

The Langara College Archaeology Field School 2013: Archaeological and Forensic Studies



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Introduction

Following on the success of the 2012 archaeology field school, students once again excavated artifacts, features, and replica human skeletal remains at the on-campus 'site' constructed in 2012 (see Copp 2012 for details), but doubled in size for 2013.

Three 12'-square boxes containing seven sets of replica human skeletal remains configured as forensic archaeological features were excavated according to standard methodologies and protocols. An additional box contained artifacts and features, including a 1/2-scale replica human skeleton.

Students definitely enjoyed 'discovering' the CSI-like aspects of the excavations, but seemed to enjoy even more the task of re-burying the remains in different configurations for next Summer (or for some lucky Forensic Anthropology students who would like near-real life excavation experiences).

As in 2012, the 2013 field school students were tested to BC government RISC Archaeology and CMT survey certification standards. All were successful (again). Thanks are due the Archaeology Branch for allowing the RISC course to be embedded in Langara archaeology field schools.

The RISC examination was the only written exam requirement for the program. Instead of regular exams or quizzes, evaluation consisted of 12 practical research assignments requiring research and analysis, laboratory exercises, field exercises recorded in a field notebook, daily journal entries and a major research paper.

Keeping field records in a notebook and journal are mandatory requirements in the heritage consulting industry, as is developing a familiarity and skills in filling out site inventory and data forms. A study of headstone data from Mountain View cemetery was also conducted. This required a full day of fieldwork plus spreadsheet data entry and analysis.

Mapping skills ranged from simple compass and pace, through transit and theodolite use as well as producing contour and 3D wireframe maps with SURFER™, integrating Garmin™ GPS coordinates with Oziexplorer™ and MapSource™, and other software programs.



Fig. 1: GPS unit registering coordinates of an historical pier piling



Fig. 2: A GPS unit in use by the author

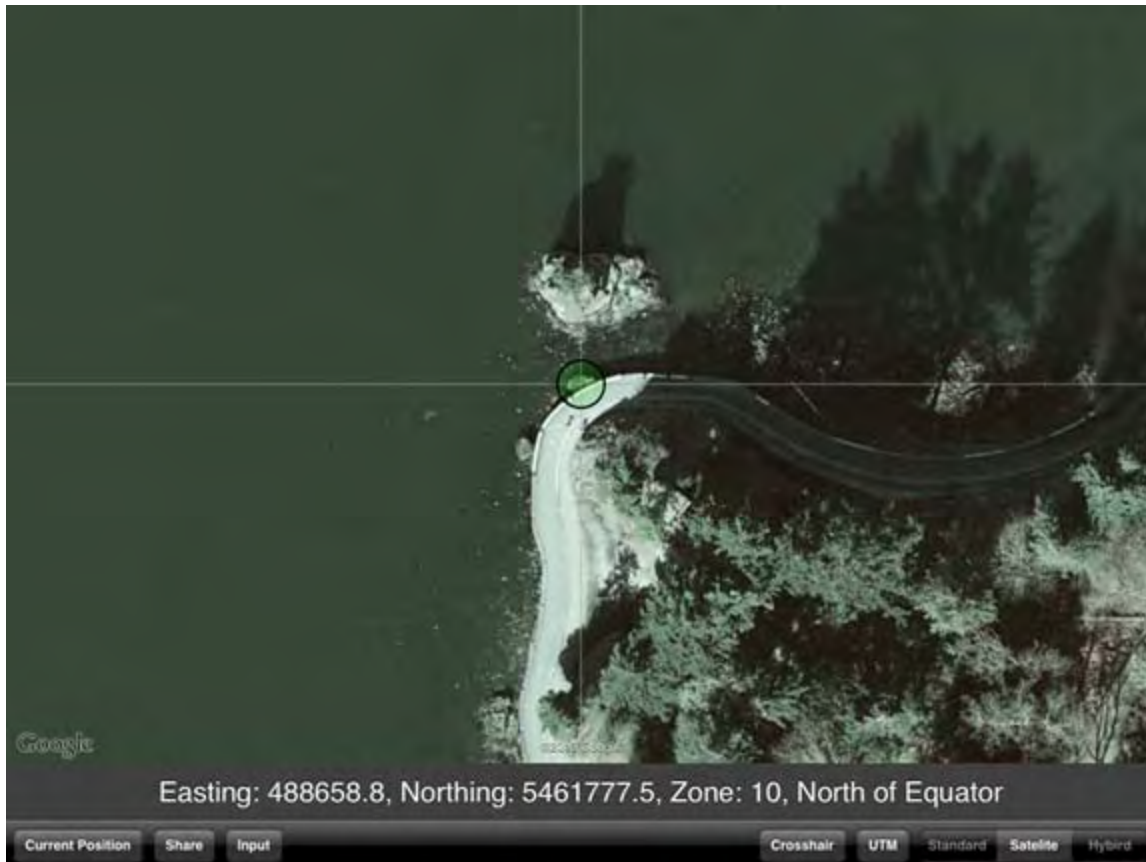


Fig. 3: iPad Coordinate software illustrating use of GoogleEarth™ and GPS programs

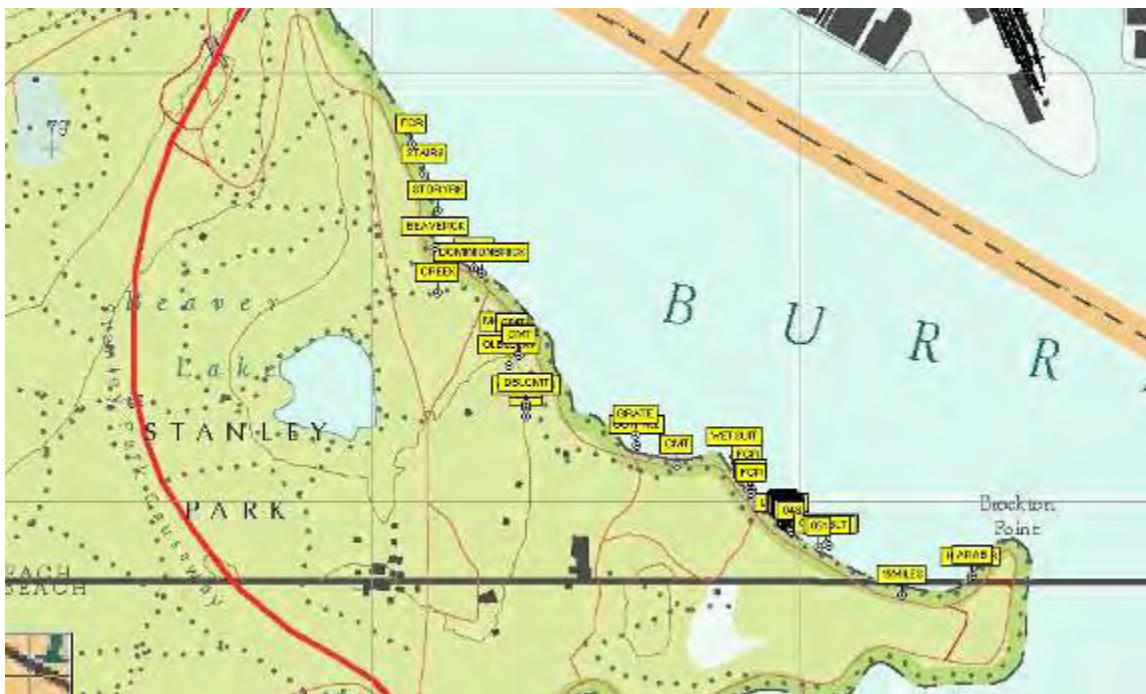


Figure 4: GPS waypoints imported on to a topographic map using MapSource™

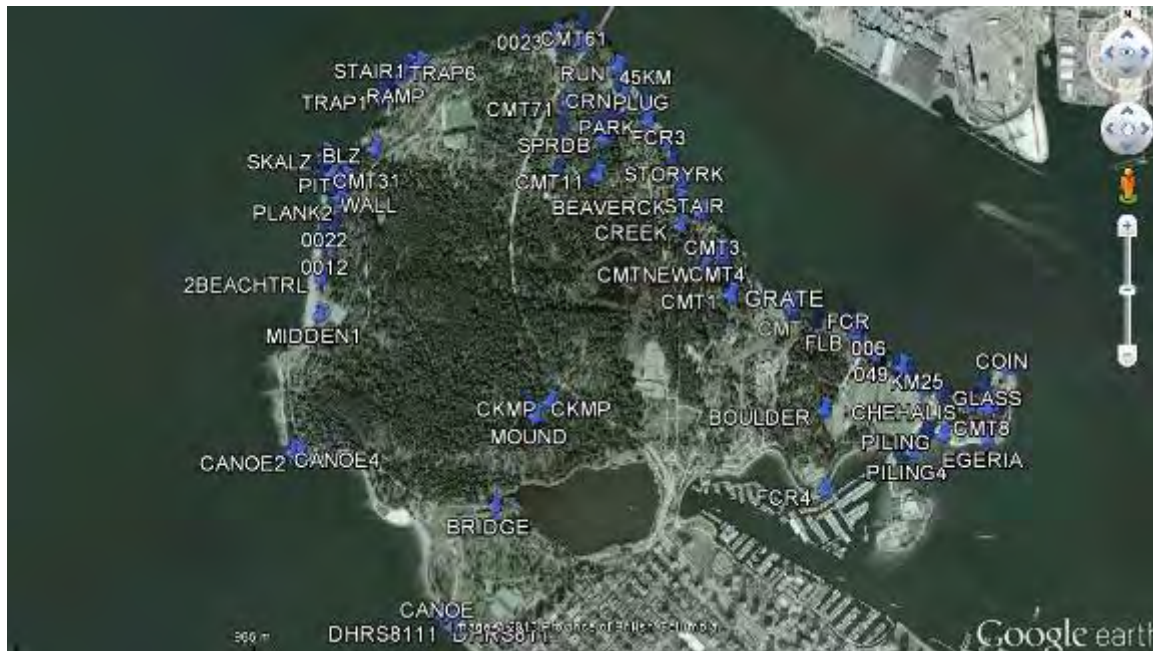


Figure 5: GPS Waypoints using MapSource™ with GoogleEarth™ View

On-Campus Archaeological and Forensic Excavations

As indicated above, the two boxes constructed in order to acquire practical excavation and field note recording were used during the field school – but they are also available for regular classroom courses in Forensic Anthropology and/or Archaeology for students who like to experiment and/or try their hand at excavating.

For example, the Spring 2013 semester saw several students working in teams to excavate replica human remains – regardless of inclement weather. This was a good introduction to the often cold and wet conditions required of field work.

Details regarding on-campus excavations can be located on the Langara College website (Copp 2012) and won't be duplicated here.



Fig. 6: Two replica skeletons after a torrential downpour flooded the unit



Fig. 7: Another replica skeleton after flooding

Stanley Park Reconnaissance Missions

Students also conducted at least eight full days of pedestrian survey in Stanley Park. Surveys included both inter-tidal and interior forest areas and resulted in an excellent exposure to the range of CMTs (culturally modified trees) and other sites extant in the park.

Unlike most heritage resource studies in the province, students needn't have worried about the usual dangers inherent in rural fieldwork such as wandering bears and tick-borne disease. Instead, they put up with persistently mooching raccoons, marauding crows and seagulls (watch getting a hot dog at a particular concession stand – there is a kamikaze seagull terrorizing patrons there), and the odd bicyclist operating outside of a bike lane.

More serious hazards included a couple of examples of Japanese hogweed whose sap can cause long-term blistering or even blindness, as well as bush camps constructed by the indigenous homeless population.



Figure 8: A homeless person's camp in Stanley Park

- **A Neo-Pagan Stone Circle**

A recently constructed stone circle, likely indicative of NeoPagan (New Age) activities, was encountered on the hillside above Siwash Rock – as well as some other intriguing features. Interestingly, it appears to align with Siwash Rock and the 21 June solstice.



Figure 9: Modern stone circle

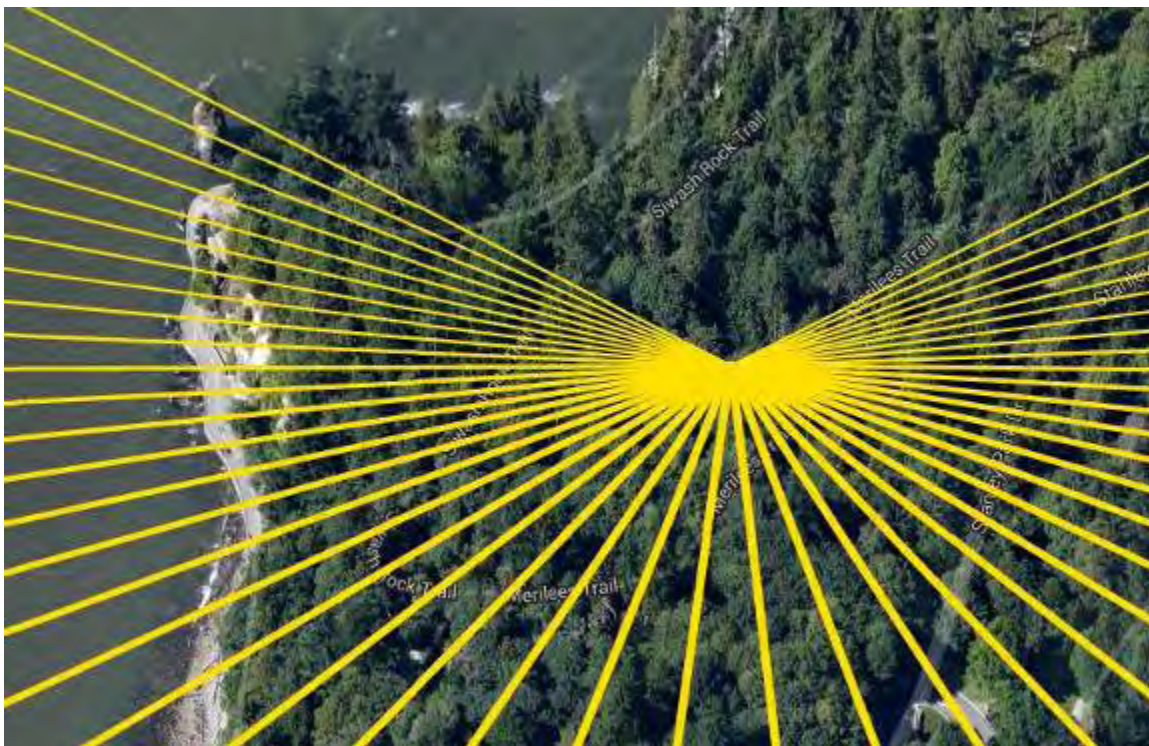


Figure 10: Stone circle solstice alignments

Although GPS coordinate accuracies for this feature were greater than 10 meters, <http://www.sollumis.com> (in conjunction with GoogleEarth™) illustrates this likely astronomical alignment (2013 sunrise 0507 hrs, sunrise azimuth 051 degrees; sunset 2122 hrs, sunset azimuth 309 degrees based on GPS coordinates). Sunset in the above figure aligns with Siwash Rock. It would appear that there are some fairly astronomically knowledgeable NeoPagan/New Agers using the park.

- **Siwash Point Cremains**

While conducting a pedestrian survey on the slopes on Siwash Point a very recent scatter of (probable) human cremains (i.e., mostly calcined bone and ash) was discovered. Hidden in the bushes on the very edge of a cliff face, it was evident that the ashes had been scattered recently - within hours, if not within a day as ash was still clinging to understory leaves. These were located between the cliff face (with a wonderful view of bay and sunset) from a rough bench made of loose wood.



Figures 11 and 12: Cremains scatter

- **Stone Cairns (petroforms)**

Although this report does not detail many of the pre-contact and protohistoric First Nation sites in the park we investigated, stone cairns are of considerable interest as a number are known to exist within the park boundaries.

This is a cluster of small boulders from which a small tree has grown, located near the recorded boundaries of Xwai Xwai village (Lumberman's Arch).



Fig. 13: Stone cairn feature

- **Fish traps**

A fish trap is a linear or semi-circular alignment of boulders resulting from removal of stones from beach areas. A set of semi-circular, conjoined stone walls form a large tidal fish trap between Siwash and Prospect Points on the northwestern portion of the park.

This area is known traditionally by the Aboriginal term “Chants” and is characterized by at least one canoe run, a probable stone circle and a large boulder that represents the mythical figure of Slhx i7ls’ (Siwash Rock) fishing tackle.



Fig. 14: A portion of the fish trap at Chants, exposed at low tide



Fig. 15: The same fish trap with an incoming tide

As indicated by Figs. 14 and 15, fish inhabiting the intertidal zone would be drawn within the boundaries of the fish trap during high tide periods, but would become trapped by the ebb tide.

