

In Memoriam



SCANLON

In loving memory of
Geraldine Scanlon
April 24, 1947 – June 27, 2010

We thought of you with love today
But that's nothing new
We thought of you yesterday
And the day before that too.

We think of you in silence
We often speak your name
Now all we have are memories
And your picture in a frame.

Your memory is our keepsake
With which we'll never part
God has you in His keeping
We have you in our hearts.

Forever loved and sadly missed by husband Patrick, children Frazer (Clarise), Morris (Dale), Harrison (Kim), Clayton (Linda), Glenn (Terri), and a large circle of grandchildren and families.

In Memoriam

GOULD

In loving memory of our sister
Elizabeth Gould
April 6, 1954 – June 24, 2007

There is a tiny space between life and death
This space can be filled with just one breath
We watched you as you lay there
Waiting for your final breath unveiling.

You asked questions that we had no answer to
Holding your hand was all that we could do
You kept saying "talk to me, keep me awake
So that final breath I will not take".

We watched you laying there in so much pain
Selfishly wanting you to remain
Praying for your healing, wiping your tears
Trying not to think about our own fears.

Listing to your breath, praying "just one more"
Fearing soon you would pass through death's door
You opened your tear-filled eyes and looked at us
We had to let her go, this we began to see.

We love you very much, sisters Hepsy Sheppard, Mary Lidstone, brothers Grant, Wallace, Eli, Eric, Terry and families.

In Memoriam



GENGE

In loving memory of
Elijah Genge
who passed away July 3, 2010
Age 70 years.

Lonely are the days without you
Life to us is not the same
All the world would be like heaven
If we could have you back again.

Your life was full of special deeds
Forever thoughtful of all our needs
Today, tomorrow, our whole life through
We will always love and cherish you.

A bouquet of beautiful memories
Sprayed with a million tears
Wishing God could have spared you
If just for a few more years.

May the winds of love blow softly
And whisper for you to hear
That we'll always love and miss you
And wish that you were here.

Forever loved and missed by Beulah, Bill, Deloris, Caroline, Kevin, Jonathan, and Charli.

**Help for Today.
Hope for Tomorrow.**
Alzheimer Society

VTA helps out SPCA



The grade seven social studies class at Viking Trail Academy in Plum Point has studied topics on empowerment and ways of helping others. With this in mind, the students decided to make a financial donation to the West Coast SPCA to help with its project of constructing a new animal shelter. A cheque in the amount of \$200 will be presented to the organization. Members of the class include (front, left to right) Courtney Cull, Ryan Coombs, Ashton Tatchell, Sabrina Beaudoin, Janaya Toope, Jagger Taylor and (back) Reiley Mitchelmore, Isaac Gibbons, Dillon Gibbons, Austin Tatchell, Oriana Pittman-Caines, Breanna Tatchell and Zachary Doyle.

READER SUBMITTED PHOTO GARFIELD WAY/VTA



Lydia and Daniel Campbell at their home in Cul de Sac, near Rigolet, ca. 1875 (Flora Baikie collection, Them Days).

"I, old Lydia Campbell": a Labrador Woman of National Historic Significance

This is the second season of *Field Notes*, written weekly while the author is conducting archaeological research in St. Michael's Bay as part of the multi-disciplinary research project "Understanding the Past to Build the Future" (www.mun.ca/labmetis/index.html) which examines early Inuit presence in southern Labrador.

Dr. Marianne Stopp is an historian at Parks Canada and holds an adjunct position with the Department of Archaeology at Memorial University.

She has worked as an archaeologist in southern Labrador for more than 20 years. In 2008, she published *The New Labrador Papers of Captain George Cartwright*, presenting new historical material that stands alongside Cartwright's famous journal as a source of information on the early colonial period.

"I, old Lydia Campbell, 75 years old, I puts on my outdoor clothes, takes my game bag and axe and matches, in case it is needed, and off I goes over across the bay, over ice and snow for about two miles and more, gets three rabbits some days out of twenty or more rabbit snares all my own chopping down. It looks pretty to see them hung up in what we calls Hoists. And you say, well done old woman."

