

Dhatas Countagy of Dr. Dootniy Aroudt C Nicholas Flowers

Photos Courtesy of Dr. Beatrix Arendt & Nicholas Flowers



Forward

Flexibility is an important element to keep in mind when working in archaeology. Conditions can change rapidly and variables not considered previously, can suddenly become important.

This is especially true for volume six of The Community Collections Archaeology Research Project (CCARP) which was brought to completion during the COVID-19 pandemic. Like other types of research and scholastic initiatives that are currently coming to fruition in educational and government institutions across the globe, it often takes the involvement and cooperation of a group of people from many sectors and geographical locations to work together and make it happen. As such, I'm delighted to present this volume and acknowledge the collaborative efforts of all involved!

In 2014, the Newfoundland and Labrador Archaeology Society (NLAS) created a concept that dedicated a project-specific focus on unknown or under-researched collections thereby adding to the archaeological record, enhancing engagement and facilitating public education. Often, the project chosen was a private collection but this year, attention was placed on previously excavated artefacts from Moravian midden contexts originating in Hopedale, Nunatsiavut. In 2007, Dr. Beatrix Arendt excavated several test pits as part of her PhD fieldwork and recovered a number of artefacts in areas located near the Hopedale Moravian Mission complex. The objectives of the 2019 CCARP are to expand on the post-excavation phase of the site, prepare a finds catalogue and complete a report based on a subset of the GiCb-07 collection. Also, the scope of work includes consultation with the Nunatsiavut Archaeology Office (NAO), research into the historical background and, preparing and developing a public presentation in Hopedale to share the newly-gathered information with the local community.

Previously, the task of completing a CCARP has been given to university archaeology academics but this year, the NLAS is proud to announce that the recipient is recent high school graduate Nicholas Flowers of Hopedale. Nicholas has long been interested in archaeology, having completed several community-based archaeology fieldwork seasons with various researchers and has a passion for the subject. He is an extremely accomplished person, participating in Students on Ice Arctic expedition, the Canadian Student Leadership Conference in British Columbia and co-presenting at the 21st Inuit Studies Conference in Montreal. Most recently, Nicholas was one of five national winners of a \$25,000 STEAM Horizon Award scholarship and has plans to enroll in Memorial University Grenfell campus this Fall to study Environmental Sciences.

Appreciation for this work must be given to the many people involved in bringing the 2019 CCARP to publication. Most notably to Nicholas, who embraced this opportunity with excitement and energy and who showed incredible determination and professionalism in delivering this report under trying circumstances. His work highlighted the importance of continued post-excavation research and added another piece to the written record of this site. The NLAS are grateful for the support of the Department of Archaeology, Memorial University, the Provincial Archaeological Office (PAO) of Newfoundland and Labrador, and the Nunatsiavut Archaeology Office (NAO). Special thanks must also be extended to the Tradition and Transition Research Partnership for providing the necessary funding for this years' CCARP. Finally, we would like to extend a huge thanks to the volunteers and members of the Society for their unwavering encouragement and we look forward to seeing you all in the near future!

Maria Lear NLAS President 2018-2019 St. John's, Newfoundland and Labrador July 2020

Introduction

This report focuses on the archaeological Hopedale materials collected by the Archaeology Project (HAP) under the guidance of archaeologist, Dr. Beatrix Arendt. The season of fieldwork took place in Hopedale, Labrador during the Moravian midden excavation in the year of 2007 (Figures 1 and 2). The project was part of Arendt's doctoral research at the University of Virginia to investigate the influence of German Moravian missionaries on changing Inuit culture (Arendt 2008: 3).

Background

In 2002, Dr. Stephen Loring of the Smithsonian Institution found evidence of a 19th-century Moravian midden based on artifacts that were found by construction workers during the erection of a telephone pole north of the Hopedale Mission buildings. As a continuation of his findings, a 2007 field season was conducted by Beatrix Arendt, along with the support of David Igloliorte, the Director of the Hopedale Moravian Museum, and five local students who surveyed the area around the mission complex (Arendt 2008: 3).



Figure 1: Location of Hopedale, Newfoundland and Labrador (Map Credit: Google Earth).



Figure 2: Aerial view of Hopedale Moravian Mission complex with the location of the 5 excavation units identified (Map Credit: Google Earth).

A total of five exploratory units were excavated by Arendt and her team as part of HAP to locate the 19th-century Moravian midden (Figure 2). Although it could not be found, evidence for the existence of the midden was discovered throughout the different test pits as well as the location of a 20th-century midden (Arendt 2008: 4).