- **Canoe Runs**

Canoe runs resemble fully, or partially, cleared avenues of cleared beach. These usually are oriented at right angles to the shoreline. Some of the Stanley Park examples exhibit small cairns of stone at the beach end of the run, and at least one (Chants) is characterized by a larger upright boulder.

Conventional archaeological typologies indicate that these functioned as safe places to draw one's wooden canoe onto shore without damaging it on beach boulders. Sometimes, small trees were cut and placed across the run – much like a logger's corduroy road, to ease hauling it onshore.

Many canoe runs have infilled with small boulders – probably the result of tidal action. The fact that some runs have sandy bottoms suggests an alternative function – as a sort of small version of the larger clam gardens that characterize parts of the Southern and Central Pacific Northwest Coast. In fact, a large semi-circular petroform is located in the intertidal zone north of English Bay that resembles a clam garden. To date, it has not been examined except for a cursory pedestrian observation, but has been plotted using the iPad Coordinates™ program (see Appendix A: Stanley Park AOA).



Fig. 16: Canoe run, beach – Ceperley Park area



Fig. 17: GoogleEarth™ image illustrating canoe runs near 3rd Beach
(Courtesy of Delaney Ryan – Anth 1221 exercise)



Fig. 18: Canoe Run (centre of photo) at Chants

- **Culturally Modified Trees (CMTs) and Field Work Stories**

Culturally modified trees (CMTs) are the result of Aboriginal modifications to living trees, usually Western Red Cedar. They take numerous forms, but the most common is the tapered bark stripped variety.

Aboriginal peoples for millennia, probably at least for over 5,500 years when Western Red Cedar became the dominant forest cover in the area, have harvested trees in Stanley Park and along the Southern Pacific Northwest Coast. Cedar, in particular, formed the logs for canoes, house posts and other habitation features, as well as bent wood boxes.

Bark was stripped from living trees and used for containers, for basketry, pounded and separated into fibres and woven into string, rope, textiles, hats and other everyday items. At least two types of bark stripping have been observed in various park locations; the rectangular and tapered scar varieties.

Other trees show evidence of rectangular or square test holes cut into the tree in order to determine its soundness for removal of planks or for harvesting as a canoe blank. Fallen trees, called Aboriginally-logged types, have been recorded within the park. All types have also been recorded by field school students and form an important part of the BC government RISC certification program.

The students were treated to a presentation of contemporary contract archaeological survey from two young women – one of whom is a graduate of an earlier archaeology field school.

A Powerpoint™ presentation by the two women pulled no punches – showing the trials and tribulations that everyone encounters when conducting forest surveys in the often dense Coastal forests.

One of the presenters told them ... “it isn’t a matter of if you are going to cry, it is only a matter of when” and proceeded to illustrate this by telling a story wherein she thought herself temporarily lost in the depths of the forest and broke into tears of frustration (although with her training and experience she would have soon resolved this).

A male field worker (who happened to be Aboriginal, but this isn’t important except that she told the students that some of her best friends are from First Nations communities who are also RISC-certified) happened by and asked her if she was OK. “I’m just crying because it is so beautiful out here” was her retort.

She also passed around her caulk boots (spike-soled boots for walking along slippery logs) and her cruiser vest and equipment – weighing about 30 pounds, and mentioned the time she thought she was being stalked by a cougar. Jumping on a stump (a good plan, get on high ground and make yourself big) she pulled out her bush knife and lunch bag. Saying she wasn’t sure exactly what she was going to do if the cougar showed, she was definitely going to ‘do something and make the big cat earn its lunch’!

Such truthfulness impressed the students and reinforced what they had already been told. Archaeological field work is difficult, sometimes dangerous, but often exciting and rewarding (and it gives you great stories to tell at dinner parties and bars).



Fig. 19: Bark stripped and bark stripped with test hole CMTs
ARFS 2013 student photos



Fig. 20: Bark stripped, window variant CMT



Fig. 21: Aboriginally logged CMT

Transformer Sites in Stanley Park

Students located three Transformer sites within the park boundaries;

- 1) **Slhx i7ls'** (vars. Slahkayulsh, Skalz or Siwash Rock) wife,
- 2) **Suntz** (var. Sahuntz) a woman transformed to stone while washing her hair,
and
- 3) the Witch or "**Lure**" stone.

Transformer sites are so-named according to Aboriginal oral traditions in which people are turned into stone by supernatural beings either as punishment or as a reward for behavior.

- **Slhx i7ls** (Siwash Rock)

E. Pauline Johnson/Tekhionwake (1961) recorded the story of Slhx i7ls in her Legends of Vancouver compilation of Squamish oral traditions. In brief, Slhx i7ls was an exemplary young man of excellent character whose wife was about to give birth. As a 'clean' (meaning morally pure) young man, he would ritually bath in the ocean in preparation for the birth.

One day, as his wife was undergoing labour, he was swimming in the waters off Siwash Point (or in the First Narrows) when he encountered a canoe paddled by four supernatural beings. When commanded to move out of their way, he refused. When

asked why, he explained the imminent birth of his child onshore nearby. The four supernatural beings considered this and decided to transform the young man, his wife and newly-born child (whom they heard crying nearby) into stones.

Slhx i7ls became the tall pillar of stone standing upright (i.e., a sign of spiritual purity) and his wife and infant child are stones located nearby. They represent the highest levels of spiritual purity and integrity.



Figure 22: Slhx i7ls (Siwash Rock); figure is standing on Slhx i7ls' wife. Alternatively, his wife may be the upright stone at the end of the seawall.



Fig. 23: Stone referred to in Fig. 22 – ca 1890's (also referred to as "The Pulpit")
(Vancouver Archives Ref. No. AM54-54-1:M-3-9.1)



Fig. 24: Possible location, Slhx i7ls' wife ca 1890's (compare to Fig. 22 above)
(Vancouver Archives AM 54-54-1: M-3-9.1)

Johnson/Tekhionwake was an Aboriginal Metis woman from the Six Nations in Ontario and was told this, and other, oral traditions by Chief Joe Khatsahlano (var. Joe Capilano). She referred to Khatsahlano as her 'tillicum', Chinook jargon for 'friend'.

Unfortunately, the term "Siwash" in current usage is derogatory. Originally thought to be a syncretic modification of the French 'sauvage' (savage) for Aboriginal peoples, by the late 19th Century siwash was usually considered an epithet for "Indian" as in ... that *cultus siwash* (bad Indian).

Efforts to eradicate the term have so far failed, although the bronze plaque that once explained this oral tradition, mounted into the seawall has been stolen or removed.

Why Slhx i7ls, his wife and newborn infant were transformed is well-known story among Vancouver locals, but readers may also refer to either of Major Matthews' (1955, 2011) publications available online through the Vancouver Archives website. Major Matthews was the first Vancouver archivist who spent many hours recording local Aboriginal traditions.



Fig. 25: iPad GPS coordinates that can be checked by pedestrian survey

Like Johnson/Tekhionwake, Matthews relied heavily on Khatsahlano for information about the early days of Vancouver and the nature of Aboriginal culture. Other Aboriginal and Metis informants contributed information that Matthews recorded (1955, 2011), but as is often the case with oral traditions – some information is contradictory.

A problem encountered in trying to locate or relocate culturally sensitive foreshore stones such as the above is the destruction of the original landscape during seawall construction (see Fig. 26). Blasting to provide rubble for the seawall has likely obscured natural and cultural feature relationships (see discussion re: Suntz below).



Explosion near Siwash Rock
VPL Accession Number: 42861
Date: 1965
Photographer / Studio: Province Newspaper

Fig. 26: Blasting near Siwash Rock illustrating problems encountered during surveys

- **Suntz**

Matthews (1955, 2011) records several occasions where informants provided information about a large stone located just east of the Brockton Point lighthouse. Referred to by the Anglicized name “Suntz” (vars. Sunz, Sahuntz) stories vary concerning her origin.

The most common story is that Suntz was found washing her hair by the same supernatural beings responsible for the Slhx i7ls family transformation, but it is unclear if this was because she was being spiritually pure or not. Matthews’ informants (1955, 2011) disagree as to the marital status of Suntz – some claiming her as the wife, or second wife of Slhx i7ls, others that she was not.

Early 20th Century photographs in the Vancouver Public Library, Vancouver Archives and the BC provincial archives show Suntz prior to construction of the seawall. She stood clear of the cliff face, had several hand or footholds carved up her landward side and was characterized by a small tree growing out of her top portion.

Vandals long ago chopped down the tree and carved initials in her soft, sandstone body and wash from waves crashing against the seawall and people climbing onto her have had their toll. Only a few of the hand or footholds are visible and about 20% of her uppermost portions have eroded away.



Fig. 27: Suntz ca 1937
(Vancouver Archives Ref. No. 54-54-: St Pk P91)



Figure 28: Suntz in badly eroded condition (2013)

- **The Lure Stone (Witch Woman)**

Less well known is Chief Joe Kahtsahlano's story of a witch woman pursued through the woods, turned to stone by those supernatural beings who transformed others - as punishment for unclean activities ('witchcraft' to early 20th Century informants). To prevent her causing further tribulations, seven spiritually clean warriors were transformed into trees as guards.

Johnson/Tekahionwake (1961), whose memorial can be found at Third Beach, popularized this legend, although whether the witch-woman is still a stone is another mystery as the guardian trees were cut down in the 1960s (see Appendix A).

The witch woman (shaman?) is said to have lived at Prospect Point so it is possible that some informants have confused her with Suntz, erroneously associating the latter with evil acts.

Further confusion is provided by Johnson/Tekhionwake (1961) identifying seven large trees north of Lost Lagoon as the guardians – with the stone being somewhere in close proximity, but never identified except as a whitish-coloured stone with black inclusions. After the establishment of Stanley Park in 1888, this area of ancient trees was referred to as either the Cathedral Grove or Seven Sisters – most likely by a population or parks officials unfamiliar with Khatsahlano and other Salish informants oral tradition.

Seven Sisters in Stanley Park



Seven Sisters in Stanley Park
VPL Accession Number: 21154
Date: September, 1921
Photographer / Studio: Dominion Photo Co.

Fig 29: The original Seven Sisters/Cathedral Grove ca 1921

Stanley Park official lore identifies the Seven Sisters as possibly a reference to an actual family of seven daughters who performed in major downtown store windows for marketing purposes at the turn of the 19th/20th Centuries. Such confusion is often the case when one is dealing with oral traditions.



Figure 30: The Seven Sutherland Sisters (ca 1900)
(Vancouver Archives Ref No. AM54-54-: Port P684)



Figure 31: Lure (Witch) stone general location



Figure 32: The Lure stone (?), or is she in hiding?

Ongoing Research (from 2012)

1. Ceperley Park Petroglyph (DhRp-811)

A petroglyph, or rock carving, denoted DhRp-811 was examined in 2012. At the time, it was difficult to obtain a good photograph of this boulder feature but, fortunately, there were several good photographers enrolled in the 2013 field school. It also helped that the site was examined on a cloudy, rainy day when the light was perfect for photographing shallow grooves in stone.

The origins of this petroglyph are still under study. We have developed three hypotheses that remain to be adequately tested:

- 1) The petroglyph is of Aboriginal origin, although of unknown date. The linked anthropomorphic facial images are carved in a style that is known to have been practiced in pre-contact and proto-historic times on the South Coast. In addition, numerous small pecked cupules are a not uncommon feature on boulder petroglyphs on the Coast and this style extends up to the Fraser Canyon area.

The Lumberman's Arch area of the park was once the pre-contact to historical village of Xwai Xwai – loosely translated as “Village of the Masks”. Masks are still an important part of traditional Salish culture, especially the Xwai Xwai mask – symbolic of origin myths and much more. It is likely that DhRp-811 could be an image of one such mask.

No imagery of Xwai Xwai masks is reproduced here as these are culturally sensitive icons. The interested reader may search these online – but be aware that there are restrictions for some Salish people, at particular times, not to view these images.



Fig. 33: DhRp-811, showing cupules and facial imagery

- 2) The petroglyph is of mixed historical and pre-contact or proto-historic age. Initial examination of the images in 2012 reminded the author of a mid-late 1960's image associated with marijuana smoking sub-cultural activities, especially during 1967 – the “Summer of Love”.

The first Vancouver “Easter Human Be-In” was held at Ceperley Park nearby, so it is possible that the faces represent a pot-smoker and is of recent origin. Or – one of the faces may have been modified to represent the 20th Century iconic imagery, with the remainder of the site representing much earlier Aboriginal use.

Students found it somewhat amusing to learn firsthand from the author (i.e., contemporary oral tradition or ethnohistory) that he had attended this 1967 gathering of hippies, counter culture enthusiasts, pot smokers and the generally curious at the tender age of 15.



Fig. 34: A 1967 attendee of the Easter Human Be-In
(<http://www.vancouver.sun.com/entertainment/This+history+March+1967/6358755/story.htm>)

2. Sycee/Yuanbao

In 2012 the primary mystery artifacts encountered during non-invasive inter-tidal zone pedestrian surveys were three faux sycee (aka yuan bao) ingots representing gold or silver currency in pre-Communist China.

Portable x-ray fluorescence (pXRF) testing by Dr. Rudy Reimer (2013: pers. comm., SFU – Archaeology and Indigenous Studies) revealed these to be brass, the weight of which mimicked the original ‘tael’ measurements. Although stripped of their original gold coating, these items are still a bit of mystery – why were they thrown into the inter-tidal zone at Brockton Point?

Interestingly, an online search located a similar artifact found within the inter-tidal zone of a beach only the provenience was Australia. Unlike the Stanley Park specimens, this one retained its golden patina, although the finder cut through it into the base metal in an attempt to determine if it was a true, gold sycee or not. It isn’t, but the finder was glad to know that his wasn’t the only one in existence when informed of the Stanley Park specimens and pXRF results.



Figure 35: Chinese sycee/yuan bao located in 2012



Fig. 36: Identical Sycee/Yuanbao found on a beach in Australia
<http://metaldetectingforum.com/showthread.php?t=116183>

3. Brockton Point Cemetery

In preparation for the 2012 field school, research confirmed a childhood memory of being told that the forest at Brockton Point was actually the first cemetery for early Vancouver (also known as Granville or Gastown) residents (cf. Barman 2005; Matthews 1985, 2011).



Figure 37: Vanmap (www.vanmap.com) contour map of Brocton Point.
Pre-1888 cemetery on forested height of land

As was the situation in 2012, by the time students had developed survey and recording skills the undergrowth in the cemetery area precluded all examinations except in two relatively clear areas. As there are no surviving headstones or grave markers, students were instructed to look for ceramic, metal or glass objects that might once have held flower grave offerings.

One such (broken) glass receptacle was observed near a 'grave-shaped' mound on the northern knoll of the forested peninsula. Although this might be a pre-1888 AD grave, further research is required before a positive identification can be verified.



Fig. 38: Petroform at Brockton Point – a possible historic grave feature

This pre-1888 AD cemetery and the proposed construction of a memorial to the Air India bombing catastrophe was one of the variables that stimulated the eventual use of Stanley Park as an area to teach archaeological reconnaissance methods.

The Vancouver Parks Board had asked for public feedback on a proposed location to construct a monument honouring the victims of the 23 June 1986 terrorist attack against Canadian citizens that saw 329 passengers and crew of Air India flight 182 were blown out of the sky near the coast of Ireland. Two baggage handlers at the Narita Airport, Japan were also killed in a blast related to this incident.

I responded to the proposed location – between the seawall and Park Drive on the Eastern side of Brockton Peninsula, with information that this was a probable area that would still contain historical graves from the early mixed race Vancouver population (Whites, Blacks, Chinese, Portuguese and Indians – among other terms of the time). This was based on information recorded by Maj. Matthews (1955, 2011), Barman (2005), and others.

The result? The monument location was moved to Ceperley Park.



Fig. 39: The Air India memorial at CeperleyPark

4. The Welch Site – Artifact and Faunal Analysis

As reported in 2012 (Copp 2012) excavations in the back yard and laneway of a former field school student's parent in the Riley Park neighbourhood exposed an interesting deposit of 20th Century artifacts.

Students were tasked with sketching, measuring and analyzing five artifacts or pieces of faunal remains from this site in order to determine maximum and minimum time frames (terminus ante quem and terminus post quem), function, inferences about social organization (i.e., status), as well as the nature of the deposit.

An example of this exercise is presented in Appendix A.

The 2013 Field Season: Mystery Artifacts

For 2013, mystery artifacts numbered three. The first is a series of earthenware potsherds with Persian, Urdu or Tagalog (Arabic-derived) script written in indelible ink. These were found in the inter-tidal rocky zone of Brockton Point and, to date, have not been deciphered. Nor has the function of these artifacts been determined although hypotheses tend to favour some sort of ceremonial function – perhaps relating to weddings, divorces or death rituals.



