



Ridge Road: Landform as Historic Resource

*The Identification, Evaluation and Management of a
Historic Transportation Corridor Within the
Eastern Interlake Region of Manitoba*

by
Robert Jonathan Nedotiafko

*A Practicum Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Landscape Architecture*

*Department of Landscape Architecture, University of Manitoba,
Winnipeg, Manitoba, April 1996*

Acknowledgements

I am greatly indebted to the University of Manitoba for the financial support of the Graduate Fellowship, in making much of this research possible. As well, with the highest of praise, I must commend my committee for their efforts; chairman, Professor Ted McLachlan, Department of Landscape Architecture; Professor Rory Fonseca, Department of Architecture and Mr. Greg Thomas, Department of Canadian Heritage, Parks Canada. Words cannot describe the appreciation felt towards my family and friends for their continued support and encouragement in my studies. As well, I must also thank the many people who I have met during the course of my *journey*, for the information they have contributed to the study.

THE UNIVERSITY OF MANITOBA

FACULTY OF GRADUATE STUDIES

COPYRIGHT PERMISSION

RIDGE ROAD: LANDFORM AS HISTORIC RESOURCE
THE IDENTIFICATION, EVALUATION AND MANAGEMENT OF A
HISTORIC TRANSPORTATION CORRIDOR WITHIN THE
EASTERN INTERLAKE REGION OF MANITOBA

BY

ROBERT JONATHAN NEDOTIAFKO

A Thesis/Practicum submitted to the Faculty of Graduate Studies of the University of Manitoba in partial fulfillment of the requirements for the degree of

MASTER OF LANDSCAPE ARCHITECTURE

Robert Jonathan Nedotiafko © 1996

Permission has been granted to the LIBRARY OF THE UNIVERSITY OF MANITOBA to lend or sell copies of this thesis/practicum, to the NATIONAL LIBRARY OF CANADA to microfilm this thesis/practicum and to lend or sell copies of the film, and to UNIVERSITY MICROFILMS INC. to publish an abstract of this thesis/practicum..

This reproduction or copy of this thesis has been made available by authority of the copyright owner solely for the purpose of private study and research, and may only be reproduced and copied as permitted by copyright laws or with express written authorization from the copyright owner.

A b s t r a c t

The study attempts to document and signify the landscape history of Ridge Road; a connective series of ridge forms occurring between the elevations of 725'-875' A.S.L., stretching some 170 kilometers north from the city of Winnipeg within Manitoba's eastern Interlake region. In times of prehistory and during the periods of initial settlement to the region, the elevated ridge corridor once possessed a corresponding network of pedestrian paths and cart trails. Almost all of the early trails have since disappeared, becoming forgotten elements within the regions cultural landscape.

The study has involved an interpretation of the physical and spiritual landscape history of landform and trail within the context of the Canadian prairies. In doing so, the significance of Ridge Road as a historic transportation corridor is revealed as possibly contributing to the initial movement of goods and people to the region, leading to the establishment of settlement, places of worship or a place to bury the dead.

The entire corridor route has been determined through ground truthing topographic maps and the collection of regional oral histories. As well, associated physical, visual and cultural/heritage resources found in association along the determined corridor route have been inventoried.

In determining the historical significance of the Ridge Road corridor, the potential for the commemoration and protection of landform as historic resource is identified. As well, the possibilities for the reconstitution of a recreational greenway trail system along the determined corridor route is also reasoned within the regional landscape of Manitoba's eastern Interlake.

Table of Contents

	Acknowledgements.....	i
	Abstract.....	ii
1	Introduction.....	1
2	Experience.....	2
	<i>Landscape as experience.....</i>	<i>2</i>
	<i>Experience and interpretation.....</i>	<i>3</i>
	<i>Goal.....</i>	<i>5</i>
	<i>Methodology.....</i>	<i>5</i>
	<i>The use of art and language</i> <i>in interpreting the experience of prairie.....</i>	<i>6</i>
	<i>Sacred place as experience</i>	<i>14</i>
	<i>Prospect and refuge.....</i>	<i>19</i>
	<i>Journey: The trail as a collective of experience.....</i>	<i>25</i>
	<i>From prairie to boreal plain: Manitoba's eastern Interlake.....</i>	<i>32</i>
	<i>Passage: From the profane to the sacred landscape.....</i>	<i>38</i>
	<i>Precedence: historic trails and greenway corridors.....</i>	<i>41</i>
3	Interpretation.....	44
	<i>The identification of a historic transportation corridor.....</i>	<i>44</i>
	<i>Ridge road as historic transportation corridor</i> <i>and greenway: Reconnecting people with place.....</i>	<i>46</i>
	<i>Analysis as a collective of experience.....</i>	<i>50</i>
	<i>The physical landscape.....</i>	<i>51</i>

