique geological features that exist throughout Alberta. Archaeological investigations on dune features found within Alberta's boreal forest have resulted in the identification of a plethora of archaeological sites. Dune formation began between ca. 15.6 and 13.5 Cal ka BP as the Laurentide and Cordilleran ice sheets retreated. The dunes stabilized as boreal forest vegetation covered the region between 13.0 and 9.0 Cal ka BP (Wolfe et al, 2004). These isolated stable dune fields are still present today and have seen little or no reactivation through the Holocene (Wolfe et al 2004). One of these small stable dune fields in west-central Alberta was investigated archaeologically in 2019 during a Historic Resource Impact Assessment (HRIA) (ASA permit 19-072). Site revisits in 2022 revealed that timber harvesting has since occurred on three of the dunes. The true impact of forestry on these fragile landforms was immediately obvious: deforestation and the construction of roads along the tops of the

dunes have drastically changed these landforms, exposing the fine sediments to aeolian processes. The destabilization of these landforms threatens both identified and unidentified archaeological sites on the dunes and is contributing to the erasure of geological and human history in Alberta.

Mentorship Matters - Finding your champions

Author(s):

- Laureen Bryant - City of Calgary

Mentors help with professional development, building confidence, and guiding their mentees through challenges. A mentor acts as a sounding board and they help us navigate challenging career situations. Think of a mentor as a nonjudgmental person who listens with an open mind, and who can help you steer clear of the mistakes they made in their careers. I had some great mentors throughout my career; however, hindsight is 20/20 and I would have approached it differently had I to do over. This is an informal session to share ideas on forming positive mentoring relationships throughout one's career.

Technology and Software Use in Academic Archaeology & Cultural Heritage Management

Location: Kluskap D

Time: 8:30am – 10:30am

Session Format: In-person

Organizer (s): Alec McLellan, University of New Brunswick & Cora Woolsey, ArchaeoSoft Inc.

Session Abstract:

This session will explore the use of innovative technology in archaeology and its implications for archaeological practice. Archaeologists now regularly use technologies such as Ground Penetrating Radar (GPR), Side-Scan Sonar, Light Detection and Ranging (LiDAR), 3D scanning and reconstructions of landscapes and artifacts, and technical software such as on-the-ground data capture applications and GIS. Increasingly, archaeologists are also exploring cutting-edge technologies such as Machine Learning, Augmented Reality, mechanical testing, and handheld X-Ray Fluorescence (XRF) to better collect and understand field data. Although technological innovations can increase the quality of archaeological data and breadth of what can be understood about the archaeological record, there are many unanswered questions about how to integrate and curate new kinds of data, whether stakeholders such as communities and the public are served better by the use of these technologies or are further left out of the process, and what kinds of

standards and guidelines should be developed to regulate these new technologies. We invite papers that assess the impact of innovative technology and software on the practice of archeology and cultural heritage, including 1) their roles in creating meaningful collaborations between Indigenous communities and archaeologists; 2) concerns and considerations about data collection and storage that cannot be curated in traditional ways; 3) recommendations for how archaeological practice could be improved by widespread use of particular technologies; or 4) case studies in archaeology conducted with innovative technology. In addition, has technology/software helped to create collaborative relationships between archaeologists and stakeholders? Is technology accessible and used to its full extent in the discipline? Has technology/software affected the social and political goals of archaeology? By discussing the intersection between technology, archaeology, and stakeholder/rightsholders, this session will highlight some of the challenges faced by introducing new methods and applications in the industry.

Mechanical Auger Testing and Screening (MATS) for Cultural Resource Management: Application Case Studies from New Brunswick

Author(s):

- Chelsea Colwell-Pasch - Colbr Consulting Inc.

Traditional systematic sub-surface testing has been common practice in CRM since the industry's birth in the 1970s, when archaeological survey methods were utilized to rescue material culture from a boom in land development projects across North America. Conventional test pits are hand-dug with shovels; however, innovations out of New Brunswick have developed enhanced testing or Mechanical Auger Testing and Screening (MATS) methods for CRM archaeology. These new methods bolster current practices that have not seen much technological or methodological change over the last four decades. Using NB case studies from the last decade, this paper highlights how MATS is advantageous, including: how it increases the number of areas deemed suitable for sub-surface testing, increases the depth to which systematic testing can occur, increases testing efficacy in wet sites, replaces monitoring (in many cases), reduces the time required to test large-scale projects, increases the percentage of sediment being sampled along with an increased confidence interval, increases artifact recovery rates, and reduces artifact breakage during sampling. MATS for CRM should be considered an Enhanced Testing

method as it has proven to be more Efficient, more Economical, and as Ethical as traditional shovel testing. MATS - The future of finding the past!

Toward a strontium isoscape of Newfoundland: a new biogeochemical approach to archaeological geoprovenancing within the province

Author(s):

- Euan Wallace - Memorial University of Newfoundland

Strontium ($^{87}\text{Sr}/^{86}\text{Sr}$) isotopes have increasingly come into use by archaeologists to map the movement of humans, animals, and organically derived cultural materials through past landscapes. Because $^{87}\text{Sr}/^{86}\text{Sr}$ ratios vary geographically due to geological and environmental-climatic processes, they often provide a reflection of specific areas or regions. Strontium, replete with its isotopic ratio, is absorbed in trace amounts by flora and fauna. As a result, strontium isotope analysis can provide valuable context regarding the movement of an archaeological target specimen over the course of its life. Strontium isotope analysis, however, can only be useful as a geoprovenancing tool once reliable data baselines for $^{87}\text{Sr}/^{86}\text{Sr}$ distribution (i.e., isoscapes) have been achieved for a given area. This presentation will outline the basis upon which such an approach is being made, beginning with a synopsis of the predictive bedrock-model strontium isoscape for Newfoundland and

Labrador developed by the author. It will be followed by a comparison of environmentally sampled $^{87}\text{Sr}/^{86}\text{Sr}$ with the predicted isoscape $^{87}\text{Sr}/^{86}\text{Sr}$. Plans to introduce a sample-predictive model using random forest regression machine learning will be raised to produce a higher resolution, more nuanced isoscape.

Using RGB Photogrammetry to Detect Microtopographic Relief to Aid in the Identification of Human Burials

Author(s):

- Isaac Bender

Advancements in aerial imaging technologies, digital imaging, and their associated softwares has put photogrammetry in a position to capture similar results to other, more expensive, high resolution surface mapping technologies, using less resources. This paper explores the question of if aerial photogrammetry using commercially available RGB digital cameras can produce a high resolution three dimensional model capable of detecting microtopographic relief to aid in the identification of unmarked burials in a mid 19th to mid 20th century Euro-Canadian cemetery. While other point cloud generating surface mapping tools such as LiDAR have a proven track record documenting high resolution topographic mapping and modeling, the fact that it requires expensive equipment and a specialized skill set to operate is a major pitfall. Through the application of comparably simple photogrammetric methodologies, the author was able to create an accurate three-dimensional map with approximately 3 cm accuracy in all three axes without additional processing to the point cloud or Digital Surface Model. While this may not be sufficient for identifying unmarked burials by itself, it shows promise for being a cost-effective and accessible solution for producing high resolution topographic mapping.

Merging UAV and Ground Penetrating Radar Data for Geophysical Investigations

Author(s):

- Steve Garcin - Boreas Heritage
- Sara Beanlands - Boreas Heritage

Merging surface UAV data with subsurface GPR data offers a more integrated view of archaeological landscapes, providing insight and contextual information through multiple layers of data. Over the past several years, Boreas Heritage has been applying this integrated approach to geophysical investigations across Mi'kma'ki/Nova Scotia and the results of these surveys demonstrate the effectiveness of this multi-dimensional approach. This paper will highlight several case studies, including areas containing unmarked burials, and discuss methods for the integration of these technologies into archaeological field investigations.

Basically, a Tricorder: Investigating User Needs for an Archaeological Mobile Software

Author(s):

Cora Woolsey - ArchaeoSoft Inc.

The power of digital data collection in the field has appealed to many archaeologists for some time, especially with the advent of the iPad, Trimble, and other handheld devices. The potential advantages are clear: eliminating data entry out of the field, standardization, and easier data collection. However, the reality of digital data collection has discouraged widespread and standardized use of handheld devices: potential of catastrophic data loss, battery failure due to temperature and weather, poorly designed devices for outdoor use, and the tribulations of setting up a data collection workflow. Nevertheless, data capture remains an important goal in archaeology. To identify user needs, we interviewed 85 archaeologists about digital data collection using a semi-structured interview schedule and analyzed the results using thematic analysis. We found the following emergent themes: 1) archaeologists are tech-savvy; 2) flexibility is imperative but must be balanced with standardization; 3) data storage needs to be reliable, secure, and robust; 4) the main pain point is synthesizing data; and 5) a significant challenge is the

device itself. This presentation will detail our preliminary conclusions about user needs based on the emergent themes and how we implemented them in a mobile software for conducting archaeological field work.

Thematic analysis of Indigenous Perspectives on Archaeology

Author(s):

- Alec McLellan - University of New Brunswick
- Scott Bateman - University of New Brunswick
- Alec McLellan - Trent University

This paper explores Indigenous perspectives on archaeology in Canada and the United States and the role of archaeologists in engaging with Indigenous communities. Indigenous community members were interviewed about their experiences in archaeology to understand their relationships with archaeologists, and their thoughts on the discipline. Thematic analysis, a qualitative

method for analytically identifying patterns of meaning across a dataset, was used to identify commonalities, or themes, in the interviews. Based on the results of the analysis, this study identified six themes in the data: 1) archaeology reconnects Indigenous community members to their history, which was damaged and erased by Euro-colonialism, 2) Indigenous community members are concerned and frustrated with the control of archaeological information and archaeological materials, 3) cultural-resource management is outpacing the capacity of Indigenous communities to meaningfully engage with archaeologists, 4) the codification of archaeology through standards and guidelines and technical report writing limits the potential of the discipline, 5) archaeological methods are inconsistent and based on individual, or company-wide, decisions, and 6) archaeological software offers a new opportunity for Indigenous communities and archaeologists to collaborate on project.

Thursday, May 4 / Jeudi 4 mai
Afternoon

Emotions, Heritage and Archaeology: Addressing Feelings in the Past and Present

Location: Muin Room

Time: 1:00pm – 4:00pm

Session Format: Hybrid

Organizer (s): Sierra McKinney, Université de Montréal

Session Abstract:

While central to the human experience, feelings and emotions have been historically overlooked in archaeology due to their ephemeral nature and a disciplinary emphasis on rationality. Nevertheless, the presence of emotion in the past is undeniable, as is the emotional impact of archaeology in the present. Archaeologies of the Heart (Supernant et al. 2020) and The Enchantment of the Archaeological Record (Perry 2019) embrace this emotion and, in doing so, conceptualize an archaeology that is grounded in care, wonder, and feeling. Inspired by this vision, this session seeks to discuss the role of emotions in archaeology and explore how an emotional archaeology can be fostered.

As the emotional resonance of archaeology can be felt at every level of engagement with the past, submissions regarding all aspects of affect and archaeology are welcome. This includes presentations discussing specific attempts to identify emotions in the past or efforts to address the emotions experienced by descendant communities, students, the wider public, and ourselves as practitioners in the present. Broader theoretical discussions, such as those regarding our duty of care, ethical implications or future work are also encouraged.

Citations: Perry, Sara. "The enchantment of the archaeological record." *European Journal of Archaeology* 22, no. 3. 2019: 354-371.

Supernant, Kisha, Jane Eva Baxter, Natasha Lyons, and Sonya Atalay, eds. *Archaeologies of the Heart*. New York: Springer International Publishing, 2020.

Presentations:

Pots Offering Protections: A New Paradigm Relating To Some Susquehannock, Mohegan and Haudenosaunee Ceramics

Author(s):

- Robert von Bitter - Ontario Ministry of Citizenship and Multiculturalism

This paper uses multiple lines of evidence to show that particular decoration on Contact Period ceramics functioned to keep users safe and healthy. This new identification has significant implications for ceramic and other material culture studies in the Northeast, but perhaps most importantly, reveals the lengths some Indigenous women took to care for their family members. These findings connect us at an emotional level to Indigenous communities that faced epidemics over 300 years ago and enhances our understanding of these people.

Social Artefacts, Colonial Guilt, and the Productive Management of Negative Emotions in Museum Programming

Author(s):

- Sierra McKinney - Université de Montréal

By accurately displaying the difficult realities of the past, museums and heritage institutions inevitably elicit upsetting and negative emotions among their visitors, including feelings of shame or guilt. However, while these feelings may be common in heritage settings they are rarely addressed. If left unattended shame and guilt can manifest as hopelessness, avoidance, disbelief, and defensiveness. However, guilt is not an inherently harmful emotion. Guilt has equally been found to increase empathy, encourage honesty and self-reflection, promote

reparations for past harms, and create a desire to avoid repeating harms in the future. As we cannot avoid the upsetting nature of Canada's colonial past, we must instead ensure museum audiences are appropriately supported in their efforts to address their negative emotions. This presentation will discuss the initial evaluation of a series of facilitated dialogue sessions with non-Indigenous visitors experiencing negative emotions related to Canada's colonial history and Canadian Residential Schools. Using museum artefacts as social objects, these sessions aimed to encourage comfort with discomfort and challenge them at-times, paralyzing or defensive responses to guilt which prevent meaningful engagement with reconciliation.

"C'est embêtant de vieillir !" An Autoethnographic Archaeology of Grief and Loss

Author(s):

- Emma Palladino - Université de Montréal

This presentation was born from the death of my grandmother in April 2022. As a student of archaeology and feminist anthropology, I wondered if I might explore her life and memory through an autoethnographic approach, sifting, as an archaeologist often does, through lived experiences, family stories, and sites of memory. Autoethnography blurs the line between observer and participant, creating a space for lived experience as the site of knowledge production. Archaeology asks us to consider material forms as sites of meaning, linking past and present. Through familial interviews, fieldwork in both my grandmother's home cities of Paris and Montreal, digital archives, and autoethnography, my goal was fourfold: to

explore the life of my formidable grandmother; to make sense of my own complicated feelings; to better understand the material/spatial links which bind me to her still; and to, perhaps, make a space for reciprocal exchange.

Does rage have a place in public archaeology?

Author(s):

- Katherine Cook - University of Montreal

Although public archaeology has often emphasised the role of positive emotions, particularly in reflections on enchantment, the joy of discovery, and the freedoms of curiosity, this paper will examine the potential contributions of rage. Case studies in the evolution of public archaeology will trace the relationship between experiences of oppression and exclusion, the emotions of rage, joy and fear, and the emergence of inclusive, accessible and collaborative approaches. Challenging traditional notions of irrational rage (often leveled at women, queer folk, and BIPOC scholars), it will be argued that critical refusal, activist-driven research, and artistic methodologies are the cornerstones of rigorous, thoughtful and ethical approaches. It will also counterbalance the value of critical emotion with the dangers of burnout, abuse and toxicity.

The Woman Life Freedom movement and archaeology: finding hope in the Ganj Dareh legacy collection

Author(s):

- Sanaz Shirvani - Université de Montréal
- Juline Riel-Salvatore - Université de Montréal

This paper explores the strong links between an archeological legacy collection with the recent Woman, Life, Freedom movement, in an Iranian diasporic context in Montréal. Although Western archaeological research conducted in Southwest Asia during the 1940s to 1970s significantly contributed to our understanding of past lifeways and cultures,

there is ongoing controversy concerning the ownership and distribution of artifacts collected as part of this research, many of which were exported to North America. This has, in some cases, caused negative feelings among members of the Iranian diaspora who feel that these artifacts belong in their homeland. Recently, the first author of this paper has been involved with the movement, in which she observed anger and disappointment triggered by the extractive nature of Western research projects which have dissociated and exported Iran's cultural heritage abroad. †Despite their physical distance from Iran, many members maintain strong connections to their homeland and culture and continue to play a significant role in reshaping Iranian identity. Here, we discuss how the ongoing work on the Ganj Dareh at Université de Montréal and the anticipation for its significant outputs have helped shift negative feelings to more positive emotions, such as hope.

The Value of Discomfort: unsettling archaeology through community-based research

Author(s):

- Ashley Piskor - Western University

Decolonizing archaeology works toward deconstructing the settler colonial structures that underpin the discipline through anti-colonial restructuring of its theory and methods. As Kelvin and Hodgetts (2020) point out, this unsettling the discipline can also produce unsettling feelings for settler archaeologists as they must acknowledge the harms archaeology has inflicted and continues to inflict on Indigenous/descendant communities. In this paper, I outline the unsettling principles and methods guiding my PhD research working with Inuvialuit partners and community members of the Western Arctic. My engagement with decolonial theory and my practical field experiences have led me to experience discomfort and to question my role in Indigenous archaeological research as a non-Indigenous woman and intended ally. I will relate how acknowledging these complex

feelings and discussing archaeology's colonial foundations with my community colleagues and partners has fostered genuine connections and trust necessary for navigating

and centering Indigenous worldviews and voices in research.

Collaborative Archaeology at Kejimikujik National Park and National Historic Site

Location: Kluskap C

Time: 1:00pm – 4:00pm

Session Format: Hybrid

Organizer (s): Rebecca Dunham, IACH, Parks Canada Agency & Keith Mercer, Nova Scotia Mainland Field Unit, Parks Canada

Session Abstract:

Parks Canada and the Kwiilmu'kw Maw-klusuaqn Negotiation Office (KMKNO) work collaboratively to co-manage, protect, and respect Mi'kmaq cultural heritage at Kejimikujik National Historic Site/National Park and Kejimikujik Seaside Adjunct National Park in the Mi'kmaw district of Kespukwiti (Southwest Nova Scotia).

Kejimikujik and the broader cultural landscape have profound ecological and cultural significance to the Mi'kmaq. For thousands of years, these lands and waters have been, and continue to be, the homeland of the Mi'kmaw and archaeological resources found throughout the region bear evidence of Mi'kmaq heritage.

The development of a collaborative archaeology technical team at Kejimikujik has transformed archaeological practices at the park and has been recognized by both Parks Canada and KMKNO as an effective co-management process. Following a two-eyed seeing (Etuaptmumk) approach, where both Western and Indigenous ways of knowing are woven together, we strive to better appreciate the interrelatedness between cultural resources and environment, the oneness of the relationship between an artifact and where it lay, and the deep-rooted connection between past and present.

This session will offer a variety of perspectives on collaborative archaeology at Kejimikujik from the Mi'kmaq community, Parks Canada management, academic research, and archaeological consulting.

Listening, Learning, and Growing - Development of Collaborative Archaeology at Kejimikujik National Park and National Historic Site

Author(s):

- Rebecca Dunham - Parks Canada
- Keith Mercer - Parks Canada
- Jonathan Sheppard - Parks Canada

Since 2016, Parks Canada and Kwiilmu'kw Maw-klusuaqn (KMKNO) have worked together to create a collaborative archaeology program at Kejimikujik National Park and National Historic Site a Mi'kmaw cultural landscape. Things did not start smoothly. We

have tried to learn from mistakes on early infrastructure projects, such as a bridge replacement at Eel Weir on the Mersey River, to improve our project planning, funding and timelines for archaeology, opening up the impact assessment process, and incorporating the expertise and voices of the Mi'kmaq themselves. To that end, we created an interdisciplinary tech team that meets monthly to discuss archaeology in the park. Over the years, on projects large and small, this group has come to know each other well, trust each other, and create meaningful change in protecting cultural heritage. This includes creating archaeological testing

protocols which have been refined by the traditional knowledge and participation of community members. Coming full circle, this collaboration has led the group to champion a new project aimed at introducing Mi'kmaw youth to archaeology in a camp setting, learning about their heritage in the traditional homeland of the Mi'kmaq people.