Figures 40 and 41: Undeciphered potsherds



Figure 42: A third undeciphered potsherd

The second set of mystery artifacts were also observed in 2012 and consisted of several complete Champion and AC-Delco spark plugs and ceramic cores found on rocky beach locales, particularly near sandstone shelves extending into the inlet. Two plugs (Champion and AC-Delco) were traced to the late 1950s through early 1970s and were identified as big block, hot range, automotive or marine engine types.



Figure 43: Champion spark plug core

An initial hypothesis, based on 1st hand ethno-historical information (i.e., the instructor) suggested disposal by disgusted motorists who, once upon a time, used Park Drive between the Brockton Lighthouse, up around the hairpin turn to Prospect Point and then downhill to 3rd Beach for illegal races. One can imagine two cars, revving their engines then accelerating westwards only to have one engine begin to stumble and falter due to a mechanical problem.

As a matter of fact, this scenario was considered only too plausible upon inspection of the Champion plug electrode. It exhibited typical encrustation deposits characteristic of bad timing or a vacuum problem with the engine. One imagines the disgusted racer stopped on the side of Park Drive, removing the offending plugs and throwing them into the ‘salt chuck’ (Chinook jargon for ‘ocean’) before replacing them, and starting over.

Intriguing as this scenario might be (and who knows, it may be partially correct), a more parsimonious function was observed during a field day when there was an ebb tide that exposed the rocky sandstone shelf beaches along the north shore of the park. Two sets of elderly fisher-folk were photographed casting into the waters where the shelf slopes rapidly downwards – into the kelp beds and associated fauna. What were they using for weights? Spark plugs!



Figure 44: Fishing with spark plug weights

The third mystery concerns a semi-vitreous earthenware cup fragment located on the beach at Chaythoos – the pre-contact to historic site where the park was officially proclaimed in 1888. It exhibits an underglaze image of an anthropomorphic fox dressed in 19th Century attire. Efforts to identify this figure have so far been only moderately unsuccessful – we think he represents Bre'r Fox of Uncle Remus' fame.



Figure 45: Bre'r Fox (?) ceramic sherd

Laboratory and Field Assignments: Examples

One cannot write of a field school without mention of laboratory research. With access to InterNet sources students may quickly locate information (although they do need to determine source reliability) on even the most obscure material culture.

- **Okanagan Elder Glen Douglas**

For example, as an exercise students were tasked with the identification of military and Aboriginal regalia insignia worn by Okanagan-Similkameen elder Glen Douglas (sadly, now deceased). Glen Douglas was not only a respected elder and repository of traditional knowledge, he was also a mentor for the author and generations of Aboriginal youth.

Although it took some time, students eventually deconstructed the Aboriginal symbols of Glen's regalia as well as those of his US military service. Although he seldom spoke of his military service (WWII, Korea and Viet Nam) Glen was a recipient of the Distinguished Service Cross medal – awarded for heroic actions while engaged in field action against an enemy – the second highest medal awarded for such gallantry. He was also awarded the Silver Star - the third highest medal for gallantry). See Appendix A, this report.

So, what were students to make of Glen? Well, one would hope they would never make assumptions about informants and elders and always (ALWAYS!) treat them with respect.



Figure 46: Elder Glen Douglas

Photo credit: Spokesman-Review 23 May 2011

<http://m.spokesman.com/stories/2011/may/23/veteran-glen-douglas-dies-at-84/>

- **Historical Photographs: Location and Reconstruction**



Fig. 47: Original Timms' 1920's photograph/2013 reconstructed Krug photo setting VPL Accession No. 40405 (Timms 1920's Dominion Photo Co.) on left

Phillip Timms was a local Vancouver photographer who took many excellent photographs of Stanley Park and the city environs, beginning in the early 1890's and continuing for several decades until his passing.

Fig. 47 is a 1920's Timms' photograph of an outing to the North Brockton Peninsula beach. One of the students, Vanessa Krug, expressed interest in relocating and re-shooting two of Timms' photos – the one above at Brockton Peninsula, as well as another early 20th Century photograph of a woman sketching atop one of the possible Shxwí7l's wives at Siwash Point (see Appendix A).

- **Sword Identification**

One of several current research projects being conducted by the author is the identification of a partially corroded and broken short sword, “hanger” or dirk that is curated in the Penticton Museum and Archives.

The curator, Peter Ord, has graciously lent this mystery artifact for analysis and it is currently undergoing pXRF testing at Simon Fraser University (Archaeology).

Allegedly found somewhere in the South Okanagan Valley of B.C., the sword actually has an unknown provenience (history and locale). However the thickness of the rust patina and the presence of apparent gold-coloured banding on the blade suggested that this was once an elegant edged weapon.



Fig. 48: The Okanagan mystery sword as first obtained

Careful examination of the weapon reveals that part of the hilt is broken and that the pommel or grip is a later replacement of the original that has been crudely fixed to the interior tang by a large rivet. It is interesting that the antler or bone (this hasn't been determined yet) grip is highly polished and stained from handling.

Furthermore, there is faint evidence of inlay gold-coloured bars and other fittings on the blade, but the oxidized patina (rust) makes it difficult to determine what these represent – other than several inlaid bars located on the thicker back edge near the hilt.

Two curious zoomorphic creature heads with inlaid gold-coloured eyes flank the blade near the hilt, with another on the hand guard. The broken hilt probably exhibited a fourth.



Fig. 49: The hilt and blade illustrating the zoomorphic creatures

By the time that field school started, a positive identification had eluded the instructor so the problem was offered to any student in the class to tackle. Melissa (Cass) Chowdhury accepted the challenge and within a short time had contacted online forums dedicated to the study of edged weapons [reported in her blog <http://turtlesword.livejournal.com/>].

Two online respondents almost immediately identified this weapon as the one of the traditional arms of the Sinhalese (Sri Lanka, Ceylon) royalty and military. It is a kastane (Chowdhury 2013).

The kastane has an interesting history. It was developed from an earlier edged weapon after contact with the Dutch in the 16th Century. Often embellished with gold and inlaid fillagree, the kastane quickly became a favourite with European royalty and military as courtly dress swords.

So, how did one of these weapons end up in the South Okanagan? Oral traditions among Aboriginal and early settlers claim that a 'lost column' of Spanish adventurers traveled by horseback into the Okanagan valley before the advent of the fur trade (i.e., before 1806-1811 AD).

At one of several locations, including the Similkameen Valley, the Spanish are said to have enslaved the local native population and put them to work mining gold. Whether this was

hard-rock or placer mining is unknown, but after sufficient lucre was gathered, the Spanish began to retrace their steps southward, only to be ambushed and massacred 'somewhere' in the South Okanagan or Similkameen Valleys.



Fig. 50: An example of a kastane, note gold finishings and handle imagery

In the Similkameen Valley there is a large rock shelter that contains a number of pictographs (ochre-based paintings on the shelter walls). One panel is said to depict the mounted Spanish gold-seekers driving a number of enslaved natives who are tied by the neck and encircled by viscous dogs.

Several years ago the author excavated a trench from the base of the wall exhibiting this panel (Copp 2006), with the permission and help of the Upper Similkameen First Nation. No evidence was found of pre-19th Century Spanish activities, but the Aboriginal cultural deposits date back almost 4,000 years.

Our current working hypothesis involves Spanish contact prior to the 19th Century, but from an indirect source. Two Manilla galleons have been wrecked on the Pacific Northwest Coast near the confluence of the Columbia River (Williams 2006). Both bracket a time period of ca 1690-1710 AD and could be the source of the Okanagan kastane.

If the captain or senior officers possessed swords, and it is highly unlikely that they did not, or a well-to-do passenger – then one could have been salvaged from the wreck, or made it ashore on a corpse or living survivor. The kastane could then have been traded up the Columbia and Okanagan Rivers and survived as an heirloom passed down from generation to generation.

A comprehensive search of early fur trade literature indicates that many traders carried dirks and short swords – but these tended to be more functional, utilitarian weapons than not. The exceptions would be those carried by the senior officers of the Lewis and Clark expedition to the Coast (1804-1806), but these were likely standard US military officers' types of the times.

Other fur traders (Fraser, MacKenzie, Ogden, and others) carried variants of the European 'hanger' edged weapon. These tended not to be decorated. Maritime fur traders carried blacksmiths as crew. These turned out hundreds of rough dirks and hangers for the Native trade and it is likely very few inlaid examples would have been produced, and likely not in the kastane style.

That said, a Spanish officer during the Mexican and Californian occupations dating from the 16th Century may have traded away a kastane during the late 17th to late 18th Centuries during northerly voyages of exploration.

To date, the most parsimonious explanation might be the 1690-1710 AD Manilla galleon wrecks near the Columbia River. The archaeologist conducting research on these wrecks has been alerted to this 'mystery' and will be actively looking for confirmatory evidence once underwater excavations begin at one of the known wreck sites (Williams 2013: pers. comm.).

That the Okanagan specimen once an elegant example of a kastane cannot be doubted, but it wouldn't have been a courtly dress sword in all likelihood as the gold-coloured inserts and fillagree on its furniture turn out to be brass – as identified by pXRF recently at SFU (Reimer 2013: pers. comm.)

- **The Case of the Lost Little Girl**

On occasion archaeologists are approached to identify objects. Sometimes these show up at the end of class wrapped in tissue or in a box or bag, other times someone will show up at one's office (rarely do they phone in advance) with an object.

In the past, the author has been presented with stone tools, historical artifacts of many types and even a pre-contact human cranium and mandible that had been illegally brought across the Washington/BC border sometime in the mid 1950's. There has even been an elaborately carved orangutan cranium offered for identification – also illegally imported.

The human remains were recovered during construction at Point Roberts in Washington State. That they were pre-contact was evident from the black, greasy midden soil still adhering to areas of bone and between the teeth, but also from the characteristic flattening of the occiput (back) of the cranium. Such deformation was practiced by Aboriginal peoples for centuries prior to Contact.



Fig. 51: A European example of cranial deformation similar to that of the 'lost girl'
[[http://en.wikipedia.org/wiki/File:0511_Turmsch%C3%A4del_W%C3%BCrttembergisches_Landesmuseum_S
tuttgart_anagoria.JPG](http://en.wikipedia.org/wiki/File:0511_Turmsch%C3%A4del_W%C3%BCrttembergisches_Landesmuseum_Stuttgart_anagoria.JPG)]

This was an interesting forensic case because of the cranial deformation, but it was also established that the remains were that of a young female. Contact was made with Washington State archaeology officials and informal discussions indicated that repatriating the remains would have created a bit of an incident due to international laws governing the transportation of prehistoric human remains.

Consultation with local First Nations resulted in a solution that was acceptable to Aboriginal peoples on both sides of the Border – a local band whose traditional territory included Point Roberts (there are several) agreed to take the remains and bury them with appropriate ceremony in their cemetery.

However, the elders did not want this to turn into a media circus, so the repatriation was conducted very quietly. With apologies to the college administration at the time, this was done without their consent as national, provincial and heritage consulting firms' codes of ethics ensure that Aboriginal wishes (particularly those of the elders) trump all others whenever possible.

Several elders came to the Anthropology lab and placed the remains on a bed of cedar boughs in a specially constructed cedar box, then quietly and reverently took her for reburial amongst people who most likely include her genetic and cultural descendants.

What this has to do with the field school is – before the young girl’s remains were repatriated a student offered to have radiographs (x-rays) taken. These are used in a number of Anthropology courses – not necessarily just those involving the field school. The elders do not mind this use of one of their ancestor’s images, as long as the band and burial location remain anonymous.

Thus, this is not only an interesting story – but also reinforces the ideal that archaeologists must adhere to one or more codes of ethics and that bones are not anonymous, they are someone’s ancestor and thus, need to be treated with respect at all times.

- **Signal Gun Identification**

With the advent of the Internet, people seeking information no longer need to physically take their treasures to an archaeologist – photos will often suffice, unless there is a need to physically measure and test the object.

One such case was an email from a gentleman who had recently purchased what he had been told was “a genuine fur trade signal gun”. Pictures of a 19.5” long cast gun with a 2” bore certainly resemble an historical signal gun – but archival and internet research quickly revealed it to be one of 20th, not 18th or 19th Century (or earlier) casting.

Again – this was a problem that was taken on by a field school student, with some preliminary help from the instructor.



Fig.52: The signal gun in question

One of the methods by which historical archaeologists conduct research is to consult museum collections and their curators. Once upon a time, a long time ago (i.e., 1988-1996), the author directed a multi-college archaeology field school that ran for eight summers at Fort Langley National Historic Park.

Our excavations not only confirmed the location of several historic buildings and other features (including the palisade walkway that once allowed HBCo employees to walk around

the interior of the fortified walls), but we determined that the knoll upon which the fort was built was also the location of Aboriginal encampments dating back over 9,000 years – making it the 2nd oldest site in the Lower Fraser Valley.

Included in the museum artifact library are Parks Canada publications and manuscripts from excavations and collections across Canada and the United States that deal with HBCo armaments, including signal guns.

In fact, the original signal gun used by fort employees to welcome the Fur Brigade York boats sailing downstream from Yale with baled furs is still in the park collections.

The current manager of the fort remembered our previous work together and graciously allowed photographs and measurements to be taken. It was immediately evident that the genuine fur trade gun was very different from the one under investigation.



Fig. 53: Original Hudson's Bay Company Fort Langley signal gun

With this information, the field school student (Tim Weakley) consulted the Internet to see what information he could find about the green specimen.

By enlarging the photographed supplied by the owner, he noticed that the surface of the gun posterior to (behind) the trunions had been ground down, most likely to remove identifying marks. The touch hole had also been obliterated.

Although the owner was contacted and an offer was made to pXRF the gun, the request was not answered. This raised suspicions that the gun was likely a more modern replica. In fact, using the Internet it became quickly apparent that this was indeed the case.

The current owner indicated that the gun had been found in Shuswap Lake by the original finder who, for some reason, painted it green. Although the gun is not a fur trade era specimen, it was hypothesized that perhaps it might have been a later 19th Century steamship signal gun.

Inquiries were made of knowledgeable informants if BC steamships used signal guns. Apparently some did (Miller 2013: pers. comm.). Photographic evidence to date is lacking, but continued research may turn up supportive evidence.

Finally, evidence that this item was a 20th Century was located by conducting Internet searches for contemporary signal gun and cannon enthusiasts. Located primarily in the United States, there is more than century long business selling 2” or smaller signal gun replicas to cannon enthusiasts. These include serious armaments researchers (e.g., historical archaeologists experimenting to understand ballistics), historical re-enactors, people who just like to make loud noises at the gun ranges that can accommodate signal guns, and others who like to fire off their small cannons on national holidays.

Although the signal gun owner was presented with this information via email – he has not responded. Whether this is the result of chagrin at being ‘taken’ by someone misrepresenting the signal gun as something it isn’t, or for some other reason, isn’t known.

- **WWI Medallion Identification**

The 1982 Langara College Archaeology field school (Copp 1987) involved systematic excavations of a site DhRs-25, a ca. 1913-1932 sanitary landfill (garbage dump) located on the north bank of the Fraser River in the Marpole neighbourhood, City of Vancouver.

One of the most intriguing artifacts located was excavated from mixed cultural deposits eroded onto the beach – the result of wave action. This was a brass medallion commemorating an event associated with World War I in Montreal over a period of several days.

At the time (mid to late 1980s), efforts to identify this artifact were unsuccessful – limited as they were to telephone, fax, letter and hard copy journal and manuscript searches. The Department of National Defense was contacted, but could provide no information.

How the situation has changed with the advent of online research. Within the space of a month a student (Lindsay Webb) was not only able to identify the event, but also some of the local attendees from Vancouver.

She was able to obtain a list of attendees, their occupations and then-current addresses as well as hard copy facsimiles of documents relating to the 1917 convention. One of these was Chris Spencer, who opened the Vancouver Branch of his father’s “Spencers” department store in 1907 and lived a few kilometers from the DhRs-25 site. Another prominent representative was Perry Roe, the first Mayor of Port Moody.



Fig. 54: WWI Win the War medallion

French translation (paraphrased):

“In memory of those who fell for us in these battles, under artillery and machine gun fire”

Copp (1987) was able to determine that garbage collection in the first couple of decades of the 20th Century was mostly the result of private enterprise. Fees were charged local residents for collection with the refuse being used to infill a channel between two small islands on the foreshore. Garbage was dumped and usually covered with an inch or more of clean sediments to prevent odours and attracting vermin.

The medallion commemorates three important events in Canadian military history. These are the actions in which the ‘Princess Pats’ (Princess Patricia’s Canadian Light Infantry) and/or the ‘Van Doos’ (Vingt- Deuxième Canadiens Francais) were involved.

