TOPIC 2.6

Why not settle here?

How do you think it would have felt to winter in Newfoundland and Labrador for the first time?

Would you consider going to an unknown, unexplored place? Why or why not?

Introduction

Although Europeans had been coming to Newfoundland and Labrador to fish since the early 1500s, year-round governance and large-scale settlement of the colony were slow to take place. It was not until 1729 that Britain posted winter magistrates on the island and not until the late 1700s (about 300 years after the start of the migratory fishery) that a European resident population of any size developed. Why was this so?

The short answer is that it wasn't necessary to set up a settled colony to run a summer fishery. Also, there was little work here for people in the winter. While there was some speculation that there were other resources to be exploited in Newfoundland and Labrador, these industries had yet to be established. Economically, it made more sense for fishers to go back to England and France to find other sources of employment during the fishing off-season than to settle here. This established annual migrations as a pattern of living for many people for several centuries.

During this time period, many European countries "conquered" territories throughout the world. Typically, they would take the natural resources of the area and use them for their own benefit, often at the expense of the inhabitants. This same pattern occurred in Newfoundland and Labrador. Consequently, there was little "accumulation of capital" here – the wealth derived from the resources of Newfoundland and Labrador was transferred to the mother countries, leaving little behind with which to build infrastructure.

EUROPEAN

Names in Newfoundland dating before 1700

From *Family Names from the Island of Newfoundland*, by E.R. Seary

2.65 Although Newfoundland and Labrador was little more than a seasonal fishing station in the 1500s and 1600s, a few European family names date to this time period.

Adams
Andrews
Atkins

Badcock
Bailey
Baker
Batten
Boone
Bradley
Burt
Butler
Butt

Caines
Carter
Cole
Collins
Cooke
Corbin
Cotton
Cox
Crewes
Curtis

Davies
Davis
Dawe
Downing

Earl
Edwards
Elliott
England
Evans

Feild
Fillier
Ford
French

Gabriel
Garland
Genge
Gifford
Godfrey
Good
Gregory
Guy

Hefford
Hibbs
Hill
Hinds
Holloway
Holwell
Hopen
Hopkins
Horton
Howard
Hunt

Jewer
Johnson

Keyes
King
Kirk
Knight

Land
Lee

Maddox
Mahon

Marshall
Martin
Matthews
May
Miller
Moores
Mugford

Newell
Newman

Parsons
Pearce
Pearcey
Pollard
Poole
Powell
Pynn

Robbins
Roberts
Rolands

Sergeant
Shambler

Smith
Snow
Spingle
Stephens
Stone
Swain

Talbot
Tavernor
Taylor
Thistle
Thoms
Tilley
Tucker

Wallis
Warren
Webb
Welshman
Windsor

Yard

The MYTH OF ILLEGAL SETTLEMENT

Following the collapse of the early formal colonies, the English government discouraged settlement, but did not make it illegal (except for 1676). The main opponents of settlement were merchants in the west of England, who argued for freedom in the fishery. Ironically, it was merchants who also encouraged settlement, not by what they said but by what they did. During the late seventeenth century and throughout the eighteenth century, some merchants began to be suppliers to residents. They brought them supplies, which they gave on credit, and took the settlers' fish and products as payment.

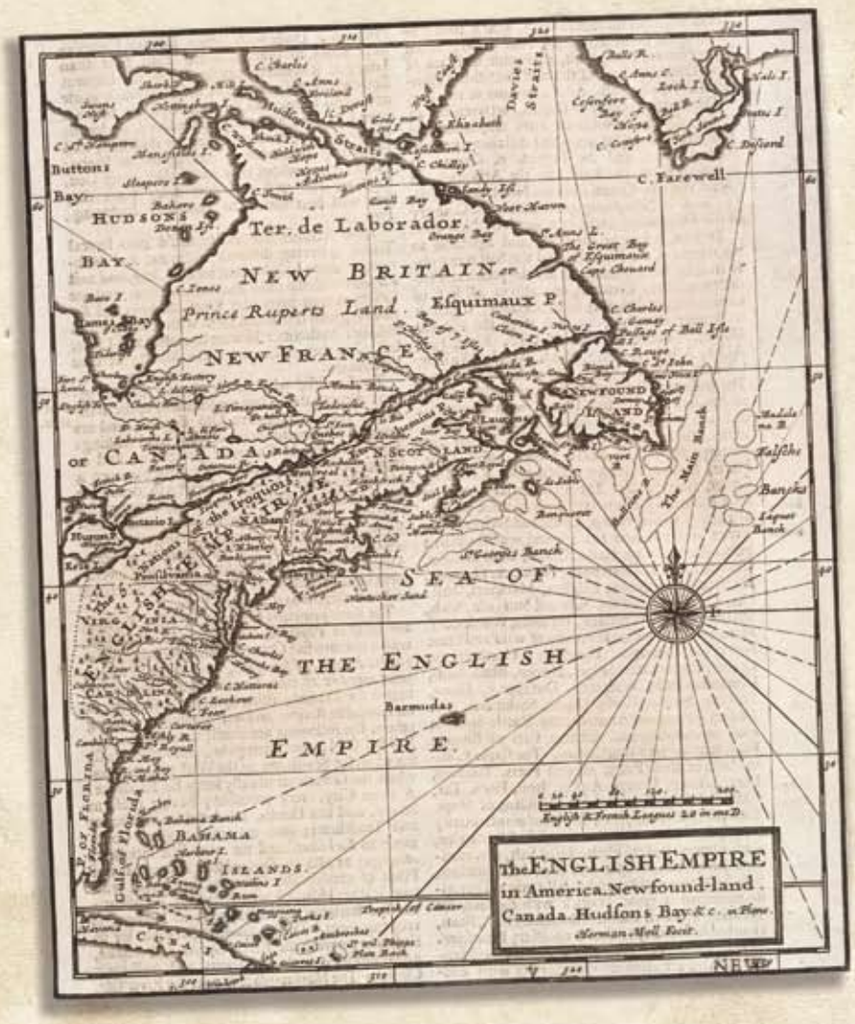
Although historical records do not support this interpretation, the myth has become part of what most Newfoundlanders and Labradorians have been taught about their own past. Historians now point out that merchants realized there was a profit to be made transporting fishers to Newfoundland and Labrador and selling them supplies when they stayed. The English government also realized English settlers helped keep the French out of the area. However, it would take until the late 1700s before economic factors favoured widespread permanent settlement in the colony.