Practicing CRM within a Collaborative Archaeology Framework: Lessons from Kejimikujik

Author(s):

- Sara Beanlands - Boreas Heritage

Archaeologists working in cultural resource management are frequently confronted with external pressures that discourage collaborative approaches to CRM practice. The recent development and implementation of a collaborative archaeology approach at Kejimikujik National Historic Site/National Park has demonstrated that such an approach is not only viable but necessary for advancing industry methods and practice. This paper will share lessons learned working within a collaborative archaeology framework and how the experience expanded and transformed the goals, practices, and outcomes of a CRM project and a CRM company.

My Journey in Mi'kmaw Archaeology

Author(s):

- Robert Labradore - Parks Canada
- Rebecca Dunham - Parks Canada

Hi, I'm Robert Labradore of Glooscap First Nation, working for Parks Canada as the Project Coordinator for the new Mi'kmaq Youth Archaeology Camp at Kejimikujik National Park and National Historic Site in the summer of 2023. This is my personal journey

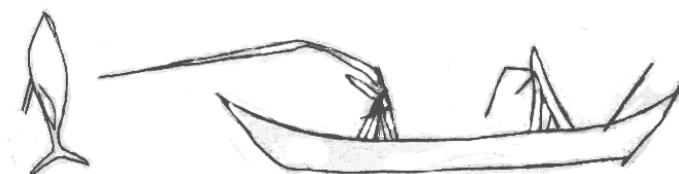
in Mi'kmaq archaeology. I'll start with a brief introduction on who I am, my first fieldwork experience with Boreas Heritage Consulting, and how I ended up and the kinds of things I've been doing at Parks Canada. I'll then focus on the youth camp specifically, which has been in development since last summer. This will include the genesis of the project, it being led by and for Mi'kmaw kids in our traditional homeland, and the camps program. I'll conclude with a short explanation of 'Two-Eyed Seeing' (Etuaptmumk) and why it is so important for doing archaeology generally, but for the future relationship between Parks Canada and the Mi'kmaq people in particular. I will show how important it is to bring more Mi'kmaw voices into key projects and decision-making.

From Conflict and Castigation to Collaboration and Celebration

Author(s):

- Heather MacLeod-Leslie - Kwilmu'kw Maw-klusuaqn Negotiations Office
- Tamara Young - Kwilmu'kw Maw-klusuaqn Negotiations Office

In decades past, the relationship between Indigenous Peoples and the Parks Canada Agency was characterized by disrespect, distrust, dislocation and dispute. Recovery from such a history takes time and effort and commitment to work through the tough moments, but with the right voices and ears at the table, progress is happening. This presentation will look at some of the successes and goals for the Collaborative Archaeology relationship that KMKNO has participated in and offer our perspective on the value of this model for the benefits of all parties including those who have yet to take up this type of model.



Current Research in Arctic and Subarctic Archaeology

Location: Kluskap B

Time: 1:00pm – 4:00pm

Session Format: In-person

Organizer (s): Alexandra Derian, Environmental and Life Sciences, Trent University

Session Abstract:

Arctic and Subarctic archaeology have transformed from early 20th century colonial perceptions of the North as an untouched "frontier". Salvage excavations are being conducted on sites at risk of destruction due to climate change. Collaboration with local and descendant communities is increasing. Integration of archaeological science techniques (e.g., ancient DNA, stable isotope analysis, zooarchaeology by mass spectrometry) is allowing new questions about human-environment interactions to be explored. Archaeology is a powerful tool for addressing issues such as climate change, loss of biological diversity, and food sovereignty in Arctic and Subarctic environments. This session highlights current work in Arctic and Subarctic archaeology, and considers future directions for research.

Exploring Red Fox (*Vulpes vulpes*) and Arctic Fox (*Vulpes lagopus*) Diet at Kuukpak (NiTs-1)

Author(s):

- Alexandra Derian - Trent University
- Paul Szpak - Trent University

Kuukpak (NiTs-1), the largest pre-contact Inuvialuit village, was used primarily as a summer beluga whale (*Delphinapterus leucas*) hunting and processing settlement. Faunal remains of a variety of mammals, birds, and fish have previously been recovered from the site and identified. Among the fauna are red fox (*Vulpes vulpes*) and arctic fox (*Vulpes lagopus*). Fox are opportunistic omnivores and are known from ethnography to have scavenged animal remains from Inuit hunts. We analyzed the stable carbon and nitrogen isotope ratios of red and arctic fox at Kuukpak to investigate the composition of their diets. Surprisingly, there was no evidence to suggest that fox scavenged beluga or other marine mammals. However, the trophic position of the foxes was variable, indicating that there were intrapopulation differences in diet composition. This study contributes to a larger project that is investigating whether human subsistence activities impacted fox ecology in Inuit Nunangat [Inuit traditional territory] over the past 2,000 years.

Ongoing Excavations at EkKk-6, Dog Rib Rapids, Berens River, Northwestern Ontario, within the Whitefeather Forest, Traditional Territory of Pikangikum First Nation, Treaty 5 (1875) Lands

Author(s):

- Stefan Bouchard - Woodland Heritage Northwest
- Dave Norris - Woodland Heritage Northwest
- Shane Teesdale - Lakehead University & Woodland Heritage Northwest

The Dog Rib Rapids are located at the outflow of the Berens River from Berens Lake. Situated approximately 12 km east-southeast of Pikangikum First Nation, the rapids are in the headwaters region of the Berens River Watershed. Archaeological sites located on either side of the rapids have been the subject of recent cultural resource management projects. The development of an all-season road to service Pikangikum First Nation and improve winter road access to six other First Nation communities has recently received funding. Warming climatic conditions have facilitated the need for all-season road development linking these remote communities as the season for winter roads shortens. However, this development will significantly impact EkKk-6, a multi-component archaeological site located on the east side of the rapids. This site is a rare

example of a large excavation within the boreal forest of northwestern Ontario, proving to be challenging both archaeologically and from a logistical standpoint. This presentation will provide a brief overview of the development and archaeological context, summarize the current archaeological work, highlighting community participation and an overview of the artifact assemblage being recovered, and to discuss future directions of consulting and research in the area.

Cumulative Viewshed Analysis of a Sheep Fence in the Mackenzie Mountains, Northwest Territories

Author(s):

- Glen MacKay - Prince of Wales Northern Heritage Centre
- Jurjen van der Sluijs - NWT Centre for Geomatics

Archaeologists have made progress in understanding the inner workings of ungulate drive systems. Often it is possible to work backwards from a kill zone – such as a corral, pit, jump, or hunting blind – to reconstruct the operation of the larger system. Other cases are more difficult to decipher due to poor preservation or a lack of obvious kill zone features, and archaeologists must use creative approaches to understand how they facilitated ungulate harvesting. In this paper, we use a viewshed analysis approach to investigate the operation of a small archaeological drive structure (LfRw-1) that was used to hunt Dall sheep in the Mackenzie Mountains, Northwest Territories. Specifically, we use cumulative viewshed analysis to estimate the concealment of hunters from the perspective of sheep approaching the fence, with the goal of determining how the fence could have assisted hunters to kill sheep at close range. We base this analysis on a high-resolution digital surface model created by applying structure-from-motion photogrammetry methods to imagery collected with fixed-wing and quadcopter drones, combined with animal location information derived by mapping sheep trails in the vicinity of the fence using the orthoimagery. These methods may have

broad applicability for analyzing ungulate drive systems.

Naskapi Archaeology Project 2021-2022: an overview of new discoveries in northern Québec

Author(s):

- Moira McCaffrey - Independent researcher
- David Denton - Independent researcher
- Tshueten Vachon - Researcher, Naskapi Nation of Kawawachikamach

In June 2020, the Naskapi Nation of Kawawachikamach initiated an archaeological project to support efforts to protect an important portion of Naskapi traditional territory: the lands and waters surrounding Waskaikinis (Fort McKenzie), including Mistisiipuw Nipiiy (Cambrien Lake) and Nachacapau Nipiiy (Nachicapau Lake). This vast region had seen limited archaeological work in the 1980s at Fort McKenzie. The authors completed a potential study in 2021, and three weeks of archaeological survey work in both 2021 and 2022, assisted by Kawawachikamach residents, Tshueten Vachon and Kabimbetas Noah Mokoush. Community outreach and interviews with Elders also took place and are ongoing.

In all, 45 new archaeological sites were recorded. Historic and Modern sites, including locations with clusters of earthen tent rings, document life during the fur trade period. Precontact sites show use of local, high quality lithic materials, no doubt extracted from Labrador Trough sources. Ramah chert and Mistassini quartzite are also present. Of particular interest is the discovery of a large site on a terrace overlooking the Caniapiscou River. We recorded eight features-one of which is bilobed-delineated by fire-cracked rock. Over 30 ground stone celts were recovered on the site, pointing to a unique, and likely early, event.

Geoarchaeology at the Little John Site (KdVo-6), Yukon Territory, Canada.

Author(s):

- Michael Grooms - Yukon Government

The Little John Site (KdVo-6), Yukon Territory, Canada, contains the presence of both Chindadn/Nenana and Denali artifacts in unique stratified contexts. The site contains

loess/paleosol stratigraphic sequences spanning the past 14,000 years. Sediment and soil, XRD, INAA/ICP-MS, and thin section analysis have illuminated the chronology, environment, and depositional history of the site's unique geologic context and archaeological materials.

Case Studies and Closer Looks

Location: Kluska D

Time: 1:00pm – 4:00pm

Session Format: In-person

Where Do They Get these Wonderful Toys: The Representation of the Material Culture of Children at the Cochrane Rancho Site (EhPo-37)

Author(s):

- Sean Pickering - Bison Historical Services Ltd.

Over the past 50 years archaeological investigations at the Cochrane Rancho Site (EhPo-37), the oldest commercial ranch in Alberta, have focused on the early ranching history and Precontact Period occupations of the site. Recent excavations have explored Twentieth Century occupations that saw the use of the area change from commercial ranching and brickyard operations to a family run dairy and ranch. This transition in the mid-Twentieth Century led to a more diverse group of people living at the site, including children. This is evidenced by the increase in artifacts used by children, specifically toys. This coincides with a general trend of increased marketing of consumer goods towards children in North America in the post WW2 period. This increase in the material culture of children has implications for archaeological investigations in Canada as more mid-Twentieth Century sites become part of the archaeological record according to provincial and territorial regulations.

What's that doing there!?: 2022 Excavations at GfOx-59 and GfOx-61 in Sir Winston Churchill Provincial Park.

Author(s):

- Taylor Graham - Bison Historical Services Ltd.

In the fall of 2022, on behalf of Alberta Parks, a Historical Resources Impact Mitigation of two archaeological sites (GfOx-59 and GfOx-61) was conducted on the Big Island of Sir Winston Churchill Provincial Park in Lac La Biche Alberta. These sites contained two different ceramic assemblages, with GfOx-59 producing Narrows Fabric Impressed Ware, first identified in the Buffalo Narrows region of Northwestern Saskatchewan, and the ceramic ware most common in the region. While GfOx-61 produced Avery Horizontal Corded Ware, first identified in southeastern Manitoba, and never before observed in northeastern Alberta. Both wares are discussed and their distributions across western Canada examined. It is posited that with the newly confirmed presence of Avery Corded ware within northeastern Alberta, past ceramic sherd identifications may have combined the relatively similar morphology of body sherds due to a superficial or untrained inspection, and that some previously collected assemblages could potentially contain unrecognized Avery Horizontal Corded Ware. If confirmed the presence of this ware across the region could then indicate a previously undiscovered cultural expression in the region, or a long distance trade and influence network stretching from southeastern Manitoba to northeastern Alberta.

Resources in Conservation and Materials Analysis for Archaeologists

Author(s):

- Kathleen Sullivan - Canadian Conservation Institute
- Margaret Veall - Canadian Conservation Institute

The Canadian Conservation Institute has been working for heritage professionals in Canada for 50 years. As a special operating agency within the Department of Canadian Heritage, CCI aims to advance and promote the conservation of heritage collections in Canada through its expertise in conservation science, treatment, and preventive conservation. Conservators in the archaeological conservation laboratory treat a wide range of both organic and inorganic artifacts from across Canada. Many of those artifacts are freshly excavated, but some are part of existing archaeological collections in museums. The goal is to ensure the long-term preservation of these artifacts, allowing for study and display. Similarly, the primary aims of conservation science activities at CCI is to have a positive impact on preservation, accessibility and understanding of heritage collections in Canada through our range of specialist photodocumentation, non-invasive techniques, and micro-sample analysis. In this presentation, we discuss two areas of expertise within CCI, the types of services we offer, and recent projects highlighting those services with an aim to provide points of contact for advice, conservation treatments, scientific analysis, and learning opportunities.

Finer Things: Smoking pipes and material culture at Fort Saint-Louis

Author(s):

- Vanessa Smith - Nova Scotia Museum

The European material culture from Fort Saint-Louis, an early 17th century French fur trading post in Port La Tour, Nova Scotia, offers thought-provoking insights into everyday life at the fort and hints at broad geographic trade connections and identity-making in the early contact landscape of the region. This paper will explore some

preliminary thoughts on a selection of objects from the multi-year Nova Scotia Museum excavations at Fort Saint-Louis, with a particular focus on the various clay pipes recovered during this project. While the range of utilitarian and trade goods recovered at the site demonstrates the day-to-day work of the fort, other items begin to offer glimpses of more genteel life ways and suggest a desire to project an identity tied to these finer things. These artefacts shift our understanding of life at the trading post beyond basic existence and into a space of refinement and connectedness to European tastes and aspirations, enacted in New France.

Refining the Dating of the Tillsonburg Iroquoian Village through Bayesian Analysis of AMS Radiocarbon Dates on Short-lived Samples

Author(s):

- Peter Timmins - Western University
- James Conolly - Trent University

The Tillsonburg Iroquoian village was excavated by three CRM companies between 2000 and 2018, revealing 16 house structures distributed over 18 hectares (44 acres). The houses are distributed in a dispersed clustered pattern with easterly, central, a southwesterly and northwesterly house clusters, none of which are palisaded. Following an initial analysis of the westerly section by Timmins (2009), a detailed analysis of ceramics and settlement patterns on the west and east sections was conducted by Rebecca Perry (2017, 2019) who established that there is some time depth to the Tillsonburg village, with the easterly house cluster dating relatively earlier than the westerly houses. To refine the chronology, a series of 11 AMS dates were processed on short lived samples (maize kernels and deer bone) from house features and subsequently subjected to Bayesian analysis. The results suggest that the village dates to between ca. AD 1379 and ca. AD 1415. This paper discusses the radiocarbon results and makes a series of inferences about the internal chronology of the village.

Temporal changes in obsidian craft production at the Monumental Zone of Tenam Puente, Chiapas, Mexico

Author(s):

- Elizabeth Paris - University of Calgary
- Ashley Megan Williams - University of Calgary
- Gabriel Lalo Jacinto - INAH-Chiapas

This paper presents an analysis of obsidian artifacts from the ancient Maya city of Tenam Puente. The site is located in the eastern Chiapas highlands and was occupied from approximately AD 500 to 1100. We analyze a sample of 859 obsidian artifacts from the site's monumental zone, which were excavated by the Proyecto Tenam Puente, directed by Mtro. Gabriel Lal  Jacinto. The associated contexts

include all three of the site's ballcourts, as well as the royal palace courtyard, a religious plaza, a possible crafts barrio, and a small outlying residential area. These features include the final occupational phase of the site prior to its abandonment, but also include a variety of sub-structure and fill contexts from earlier periods. Comparisons between earlier and later portions of the Acropolis? construction sequence allows us to identify changes in blade and biface production over time, as well as shifts in obsidian exchange networks as identified through x-ray fluorescence spectrometry. We also examine whether the construction of the site's central marketplace between AD 667-763 had a measurable effect on obsidian production and exchange at the site's monumental zone.

Muddle in the Middle

Location: Online

Time: 1:00pm – 4:00pm

Session Format: Virtual

Organizer (s): Benjamin Collins, University of Manitoba & Laura Kelvin, University of Manitoba

Session Abstract:

Last year in a call to action for provincial heritage funding, Manitoba was referred to as a “Black Hole of Archaeology” in reference to challenges with engagement, practice, and research in the province. While intended as a polemic, this description of the state of archaeology in Manitoba finds some resonance among students, archaeologists, communities, and the public within the province and especially considering the better described and engaged archaeological archives seen with our provincial neighbours to the east and west. The aim of this session is to highlight new and ongoing research and archaeological and curatorial practices that are being undertaken in the province. Themes within this session will encompass transforming curatorial practices, incorporating geochemical, geochronological, and proteomic approaches, extending community-based archaeological practices, furthering the resolution of the province's archaeological archives, and developing novel, accessible, and engaging strategies for public engagement. In this respect, the goal of this session is to create a space for people with a passion for Manitoba's heritage, including archaeologists, members of descendent communities students, researchers, and CRM practioners, to discuss Manitoba archaeology within the broader Canadian and North American contexts and with our CAA colleagues.

A Conversation on Research Dissemination: Making Research Accessible and Engaging with Indigenous Youth

Author(s):

- Brandi Cable - University of Manitoba
- Benjamin Collins - University of Manitoba
- Colin Wren - University of Colorado, Colorado Springs
- Kent Fowler - University of Manitoba

The research dissemination process in academia seems cut-and-dry most of the time. Researchers publish an article, present at a conference, then move on to the next project. However, how does or should research dissemination be approached when working with Indigenous communities, particularly those who are located far away from urban centres, who deserve to be included in this process of dissemination? Indigenous peoples, whether in the field of anthropology/archaeology or not, often have limited access to academic journals and conferences. Research needs to be made accessible, especially to those who have contributed their knowledge to make it happen. As an Indigenous woman who grew up in Northern Manitoba, making research accessible and engaging with Indigenous youth is a priority for me. In my life and experience as a researcher, I could not fathom only publishing and presenting without giving consideration to the communities that I come from. Anthropology/archaeology is not only a fun or interesting field of study, but it has real world impacts on the lives of Indigenous peoples every day.

An Undergraduates Introduction to Heritage Preservation in Manitoba

Author(s):

- Caleb Cantelon - University of Manitoba

What is considered 'acceptable practice' in archaeology may have changed over the last 4 decades, however in Manitoba, legislation has not. As a young person entering the field for the first time, the transition from what was learned in an academic setting to what the reality of professional heritage mitigation is in the province has been jarring. Legislators have not adequately engaged with Cultural Resource Management in recent years, and adequate work to assess and preserve archaeological sites cannot or simply has not been done in many cases as a result. I believe that through ensuring future archaeologists are informed and engaged on issues as crucial as this, as well as through reaching out to the public and ensuring people are informed on

issues surrounding cultural heritage, we will move towards spurring real change. Ensuring legislators and public officials are aware of the need for this improved legislation, and that they are held to account when the current laws are not followed, is the first step.

Archaeological collections management at the University of Manitoba: institutional history, current challenges, and the path forward

Author(s):

- Rachel ten Bruggencate - University of Manitoba
- Chelsea Meloche - University of Manitoba

Like many institutions housing significant archaeological collections, the University of Manitoba faces considerable challenges in implementing best practices for collections management. These challenges make it difficult to meet the ethical obligations of a curatorial facility, including responsible collections care, sharing collections with descendant communities and the public, and repatriation. The current curatorial landscape in the Department of Anthropology at the University of Manitoba is a result of 61 years of practice that emphasized archaeological collection with little planning for long-term collections management. Today, the collection at the Department consists of roughly 250,000 pieces of material heritage at various stages of post-field processing supported by metadata of varying completeness and quality.

This presentation will include a frank discussion of archaeological curation at the University of Manitoba, the barriers these present to meeting the basic ethical obligations of a public facility housing archaeological heritage, and our plan for addressing these challenges. We hope this discussion will be helpful to others working through similar issues toward responsible, ethical curation.

