Next OAS Huronia Chapter Meeting

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**NOV 11, 2010 presentation topic:**

Dean Knight will participate in a discussion about the location of Cahiage, 7 PM Huronia Museum Midland, Ontario.

AGM at December 9th Chapter meeting

AGM Dec. 9\textsuperscript{th} at 7 PM a the Huronia Museum in Midland.

OCT 14, 2010 Chapter Meeting

A report on the OAS symposium, a review of the poster presentation made by the chapter at the September OAS Symposium in Killarney and final details of Brule presentations scheduled for Oct 16th and 17th.

OAS Provinical Membership Change

The cost of membership for 2011 will increase by $2. The OAS will look into providing a prorated membership pricing system for those who wish to join part way through the calendar year.

Membership runs from Jan. 1\textsuperscript{st} to Dec. 31\textsuperscript{st}.

Brulé at Orillia 1610-2010

Huronia Chapter of the OAS mark the 400\textsuperscript{th} anniversary of Étienne Brulé first coming to Ontario – at Couchiching Park, Orillia

On Saturday October 16, 2010 the Huronia Chapter of the OAS welcomed Étienne Brulé at the Champlain Monument in Couchiching Park in Orillia. Chapter member Hugh Barnett played Brulé. Brulé was welcomed by MPP Garfield Dunlop.

An interview of Brulé was conducted by Kevin Hammond of the Humber River Shakespeare Theatre Company, which provided some historical context and insight to the 400\textsuperscript{th} anniversary celebration of the first European visitor to central Ontario.

Chapter member Hugh Barnett as Brulé at Couchiching Park
Huronia Chapter John Raynor and flags at the Brulé Welcome in Orillia

Hugh Barnett as Brulé

from the Orillia Packet Times article by Jennifer Burden:

The interview skit came after a presentation of five flags -- Canadian, Province of Ontario, City of Orillia, Metis and Franco-Ontarian -- secured at the base of the Champlain monument recognizing Orillia as the original meeting place of nations.

John Raynor, the president of the Huronia Chapter of Ontario’s Archaeological Society, presided over the ceremony, which also included musical performances by his wife, Marg Raynor.

“History soon gets overwritten and forgotten just like the archaeological sites in the earth. Every time we tell (stories) if we don’t touch base with the primary source the stories get expanded,” Raynor said.

He organized Brule’s return visit to Orillia as a precursor to a larger celebration slated for 2015, the 400th anniversary of Champlain’s inaugural visit to Orillia in 1615.

Raynor hopes that Saturday’s event encouraged Orillians to “look to the past, not just ignore it” and to become more involved in their heritage community.

With 30 native sites in Orillia and 600 more in between Orillia and Midland, including villages and ossuaries, Raynor said we need to do more to preserve our rich history.

“We are losing these sites through the development of subdivisions, condominiums and even single family homes,” he said. “It doesn’t mean we have to save every one, but if we had the chance to examine them at least we can learn from them.”
Brulé at Midland
On Sunday October 17th 2010 the Huronia Museum and the Huronia Chapter of the OAS welcomed Étienne Brulé at the Huron Village. Chapter member Hugh Barnett played Brulé. Brulé was welcomed by MP Bruce Stanton, Midland Council Member Stephan Kramp, Marg Raynor representing the Métis Nation.

Brulé was again interviewed by Kevin Hammond Artistic Director of the Humber River Shakespeare Theatre Company. The rain threatened but the sun broke through for the event.
Huronia Chapter Secretary Marg Raynor sang at the Brulé Welcome.

Brulé interviewed by Kevin Hammond.

Huronia Museum Director Jamie Hunter speaks to the crowd at the Welcome Brulé event at the Huron Village.

Photographs at Orillia by Peter Davis
Photos at Huronia Museum in Midland by Bill Gibson.

John Raynor speaks to the crowd.
Father Hegarty and Ste. Marie
For the serious archaeologist (and historian) examining the excavations of Ste. Marie I, the contributions of numerous persons need to be considered. Chazelle SJ, Martin SJ, Hallen, Kidd, Jury, Hunter, Gray and Tummon, and most recently Triggs, (apologies to those whom I have not mentioned, both living and dead) have all contributed to varying degrees in our understanding of this seventeenth wilderness mission headquarters of the Society of Jesus among the Hurons. In this author’s opinion, it is the work of Fr. Denis A. Hegarty, a Jesuit who excavated in the mid-twentieth century, that gives us the most accurate understanding of this mission outpost.

In 1948, Fr. Denis A. Hegarty SJ arrived at Martyrs’ Shrine. His ministry at the Shrine was primarily pastoral, however, he was named Curator of Museums by the Director of the Shrine, Fr. T. Lally SJ and Jesuit in Charge of Excavations at St. Marie I. His first responsibility at Ste. Marie was drawing maps for Wilfred Jury. From 1948 to 1951, Fr. Hegarty worked closely with Wilfred Jury. Fr. Hegarty continued excavations and in 1954, he discovered the grave of St. Jean de Brebeuf. After this discovery, he continued excavating in the area up until 1962, alternating between Ste. Marie I and St. Ignace II.