These words were written by Lydia Campbell in 1894 and they form part of her remarkable account of early Labrador life, "Sketches of Labrador Life by a Labrador Woman." In 2009, the Historic Sites and Monuments Board of Canada designated Lydia Campbell (1818-1905) as a person of national historic significance. As one of Labrador's best known and most cherished historical figures, "Aunt Lydia" was honoured for her chronicles as well as for her role as a cultural mediator in the changing social landscape of the early 19th century. In the words of her biographer Dr. Anne Hart in the Dictionary of Canadian Biography, "this 'quaint old lady' was held in high regard as a notable matriarch and transmitter of Labrador memories." Through her writing and through the oral traditions that have been passed down through hundreds of her descendants, Campbell has long been an iconic figure and a touchstone to Labrador's Inuit and English-Scottish past.

Born Lydia Brooks on 1 November 1818 along the shore of Double Mer inlet in Groswater Bay, she represents the first generation of Labradorians of British and Inuit parentage. Her mother was an Inuk whom we know only as Susan. Her father was an Englishman named Ambrose Brooks who came to Groswater Bay in 1800 to escape British press gangs. The youngest of three daughters, Lydia grew up speaking English and Inuktitut. Susan passed vital Inuit skills to her daughters that included trapping, shooting, and fishing as well as medical knowledge and the preparation of skin-clothing and country foods. Ambrose Brooks, the son of a minister, taught his daughters to read English using the few texts in his possession, which were the Bible and the Church of England Common Book of Prayer. Brooks was one of the earliest Europeans south of the Moravian stations to teach his children to read. He also instilled a Christian faith that remained a source of strength for Lydia throughout her long life.

Campbell married twice. At the age of 16 she was married against her wishes to another mixed-blood Labradorian named William Blake, Jr. whose father had come to Labrador in the 1780s. With Blake she had five children, one of whom, Thomas, continued the family line. After Blake's death in 1845, she lived alone with her children for three years. In 1848, she married Daniel Campbell who had come to Labrador in 1844 from South Ronaldsey, Orkney, to work a five-year contract as cooper for the Hudson's Bay Company at Rigolet. The two were married by the newly arrived factor, Donald A. Smith (later Lord Strathcona) whom they befriended over

the course of his 21 years in Labrador. They had six children, two of whom, Margaret and John, continued the Campbell family line. In addition to her biological children and in the tradition of many Labrador families, Lydia and Daniel also raised two informally adopted children. The first was an Inuk named Lemuel George, who died tragically when he was ten. The second, Hugh Palliser, was taken in when Lydia and Daniel were in their 70s. Hugh took the Campbell name and has a number of descendants. Lydia Campbell's many descendants live throughout Labrador and her extensive family tree has been compiled by Patty Way of Cartwright, Labrador.

Over the course of her long life, Campbell became somewhat of a legend among the people of Groswater Bay for her endurance and her many skills. Along with her sister Hannah, she was part of a small group of first generation Labradorians of mixed descent who passed on their education to their children. This led to a phenomenon noted by visiting clergy and other officials in the late 1800s and early 1900s whereby Hamilton Inlet was one of the few places in the British colonies where residents were not only versed in the Christian liturgy without ever having had a resident clergy, but were also remarkably literate despite the absence of teachers.

In 1894, Aunt Lydia became relatively famous beyond her Groswater Bay homeland when visiting clergyman Arthur Charles Waghorne asked her to write an account of her life, which he published in 13 short installments in *The Evening Herald*, St. John's. Campbell had previously written an account of her life for a Reverend A.A. Adams, "but he lost it." "Sketches of Labrador Life by a Labrador Woman" reflects the distinctive style of her home-grown education and early Labrador English. It is the first published writing by someone born and raised in Labrador and remains an important source of historical information on family life, settlement, culture change, with brief vignettes of Inuit and Innu life. "Sketches" is also the beginning of a now lengthy Labrador tradition of home-style narrative put to paper. It was followed by daughter Margaret Baikie's *Labrador Memories: Reflections of Mulligan*, written about 1918 and covering the years as far back as 1846. "Sketches" was published by Them Days in 1980.