The Ypres salient was a notable place that saw action throughout the war. Langemarck is significant as Allied forces were subjected to the first use of poison gas, an act that was duplicated within months by the Allies. Actions associated with the Flers-Courcelette area involved the first use of the motorized ‘tank’ during the war (so-called so as to deflect enemy identification as motorized gun platforms during transport to the front).

This is not a sanctioned military medal, rather it was struck and given to civilian conference attendees in an effort to gain support for the war, which was flagging at the time and tied up with a conscription crisis in Quebec.

- **Totem Pole Identification**

One of the most highly attended tourist attractions in Stanley Park is the array of Northwest Coast totem poles located on Brockton Peninsula. Although these are not the original poles

set up in the park (these were located at Lumberman's Arch and were taken down due to rot decades ago). Rather, these poles are replicas, as well as purposefully-carved poles and represent several of the indigenous ethno-linguistic Aboriginal groups living on the British Columbia coast.

Prior to conducting pedestrian surveys in the park, students were assigned the task of sketching and research the pole that resides at the front of the college. Carved by a former student, the figures represent coded messages to students – but messages that require and understanding of the symbols and their cultural context.

Armed with sketch pads, students diligently tried their hands at sketching the pole – mostly with satisfactory results. Why make them sketch it? Well, anyone can take a photograph – but sketching forces one to focus on each attribute. This focus is a skill required of artifact and feature analyses.

Later, students were tasked with examining the poles at Brockton Peninsula – but were allowed photographic recording simply because of the volume of tourists and locals who congregate in front of the poles. Plus, sketching takes time and we had other goals to accomplish that day.

An example of this assignment is reproduced in Appendix A at the end of this report.



Fig. 55: The Langara Totem Pole



Fig. 56: The Brockton Peninsula Totem Poles

- **Stanley Park Foreshore Archaeological Overview Assessment**

Professional consulting and academic archaeologists are often hired to produce pre-field work archaeological impact assessments. The methodologies and reporting of which are mandated by provincial Archaeology departments and heritage legislation.

Since the field school was involved in pedestrian reconnaissance of areas within Stanley Park, particularly the foreshore areas, students were introduced to the relevant legislation and taught the requisite skills.

Overview assessments require the collection of a number of documents in order to understand past land-use patterns, both historical and pre-contact. These include modern and historical maps, publications of all sorts (including diaries), newspapers, local archives and museums, and other sources of information.

Fortunately, lectures and the RISC (government certificate) manuals had already provided students with an introduction to the types of historical and pre-contact sites features and artifacts they could expect to find within the park boundaries.

Their first task was to learn how to use GoogleEarth™ to conduct low level, simulated ‘fly-overs’ of the Stanley Park foreshore and identify archaeological features. Later tasks

involved reading historical documents (e.g., Matthews 1955, 2012; Johnson 1961 and archaeological reports) for more detailed information of what to expect once they “put their boots on the ground” and started surveying.

An example is presented in Appendix A.

- **Patullo Bridge Replacement Archaeological Overview Assessment**

Part of every field school is an assignment drawn from a topical news item. In 2013 it involved the aging and decaying Patullo bridge, and whether it should be replaced.

Students were told that there were a couple of different locations for a bridge replacement both up- and downstream of the current structure. They were then tasked with conducting an archive and Internet research as if they had been awarded a contract to conduct the overview.

They were also given a couple of hints with regard to cultural resources. First, there would have been pre-contact Aboriginal sites on the foreshore as well as inland. As a hint, the existing federal Reserve was clue. Additionally, they were informed that an earlier Aboriginal Reserve on the upstream side of the existing bridge had been in existence (archival photographs were presented to this end), but had been considered abandoned and sold to the City of New Westminster.

[The issue of taking back Reserve Lands was also part of the Stanley Park foreshore survey described above. The Reserve that once stood at the Eastern end of the Burrard Bridge was sold after developers had pressured the federal government for the land. This was the subject of a recent land claim].

Historical sites were also to be considered. These ranged from the establishment of a Customs House (archival map evidence was supplied) by Governor Douglas in 1858 to control the migration of gold seekers to the Interior, to infringements on the Reserve on the bend of the Fraser River, as well as a long-standing feud between two families over lands at Herring Point and Brownsville.

An example of this research is presented in Appendix A.

Summary

This report is in no way a complete examination of all the assignments, projects, methodologies and skills taught during the field school. It is presented in order to recognize that one can challenge dedicated students with much higher than usual coursework and assignments than would be acceptable in regular classes.

That field school students quickly adapt to these higher levels of work with enthusiasm and diligence is an indication of their interest in the subject material and the fact that they can choose to work independently, in teams, or as a collective. In all cases, the use of D2L

(Desire to Learn) resources, as well as email and their own Facebook page, to share findings led to very high quality results in a majority of instances.

Archaeological survey and recording, excavation (including replica human remains and forensic studies) and ethno-historical research have been the themes for the last two Langara field schools – and will be for 2014 as well. Planning is already (Sept. 2013) under way for the Summer 2014 field season.

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2013 Personal Communication (email messages)

Postscript

One of the most important, but generally unrecognized, aspects of any archaeological field school is the impact it has on the students. Year after year, decade after decade, students discover themselves in this rare opportunity to meet personal growth challenges.

Often life-long friendships (and a few marriages!) have been the result.

This quote from a 2013 field school student returning to the first day of the regular Fall semester at Langara and posted on the students’ field school Facebook page aptly illustrates this:

Not even 5 minutes into the day and it's already not the same. There was no eager bunch of students talking about the course to walk up to and [shyly] meet. There is no general chatter. There isn't that feeling of security, welcoming, and family. You guys are missed already.

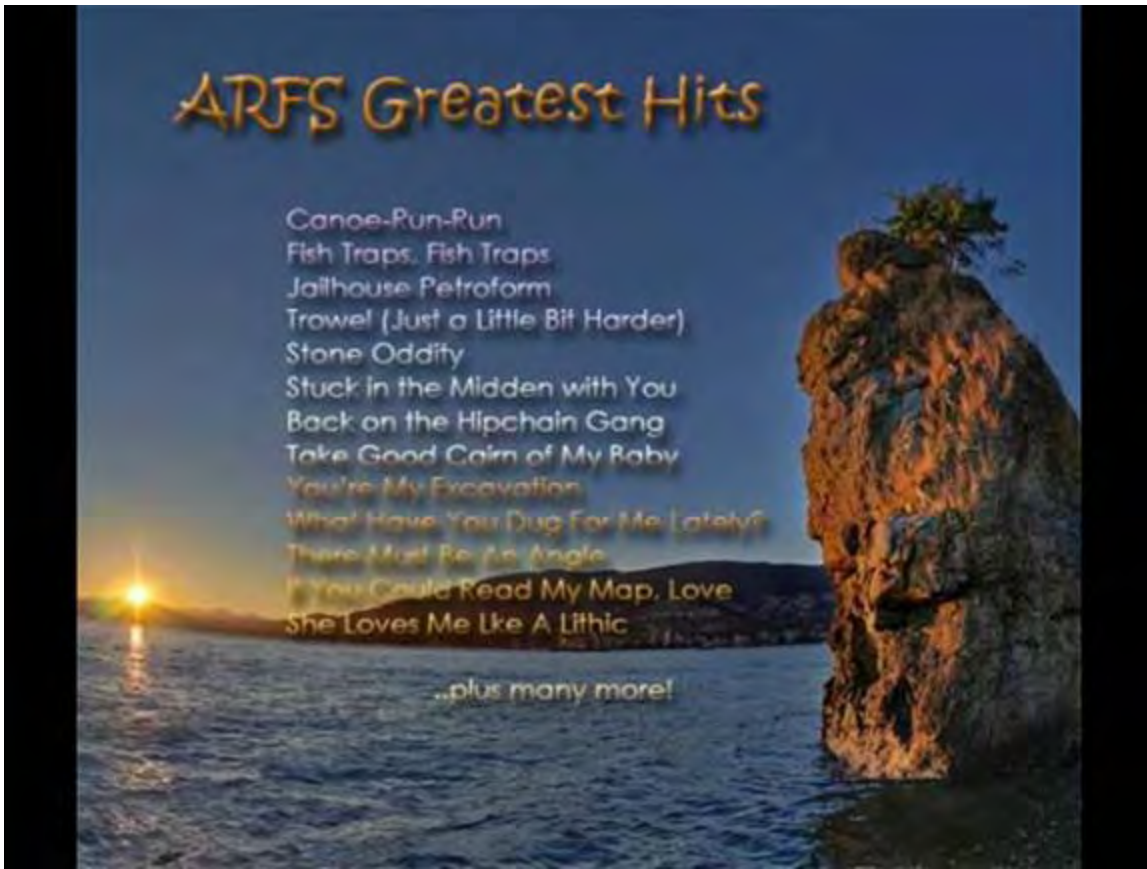


Fig. 57: ARFS (Archaeology Field School) Greatest Hits

One of the more interesting and tongue-in-cheek offerings students shared with each other on their Facebook page was this faux music album cover.

I would like to think this was stimulated by lectures and information presented in class concerning the 1967 Ceperley Park Easter Human Be-In.

In order to provide context for this event (which occurred long before any of the students were born) was the presentation of a visual clip of Tom Northcott's 1967 version of "Sunny Goodge Street" [<http://www.youtube.com/watch?v=YCqMOaFeOwA>].

The visuals are striking and instantly familiar with Vancouver natives born after 1950.



Smokey the Bear and Sun Free Swim Class instructor Lois Bowcock introduce children to water in the summer of 1960.

Fig. 58: Sun Free Swim Lessons (1960)

(<http://www.vancouversun.com/news/100years/history+servng+community/6122290/story.html>)

While researching the 1967 Easter Human Be-In, a Vancouver Sun article written about the 125th Anniversary of Stanley Park contained the above photograph of the Sun Free Swim Classes in the old pool at Lumberman's Arch. This struck an immediate chord with the author – for two reasons;

- 1) he participated in these free lessons as a child, and
- 2) the young girl with the bob haircut holding on to Smokey the Bear's hand is his (many years later) wife – recognizable from a family photograph of the same vintage in which she was wearing the same bathing suit, haircut, and impish grin.

When shown this picture, she was immediately identified by her mother – as was the young neighbourhood girl behind the line of splashing youngsters. Neither wife nor mum-in-law specifically remembers this event from 53 years ago though.

Nobody can figure out what Smokey the Bear is doing in the picture. Smokey was the iconic forest fire fighter of the US National Forest Service. His Canadian equivalent was ... sigh ... "Bertie Beaver" (it's true – look it up!).

Appendix A: Student Research – Examples

The following documents are generally unedited (except for the most evident errors of spelling, grammar, syntax and tense) except for length (primarily of one document).

Compiling these documents, especially having to convert .PDF to .DOC or DOCX was a problem as the compiler is somewhat deficient in this type of editing skill set.

These works are considered preliminary drafts and in no way represent polished, finished academic works.

In addition to numerous laboratory and field exercises, students were required to complete thirteen (13) written assignments, one per week. Given this heavy course work load, draft documents were accepted.

Students are free to use the data collected for publication – it remains to be seen if this challenge will be taken up.

Historical Photography

Vanessa Krug

Historical photography is used to recreate historical photographs with the present day environment. Historical photography can help historical archaeologists and historians help to recreate what these people were seeing, how buildings change, how technology has changed, as well as how people dressed. Many questions can be answered by a photograph and recreating them can visually represent the changes we humans have made to this world.



Figure 1 Left side: Late 1920's, Photographer: Dominion Photo Co. Location: British Columbia-Vancouver- Stanley Park- Brockton Point. Right Photo: 2013, 7 members of the Langara Archaeology Field School Photographer: Vanessa Krug

With the photograph above, many processes were done in order to recreate the image. One of the problems I faced was the lack of people. Since the original image contained 28+ people and I only had 7-8 people helping me out therefore I literally had to paste extra people in. The recreation photograph was taken in four different “poses” (as shown below).



With the four photographs I was able to select people from each photo and place them all together on one single photograph. The photograph I used for the final print was photo 114. The reason behind choosing 114 was because it allowed me to overlay the squatting people from 119 in front of the three people standing (Christine, Stanley, and Cass right side of the photo) easier than any other option. This also allowed me to overlay the people leaning on the rock on the left side shown in photo 104. Unfortunately the photos were shot during 12:38-12:53pm on a very sunny day so I was unable to get the same contrast and exposure as the original photograph taken in 1928.



The figure above shows which sections were overlaid onto photo 114. The green section on the far left was the first chunk to be placed. The second was the pink people which actually overlay one of the green people. If you look closely you can see someone behind the far left “pink” women (squatting). The last to be placed in were the far right red people. They were placed last because they only had to be on top of the original photograph and nothing else. The green people were sized a bit greater from the original image taken. The reasoning behind this was because when placed how the original 99 photo was taken it did not fit properly when in association to the rocks in front of them. Once I resized the selected people I was then able to overlay the rocks in the right place like a puzzle.

Recreating historical photos are always like a puzzle. Piece by piece key landmarks need to be lined up, exposures played with, and a long time playing on Photoshop. Some photographs can give answers to lost archaeology sites, or possible locations of archaeology areas. One of these examples is the Siwash Rock’s possible wife location. The following photo that I have recreated provides me with a number of answers. The photo on the left is supposedly the wife of Siwash Rock. The photo on the right with Will sitting on the rock is the exact same rock as the one the woman once sat decades ago.



So much has changed since the first photo was taken. The seawall around Stanley Park first started being constructed in 1917¹. The whole seawall finished its construction in 1980. From the pictures you can see just how much was destroyed to Siwash Rock from the construction as well as the surrounding area. A problem I faced recreating the photo was the tide. The photo was originally taken a couple feet out from where I was standing... this was impossible for me to recreate due to the tide (even though it was a very low tide day). What I have noticed from all of my photographs from almost a century ago was the tide levels. In the past century the ocean has risen and is noticeably visible in my photographs.

While I was trying to recreate a photo of octopus rock, which I might add failed miserably, my greatest dilemma was the water level. The water level has rose a couple feet in the past decade which made it IMPOSSIBLE to recreate the exact same photo taken of the rock before. Octopus rock however has a very important landmark that I was trying to match up... this landmark was underwater... If you also look at the photo the angle is off as well. This is because the proper positioning of the camera when it was taken in 1918 was actually a meter from the shoreline which again was under water.



¹Source, retrieved from: <http://vancouver.ca/parks-recreation-culture/seawall.aspx>

Welch Site - ARFS 1222

Juliana Garcia Niebla

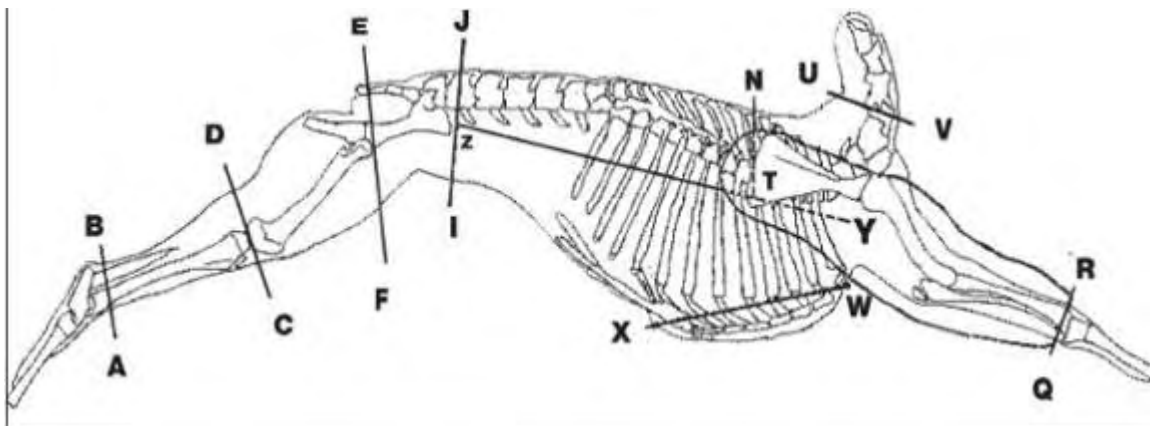
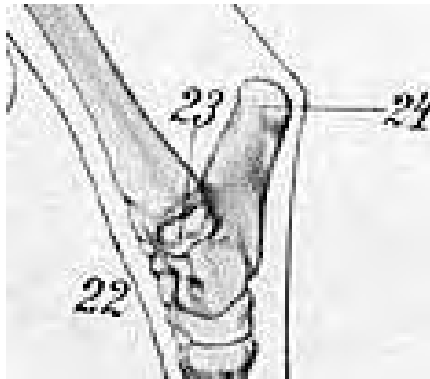
The Welch site is located in the Riley Park-Little Mountain neighbourhood of Vancouver.