The Moravian Midden Collection has been stored in the Hopedale Moravian Museum and the Nunatsiavut Government Office in Nain since the artifacts have first been recovered. In collaboration with the Newfoundland and Labrador Archaeological Society (NLAS), the collection was chosen for a Community Collections Archaeological Research Project (CCARP) with the goal of cataloguing, labelling, and interpreting the artifacts collected during the 2007 field season. This continuation of Arendt's work has been taken on by the Flowers family of Hopedale from the beginning of February to the end of May in 2020. Within the timeframe, the entire collection could not be processed but a total of 1310 artifacts were catalogued. This explains why the majority of bricks and organic materials such as wood, faunal remains, and coal were not processed. Accordingly, many of these artifacts were not

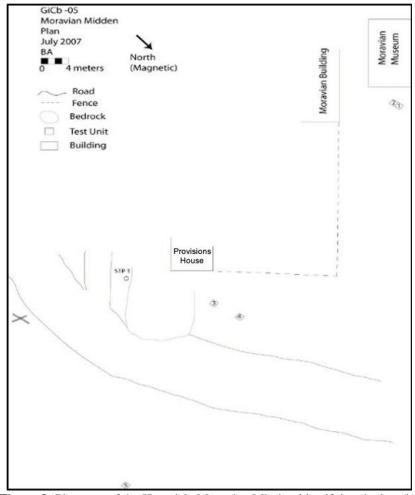


Figure 3: Plan map of the Hopedale Moravian Mission identifying the location of units and Shovel Test Pit 1. The location of a telephone pole is marked with 'X' (Map Credit: Dr. Beatrix Arendt, 2007, updated).

included in this report and the remainder of the Moravian Midden Collection, which has been returned to the Hopedale Moravian Museum, may provide future opportunities for cataloguing experience in the form of another CCARP.

Historical Context

Before the Moravian missionaries arrived in Labrador in 1752, Hopedale was occupied by Inuit as a winter settlement historically known as *Agvitok* in Inuktitut, meaning 'place of the bowhead whales.' In the eighteenth century, the Moravian Church was granted land concessions to establish mission stations where Christianity could be introduced to Inuit. Following this, three

missionaries travelling south from Nain explored several areas along the coast and decided to settle a Moravian mission station in a cove nearby *Agvitok* (Brice-Bennett 2003: 34).

With the arrival of German Moravian missionaries in *Agvitok*, the newly established settlement area became known as *Hoffenthal*, which means the 'vale of hope.' In addition to the changing spiritual beliefs, Inuit began to adapt to a change in lifestyle. By the early nineteenth century, the last Inuit families moved from the original settlement of *Agvitok* to the neighbouring residence of the Moravian Church now known as Hopedale.

Along with the intention of providing a new religious belief, missionaries brought forth a broad cultural, economic, and social influence along the north coast of Labrador (Rollmann 2002: 8). Once Inuit became members of the Moravian congregation, it was common to move into houses located near the mission station to spend the winter months between Christmas and Easter (Rollmann 2002: 52). With the adoption of Christianity came new employment for both Inuit men and women in the community. Missionaries provided work opportunities for Inuit such as caring for the mission buildings, gardening, building houses and boats, and maintaining the mission and trade (Rollmann 2002: 41 - 42).

Though the Moravian mission intent was to introduce Christianity to Inuit without disrupting important aspects of traditional culture, over time, Inuit gradually adjusted to some European practices (Arendt 2010: 81). One aspect of Inuit lifestyle change included a centralized midden which was promoted by Moravian missionaries in an effort to control discarded waste and provide hygienic habits (Arendt 2008: 3). Through excavation of a midden such as the one promoted by the missionaries cultural changes can be observed through time.

Analysis

The following analysis is a summary of the catalogued artifacts. GiCb-07 is a Borden number which refers to the archaeological site around the Moravian Mission complex. Each of the five excavated units consists of various levels ranging from A to E which represent the descending levels in the ground starting from the surface.

Unit 1: Northern Unit behind Museum

The cataloguing for Unit 1 consists of Levels A – E. In this section there are 472 artifacts ranging from bottle and window glass, along with metals such as rusted iron nails, wire, screws and strapping. Also included are brick, hardened rubber, kaolin pipes, and ceramic types including refined and coarse earthenwares, and stonewares. Figures 4 to 9 depict the excavation of the unit and select artifacts.



Figure 4: Students excavating Units 1 and 2 behind the Moravian Museum (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 5: Unit 1 (with boulder) and Unit 2 (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 6: Window glass fragment (Unit 1 Level A, GiCb-07: 64).