Assessing the radiocarbon record for pre-contact archaeology across Manitoba

Author(s):

- Benjamin Collins - University of Manitoba
- Brandi Cable - Independent Researcher
- Kent Fowler - University of Manitoba
- Colin Wren - University of Colorado – Colorado Springs

The Canadian Archaeology Radiocarbon Database (CARD) is an excellent resource for recording the locations and radiocarbon ages of archaeological sites across Canada and parts of the United States. However, the potential for CARD to inform past Indigenous land use practices in Manitoba pre-contact contexts has not been realized, or even approached. In this respect, we undertook a study of the pre-contact radiocarbon dates available for Manitoba from CARD to assess how they map out across the province through time. Our study demonstrates that although only 256 dates for pre-contact Manitoba are present in CARD, they reflect a continuous and dynamic pattern of landscape use across the province over at least the past 8,000 years. Of note, our study also identified bias within the data set, with the majority of the dates coming from sites in southern Manitoba, sites being located within 50-100 km of modern a population center, and sites reflecting modern development and infrastructure projects. We summarize the potential for better understanding the pre-contact landscape use in Manitoba through leveraging radiocarbon data, as well as some of the current issues and biases present Manitoba's radiocarbon record.

Doing More with Less: The realities of chronic underfunding at the Manitoba Museum

Author(s):

- Amelia Fay - Manitoba Museum

The Manitoba Museum houses the largest human and natural history collections in the Province of Manitoba. Unlike the funding structure for the majority of Canadian provincial museums, the Manitoba Museum is a not-for-profit rather than an arm of the government. While the Museum receives operational funds from the Province, this

funding has not increased in over 15-years, which has resulted in staff lay-offs and unfilled vacancies. Despite an incredibly small staff, the Museum continues to produce exceptional exhibitions and programs, remains well-loved by locals, and is a top tourist destination. That said, the costs of stagnant funding are beginning to catch up. This presentation will highlight the challenges of working in an underfunded museum, but also showcase the incredible work we accomplished through a recent capital campaign (demonstrating how when properly-funded we can do amazing things!), and discuss future directions for the museum during uncertain times.

kiskêyhtamowin asiskîy (Learning the knowledge of clay)

Author(s):

- KC Adams - University of Winnipeg
- Winnipeg artist, activist and educator KC Adams considers ways to research, make and reflect on Indigenous pottery of the woodland period. She is reviving her Inninew (Cree) and Anishinaabe (Ojibway) ancestor's tradition of vessel-making by pedagogical methods such as archeology research, waking dreams, experimentation, fractured oral histories, and Indigenous knowledge systems from elders. Adams' focus is to make clay pots using materials that hold land-based, cultural, ceremonial, and relational knowledge to uplift her Indigenous community by reconciling Indigenous knowledge systems.

Preliminary Results from Zooarchaeology by Mass Spectrometry (ZooMS) and ancient DNA (aDNA) in Manitoba Archaeological Contexts

Author(s):

- Kayla Shaganash - University of Manitoba
- Camilla Speller - University of British Columbia
- Laura Kelvin - University of Manitoba
- Rachel ten Bruggencate - University of Manitoba
- Benjamin Collins - University of Manitoba

Identifying animals in archaeological contexts is crucial for providing direct evidence of past human-animal relationships, as well as past environmental information. Proteomics and ancient DNA (aDNA) are increasing popular methods for identifying animal taxa, complementing traditional zooarchaeology approaches and providing insight into the less identifiable components of faunal assemblages. We discuss the use of Zooarchaeology by Mass Spectrometry (ZooMS), including a minimally invasive ZooMS approach, and aDNA in Manitoba. Our project consists of 29 samples from six sites, Seahorse Gully, Duck River/Jalowicka Site, Seven Oaks, Tail Race Bay, Avery Site, and Bowsman River. These sites reflect the varied environmental regions across Canada and provide samples from across a long period of Manitoba's history. This project demonstrates the applicability of these research approaches for the Manitoba context, and especially for fragmentary bone assemblages. Of the 29 ZooMS samples analyzed, 25 samples were successful and 8 of 12 minimally invasive ZooMS samples were successful and there was a lot of faunal diversity. ZooMS and aDNA have strong potential for contributing to our understanding of past human-animal relationships in Manitoba, as seen in other archaeological contexts across the world.

The Skeletons in our Closet: Addressing the Ethics of Indigenous Casts in Collections

Author(s):

- Drenna Lameg - University of Manitoba
- Benjamin Collins - University of Manitoba, University of Cape Town

Human remains play an integral part of research and education across multiple disciplines such as biological anthropology, archaeology, and anatomy. The access to reference and teaching collections can be incredibly beneficial to professionals and students with the determination of sex, ancestry, or cause of death. The acquisition of anatomical and skeletal collections today follow standards that have an emphasis on the consent of the individual. This has not always been the case and institutions across the world are engaging with the importance of ethical conduct, repatriation, and reconciliation.

The University of Manitoba's Department of Anthropology recently discovered skull casts of Indigenous peoples from southern Africa and Australia within their collection. Likely obtained by the department in the 1960s, preliminary investigation indicates a lack of documented consent from the individuals or their descendants, transgressing the boundaries of modern ethical curation standards.

Tracing the journey of these casts and developing a narrative for their arrival at the University of Manitoba has been the primary goal of this project, with a focus on the roles that Samuel Morton, Charles Ward, and their institutions had in the acquisition, distribution, and reproduction of human remains for profit.

Connecting with cultural heritage

Author(s):

- Linda Larcombe



Friday, May 5 / Vendredi 5 mai
Morning

Climate Change Adaptation and Mitigation in the Coastal Zone

Location: Muin Room

Time: 8:00am -12:00pm

Session Format: Hybrid

Organizer (s): Rebecca Dunham, Senior Archaeologist, Atlantic Region, IACH, Parks Canada

Session Abstract:

Many coastal areas are subject to climate change impacts such as increased frequency and intensity of storms, rising water levels, and warming conditions (loss of sea ice dampening effect, softer banks during winter months). Coastal lands are also affected by efforts to mitigate climate change impacts such as the installation of hard barriers that deflect energy or starve downstream sediment flow.

Archaeological sites are often positioned near waterways, as these were the highways of yesteryear, and many communities and organizations are trying to figure out what to do about threatened cultural sites in the coastal zone while there is still time – while there is still a chance to rescue or preserve elements of their heritage.

As archaeologists, we work with large organizations and community groups alike. We are in the field facing the problems, seeing the damage, the distressed communities, and the urgency of the situation. We are also at the boardroom meetings discussing costs, relative values, risk analyses, and business priorities. We conduct impact assessments and offer mitigation solutions, monitor shoreline changes, map and document impacts and loss, record and collect dislodged artifacts, and help communities deal with impacts as they occur. Archaeologists are heavily involved in this problem yet we are not well versed in solutions.

How can we better equip ourselves to respond to these situations? – by being informed and aware of the options available, being aware of what works and doesn't work in given areas, and by sharing this knowledge with others.

This session will include papers that address three themes:

1. Acquiring knowledge and finding direction (informed decision-making) – research, triage, prioritization, policy guidance, communication.
2. Action – real-world experiences, the nuts & bolts of how to carry out protective measures, understanding site-specific variables
3. Lessons learned, guidance, knowledge sharing.

Unpacking Climate Change at a Remote Coastal Site: Working Together to Develop Strategies in an Environment of Rapid Transformation

Author(s):

- Catherine Cottreau-Robins - Nova Scotia Museum

For many decades archaeologists have been recording the impacts of storm events, coastal erosion, flooding and sea level rise to archaeological sites in Nova Scotia. In fact, recent studies have determined that for some parts of the province, over 80 percent of the archaeological sites recorded in the 1970s and 1980s are under severe threat or their physical integrity collapsed and dispersed

(COASTAL 2021). With the reality of cumulative climate threats in mind, long-term research at a volatile, multi-component coastal site in southwest Nova Scotia has stimulated a community-driven interest in climate threats to heritage resources and the development of opportunities for participation in protection and knowledge-building. Equal to the reality of increased climate concerns, is the requirement for community and stakeholder input and direction when it comes to conserving sites and their cultural stories and belongings.

Rising tides and eroding permafrost on Yukon's North Coast

Author(s):

- Holly Smith - Government of Yukon
- Christian Thomas - Government of Yukon

An eroding northern coastline has threatened heritage sites for decades. With longer sea ice free summers and rising water levels the risk to heritage resources at Qikiqtaruk (Herschel Island) have been escalating but have also been closely monitored. In 2019, Natural Resources Canada released a stark assessment of impacts to coastal heritage sites suggesting that 25 % of all documented coastal heritage sites had been destroyed or impacted by erosion and that 60 % would be gone by 2100 AD. Many of these sites have not been subject to active management. In the summer of 2019 Yukon began the process data gathering and community engagement in the issue of coastal site management. In this talk we will present an update on developments thus far.

Living Landscapes of SGang Gwaay: Project Update 2023

Author(s):

- Jenny Cohen (co-presenter) - Parks Canada
- Mary Hart (co-presenter) - Gwaii Haanas

SGang Gwaay is a Haida heritage village site co-managed by the Council of Haida Nation and Parks Canada. Located in southern Haida Gwaii, on the west coast of BC, it is a

designated National Historic Site and World UNESCO heritage site. We touch on Haida perspectives in co-management and highlight key archaeological findings for the project. The Living Landscapes is a collaborative multi-year, eco-cultural restoration and research project developed in response to a hurricane force storm which blew down over 100 trees at the village site, exposing vulnerable cultural features and material. Through a cultural landscape perspective, the project aims to highlight connections between 18th-19th century Haida household archaeology, mid-Holocene raised beach sites, and local lithic procurement and plant use. The project also aims to support Haida cultural and ecological resilience in the face of ongoing climate change impacts. Haida leadership is through the Archipelago Management Board, and project partnerships include the Haida Gwaii Watchmen Program and Haida Gwaii Museum.

Early Agriculturalists at the East Coast of Canada: elusive traces of extinct "swidden landscapes"

Author(s):

- Elena Ponomarenko - University of Ottawa
- Ekaterina Ershova - Ecosystem Archaeology Services
- Mikhail Blinnikov - St. Cloud State University

During soil surveys of the PEI NP, Kouchibouguac NP, and Nova Scotia coast, we encountered buried soils that differ drastically from the forest soils of the area but match a description of anthropogenic swidden horizons. While the appearance of the swidden horizons was similar in various sites, their radiocarbon age varied from 6th cent CE to 19th cent CE. Cereals' pollen and phytoliths were found in the earliest sites, but it is not clear whether domesticated or wild cereals were growing there. In the swiddens dated by the 11th to 14th centuries, Zea pollen and diagnostic phytoliths of Zea were found, attesting for in situ cultivation of maize. Pollen of European cereals and weeds were found in the sites dated by 16th -19th centuries. At the time of the land clearance, the sites were

covered either by a young-growth hardwood forest or shrubs; the abandoned swiddens were regrown by coniferous thickets or Ericaceae shrubs forming “heathlands”. We don’t know what cultural groups could have practiced slash-and-burn agriculture in the Maritimes, but regardless of their origin they selected essentially the same soil landscapes that are now at risk of being erased by erosion.

The Time is Nigh: Responding to Archaeological Resources at Risk in the Coastal Zone

Author(s):

- Rebecca Dunham - Parks Canada
- Heather MacLeod-Leslie - Kwilmu'kw Maw-klusuaqn Negotiations Office

A splay of artifacts and collapsed structural features strewn across a beach is never a pleasant sight yet it is an increasingly all-too-familiar experience in the coastal zone. Slow and incremental sea level rise in tandem with powerful storm erosion and flooding events are chewing away at cultural sites of all scales and forms, erasing evidence of our past and destroying precious and culturally-sensitive places. Climate change is hastening these

effects in many coastal areas and we have reached a tipping point. Whether land-owner, manager, governing body, and/or community member, we must decide how to respond to heritage loss in the coastal zone. The time is nigh.

Unfortunately, the decision-making process can be complex and foreign, involving debate about appropriate, fair, affordable, and practical, long term mitigation options. Short term protection options provide breathing space and ‘buy time’ to allow these discussions to unfold, for funds to be sought, and for knowledge to be gathered and shared.

This paper will present a range of short-term mitigation solutions that have been employed at eroding archaeological sites in Nova Scotia. Each endeavour required creativity, teamwork, speed, and perseverance; and each offered many lessons that will help us adapt to whatever comes next. The intention of this paper is to arm you for the battle we all face, racing against time, tide, and tight budgets.

Supporting Well-Being in Indigenous Archaeology: Enacting Trauma-Informed Practices

Location: Kluskap C & D

Time: 8:00am -12:00pm

Session Format: Hybrid

Organizer (s): Sara Beanlands, Boreas Heritage Consulting; Jodi Howe (Mi'kmaq), Confederacy of Mainland Mi'kmaq; Michelle Lelièvre, Department of Anthropology, William & Mary; Kisha Supernant, (Métis/Papaschase/British), Department of Anthropology, University of Alberta

Session Abstract:

At more than any point in the history of Canadian archaeology, Indigenous academics, knowledge keepers, artists, Elders, and youth are now participating and leading archaeological research and cultural resource management projects. At the same time, as individuals and institutions work towards reconciliation and decolonization, more archaeologists recognize the opportunities that archaeology can provide to foster land-based learning, to reconnect Indigenous communities to their lands and ancestors, and to support the well-being of Indigenous peoples (see Schaepe et al. 2017; 2021).

And yet, accompanying this progress in archaeology is an increasing awareness that archaeological field sites, labs, and classrooms have not always been safe places for Indigenous peoples. Many Indigenous faculty members, students, and CRM personnel balance cultural stress,

intergenerational trauma, and structural racism with the physical and mental toll that the demands of archaeology exact. Moreover, our Indigenous and non-Indigenous colleagues have documented the harassment and violence that many women, members of the LGBTQIA2S+ community, gender non-conforming individuals, and racialized peoples risk while working or volunteering in archaeology (see Hodgetts et al. 2020; Voss 2021 a, b). And Indigenous peoples risk secondary trauma when working on projects where cultural protocols are violated or ignored.

We propose a session that would begin with a panel of Indigenous archaeologists and other Indigenous peoples with experience in archaeology who would share their experiences—both positive and negative—working in this field. These presentations would be followed by a talking circle facilitated by Kisha Supernant during which conference attendees will ask questions of the panelists and share their own experiences. Our hope is that the talking circle will result in recommendations to archaeologists—especially project directors and principal investigators—for how to enact trauma-informed approaches to field- and lab-work, teaching, mentoring, and community collaborations.

My Experiences and Trauma Informed Perspectives of Archaeology as an Indigenous Practitioner

Author(s):

- Sarah Hazell – CAA

Over twenty-five years ago, I was a bright-eyed archaeology student eager to learn about anything related to the human past. I've learned that my undergraduate experience was unusual because I quickly became part of a project in the Middle East, rather than a field school, which I returned to each year and was guided by a kind and supportive male mentor archaeologist. In this way, I was also insulated and protected from the greater academic milieu. It wasn't until graduate school and later that I routinely experienced racism and gender-based forms of mistreatment (including lateral violence), despite people in positions of authority knowing about these incidents and doing nothing about it. These experiences have greatly impacted my academic trajectory and the work that I do now to provide culturally sensitive and safe spaces for Indigenous archaeological capacity building in Ontario. In this presentation, I will explore how my experiences as a female Indigenous archaeologist have led to my current work addressing issues of importance to Indigenous groups by providing training and developing community-based research projects which are grounded in cultivating long-term relationships.

Navigating Archaeological Field Work Through a Trauma Informed Lens

Author(s):

- Kamden Nicholas - Mi'kmaw

Beginning field work in 2016, Kamden Nicholas has a variety of experiences relating to archaeological work from the beginning stages of site surveys to artifact processing and cataloging. Being able to navigate the different institutions they find themselves in, Kamden has developed a unique take on what it means to operate in a trauma informed manner. As a Mi'kmaw archaeologist, Kamden has often found themselves caught between individuals and institutions which don't necessarily align with her indigenous values. Being trauma informed, Kamden has been able to take these experiences, both good and bad and apply them to her day to day work as she continues her work in the sector.

sākihisowin, ānwēhtasowin, and sasīpisowin: The ups and downs of being an Indigenous researcher in Manitoba

Author(s):

- Brandi Cable - University of Manitoba
- Kayla Shaganash - University of Manitoba

Despite anthropology and archaeology having real-world impacts on the lives of Indigenous peoples, the field has not always been kind to the Indigenous researchers within it. From the perspectives of a recent graduate and soon-to-

be graduate of the University of Manitoba, Cree and Anishinabe researchers discuss their experiences in the classroom, in research, and in professional development spaces; the good and the bad. Indigenous peoples provide a unique perspective in the field, which can be a huge benefit to research. Yet, these perspectives are not always recognized or appreciated by those we work with. Sometimes our Indigeneity can even be used to undermine us, hurt us, or be used for personal gain. We have come to recognize that despite having to overcome so many barriers and obstacles to get to where we are, not everyone is always on our side. As for those who have supported us on our journeys, we love and appreciate them so much more than they know. Imposter Syndrome is a very real threat to Indigenous researchers everywhere and having the support and trust of at least one good mentor is enough to keep us going.

Practicing Cultural Humility in Archaeology: A Trauma-Informed Framework for Research on the Residential School Experience

Author(s):

- Lindsay M. Montgomery - University of Toronto
- Elizabeth Montgomery - University of Toronto

Over the past decade, a growing number of archaeologists have used collaborative community-based (CBPR) methods to document the history of residential schools in the United States and Canada. While tribal collaboration is critical, archaeologists' increasing engagement with individual experiences of historical trauma through oral history interviewing can also benefit from a more interpersonal approach to research. We draw on concepts within trauma-informed psychotherapy, particularly the principle of cultural humility, to propose a new method for engaging in research on the residential school experience. A trauma-informed approach to archaeology can help develop a shared understanding of the connection between individual experiences at residential schools and community experiences of trauma, the

relationship between cultural norms and individual needs, and the linkages between historical experiences of colonialism and contemporary forms of oppression. Cultural humility as a trauma-informed framework can provide guiding principles that extend beyond the clinical environment to help create research protocols that honour the lived experiences of Indigenous communities. Ultimately, we see cultural humility as a long-term approach to relationship building that maintains trust between Indigenous communities and archaeologists and fosters cultural reclamation as a form of healing.

The Good Credit Indians – Archaeology from an Indigenous Perspective

Author(s):

- Jordan Jamieson - Mississaugas of the Credit First Nation

I look to share from personal experience the difficulties and obstacles of becoming involved in the archaeological process, as well as the benefits and tremendous upsides it brings. For many indigenous communities there is an unseen cost of entry when trying to become involved in their cultural materials, and it comes in the form of compromising on their values from a cultural perspective.

To begin I will outline some of the foundational differences between the indigenous perspective and the western perspective. I examine how heavily influenced the outlook on cultural materials are viewed through that western lens, supported by legislation that stems from colonialism. Next, the importance of building relationships to the descendant communities, in whose cultural materials we work in. Not only that but pushing to evolve the relationships into meaningful change and building the capacity in which communities can become in control of their cultural materials.

As we look to better understand the past through archaeological materials, it's imperative that we begin to recognize the disparity and open the conversation of how we view, curate and interpret those cultural materials and remains.

Balancing Well-Being While Walking in Multiple Worlds

Author(s):

- Natasha Jones - Memorial University of Newfoundland

Indigenous graduate research occurs at the intersection of Indigenous and Western worlds, and it is not uncommon for Indigenous students to experience internal conflict as worlds collide. Feelings of stress, heightened emotions, and a struggle to hold onto a sense of self are not rare. As a woman of Mi'kmaq and Settler descent, I was already walking in two worlds prior to entering the world of archaeology – a discipline that has objectified Indigenous peoples, subordinated our needs, disassociated us from our pasts, and appropriated our cultures. My passion for archaeology was brought into being because I wanted to work for my community and foster a better relationship between Mi'kmaq in Ktaqmkuk and archaeology given that past research has mostly been conducted on us - not with or for us. Now, after having walked in multiple worlds, I know too well the struggle of balancing mental, emotional, spiritual, and physical well-being while having to navigate systems and spaces that do not always align with my ways of being and knowing. Even with these challenges, my path is forward, and I am focused on doing respectful, reciprocal, and relevant research done in a good way with a good heart.