"The island of Newfoundland has been considered, in all former times, as a great ship moored near the Banks during the fishing season, for the convenience of the English fishery …"

– Comment made by British politician, William Knox, in 1793

Experiencing The Arts
Learn about other stories that are part of our tradition on page 650 as you read the stories written by storyteller Ted Russell.

2.66 English ship
An ocean-going vessel, likely similar to other English ships which visited Newfoundland during the 16th century.



2.67 The colonial powers saw the "New World" as territory to exploit for the benefit of the mother countries.
This map entitled *The English Empire in America, Newfoundland, Canada, Hudson's Bay &c in Plans* was created by Herman Moll in 1701.

2.68 Colleen Lynch *Island* sculpture

Planters

During the 1600s some migratory fishing masters began to leave behind servants to protect fishing properties during the winter months. More importantly, some boatkeepers, often called planters or inhabitants, brought their wives and children to settle. The planters hired servants to work in the fishery in much the same way as the byeboat-keepers. Through this process of voluntary settlement, most places acquired a year-round or permanent population.

While it is impossible to know exactly when many places were first occupied by many **planters**, the first detailed census taken in 1675 shows that 1655 inhabitants were living in 30 settlements between Cape de Razo (Cape Race) and Cape Bonavista. The largest places were St. John's and Bonavista. The great majority of these individuals were young, single males – servants to the planters. The planters were the owners of properties and boats. A few were women.

2.69 Colony of Avalon
Extensive excavation work at the site of the Colony of Avalon has provided us with a good idea of how the colony was laid out. This painting by artist David Webber shows the Avalon waterfront with a stone sea wall bordering the harbour and a large warehouse.

Sponsored Settlement

In addition to the planters' informal settlement patterns were the organized attempts of various English trading companies and other businesses to plant colonies on the island of Newfoundland. By doing so, the companies hoped to further develop and profit from local resources. This practice grew in popularity after 1604, when England ended its war with Spain and increased its investments and activities overseas.

The English sponsored colonies on the Avalon Peninsula, of which the best known are John Guy's **charter colony** at Cupids (established 1610) and Lord Baltimore's **proprietary** Colony of Avalon at Ferryland (established 1621). Although these investments failed, **sponsored settlement** did contribute to permanent settlement in Newfoundland and Labrador. Ferryland has been continuously inhabited since 1621, except for a few months after the French raid of 1696; Cupids has had an English presence since 1610, although it may have been only seasonally occupied for a few years in the late seventeenth century.

The French also had a royal colony in Newfoundland and Labrador – the garrison-town of Plaisance (Placentia), founded by King Louis XIV. While this colony failed to make profits, it was continuously occupied by the French from 1662 to 1713, when the Treaty of Utrecht no longer allowed the French to build anywhere on the island.

DIMENSIONS OF THINKING

PERSPECTIVE

The concept of perspective centres on how people view an event, idea, issue, or trend. The challenge is to suspend one's own frame of reference and instead view the matter at hand in terms of other points of view. The event of European settlement is an excellent example.

Europeans mistook the coastal lands used by the Beothuks as empty, and migratory fishers felt free to leave fishing premises unprotected at the end of the fishing season. From the Beothuk perspective, they could gather from abandoned fishing premises each winter the metal goods that made their lives easier. The Beothuks did not see the premises as private property but rather as something abandoned and therefore free to take … although their scavenging eventually earned them a reputation as thieves.

– Sean Cadigan, *Newfoundland and Labrador: A History*

2.70 An excerpt from Sketch I by Shanawdithit (the last known Beothuk) This depicts "Captain Buchan's visit to the Red Indians in 1810-11, when the two marines were killed."

Questions:

How should we view this experience? Were Europeans moving into an "empty" land? Or did they not consider Aboriginal people as legitimate residents? Did Beothuk really perceive items left behind as "abandoned" or did they have a different concept of private property? What would we have to know about European and Beothuk values at that point in history in order to answer these questions?

Questions:

1. What would be some of the challenges faced by English planters, colonists or others (such as the French military) who overwintered on the island of Newfoundland in the seventeenth century? Which of these challenges might be the most difficult to address?