What makes Fr. Hegarty’s understanding of Ste. Marie I most plausible are three considerations. First is the fact that he was a Catholic and a Jesuit. His understanding of Catholic and Jesuit traditions with regards to liturgical practises and daily life gives credence to the features and artefacts found at Ste. Marie I. Second, his methodical approach to the evidence assists greatly in identifying which foundations belonged to the seventeenth mission village and those that belonged to another period. Finally, by working with Wilfred Jury during the 1948-1951 seasons, Fr. Hegarty’s work identifies authentic findings from those that were added for a variety of reasons during the reconstruction of Ste. Marie I from 1964-1968. The information that follows for this article is gathered from Fr. Hegarty’s archaeological slides, his memoirs and various correspondences, his unpublished but bound book, “This Band of Brothers”, and personal conversations with the author in 1995, all of which are preserved at Martyrs’ Shrine archives.

The map created and labelled by this author summarizes Fr. Hegarty’s findings.

With regard to Fr. Hegarty’s understanding of Catholic liturgical life, we are first concerned with the location and function of the Church and chapels. In the seventeenth century, it was common practice for the alters to face east. As well, it was the duty of every priest to celebrate a daily Mass. Con-celebration was not practised in the seventeenth century, so Ste. Marie would have to accommodate at times, upward to about twenty-two priests! Thus, the Church complex identified by buildings 3, 4, and 16 satisfy these requirements, all facing east and with four altars (also, in building 3, an empty grave feature was discovered in 1962 and identified by Fr. Hegarty as St. Gabriel Lalemant’s, before his exhumation and re-interment with St. Brebeuf at the rear of building 16).

With regard to identifying the authenticity of features at Ste. Marie I, Fr. Hegarty logically employed three criteria. First, the style of each building should follow seventeenth century building practises. This would include, en pilier, en columbage, and log house (see building 3). Second, there should be evidence of fire damage to the foundations found, since Ste. Marie was destroyed by fire [this would leave out the reconstructed longhouses, which were of an earlier era according to Fr. Hegarty, and the five sided bastion reconstructed at the south end of the mission, which was probably a lookout for the XYZ Lumber Company of the 19th century (This was further verified in Gray and Tummons report)]. Finally, most of the foundations found at Ste. Marie follow a consistent measurement of being a multiple of eleven inches. Thus the reconstructed “granary” is an unlikely structure associated with Ste. Marie I (of interest, the building was destroyed by fire, however, according to local stories told to Fr. Hegarty, the building was actually Mr. Playair’s hunting lodge and “accidentally” caught on fire).
Finally, with reference to the reconstruction of Ste. Marie and authentic excavation, one can first examine the waterway system in general (i.e. the location of ditches for water supply and drainage) and the lock system in particular. The largest artefacts found at Ste. Marie I were several hewed out logs located at the end of the central waterway system. The “mill at Ste. Marie I” theory was published as part of a Master’s thesis by William Russell SJ, who worked during the summer months with Fr. Hegarty in the late 1950’s. Other than the drainage ditches/waterway system, one can also examine the location of the palisade walls- one set of which does not appear on Fr. Hegarty’s map. It is located near the south eastern portion of the site, dividing the mission into an area referred to as “The non-Christian area” in tourist brochures of the past (test trenches were dug by Gray and Tummon to see if there were any palisades in this area but the finding were inconclusive because of site contamination). Other findings relating to the ditches and palisades are those located in the most south eastern part of the site, an area where Fr. Hegarty found evidence of longhouses (see number 6 on the map).

The reader is encouraged to examine the map provided since this article is only a brief overview of Fr. Hegarty’s work. His map includes the findings of both Kidd and Jury, as well as his own. The numbering system was created by the author to indicate the chronological order in which buildings were constructed at Ste. Marie I according to Fr. Hegarty’s deductions. The reader is directed to note the location of the fireplaces, palisades, ditches and waterway system, as well as the location of longhouses. Buildings such as the reconstructed five sided bastion, the granary, and the longhouses within the palisade walls are of different historical periods, according to Fr. Hegarty. The descriptions of each building accompanying the map are of special interest. Finally, the archaeological slides of Fr. Hegarty have been examined by some archaeologists and
are available for viewing at the Martyrs’ Shrine archives, along with other selected reports and correspondence.

Of course Fr. Hegarty’s work is open to criticism, especially with the development of new archaeological methods and as new primary historical resources come to light, however, his discovery of St. Brebeuf’s grave can never be disputed nor his commitment to deductive reasoning, historical scholarship (especially regarding the liturgical practises of the Roman Catholic Latin rite Church and the information provided by the Relations), and the scientific method, particularly those of archaeology that was being utilized in mid-twentieth century Ontario.