Lydia Campbell is representative of other Inuit and part-Inuit women throughout Canada's North who were the key to the success of colonial efforts. They gave European newcomers a foothold in a new and relatively harsh country through their knowledge and skills. It was women such as Campbell who taught their European partners how to build appropriate homes, and how to trap, fish, and travel. Daniel Campbell, for instance, "did not know much about trapping," wrote their daughter Margaret Baikie, "my mother used to go with him to set the traps."

Campbell was sought out by several church representatives at a time when the Moravian, Wesleyan Methodist, Anglican, and Roman Catholic churches all considered setting up ministries in Groswater Bay. Missionaries were sent to her because of her well-known piety but especially because she was considered an Elder and a representative voice. At his first Sabbath service in Groswater Bay in 1902, Methodist Reverend Arminius Young wisely followed Campbell's advice. "Now, my son," she had cautioned him, "you must go out into the kitchen and talk to the people as the other ministers used to do If you don't the people won't like you."

One of Labrador's best known historical figures, Lydia Campbell's writing and the stories that are still told about her have given the people of Labrador, with their multi-cultural Inuit, Innu, and European roots some of their history, in turn affirming self-identification to place through knowledge about the past.

Card of Thanks...

ELLIOTT

We, the family of the late Jessie Elliott, would like to express our sincere thank you and appreciation to those who helped during the passing of our mother. Everyone's visits, telephone calls, cards, flowers, food, and monies which was donated to the Anglican Church were a great comfort at such a difficult time. Special thanks to the staff at John M. Gray Centre, Kerry M. Fillatre Funeral Home, Rev. Ralph Moore and Jean Boyd. God bless you all.
The Elliott family

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Fillatre's FUNERAL HOMES

GLADYS HANCOCK
Forteau

It is with great sadness that the family of the late Gladys Hancock announce her passing on June 21, 2011 at the Palliative Care Unit in Forteau at the age of 71 years. Leaving to mourn with loving memories husband James Hancock; children Sharon Keough (Roger), John (Paula), Wanda Russell (Charlie), James Jr. (Lillian), Doreen (Tony Flynn), and Myles (Gail); 15 grandchildren Sheldon, Ian, Lance, Loucas, Michael, Michelle, Zackery, Shanda, Cortez, Melissa, Scott, Johnathon, Natasha, and Trevor; two great-grandchildren Sophie and Kendrick, as well as a large circle of other family and friends. She was predeceased by her grandson Stephan, parents Stanley and Minnie Ryland, brother Fred and sister Meta. Visitors were received at the English Point Gospel Hall on Wednesday and Thursday from where the funeral service took place on Friday, June 24, at 2 p.m. with Mr. Edward Barney officiating. Interment followed at the church cemetery in Forteau. As expressions of sympathy no flowers at request. Donations can be made to the Janeway Hospital. Funeral arrangements were entrusted to Fillatre's Funeral Home, L'Anse au Loup.

How the Inuit came to Northeastern Canada

This is the third in a series of summer columns by Dr. Marianne Stopp, an historian at the Historical Research Branch, Parks Canada. She has worked as an archaeologist in southern Labrador for over 20 years and is the author of *The New Labrador Papers of Captain George Cartwright*.

The Norse established their first settlements in West Greenland just before the year AD 1000. This took place over two hundred years before the arrival of the Thule Inuit in the eastern Arctic and over 400 years before the Inuit began to settle Labrador. Thule (pronounced "TOO-lee") Inuit began to settle the eastern Arctic around AD 1250, arriving in what were probably several migration waves out of Alaska. Their

migration from Alaska and across the Canadian Arctic is one of human history's most remarkable population expansions, which is why in 1978 the Historic Sites and Monuments Board of Canada designated The Thule Migration as an event of national historic significance. Thule settlement of the Arctic was not only rapid, occurring in about a century, but it took place in of the world's most forbidding environments.