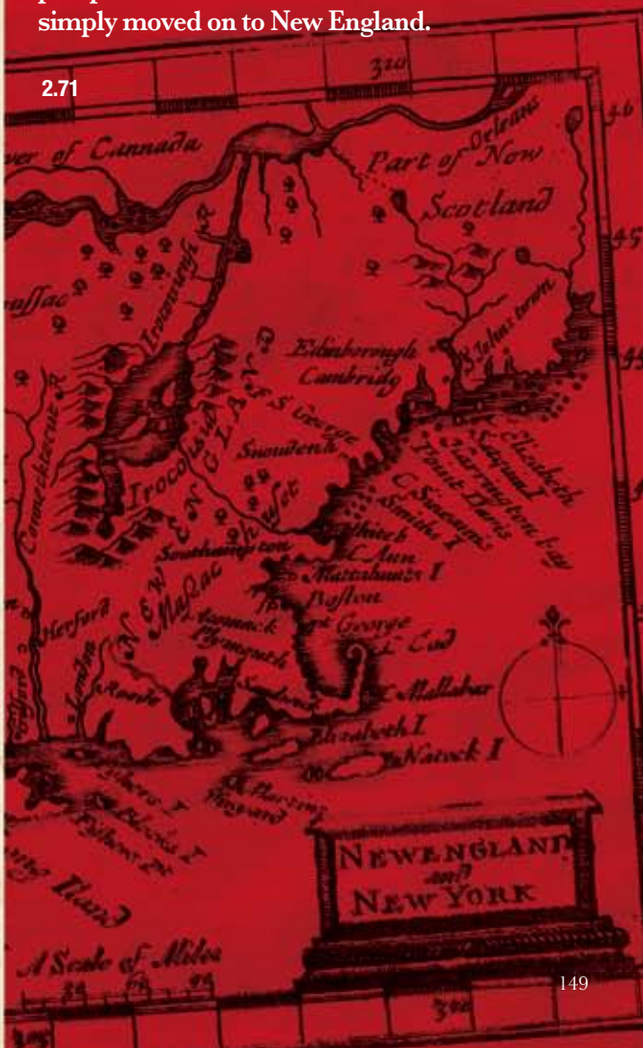
2. By the mid-1700s, there was very little permanent settlement by Europeans in Newfoundland and Labrador. What factors accounted for this? Which factor might have been the most significant?

3. Today, despite risks and hardship, many people choose to work in frontier regions. What factors encourage people to do this? Would any of these reasons be similar for those who worked in the migratory fishery during the sixteenth to eighteenth centuries? Explain.

The NEW ENGLAND CONNECTION

In order to make their return voyage cheaper, occasionally fishing captains abandoned the fishers they had brought over to Newfoundland and Labrador. The majority of abandoned fishers moved on to New England. This began a long association between Newfoundland and Labrador and New England. The West Country merchants who founded the English Newfoundland fishery were also active in fishing off New England. From the late 1600s to the American Revolution in 1776, New England became a major supplier of food, livestock, and rum to Newfoundland and Labrador. New England also became a destination for later generations of Newfoundlanders and Labradorians. Records as early as 1701 show that many of those who did not prosper in Newfoundland or Labrador simply moved on to New England.

2.71



From Moll's map, about 1710.—B.M. K., 118-25. **2.72**

TOPIC 2.7

Changing Lifestyles

What might life have been like for migratory fishers while working in Newfoundland and Labrador?

What is similar and different for migratory workers today?

Introduction

Until the late eighteenth century, settlements were very different from those which developed later. They were essentially seasonal fishing stations (or work camps) occupied mainly by young, single men who were there only for the summer (although some overwintered with planters). The few planters who did live here tended to maintain links with their families in England or Ireland. In many respects the English and French areas were similar in their demographic patterns, except that after 1713 the French were permitted to reside only in St. Pierre.

Fishing Servants

Little is known about the life of visiting fishing servants, although it is likely that it was laborious. The fishing season was short and intense, and the best use had to be made of it. Servants were forced to work long hours with little time to sleep or rest. Those who worked for merchants often lived in barracks (called cookrooms) on their employers' premises. They were paid a small wage and given their keep. Those who worked for planters and byeboat-keepers usually boarded with their employers, sleeping in the lofts of stages or outbuildings.

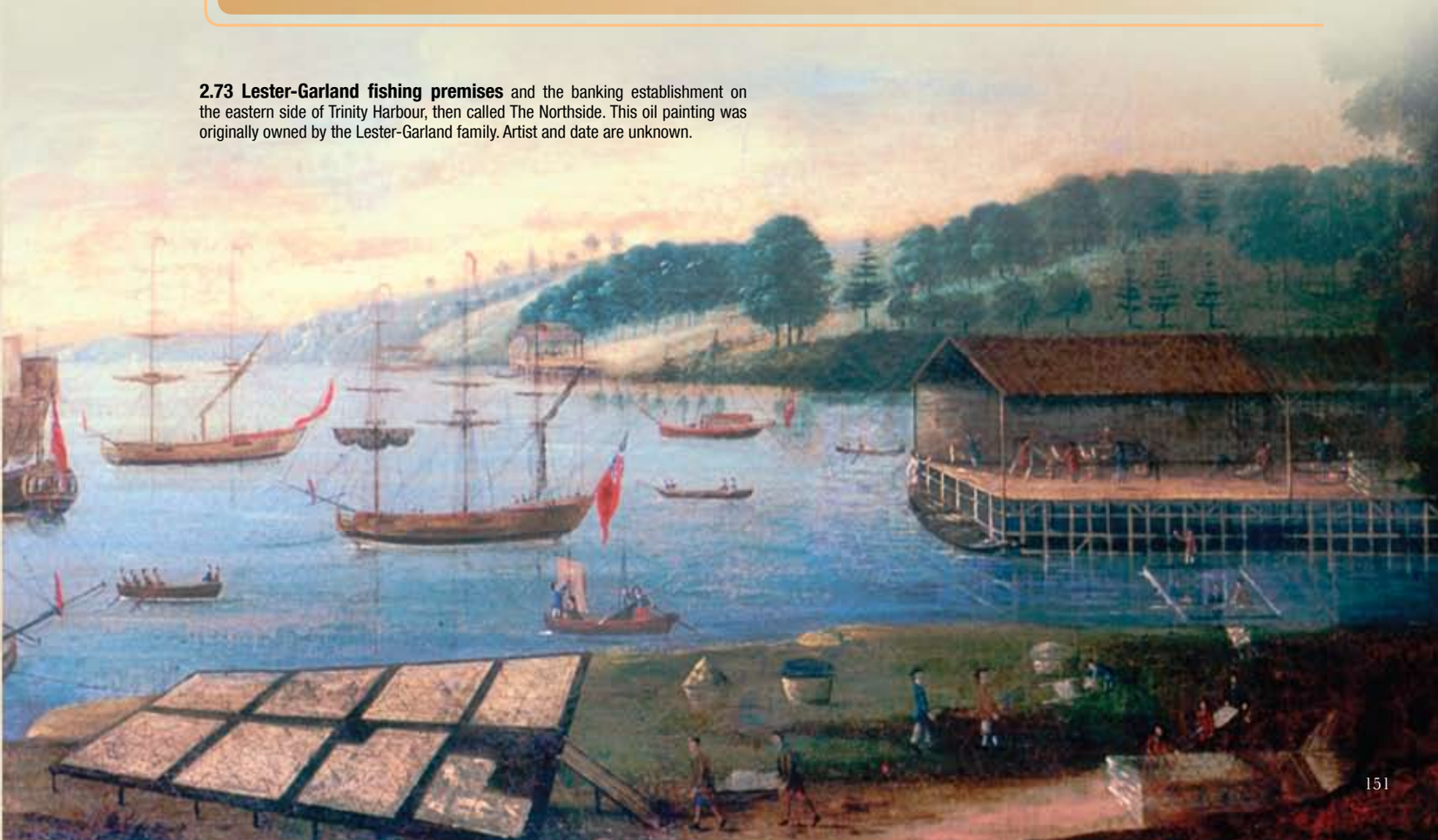
When they were at Newfoundland and Labrador, the migratory fishers' lives revolved around their occupation. Workers spent most of their waking hours catching and curing fish, which left them with little leisure time. Immediately after arriving in the spring or early summer, workers had to first spend much time and energy cutting timber and building the infrastructure of the fishery – stages, flakes, cookrooms, and the like. After the construction phase, fishing servants spent the remainder of the season catching cod and processing it for sale. Workers rowed to fishing grounds in small open boats early each morning and returned to shore when their vessels were filled with cod. Once fishers unloaded their catch onto the stage, members of the shore crew processed it. Headers removed the cod's head and guts, splitters cut out the backbone, and salters covered the fish with salt for curing – a process that could take weeks.