4	Journey.....	54
	<i>The landscape of experience.....</i>	<i>54</i>
	<i>Approach to the journey taken.....</i>	<i>54</i>
	<i>Experience of prairie.....</i>	<i>55</i>
	<i>The road most travelled.....</i>	<i>58</i>
	<i>The backroad to Anton's farm.....</i>	<i>63</i>
	<i>Hills, water and woods: An impressionable landscape.....</i>	<i>70</i>
	<i>Searching for familiarity: Foley to Berlo.....</i>	<i>74</i>
	<i>Ridge Road.....</i>	<i>77</i>
	<i>Skylake and the land God gave to Cain.....</i>	<i>80</i>
	<i>The high-lands.....</i>	<i>83</i>
5	Passage taken to the end of a journey.....	88
	<i>Observations.....</i>	<i>88</i>
	<i>Recommendations.....</i>	<i>88</i>
	<i>Ridge Road corridor route.....</i>	<i>90</i>
	<i>The planning process:</i>	
	<i>A historic transportation corridor and greenway</i>	
	<i>within the regional landscape of Manitoba's eastern Interlake.....</i>	<i>91</i>
	<i>The journey to come: Potential greenway corridors.....</i>	<i>92</i>
	<i>Further research.....</i>	<i>98</i>
	<i>Epilogue.....</i>	<i>99</i>
	<i>Appendices.....</i>	<i>100</i>
	<i>Bibliography.....</i>	<i>108</i>

Table of Illustrations

2 Experience

Figure 2.1 , Humphrey Lloyd Hime, <i>The Prairie Looking West</i> , 1860. (Francis, R.D. 1989. <u>Images of the West</u> . Saskatoon, Western Producer Prairie Books.).....	2
Figure 2.2 , A view west from the open plain flanking the ridge 9 kilometers east of Teulon Manitoba.(photo by author).....	3
Figure 2.3 , Stories told of early travellers. (sketch by author).....	4
Figure 2.4 , The experience and adventure of taking the old road. (sketch by author).....	4
Figure 2.5 , Context map of the Ridge Road corridor study area within the eastern Interlake region of Manitoba. (drawing by author).....	5
Figure 2.6 , The Ridge Road corridor study area. (drawing by author).....	5
Figure 2.7 , Windbreaks. (slide by Professor Ted McLachlan, University of Manitoba).....	6
Figure 2.8 , The patchwork of prairie. (slide by Professor Ted McLachlan, University of Manitoba).....	7
Figure 2.9 , Map of the Fertile Belt, 1860. (Hind, H.Y. 1969. <u>Canadian Red River And Assiniboine And Saskatchewan Expeditions Vol. ii</u> . New York, New York, Greenwood Press Publishers).....	8
Figure 2.10 , The subtleties of landscape. (slide by Professor Ted McLachlan, University of Manitoba).....	10
Figure 2.11 , A.F. Kenderdine, <i>The Road in the Valley</i> , 1922. (Rees, R. 1988. <u>New and Naked Land</u> . Saskatoon Saskatchewan, Western Producer Prairie Books).....	11
Figure 2.12 , L.L. Fitzgerald, <i>Summer Afternoon, the Prairie</i> , 1921. (Rees, R. 1986. <u>Land of Earth and Sky: Landscape Painting in Western Canada</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books.).....	11
Figure 2.13 , Illingworth Kerr, <i>May Shower, Qu'appelle Valley</i> , 1945. (Wedman, L. & Snyder, G. 1985. <u>Harvest of the Spirit: Illingworth Kerr Retrospective</u> . Edmonton, Alberta, The Edmonton Art Gallery.....	12
Figure 2.14 , William Kurelek, <i>Skating on Spring Runoff</i> , 1974. (Rees, R. 1986. <u>Land of Earth and Sky: Landscape Painting in Western Canada</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books.).....	12
Figure 2.15 , William Kurelek, <i>No Grass Grows on the Beaten Path from Fields</i> , 1976. (Rees, R. 1986. <u>Land of Earth and Sky: Landscape Painting in Western Canada</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books.).....	13

Figure 2.16 , Interpreting sacred landscapes. (Dalibard, J. 1989. <u>Canada's Sacred Places: Where we touch the Spiritual</u> . Canadian Heritage, Fall issue, p. 3-4.).....	14
Figure 2.17 , The medicine wheel. (Milne, C. 1994. <u>Spirit of the Land: Sacred Places in Native North America</u> . Toronto, Ontario, Penguin Books.).....	15
Figure 2.18 , A sacred site within the context of prairie. (slide by Professor Ted McLachlan, University of Manitoba).....	15
Figure 2.19 , The Missouri Coteau. (slide by Ted McLachlan).....	16
Figure 2.20 , The sacred mountain. (Higuchi, T. 1983, <u>The Visual and Spatial Structure of Landscapes</u> . Tokyo, Japan, Gihodo Publishing Co.).....	17
Figure 2.21 , The Cypress Hills. (Spry, I.M. 1973. <u>The Palliser Expedition: An Account Of John Palliser's British North American Exploring Expedition 1857-1860</u> . Toronto, Ontario, The Macmillan Company of Canada Limited.).....	17
Figure 2.22 , Manitoba's Spirit Sands. (photo by author).....	18
Figure 2.23 , The refuge of dwelling within the context of open plain. (photo by author).....	19
Figure 2.24 , Surveying crews within the Canadian west. (Francis, R.D. 1989. <u>Images of the West</u> . Saskatoon, Western Producer Prairie Books.).....	20
Figure 2.25 , Prospect and refuge. (Rees, R. 1988. <u>New and Naked Land</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books).....	20
Figure 2.26 , The aspen parkland. (photo by author).....	21
Figure 2.27 , Clearing forest and breaking the land. (slide by Professor Ted McLachlan, University of Manitoba).....	22
Figure 2.28 , Ukrainian settlement within the aspen parkland of western Canada. (Rees, R. 1988. <u>New and Naked Land</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books).....	24
Figure 2.29 , Miniature landscapes of early Ukrainian book-makers. (Hunter, A.J. 1922. <u>The Kobzar of the Ukraine: Beng select Poems of Taras Shevchenko</u> . Teulon, Manitoba, Dr. A.J. Hunter.).....	24
Figure 2.30 , Humphrey Lloyd Hime, <i>Encampment at Red River</i> , 1858. (Francis, R.D. 1989. <u>Images of the West</u> . Saskatoon, Western Producer Prairie Books.).....	26
Figure 2.31 , American settlers venturing into southern Alberta. (Rees, R. 1988. <u>New and Naked Land</u> . Saskatoon, Saskatchewan, Western Producer Prairie Books).....	26