The Good, the bad, and the ugly: Innu archaeology in Labrador

Author(s):

- Ashini - Innu Nation
- Scott Neilsen - Labrador Campus, Memorial University

Innu have a past, a present, and a future. Archaeological research in Labrador also has a past, a present, and a future. Innu and archaeologists both want to understand the past because this knowledge is important for the future. For the most part, Innu and archaeologists have built our knowledges of the past in different ways. As a result, our present understanding of Innu history is

different. Innu knowledge of the tshiashinnuat is built from events that our ancestors participated in and memories and habits that have been passed down and acted out over thousands of generations. Archaeologist's knowledge of the "Maritime Archaic, Intermediate and Recent Indians" is built from research they have conducted and the hypotheses and habits they published and learned over three generations. In this presentation we will outline some of the ways that archaeologists have engaged with Innu and Innu archaeological history over the last half century, and will identify some of the good, the bad, and the ugly that has resulted from these interactions. Although we do not present any solutions for archaeologists working in Labrador, we do know that reconciliation cannot occur without telling the truth of our relationship.

Reclaiming Deep Time Indigenous Links to the Land: Paths to Healing

Author(s):

- Paulette Steeves - Algoma University

Indigenous archaeologies weave Indigenous voices, knowledge, and histories through Western archaeologies to reclaim and revive Indigenous histories and humanities erased and denied by Western archaeology. This is not an archaeology of resistance; it is an archaeology of reclaiming and revivance, weaving paths to healing and reconciliation. Archaeologists often identify the Indigenous people of Turtle Island as Asians from Asia, a culture and country that did not exist in the deep past. Yet, in many Indigenous genesis histories, Indigenous people say they have been here since time immemorial. The traditional Western archaeological story argues that Indigenous people have been in the Western Hemisphere for 12- 15 kya. Disconnecting Indigenous people from their ancient homelands and identities is violent, destructive, and ongoing. In listening to oral histories and weaving them through archaeological evidence, I argue that Indigenous people have been in the Western Hemisphere for over 130 kya. Reclaiming and rewriting deep Indigenous history and

relinking Indigenous people to their ancient homelands is a path to healing for Indigenous people. Understanding Indigenous people's links to homelands in the deep past leads to decolonizing minds and hearts and informs and addresses racism and discrimination in contemporary populations.

Reflections on Archaeology on Siksika: Old Sun Community College Initiatives

Author(s):

- Vivian Ayoungman - Old Sun Community College
- Lindsay Amundsen-Meyer - University of Calgary

Over the last several years, Old Community College has been working with the University of Calgary on several archaeology projects, including a culture sites inventory and archaeology field school. This work is part of a large initiative by Old Sun to develop a Heritage Certificate Program. The goal of these programs is to engage Siksika students with culturally meaningful curriculum to foster interest in heritage, and to teach skills needed for successful employment in archaeology. We want to increase capacity of our community to study our own history, in a culturally meaningful way, so that we are no longer on the outside of these projects looking in. In this panel, I will reflect on my experiences on these projects and working with archaeologists, and how Indigenous communities such as the Siksika can work with technical professionals to find a meaningful, respectful and Indigenous driven path forward.

Promoting a Trauma Informed Archaeology

Author(s):

- Jodi Howe

The concept of a trauma informed archaeology works to identify the positive and negative impacts that archaeology can have on Mi'kmaq individuals and the communities that they come from. In this presentation I will utilize my capacity as a Mi'kmaq woman working in the field and as a contractor responsible for archaeological research and community

engagement, I hope to bring a unique perspective to the broader archaeological community. My goal is to create a safe space where meaningful conversations can begin the process of enacting change within the discipline where Indigenous people can enter and thrive in their archaeological careers long-term. In order for this work to succeed, non-Indigenous archaeologists need to be involved and aware of the challenges that we (Indigenous people) face when working with our ancestors' belongings in such an emotionless & scientific space. Development has repeatedly damaged the relationship that Indigenous people have with the land and can negatively impact archaeological collaboration moving forward. I have seen first hand that communities can experience trauma and anger for generations if the archaeological process isn't respected. I have also experienced the overwhelming positive impacts that can happen when 2 eyed seeing becomes more than a statement without action.

Ŧnųxvit approach - to unite or become one. Archaeology for the Hałtzaqv Nation

Author(s):

- Elroy White - Heiltsuk Nation (Central Coast Archaeology)

Elroy White is a Hałtzaqv archaeologist who represents his Nation by leading CRM and internally-driven research projects. Guided by his potlatch knowledge and by combining it with the tools of western archaeology, he has become a leader in an archaeological profession dominated by outside archaeology companies, government, industry, and world of academia. He is inspired by the Hałtstut process and by the Hstrymkrs who encourage First Nation youth to rewrite history. The Hałtstut process is a form of reconciliation in British Columbia however, the Hałtzaqv leadership translated it by 'turning thing around and to make them right again' because they have never done anything wrong.

Elroy White shares his positive and negative experiences in academia, CRM and internally driven archaeological research in his territory in British Columbia. Although working with

colleagues first, a land-based process called Ecosystem Based Management shifted the balance of resource management and academia to the Haislaq leadership. He works with intergenerational crew members utilizing updated technologies. All data gathered are administered by his Nation. He combines operational and resource

management by uniting them to the benefit of his people in effect to become one, the M̓nuxvit approach otherwise Archaeology for the Haislaq Nation first.

Poster Session A

Location: Klusap B

Time: 8:00am – 12:00pm

Late 19th and Early 20th Century Dental Hygiene in Ontario: An archaeological perspective

Author(s):

- Sarah Sayeed - Department of Anthropology, University of Toronto

During the late 19th century, the Schreiber, a British-Canadian Family, built three houses, Iverholme, Lislehurst, and Mount Woodham, on property that is currently a part of the University of Toronto Mississauga (UTM) campus. UTM's archeological field school has been examining artifacts under the umbrella of the Schreiber Wood Project. Through this project, undergraduate students have been collecting and documenting artifacts from two sites, AjGw-534 and AjGw-535 (Iverholme), associated with the Schreiber occupation. The project collection now includes approximately 20,000 artifacts, including dental hygiene products from the late 19th and early 20th century, such as bone toothbrushes and metal toothpaste tubes. This poster examines changes in dental hygiene from the late 19th to early 20th century and a shift towards the manufacture and use of Canadian-made products by settlers in Southern Ontario.

Assessing the Extent of Stable Isotopic Intra-bone Variation Through Incrementally Sampled Cow and Kangaroo Bones

Author(s):

- Olivia Hall - Trent University

- Alexis Rausch - Trent University
- Alexandra Derian - Trent University
- Julia McCuaig - Trent University
- Paul Szpak - Trent University

Bone collagen is one of the most commonly sampled tissues in stable isotope research since it can preserve for thousands of years in the archaeological record. Because it remodels slowly, bone collagen is assumed to reflect an individual's average diet over several years, and the entire bone will have approximately the same isotopic values throughout. This study questions the validity of this assumption by investigating the presence and degree of intra-bone isotopic variation in collagen stable isotope compositions by sampling kangaroo (*Macropus/Osphranter* sp.) tibiae and cow (*Bos taurus*) radii. Our data demonstrate more intrabone isotopic variability than has been previously assumed and that certain areas of the bone predictably remodel faster than others. Pericortical bone has isotopic compositions corresponding to the diet in early life and these are generally more homogenous, while the perimedullary region is more isotopically variable and consistent with diet closer to death. We suggest that researchers should avoid taking small samples of bone (when possible) if reconstructing long-term diet via isotopic analysis is the object of the study. Our data also highlight the potential of using multiple samples of the same bone as a way to measure dietary changes in an individual's life.

Clarification of the Drivers of Variation in Marine Sulfur Isotopes

Author(s):

- Jennifer Routledge - Trent University
- Paul Szpak - Trent University

Marine sulfate is isotopically homogenous around $\delta^{34}\text{S}$ 21 leading to the expectation of little variation in the $\delta^{34}\text{S}$ of marine organisms. Some species, however, have significantly different $\delta^{34}\text{S}$ from the majority. Benthic species, such as filter feeding bivalves and specialist consumers such as walrus, may have distinguishable $\delta^{34}\text{S}$ but the underlying mechanisms of this observed variation need to be clarified. This study examines the two potential drivers of differences in sulfur isotopes at the species level: trophic position, and foraging ecology. By analysing archaeological samples of walrus, ringed seal and polar bear from three discrete Arctic sites on Ellesmere Island, Devon Island and Northwest Hudson Bay, we have clarified and confirmed that differences in $\delta^{34}\text{S}$ are not driven by trophic level effects but that bacterial influences on the sulfur cycle, particularly in the benthos and potentially in sea ice, are assimilated by marine organisms, in ways that are informative about the local system.

Reconstructing Roadways of a Late 19th to Mid-20th Century Settler Residential Site in Southern Ontario

Author(s):

- Sarah Sayeed - Department of Anthropology- University of Toronto Mississauga
- Leann Ling - Department of Anthropology- University of Toronto Mississauga
- Aliya Moore - Department of Anthropology- University of Toronto Mississauga

A British-Canadian family named the Schreibers occupied a part of the northwest corner of what is now the University of Toronto Mississauga (UTM) campus between 1868-1930s. Following the Schreibers occupation, the property was purchased by

Reginald Watkins, a merchant from Hamilton. The property underwent extensive changes under Watkins' ownership that can still be observed today; several cultural landscape features from the Schreibers and Watkins' occupation continue to be identifiable, including roadways and trails that served as the focus of our research during the 2022 UTM advanced archaeological field school. This poster examines the roadways used by Watkins and the Schreibers during their respective occupations of the property, why certain transportation systems may have been operational in the past, and how different routes on the property may have been connected to better understand how and potentially why settlers utilized the natural landscape of Southern Ontario. This poster also summarizes our methodological approach and reasoning behind identifying, mapping and dating the property's roads and trails.

Where Communities Meet: The Importance of Community Inclusion at the Ferryland Site (CgAf-2)

Author(s):

- Jordan Hollahan - Memorial University

In the summers of 2019 and 2021, I received the opportunity to combine my knowledge of archaeology with my passion for meeting new people. As the Program Coordinator for the Colony of Avalon's Archaeologist for a Day Program, I was responsible for teaching the public about the processes of archaeological excavation and its importance for understanding the past. This program of community inclusion, based in Ferryland Newfoundland, sees participants working alongside archaeologists as part of an ongoing community-university research partnership. Participants focus their efforts on an actively eroding area of the archaeological site; thereby assisting with mitigation efforts necessitated by coastal erosion, recording and recovering tangible pieces of Ferryland's past before they are lost to the sea. This poster will exhibit a brief overview of the archaeological site at Ferryland and how this kind of

interactive and educational opportunity is a positive outcome for everyone involved (the local community, the general public, and academically trained archaeologists). Driving interest in awareness of this archaeological site rich in material culture through increased tourism, is a positive benefit to Ferryland, a rural Newfoundland community. The poster will include photographs of the site, artifacts that participants found, and information about the program.

Working like a dog: $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ analysis of canids from the Canadian Arctic

Author(s):

- Brooke Driscoll - Trent University
- Paul Szpak - Trent University
- Christyann Darwent - University of California, Davis

The $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values from the bone and dentine collagen of canids (dogs and wolves) from Pre-Dorset to Historic Inuit sites across the Canadian Arctic was analyzed in order to better understand the social and dietary relationships between humans and dogs in this region through time. Results show substantial variability in the isotopic compositions of canids across all periods and regions, reflecting a range of local adaptive subsistence behaviours. In terms of provisioning, these results support ethnographic evidence of Inuit groups: that the feeding of dogs was dependent on a number of factors, including seasonality, cultural norms regarding what foods dogs were allowed access, the amount of food provided to dogs, and the perceived social status of dogs. The diets of dogs were also compared to existing stable isotope data for humans from the KkJg-1 site, to evaluate the use of dogs as a dietary proxy for human diets, as suggested by the Canine Surrogacy Approach (CSA). Dogs at the KkJg-1 site showed a significantly larger range of isotope values than humans, suggesting that dogs should not be used as direct dietary analogs in the Arctic, as they could conflate the diets of contemporaneous humans.

Ceramic Pipe Analysis and the Occupational History of the Dorchester Village

Author(s):

- Natascha Beisswenger-Mooney - Western University (Lead Author)
- Peter Timmins - Western University (Co-Author/ Presenter)

The Dorchester site (AfHG-24) is a Middle Iroquoian village, located in Dorchester, Ontario, excavated by Timmins Martelle Heritage Consultants in 2004. This research focuses on the analysis of ceramic pipes as a method to test and refine the complex settlement chronology of the village. Pipes found within houses were analyzed by examining cross-section stem shape and complexity of the motif. An index of complexity was developed combining the variety of decorative techniques present and the coverage of the overall motif. The results of the analysis were compared to the settlement pattern sequence presented by Johnathan Freeman (2019) based on the analysis of †interior motifs, upper rim motifs, and collar base shapes on ceramic vessels. The pipe analysis results were also compared to a series of recently obtained maize-based AMS radiocarbon dates from 9 of the 17 houses. These three lines of evidence have suggested a plausible and well-supported settlement chronology for the site.

What the Fort? An Overview of the 2021 and 2022 Field Seasons at Fort Carlton

Author(s):

- Sarah Pocha-Tait - University of Saskatchewan and Saskatchewan Archaeological Society
- Alexis K. B. Hunter - University of Saskatchewan and Saskatchewan Archaeological Society

Fort Carlton was a fur trade post which operated from 1810-1885. Its original location was at the forks of the two Saskatchewan Rivers, but in 1810 it moved further southwest to a prime location along the North Saskatchewan River. This area holds the Cree name Pehonanik meaning, the waiting place.

The fort underwent five separate building phases during its time at this second location. Excavations in the 1960s and 70s by Ian Dyck and Anthony Ranere revealed the fourth and fifth building phases, which is where the reconstructed fort stands today at Fort Carlton Provincial Park. Further excavations ensued in 2021 and 2022 to the west of the reconstructed fort in search of the previous building phases and other features. The artifact assemblage currently sits at approximately 50,000, with about 80%

consisting of faunal remains. This poster will provide an overview of these faunal remains, particularly the ones from 2021 and will highlight some of the key domestic artifacts found such as birch bark, bone tools, and ceramics.

Upending the Colonial Gaze: Archaeological GIS and the Privileging of Indigenous Ways of Knowing

Location: Kluskap A

Time: 9:00am -10:00am

Session Format: In-person

Organizer (s): Terry Beaulieu, St. Francis Xavier University

Session Abstract:

Geographic Information systems have often been criticized for being colonizing tools, even when incorporated into otherwise well-meaning archaeological contexts. But must that necessarily always be the case, or can archaeologists use GIS to intentionally decentre the archaeological colonizing gaze and privilege Indigenous perspectives when conducting research? Informed by a Two-Eyed-Seeing approach - that embraces the strengths of Indigenous perspectives and ways of knowing while simultaneously engaging with Western approaches and procedures - this session takes the view that the colonizing affects often evident in archaeological applications of GIS are due to the theoretical approaches taken by the archaeologists employing the tool rather than something necessarily inherent within the tool itself. The papers comprising this session highlight some of the innovative approaches that can be used when incorporating GIS into archaeological research. They show applications of GIS that are not exercises in archaeological colonization but rather, through intentional theoretical engagement, elevate and bring to the fore Indigenous perspectives that have often been hidden by less critical archaeological applications of GIS.

Mapping the Métis of Southern Alberta: Story Maps, Community Engagement, and Archaeology

Author(s):

- Dawn Wambold - Institute of Prairie and Indigenous Archaeology, University of Alberta

The landscape of Southern Alberta is acknowledged as the homeland of the Blackfoot Confederacy (Siksika, Kainai, Piikani), the Tsuut'ina, and the C̓ey,xe Nakoda Nations. In addition to the strong and undisputed landscape relationships of these First Nations, the Métis also have economic,

kinship, and physical connections to this region that span generations. However, the extent, strength and temporal depth of these connections have been challenged (Voth and Loyer, 2019). Recognizing that toponyms (place names) can be descriptive of the physical landscape, allude to an event that happened at the place, or refer to a person or people who once called the place home, I used language and historical accounts to identify place names on the landscape with potential connections to the Métis. To better understand these potential relationships, ESRI's ArcGIS StoryMaps application was used to map these places and create a website that was accessible

to the Métis community. In this presentation I will discuss how the resultant ArcGIS StoryMaps were used to virtually engage with Métis community members across the province. I will also address how this important input will be used to guide future archaeological investigations into places deemed important to the Métis Nation of Alberta.

Revealing Place and Travel Along the Red Deer River

Author(s):

- Terry Beaulieu - St. Francis Xavier University

Archaeological approaches that ignore Indigenous perspectives and prioritize Western views are not uncommon. Increasingly, though, growing numbers of archaeologists have begun reconciling the discipline's colonial past by intentionally privileging Indigenous perspectives. However, some critics have questioned the authenticity of such attempts if they include distinctly colonial technologies such as Geographic Information Systems (GIS). Employing such

technologies, it is argued, necessarily (re)produces colonizing interpretations of the past. That critique, though, has been challenged by researchers embracing Indigenous driven perspectives such as Two-Eyed-Seeing who contend it is not technologies that create colonizing perspectives but rather theoretical frameworks within which they are deployed. This research adopts that perspective when investigating avenues of travel taken by past peoples moving through the plains of Southern Alberta. More than 40 km of pedestrian survey along the Red Deer River valley revealed close to 1,000 cobble features upon which GIS analyses were conducted. To mitigate the colonizing impacts inherent in uncritical Western-centric applications of GIS, a theoretical approach privileging Indigenous perspectives of place was deliberately employed. The melding of those Indigenous perspectives with technological GIS processes facilitated the creation of appropriate models of past travel and the identification of significant Indigenous places, including a past river crossing.

Friday, May 5 / Vendredi 5 mai *Afternoon*

Papers in Honour of David W. Black - A

Location: Klukap C

Time: 1:00pm – 3:30pm

Session Format: Hybrid

Organizer (s): Gabriel Hrynck, University of New Brunswick; Matthew Betts, Canadian Museum of History; Kenneth Holyoke, University of Lethbridge

Session Abstract:

Over the last four decades, David Black has advanced the archaeological understanding of the Maritime Peninsula through fieldwork, research, and writing, mostly focused around the Quoddy Region. At the same time, he was a prodigious teacher, supervisor and mentor to generations of northeastern archaeologists. In this session, we celebrate David's accomplishments on the occasion of his recent retirement with a series of research papers from his colleagues, students, and friends. We particularly invite papers with a regional focus on the Maritime Peninsula, a topical emphasis on coastal archaeology, or that engage with other of David's interests, such as collaboration with avocational archaeologists, geoarchaeology, and zooarchaeology.

The Quoddy Region Archaic Through Early Collections

Author(s):

- Arthur Anderson - University of New England
- Gabe Hrynich - University of New Brunswick

David Black pioneered understanding of the Late Archaic in the Canadian Quoddy Region and contextualizing it within larger extra-regional traditions. Recent research on mid-20th century and earlier collections from the Maine Quoddy Region continues to uncover evidence of Archaic presence. Evidence of Late or Terminal archaic occupation underlying Woodland shell heaps appears common in these collections, even on smaller sites. The effects of erosion and chronological shingling may mean that this early material is missing from sites excavated more recently than these collections. An unusual, non-coastal collection from the Dennys River, potentially collected in part by Passamaquoddy people, may have evidence of earlier Archaic material in the region, and shed light on shifting relationships between the Quoddy Region and the larger Maritime Peninsula.