The following items were recovered from the site during the excavation process. Items described below vary from faunal remains, glass, and ceramics. Their descriptions are as follows:

Faunal Remains

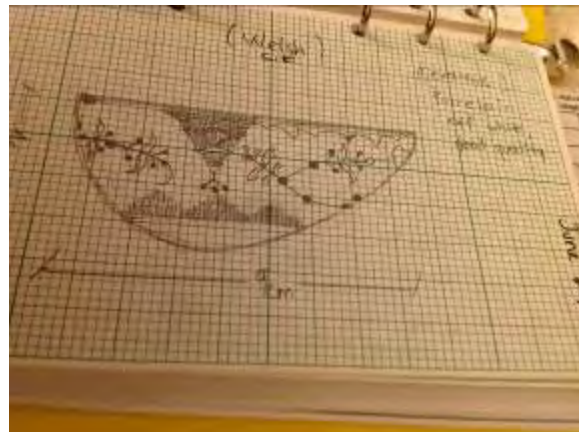
- The bone has an oblong shape and measures 7 cm in length, 3.5cm in width at its widest point and 1.5 cm in thickness throughout. The thinnest part of the bone (tail of bone) measures 1.5cm (width).
- The clean cut indicates that the bone was commercially cut for consumption.
- A careful on-line examination of several hundreds of pictures of cross-cut-section of mammal bones (especially tibias) was conducted.
- Extensive research of boviniae osteology and anatomy as well as other mammals (deer, goat, sheep), was followed using diagrams provided by the instructor for comparison of the actual osteological remains with possible matches.
- A personal visit to Windsor Quality Meats on 4110 Main Street produced no results.
- Dr. Alain R. Fafard (DVM), a graduate student from the Western College of Veterinary Medicine-University of Saskatchewan was contacted for an expert assessment.
- Several pictures from different angles were sent to Dr. Fafard as requested.
- After a careful review of the photos, Dr. Fafard believed that he could only offer an educated guess of the possible bone(s) that may have such shape, due to the fact that only a small cross section of the bone was available and the type of animal was unknown. He concluded that the bone was most likely a slice of a tibia, possibly a femur (because of the bone shape).
- A final gross examination of goat anatomy and osteology revealed that the bone in question matches the features of that of a calcaneus bone of a goat (*Capra hircus*)





CERAMICS
(two items)

Item # 1:
A thin, semi-round shape piece of ceramic.



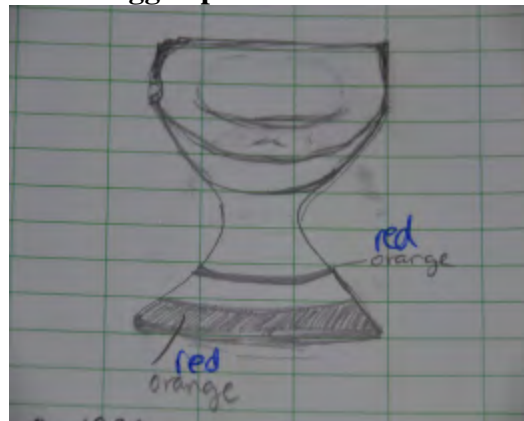
- It is off white and blue in colour, with what looks like a floral (buds and leaves) pattern.

- Its thickness is 2 mm throughout. It measures 8 cm in length, its sides (short and long) measure 4cm and 7cm respectively.
 - Artifact has the characteristics of a small size Chinese ceramic bowl.
- *Note:* Ethno-archaeology was conducted on the item. A sixty-two (62) year old Japanese lady, by the name of Aqiuo, confirmed that the bowl pattern resembles more to Chinese, perhaps even earlier Korean designs, and highly doubted that the item was Japanese.



Chinese ceramic for comparison of pattern

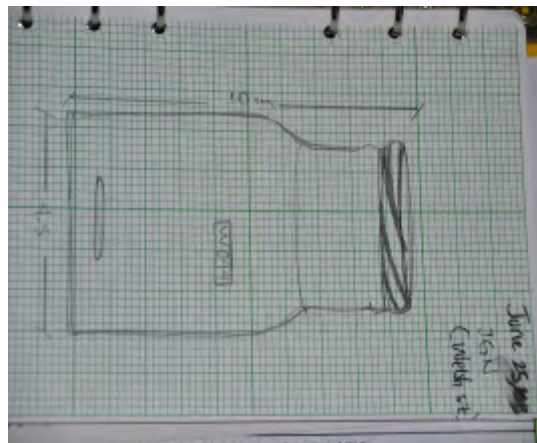
**Piece # 2:
A small, circular porcelain egg cup bottom**



- Base of cup measures 3.5cm in diameter, while it is 4 cm respectively
- Base (rim) measures 3mm in thickness. It is an off white with double red colour rings (one fine, one wide).
- It measures 5 cm in height (from base to highest point) and 2cm in width (concave portion).
- Base has hand painted red lettering that reads “MADE IN JAPAN”.
- In 1921 the USA introduced a law stating that all goods had to be back stamped identifying the country of origin. In this case, “Made in Japan” confirms that the item was manufactured after such date. “Nippon” was replaced by “Japan”. “Made in” was not always printed.



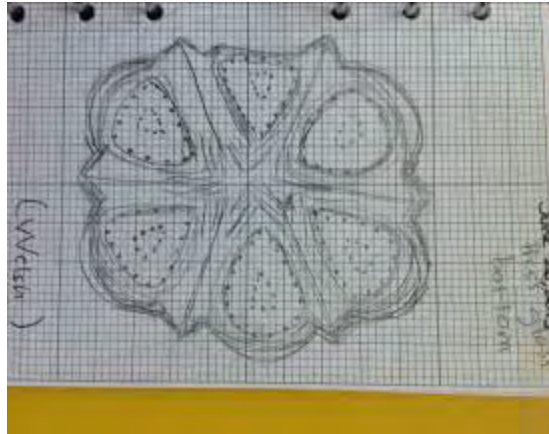
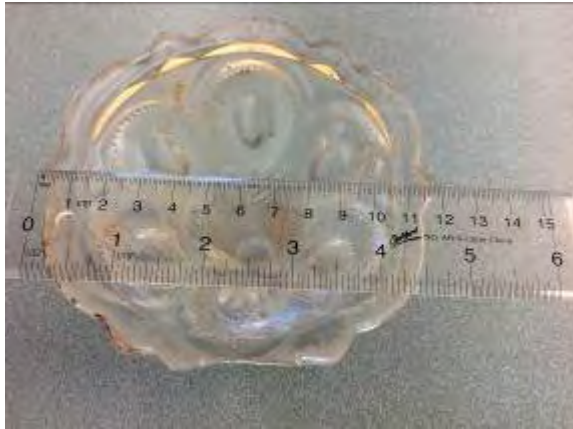
**Glass
(two items)
Item # 1: Small Glass Jar**



*Embossed glue bottle (from sha.org) to show the similarity to the one found at the Welsh Site.

- Item measures 4 cm in length and 5cm width. Its base measures 4.5 cm, and the jar's rim diameter is 3.3cm
- Item has the characteristics observed in jars used for glue or canning.
- Its bore/neck is almost as wide as the bottle itself.
- Terminus post quem early 1870s and terminus ante quem 184

Item # 2
Pressed Glass/Flint Glass Cake Pedestal Base



*Photo from ebay. Victorian EAPG (Early American Pattern Glass)

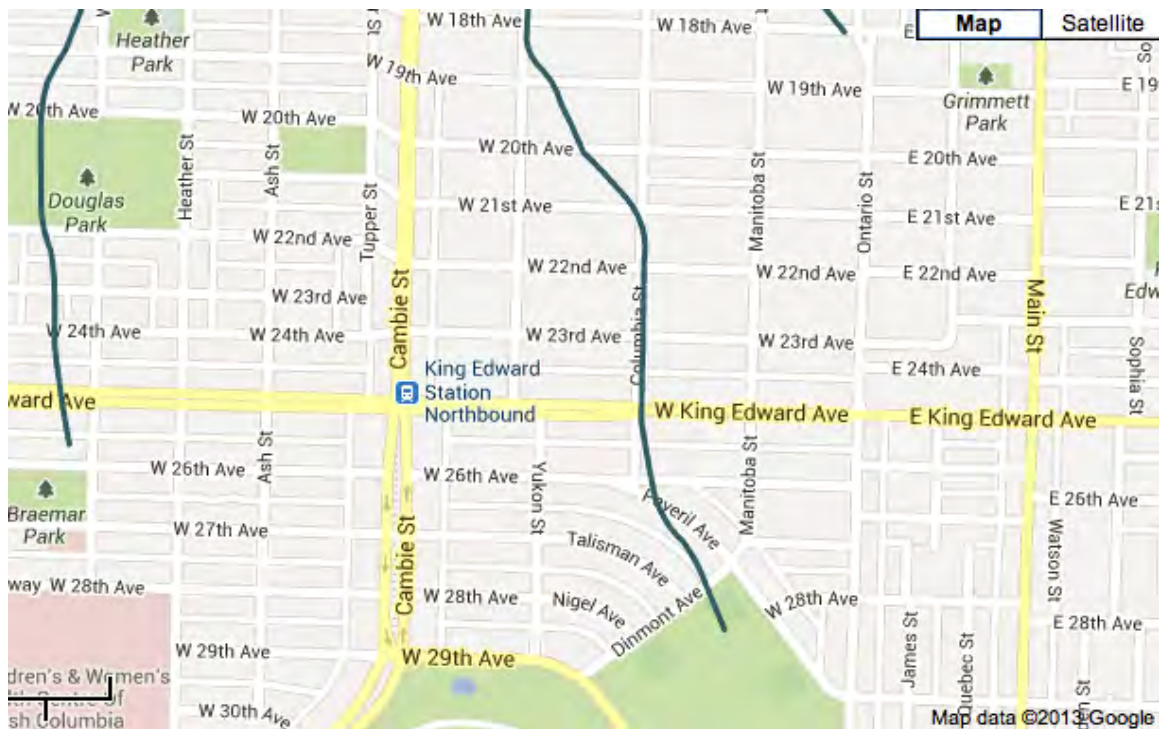
- Pressed glass (aka as pattern glass) was produced between 1850 and 1910. Most glassware companies were English, American and Canadian. Crystal became popular in the 1920s. However, due to the depression people re-started to use what became known as “Depression-Glass”. (Sean George)

- Pedestal shows signs of intentional breakage. A close examination revealed that the item did not break all at once.
- Marks indicate that the pedestal was hit at the joining surface of the actual plate several times from different angles with a blunt item capable of breaking the glass (e. g. a hammer).
- Pedestal base is also missing a piece of its rim. Broken piece measures 3.5 cm.
- Terminus post quem would be 1910 and Terminus ante quem 1850

1950 SUB-DIVISION

Compiler's Note

Students were asked to locate information about the nature of the cultural deposits prior to being developed. As this site is on private property – this information has been deleted. However, as the following figure illustrates, it is likely that the area was low and swampy before development. Thus, it most likely served as an illegal dumping area.



*Source: Vancouver Secret Waterways

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Aquiyo (Japanese lady: personal comm.)

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Maps

Vancouver Secret Waterways

<http://koerner.library.ubc.ca/services/gis-services/secret-waterways/>

The Cathedral Trees / Seven Sisters

M. Renee Fulsom



Stanley Park has many landmarks that are steeped in mystery and legend. Some are well known for their majesty not to mention visibility - like Siwash Rock. Others require knowledge of the land and its long history, knowledge that was only passed down through oral memory, much of which has unfortunately been long lost. Such is the case of The Seven Sisters, also known as Cathedral Grove.

The grove has been the inspiration of artists, photographers and writers for over the last 100 years the Cathedral trees have lived on in the hearts and minds of those that still visit them.

Even though the grandeur of their size (once 250 ft. tall) has diminished, memories of their majesty has lived on. Though now stumps, shadows of their former glory, they are still photographed and admired by those that pass by if only to read the plaque.



Timms, Philip T. AM336-S3-3-: CVA 677-986

One of those legends that are none more mysterious than the others is the one of The Cathedral

Trees, or also known as The Seven Sisters. It is a legend that was made popular by the renowned story teller Pauline Johnson, but has been told many times over by others since.

Without the telling of this legend the Cathedral trees it would have been long lost along with the countless other legends of the Coast Salish. This legend as well as the many others she wrote down, told to her by Chief Joe Capilano,

It has been difficult to locate a source that clearly states the reason the name differs from The Cathedral Trees to The Seven Sisters or how it came about. It is speculated though that they

were named after the Seven (Sutherland) Sisters who performed in Vancouver shop windows, selling hair products and showing off their very long hair of which some had hair to the floor. Or that they were named after the daughters of Angus C. Fraser a prominent citizen of gas town, (though it was also said by Sherril Grace that he had eight daughters). All of which writer Malcom Lowery completely disagreed with.



Malcolm Lowery believed that the name refers to the seven sisters stars of the Pleiades, an open cluster galaxy that is visible in the constellation Taurus. The Pleiades are of course legendary and cultures through out time have both revered and recorded them astronomically. He referenced them in a short story called 'Famed Giants of Forest Doomed' in 'The Bravest Boat' and then in a letter to the Vancouver Sun (April 3 1951) commenting on their symbolic nature, their ultimate demise and at the expense of industrialization and encroaching urban sprawl, also the theme of the book.



The Pleiades / Seven Sisters Constellation

A confusion at times also lies with exactly how many were Cedar and how many were Douglas fir. It has been said that there were originally six Douglas and one Cedar. Which is consistent with what was noted when assessing the stumps and recording the measurements. The largest stumps assumed to have been the oldest thus the original seven.

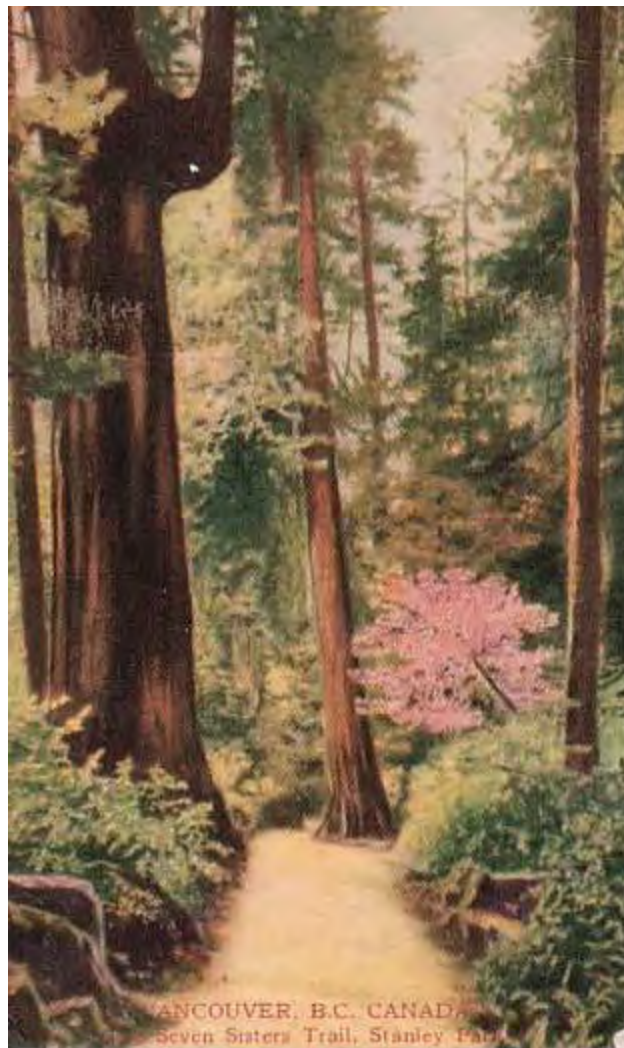
(Seechartsp.14)Some have written that they were 7 Cedar trees -but it is clear that those cut down were Douglas Fir and Cedar of similar or larger in size and are still alive. Pauline Johnson in her famous story 'The Lure in Stanley Park' says the "Cathedral Trees"—that group of some half-dozen forest giants that arch overhead with such superb loftiness." (Johnson, p 53) There was and still is more than what would have been the original seven trees, both Cedar and Douglas Fir. Some of which are still alive from that time period as seen in photos dating back a 100 years. Which leads one to speculation on how many actually were there to begin with? Or was it only the seven largest of the grouping that *were also the oldest (possibly) that had died*. Another writer Robert Allison Hood -hypothesizes that William Woodworth poem "We are Seven" may shed some light as a possible answer to this, but with a slightly different approach. In this poem a young girl insists though 5 sisters and brothers are still alive she has 7 siblings, and as with the trees though there maybe more than 7 ancient trees (3 others still live) present there were technically only 7 present with souls. Hood writes of this poem, "it should be explained that the gentleman who saw the vision or had the dream apparently had mixed up, altogether in his subconscious mind, the

Pauline Johnson legend, in which the trees do not necessarily represent females, the name that the trees go by, and the fact that there are not only seven in the group but a greater number. Also Wordsworth's poem, "We Are Seven," which he had probably been reading, as the book was in his hand, seemed to be in, his thoughts" (Hood, 111), It is not exactly clear as to whom he is referring to though as the poems in the book "BY SHORE and TRAIL" would seem to be all his.