The success of the Thule migration is tied to having the right technology and to broad knowledge of the environment. Thule knew how to make clothing that was perfectly suited for Arctic living, with waterproof seams and an inner layer of hide that ensured warmth while also

keeping body moisture from forming on the skin. Their harpoons and the bow and arrow gave them the ability to hunt bowhead whales, walrus, muskox, and smaller species. They were able to travel swiftly and across great distances because they possessed sled dogs, kayaks, and umiaks.

Canadian archaeologists believe that the Thule Inuit were migrating eastward with a purpose. Along with wood, iron was highly valued in the western Arctic. Early Alaskan Inuit were familiar with iron that was traded in from Siberia. Thule Inuit migration parties may have been searching for iron, or may have already known of two key sources of iron to be found in the eastern Arctic. These were the smelted iron possessed by the Norse in Greenland, and a meteoritic iron deposit at Cape York in northwestern Greenland. It is quite possible that they learned of these iron sources from the Dorset Palaeoeskimo, an arctic-adapted people who lived in the Arctic for over two thousand years before the Thule but had largely disappeared at the time of the Thule migration. The Dorset had quarried the Cape York meteor deposit and may have somehow passed this knowledge on to Inuit newcomers. Although very little iron has been found on archaeological sites across the Arctic because it rusts and decomposes, tell-tale evidence of its use is the narrow blade slot of some harpoon heads.

Of all the indigenous people in North America, the Inuit of the eastern Arctic and Labrador have had the longest contact with European objects. The earliest Thule Inuit sites in the eastern Arctic are in Buchanan Bay on Ellesmere Island, only 45 km away from Greenland. These sites date to ca. AD 1250. In the 1980s, Archaeologists Karen McCullough and Peter Schledermann uncovered plenty of evidence to show that

Norse iron and other Norse goods as well as meteoritic iron were being used by Inuit in Buchanan Bay at this early date - whether through direct contact with Norse or indirect contact through shipwrecks or abandoned Norse camps is unknown. Iron passed through Inuit hands from that time forward following long-distance trade networks. For instance, fragments of meteoritic iron from the Cape York meteor deposit have been found at Thule sites dated between AD 1350 and AD 1700 throughout Arctic Canada. After the end of the Norse settlements in the late 1400s, Inuit scavenged these places for European goods that continue to appear at Inuit sites until the 1700s. Face-to-face contact between Inuit and Europeans in northeastern Canada may have happened a number of times and in several ways. It is certain that the Norse voyaged widely, sailing along Greenland's west coast to hunt, and eastward towards Davis Strait and the coast of Labrador in regular search of precious wood and bog iron deposits. Their voyages probably brought them into contact with Inuit peoples. Ongoing archival research into the history of the North Atlantic fishery also offers the intriguing possibility that very early English were sailing northern waters in the 15th century in search of cod stocks, and could have come in contact with Inuit. By the late 1500s, Inuit in Labrador were in regular contact with Basque and Dutch whalers as well as with successive early European explorers seeking a northwest passage. By the late 17th century, Inuit were meeting French fishermen in southern Labrador and on Newfoundland's Great Northern Peninsula followed by the English from 1763.

This is not to say that all Inuit possessed European goods or had met Europeans. Successive waves of migrating Inuit settled in different parts of the Arctic and Labrador and some did not meet Europeans until the nineteenth century. There are Inuit sites in northern Labrador where no European goods have been found. As early as the 1500s, however, Inuit in southern Labrador began



Eva Luther with a whalebone sled runner at the Inuit site of North Island in St. Michael's Bay. MARIANNE STOPP PHOTO

to acquire iron and ceramics from the different Europeans who fished these waters and used European iron, ceramics, glass, and other objects alongside their traditional tools of bone and wood until the English colonial period. After 1763, with the growing presence of English merchant crews along the Labrador coast, as well as Moravian mission stations in northern Labrador, there is a marked increase in the use of European materials at Inuit sites and by the early 1800s Inuit and mixed Inuit-European families were using all of the same items as European settlers. Influences flowed both ways in Labrador, however, with European settlers adopting the komatiks, seal-skin boots, sod insulation, parkas, sled dogs, food preparation techniques, and settlement patterns of the Inuit.