Paleoindian and Archaic Use of the Gulf of Maine

Author(s):

- Arthur Spiess - Maine Historic Preservation Commission

Rising relative sea level since circa 12,500 cal BP has submerged all archaeological evidence of Paleoindian, Early and Middle Archaic, and early Late Archaic use of the Gulf of Maine shoreline.† We are left with stone tools and some fossil shellfish beds on the submerged landscape.†† The submerged archaeological record is primarily investigated by scallop draggers recovering stone tools and archaeologists recording the locations and other information, a fact realized by David Black and others in the 1980s.† Subsequent diving and geological characterization of several ?site? locations provide some context to Archaic use of the inundated shoreline.†

This paper reviews the inundated archaeological record of the Gulf of Maine and speculates about subsistence and settlement patterns.

A Review of Archaic Period Artifacts from Falls Island, Maine

Author(s):

- Josh Cummings - University of New Brunswick
- Gabriel Hrynich - University of New Brunswick
- Arthur Anderson - University of New England

Falls Island is located in Cobscook Bay, Maine, in the Western Quoddy Region. From the 1930s through the 1960s artifacts were recovered from intertidal zones and shell middens by avocational archaeologists. These collections were later donated to the Robert S. Peabody Institute. In December 2022, Josh Cummings, Gabe Hrynich, and Arthur Anderson visited the Robert S. Peabody Institute and photographed and catalogued the Falls Island assemblage as part of an ongoing master's thesis. Due to a lack of stratigraphy and radiocarbon dates, the thesis aims to use the morphological and technological attributes of the artifacts from Falls Island to place the site in time and space. The artifacts reveal an extensive period of occupation from the Late Archaic through the Late Woodland. This presentation will provide an overview of artifacts we believe date to the Late and Transitional Archaic periods. David Black's pioneering work in the Quoddy, and his guidance as a colleague and friend, has been indispensable to our research.

Hey, Hey, My, My: A Biobibliographical Review of The Works of Dr. David W. Black

Author(s):

- Trevor Dow - University of New Brunswick

Writing the history of archaeology involves a systematic study of past events and the development of archaeological theories and practices. It also involves analyzing the

contributions that individual archaeologists have made to the development of archaeology through time. Historians of archaeology use various sources such as diaries, letters, published works, and archaeological reports to reconstruct the history of the discipline and its contributors. However, another path to study the contributions of researchers is through the use of a biobibliography. A combination of a biographical sketch and bibliography, bibliographic analyses can provide a comprehensive overview of an individual's life and work. This approach is particularly useful in shedding light on the social, political, and intellectual contexts in which archaeology developed, and helps to provide a more nuanced understanding of the history of archaeology and the development of archaeological theories and practices. In the history of New Brunswick archaeology, one of those contributors is David Black who over the last four decades, has greatly expanded our knowledge and understanding of the archaeological history of the Maritime Peninsula. In this paper, I take a biobibliographic approach to re-examine David's published works and discuss their influence on archaeological thought and practitioners in the region.

Middle Maritime Woodland Period Site Structure at Sipp Bay, Maine: Making Sense of Big Patchy Sites

Author(s):

- Gabriel Hrynicky - University of New Brunswick
- Matthew Betts - Canadian Museum of History
- Arthur Anderson - University of New England

David Black's work on Passamaquoddy Bay revealed substantial diachronic variability in Maritime Woodland period settlement and subsistence, especially between the Middle (2200-1350 BP) and Late (1350-550 BP) Maritime Woodland periods. In this paper we consider sites at Sipp Bay in Maine. We argue that perceptions of some coastal sites as diffuse and patchy may reflect large, intensive,

and specialized uses of whole landscapes. Such sites may be a variation on the large, deeply stratified Middle Maritime Woodland period sites described by Black and others. We focus on recent excavations at Sipp 1 (80.25), a Middle to Late Maritime Woodland period cold season shell bearing site. The site exhibits evidence of marrow extraction and likely grease processing of large and small mammals, and apparently spatially discrete use of ceramics and lithics.

Comes a Time: Culture History and the Maritime Woodland Period in the Maritime Provinces

Author(s):

- Matthew Betts - Canadian Museum of History
- M. Gabriel Hrynicky - University of New Brunswick
- Arthur Anderson - University of New England

Many archaeologists believe that culture history is a paradigm whose time has come and gone and should be "excise[d]...from contemporary archaeology" (e.g., Feinman and Neitzel 2020). The many critiques of classic culture history are valid, especially aspects of cultural uniformity, biological and cultural correspondence, and processes of cultural change. While we do not argue for retaining such outmoded and refuted aspects of the paradigm, we believe that culture history, as a means of description, classification, and time-space systematics, is critical to archaeology as a discipline. Moreover, in the Atlantic Provinces Region, where so much of the variability in the archaeological record remains to be assessed, a commitment to culture history is crucial. Building on the seminal work of Dr. David Black, we present a culture history of the Maritime Woodland Period based on recent comparative archaeological work in the region and supported by rigorous radiometric dating. As we hope to demonstrate, such models are critical ontological tools, which are vital for framing the way we analyze, describe, teach, present, and indeed, explore, the past.

These are the Daves I Know: Carboniferous cherts, petrographic series, and flaked-lithic material acquisition and exchange in the Lower Wolastoq

Author(s):

- Ken Holyoke - University of Lethbridge
- Sue Blair - University of New Brunswick

In the early 1990s, Dave Black - and subsequently, many of his students adopted a method for describing and analyzing the great diversity of lithic materials in regional collections through the petrographic series approach. Using an attribute-based classification of lithic materials, this approach

does not identify specific sources but instead allows for the lumping of types into a cultural geographic spectrum of “exotic” to “local”. This petrographic approach has also been enhanced with geological and geochemical description of bedrock-derived materials, including cherts which likely originate at Washademoak Lake. Dave (2018, 2022) has recently reflected on flaked-lithic material patterning as viewed from the Quoddy Region. Here, we discuss lithic material acquisition and exchange as viewed from the Lower Wolastoq. In doing so, we describe a pattern of expansions and contractions in Ancestral Wabanaki social catchments and social landscapes throughout the Maritime Woodland and into the post-Contact period.

Professional Careers in Archaeology and Beyond

Location: Muin Room

Time: 1:00pm – 4:00pm

Session Format: In-person

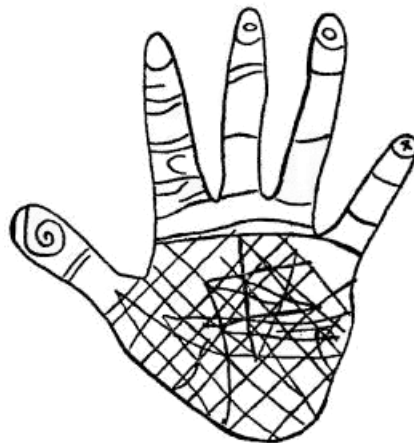
Organizer (s): Ken Holyoke, University of Lethbridge; Maryssa Barras, ICOMOS; Steven Dorland, Grand Valley State University; Beatrice Fletcher, McMaster University

Session Abstract:

This is a Hybrid Session and will include online and in-person panelists and participants.

The CAA-ACA Advocacy Committee will be hosting a panel discussion featuring industry professionals from CRM and the heritage sector (NGOs, government) discussing their backgrounds, training, and experience. Panelists will present short, prepared marks, following which a Q&A session for attendees will be taking place.

The target audience for this session is upper-year undergraduates, graduate students, and early career professionals, and the purpose is to provide resources, guidance, and training by leveraging the expertise of CAA-ACA members and partners in our networks.



Heritage in Conflict and Crisis

Location: Online

Time: 1:00pm -4:00pm

Session Format: Virtual

Organizer (s): Shannon Lewis-Simpson, Dallaire Centre of Excellence for Peace and Security, Canadian Defence Academy

Session Abstract:

This session will explore the critical roles that cultural heritage plays in conflict and crisis situations. The papers will be presented by those researching Cultural Property Protection and how the notion of CPP in the 1954 Hague Convention and Protocols needs to be reexamined in light of modern conflict and crisis situations. The session will focus on the importance of culture as both a driver of conflict and as instrument of relief and recovery. The session will also explore best practices for communities, heritage professionals and emergency and military personnel to work together in times of conflict and crisis and, more importantly, to mitigate risk from future threats.

Saturday, May 6 / Samedi 6 mai
Morning

Revisiting Black Archaeology in Canada

Location: Muin Room

Time: 8:00am -10:40am

Session Format: Hybrid

Organizer (s): Matthew Beaudoin, TMHC

Session Abstract:

Despite growing awareness of the history of Black populations in Canada, archaeological sites associate with Black families or communities remain uncommon. Some of the significant factors contributing to this underrepresentation is the difficulty of identifying these families and communities in the historical and archaeological records, as well as the continued lack of awareness concerning the potential presence of these sites and communities across the country. This session is a follow-up to a previous session from the 2019 CAA's in Quebec City, where presenters are continuing to discuss and demonstrate various types of research and results broadly studying Black archaeological sites and communities to help increase awareness of the breadth of the potential studies and promote potential paths forward to ensure these sites and communities are being recognized in future work.

Shiloh Baptist Church and Cemetery: An Archaeological Approach using GPR

Author(s):

- Mike Markowski - Atlheritage Services Corp.

A short distance north of Maidstone, SK stands an old log building that has a history few are aware of. This log building was the center of a

small African American Pioneer community (est. in 1910), known as the "Shiloh People" in search of freedom from racial segregation in Oklahoma. Local communities were reluctant to allow African Americans to be buried in their established cemeteries, owing to the need to establish their own. The Shiloh Church and adjacent cemetery was established in 1911 and was actively used until the 1940s. In

more recent years, descendants of the Shiloh People have formed the Shiloh Baptist Church and Cemetery Restoration Society. This society has taken on the roll of maintaining the Shiloh church and cemetery as well as uncovering the lost past of a courageous group of people in search of a free and peaceful life. Atlheritage Services Corp. completed a GPR survey for a portion of the cemetery and an area around the church in an attempt to rediscover forgotten graves located within the cemetery. Our research resulted in the discovery of 5 unmarked graves and confirmation of oral historical accounts, which demonstrates the value of collaborative efforts and oral history.

Breaking Boundaries: Combining History, Archaeology and a Film Documentary to Find John Ware

Author(s):

- Lindsay Amundsen-Meyer, University of Calgary

John Ware (1845-1905) was born into slavery, gaining his freedom close to the end of the American Civil War. In 1882, he was part of a crew hired to bring 3,000 head of cattle from the United States to Canada for the Northwest Cattle Company. Ware remained on the Alberta Prairies, working for the Bar U and several other cattle companies where he achieved legendary status for his physical strength, horsemanship and courage. However, documentation of Ware's life is rare, and the true nature of his life can be hard to discern from the legends built around him. Given the lack of documentary record, the identification of Ware's homestead and buried cultural remains associated with this cowboy legend provide a unique opportunity to study the lifestyle of this historical figure. This paper will explore the life of John Ware as documented in the historic record, and how techniques of archaeological investigation including ground penetrating radar and traditional archaeological testing were used to identify Ware's Millarville homestead. What is left in the ground to connect us with this cowboy legend?

The Archaeology of the Underground Railroad in the Great Lakes Borderlands - Part 1

Author(s):

- Holly Martelle – TMHC
- Karolyn Smardz Frost

The retrospective application of borderland theory to Underground Railroad activities in the Great Lakes Basin offers new insight into this clandestine and highly successful - system. It is now understood that abolitionists, Black and white, on the US side of the border collaborated with their Canadian counterparts to ensure the safe passage of thousands of freedom seekers between about 1814 and 1865. In this two-part presentation, Drs. Frost and Martelle explore archaeological evidence for the extent of this borderland region, the mechanisms employed to ensure the safe passage of refugees across the "fluid frontier" and for networks that evolved to ensure the safe reception of thousands of refugees from American bondage in their new homeland.

The Archaeology of the Underground Railroad in the Great Lakes Borderlands - Part 2

Author(s):

- Holly Martelle – TMHC
- Karolyn Smardz Frost

The retrospective application of borderland theory to Underground Railroad activities in the Great Lakes Basin offers new insight into this clandestine and highly successful - system. It is now understood that abolitionists, Black and white, on the US side of the border collaborated with their Canadian counterparts to ensure the safe passage of thousands of freedom seekers between about 1814 and 1865. In this two-part presentation, Drs. Frost and Martelle explore archaeological evidence for the extent of this borderland region, the mechanisms employed to ensure the safe passage of refugees across the "fluid frontier" and for networks that evolved to ensure the safe reception of thousands of refugees from American bondage in their new homeland.

Who lived here? Looking for Black Pioneers in Essex County, Ontario

Author(s):

- Ruth Macdougall - Fisher
Archaeological Consulting
- Jacqueline Fisher - Fisher
Archaeological Consulting

During the past four years, Fisher Archaeological Consulting has identified and conducted various stages of archaeological investigation on two 19th century sites within an area of Essex County known for historic Black settlements. AbHr-50 is within a block of land held by the Sandwich Institution, an historic organization designed to aid in the settlement of Black refugees from the United States. AbHr-55 is down the road and beyond the 'settlement' lots, however documentary research indicates its association with African-American settlers during the same period. This paper presents some preliminary thoughts based on background research and the excavation of these two sites, and their probable identification with 19th century Black pioneers.

Flights to Freedom: Counter-mapping Black Migration and Placemaking in Canada West

Author(s):

- Lindsay Montgomery - University of Toronto

Over the past twenty years, geographers, historians, and archaeologists have drawn on the framework of Black geographies and the tools of critical cartography to explore the social production of Black spaces. Counter-mapping (the collection, analysis, and visualization of social and spatial data) has been used by these scholars to produce alternative systems of geographic knowledge production that contest the power of racism, decenter hegemonic worldviews, and facilitate community building. As part of this growing intellectual and advocacy movement, I† use data visualization tools in ArcGIS to document the stories of Black people fleeing racialized violence and oppression in the United States.

Drawing on historical sources, I trace the journey and place-making practices of Black arrivants to the Queen's Bush settlement in Canada West during the nineteenth century. At a methodological level, this talk will offer some preliminary insights into how digital mapping tools can be used to spatialize individual histories. More broadly, I argue that mapping the development of the Queen's Bush settlement disrupts scholarly tendencies to reinforce settler colonial geo-political boundaries by portraying the northward migration of Black people as ending at the U.S.-Canadian border.

The Excavations of a Short-term Cabin on Banwell Road, Windsor

Author(s):

- Matthew Beaudoin – TMHC

This presentation discusses the excavations and result of AbHr-42, an example of the few documented excavations associated with a rural Black family in the region. This site was part of the Sandwich Institution, a planned Black settlement along Banwell Road in Essex County, and was inhabited by the family of Drusilla Roberts Rice between 1851 and 1864. This paper will discuss the history of the family, the excavation process, and the results of the excavations.

Archaeologies of Black Atlantic Canadians: Next Steps

Author(s):

- Heather MacLeod-Leslie - Kwilmu'kw Maw-klusuaqn Negotiations Office

The earliest histories of Black Canadians are to be found, learned and shared in Atlantic Canada. These stories, and the archaeological projects that have helped in their telling, are important for understanding, recognizing, celebrating and protecting this important Canadian and internationally-significant heritage.† In previous papers and theses, I have outlined the existing archaeological research that has been completed here, but a decade and a half later, it seems that no new

generational wave of archaeologists, and especially Black archaeologists, has washed over this stretch of abundant, democratic historical opportunity and brought their stories to light. Why? It seems that systemic barriers, a world in the midst of re-balancing and redressing historical injustices and limitations in sharing the capacity of the discipline of archaeology continue to hobble, in new ways, this critical pathway to achieving

what is necessary in Black Canadians' heritage identification, protection, interpretation and celebration. This paper will explore this situation and offer some thoughts for the next steps in advancing the archaeological understanding of Black Atlantic Canadian pasts, making progress in the understanding of the stories and in their telling in a way that focusses on the storytellers, Black Atlantic Canadians, then and now.

Papers in Honour of David W. Black - B

Location: Kluskap C

Time: 9:00am – 12:00pm

Session Format: Hybrid

Organizer (s): Gabriel Hrynicky, University of New Brunswick; Matthew Betts, Canadian Museum of History; Kenneth Holyoke, University of Lethbridge

Session Abstract:

Over the last four decades, David Black has advanced the archaeological understanding of the Maritime Peninsula through fieldwork, research, and writing, mostly focused around the Quoddy Region. At the same time, he was a prodigious teacher, supervisor and mentor to generations of northeastern archaeologists. In this session, we celebrate David's accomplishments on the occasion of his recent retirement with a series of research papers from his colleagues, students, and friends. We particularly invite papers with a regional focus on the Maritime Peninsula, a topical emphasis on coastal archaeology, or that engage with other of David's interests, such as collaboration with avocational archaeologists, geoarchaeology, and zooarchaeology.

Dispatches of Stone from the Far West of the Maritime Peninsula: Investigating Red Chert Quarries in the Munsungun Lake Formation, Maine

Author(s):

- Nathaniel Kitchel - Dartmouth College
- Heather Rockwell - Salve Regina University

Red chert from the Munsungun Lake Formation Northern Maine, is among the most readily identifiable lithic raw materials in the western Maritime Peninsula. The identification of Munsungun chert has provided important insights into how ancient Indigenous populations interacted with their environments, landscapes, and each other, especially during the terminal Pleistocene. Despite the demonstrated importance of this distinctive tool stone, a quarry local for this

material has only recently been identified by archaeologists. Further, although the presence of red Munsungun chert during the fluted-point-period has received considerable attention, its absence in the Early Holocene tool stone assemblages is less extensively explored. Here I present the results of recent survey and excavations at the only currently known red chert quarry within the Munsungun Lake Formation. I will then discuss what the absence of red Munsungun chert in Early Holocene archaeological sites may indicate about social change in the far Northeast at the end of the Ice Age.

The New Brunswick Bibliography Project: using bibliography to analyze knowledge production trends in the region.

Author(s):

- Trevor Dow - University of New Brunswick

The New Brunswick Archaeological Bibliography Project is an effort to catalogue published sources about New Brunswick archaeology for the New Brunswick Bibliographies Series (NBBS). The NBBS is a collaboration between the University of New Brunswick (UNB) Libraries and Gaspereau Press that aspires to support New Brunswick studies by focusing attention on the provinces published heritage. In the spirit of the series, our bibliography highlights research emphases and gaps that offer direction for future research. The bibliography collates several previously published bibliographies and includes hundreds of updated and new references, never previously published together before. The bibliography also reflects trends in the dissemination of New Brunswick research through time and quantifies changes in the way the profession has been practiced in the province. In this paper, we use the bibliography as a tool to explore these trends and consider their possible implications on policy, legislation, and future research in the region.

Shellfish, fish, and small finds: what column and bulk sampling can (and cannot) tell us about Ancestral Wabanaki lifeways in Cobscook Bay, Maine.

Author(s):

- Katherine Patton - University of Toronto
- Arthur Anderson - University of New England
- Matthew Betts - Canadian Museum of History
- M. Gabriel Hrynck - University of New Brunswick

- W. Jesse Webb - Independent Heritage Consultant

David Black was one of the first archaeologists in the Quoddy Region to systematically collect column samples in order to quantify shellfish. Since that time, column and bulk sampling of shell-bearing archaeological sites has become standard in the Maine-Maritimes region as it has in many other regions of the world. In this presentation, we present column and bulk sample results from 6 shell-bearing archaeological sites in the Cobscook Bay area, Maine. We present preliminary shellfish, fish, and small finds results, comparing them with expectations drawn from excavation and field screening. We also compare experiences and results from wet and dry screening protocols and discuss the benefits and limitations of column and bulk sampling strategies.