The Seven Sisters

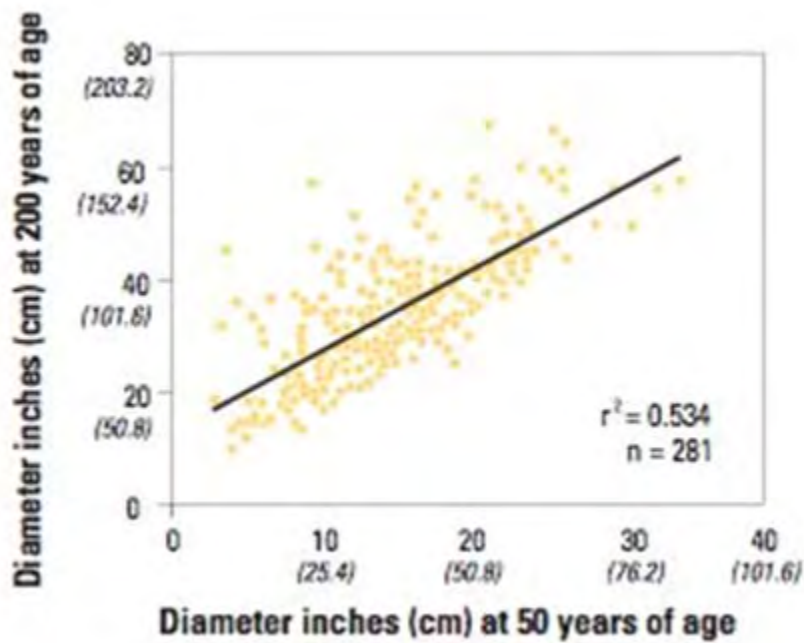
"Some chord familiar from the Past,
Of something I had heard or read
That in the memory seemed to last—
"Oh, Master! we are seven," he said.
"We are the Seven the Gods here set
To purge the Park from deadly Lure."
"You may be seven, sir, but yet
As to the number are you sure?"
Around the ring I counted slow—
"I make it really ten," said I,
With pointing finger. "Oh, no, no,
We are but seven !" came back the cry." (Hood, 111)

Emily Carr was not immune to the spell of their grandeur. One wonders where the true “Lure of Stanley Park” really is. For it seems more have been entranced by this group of trees than that of the stone. A stone no one has yet has seem to have seen or exact whereabouts known. Even now, though just shades of their former glory people still stop and take pictures of themselves nearby or on top of the stumps.



What we do know from their size it that they were and are very old. Douglas Firs have been known to live between 750 -1200 years. Cedars live 1000 -1200 years. The diameter taken

from the circumference suggests that they were defiantly older than 200 years. This is based on studies done on the diameter vs age calculations done on a study of stumps in the Pacific Northwest of Douglas Firs. As shown below from the US Department of the Interior US Geological The largest stump that was measured of the Seven Sisters showed a diameter of 89" (2.47 m) It was said that the trees were over 250' tall which also co-insides with the chart in figure two below from the Forest Research Laboratory of Oregon State University.



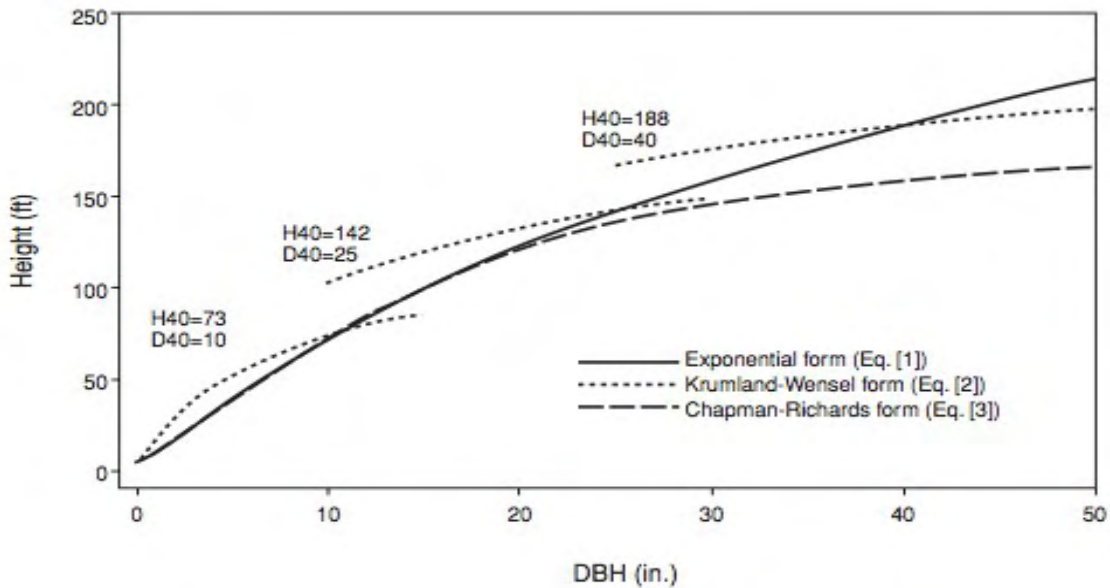


Figure 2. The height–diameter relationships of Eqs. [1], [2], and [3] for Douglas-fir.

<http://fresc.usgs.gov/products/fs/fs-034-03.pdf>

It was in the 1940's that these famous seven had finally died. It was said they were rotting and the masses of bark had all but fallen off. The park board had done what it could to save them as public pressure to preserve them was great. At one point they had fenced off the area and cut off just the tops, to reduce the chances of toppling from the wind storms that have a long history of passing through. Fear of them falling (as trees are known to do from time to time) eventually won over in 1960's and they were finally cut down.



The Salish myth of their creation though was made famous and fortunately still lives on in the

memories of those that know the story told by Pauline Johnson from conversations with her Tillicum (friend in Chinook jargon) Chief Joe Capilano.

In this story it tells of Sagalie Tyee the creator witnessing a human with witch's soul that was dark, depraved and so evil that it spread anguish and torment to all those that strayed into her path. Breaking the hearts, minds and souls of all those she came in contact with. Seeing the destruction of lives he knew that she must be stopped, as on her person she carried the renowned "Bad Medicine" (Johnson, p 55)

Waiting for her to die though was not an option as she was immune to death, she had lived for generations and she would still have great power after death if she was killed. The only option was for her to be trapped in a way that she would have little power over others. For those that are known to be willfully evil, bloodthirsty and cruel the Sagalie Tyee has turned into stone. It is said in the story that you can recognize these stones as they contain no moisture, no moss or lichen, no life will grow. Like in life, as in stone those that "lack the milk of human kindness"(Johnson, p 54) do not bring forth life. He would have her turned into a bare white stone with "jet blackspots that have eaten into the surface like an acid."(Johnson, p 55)

The Sagalie Tyee then sent forth his Four Men that travel in a great canoe, after her and they followed her until they reached the centre of Stanley park, *"then the tallest and the mightiest of the four called out. "Oh! women of the stony heart, be stone for evermore, and bear forever a black stain for each one of your evil deeds"* (Johnson, p 55)

"The Indian belief is very beautiful concerning the results of good and evil in the human body. The Sagalie Tyee has his own way of immortalizing each. People who are wilfully evil, who have no kindness in their hearts, who are bloodthirsty, cruel, vengeful, unsympathetic, the Sagalie Tyee turns to solid stone that will harbour no growth, even that of moss or lichen, for these stones contain no moisture, just as their wicked hearts lacked the milk of human kindness." (Johnson, p 55)



<http://jayhawkinstitute.org/>



Then to guard over the land and keep her effects of her evil from others -the Sagalie Tye asked for those of great virtue, heart and spirit to take up this task after they left their human body, keeping the innocent that strayed to close, free from her wickedness. This became the Seven -the seven great warriors their souls embodied the trees that also would live for

Conclusion

There are questions that still remain surrounding this particular group of trees questions that continue to live on though many of them do not. We may never know exactly how this group of tree got the name the Seven Sisters. Or if there was another name that the First Nations people once called this grove of majestic trees, one that was more masculine in nature. Was it for the Sutherland Sisters? Were they a group of young girls, or someone's daughters. Was it changed just to suit someone's vanity? At a time when First Nations peoples were being removed from the area they used to call home.

As for the connection to Pleiades -it would seem more than a passing coincidence that it appears 5 of the 7 stars line up almost exactly as it is seen in the sky, a mirror image on earth. It would be interesting to see if the star Tageta may have at one point been in alignment with tree #6. There may also be more stars of the open cluster, not shown on this simple map do they line up. As we move in our galaxy so do the star clusters. With more research it would be interesting to see if there was a year in the past 1000 years that would bring the stars more into alignment.

Another unique characteristic is that they were not cut down during the hay days of logging that took place at Stanley Park. It was not like they were hard to reach, or in a difficult area hard to get out of. On Tatlow trail one sees many other larger trees deeper into the park that have been removed. So why do these remain? How is it they were 'missed'? There seems to be more than just a mystery of a name, more of what is it that draws people to them. Is there some secret power, some 'lure' that keeps captivating people as they pass by. One can't help but stop and stare just even to wonder at what beckons them to come and wander through. Was there really the witch after all -or was she just the diversion to what the real lure of Cathedral Grove holds.

Oren Burnspark

Glen Douglas/ Stanley Park Totem Poles Assignment



Regalia-

The symbol of the eagle is a common motif in the Elder's regalia as it represents many strong and honorable qualities, including: wisdom, truth, strength, majesty, power and freedom. The eagle is also considered a messenger between the Creator and the world.

Eagle feather headdress- This is also referred to as a war bonnet and is most significant to the Plains Indians, especially the Blackfoot Confederacy. Headdress styles vary from tribe to tribe. Though it is unknown who created the first headdresses in North America, it is believed to have begun with the Sioux. It is common to adorn headdresses with furs, especially those of ermine or weasels. The headdress worn by Glenn Douglas in this photograph has ermine on it. It should be noted that the feathers used on this headdress are not the same type of eagle feather as was used in the fan. These feathers are soft and downy. Vickie Jensen explains, "The soft down from an eagle's underbelly is considered a symbol of peace and friendship" (51).

Ermine- also called the short-tailed weasel. It has been used on the regalia of many different peoples the world over, including being used to edge the robes, jackets and gowns of European royalty. It is a secretive and small animal who is an extremely aggressive hunter

and will try to protect and even steal prey from larger animals. It changes the colour of its fur from brown in summer to white in winter. It is the winter white phase that it is commonly referred to as ermine. It is not considered a spiritually powerful animal, but to aboriginal peoples of the North West of North America it has a special kind of power. It is one of the most potent symbols of good luck and success (Nelson 143)

Beadwork and dentalia shells - Wearing or presenting beadwork in jewelry or on clothing had many social, economic, political and religious implications for the Native Americans. Jewelry was used to show connection with a particular group. Beads validated treaties and were used to remember oral tradition, as well as for exchange and currency. There were many ritual aspects of beads and pendants used in ceremonies and dances. Jewelry was also used in many 'rites of passage' which individuals passed through in their lives. Dentalia (dentalium) are sea shells that are found in the Pacific Ocean and were a significant trade item. They were used often in jewelry and beadwork on clothing.

Eagle feather fan- As previously stated, eagle feathers are very important to many different aboriginal peoples in North America. The fan held by Glen Douglas is a spiritual symbol and is used to empower the medicine and intent during smudging.

Eagle symbol on sleeve-Eagle is a messenger and a symbol of strength and wisdom.

Buckskin/deer/elk hide shirt- Another piece of regalia attributed to the Sioux, though variations of this type of clothing exist within many different aboriginal peoples traditions. The Sioux generally reserved this type of shirt for warriors who had proven themselves in combat. It may also have been given to those warriors who had stolen a significant number of horses.

Military Symbolism-





- US Military Combat Pin Medal



- Army Distinguished Service Cross Medal ribbon with Silver Oak Leaf



- Silver Star ribbon



- Bronze Star ribbon



- Purple Heart ribbon



- Army Good Conduct ribbon



- Army Achievement Medal ribbon



- Marine Corps Security Guard ribbon



- World War II Victory Medal ribbon



- WWII Occupation Medal ribbon



- Vietnam Gallantry Cross ribbon with Bronze Star



- Korean Service ribbon



- United Nations Service Medal ribbon



- Vietnam Service Medal ribbon



- Humanitarian Service ribbon



- Republic of Vietnam Campaign Medal ribbon



- Armed Forces Reserve ribbon



- Gold Lifesaving Medal ribbon



- Outstanding Unit Award ribbon



- Army Service ribbon



-World War II US Army Paratrooper Chaplain Wing Badge

Stanley Park Totem Poles



The Skedans Mortuary Pole - Haida (8 metres)

The exact age of the original pole is unknown, but it was believed to have been erected by Jackson, who was the Chief of the Skedagits, in honour of his wife's father, Chief Ske-dans of Skidegate. It cost the family 290 blankets, which was a huge sum at that time. It was carved in Skidegate in Haida Gwaii and brought to Vancouver in 1936 and erected at Lumberman's Arch in honour of Vancouver's Golden Jubilee. Unfortunately, due to age and weathering, the original Skedans Mortuary Pole began to disintegrate. Part of it was left at the base of the current replica and another section was sent, in 1962, to the museum of the Academy of Medicine of British Columbia. The replica was commissioned by the Vancouver Park Board and was carved by artist, Bill Reid. The most recent repair to this pole was made by Don Yeomans, the artist who carved the Langara totem pole, who replaced the half-hawk/half-human moon face at the top portion of the pole.

The crests or figures on the pole, reading from top to bottom are as follows:

1. Moon- this sits at the centre of the funerary cross-board. It has a half-hawk, half-human face. The moon symbol signifies height and its use was exclusive to Chief Skedans.
2. Mountain Goat-This is a crest of the Raven Clan and is a symbol that signifies stature and nobility.
3. Grizzly Bear- represents ferocity and might and "greatness on land"(8).
4. Killer Whale- is considered "Lord of the Seas and wicked ruler of the underworld" (8). It is held in the claws of the Grizzly Bear.

- Human Figures- a female and male are positioned on each side of the pole in the earlobes of the bear. They represent the Chief's daughter and son-in-law who commissioned the carving.



**Thunderbird House Post – Kwakwaka’waka
(3 metres)**

This replica is a representation of a pair of house posts that were originally carved by artist, Yaakutlas (Charlie James) of Alert Bay and were made for Chief Tsa-wee-norrh of Kingcome Inlet. The originals, like the Skedans Pole, stood at Lumberman’s Arch, were erected there in 1927, having been acquired by the Historical and Scientific

Association of Vancouver, but were moved to the current location in 1963. The replica was carved by Hunt. The figures on the post, reading from top to bottom, are as follows:



once
They
Art,
Tony

- Thunderbird- Considered a helpful spirit and “omnipotent victor of the skies” (13).
- Grizzly Bear- is a symbol of ferocity. In its claws it holds a young princess that it married.
- Human Figure- The princess is held protectively; however, the grizzly bear was usually regarded as an enemy and avoided.



**Beaver Crest Pole – Nisga’a
(9 metres)**

This pole was carved by Norman Tait in the mid-1980’s and was figured into the Vancouver centennial and Expo ’86 celebrations. This pole was carved on site and attracted thousands of tourists. The figures on the pole relate the legend of how the Tait family came to have Beaver for their crest.

The figures on the post, reading from top to bottom, are as follows:

- Man of the Eagle People- holding a small raven
- Human- holding a frog in right hand and eagle figure in left hand. The frog was made for Norman Tait’s son, Isaac and the eagle, for Tait’s brother Robert. Both helped work on the pole
- Five beavers- beaver represents creativity, art and determination.
- Five human faces- these represent the five brothers in the myth
- Two beavers- these have removed their skins and are transforming into humans.



Chief Wakias' Pole – Kwakwaka'waka (12 metres)

The pole originally stood in front of its owner's house in Alert Bay and was the top portion of the entrance to the building. It was named for Chief Wakias and tells an epic story of an ancestor of Chief Wakias, called Chief Nan-wa-kawie. The story tells how Chief Nan-wa-kawie fought the Cannibal of the Forbidden Valley. The Raven Wolf and Bear crests symbolize the intermarriage of three different clans. The original pole was carved by Yurhwayu of the Mamtagyele tribe and was erected in front of the house in 1899. It cost Chief Wakias 350 blankets. It was

obtained by the Art, Historical and Scientific Association of Vancouver in 1938 and was positioned near Lumberman's Arch. The replica, which stands in its current position at Brockton Point, was carved by Doug Cranmer.