New Opportunities

As settlement expanded, settlers found opportunities for new economic activities. In the 1670s some settlers in Bonavista were involved in fur trapping during the winter, and in the early 1700s reports indicate the development of commercial fisheries on rivers flowing into Bonavista and Notre Dame Bays. As settlers moved northward, they discovered they could harvest seals from herds that migrated southward each winter. Sealing was a very important support to year-round settlement on the northeast coast and in Labrador. Although soils were rather poor, subsistence farming was an important activity.

Questions:

1. Summarize the tasks of the fishing servants. Would you like this lifestyle? Why might people have become fishing servants?
2. What new industries developed in the late seventeenth century? How did the growth of these industries affect settlement?



2.73 Lester-Garland fishing premises and the banking establishment on the eastern side of Trinity Harbour, then called The Northside. This oil painting was originally owned by the Lester-Garland family. Artist and date are unknown.

2.74

TOPIC 2.8

Contact

Why didn't Europeans negotiate treaties with First Nations and Inuit who lived here?

How might the lives of First Nations and Inuit have been influenced by the European migratory fisheries?

Introduction

Although European activity and residence at Newfoundland and Labrador dramatically increased during the era of the migratory fisheries, First Nations and Inuit, for the most part, came into little contact with colonial authorities. One reason for this lack of contact was that European governments were much more interested in Newfoundland and Labrador's rich cod stocks than they were in land resources and establishing permanent settlements. As was common elsewhere in North America, this made it unnecessary to negotiate treaties with indigenous groups. However, First Nations and Inuit did have some informal encounters with European fishers when accessing marine resources. Sometimes these encounters were peaceful; at other times there was conflict. In either case these interactions resulted in change.

Inuit

Inuit of Labrador began having contact with Europeans during the 1500s. It is difficult to determine if the earliest exchanges were peaceful or not, but records suggest that by the last half of the 1500s Inuit were involved in skirmishes with European fishers and whalers. By the early 1600s relations were still generally hostile, especially in southern Labrador where French fishers had established shore stations. When the French left after the fishing season, their stations provided Inuit with a supply of boats and equipment, including iron nails, which they obtained by burning fishing stages. When European fishers returned the following summer, they would retaliate by attacking Inuit who ventured near their stations.

There are accounts of peaceful trade relations developing towards the end of the 1600s. By this time, Inuit had acquired many objects manufactured in Europe – including wooden boats with sails, barrels, screws and nails, knives, and some European clothing. In 1743, a trading post was established in North West River by Louis Fornel, a French merchant and explorer. This led to a regular pattern of trade.

2.75 This is possibly the first European depiction of Inuit. It is a 1567 woodcut of what is likely an advertisement for the exhibition of an Inuit woman and her child in the German city of Augsburg.

Experiencing The Arts

View the sculptures of Michael Massie on page 630 as he explores his mixed ancestry by combining modern and traditional elements in his work.

Innu

Innu were one of the first Aboriginal peoples in North America to encounter European explorers – the Portuguese, Basques, French, Dutch, and British. Yet Innu remained relatively unknown because they spent most of the year inland and less time in coastal areas.

Although European nations were using Newfoundland and Labrador as a migratory fishing station by the early 1500s, their presence did not greatly alter Innu life. Innu families maintained a seasonal round. Innu gathered berries in the fall. During the colder months, Innu hunted caribou, beaver, porcupine, ptarmigan, and other game in the Labrador-Quebec interior before visiting coastal areas to catch fish and sea birds. While marine resources were important in season, these resources did not have the same significance as they did for Inuit. For Innu, caribou was particularly important as it provided food, clothing, and other materials and also played a central role in many spiritual beliefs and rituals.