Indigenous Human Images from the Maritime Peninsula: Precontact to 1850

Author(s):

- Michael Deal - Memorial University
- Bryn Tapper - Memorial University

Indigenous peoples of the Maritime Peninsula have been creating human images since at least the Late Archaic Period. These appear incised in stone, carved in bone and wood, and drawn or painted on birchbark. Human images are complex forms to study, as they involve considerations of process (media, technique, aesthetic), miniaturization, partibility, gender, attitude (gesture, posture), appearance (dress, adornments), agency and personhood, function (ritual or secular), power or magic, performance (healing or ritual), enchainment, context, and residue. In this paper we review known examples of human images from the region, how they are interpreted, and their relative chronology. Image forms over time are believed to reflect subtle sociocultural and economic changes, and contacts with other Indigenous and non-Indigenous cultures.

Poster Session B

Location: Kluskap B

Time: 9:00am -12:00pm

Archaeology and the Landscape of Grand Pré - Managing a UNESCO World Heritage Site in a Spirit of Collaboration, Partnership and Multiple Perspectives

Author(s):

- Catherine Cottreau-Robins - Nova Scotia Museum
- Heather MacLeod-Leslie - Kwi'mu'kw Maw-klusuaqn Negotiations Office
- Claude DeGrace - Landscape of Grand Pré Inc.

UNESCO World Heritage sites are recognized as having Outstanding Universal Value (OUV) for humanity as a whole. This means they have cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations everywhere. The archaeological heritage of the landscape of Grand Pré, in the Kings County, Nova Scotia portion of Mi'kma'ki, is a key element of the OUV and one of the reasons for it being recognized internationally. There is a great diversity of archaeological sites in the landscape associated with the Mi'kmaq, the Acadians, the New England Planters and more. This poster aims to describe the collaborative and interdisciplinary framework in place for the management and development of archaeology in this remarkable place. Key to moving the archaeology forward is an approach that relies on multiple voices at the planning table. 2023 marks the renewal of the Strategy for the Management and Conservation of Archaeological Heritage in the Landscape of Grand Pré (inscribed 2012). It is important to reflect on the changes to the strategy, the advancement of archaeology, and to highlight the stronger role of the Mi'kmaq voice in decision-making, planning and upcoming research.

Backdirt and Bureaucracy: a statistical analysis of 35 years of New Brunswick archaeological permit data and policy change

Author(s):

- Trevor Dow - University of New Brunswick

Christopher Turnbull, New Brunswick's first provincial archaeologist, cautioned in 1977 that once archaeology entered the political arena those responsible for its management were no longer archaeologists and researchers, but employees of a bureaucratic system where all decisions are ultimately made at the political level. Government policy plays a pivotal role in the management of archaeological research as legislation and guidelines developed by governments establish a framework for the conservation of archaeological resources and prescribes the information required to be documented. While Canadian legislation and guidelines vary across the country, all jurisdictions have a system in place for permitting archaeological investigations. In NB, Archaeological Services Branch (ASB) is the provincial regulatory body responsible for the management of archaeological resources, the permitting of fieldwork, and the creation and implementation of policy. Since all archaeological fieldwork in NB requires a permit, permit data are a useful tool for tracking the volume and types of archaeological fieldwork being conducted over an extended period. This information can be analyzed over time and compared with major changes in government policy to identify the shifting nature of NB's archaeology discipline.

The Importance of Reindeer to the Sami of Northern Norway in Both Past and Present

Author(s):

- Cassidy Wambold - Institute of Prairie

and Indigenous Archaeology,
University of Alberta

Reindeer have held a deeply cultural significance to the Indigenous Sami peoples of Northern Norway both in past archaeological contexts and modern-day contexts. In past and modern contexts, reindeer have remained to be an important part of Sami folklore, art, and resources for their communities. For this poster presentation I will further discuss the importance of reindeer in a past archaeological viewpoint and discuss how reindeer further remain to be an important part of modern-day Sami culture. I will also be addressing how the loss of deeply important herding lands for the Sami has been affecting this Indigenous community and their protesting efforts in order to achieve agency and land back.

Repatriation as Ceremony: Building a Proactive and Indigenous-led Process at the University of Manitoba

Author(s):

- Chelsea H. Meloche - University of Manitoba

In Canada, the return of Indigenous ancestors, their belongings, and other heritage materials has typically occurred on a case-specific basis. Many museums have developed internal repatriation policies to guide this work; however, such policies are often firmly embedded in a legal framework that keeps decision-making power with the holding institution. Thus, while the case-specific approach to repatriation in Canada has been flexible enough to respond to claims from diverse Indigenous Nations, it can also perpetuate a colonial imbalance of power. For repatriation to truly be a decolonizing and transformative practice, a rethinking of these processes is necessary. Since 2020, the University of Manitoba has been working towards a proactive and Indigenous-led approach to repatriation and rematriation. Guided by a Council of Indigenous Elders, Grandmothers, Grandfathers, and Knowledge Keepers, the Respectful Rematriation and Repatriation Ceremony has sought an alternate, relational process to return

Ancestors, belongings, and other heritage. This poster will explore what this has meant for related questions around collections management, policy development, and funding.

Beyond Basic Zooarchaeological Analyses: A Preliminary Catalogue of Skeletal Remains with Pathological Conditions in the UTM Comparative Faunal Collection

Author(s):

- Nina Le - University of Toronto Mississauga
- Ya Qi Mo - University of Toronto Mississauga
- Trevor Orchard - University of Toronto Mississauga
- Michael Brand - University of Toronto Mississauga

The Deborah J. Berg Faunal Collection resides in the Department of Anthropology at the University of Toronto Mississauga and serves as a comparative library for teaching purposes and zooarchaeological identification. The collection was largely created by Debbie Berg during her more than 25-year tenure as the departmental technician. Following her retirement in 2014, the collection has been overseen and expanded by the current technician, Dr. Trevor Orchard. The collection now contains over 1500 individual animal skeletons and represents more than 460 species. Numerous specimens exhibit intriguing pathological lesions, but this data was never previously catalogued systematically. The goal of this project was to better document pathological specimens in the collection to facilitate teaching and research related to skeletal pathology. A reference catalogue was created through visual observation and photographic documentation. A total of 60 specimens (35 mammals, 19 birds, and 6 reptiles and amphibians) were documented with evidence of pathological conditions. This poster summarizes the results and highlights some of the interesting pathological specimens encountered during the project.

Assessing Gorget Variation in the Royal Ontario Museums Antiquarian Collections

Author(s):

- Tiziana Gallo - Royal Ontario Museum, Ontario Archaeology
- Eileen Bethune - Centennial College, Museum and Cultural Management
- Derek Moreno Ordonez - North Toronto Collegiate Institution

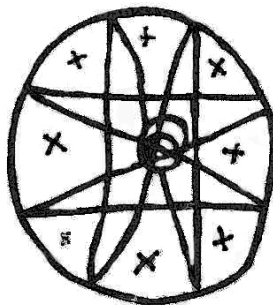
Gorgets are an enigmatic and understudied category of tabular ground stone objects found throughout eastern North America. Popular among antiquarians from the late 19th to mid-20th century, their accompanying information rarely includes more than broad find spots and name of collector. While the eventual finding of gorgets in better documented contexts helped propose culture-historical associations, the variety observed in collections surpasses known types. Functions suggested over time (e.g., ornaments, armguards, ceramic tools) remain hypothetical and unverified. In this poster, we present the methods we use to revisit a collection of over six hundred so-called gorgets found throughout southern Ontario and now in the Royal Ontario Museum's antiquarian collections. These methods include re-categorizing gorgets according to attributes that highlight their various morphologies and defining their stone types and properties. We also identify traces that speak of gestures involved in their shaping and use, of their relations with other materials, and of their specific trajectories. Provenience information (Township and/or County) allows us to map gorgets according to their find place and retrace their connections to Indigenous people in the present. By better understanding where gorget differences and similarities are situated, more nuanced stories can be told of these highly varied objects.

Marginalized Visibility: Scrutinizing the Digital Representation of Indigenous Peoples at Red Bay National Historic Site, Labrador, and L'Anse aux Meadows National Historic Site, Newfoundland

Author(s):

- Jared T. Hogan - Memorial University

Until recently, narratives rooted in colonial ideology have been perpetuated through Newfoundland and Labrador (NL) history classes and public heritage initiatives, spotlighting settler histories surrounding the migratory fishery and colonial expansion into the "New World" over Indigenous heritage. This lack of Indigenous visibility in heritage contributes to the problematic historical narrative that discredits the presence of Indigenous peoples in NL before and after colonization and de-legitimizes Indigenous groups' historical knowledge. This poster summarizes a project assessing the extent to which Indigenous cultures are represented in the virtual heritage of two Canadian National Historic Sites located in NL: 1) Red Bay, Labrador, and 2) L'Anse aux Meadows, Newfoundland. Digital media analysis is applied to websites and digital documents (e.g., reports and applications) to capture Indigenous visibility in the virtual heritage of these sites. These sites are scrutinized for just Indigenous representation (i.e., using appropriate terminology and Indigenous-led exhibitions) in line with principles of restorative justice, responsible exhibition, and community and Indigenous archaeologies. Recommendations for moving toward responsible Indigenous representation are provided.



Lay of the Land; Approaches to Landscape Archaeology

Location: Kluskap A

Time: 9:00am – 12:00pm

Session Format: In-person

Organizer (s): Benjamin, Kucher, University of Alberta; Institute of Prairie and Indigenous Archaeology; Lyndsay Dagg, University of Alberta; Institute of Prairie and Indigenous Archaeology

Session Abstract:

Landscape is a vital part of any community. They affect and are affected by culture and those who live in them. Thus they are also a vital area of study for any archaeologist trying to understand a community. In 1982 Lewis Binford published “The Archaeology of Place” where he argued for the importance of understanding the relationships among places. Now, 40 years later, understanding the relationships between people and places is still just as important despite the methods used to do this changing greatly. Researchers have borrowed technologies from other fields including Geology and Geography and applied them to archaeological research. Archaeologists have a large array of tools at their disposal; Geographic Information Systems (GIS), Ground Penetrating Radar (GPR), Unmanned Aerial Vehicles (UAVs) with Multi-spectral and LiDAR sensors, and Magnetic Radiometry to name a few. It is through these technologies that we want to explore how the sub-discipline of landscape archaeology has and continues to develop. Using “a landscape approach provides cultural–historical frameworks to evaluate and interpret diverse observations about spatial and temporal variability in the structure and organization of material traces” (Anschuetz et al 2001). How then, are these theoretical frameworks, methods and technologies challenging our understanding of the complex nature of existing relationships between people, places, and material?

Anschuetz, Kurt F., Richard H. Wilshusen, and Cherie L. Scheick. 2001. ‘An Archaeology of Landscapes: Perspectives and Directions’. *Journal of Archaeological Research* 9 (2): 157–211. <https://doi.org/10.1023/A:1016621326415>

Binford, Lewis R. 1982. ‘The Archaeology of Place’. *Journal of Anthropological Archaeology* 1 (1): 5–31. [https://doi.org/10.1016/0278-4165\(82\)90006-X](https://doi.org/10.1016/0278-4165(82)90006-X)

Surrealistic Landscapes and Poetic Imaginaries of Archaeological Objects

Author(s):

- Francisco Rivera - Universidad Católica del Norte, University of Toronto

Since the late nineteenth century, the Atacama Desert in Northern Chile has been a space of geopolitical tension, asymmetrical socioeconomic power, and a territory for mining extractivism by Canadian companies. The knowledge of its natural and cultural resources was assembled by scientific expeditions defining and configuring what we understand as a “desert,” a peripheral empty and arid space ready to be occupied, domesticated, and exploited. The irruption and expansion of capitalist extractivism

created a particular idea of landscape and reconfigured its socio-political contours. Archaeological expeditions and collectors actively participated in this “becoming desert” process. This paper takes as an example copper mining hammers hosted at the Royal Ontario Museum in Toronto to show how they represent the Atacama Desert as an extractive territory. I propose the notion of “surrealistic landscapes,” and I use the poetry of the Chilean Canadian poet Ludwig Zeller to highlight the surreal condition of archaeological sites and their artifacts hosted in Canadian museums. As part of an exiled heritage, they constantly feed the archaeological imagination of the world’s most arid desert.

In a forest, or on a beach? Archaeological prospection on the hyper tidal coast of Minas Basin

Author(s):

- Wesley Weatherbee - Saint Mary's University

The hyper tidal Minas Basin provides a fascinating landscape for archaeological prospection. Research at Oak Point has identified where preserved landscapes lie below the modern salt marsh; however, relying only on surface collected diagnostic artifacts and geomorphology yields date ranges broad enough to place any occupation within two ecosystems: a forested landscape, or a beach. The implications of these different ecological landscapes will have impacts on what activities were undertaken at the site, and potentially how people adapted to rapidly rising sea levels during the mid-Holocene. This presentation will address how the landscape at Oak Point has changed since deglaciation, the methods used to illustrate this, and how future research intends to clarify whether this site was deposited in a forest, or on a beach.

Predictive model design for Southern Quebec Paleohistory: A case study using Saint-Jean River watershed.

Author(s):

- Simon Paquin - Artéfact Urbain Inc. & Université de Montréal
- Marie-Anne Paradis - Artéfact Urbain Inc.
- Ariane Burke - Université de Montréal

Evaluating and mapping the archaeological potential of Canadian lands through topography, hydrology, historical maps, and archives are important components of every large-scale development or archaeological study. Predictive modelling is a useful tool to enrich such studies and was developed in the United States to evaluate the buried heritage of American national parks. Far from being a foolproof method, the advantage of predictive modelling is the transparency and explicit

reasoning behind the presented model outputs. The method is seldom used in Quebec despite the large array of available environmental data online. In collaboration with Temiscouata National Park (Sépaq), we produced a machine learning predictive model for paleohistoric occupations and settlements for the Saint-Jean River watershed in Southern Quebec. This first model act as a proof of concept for the approach on Quebec lands, with the aim of developing the tool further for other Quebec regions and to add an additional trick to the CRM and landscape management toolkit.

Soil Chemical Studies Across Multiple Landscapes

Author(s):

- Beatrice Fletcher - McMaster University

Characterizing human interactions with landscapes can take on multiple forms. Over the past few years, I have been interested in characterizing the anthropogenic chemical signatures left in the wake of a variety of activities at Indigenous contexts across what is now known as Southern Ontario. Applying Itrax core scanning, a non-destructive method of XRF analysis that requires relatively small sample sizes, I have generated data for small habitation sites, areas of ephemeral use, and intensely occupied Iroquoian Village contexts. By comparing the relative degree and form of anthropogenic chemical enrichment across these varied contexts, we can comment on the types of enrichment seen in Southern Ontario in comparison to other contexts. I also suggest soil chemical studies as a viable path forwards that may provide insight into the nature of human occupation in the past and dovetail effectively with other minimally invasive approaches that value site preservation while still pursuing narratives concerning human-landscape interaction.

Archaeology in Urban Settings: Hidden Histories and Connecting to the Past - A

Location: Muin Room

Time: 11:00am – 12:00pm

Session Format: In-person

Organizer (s): Laureen Bryant, City of Calgary; Nicole Nicholls, City of Kamloops

Session Abstract:

In some parts of Canada archaeological legislative requirements sit with provincial governments, some are at the municipal level, and others include distinct participation of local First Nations. Some municipalities have predictive models to help them manage archaeological resources, while others have been exempted from having to undertake archaeological work. There is a range of regulations and policies that speak to these heritage sites across the land, and as a result there have been many interesting projects that have revealed the hidden histories within these urban settings. Consultants undertake extensive projects on behalf of, in collaboration with municipalities, or within a municipal boundary in general.

However, as many people walk through urban areas, they are unaware of the potential history beneath their feet. To understand and support heritage conservation people need to know about it. A small number of municipalities in Canada have hired in-house Archaeologists recognizing the need for policy and process development, site protection on city owned lands, and overall citizen education. But often, building public awareness still falls to consultants and advocational societies.

The goal of this session is to invite all who work or conduct research within urban settings to share papers about their interesting projects, innovations in process, public awareness building, the opportunities they see in urban archaeology and any challenges they may have faced working in urban settings.

What the Rail? Uncovering Calgary's Electric Railway (1909-1950)

Author(s):

- Erik Johannesson - Circle CRM Group Inc.

Urban landscapes, perhaps more so than other archaeological settings, represent palimpsests of human activity wherein the built environment intersects, transforms, or replaces pre-existing structures and features. As such, current developments and construction activities conducted in urban settings often come into contact and interact with the remnants of past installations and buildings, and thus provide excellent opportunities to investigate the built environment of the past. This paper highlights this relationship via a discussion of the City of Calgary's decommissioned streetcar system that operated from 1909 to 1950. In the spring of 2022, Circle CRM Group Inc. was contracted to identify and assess a section of rail and wooden binds that had been exposed during

the installation of a new storm drain in the Kensington district of Calgary. The rail was subsequently attributed to Calgary's Electric Railway that serviced the city's Capitol Hill and Crescent Heights neighborhoods until the streetcar system began to be phased out in the 1940s. Asphalt surrounding the metal rail indicates that upon decommission, the rail line was not removed, but rather embedded within successive bouts of road construction, wherein it now lies in silent testimony to an often overlooked part of Calgary's transit system and history.

Unearthing the Everyday Stories of Jack Long Park (EgPm-365)

Author(s):

- Kendra Kolomyja - Lifeways of Canada Limited

Jack Long Park is nestled within one of the oldest neighborhoods in Calgary, near the meeting point of the Bow and Elbow Rivers. Construction work for a park revitalization

project began in 2019 and exposed a broad scatter of historic material throughout the area. Though much of the material that was initially turned up was the scattered debris of a century of city dwellers, further investigation revealed that the park still had many stories to tell. Archaeological investigation, supported by ground-penetrating radar survey and combined with historical archives and photographic records, was able to bring to light some of the stories of this nearly overlooked parcel. This small community park offers a glimpse into Calgary's earliest development years and even farther back to the Precontact people who had been drawn to the confluence of the rivers long before the city began.

Perspective from a municipal archaeologist: five years later

Author(s):

- Laureen Bryant - City of Calgary

The City of Calgary's White Goose Flying report, a report outlining which of the 94 Calls

to Action are actionable by the municipality, specifically states? acknowledge and respect Calgary's Indigenous archaeological sites? Almost 45% of the land base owned by Calgary Parks and Open Spaces has been identified as containing a historic resource or having potential for undiscovered sites. As the Archaeologist in the Cultural Landscape portfolio, I strive to identify, conserve, and celebrate those sites on City owned land. Still, five years into the position, awareness, understanding, and communication are key to the success of site conservation. This presentation will re-examine the opportunities and challenges working from within a municipality and will highlight some of the exciting projects that have and will allow citizens and visitors connect to the hidden histories of the land.

Saturday, May 6 / Samedi 6 mai
Afternoon

Putting Down Roots: Students Insights into a More Responsible Future for Archaeology

Location: Online

Time: 1:00pm – 2:00pm

Session Format: Virtual

Organizer (s): The CAA Student Committee: Susannah Clinker, University of Toronto; Liam Wadsworth, University of Alberta; David Blaine, Athabasca University

Session Abstract:

As we begin to reimagine the role of archaeology in the contemporary world, students and early-career professionals must evaluate the relationship between their research and the broader society with which it articulates. To follow the conference theme of "Gathering Perspectives," this session is aimed primarily at students and early-career researchers who are interested in gaining more presentation experience and who wish to share their voice with the archaeological community. Presentations for this session can involve a research project that has preliminary findings, the results of an honour's thesis or independent project, a research proposal, a story from the field, a short history of your favourite object, a book review, or a tasty field recipe- the only catch is your presentation must be given in 5 minutes!

The presentations will be given synchronously using an online format to accommodate those who are not able to attend the conference in person for personal or public health reasons. Please submit

an abstract using the Abstract Submission Form on the CAA website to secure a slot in the session. Abstracts should provide a general description of your topic and should be no more than 250 words. Presentations of similar topics will be grouped together. Visual components for presentations from accepted presenters will be limited to only 1-3 slides and will be requested prior to the presentation date to allow for compilation and smooth transition between presentations. A synchronous question-and-answer period will be offered at the end of the session. If you have any questions, please feel free to reach out to caa.students@gmail.com. We look forward to your submission and hearing your valuable perspectives and insights!