Figure 2.32 , <i>The Ukrainian Pioneer</i> . (Kurelek, W. 1980. <u>The Ukrainian Pioneer</u> . Toronto, Ontario, Harmony Printing Limited.)...	27
Figure 2.33 , The comfort found in a trail coursing through an unfamiliar landscape. (photo by author).....	28
Figure 2.34 , Captain John Palliser. (Spry, I.M. 1973. <u>The Palliser Expedition: An Account Of John Palliser's British North American Exploring Expedition 1857-1860</u> . Toronto, Ontario, The Macmillan Company of Canada Limited.).....	32
Figure 2.35 , Map of Manitoba's Interlake region. (American Automobile Association, 1992. <u>Road Atlas: Manitoba Road Map</u> . Heathrow, Florida, AAA National Travel,).....	33
Figure 2.36 , Settlement, 1891. (Warkentin, J. & R.I. Ruggles, 1970. <u>Historical Atlas of Manitoba: A Selection of Facsimile Maps, Plans and Sketches from 1612 to 1969</u> . Winnipeg, Manitoba, Manitoba Historical Society.).....	34
Figure 2.37 , Early aboriginal campsite. (Manitoba Culture, Heritage and Recreation: Historic Resources. 1989, <u>The Oldtimers: First Peoples of the Land of the North Wind</u>).....	35
Figure 2.38 , Early trails north from Winnipeg. (Ens, G. & Pettipas, L. 1980. <u>Background Report: Heritage Resources of the Eastern Interlake Planning District - Appendix A, map 8</u> . Winnipeg, Manitoba, Manitoba Culture, Heritage and Recreation: Historic Resources.).....	36
Figure 2.39 , Early rail lines. (Ewanchuk, M. 1977. <u>Spruce, Swamp, and Stone: A History of the Pioneer Ukrainian Settlements in the Gimli Area</u> . Michael Ewanchuk, Winnipeg, Manitoba.).....	37
Figure 2.40 , Galicians on way to Foley, 1911. (Provincial Archives of Manitoba, Manitoba Education & Training AlbumI/98.....	38
Figure 2.41 , A section of the ridge corridor in the Foley area of Manitoba.(photo by author).....	39
Figure 2.42 , Township plan 18, range 3 east. (Provincial Archives of Manitoba, Township plans, 1898).....	40
Figure 2.43 , The dedication of St. Michael's Church, 1906.(Provincial Archives of Manitoba, W.J. Sisler Collection,170).....	40
Figure 2.44 , St. Michael's Ukrainian Catholic Church. (photo by author).....	41
Figure 2.45 , Abandoned farmstead along Willow Creek near Gimli Manitoba.(photo by author).....	41
Figure 2.46 , Map of the Bruce trail system. (The Bruce Trail Association, 1991, <u>Bruce Trail ComprehensivePlan</u> .).....	42
Figure 2.47 , Experiencing the Niagara Escarpment along the Bruce trail. (The Bruce Trail Association, 1991, <u>Bruce Trail Comprehensive Plan</u> .).....	42
Figure 2.48 , Map of the Ridgeway path. (Anderson, J.R.L. & Godwin, F. 1975. <u>The Oldest Road: An Exploration of The Ridgeway</u> . London, England, Wildwood House Ltd.).....	43
Figure 2.49 , A return to the natural along the Ridgeway. (Anderson, J.R.L. & Godwin, F. 1975. <u>The Oldest Road: An Exploration of The Ridgeway</u> . London, England, Wildwood House Ltd.).....	43

Figure 2.50 , Stone arrangements. (Anderson, J.R.L. & Godwin, F. 1975. <u>The Oldest Road: An Exploration of The Ridgeway</u> . London, England, Wildwood House Ltd.....	43
--	----

