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✓ PUKASKWA NATIONAL PARK AND THE PREHISTORY
OF THE NORTH SHORE OF LAKE SUPERIOR
by K.C.A. Dawson
1979

ARCHAEOLOGICAL SURVEY IN PROPOSED
DEVELOPMENT AREAS, PUKASKWA NATIONAL
PARK

by Peter Lane and Harley Stark
1977

Historic Period, A.D. 1650 to A.D. 1750

On the shore of Lake Superior, there were a number of independent bands closely related by intermarriage known as Ojibwa or Chippewa (both are forms of the same word). Each band is estimated to have consisted of ten to fifteen families of about twenty persons each or 200 to 300 people. In the autumn, family hunting groups went their own independent ways, returning in the spring to join other families at a good fishing place. Inland they hunted beaver and smaller game and in regions where the resources were available, they collected wild rice in the fall and maple syrup in the spring. House structures were generally dome-shaped wigwams, although large tipi-type structures were also used. Both were covered with hides or birch bark. Travel was by foot and birch bark canoe and by toboggan and dog team in winter. The political unit was the loosely grouped band. Such bands were at times distinct and at times overlapping. Each band had a leader or chief, but the power and prestige attached to the position varied with the strength of the individual. There was no chief for the whole group. Members of each band belonged to totemic clans. While these clans had no political power and little apparent religious significance, they were distributed among all bands, thus they gave a certain unity to the whole culture (Quimby 1960).



Fig 12 HISTORIC FUR TRADE ARTIFACTS

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|---|--|----|---|
| 1 | Trade Axe Long Lac DkIp-1 | 7 | Copper Bangles cut from Copper Kettle Dog Lake DeJj-21 |
| 2 | Flintlock Mechanism Dog Lake DeJj-19 | 8 | Copper Ornament cut from Copper Kettle Albany River EjId-1 |
| 3 | French Gunflint Dog Lake DfJi-5 | 9 | Copper Ornament cut from Copper Kettle Lake Superior(east) ClIf-6 |
| 4 | British Gunflint Dog Lake DeJh-6 | 10 | Trade Beads Dog Lake DeJj-8 |
| 5 | Iron Fish Hook Lake Superior (east) ClIf-6 | 11 | Clay Pipe Long Lac DkIp-1 |
| 6 | Iron Awl Lake Superior (east) ClIf-6 | | |

Shamans or medicine men attempted to control beneficent and malevolent powers of the natural world and individuals acquired personal manitous or guardians through isolated fasting and dreaming. In some regions, the Grand Medicine Society or Medewiwin prevailed. The members were the principal doctors or medicine men of the communities.

There were basic changes in material goods. Iron knives, hoes and axes replaced those of stone or bone. Brass projectile points replaced chipped stone points, brass kettles replaced ceramic vessels, and glass beads replaced shell, bone and copper beads. Typical artifacts are shown in Figure 12. European domesticated fauna were introduced and, by 1760, the gun replaced the bow and arrow.

Notwithstanding these similarities in material culture between Indians and frontier Europeans, the Indian was still an Indian. His language and social customs still survived with considerable strength. In fact, the Ojibwa, whose lifestyle was based on an acceptance of his environment, not its transformation, survived the impact of the Euro-Canadian civilization, diseases and wars better than any other group in the Upper Great Lakes.