Better Engagement, Better Archaeology: current Ontario CRM and Indigenous Engagement

Author(s):

- William Boily - University of Toronto

The current guidelines in the Ontario Engaging Aboriginal Communities in Archaeology bulletin is insufficient in current regards to Indigenous engagement. By rewriting the policies laid out here, including Indigenous engagement from stage one to post-stage four will create better relationships between CRM firms, relevant Indigenous groups, and the Ontario Ministry of Tourism and Culture, as well as create a more involved and ethical practice in consultant archaeology. The focus of this study will be to analyze the current state of the policies and to synthesize previous critiques and provide case studies and examples of Indigenous engagement in CRM elsewhere in the world. Indigenous engagement in stage one could allow for the incorporation of Oral knowledge and history to better understand geographic areas and the potential sites and their functions that could be present. Engagement in stages two and three via a more public archaeological approach could allow for greater crew size to work through projects and to have a more engaged practice. Engagement post-stage four would allow for self curation by Band offices and relevant groups to combat Ontario's current curation crisis. Better engagement with Ontario Indigenous groups in CRM will lead to more ethical and better-informed archaeological practice.

Decolonizing by Contextualizing: Bringing Collecting Histories in Museum Exhibitions

Author(s):

- Anne-Julie Robitaille - University of Toronto

The postcolonial turn that began in the late 20th century encompasses a plethora of perspectives and strategies to make archaeology more self-reflexive of its colonial roots and inclusive to the voices of the ones who were long marginalized by Western values and ways of knowing. In this presentation, I will argue that as students in archaeology, anthropology, museum studies, or other related disciplines who may work in or collaborate with museums in the future, it is crucial to pay particular attention to the provenance of the artifacts that we study and to recognize the socio-political contexts and peoples of the past that contributed to building these collections. By drawing from existing museum exhibitions, I will then shift my focus by suggesting how museums can concretely decolonize their display methods, and more specifically through the visual display of the multi-layered stories about the ways in which museums' archaeological collections were acquired in former colonial contexts. This presentation does not have the pretension to claim that it has the right answers but rather aims to offer a space to think out loud about how the next generation of archaeologists and museum professionals ? our generation ? can embrace postcoloniality.

Thoughts on a Healthier and More Accessible Field School

Author(s):

- Amy Fox - University of Toronto

The field school is a unique university course. Instead of grading students strictly on matters of the intellect, the body is needed. This situation creates immediate access concerns

for those of us with non-traditional or idealized bodies, wide-ranging access concerns that are going to look different for everyone. The very nature of field school as a physical activity can be a deterrent to student participation, leading to serious equity issues within our discipline. Here, as a course instructor of a field school, I introduce the Health and Safety model I designed to support retention of students and address the equity issues mentioned above. My model states that field archaeologists must prioritize their health and physical well-being above all else in order to respect the work we are doing, the archaeological record, and the quality of scientific information we are stewarding. Explicitly, based on this model, any student regardless of physical ability will be able to participate in field school and will be accommodated for without stigma or adverse grade effects. In this short presentation, I welcome discussion and feedback about my attempts at equity and inclusion in the field.

Resisting to Laugh: Tips for Engaging with Alternative or Pseudoarchaeological Viewpoints

Author(s):

- Christie Fender - University of Saskatchewan

In a world of widespread, easily accessible misinformation about archaeology and anthropology, those within our fields often find ourselves dismissing pseudoarchaeological thought as laughable and irrelevant. On the contrary, many alternative theories can be incredibly problematic and encourage racist or colonialist ideas that are harmful. Dismissal of those with such ideas often creates an environment of distrust and resentment towards professional and academic archaeology. This presentation will explore how to have honest discourse with those who support misinformed and problematic theories within archaeology.

The Importance of Political and Social Context in Archaeology: Case Studies from South Asia
Sophie Manfredi - University of Toronto

It is well established that archaeology, as a field, is all about context. Analysis of any find has to take into account where in the stratigraphy it was found, the other finds that were near it, and where in the trench it was located, among other things. Context is always talked about in terms of the excavated material, but rarely is it talked about in terms of the circumstances surrounding the excavation itself. When looking at previous analyses of archaeological data, part of being critical of other people's work is taking into account the political and social context of the writer. Despite assumptions that modern archaeology is more empirical and less susceptible to forces outside of modern scientific methods than early archaeological work, this is not necessarily the case. By looking at Cunningham's archaeological surveys under British colonialism in India and more modern excavations at Ayodhya, I will explore how context has shaped the presentation and analysis of archaeological data in South Asia.

Crypts or Cubicles? The Implications of Archaeological Interpretation at Chan Chan, Peru

Author(s):

- Kendall Sneyd - University of Toronto

This presentation discusses how the interpretations of the u-shaped structures in the ancient city of Chan Chan, Peru have naturalized the secular, capitalist state. Archaeologists have characterized the U-shaped structures, called *audiencias*, as secular, office-like accounting stations akin to modern cubicles based on both their appearance and evolutionary models of the state. Typical of the processualist movement, the archaeologists affiliated with the Chan Chan-Moche Valley project of the 1970s and 80s legitimized their interpretations by framing them as the result of objective, scientific inquiry. A review of the evidence suggests instead that the *audiencias* functioned as mausolea for communities subjugated by the Chimú Empire. Not only does the cubicle interpretation dismiss ethnohistoric evidence, it projects a post-

industrial phenomenon into the precolumbian past, making cubicles, and their associated modes of production seem natural, inevitable, and even desirable. This case study demonstrates the importance of examining the ideological underpinnings and implications of archaeological interpretation for more socially responsible research.

Transitional Belongings: A Look into the Role of Objects in University Student Bedrooms

Author(s):

- Emily Henry

Across time and space, humans have been shaped by and inextricably linked to our access to and creation of material things. However, the analysis of the role of material culture during life transitions is a surprisingly underdeveloped field of inquiry. When ?emerging adults? choose to attend university, they undergo a threefold rite of passage, involving the distinct phases of separation, transition, and incorporation. This presentation argues that objects present during the university rite of passage are an integral aspect of how the students involved curate, exhibit, and reflect on their identity transformation. Through studying and comparing six university bedrooms at a predominantly undergraduate university in Nova Scotia, belonging specifically to first-year and fourth-year students, this research explores the intersection of secular ritual, identity, and youth, providing an understanding of the significance of material culture in a part of the life course that is frequently overlooked. Using visual methodologies, including photography, a cultural inventory, and spatial analysis, accompanied by interviews, this research explores how objects in domestic spaces change to reflect and facilitate identity creation during this period of emergent adulthood.

Lighting Up the Night: Experimental Replication and Use of Dorset and Thule Inuit Soapstone Lamps

Author(s):

- Max Goranson - University of Toronto

Indigenous inhabitants of the Canadian Arctic developed numerous technologies to adapt to the Arctic?s extreme seasonal variations in temperature and sunlight. Such innovations include sea mammal oil-burning soapstone lamps?essential tools for the Inuit and their ancestors, as well Dorset peoples of the Paleo-Inuit tradition.Small ?handlamps? are emblematic of Early and Middle Dorset periods, but how Dorset peoples used these lamps remains unclear. Inuit lamps contain ?wick edges? where wicks can be easily manipulated, but no analogous structures exist on Dorset handlamps. How were Dorset peoples able to use these lamps as effective sources of heat and light, and how well do they measure up against Inuit Qulliqs in terms of light and heat production?I investigated these questions through a series of experiments performed on replicated soapstone lamps, including an Inuit qulliq and an Early/Middle Dorset handlamp. Using the qulliq as a ?control?, I tested the heat and light production capabilities of the Dorset lamp by employing different wicking strategies within its interior. Results suggest that Early/Middle Dorset handlamps may match some of the functional capabilities of smaller Inuit qulliqs, and that some wick placements may have clear advantages over others in heat and light production.

A Cracking Hegemony: Scientific Racism as an Ideological Response to New Immigration at the American Museum of Natural History at the Turn of the Twentieth Century

Author(s):

- Alyssa Cohen

The wave of immigration at the turn of the twentieth century had significant repercussions for America?s nativist racial hegemony. According to Jean and John Comaroff (1991), hegemony and ideology

exist along a continuum of beliefs, ranging from the dominant and imperceptible (hegemony), to the discernable and debated (ideology). Before the 1890s, two related nativist assumptions were implicitly accepted as part of America's hegemony: race is biological, and northwestern Euro-American dominance is natural. When millions of southern and eastern Europeans immigrated to the US around the 1890s, these hegemonic assumptions were called into question, and gradually moved into the realm of the ideological. To maintain their privilege, nativists used the ideology of scientific racism to argue that their northwestern European racial biology made them superior, thus situating their dominance in immutable nature. The American Museum of Natural History, which was run by men of northwestern European descent, is an important site to study the country's cracking hegemony. Through its collections and exhibitions (consisting mostly of unethically-sourced human remains and cultural artifacts), the museum participated in the ideological production of scientific

justifications to keep various groups, such as immigrants from 'lesser' races, on the nation's periphery or out of the country altogether.



Archaeology in Urban Settings: Hidden Histories and Connecting to the Past - B

Location: Muin Room

Time: 1:00pm – 4:00pm

Session Format: Hybrid

Organizer (s): Laureen Bryant, City of Calgary; Nicole Nicholls, City of Kamloops

Session Abstract:

In some parts of Canada archaeological legislative requirements sit with provincial governments, some are at the municipal level, and others include distinct participation of local First Nations. Some municipalities have predictive models to help them manage archaeological resources, while others have been exempted from having to undertake archaeological work. There is a range of regulations and policies that speak to these heritage sites across the land, and as a result there have been many interesting projects that have revealed the hidden histories within these urban settings. Consultants undertake extensive projects on behalf of, in collaboration with municipalities, or within a municipal boundary in general.

However, as many people walk through urban areas, they are unaware of the potential history beneath their feet. To understand and support heritage conservation people need to know about it. A small number of municipalities in Canada have hired in-house Archaeologists recognizing the need for policy and process development, site protection on city owned lands, and overall citizen education. But often, building public awareness still falls to consultants and advocational societies.

The goal of this session is to invite all who work or conduct research within urban settings to share papers about their interesting projects, innovations in process, public awareness building, the

opportunities they see in urban archaeology and any challenges they may have faced working in urban settings.

Revealing the Hidden History of the Medicine Hill Park Land, Calgary

Author(s):

- Brian Vivian - Lifeways of Canada
- Janet Blakey - Lifeways of Canada

This talk focuses on a recent archaeological assessment of the Medicine Hill Park Land, and steps Calgary Parks has taken to identify the historic resources therein and address the management of these. Previous studies have identified the slopes better known as Paskapoo as one of the densest concentrations of bison kill and processing sites known of in Alberta. The City of Calgary has now taking over management of most of these lands which previously were under private title, creating an urban park area with one of the richest archaeological records known of in Canada. Our summary provides a background of how these sites were discovered to begin, the steps taken to investigate the sites and engage with this First Nations heritage and what directions future research could go in.

Talking Trash: Preliminary Findings from an 18th and 19th Century Double Midden Feature in Officers' Square, Fredericton, New Brunswick

Author(s):

- Vanessa P. Sullivan - Colbr Consulting Inc.

Officers' Square, located in the heart of downtown Fredericton, forms part of the Fredericton Military Compound National Historic Site of Canada and has played an important role in the capital city's ever-changing landscape. Most widely known for its military use from the late 18th century up through the late 19th century, the Square has many stories to tell. In recent years, this public space has been part of the City of Fredericton's revitalization project. As a result, a great deal of archaeological investigation within Officers' Square has taken place. This presentation will provide an overview of the archaeological work that occurred in the Square during Colbr

Consulting's 2022 field season, focusing on the mitigation of a double refuse midden feature. The aim of this discussion is to shed light on what archaeologists found and how identified artifacts can help us better understand past lifeways within the Square and the larger Fredericton Military Compound National Historic Site in downtown Fredericton, New Brunswick.

Working Together: Cultural resource management and municipal dam safety classification

Author(s):

- Kate Peach - Stantec Consulting Ltd.
- Reza Ghavasieh - Stantec Consulting Ltd.
- Lucy Philip - Stantec Consulting Ltd.
- Laureen Bryant - City of Calgary
- Narayan Pokhrel - City of Calgary

Driven by global, national, and provincial guidelines, dams are classified relative to consequences of possible failure. The process includes consideration of loss of life, infrastructure, environmental and cultural values. Despite the requirement to include cultural values, there is a lack of guidance as to how to do so. As a result, the determination of the consequences of dam failure is undertaken by hydrotechnical engineers with a greater focus on loss of life than on impacts to cultural resources. In 2022, the City of Calgary and Stantec developed an innovative approach to incorporate consideration of cultural values into dam failure classification. Hydraulic modelling provided an indication of flood severity and the associated likelihood of soil erosion in the event of a dam breach. Evaluation of cultural resources considered site attributes, significance, and archaeological site potential within the modelled flood extents. The consequence classification for each dam relative to cultural values was incorporated into the overall consequence classification, affecting the extent of ongoing dam regulation and management. †This case study highlights the benefits of working with a

multi-disciplinary team, through collaboration between Stantec's cultural resource management, hydrotechnical and geotechnical engineering and the City's Infrastructure, Heritage Planning and Parks and Open Spaces teams.

Archaeology during Parliament's Rehabilitation

Author(s):

- Stephen Jarrett - WSP Canada Inc.

As part of the Centre Block Rehabilitation Project, the largest heritage rehabilitation project in Canadian history, archaeological assessments were conducted to evaluate and preserve important archaeological resources to be impacted by the project. The setting of Canada's Parliament Hill created unique challenges. Concerns such as Parliament's ongoing functions, emergency services access, critical infrastructure and construction schedules needed to be counterbalanced by requirements to evaluate and record resources which were buried under up to 3m of fill. This paper will outline the steps taken to manage the project and complete the archaeological assessments in a staged approach which allowed for the complex site requirements to be met while also uncovering and excavating extensive archaeological resources. A broad overview of the findings will also be interwoven with the presentation to provide context to the challenges encountered and overcome during the project.

Tasting the Past: Living History, Food and Authenticity at Dundurn Castle, Hamilton, ON

Author(s):

- Christine Cluney - McMaster University

Living history museums have become a popular component of tourist and leisure experiences; an attempt to simulate life in another time. †These museums may also be used as research and interpretive tools, as a means of role playing, or a medium for better understanding another time or culture. Dundurn Castle is a neoclassical Italian style

mansion in Hamilton, ON completed in 1835. Built for Sir Allan Napier MacNab, later Prime Minister of the united Province of Canada between 1854 and 1856, it was known across the country for its grandeur and parties. Today, the 'Castle' is a National Historic Site, which, along with tours of the house and adjacent buildings, has a large garden at the eastern edge of the grounds. The produce from this garden is cultivated and used in the castle's kitchen and is shared with the public in unique and different ways. Touring the grounds in both the Spring and Winter, I use Dundurn to discuss how the integration of history, archaeology, heritage foods, and modern uses have come together to benefit visitors to the site, as well as local Hamiltonians.

From Strandlines to Beach Ridges: Using Geospatial Data to Unravel Past Land Use in Thunder Bay

Author(s):

- Jade Ross - City of Thunder Bay; Lakehead University
- Clarence Surette - Lakehead University
- Scott Hamilton - Lakehead University

Over the past year and a half, the primary author has worked on a Fed-Nor funded archaeological internship in a partnership between the City of Thunder Bay, Fort William First Nation, and Lakehead University. The project's purpose is to examine the archaeological sites within the City of Thunder Bay, which involved updating the archaeological inventory and confirming the accuracy of reported site locations within the Ministry heritage inventory. To accomplish this, access to high-quality geospatial data, including a LiDAR elevation model was provided by the city. The examination of data relative to known archaeological site distribution revealed relict riparian features such as stranded beach ridges, terraces, and wave-cut cliffs, some of which were previously undetected. While the relationship of Plano archaeological sites with one well-documented phase of Glacial Lake Minong is well-established, the sharply improved

elevation model, coupled with other thematic information, significantly improved our understanding of the complex and dynamic shoreline transformation. It has also offered new insight into the distribution of known archaeological sites.

Under the Ground We Walk On: Urban Archaeology in the National Capital Region

Author(s):

- Monica Maika - National Capital Commission

The NCC is uniquely positioned in Canada as a Federal Crown Corporation that oversees 11% of the land mass in the National Capital Region. Approximately 4.3% of the lands within Ontario and Quebec that are managed by the NCC are considered to be “urban”. Although there is no Federal Legislation governing archaeology in the country, the NCC still has a custodial responsibility to ensure the protection and management of archaeological sites within lands under its jurisdiction. This presentation will briefly discuss the process by which sites have been identified in these urban lands. Challenges and achievements will be highlighted through a discussion of discoveries in urban environments such as Major’s Hill Park, LeBreton Flats, Victoria Island, and Westboro Beach. In a landscape where urban lands are all too often deemed “disturbed: no further potential”, it’s time to bring these hidden sites to light.

Archaeology in the City of Kamloops: Answering a Call to Action

Author(s):

- Nicole Nicholls - City of Kamloops

The Truth and Reconciliation Commission of Canada: Calls to Action have provided all levels of government with a starting point for local reconciliation journeys. The City of Kamloops and our partner community Tkʷemlʷps te Secwépemc have been engaged in relationship building since the 1960s and the ways in which we have engaged with this journey have evolved over time. Our relationship is based on respect, mutual support, and mutual interest. Our journey with the Calls to Action

has propelled us forward together in many ways, including the stewardship of cultural heritage. This presentation will discuss our journey with Call to Action 44 as it pertains to the stewardship of cultural heritage in the Secwepemc’lecw (the ancestral lands of the Secwépemc), including Indigenous-led work, innovation in methods, and collaborative solutions to challenges.

Historic Hooves: Records and radiocarbon dates of horses (Equus) in Alberta in the late Holocene

Author(s):

- Karen Giering - Royal Alberta Museum

Records of horse are sparse in published archaeological records of Alberta, possibly reflecting their absence from the landscape following terminal Pleistocene extirpation and relatively recent reintroduction from Europe or elsewhere. Outside of late Pleistocene records of human-horse associations, few archaeological works comment directly on human-horse interactions in Alberta. Documented horse remains in the late Holocene archaeological record exist primarily in consultant reports, which are not widely accessible. Here, we re-evaluate those records and describe the skeletal record of horse from late Holocene archaeological sites along with additional records from palaeontological contexts. As part of that work, we report results from ZooMS analysis used to test morphological re-identification of a juvenile radius from the Castle River Site (DjPm-80) as Bison. We report new radiocarbon data on specimens of horse from both archaeological and palaeontological settings to further evaluate existing hypotheses that place the reintroduction of horses in Alberta at 1730?1740 AD. We also evaluate the landscape features and resources of sites with horse remains to see if they would be suitable for caring for horses and look for signs of human management on the remains. Authors: Christopher N. Jass, Christina I. BarrÛn-Ortiz, Karen Giering, Kris Fedyniak, Will Taylor, and Kyle Forsythe

Community-Based Archaeologists and Indigenous Archaeologies: New Voices, New Perspectives

Location: Kluskap C

Time: 1:00pm – 4:00pm

Session Format: Hybrid

Organizer (s): Steven Dorland, Grand Valley State University; Jordan Jamieson, Mississaugas of Credit First Nation; Councilor Veronica King-Jamieson, Mississaugas of Credit First Nation; Jonathan Ferrier, Dalhousie University

Session Abstract:

In this session, we want to hear about community-based archaeologies or Indigenous archaeologies that have taken place in the last few years. With COVID-19 and the continuing impacts of this pandemic on Indigenous communities, archaeologists and Indigenous communities have gotten creative in finding ways of bringing heritage and archaeology to Indigenous communities in ways that address their needs and interests. In this session, we want to hear about new methods of engagement, or effective methods of engagement in community-based archaeologies and Indigenous archaeologies that have laid a foundation for relationship building between research institutions and Indigenous partners across Turtle Island. In this session, we are hoping to provide an opportunity to hear from community members who are often not given platforms to speak about their experiences with archaeology and heritage driven projects and how we can move forward in partnership with Indigenous communities when developing projects.