2.76 Skirmish at North West River, by artist William B. Ritchie
This picture shows what an encounter between the Norse and Innu may have looked like.

Beothuk

Prior to the establishment of the migratory fishery, Beothuk occupied Newfoundland and travelled throughout the island and to the coast of southern Labrador. The arrival of European fishers not only disrupted Beothuk travel patterns but also their **resource-based** life on the island.

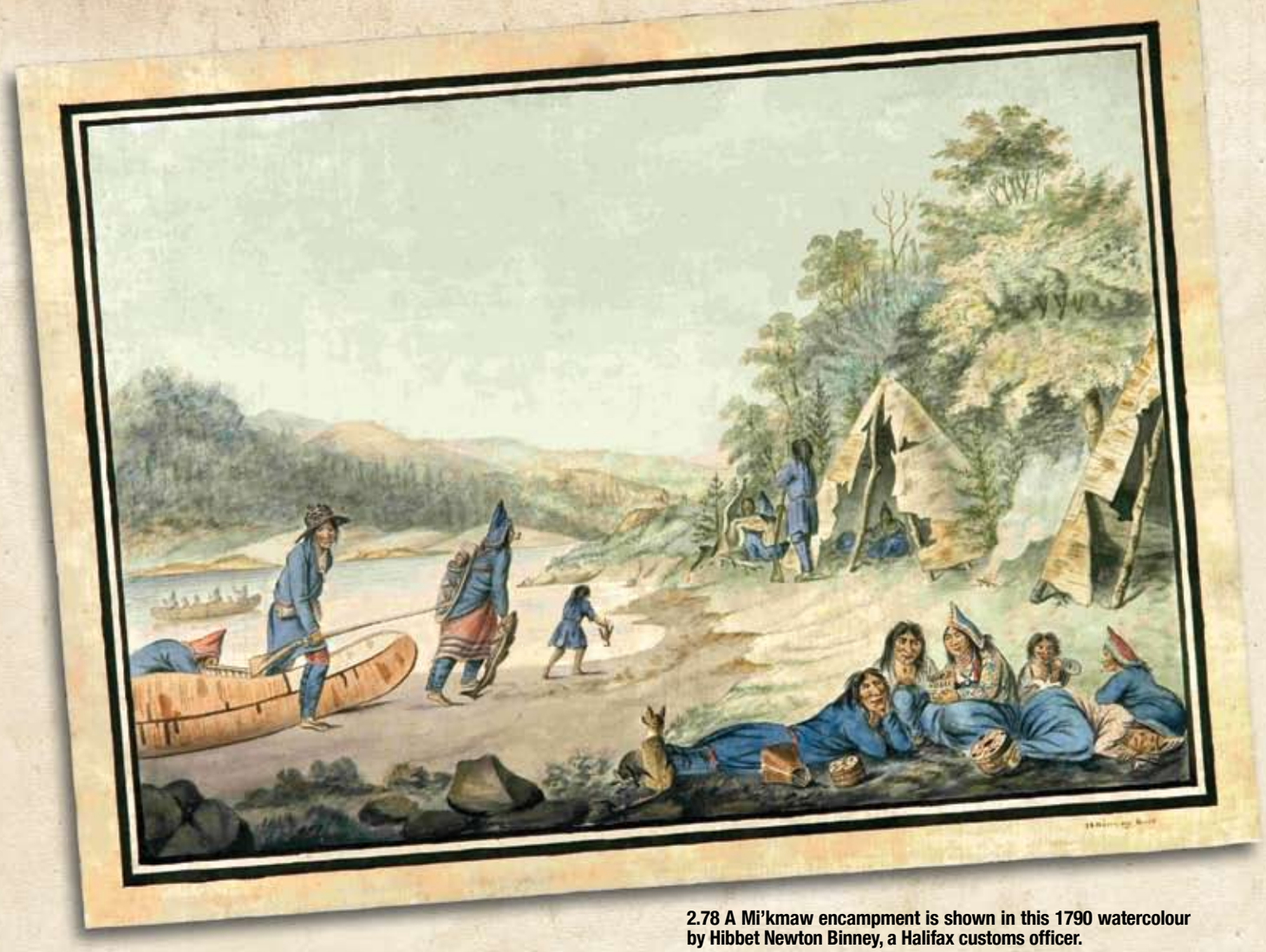
Few contemporary reports mention contact with the indigenous population, but those that do state that European explorers captured several Beothuk to take back to Europe. Hence, Beothuk soon would have become wary and avoided coming in contact with Europeans or engaging in trade. The earliest account of an exchange of goods dates from 1612, when the colonist John Guy and his men met Beothuk in Trinity Bay and shared a meal with them. However, a planned second meeting miscarried when a passing ship "let fly their shott" at the assembled Beothuk. In revenge, Beothuk are said to have taken or destroyed gear from seasonal fishermen in Trinity Bay.

No records inform us about Beothuk activities in the latter half of the 1600s as there seem to have been few contacts or sightings. This changed dramatically in the early 1700s when English settlements expanded into Notre Dame Bay, Mi'kmaw families began to settle on the Newfoundland west and south coasts, and Innu from Labrador exploited fur bearing animals on the Northern Peninsula more extensively.

2.77 John Guy and the Beothuk

After an initial friendly trading encounter with Beothuk in 1612, John Guy returned to the spot where he and Beothuk had met. He found furs and shells left by Beothuk, who probably expected that Guy would leave goods in exchange. The image below is a fanciful depiction of this encounter in Trinity Bay. It is "fanciful" because the canoes are dugouts which Beothuk did not use; the depiction of Beothuk is not authentic; and it is unlikely that Guy would wear this type of clothing in his colony.