3 Interpretation

Figure 3.1 , Ridge Road ridge corridor context. (drawing by author).....	44
Figure 3.2 , Ridge Road ridge corridor. (drawing by author).....	44
Figure 3.3 , Abandoned farmstead along the ridge corridor. (photo by author).....	45
Figure 3.4 , Recreational greenway corridor planning. (Grove, N. 1990. <u>Greenways: Paths to the Future</u> . National Geographic, vol.177, no.6, p. 76-99.).....	45
Figure 3.5 , Greenway trail systems in response to landform. (Grove, N. 1990. <u>Greenways: Paths to the Future</u> . National Geographic, vol.177, no.6, p. 76-99.).....	46
Figure 3.6 , Chilkoot Pass, Klondike Gold Rush, 1898. (U.S Department of the Interior, National Park Service,1993. <u>Historic Transportation Corridors: A New and dynamic Element of Heritage Preservation</u> . Cultural Resources Management, Vol.16, no. 11.).....	47
Figure 3.7 , View south of the open plain from the ridge north-west of Teulon Manitoba. (photo by author).....	49
Figure 3.8 , Descending off the ridge west of Arborg Manitoba. (photo by author).....	49
Figure 3.9 , The Ruthenian Cemetery, Foley Manitoba. (photo by author).....	50
Figure 3.10 , Ridge and swale morphology. (redrawn by author <i>from</i> Ens, G. & Pettipas, L. 1980. <u>Background Report: Heritage Resources of the Eastern Interlake Planning District</u> . Winnipeg,Manitoba, Manitoba Culture, Heritage and Recreation: Historic Resources.).....	51
Figure 3.11 , Surficial geology. (redrawn by author <i>from</i> Manitoba Mineral Resources Division,1981. <u>Surficial Geological Map of Manitoba</u> . 1 : 1 000 000, Map 81-1.).....	51
Figure 3.12 , Regional soil landscapes. (redrawn by author <i>from</i> Canada Soil Inventory, 1989. <u>Soil Landscapes of Canada - Manitoba</u> . 1 : 1 000 000, Publication 5242/B.).....	52
Figure 3.13 , Rural Municipalities, Local Government Districts and Crown Lands. (drawn by author).....	53

4 Journey

Figure 4.1 , Manitoba's Interlake region. (photo by author).....	54
Figure 4.2 , Little Mountain Park. (sketch by author).....	55
Figure 4.3 , Prairie harvest. (photo by author).....	56
Figure 4.4 , Red tailed hawk. (sketch by author).....	56
Figure 4.5 , <i>Cumulus nimbus</i> . Prairie storm clouds. (sketch by author).....	57
Figure 4.6 , A view of Winnipeg from the road most travelled. (photo by author).....	58
Figure 4.7 , Stony Mountain. (sketch by author).....	58
Figure 4.8 , The fall flight from Oak Hammock Marsh. (sketch by author).....	59
Figure 4.9 , Ross Creek. (sketch by author).....	60
Figure 4.10 , The descent into open plain along Highway 17 east from Teulon. (photo by author).....	60
Figure 4.11 , The scent of harvest in the air. (sketch by author).....	61
Figure 4.12 , Birds eye sketch of St. Stephen's Church. (sketch by author).....	61
Figure 4.13 , Holy Rosary Church. (photo by author).....	62
Figure 4.14 , Open hay meadow. (photo by author).....	63
Figure 4.15 , Sandhill cranes. (sketch by author).....	64
Figure 4.16 , A view of the grain elevators atop the ridge in Teulon. (sketch by author).....	64
Figure 4.17 , The forested ridge lands. (sketch by author).....	65
Figure 4.18 , A well travelled path. (sketch by author).....	65
Figure 4.19 , <i>A paradise of God's wondrous works</i> . (photo by author).....	66
Figure 4.20 , Deer tracks. (photo by author).....	66
Figure 4.21 , Gravel quarry. (photo by author).....	67
Figure 4.22 , The backroad to Anton's farm. (photo by author).....	68
Figure 4.23 , Karst topography: A local sinkhole. (photo by author).....	69
Figure 4.24 , Spruce and poplar. (photo by author).....	69
Figure 4.25 , Hay bales. (photo by author).....	70
Figure 4.26 , The 'big' ridge in Foley. (photo by author).....	70
Figure 4.27 , A mid-summer evening view south off the ridge near Foley. (photo by author).....	71
Figure 4.28 , The Ukrainian-Ruthenian Cemetery, Foley. (photo by author).....	72
Figure 4.29 , The ridge north. (photo by author).....	72
Figure 4.30 , Cleared brush piles within a gravel pit. (photo by author).....	73
Figure 4.31 , A special place. (photo by author).....	73
Figure 4.32 , <i>Sacred place as experience</i> , St. Michael's church. (photo by author).....	74