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ALICE CAINES
Bird Cove

Passed away peacefully at the Health Sciences Complex in St. John's on the July 17, 2011. Mrs. Alice Caines in her 65th year. She leaves to mourn her husband Austin; sons Austin Jr. (Jackie) and Kirby; daughter Nadine (Dean); grandchildren Kyle, Kayla, and Matt; brothers Simon (Ethel), John (Georgina) and Joseph; sister Melina (Pat), as well as a large circle of wonderful friends. She was predeceased by her father Simon and mother Catherine. Visitation was held at Our Lady of Grace Parish in Bird Cove, from where the funeral service was held on Thursday, July 21 at 2 p.m. with Fr. Biju Antony officiating, followed by the burial at the Roman Catholic Cemetery. Funeral arrangements were entrusted to Kerry M. Fillatre Funeral Homes, St. Anthony and Roddickton, Lee Nippard, funeral director.

Kerry M. Fillatre Funeral Homes
St. Anthony & Roddickton

GORDAN BARRETT
Foresters Point

Passed away peacefully at the Western Memorial Regional Hospital in Corner Brook on July 19, 2011. Mr. Gordan Barrett in his 66th year. He leaves to mourn with a lifetime of fond and loving memories wife Gloria; brother Ray; sisters-in-law Marilyn, Rachel, Pricilla, Vivian, and Jessie; brothers-in-law Colin, Howard and Garland; nieces, nephews, great nieces and nephews, extended family and a large circle of friends, especially one close friend Don. He was predeceased by his father Herbert, mother Gladys, mother-in-law Caroline Williams, father-in-law Joseph Williams and brother-in-law Edgar Taylor. Visitation was held at the Anglican Church in Black Duck Cove from where the funeral service was held at 2 p.m. on July 23, followed by burial in the church cemetery. Funeral arrangements were entrusted to Kerry M. Fillatre Funeral Homes Ltd. St. Anthony and Roddickton, Lee Nippard, funeral director.

Fillatre's FUNERAL HOMES

FLORA MAY EARLE
Corner Brook

It is with great sadness that the family of the late Flora Earle, announce her peaceful passing at the Palliative Care Unit of Western Memorial Regional Hospital on Saturday, July 23, 2011 at the age of 80 years. Flora was born in Forteau, Labrador and lived most of her life in Corner Brook. She was a long time parishioner with St. Michael's Anglican Church and a volunteer for the Anglican Church of Canada, Diocese of Western Newfoundland and the Long Term Care Unit of Western Health. She leaves to mourn with fond and loving memories, her husband Clifford; daughter Michelle (husband Keith Beaubien), Corner Brook; beloved granddaughters Allison Earle-Beaubien, St. Anthony and Alexa-Rae Beaubien, Corner Brook; sister Shirley Ladd (Bruce), Florida; brothers Edward Hancock (Mary), Forteau, Wallace Hancock (Dorothy), Forteau, Douglas Hancock (Jeanette), Garson, Ontario, and Russell Hancock (Cynthia), Forteau. She is survived by 21 nieces and nephews, and a large circle of great-nieces and nephews, other relatives and friends. She is predeceased by her parents, Artemas and Blanche Hancock, Forteau, sister Gertrude Gallichon of La Tabatiere, Quebec and brother Clyde Hancock, Forteau. Friends and family visited Fillatre's Funeral Home, 4 St. Marks Avenue on Monday from 2-4 and 7-9 p.m. The funeral service was held on Tuesday, July 26 at 2 p.m. from St. Michael and All Angels Anglican Church, Park Drive. Rev. Nellie Thomas officiated. Interment followed at Mt. Patricia Cemetery. As expressions of sympathy, flowers were graciously accepted or donations may be made to the Palliative Care Unit, Corner Brook Long Term Care Home or to the charity of one's choice. The family guest book may be signed or a memorial donation may be made through our website www.fillatre.ca.