Source: Theodor de Bry, Historica Americae sive Novi Orbis, pt. XIII, 1628



2.78 A Mi'kmaw encampment is shown in this 1790 watercolour by Hibbet Newton Binney, a Halifax customs officer.

Mi'kmaq

Mi'kmaq probably had the closest relationship with Europeans, particularly in the early contact years. On the mainland, Mi'kmaq hunted small animals for their furs and traded these with Europeans for needed supplies. These supplies included items such as iron kettles and guns. Food such as flour was also traded. Over time, Mi'kmaq integrated these European items into their way of life. Although Mi'kmaq now had guns, they were tied to Europeans for a supply of bullets and servicing of the guns. Likewise, the use of European foodstuffs continued to erode their traditional ways of living.

Mi'kmaw oral tradition maintains Mi'kmaq lived in Ktaqamkuk (which means "land across the water") prior to European contact. Historians suggest Mi'kmaq came to the island of Newfoundland to hunt and to trap at the beginning of the seventeenth century, as European settlement encroached on their territory on the mainland. A number of writings indicate that Mi'kmaq continued to travel to the island occasionally over a period of about 50 years. In the mid-1600s, Mi'kmaq from Nova Scotia began using European shallops for travel – these vessels made the trip across the Cabot Strait easier. Travel and trade increased.

Newfoundland's environment and resources were conducive to Mi'kmaw way of life. Mi'kmaw families began to permanently settle on the south and west coasts, as well as in the central area of the island, during the last half of the seventeenth century.

Questions:

1. Interactions between indigenous peoples and Europeans resulted in the adoption of some European commodities into indigenous lifestyles. Give examples of these items. What impact might this adoption of commodities have had on indigenous peoples?
2. For each indigenous people noted in this section, summarize the nature of the relationship that each people had with Europeans. What similarities and differences do you note?

AT ISSUE

Preserving the Past

Based on what we have examined so far in this course, we can draw two conclusions. First, there is a lot of information to learn about the past. Second, the past shapes our current circumstances, as well as our sense of identity. Therefore, knowing about the past is important.

These two conclusions raise important questions. If you need to know about the past, but cannot know all of it, what do you focus on remembering and passing along to future generations?

While this textbook highlights some aspects of the history of our province, it cannot address everything from the past. Instead it focuses on events, ideas, and trends that may be useful to you as you explore the culture and heritage of our province today and consider current and future issues that may arise. Although it is important to learn facts and stories from our past, it is equally important to think about and question why these events have been selected to tell our history. This is called thinking critically about history.

As you will recall, social scientists frequently use the idea of significance to guide them as they research specific events in the past. Pulling out what is significant – that which has had deep consequences for many people over a period of time – enables us to create an overall understanding of an event or time period that is otherwise too large to discuss in its entirety. For example, one important idea related to the migratory fishery is that it had a significant impact on First Nations and Inuit who lived here.

Significance is also useful when examining local and family history. What is significant about the history of your community or area? What should be preserved and passed along to future generations? These are the questions that the approximately 80 community museums and 150 local archives in our province must consider as they work to preserve the history of their community or area. However, with more than 900 communities in our province, there is a considerable amount of information that is not being preserved.

There are things we can all do to ensure our heritage is not lost. In this section, you will have a chance to examine your community for pieces of history that are worth preserving. Once you have done this, you may wish to assume an active role in the heritage stewardship of your community.

Community histories are sometimes referred to as "small histories."

2.79 Heart's Content Cable Station

2.80 Display at The Rooms Provincial Museum

2.81 Migratory fishery
Many would argue that the migratory fishery is a significant event in the history of Newfoundland and Labrador. But, is it an important part of the history of your community? What about your family's history? Shown here is an illustration from *Harper's Weekly*.

2.82 The Burton family
Hay Cove, Placentia Bay, c. 1920

2.83 Red Bay, Labrador is now under consideration for designation as a world heritage site.

2.84 Gros Morne National Park of Canada was designated a UNESCO world heritage site in 1987.

2.85 L'Anse aux Meadows
National Historic Site of Canada.

By helping to pass along your culture and heritage to future generations, you become a steward of your cultural heritage. Preserving heritage can be done at many levels.

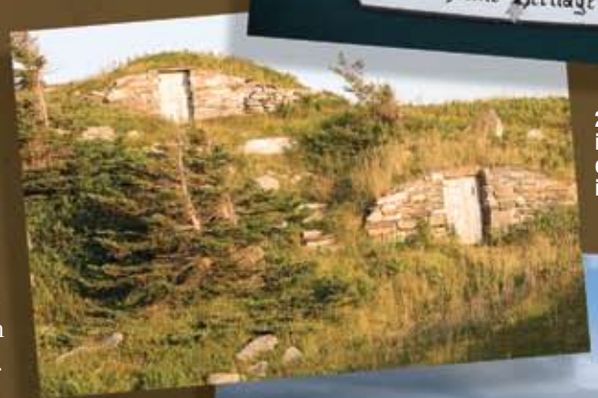
- Some people dedicate themselves to preserving their family history through genealogical research or by simply talking to family members about their lives and memories.
- Others work at the community level to identify, protect, and present significant heritage resources in their locality. Examples of this include community archives, museums, and historical societies.
- The Government of Newfoundland and Labrador helps to preserve the province's history and heritage by maintaining institutions such as The Rooms and operating a system of provincial historic sites.
- Parks Canada is responsible for national historic sites in Newfoundland and Labrador, including Hawthorne Cottage in Brigus and the Red Bay site in Labrador.
- Newfoundland and Labrador is also home to two world heritage sites – Gros Morne National Park and L'Anse aux Meadows National Historic Site – both of which are managed by Parks Canada.

Heritage can be divided into two categories – tangible heritage and intangible heritage. Tangible heritage encompasses items that you can see, touch, and/or handle; it is sometimes referred to as material culture. Intangible heritage refers to practices, representations, expressions, knowledge, and skills passed on from previous generations.