Figure 4.33, Wheat and poplar. (photo by author).....	75
Figure 4.34, Searching for familiarity. (sketch by author).....	75
Figure 4.35, Abandoned and greyed. (photo by author).....	76
Figure 4.36, St. Basil's. (photo by author).....	76
Figure 4.37, More spruce and a change in landscape. (photo by author).....	77
Figure 4.38, Ridge Road. (sketch by author).....	77
Figure 4.39, The Pioneer Cemetery. (sketch by author).....	79
Figure 4.40, Well worn tracks. (photo by author).....	80
Figure 4.41, Sheltering the past. (sketch by author).....	81
Figure 4.42, Low-lying bog. (photo by author).....	81
Figure 4.43, Natural hay meadow. (photo by author).....	82
Figure 4.44, An opening view. (photo by author).....	83
Figure 4.45, Forested ridge. (photo by author).....	84
Figure 4.46, The majestic roadway. (photo by author).....	85
Figure 4.47, <i>The high-lands</i> . (photo by author).....	85
Figure 4.48, A vista framed by spruce and poplar. (photo by author).....	86
Figure 4.49, Jack pine. (photo by author).....	87
Figure 4.50, The road home: <i>Pasage taken to the end of a journey</i> . (photo by author).....	87

5 Passage taken to the end of a journey

Figure 5.1, A scenic route. (drawing by author).....	89
Figure 5.2, Short sections of implemented trail. (drawing by author).....	89
Figure 5.3, Continuous reconstituted trail or greenway. (drawing by author).....	89
Figure 5.4, A "grass roots" community approach. (Grove, N. 1990. <u>Greenways: Paths to the Future</u> . National Geographic, vol.177, no.6, p. 76-99.).....	95
Figure 5.5, Cross country skiers. (Grove, N. 1990. <u>Greenways: Paths to the Future</u> . National Geographic, vol.177, no.6, p. 76-99.).....	96
Figure 5.6, Headstone overgrown in aspen forest. (photo by author).....	99
Figure 5.7, Setting sun. (photo by author).....	99

1 Introduction

The notion of journey along the foot path or trail reflects the perception of valued landscapes within the formative landscape history of the Canadian prairies. A human or faunal responses to local or regional geography, the course of early prairie cart trails were a product of the landscape, avoiding impasse, following elevated land features, watercourses and more open as to enclosed forested woodland. As passage to place, the trail contributed to an interpretive experience of one's surroundings, the formation of early settlement patterns as well as a sense of security within the early frontier landscape of the prairies. Imposed upon the land for hundreds and thousands of years, the trail reflects the journey of human presence through time, and is recognized in the formation of the present cultural landscape of the Canadian prairies.

The Ridge Road corridor, a series of interconnected ridge features within Manitoba's eastern Interlake region, illustrates a basic human response to physical geography. Elevated from the surrounding landscape, the ridge corridor and corresponding network of trails provided a natural route of passage for the regions early inhabitants. As passage to place, the ridge features provided a sense of prospect, refuge and a spritual link to the landscape. Examining the ridge corridor and the absence of those early trails in today's context, reveals the natural and the spritual of the Ridge Road Landscape, to be possibly protected, commemorated and experienced as a significant element of the regional landscape history of Manitoba's eastern Interlake

2 Experience

Landscape as experience

For many people and cultures throughout the landscape history of the Canadian west, an overwhelming sense of space has reasoned an interpretation of the prairies as flat open wasteland, ringed by the collision of earth and sky. Many of the early documented accounts through exploration and settlement portray the harshness of the once daunting, frontier environment, and the physical and spiritual isolation associated with the landscape experience. Often overlooked in the totality of perception is the complex assemblage of vegetation, climate and array of physical landforms that characterize the whole of the region, and the true experience of prairie.

Throughout the nineteenth and twentieth centuries, the Canadian prairies have been the focus of many attempting to evaluate the meaning of landscape. Writers, and artists especially, have used the land as the page or canvas of expression in recreating their relation to the land. The interpretation of environment, using the media of art and literature, has attempted to go beyond the physically actual, in defining the underlying mysticism in our attachment to an otherwise inhospitable landscape. To explain these relationships, we naturally express what we see, only after it has gone through the sieve of the mind that interjects its own reasons based on culture and experience. In studying the qualities of place and landscape within the Canadian prairies, it is essential to search for “the discovery of generally inaccessible associations and attitudes through an

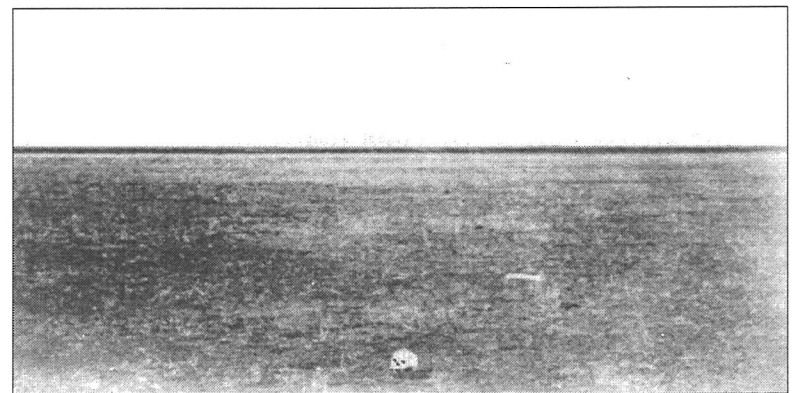


Figure 2.1 Humphrey Lloyd Hime, *The Prairie Looking West* (1860).

analysis of symbols, imagery and metaphor in a search for primary (factual), secondary (conventional), and tertiary (intrinsic) meanings that can be appreciated only in the context of culture, class, ideology, and psychology of the writer and reader.” (Sandberg et al, 1988, p. 268)

As a result, the landscape through sensory experience becomes a way of seeing. Landscape features expressed through the visual quality of the land, can take on a rich assemblage of meaningful and symbolic associations by way of the experienced interpretation of the observer.