Figure 7: Whiteware refined earthenware sherds (Unit 1 Level A, GiCb-07: 388a and 388b)



Figure 8: Kaolin pipe fragments (Unit 1 Level C, GiCb-07: 408 – 423)



Figure 9: Kaolin pipe fragments (Unit 1 Level E, GiCb-07: 460 – 464).

Unit 2: Southern Unit behind Museum

The cataloguing for Unit 2 consists of Levels A – D and F. In this section there are 376 artifacts including a variety of ceramic types and functions. Also included are flakes of Ramah chert, several pieces of kaolin pipes, window and bottle glass, a variety of rusted metals consisting of washers, iron nails, bottle caps, square nails, brass ammunition casings, copper wire, and a steel 12 mm socket. Unit 2 also includes leather, organic wastes such as fruit seeds and a nutshell, and aluminum foil. Figures 10 to 20 depict the excavation of this unit and select artifacts.

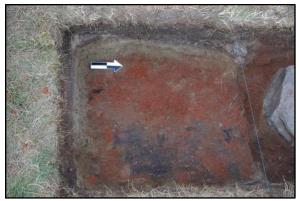


Figure 10: Unit 2; decomposing red brick layer and charcoal deposit (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 11: Tin glazed coarse earthenware sherds with blue design, (Unit 2 Level A, GiCb-07: 475 and 484).



Figure 12: Ramah chert flake (Unit 2 Level A, GiCb-07: 492).



Figure 13: Brass ammunition casings (Unit 2 Level A, GiCb-07: 585 and 590).



Figure 14: Kaolin pipe fragments (Unit 2 Level B, GiCb-07: 614 – 636).



Figure 15: Ramah chert flake (Unit 2 Level B, GiCb-07: 716).



Figure 16: Rusted iron scrap (Unit 2 Level B GiCb-07: 717).



Figure 17: Pearlware refined earthenware sherd (Unit 2 Level C, GiCb-07: 771).



Figure 18: Salt-glazed brown stoneware sherds (Unit 2 Level C, GiCb-07: 779 – 784).



Figure 19: Coarse earthenware sherds with yellow glaze (Unit 2 Level D, GiCb-07: 795 and 801).



Figure 20: Bristol Staffordshire slipware sherd with combed pattern (Unit 2 Level F, GiCb-07: 825).

Unit 3: Southern Unit behind Provisions House

The cataloguing for Unit 3 is composed of Levels A – D. In this section, there are 214 artifacts ranging from bottle and window glass, brick, iron nails, metal strapping, square nails, and ceramics such as pearlware, and creamware. Also included is a kaolin pipe stem fragment, a graphite pencil, lead muzzleloader shots, brass ammunition casings, and copper pennies. Figures 21 to 27 depict the excavation of the unit and select artifacts.



Figure 21: Excavating Unit 3 near the bedrock (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 22: Whiteware refined earthenware sherd with blue flow pattern (Unit 3 Level A, GiCb-07: 879).



Figure 23: Pearlware refined earthenware sherd, top right and tin glazed coarse earthenware sherd, bottom left (Unit 3 Level B, GiCb-07: 928 and 929).



Figure 24: Muzzleloader shot (Unit 3 Level B, GiCb-07: 958).



Figure 25: Brass ammunition casings (Unit 3 Level B, GiCb-07: 959 and 960).



Figure 26: Iron strapping (Unit 3 Level C, GiCb-07: 965).



Figure 27: Hand wrought iron nail (Unit 3 Level C, GiCb-07 966).

Unit 5: Northeastern Unit behind Road
The cataloguing for Unit 5 consists of Levels
B – E. In this section there are 243 artifacts
including many ceramic types such as
stoneware, coarse earthenware, whiteware,

including many ceramic types such as stoneware, coarse earthenware, whiteware, creamware, and pearlware. Ceramic objects included tableware and teaware. Also included is a skin cream bottle, buttons, a marble, glasses lens, window and bottle glass, cloth, jars, and metals such as square nails and jar rims. Figures 28 to 41 depict the excavation of the unit and select artifacts.



Figure 28: Bottom of Unit 5 (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 29: Unit 5 located near a laundry line (Photo Credit: Dr. Beatrix Arendt, 2007).



Figure 30: Whiteware refined earthenware dished plate with hand painted floral design (Unit 5 Level B, GiCb-07: 1060a – 1060h).



Figure 31: Whiteware and creamware refined earthenware sherds (Unit 5 Level B, GiCb-07: 1078, 1080, 1081, 1084 and 1096).



Figure 32: Whiteware refined earthenware rim sherds (Unit 5 Level B, GiCb-07: 1061a – 1061e).