Card of Thanks...

GREEN

We, the family of the late Shane Green of Gunner's Cove who was residing in Brampton, Ontario, would like to express our sincere appreciation and heartfelt thanks to all our family and friends who helped in any way to alleviate our sorrow after his sudden passing. Special thanks to family and friends who travelled from Alberta, Ontario, Manitoba and other areas of Newfoundland and Labrador to be with us at this very difficult time. Thank you to Major Baggs for conducting the Memorial Service. Thanks also to all who visited, gave monetary gifts, brought food, sent messages, cards, and phone calls. The overwhelming support of our community and surrounding area is unbelievable. We appreciate every act of kindness. It is impossible to thank everyone individually because there are far too many to name but please be assured your support and generosity will never be forgotten. Thanks from the bottom of our hearts to all of you.

The Green and Pilgrim families.

Weekly Church Services

AUGUST 1 - 7

Anglican Parish Port Saunders
Sunday: 2 p.m., Holy Eucharist, Holy Innocents, Hawkes Bay; 4 p.m., Flower Service, Sandy Cove Interfaith Cemetery. If weather is unsuitable it will be held Aug. 8, at 7 p.m.; 11 p.m., Holy Eucharist, St. Peter's, River of Ponds.

Apostolic Faith Church, Roddickton
Wednesday: 8 p.m., Prayer Meeting. **Thursday:** 7:00 p.m., Children/Youth Meeting. **Sunday:** 11 a.m., Worship Service; 3 p.m., Sunday School for all ages; 7 p.m., Evangelistic Service.

Bethel Pentecostal Church, St. Anthony
Monday: 7:30 p.m., (bi-weekly), Women's Ministries. **Wednesday:** 7:30 p.m., Bible Study and Prayer. **Thursday:** 6:30 p.m., Kids Stuff Program; 8 p.m., Youth Night. **Sunday:** 11 a.m., Family Worship Service; 7 p.m., Evening Worship.

Calvary Pentecostal Church, St. Lunenburg-Griquet
Monday: (bi-weekly) 8 p.m., Women's Ministries. **Tuesday:** 8 p.m., Prayer Service. **Wednesday:** (bi-weekly) 6:30 p.m., Kid's Church. **Thursday:** 7:30 p.m., Youth. **Sunday:** 9:45 a.m., Sunday School; 11 a.m., Morning Worship Service; 7 p.m., Evening Service.

Salvation Army, St. Anthony
Tuesday: 7:30 p.m., Home League. **Wednesday:** 8 p.m., Adult Bible Study/Prayer Meeting. **Thursday:** 8 p.m., Men's Fellowship. (every second Thursday), **Friday:** 6:30 - 7:30 p.m. Kids Night Out, **Sunday:** 11 a.m., Holiness Meeting; 6:30 p.m., Prayer Meeting; 7 p.m., Salvation Meeting.

St. Francis Xavier Roman Catholic Parish
Monday: 1 p.m., Shirleys Haven. **Saturday:** 7 p.m., Goose Cove. **Sunday:** 11 a.m., St. Anthony; The first Sunday of every month, Griquet 2 p.m.

Parishes who wish to post weekly services in this section must have information to the Northern Pen by 5 p.m. on Wednesday to appear in the next edition.