Experience and interpretation

In the past and present, I have found myself reflecting upon the visual qualities of a ridge, and the significance of the landform to the associative landscape history of Manitoba’s Interlake region. Having spent a portion of my younger years on a farm within the northern extension of open prairie east of Teulon Manitoba, the uniqueness of the ridge rising from the horizon to the west vaulted skywards the twin spires of the *prairie cathedrals*. Today, these icons still announce the denominations of both the Pool and Paterson grain elevators.

As a child, I remember my father explaining to me that the ridge, in its visible descent to the east from Teulon, was once the shore of a great inland sea. Instantly, the images generated within my childhood mind provided an embellished vista of surfacing prehistoric sharks and great sea monsters beneath the waters that once covered this plain. The mythicism generated from the story only made my interpretation of the landform all the more memorable.



Figure 2.2 A view west from the open plain flanking the ridge 9 kilometers east of Teulon Manitoba.

It was not until later in my life that I learned through conversation with my uncle that the ridge features served as an aboriginal trail that later contributed to the northward movement of settlers into the region. Stories told by my grandfather, who is still a surviving member of the early pioneers, told of a trail that ran through his father's original homestead along a less dominant ridge east of Teulon. Most captivating was the story told of the three wooden crosses that rose from the underbrush of a small poplar grove just behind their barn in an area adjacent to the trail. Quite possibly the grave sites of early travellers to the trail, the people and their culture who were buried there remain a mystery. Today, the crosses are gone, and have been for many years, with the land under new and private ownership. The many times spent travelling the region occupying the eastern ridge, I often questioned the presence of the still remaining stands of aspen forest underlain with an impenetrable growth of hazel and alder. The somewhat perceivable linear nature of the ridge with its crowning forest, marked a very distinguishable line between the land being farmed, and that left for nothing more than pasture. My father and my uncle confirmed that this was where the ridge was.

And so, the mythicism grew in imagining a group of settlers coursing their way atop the ridge, through an unfamiliar landscape to their northern land holdings. My, the experience and adventure! Even today as I drive through the region and perceive the ridges given away by their thick crowning forest, I acknowledge their presence as anomalies within the current cultural landscape of homesteads and farmland scattered within the order of the sectional survey. *Why is there an attraction to this feature of the landscape?* Again, the ridges seize at my attention as I consider the significance of the ridge corridor and early trail system as historical ele-



Figure 2.3 Stories told of early travellers.

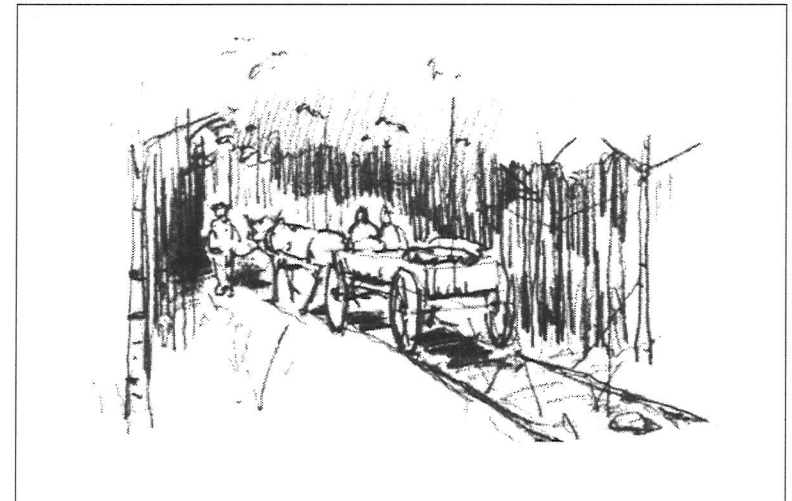


Figure 2.4 The experience and adventure of taking the old road.

Figure 2.5 Context map of the Ridge Road corridor study area within the eastern Interlake region of Manitoba.