The figures on the pole, reading from top to bottom, are as follows:

1. Thunderbird- Considered Lord of the skies. This Thunderbird figure has a human face on its chest which represents a multiple personality.
2. Killer Whale- Lord of the Sea and of the Underworld. Is an enemy of Thunderbird who defeated it.
3. Wolf- Lord of the land and a symbol of wisdom.
4. Nan-wa-kawie- the Wise One who was the ancestor of Chief Wakias
5. Huxwhuka or Huk-Huk- This was a mythical cannibal bird. It was said to open the skulls and eat the brains of humans.
6. Grizzly Bear-Symbol of ferocity. The faces on its paws symbolize strength.
7. Raven-This was The Lord and Creator (In most Pacific Northwest aboriginal mythology) who brought light. Is also considered a trickster and transformer.



Breakfast on the beach Pole (Ga'akstalas Totem Pole) – Kwakwaka'waka (12 metres)

This pole reflects the first aboriginal name, Ga'astalas, given to carver Beau Dick. In Kwakwaka'waka it means, literally, "a place where you have your first meal" and is a hereditary name. The pole was commissioned by the Kwagulth Urban Society and was erected in its present location in 1991. The canoe being held by the Red Cedar Bark Man was included in tribute to an Ojibwa artist who helped with the carving.

The figures on the pole, reading from top to bottom, are as follows:

1. Eagle- Symbol of peace, friendship and wisdom, truth, majesty, power and freedom. A messenger of the creator.
2. Red Cedar Bark Man- an ancestor, holding a canoe

3. Sisiutl (Sisioohl, Sisiyutl)- a mythical two-headed serpent. It is considered a “soul searcher” and can see from both front and back. It continuously searches for truth and has the power to bring both good and evil. It is a transformer.
4. Siwidi- an ancestor
5. Supernatural whale
6. Raven- Lord and creator and bringer of Light and a trickster/transformer.
7. Grizzly Bear- chewing Nulis
8. Dzunukwa(Tsonoqua)-a monster giantess of myth who lurked in forests. She stole and ate children. Also called Property Woman. Her house was filled with treasures and supernatural powers that humans might acquire if they survived an encounter with her(Jensen 61).



**Sky Chief Pole – Nuu-chah-nulth
(11.5 metres)**

This pole was carved in 1988 by Art Thompson and Tim Paul. The Sky Chief is considered one of the four important chiefs in the world, the others being Mountain Chief, Sea Chief and Land Chief. The carvers wanted to create a pole as a tribute to all Nuu-chah-nulth people as an acknowledgement of the traditions and skills of the people as well as honouring earlier generations whilst informing the world that the culture is alive and well.

The figures on the pole, reading from top to bottom, are as follows:

1. Sky Chief-holding moon
2. Kingfisher- a hunting water bird. Possibly symbolizes a messenger role as well as good luck.
3. Thunderbird- Lord of the skies, riding on the back of whale.
4. Humpback Whale-possibly means creation and renewal
5. Lightning Snake- a powerful serpent creature who assists Thunderbird in catching whales. Has a serpent body with the head of a wolf.
6. Wolf- wise and cunning Lord of the land
7. Man of Knowledge- holding Topati



**Ellen Neel Pole (KAKASO’LAS Pole) - Kwakwaka’waka
(8.5 metres)**

Ellen Neel is one of the few women carvers to gain fame as an artist carving of totem poles is traditionally considered men’s work. In 1955 she was commissioned by the now defunct Woodward’s department store to carve five poles for a mall in Edmonton. In 1985, three were returned to BC and this pole was gifted to the UBC museum of Anthropology. The museum loaned the pole to the Park Board “in memory of Neel’s pioneering role in reaching an international audience through her art” (Jensen 38).

The figures on the pole, reading from top to bottom, are as follows:

1. Thunderbird- Lord of the skies
2. Sea Bear- an amphibian creature who was believed to be able to both live in the sea and be able to tunnel into the interior of the Earth. The Sea Bear is holding killer Whale, Lord of the Sea and of the Underworld.
3. Human holding a frog-
4. Bak'was (Bakwus) - wild man of the woods, depicted as a shy Sasquatch, ape-like creature.
5. Dzunukwa (Tsonoqua) - a mythic giantess, a monster of the woods who stole and ate children. Property Woman who's house is filled with treasures and supernatural powers.
6. Raven – Lord and Creator and bringer of light. A trickster/transformer figure.



**Oscar Matilpi Pole – Kwakwaka'waka
(4.5 metres)**

Oscar Matilpi is a logger turned carver from Turnour Island. He studied with artist Henry Hunt while working at Royal British Columbia Museum in Victoria. This pole was carved in 1968 for the Workers Compensation Board building in Richmond who in turn gifted it to Stanley Park when the building underwent remodeling. The figures on the pole, reading from top to bottom, are as follows:

1. Thunderbird- Lord of the skies
2. Killer Whale-Lord of the Sea and of the Underworld- usually

considered a wicked spirit. The whale's tail is flipped over.

Objective:

- To locate potential culturally developed sites around the border of Vancouver's Stanley Park, from Burrard Bridge to Coal Harbour, by means of GoogleEarth Satellite imagery.
- To flag and document the location of these sites, recording the UTM co-ordinates and still images

Observations:

To this neophyte eye, there appear to be upwards of a dozen and possibly two dozen easily-visible sites containing evidence of historical activity, around the shoreline of Stanley Park. Some may be runs from beach to deeper water, cleared of boulders and rocks save for those that have been carried back by the tides. Others may be fish traps or wiers, that allow fish to swim into a holding pen during neaptides, holding them hostage during ebbtides. Still others may well be natural formations, which may or may not have been taken advantage of and enhanced; for example, natural freshwater drainages into the sea, which provide softer, clear footpaths directly to mussel, clam or seaweed beds.

While most of the coastline of Stanley Park was clearly visible, due to the light angle and tree shadow of some satellite imagery, it was impossible to see any detail at certain shorelines to the northeast of the park. Similarly, the shoreline of Lost Lagoon was shrouded in shadow, making it difficult to pinpoint any sites of particular interest.

Recommendations:

While all of these sites are of interest, it may be most advantageous to explore those which are clearly of human construction but are not so blatant as to their purpose – that is, the ones that pose compelling questions rather than indicate actual use. For instance, just north of the Burrard Bridge there are three parallel, regularly-spaced, cleared paths to the sea, each of similar width.

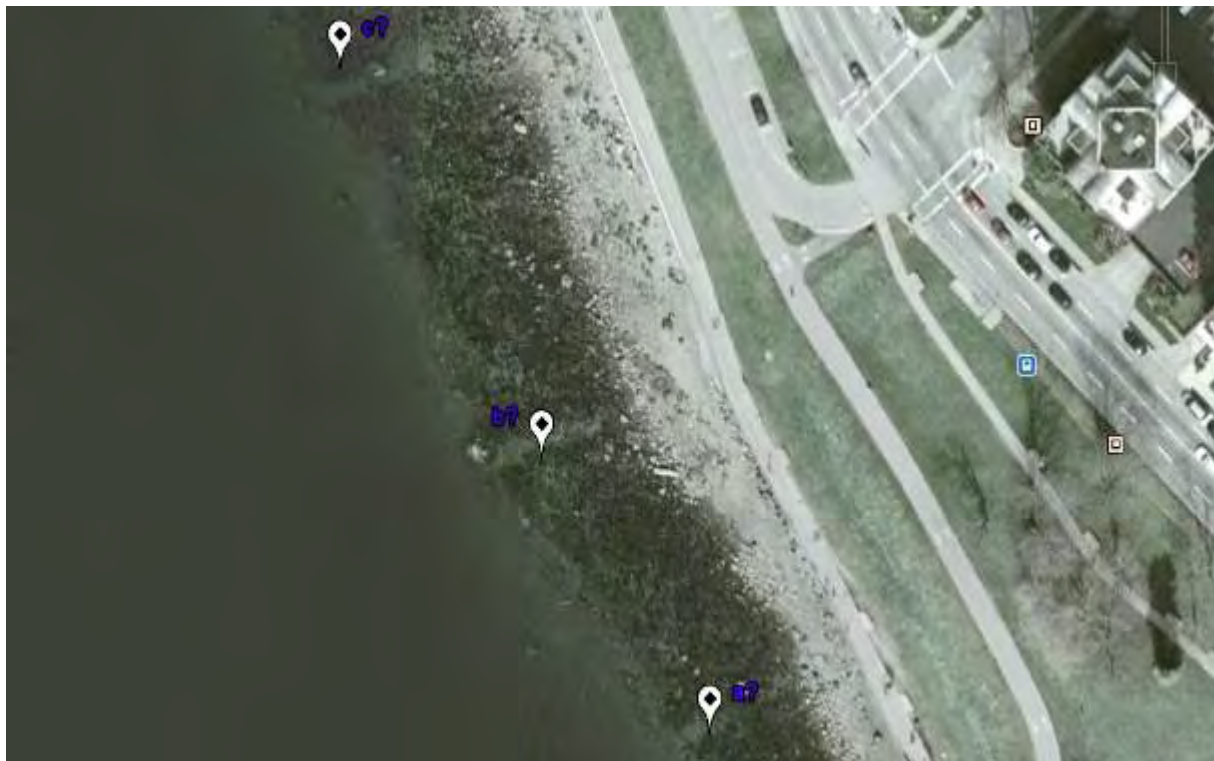


Burrard Bridge was built upon the rubble of False Creek at one end, and heavily-used forest/fishing land at the other. While both sites have been developed into oblivion, both sides occasionally let loose a fragment of their past.

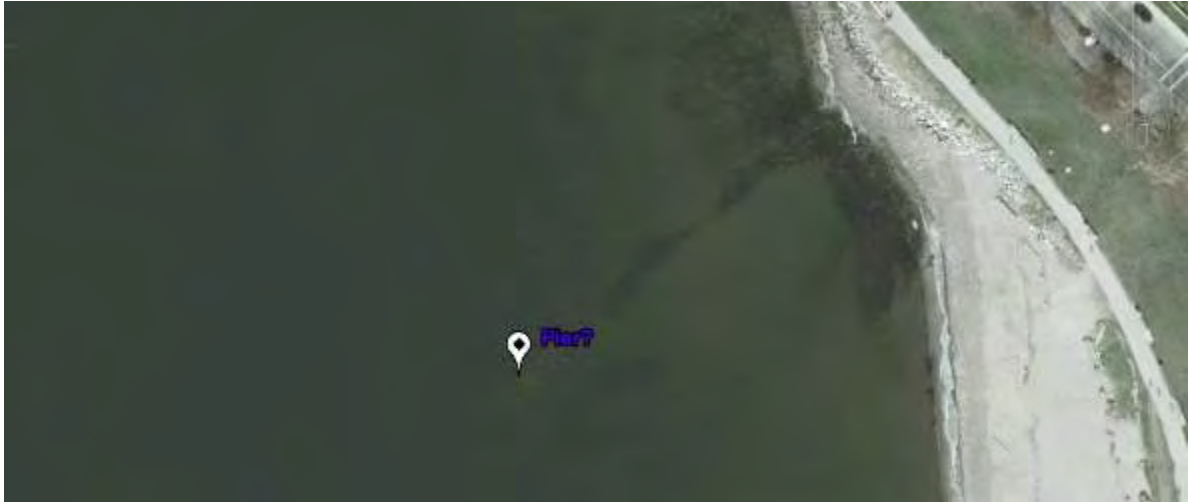
Closeups of Sites of Interest:



UTM: 10U 489711.05 E 5458760.05N



Point (a) is at UTM 10U 498651.07E 5458841.14N, and then northwards to points (b) and (c).
Appearance of these three channels is too regularly spaced to suggest natural drainage.



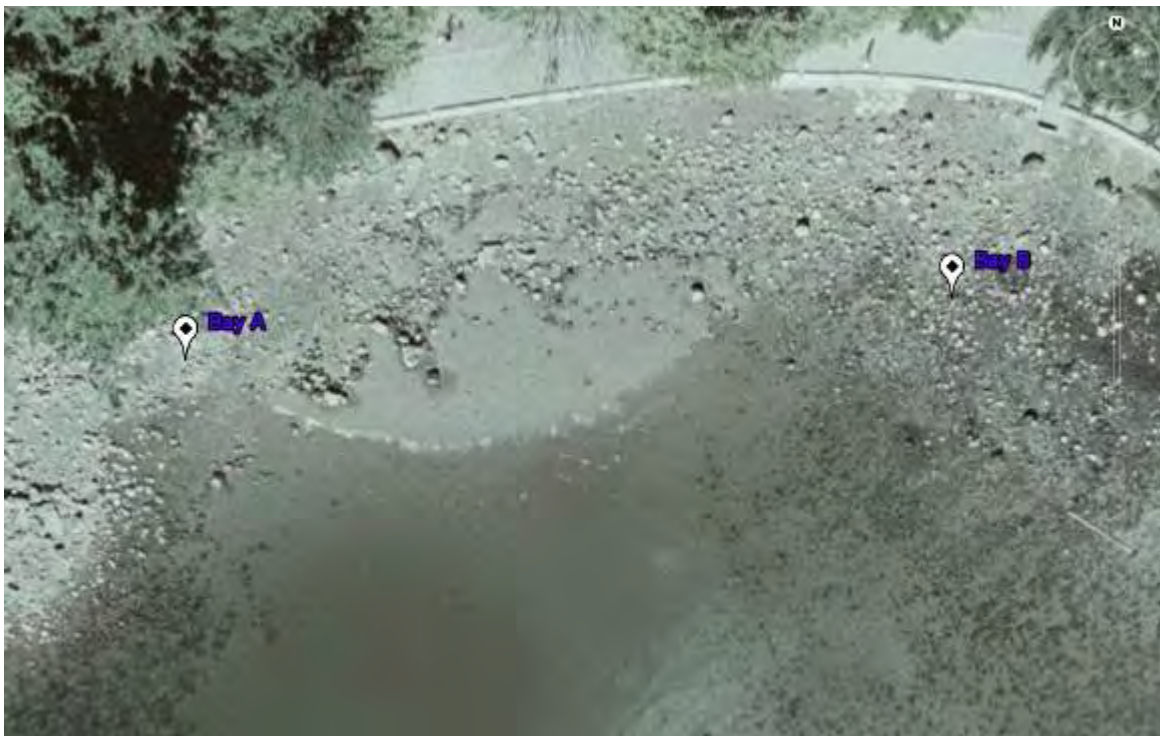
UTM 10U 489284.73E 5459669.15N. Pier or old breakwater?



UTM 10U 498462.54E 5459674.54N. Old fish trap or wier?



UTM 10U 489156.19E 5459872.88N



These neighbouring bays could be natural, given the tides, or could have been sculpted over time by use.

UTM: Bay "A" is at 10U 488711.05E, 5460544.17N. Bay "B" is at UTM 10U 488763.49E, 5460548.59N



Potential sites for the Wife of Siwash: (A) UTM 10U 488649.43E, 5461714.32N (B)10U 488646.11E, 5461733.65N



Two more potential sites for the 'Wife of Siwash', though they may be too small to be good candidates.

(C) is at UTM 10U 488658.79 E, 5461778.23 N. (D) is at UTM 10U 488650.71 E, 5461769.02 N



These runs, if they are deliberate clearings, are very faint, but appear more regular than natural drainage.

Run A is at UTM 10U 490620.37E, 5460402.34 N. Run B is at UTM 10U 490592.89 E, 5460444.12 N.



This may well be a natural water table drainage, but is still nicely defined, and depending on its longevity, may have been used in some fashion. UTM 10U 488643.86 E, 5460508.27 N.



This pier or breakwater appears to be deliberate and preserved, and requires a close-up look to determine its character...UTM 10U 490031.29 E, 5461964.39 N.



These may be freshwater drainage channels, or even temperature gradients affecting aquatic flora resiliency, but either way, they are interesting formations from above, and worth a closer look. UTM 10U 490014.52 E, 5462011.27 N.