2.86 Winterholme, the house that Sir Marmaduke Winter built in St. John's in 1905-1907

Tangible Heritage

Tangible heritage can be further divided into two categories – built heritage and moveable heritage. Built heritage includes buildings, structures, and engineering works (such as roads, bridges, and fences). In Newfoundland and Labrador, many of our heritage resources fall under this heading, including historic sites like Winterholme Heritage Inn at St. John's and the root cellars in Elliston.



2.87 Root cellars in Elliston, some of which are still in use.

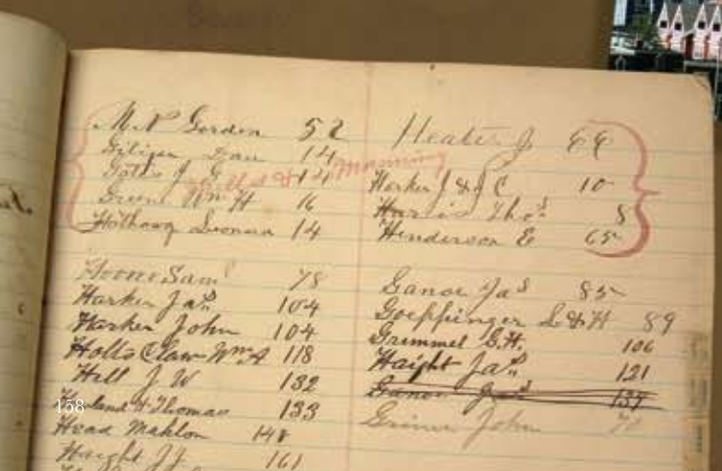
Much of our tangible heritage is made up of the objects of daily life. Sometimes called moveable heritage, this category includes artifacts, artistic works, technological and industrial tools, textiles, fossils, and so on. Some examples of moveable heritage are easy to find, such as tools used in the fishery. Others are a little more difficult to locate, such as items found at archaeological excavations.

2.88 Examples of moveable heritage in Port au Port

Documents, books, and other archival materials also fall under the heading of moveable heritage. These may include letters written by a soldier in the Royal Newfoundland Regiment during the First World War or ledger books used by merchants more than 100 years ago.

Many families preserve their tangible heritage by handing down photographs, letters, and other personal objects from one generation to the next. Similarly, our national historic sites, provincial archives, museums, and galleries (such as The Rooms), and community museums all preserve artifacts, artistic works, and other tangible reminders of our collective past which we can see and experience in person.

2.89 The Rooms, St. John's



2.90

2.91 Mary March Museum, Grand Falls-Windsor

Intangible Heritage

Intangible heritage is sometimes called "living heritage" because it is very much alive and always changing. According to UNESCO, it includes our "living expressions and traditions" inherited and transmitted from generation to generation. Our traditional songs, stories, dances, dialects, words and expressions, knowledge, skills, customs, practices, and folklore are all considered intangible heritage.

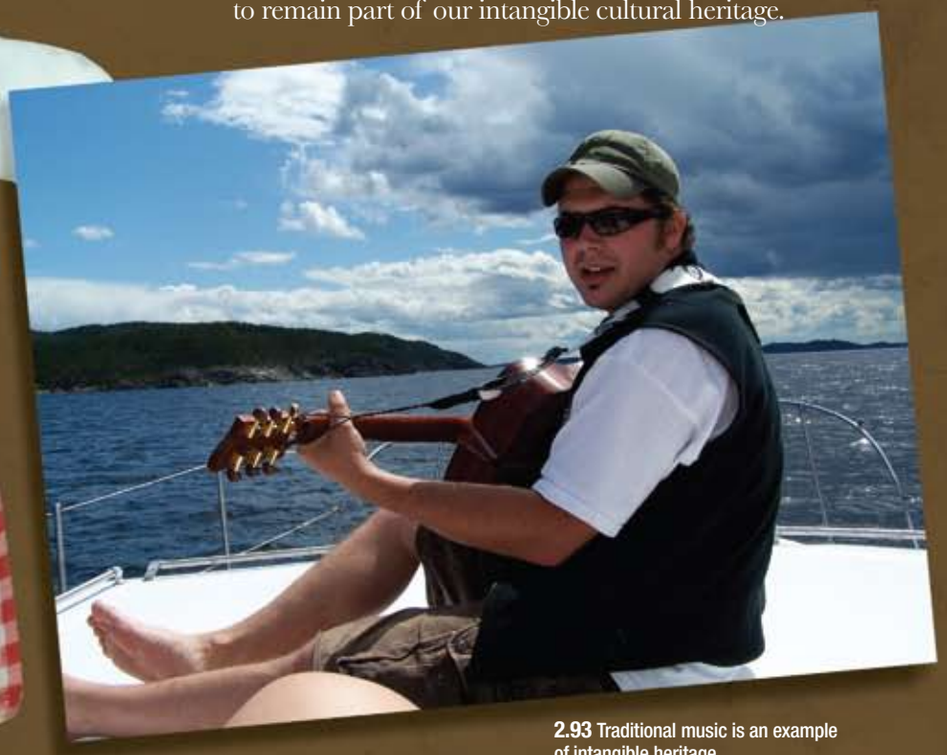
Some examples of our intangible heritage are relatively easy to recognize, such as a traditional song like "I'se the B'y". Other examples might not be so obvious. The knowledge and skills required to properly mend a **cod-trap** using a net needle, or to split a codfish using cut-throat and splitting knives, for example, are parts of our intangible cultural heritage.

In order to preserve intangible cultural heritage, it must be transmitted or passed on from one generation to the next.