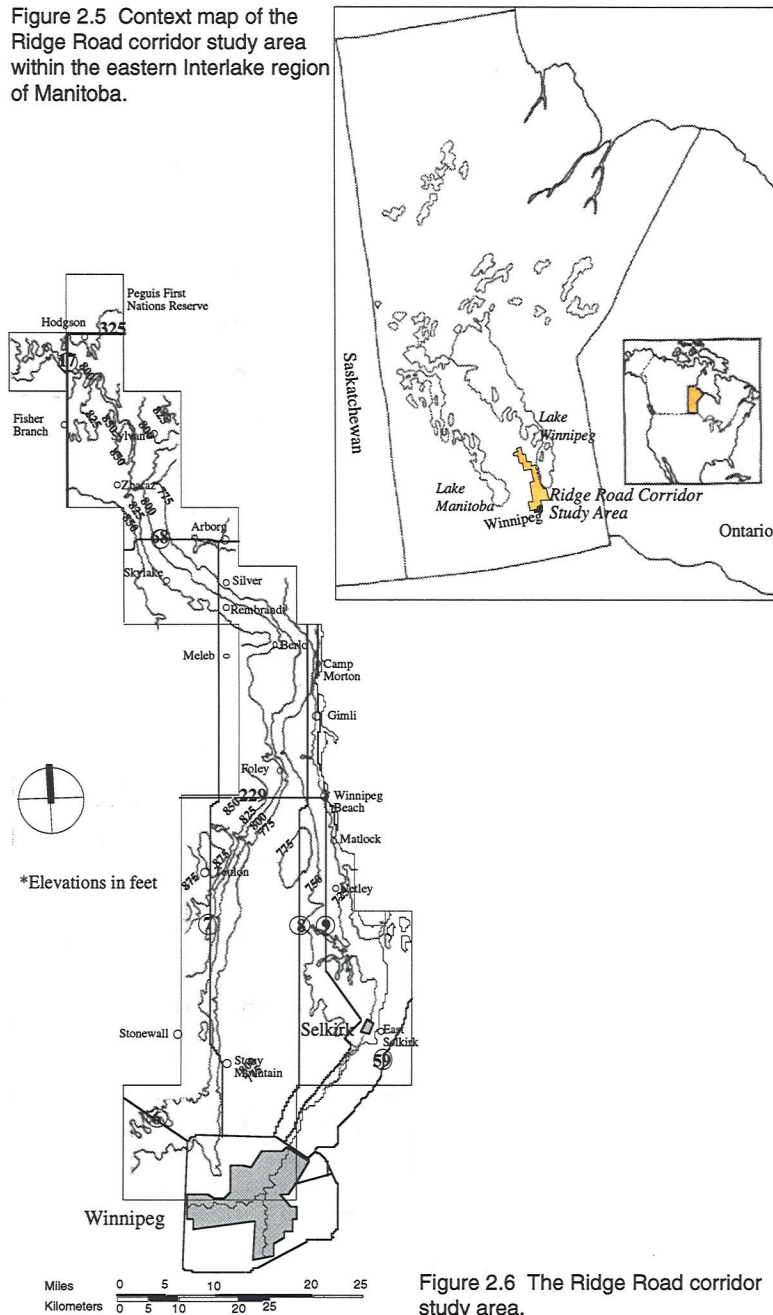


Figure 2.6 The Ridge Road corridor study area.

ments and possible determinants of settlement to the region. *Why are the trails not used today?* If the story of the old wooden crosses and grave sites are but a small testimony to an earlier people's use of the ridge corridor, what else is to be found in association along its entire continuation? Even today as I visit the region and discern the broad landforms defined by the ridges off into the distant landscape, I cannot help but to gaze and wonder, just knowing that something is there.

Goal

Through an analysis of the trail as a response to geography and historical component within the cultural landscape of the Canadian prairies, the study will attempt to document the historical importance of Ridge Road within the context of Manitoba's Interlake region, in identifying a historic transportation corridor that may contribute to the protection of physical landscape resource, or commemorated, recreational greenway trail system in the future.

Methodology

The methods utilized will include:

- The documentation and inventory of historical information and personal accounts that lend validity and significance to the use of Ridge Road by the early cultures of the eastern Interlake.
- The determination of the corridor route through the verification of his-

torical and contemporary mapping.

- The inventory and analysis of existing physical, visual and cultural/heritage features found along the determined corridor route.
- The provision of recommendations for the identification and possible commemoration or reconstitution of a historic transportation corridor and recreational greenway trail.

The use of art and language in interpreting the experience of prairie

To write about, or recreate as art, those features we see in a landscape, attempts to enrich the experience in providing meaning for our own interpretation and for the interpretation of others. In identifying the experience of landscape within literary works involving the context of the plains “The sense of place achieves its clearest articulation through narrative, providing thematic drive and focus for the stories that people tell about places in their lives.”(Ryden, 1993, p.14) Within the realm of Canadian prairie fiction, author and critic Laurence Ricou notes, “The landscape and (man’s) relation to it is the concrete situation with which the prairie artist initiates his recreation of the human experience.”(Ricou, 1973, p.11) For the writer then to mold these experiences and interpretations of the physical world into further expression through story, especially if reasoned within regional folklore, “vivifies geography, brings it alive with meaning and significance, reveals it to be deeply known and an active partner in life.”(Ryden, 1993, p.57) To further our appreciation of the physical and cultural geography of the prairies through written text are



Figure 2.7 Windbreaks and flowing grain fields reveal the subtle form of the land.