Figure 33: Whiteware refined earthenware dished plate with blue transfer print and repair hole (Unit 5, Level B, GiCb-07: 1153).



Figure 34: Brown stoneware sherd (Unit 5 Level B, GiCb-07: 1169).



Figure 35: Whiteware refined earthenware teacup fragments with floral pattern (Unit 5 Level B, GiCb-07: 1132, 1134, 1135).



Figure 36: Green glazed coarse earthenware teapot fragments (Unit 5 Level B, GiCb-07: 1170a – 1170c).



Figure 37: Porcelain doll fragment (Unit 5 Level B, GiCb-07: 1160).



Figure 38: Synthetic button (Unit 5 Level B, GiCb-07: 1176).



Figure 39: Eyeglass lens (Unit 5 Level B, GiCb-07: 1181)



Figure 40: Hand wrought iron nail (Unit 5 Level B, GiCb-07: 1211).



Figure 41: Iron fragment with possible repair hole (Unit 5 Level B, GiCb-07: 1213).

Discussion

The artifacts observed provide detail on the changing lifestyle of Inuit as Moravian missionaries introduced a new culture to the north coast of Labrador. Starting in 1782, imported articles such as household goods and trade commodities were brought over to Hoffenthal from Europe once a year by means of ship (Brice-Bennett 2003: 54). Merchandise imported by missionaries included nails, brick, glass, lime, and hardware (Brice-Bennett 2003: 43). The various 19th and 20th-century artifacts collected from Arendt's 2007 Moravian midden excavation describe the changes in culture that Inuit experienced throughout history.

Building methods

European construction techniques changed the way that Inuit built homes as wooden buildings replaced sod houses. A sod house, known as an illusuak, is made from natural materials such as sod, walrus skins, seal bladder and whale bone (Brice-Bennett 2019: 87 - 88). German missionaries taught the Inuit community who settled near the mission station new building methods; some of which include using wooden planks to cover the interior floors and walls of houses, along with the use of glass for windows instead of seal bladder (Rollmann 2002: 91). An example of introduced window glass is found in Figure 6. In addition to building houses, the missionaries also passed on knowledge such boats the constructing to congregation (Rollmann 2002: 42). Referring to Figures 27 and 40, square nails were commonly used during the construction of buildings and boats. As evident in Figures 5, 10, and 42 the use of bricks is another practice introduced by German construction methods who used them to reinforce walls and for insulation for buildings (Brice-Bennett 2003: 45).



Figure 42: Brick wall in Hopedale Moravian Mission annex.

Hunting techniques

The Moravian missionaries emphasized the use of new hunting technologies originally introduced by Europeans. This significantly increased the amount of harvest and changed the way Inuit had hunted prior to European contact (Brice-Bennett 2003: 49). Historically, tools throughout Labrador were created from various types of knapped chert. Many tools that were used for hunting and trade by Indigenous peoples on the Labrador coast originated from a chert quarry located in Ramah Bay. Referring to Figures 12 and 15, this type of stone commonly known as Ramah chert was used to create weapons, tools, and household utensils (Brice-Bennett 2019: 95). Since Ramah chert was not used in this way by the Inuit, the flakes uncovered in Unit 2 and again, featured in Figure 43, represent evidence of another occupation of the area. In the 18th century, with the introduction of Moravian trade stores, firearms and ammunition were later traded to Inuit for hunting purposes (Rollmann 2002: 91). As referred to in Figures 13, 24, and 25, guns such as muzzleloaders and rifles were commonly used after Moravian contact.

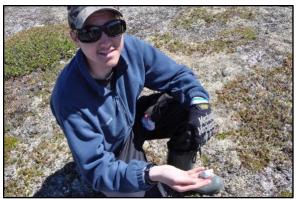


Figure 43: Archaeology student, Nicholas Flowers, holding Ramah chert located near Hopedale (Photo Credit: Dr. Laura Kelvin, 2018).

Household utensils and commodities

As Inuit were introduced to a new lifestyle, the use of household merchandise originating from Europe assisted daily activities. Referring to Figures 7, 11, 17 - 20, 22, 23 and 30 - 36, such items included tableware and teaware made of ceramic types like whiteware, creamware, pearlware, porcelain, coarse earthenware, and stoneware (Arendt 2008: 4). Oftentimes, skilled missionaries would involve Inuit in many projects along with supporting in the repairing of household items. Even before Moravians came to Labrador, Inuit were accustomed to repairing household items by means of bow drill (Figure 44). Referring to Figure 33, it was a common practice for Inuit to drill holes on either side of a break to repair it with leather or twine (Arendt 2008: 4). As referred to Figures 8, 9 and 14, another commodity that Moravian missionaries traded with Inuit was kaolin pipes and tobacco. Smoking pipes had already been a common practice among both Inuit men and women (Brice-Bennett 2003: 49). In trading of desirable goods, Moravians felt that it further supported the introduction of Christianity (Arendt 2010: 81).