2.92 Mending a cod trap at Ryan Premises National Historic Site of Canada

Traditionally, songs, stories, skills, and knowledge were passed on orally in Newfoundland and Labrador. In fact, some songs and stories that existed for centuries were rarely, if ever, written down until university researchers began recording and transcribing them in the 1950s.

However, while recordings, videos, photographs, and transcriptions may preserve specific examples of our intangible heritage from a specific place and time, they do not keep it alive. Intangible heritage is fluid, dynamic, and always changing with each generation – just as a song or story is always a little different depending on who is performing it and when it is being performed. Our cultural expressions, customs, knowledge, and skills must be passed on from person to person and practised from generation to generation to remain part of our intangible cultural heritage.



2.93 Traditional music is an example of intangible heritage.

2.94 Although an Innu tea doll is a piece of tangible heritage, the skills required to make it are part of intangible heritage.

Identifying Significant Local Heritage

Every community in Newfoundland and Labrador has a unique history. Preserving that history is important. But how can you do this? The following exercise describes one way that you and your classmates can engage in heritage stewardship.

1. As a class, list examples of tangible heritage in your area that you believe should be preserved. (Your teacher may add to your list.)

2. Working alone or in a small group, select an item from your list that interests you. Research your item to establish its significance.

3. Use the information you have gathered to create an argument explaining why this item should be preserved.

4. Present your argument to your class. Use photographs and stories in your presentation.

5. As a class, identify the three most significant heritage resources that should be preserved from your community.

6. As an extension, your class could make a presentation to your town or local heritage organization explaining why it is important to preserve these resources for future generations.

DOING HISTORICAL RESEARCH

When historians conduct research, they often formulate a central question to focus their work. This helps to narrow their research from a broad topic (such as: "How did contact with Europeans change life for Aboriginal groups in Newfoundland and Labrador?") to something specific (such as: "How did the establishment of a French trading post at North West River in 1743 affect Inuit economy and society?").

Here are some possible questions you could ask while conducting your own historical research:

1. What experience from the past do I want to know more about?
2. What is the central question that will guide my inquiry? What are some other specific questions I need to ask in my research?
3. Where can I get information to help answer my questions? Who can help me find answers to my questions? Which books, images, and other documents can I use? How reliable are these sources?
4. What conclusions and knowledge have I drawn from my research? How can I summarize this in a written report?
5. How can I share my research with others? Who is my audience? What are the most important points to emphasize?

2.95

2.96

Traditional music is an example of intangible heritage. What do you think is worth preserving in your community?

The North Atlantic Aviation Museum tells the story of Gander's involvement in the development of aviation over the North Atlantic.

Lester-Garland Premises in Trinity has been restored and is now a Provincial Historic Site.

For Discussion:

1. Pretend you are writing your family's history. Identify three or four significant events to describe. What makes these events more significant than others? Do you think other members of your family would identify the same events? Why or why not?

2. Pretend you are writing a history of your community. Together with your class, write a list of questions you need to answer. Here are some examples: When was your community settled? How did people earn a living? Who were some important figures in your community's settlement and development?

4. How have our present lifestyles evolved from the development of the migratory fishery? What has changed since then? What has remained the same? How is your way of life different from your grandparents' way of life when they were your age? How are your lifestyles the same?

Questions:

1. Use your skills in photography and storytelling to create a storyboard called "Exploring Place".
   a. Find an old photograph of a particular location in your community.
   b. Take a photograph of the same place today.
   c. Create a 150 word summary that describes what has changed and why it changed.

2. Based on your exploration of heritage resources in this section:
   a. What are two of your community's most significant tangible heritage resources? Explain.
   b. What are two of your community's most significant intangible heritage resources? Explain.

Chapter Two Review

Summary

In this chapter we have examined briefly the roots of Newfoundland and Labrador culture. We began with how humans populated Earth. We then studied the earliest peoples in Newfoundland and Labrador, the descendants of these peoples who were present at the time of European arrival, and some of the main European groups who arrived. This was followed by a discussion of aspects of the migratory fishery, including governance and the beginnings of settlement. Finally, early contact between Europeans and First Nations and Inuit was examined.

Key Ideas

- There are several theories which attempt to explain the peopling of Earth and how humans originally arrived in the Americas.
- According to archaeologists, various AmerIndian and Paleo-Eskimo groups migrated to, lived in, and disappeared from our area from 7000 BCE onward.
- These early AmerIndian groups were the ancestors of First Nations (Beothuk, Innu, and Mi'kmaq), who (with the possible exception of Mi'kmaq) inhabited Newfoundland and Labrador at the time just prior to European contact. Thule were the ancestors of Inuit.
- A combination of factors in late fifteenth century Europe encouraged exploration westward, which resulted in the "discovery" of the Americas.
- The discovery of fish off Newfoundland and Labrador led to the development of a transatlantic fishery by western European maritime nations.
- Cod fishing was carried out both on the offshore banks and in inshore waters.
- The cod fishery offered great profits to participants, but also great risks.
- The migratory fishery was mostly governed by custom and was often lawless.
- The migratory fishery lasted for nearly four centuries, but settlement was attempted in the early 1600s.
- The migratory fishery brought Europeans into contact with Aboriginal peoples.

Key Terms

Aboriginal
Archaeology
Economics
Evidence
First Nations
Governance
Indigenous people
Intangible culture
Inuit
Migration
Migratory fishery
Perspective
Prehistoric
Sponsored settlement
Tangible culture

Questions

1. The indigenous peoples of Newfoundland and Labrador developed sophisticated tools and implements which enabled them to live successfully in a harsh environment. Write a short essay on this statement.

2. What factors enabled and encouraged Europeans to engage in the migratory fishery?

3. Why did Europeans originally find little reason for permanent settlement in order to prosecute the fishery? Which reasons were most significant?

4. Describe relationships between Europeans and Aboriginal peoples. Identify specific impacts one group had on another.