By Steve Catlin BA (hons) MRE Bed MTS

Conrad Heidenreich at the September Chapter Meeting

L. to r. Jamie Hunter, Huronia Museum Curator and Professor Conrad Heidenreich

At the OAS Huronia Chapter meeting in September Professor Conrad Heidenreich spoke to some twenty interested parties about Champlain’s visit to Huronia and the location of the villages he visited including Cahiague.

It was a very interesting talk and shed a lot of light especially on Champlain and his navigational accuracy and how a geographer approaches understanding the historic descriptions and maps.

Heidenreich reviewed the available documents, maps and archaeological evidence in the 1960s. Since the 1960s no new documents or maps have been found. There have been some advances in linguistic analysis of Huron names (John Steckley). There have been more site surveys since the 1960s. Heidenreich pointed out that he is not familiar with this work, his academic work is not archaeology but historic geography.

He went on to explain in detail his review of the accuracy of Champlain’s navigation based on his books of 1603 and 1632.

On his maps and in his navigational text, Traité de la marine, Champlain mentions only the use of the Spanish marine league (5.5 km), yet when we examine estimates of the same distance taken from his writings and compare them to the same distances taken from topographic maps, in most cases the league he appears to be using is much shorter.

Examples: 1603: The distance estimates given by Champlain in his first book Des Sauvages, have an average league of 3.6 km (2.3 miles) (s= 1.3 km) (N=37).
Example: 1632: The estimates of distance given in Les Voyages, have an average length of 4.7 km (s=1.5 km) (N=105).
If one breaks down the 1632 sample of 105 estimates one finds:
His estimates on the high seas had an average of 5.5 km to the league (s=1.5 km) N=24). This shows he used Spanish marine league determined with instruments.
In the Gulf of St. Lawrence, his estimates had an average of 4.3 km (s=.58) (N=10) and along coastal areas and the St. Lawrence River, between Tadoussac and the Lachine Rapids, the average length is 4.5 km (s=1.04 km) (N=45). These two are virtually the same; statistically they don’t differ significantly.
The large standard deviations indicate a horrendous inconsistency in his estimates.
What is more disconcerting is that the diminishing length of the league, from an average of 5.5 km on the high seas, to about 4.3-4.5 km along coastal stretches and the St. Lawrence and eventually 3.4 km inland, may indicate the use of different leagues without notifying his reader...Did Champlain use any other measures?

Measures Champlain may have used?

*Petite lieue 30 to a degree of latitude – 3.27 km – 2.03 mi.

Lieues commune 25 to a degree of latitude – 3.91 km – 2.45 mi.

*Lieues marine 20 to a degree of latitude – 4.91 km – 3.05 mi.

**Lieues géographique, ou marine de Espagne 17.5 to a degree of latitude – 5.55 km – 3.45 mi.

*measure he may have used, **measure he says he used.

I think the averages I have calculated may indicate what he is trying to use, the petite Lieue, Lieue commune, and lieue marine, when he is on land or in coastal waters, but he is poor at estimating distances. Rather than guess at what league he may be using I think it is safer to use his average league calculated for specific topographical circumstances, recognizing also that whatever he is estimating lies within a large range of variability.

Heidenreich went on to point out that the sample available is too small to know what league Sagard and the Jesuits used. It seems possible that the Jesuits used the lieue commune, which was the standard French measure at the time.

Heidenreich went on to review the days of travel and villages visited in Champlain’s account. He spoke about what we can glean from Sagard’s account. He also addressed the Jesuit reports of villages (they make no mention of Cahiague).

Heidenreich then reviewed the descriptions of Cahiague in Champlain and in Sagard, linguistic analysis of the name, and stated that he remains convinced that the Warminster site is Cahiague.

He concluded:

1. I surmise that Champlain and Sagard landed along the stretch of shoreline between Georgian Sands Beach (XIV Con.) and Balm Beach (IX Con.); Champlain perhaps near the exit of Copeland Creek and Sagard farther south at Balm Beach. I would look for a village (Otoūacha) and artifacts along the shoreline from the XIVth to the IXth Concessions, in particular close to the beach near Copeland Creek.

2. I think we have Tequenonquiaye and Cahiague located properly.

3. We have the general location where Carhagouha should be.

4. We should be able to locate the successors to these villages. Ossosane by its shape; Quienonascaron because it is a triple village and Contarea from its location on the western outskirts of Orillia.

5. We might be able to decide on a probable route of travel by Champlain for a supposed landing spot to Tequenonquiagey and Carhagouha but without additional information I would hate to hazard even a guess where he wandered around to get to Cahiague.

- article by Bill Gibson and based on a copy of notes provided by C. Heidenreich.

New Candidate for Cahiague Poster from Killarney OAS Symposium follows on the next page
A New Candidate for Cahaigne
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