CANADA DAY CONTEST WINNER

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HAPPY BIRTHDAY TO THE Northern Pen PAPER CARRIER

KENDRA GIBBONS

The end of the field season

Dr. Marianne Stopp is an historian at the Historical Research Branch, Parks Canada. She has worked as an archaeologist in Southern Labrador for over 20 years and is the author of *The New Labrador Papers of Captain George Cartwright*. Since 2009, she has been researching early Inuit presence in southern Labrador as part of a multi-disciplinary research team.

The 2011 archaeological field season in St. Michael's Bay was a success but it differed from previous years in two ways in that the weather was far worse and the artifacts were fewer. By these accounts, it shouldn't have been a good season but this year my focus was on different aspects of this Inuit sod house, which was lived in sometime from the mid-1600s to the mid-1700s. In other years I looked for artifacts that would help to show that Inuit lived here and the date the site, as well as for bone remains that would help to understand diet and which season(s) of the year the house was lived in. In 2011, I was interested in learning more about the architecture and design of the house.

Although only its lowermost levels remain we were able to discover some key information. A distinct entrance passage was uncovered made of stones laid on top of bedrock and a thin earth layer. The entrance passage runs downslope, towards the east, creating a cold-trap effect that prevented cold air from reaching the main living area. There also appears to be a small activity area or alcove that extends off the side of the entrance passage. From the amount of charcoal found in one corner of this alcove, this may be where cooking took place. We excavated into the walls of the house to try to learn more about construction and in one area of the interior we removed all the floor rocks to find out what was underneath. Results of this year's findings are still being mulled over, but what can be said is that a great deal of planning went into the building of this house. For instance, the paving stones that form the house floor were carefully aligned and laid atop the bedrock. This in turn also shows that a fair amount of soil was first removed from the house area to expose the bedrock before the interior floor was laid. A course of stones can be seen within the mounded soil that forms the house wall at the entrance. Here the wall was given extra support to prevent collapse, because this is also the side of the house that slopes downward.

One aspect of the house's construction that will probably always remain a puzzle is the shape of the roofline and how the roof was constructed. Early descriptions and photos of 19th century sod houses in Labrador confirm that there is no

single sod house design. Some early sod houses have a gabled roof line, while others are hipped or rounded. All seem to have wooden beams covered by substantial peat sods. In some parts of the Arctic, Inuit used whale ribs and other parts of the whale skeleton to support and shape the house roof. In St. Michael's Bay, our sod house gives no clues on how the roof was built. The thin layer of soil over the entire house suggests that roofing sods were not very thick. There are no wooden struts or beams lying about and I suspect that these were salvaged and used elsewhere at some point in the past. The wood we've uncovered so far is short and appears to have collapsed inwards from the walls. One very unusual piece in the southwest corner of the house is a nearly complete wooden plank resting atop the sloping bedrock that forms the wall in that area. It is of European origin and

probably of oak. Although the artifacts were fewer, what we found was quite unique. For instance, we now have two European spoon bowls from the house. These weren't just ordinary spoons, which the Inuit probably had no use for, but were used as decoration. The spoon handle was removed from the bowl and a small hole pierced through the edge of the bowl so that it could be sewn onto a women's amauti as decoration. Such artifacts illustrate the changing symbolic meaning of material objects as they move from one culture to another. Like the French ceramics and beads recovered from this site, the spoons also represent trade encounters with the French fishermen at this time. Another artefact of great interest, despite its tiny size, is a translucent, oval bead with a pale opalescent or lavender colour tone. It is a type known as a wound bead because it



The 2011 archaeology crew in Triangle, Labrador were (left to right) Dylan Morris, Art Luther, Eva Luther, Kara Wolfe, Marianne Stopp, Laura-June Zinck, Thomas McKenna. Inset: Will McGrath. READER SUBMITTED PHOTOS: MARIANNE STOPP

was made by winding a strand of molten glass around a heated wire until the desired shape was reached. It was then left to cool before it was slipped off the wire. Probably made by Venetian bead-makers, it fits the time period of the house perfectly,

dating to around AD 1740 and possibly as early as AD 1670. In closing, I look forward to next year, when work in St. Michael's Bay will continue.

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