Anishinabe Odjibikan: Implementing Indigenous Led Archaeology on Algonquin territory

Author(s):

- Drew Tenasco - Kitigan Zibi Anishinabeg
- Emma Logan - Algonquins of Pikwakanagan First Nation
- Jenna Kohoko L - Algonquins of Pikwakanagan First Nation
- Bryton Beaudoin - Kitigan Zibi Anishinabeg
- Alina Jerome - Kitigan Zibi Anishinabeg

We are an Anishinabe-Algonquin led archaeological field school operated by two communities, The Algonquins of Pikwakanagan First Nation and Kitigan Zibi Anishinabeg. We are a youth-led team backed by the support of our communities and the support of our partners who give us strength in undertaking the projects that we are exploring each day. We wish to tell our story of how we are conducting Indigenous archaeology, and how we wish to do

archaeology in our own way. Archaeologists should take greater care and be mindful of the cultural objects they uncover. We will share our goals of returning artifacts and the good that will come of it, as well as our goals moving forward. Our Group, Anishinabe Odjibikan, allows us to communicate and connect with many other First Nation groups, to learn from them, and to share knowledge with them where we can. This presentation will explain what we perceive for our future in archaeology and the future of what archaeology in our territory may look like, through the protection, management, and stewardship of archaeological resources.

Learning about Learning: A Mississaugi Youth Perspective

Author(s):

- Nicholas Cada - Mississaugi First Nation
- Chinoodin Armstrong - Mississaugi First Nation
- Alexander Debassige - Mississaugi First Nation

- Steven Dorland - Grand Valley State University

Community-based archaeology has developed in various ways to emphasize the voices of Indigenous communities and enhance archaeology as a discipline. In this two-part paper series, we focus on the experiences of youths from two Mississauga First Nations. In a discussion with Steven Dorland and Mississauga Nation youth, you will learn about our experiences in the Learning about Learning community-based archaeology camp. We will talk about what drew us into this project and how this archaeology camp has impacted our understanding of archaeology and allowed us to develop transferable skills. In the first paper, you will hear from Nicholas, Chinoodin, and Alexander, youth from Mississaugi First Nation. What is clear in our discussion with Dorland is the importance of providing opportunities for Indigenous youth to learn about archaeology and do this in a fun and safe way that emphasizes hands-on learning and fun educational exercises to learn archaeology. At times, archaeologists can complicate things when working with Indigenous communities, but for this project, sticking to the basics created an enjoyable and lasting cultural learning experience. We hope our words help inspire future community-based archaeology projects.

Learning about Learning: A Mississaugas of the Credit Youth Perspective

Author(s):

- Nimkii King - Mississaugas of the Credit First Nation
- Steven Dorland - Grand Valley State University

Community-based archaeology has developed in various ways to emphasize the voices of Indigenous communities and enhance archaeology as a discipline. In this two-part paper series, we focus on the experiences of youths from two Mississauga First Nations. In a discussion with Steven Dorland and Mississauga Nation youth, you will learn about our experiences in the Learning about Learning community-based archaeology

camp. We will talk about what drew us into this project and how this archaeology camp has impacted our understanding of archaeology and allowed us to develop transferable skills. In the second paper, you will hear from Nimkii, a youth from Mississauga of the Credit First Nation. What is clear in our discussion with Dorland is the importance of providing opportunities for Indigenous youth to learn about archaeology and do this in a fun and safe way that emphasizes hands-on learning and fun educational exercises to learn archaeology. At times, archaeologists can complicate things when working with Indigenous communities, but for this project, sticking to the basics created an enjoyable and lasting cultural learning experience. We hope our words help inspire future community-based archaeology projects.

Relationship Building: Community-Based Archaeology in Partnership with Mississauga Nation

Author(s):

- Steven Dorland – Grand Valley State University
- Jordan Jamieson – Mississaugas of the Credit First Nation
- Veronica King-Jamieson – Mississaugas of the Credit First Nation
- Jonathan Ferrier – Dalhousie University
- Lindi Masur – Sewanee: University of the South
- David Smith – University of Toronto Mississauga

Recently, the growth of community-based archaeology has resulted in a diverse collection of approaches that braids together archaeology and the needs and interests of Indigenous communities. In this paper, we provide an overview of our community-based archaeology project with Mississauga Nation, Learning about Learning. Established in 2019, this research project in southern Ontario is a community driven educational program for youth across the six Mississauga First Nations that bridges archaeology and Indigenous knowledge through hands-on learning and the

centering of Mississauga voices and perspectives. A central component of our project is providing capacity building for youth through transferable skill development and paid training of archaeological and cultural heritage methods. In this paper, we highlight the importance of relationship building and how this is entangled in all project stages, including, development, application, and knowledge dissemination practices. I emphasize the importance of creating true partnerships that continuously challenge the outside researchers involved in this project to unlearn traditional ways of knowing and doing and to learn about learning the Mississauga way. Archaeology is a very effective tool and resource for Indigenous communities, but only when we democratize knowledge and work alongside each other to meet their needs and interests.

Le Patrimoine culturel et le Patrimoine naturel sont indissociables

Author(s):

- Isaak Lachapelle-Gill - Bureau du Ndakina, Grand Conseil de la Nation Waban-Aki
- Genevieve Treyvaud - Bureau du Ndakina, GCNWAE

Isaak occupe le poste de gardien du territoire. Celui-ci s'assure de surveiller et de mieux protéger le territoire ayant une valeur culturelle et écologique pour les communautés w8banakiak dans le but de veiller au respect des habitats. Depuis l'arrivée d'Isaak, la protection du patrimoine archéologique et culturel fait partie des obligations des Gardiens du territoire. Lors de cette présentation, les aspects du travail de protection et leur méthodologie vous seront présentés ainsi que trois exemples de projets en cours qui portent sur les problèmes d'érosion des sites archéologiques, la documentation des sites d'importance et la gestion du patrimoine funéraire de la Nation Waban-Aki. Isaak holds the position of Guardian of the territory. He ensures and protects the territory of cultural and ecological value for w8banakiak communities in respect of traditional habitats. Since the arrival of

Isaak, the archaeological and cultural heritage protection has been a duty of Guardians of the territory. During this presentation, different protection aspects of their work and methodology will be presented through three examples of current projects which deal with problems of erosion of archaeological sites, the documentation of important sites and the management of funerary heritage of the Waban-Aki Nation.

The Six Seasons of the Asiniskaw-thiniwak Project: Innovative Applied Archaeological Contributions

Author(s):

- Jill Taylor-Hollings - Dept. of Anthropology, Lakehead University; President, Ontario Archaeological Society
- Scott Hamilton - Dept. of Anthropology, Lakehead University

Lakehead University archaeologists are playing important roles in the Six Seasons of the Asiniskaw-thiniwak (Rocky Cree) SSHRC Partnership, a unique educational project led by Northern Manitoba communities. The academic host is University of Winnipeg with many other partners. Research outputs include developing historical picture books, based on the stories of Knowledge Keeper William Dumas, and set in the 1600s. *Ams Sapotawan* was recently published, being set in n'pin (summer). It is a result of these collaborations with the companion teacher's guide and interactive app. just being finalized. The main project goal is to support ongoing reclamation of asiniskaw-thiniwak languages, histories, and traditional knowledge by young people in communities but also to improve Indigenous content in the Manitoba school system and further afield. We will discuss the archaeology team's work at Lakehead University, which is collaborating with community members and illustrators, writing sidebar texts, completing fieldwork in actual story locations, contributing to the teacher's guide and app, but also undertaking conventional research projects. Some items from Rocky Cree traditional territories, borrowed from the Manitoba Museum, are

being studied, modeled, and 3D printed in order to create replica edu-kits for communities.

Ways of Working, Thinking, Changing and Growing

Location: Kluskap B

Time: 1:00pm – 4:00pm

Ancient caribou DNA from archaeological bones: Exploring 17th-century Inuit hunting practices and seaborne mobility in the northeast Gulf of Saint Lawrence

Author(s):

- Brad Loewen - Département d'anthropologie, Université de Montréal
- Grace Hua Zhang - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University
- William Fitzhugh - Arctic Studies Center, Smithsonian Institution
- Martin-Hugues St-Laurent - Département de biologie, chimie et géographie, Université du Québec Rimouski
- Sara Barreiro Argelles - Département d'anthropologie, Université de Montréal
- Anja Herzog - Arctic Studies Center, Smithsonian Institution
- Luke Jackman - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University
- Dongya Yang - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University

Archaeology of 17th-century Inuit habitat on the Québec Lower North Shore shows a combination of Inuit and Basque material culture at coastal locations suited for hunting seal. Previous work has theorised Basque-Inuit relations as joint ventures within a context of enhanced Inuit seaborne mobility, afforded by access to Basque sailboats. Inuit sites show winter occupation and a high reliance on caribou ? not seal ? for subsistence. DNA study of caribou bones asked whether Inuit hunted these animals on the Québec-

Labrador mainland, or if their hunt extended to Newfoundland as part of their seaborne mobility. It was enabled by previously defined distinctive mtDNA haplogroups for Newfoundland caribou (Wilkerson et al. 2018). We used a short D-loop fragment of about 400bp to assign haplogroups to ancient DNA samples. Successful analysis of 45 of 47 bone samples found an MNI of 15 animals, of which 12 likely came from the Québec-Labrador mainland (40 samples) and 3 from Newfoundland (3 samples), while 2 samples remain unassigned. Only 2 samples failed to generate DNA. These results show the potential of using ancient caribou DNA to illuminate 17th-century Inuit hunting practices, seaborne mobility, and the historical ecology of Rangifer tarandus.

Initial Exploration of RCAF B-24 Liberator Plane Wreck in Gander Lake, Newfoundland & Labrador

Author(s):

- Neil Burgess - Shipwreck Preservation Society of Newfoundland & Labrador Inc.
- Tony Merkle - Shipwreck Preservation Society of Newfoundland & Labrador Inc.
- Kirk Regular - Fisheries & Marine Institute, Memorial University of Newfoundland
- Rick Stanley - Ocean Quest Adventures
- Jill Heinerth - Royal Canadian Geographical Society Explorer-in-Residence
- Maxwell Hohn - Salish Sky
- Adam Templeton - Fisheries & Marine Institute, Memorial University of

Newfoundland

On 4 September 1943, the Royal Canadian Air Force's (RCAF) B-24 Liberator bomber 589-D from No. 10 Bomber Reconnaissance (BR) Squadron took off from Gander airport and crashed into Gander Lake. All four RCAF airmen on board were killed in the crash. In 2022, members of the Shipwreck Preservation Society of Newfoundland & Labrador Inc. (SPSNL) set out to determine the current location of the bomber wreck in Gander Lake and to conduct initial diving surveys of the wreck site. The bomber wreck was successfully located by multibeam echosounder surveys in June 2022. The wreck site was 38 - 46 m deep in the lake. A remotely operated vehicle was used to collect underwater video of the wreck site. In September 2022, a team of recreational, technical, and scientific divers from SPSNL, Ocean Quest Adventures and the Great Island Expedition conducted photo and video surveys of the bomber wreck. We confirmed the wreck was an RCAF Liberator bomber that was extensively damaged. Additional video surveys were done in October. We will present our findings, discuss the challenges in surveying this aircraft wreck and outline our future plans for this site.

Insects and Sepultures: New Insights into Funerary Questions

Author(s):

- Clotilde Roger - Université Laval
- Allison Bain - Université Laval
- Jean-Bernard Huchet - Université de Bordeaux

Funerary archaeoentomology is the study of insects extracted from sepultures. Inspired by the methodological principles of forensic entomology, this approach offers a better understanding of the individual and the circumstances surrounding his death (hygienic conditions, exposure prior inhumation, seasonality of death, etc.). Funerary archaeoentomology has been explored on different archaeological contexts in Europe, the United States, North Africa, except for Canadian contexts, up until recently. As part of a master research at Laval

University, Quebec, three 19th century cemeteries have been observed under the principles of funerary archaeoentomology. The objectives of this research were (1) to test the validity of this approach considering subarctic contexts, (2) to offer a better understanding on 19th century sepultures and (3) to propose a new line of study regarding archaeoethanatomical questions in subarctic contexts. In the first place, this communication aims to present the approach and the research results to exemplify what funerary archaeoentomology can offer. Secondly, on field and practical questions will be discussed to equip professional archaeologists when they work on funerary contexts (sampling strategy, questions that can be addressed, where to analyse these samples, etc).

Geoarchaeological and Archaeobotanical Analyses of 18th and 19th century Abenaki Pit Features from the Fort Odanak Site (CaFe-7), Québec, Canada

Author(s):

- Sarah Robert (presenter) - Department of Historical Sciences and Centre de Recherche Cultures-Arts-Sociétés (CELAT), Pavillon De Koninck, Université Laval
- Prof. Allison Bain - Department of Historical Sciences and Centre de Recherche Cultures-Arts-Sociétés (CELAT), Pavillon De Koninck, Université Laval
- Prof. Najat Bhiry - Department of Geography and Centre D'études Nordiques, Université Laval,

Built in the early 18th century on the banks of the Saint-François River (Quebec, QC, Canada), the fortified Jesuit mission of Saint-François-de-Sales was an important Abenaki centre during the colonial period. Between 2010 and 2021, archaeological excavations conducted by the Waban-Aki Nation led to the discovery of the mission's remains at the Fort Odanak site (CaFe-7) in the historical centre of Odanak (Quebec, QC, Canada), and revealed numerous pit features likely used for storage or refuse disposal. As part of a doctoral research conducted in collaboration with the

Grand Council of the Waban-Aki Nation and the Abenaki Museum of Odanak, geoarchaeological and archaeobotanical investigations were undertaken on six pit features discovered at the site. Our results provide new information on site formation and occupation over time, and clarify the function and use of the pits studied. They show that the use of traditional pit features persisted until the late 19th century at Odanak, and confirm that maize horticulture was practiced at the site during the 18th and 19th centuries. Together, the methods employed provide a complementary perspective on the daily life of the mission's inhabitants and constitute an innovative approach to the study of Indigenous villages in Quebec.

Strontium Isotopes and the Geographic Origins of Camelids in the Vir' Valley

Author(s):

- Nicole Hultquist
- Paul Szpak - Trent University
- Jean-Francois Millaire - Université du Québec, Trois-Rivières

This study presents the strontium isotopic composition of camelid tooth enamel from Huaca Santa Clara, Huaca Gallinazo, and Huancaco in the Vir' Valley. These sites were occupied during the Early Intermediate Period (EIP) with Huaca Santa Clara and Huancaco being associated with a ritual sacrifice during the late Middle Horizon (MH). Most camelids had strontium isotopic compositions that fell within the predicted isotopic range for the Vir' Valley. Isotopic compositions of the serially sampled teeth suggest most camelids did not move between regions with different strontium isotope baselines during enamel formation. At Huaca Santa Clara, sacrificed camelids (MH) had local strontium isotope ratios. Butchered individuals (EIP) had strontium isotope ratios reflecting primarily local origins, with some evidence of individuals from the highlands. At Huaca Gallinazo (EIP), all of the camelids appeared to be local to the lower Vir' Valley. At Huancaco, butchered (EIP) and sacrificed (MH) camelids were local to the Vir' Valley but may have

included more individuals from the middle and upper valley regions relative to the other two sites. These data suggest that camelid husbandry was present on the north coast during the EIP and this practice may have become more widespread during the late Middle Horizon.

A Tale of Two Turkeys: DNA-based and Isotopic Geographic Provenancing of Turkeys (*Meleagris gallopavo*) from the 18th century wreck of Le Machault

Author(s):

- Luke Jackman - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University
- Tom Vaughan - School of Archaeology and Ancient History, University of Leicester, Leicester, UK
- Thomas Royle - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University
- Eric Guiry - School of Archaeology and Ancient History, University of Leicester
- Charles Dagneau - Underwater Archaeology Team, Archaeology and History Branch, Parks Canada Agency
- Camilla Speller - Ad/PT Laboratory, Department of Anthropology, University of British Columbia
- Dongya Yang - Ancient DNA Laboratory, Department of Archaeology, Simon Fraser University

In response to the defeat of France by Britain at the Battle of the Plains of Abraham in 1759, the frigate Le Machault and a fleet of merchant vessels was dispatched from France in 1760, to resupply the beleaguered colony of New France. Ultimately, Le Machault was scuttled during the Battle of Restigouche. The ship's destruction represented the failure of this final attempt to resupply New France. Excavations of the wreck of Le Machault by Parks Canada's Underwater Research Unit recovered a large number of structural items, artifacts, and ecofacts. The faunal remains recovered from the site included fragments of turkey (*Meleagris gallopavo*) bone. In this study, we used stable isotope and ancient DNA analysis

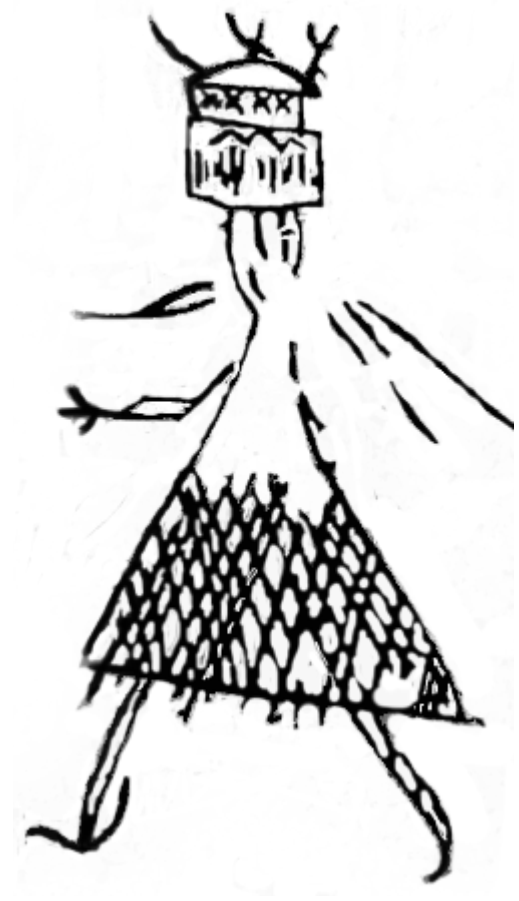
on two turkey bones to determine whether they represent domesticated individuals or are derived from wild populations and to explore their potential origins. The results of our study not only provide insights in the provisioning of the French Navy during the Seven Years War, but, given the northern location of the site within the turkey's range, could contribute to broader understandings of the species biogeography.

Maritime Archaeological Survey of The Holland Cove Site in Lower Prospect, Nova Scotia

Author(s):

- Jonathan Kyte - Stantec Consulting Ltd.

It has generally been believed the lack of evidence for the presence of early coastal Pre-Contact Period archaeological sites in Nova Scotia is due to relative sea level rise which has caused sites to become submerged. This has left a gap in our understanding of coastal adaptation and occupation along the coast of Nova Scotia during the Archaic and early Woodland Periods. In June of 2022 a rhyolite stemmed projectile point was located in six metres of seawater in Lower Prospect, Nova Scotia. The area was believed to have elevated potential for the presence of submerged cultural resources based on desktop baseline research which included pre-contact usage and GIS analysis using bathymetric LiDAR data. This paper provides an outline of methodologies employed to carry out a marine survey of this nature, use of opensource GIS, bathymetric LiDAR digital elevation modeling, sea level rise curve analysis, photogrammetry, and global navigation satellite system technology. The survey was an exercise in gaining a better understanding of where submerged pre-contact sites may be located, the adaptation of GIS and other technologies to maritime archaeology and providing insight into how relative sea level rise curves can be used in site location and dating analysis.



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