As the point suggest, these clearings may be formed paths or natural drainage, but their regular size and angle into the bay makes them interesting to note. Unknown Clear Path C: UTM 10U 489155.81 E, 5462253.34 N. Unknown Clear Path D, UTM 10U 489198.91 E, 5462259.56 N

UTM Data Set:

Stanley Park projected sites

Feature?	UTM Easting	UTM Northing
Fish Trap?	10U 489711.05	5458760.05
Unknown clear path A	10U 498651.07	5458841.14
Unknown clear path B	10U 4897621.28	5458888.01
Unknown clear path C	10U 498587.03	5458949.57
Old stone pier?	10U 489463.66	5459487.74
Fish Trap?	10U 498462.54	5459674.54
Pier?	10U 489284.73	5459669.15
Canoe Run?	10U 489156.19	5459872.88
breakwater?	10U 489098.28	5459973.2
Unknown channel	10U 488639.86	5460507.26
Bay A	10U 488711.05	5460544.17
Bay B	10U 488763.49	5460548.59
Siwash Wife A	10U 488649.43	5461714.32
Siwash Wife B	10U 488646.11	5461733.65
Siwash Wife C	10U 488658.79	5461778.23
Siwash Wife D	10U 488650.71	5461769.02
Run of some sort	10U 488878.91	5462017.46
Unknown Clear Path C	10U 489155.81	5462253.34
Unknown Clear Path D	10U 489198.91	5462259.56
No Idea	10U 490030.63	5461965.52
No Idea #2 - trails?	10U 490014.52	5462011.27
Cleared Area	10U 490617.10	5461133.92
breakwater?	10U 489026.11	5469591.63
Run A	10U 490620.37	5460402.34
Run B	10U 490592.89	5460444.12

Amanda Daemmig

ANTH 1222 – Patullo Bridge PFR

Using the information below – how would you determine where (and how) to conduct a Preliminary Field Reconnaissance?

Hints:

1. Check the online source (D2L re: Herring's Point) ... plus, can you locate the other online sources for the data that follows?
2. What has the Revenue Station to do with this?
3. Where would you find information regarding the Aboriginal Reserve?



Figure 1: Patullo Bridge, 2008

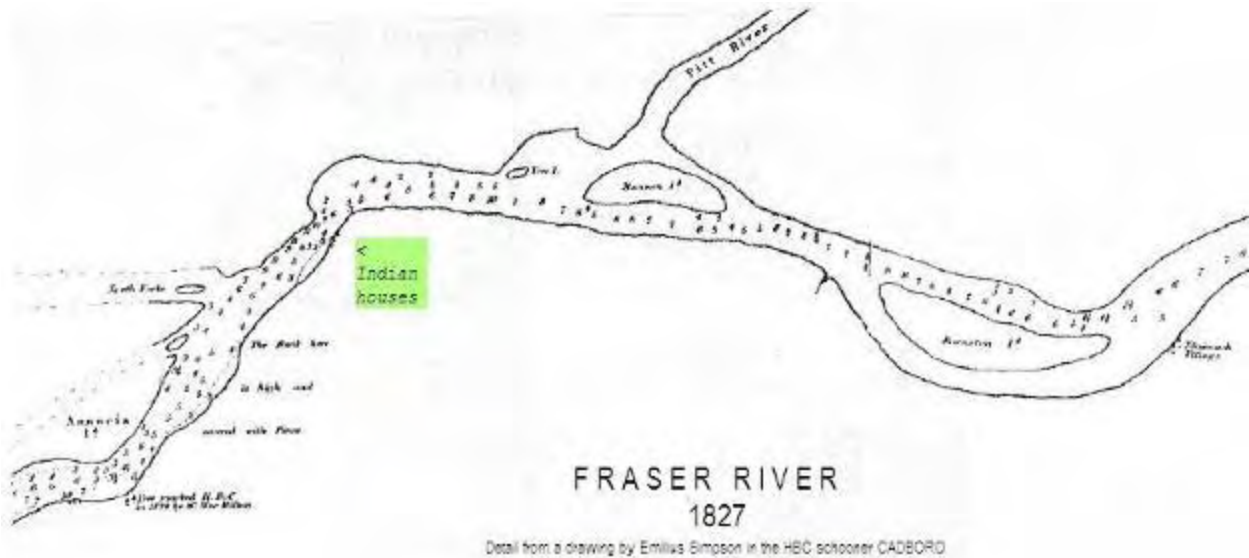


Figure 2: Patullo Bridge, 1827



Figure 3: Patullo Bridge, After 1859

Beginning with the initial question, the “how”, I would start this project where most archaeological surveys start, at the background research. As the area in question has roots older than the city of Vancouver itself, the archives are a logical place to start. The online source, Herring Point, which was kindly noted in our instructions, carries a wealth of information on the area and the changes it went through over the years. Another online source I found valuable is an archival-style blog titled, “Opposite the City”, which follows the development of early Vancouver. Lastly, a paper prepared for the Kwantlen First Nations

in regards to Kwantlen Indian Reserves between 1858 – 1930 (Part II: 1871 – 1930) proved to be most helpful in verifying facts and providing more detailed maps.

Given the images provided with the question, we can already see there are indeed indications of both a reserve and a revenue station on the south-side of the bank and just east of where the bridge is located in current times. The information is backed up by this statement, taken from the Herring Point online source, “On the point directly south across the river, in the midst of an Indian settlement known as **Kikait**, a Revenue Station was established in February 1859 to collect miner’s licenses and inspect boats for customs sufferances. .. “. It is further reinforced by the follow images, taken from google maps and set up by a different archival-style online source, Opposite the City.



Figure 4: Map of Property Owners, 1800 – Reserve



Figure 5: Map of Property Owners, 1800 – Herring

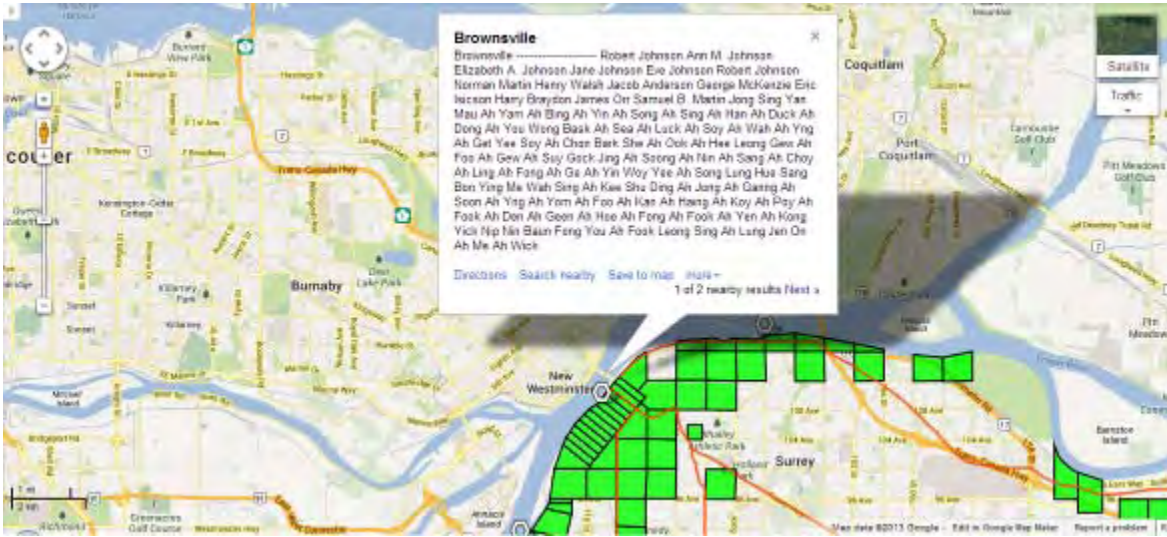


Figure 6: 1800s Map Indicating Brownville and its Residents

Furthermore, while researching the Kikait reserve more closely, I was able to find three additional maps dating back to the 1800s indicating the reserves being present. This information was found in a report that is being prepared for the Kwantlen First Nation by Cairn Crockford, as mentioned in the introduction.

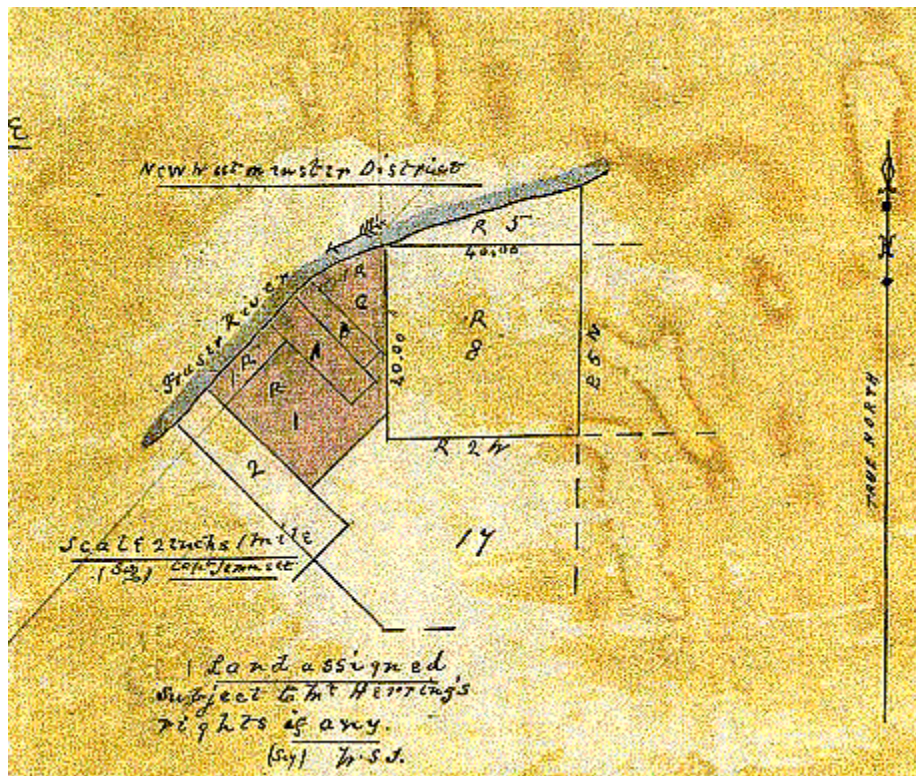


Figure 7: Map Indicating Reserves at Brownsville, January 1879

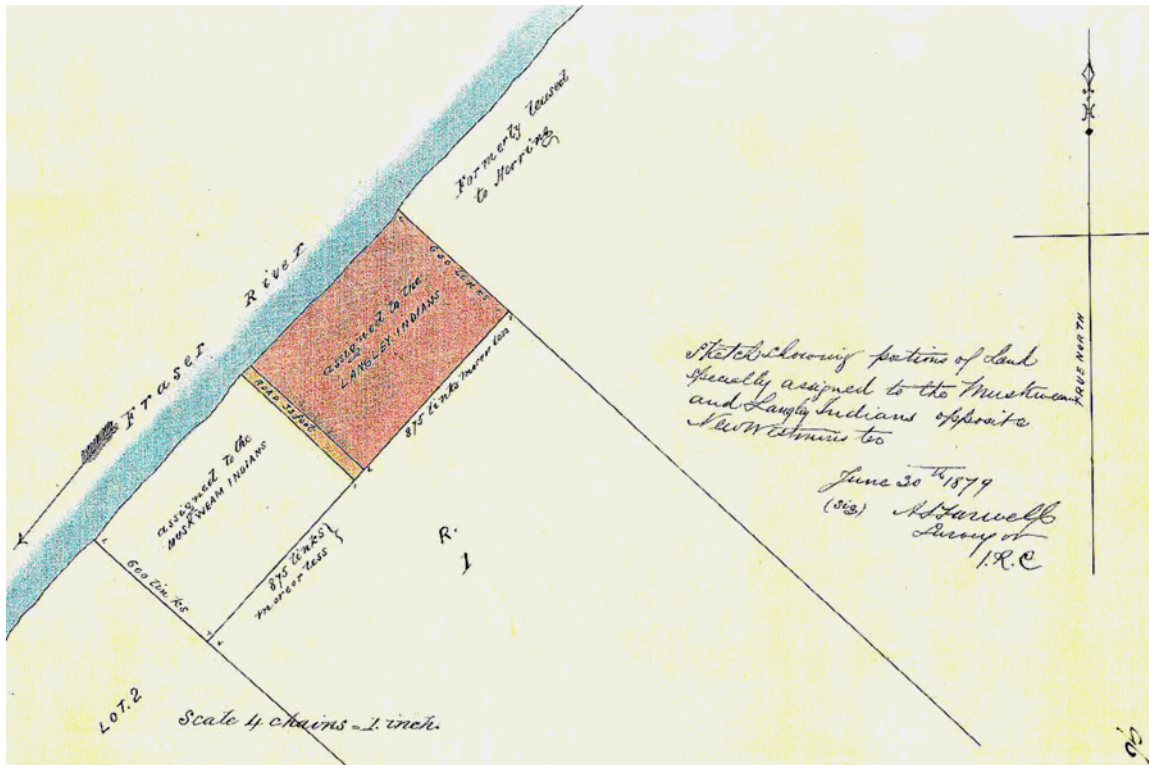


Figure 8: Plan of Langley and Muskweam Indian Reserves New Westminster, 1880.

Tracing of Plan signed by Col RC Moody, RE/ L&V, dated April 4 1860, showing fence erected by SW Herring from the Revenue Station to Taimiana's house.

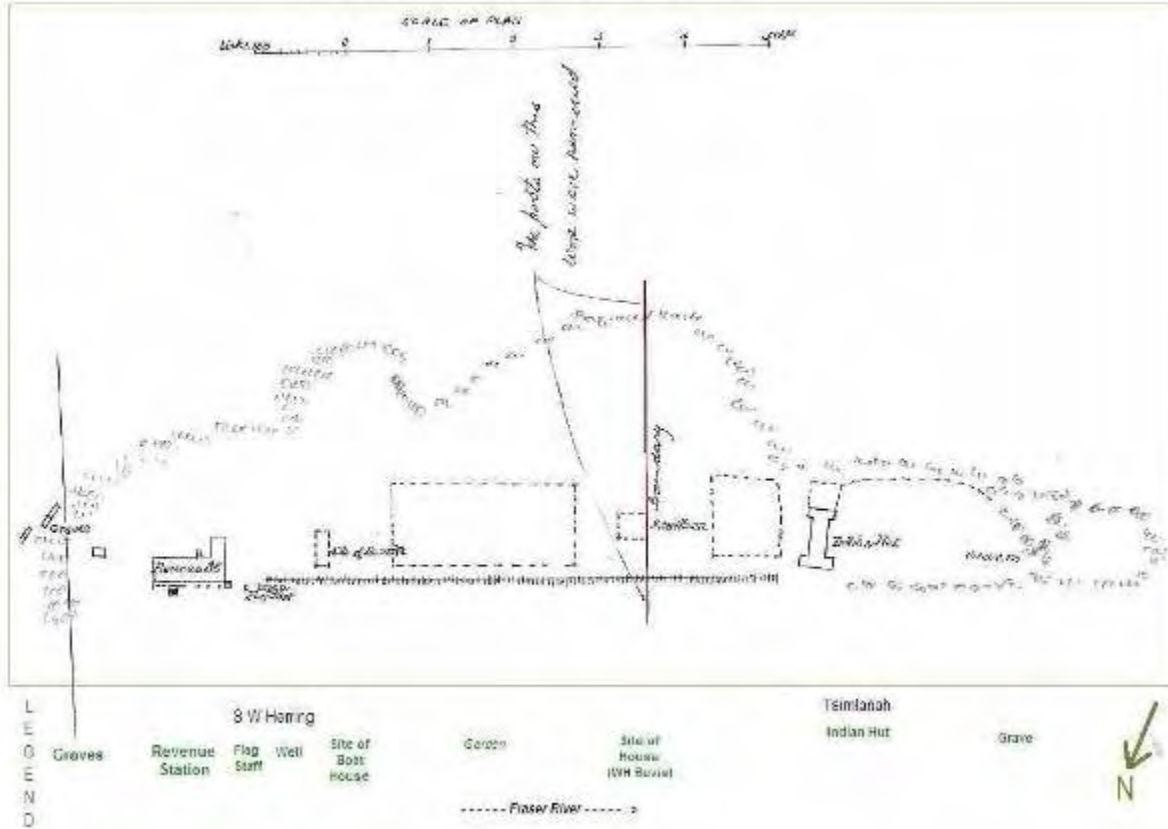


Figure 10: Map of Revenue Station, 1860

Below is an image of the site from googleEarth. It has been modified to show a rough outline of where on the foreshore one would want to look for artifacts or archaeological remains on or near the foreshore (blue), as well as areas of interest that may have artifacts intact. (Purple stars)



Figure 11: Map of Physical Survey Area

From analyzing both the current and historical photographs, if the Patullo Bridge were to be rebuilt or replaced, due to the historical context of the area, I would propose it connects across the Sapperton Bar at United Boulevard (north-side) to 116 Ave (south-side). Another option in a completely opposite direction would be to start from Stewardson Way on the north-side of the shore and connect with River Rd on the south-side of the shore.

Sources:

1. Opposite the City. (2012, October 19). Map of Property Owners 1880. Retrieved from <http://oppositethecity.wordpress.com/2012/10/19/map-of-property-owners-1880/>
2. Herring's Point. (2010, March 7). Samuel Weaver Herring – 150 years on. Retrieved from <http://www.herringspoint.com>
3. Crockford, C. (2010). *Creation of Kwantlen Indian Reserves 1858 – 1930. Part II: Federal Reserves 1871 – 1930.* (DRAFT COPY)

FIN