Figure 44: Inupiat bow drill, similar to Nunatsiavut bow drill (Photo Credit: Edward S. Curtis, c. 1929, courtesy of the Library of Congress, 3a16199).

Conclusion

The 2007 Moravian Midden excavation reflects on the gradual change that took place throughout history as German Moravian missionaries introduced a new way of life to Inuit. As the Moravian intent was not to change all of the traditional customs known to Inuit, cultural practices in Labrador still remained unique but were heavily influenced by European lifestyle. By introducing Christianity, the adaptation of cultural ethnicity occurred as European merchandise was traded with the Inuit congregation.

With future possibilities of cataloguing the remainder of the artifacts collected in 2007 by Dr. Arendt's team, the Moravian midden will continue to provide insight on the changes Inuit experienced in Northern Labrador since the 18th century.

Community Outreach

This CCARP has been supported by the Newfoundland and Labrador Archaeological Society, the Provincial Archaeology Office of Newfoundland and Labrador, and the Government Archaeology Nunatsiavut Office. In January 2020, the 2007 Moravian Midden Collection was introduced and discussed by the NG archaeology staff, Michelle Davies, Kyle Crotty and Lena Onalik. As the project progressed, further support was given from 2019 NLAS President, Maria Lear and Provincial Archaeologist, Jamie Brake. Most recently, the support of 2020 NLAS President, Meghann Livingston has led to the completion of this CCARP.

The community of Hopedale has provided a wealth of information through written and oral history. Members of the community are aware of this CCARP and as a result of the research, a public presentation will take place through social media.

Acknowledgements

The author would like to extend his gratitude to Dr. Beatrix Arendt for sharing her knowledge about the 2007 Hopedale Moravian Midden excavation. After many emails and an online meeting, the resources and photographs gained from her experience in Labrador provided insight for writing the report. Along with her contributions to youth involvement in community archaeology projects, her work has provided inspiration in researching future projects related to Inuit culture.

The author would also like to extend his gratitude to members of the NLAS, Maria Lear, Meghann Livingston, and John A. Campbell. Sincere thanks to Michelle Davies, Kyle Crotty, and Lena Onalik of the Nunatsiavut Government Archaeology Office, and Jamie Brake of the Provincial Archaeology Office. Also, the author gives

thanks to David Igloliorte, Curator of the Hopedale Moravian Museum for locating the artifacts collected in 2007.

Additional gratitude is extended to Dr. Hans Rollmann for providing reputable sources of information about the Moravian mission in Labrador. The author would also like to sincerely thank Dr. Lisa Rankin and Dr. Laura Kelvin for their inspiration in learning the importance of Indigenous archaeology. Also, for their contributions to youth involvement in community archaeology projects over the last few years.

Sincere gratitude is given to the Tradition and Transition Research Partnership for providing the funding for the author's honorarium. A final remark of gratitude is extended to the author's mother, Valerie Flowers. Her guidance and support with labelling, organizing and cataloguing artifacts is truly appreciated. She also provided help in researching and writing this report. Without her encouragement, this project could not have been completed.

References

Arendt, B.

2008 2007 Season Report: Hopedale Archaeology Project. In *Provincial Archaeology Office Review, Vol. 6*, pp. 3-5. Department of Tourism, Culture & Recreation, Government of Newfoundland and Labrador.

2010 Caribou to Cod: Moravian Missionary Influence on Inuit Subsistence Strategies. *Historical Archaeology, Vol. 44, pp. 81-101.*

Brice-Bennett, C.

2003 Hopedale: Three Ages of a Community in Northern Labrador. Parks Canada and Historic Sites Association of Newfoundland and Labrador, C. Dempsey (ed.).

2019 InukKutivut IlukKusivut: Our People, Our Culture. Nunatsiavut Government, Mintbrook Hill Content Solutions, J. Schoening (ed.).

Curtis, E. S.

1920 Messages Across Time and Space: Inupiat Drawings from the 1890s at Columbia University. "Man using a bow drill", courtesy of the Library of Congress, 3a16199.

Rollmann, H.

2002 Labrador Through Moravian Eyes: 250 Years of Art, Photographs & Records. Special Celebrations Corporation of Newfoundland and Labrador, Inc. Department of Tourism, Culture and Recreation. Kromar Printing Limited, Winnipeg, Manitoba.