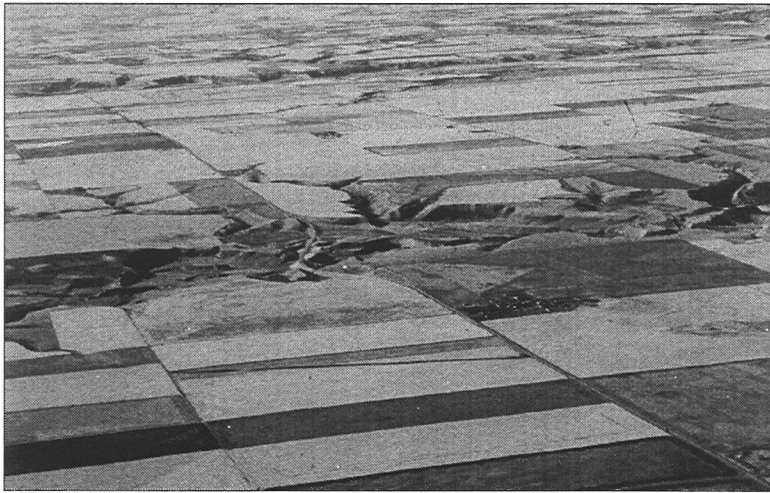


Figure 2.8 The patchwork of prairie and the cultural landscape.

the notions that “ literature is rooted in reality and facilitates an appreciation of geography, and that the geographer’s knowledge can help ground even highly personal and symbolic literary landscapes in reality.”(Sandberg et al, 1988, p.266)

The reports taken during early exploratory excursions to the plains typify some of the first documented experiences of landscape. During the Hind expedition of 1857-1858, an analysis of the settlement potential within the Red River plain by geologist and professor Henry Youle Hind “ is genuinely alert both to the distinctive qualities of the landscape and to the abundant fertility of the land.”(Ricou, 1973, p.12)

It (the plain) must be seen at sunrise when the vast plain suddenly flashes with rose colored light, as the first rays of the sun sparkle in the dew of the long rich grass, gently stirred by the unfailing morning breeze. It must be seen at noon-day when refraction swells into the forms of distant hill ranges the ancient beaches and ridges of Lake Winnipeg, which mark its former extension; when each willow bush is magnified into a grove, each far distant clump of aspens, not seen before, into wide forests, and the outline of wooded river banks, far beyond unassisted vision, rise into view. It must be seen at sunset, when just as the huge ball of fire is dipping below the horizon, he throws a flood of red light, indescribably magnificent, upon the illimitable waving green, the colours bending and separating with the gentle role of the long grass, seemingly magnified towards the horizon into the distant heaving swell of

These are some of the scenes which must be witnessed and felt before the mind forms a true conception of these rich prairie wastes, in the unrelieved immensity which belongs to them, in common with all the ocean, but which, unlike the everchanging and unstable sea, seem to offer a bountiful recompense, in a secure though distant home to millions of our fellowman.

Henry Youle Hind, 1858
(Ibid, p.12)

Hind's interpretation illustrates not only his knowledge of the physical-geographical world, but a sense of romanticism characterizing the experience of untouched natural beauty within the early frontier landscape.

With the increase of settlement in the west during the late 1800's, this romantic imagery was dispelled by a growing sense of nationalism in the turning of the soil for agriculture. The experience resulted in a shift from a more picturesque style of writing to a realistic determination of the land as envisioned during this period where, "The settlement of the country, and the consequent growth of the social context which more indigenous fiction possible, was almost entirely agricultural in nature, and agriculture did not easily fit itself to the formulas of romantic adventure." (Ricou, 1973, p.15) In this respect, the developments in contemporary prairie literature were to share with all Canadian literature the theme of the land and the images of the cultural landscape.

More contemporary examples of prairie fiction reflect personal experiences of writers who have lived in and experienced the uniqueness



Figure 2.9 The experience of prairie for Henry Hind was to reveal the potential for agricultural settlement within the aspen parkland. This map illustrates Hind's interpretation of this environment as the *fertile belt*.

of the landscape during the twentieth century. For those who have recreated their experience, the story told is an indigenous sense of prose composed by an indigenous people. The written works of W.O. Mitchell, Margaret Laurence and Wallace Stegner illustrate “an increasingly profound intellectual and imaginative study of man in his physical environment.”(Ibid, p.18) Literature has acted as the vehicle of expression, leading to an interpretation of the underlying meaning of personal landscape experiences in the vivid analysis of imagery and symbolism. The exposure of reasoning from one’s conscience and embedded psyche express the essence of secondary and tertiary meanings, in which the contextual relationship between humankind and the natural landscape is explored to its barest essence.

*Nothing is clear now. Something must be the matter
with my way of viewing things. I have no middle view.
Either I fix on a detail and see it as though it were magnified - a leaf with all its veins perceived, the fine hairs on the back of a man’s hands - or else the world recedes and becomes blurred, artificial, indefinite, an abstract painting of the world. The darkening sky is hugely blue, gashed with rose, blood, flame pouring from the volcano or wound or flower of the lowering sun. The wavering green, the sea of grass, piercingly bright. Black tree trunks, contorted arching over the river.*

Margaret Laurence - “A Jest Of God “
(Laurence, 1966, p.105)

Within the early analysis and description of prairie by Henry Hind, or the writings of Margaret Laurence, I find myself as reader transposed to another place and time to experience sensual aspects of color, smell, light, landform and climate. My own interpretation reflects not only my culture and upbringing upon the Manitoba plain, but past remembrances of similar environments that are recreated to develop an imagined schema of this experience. The subtleties of landscape which evoke the senses are the innate qualities of the prairies which make the experience of the land all the more enriching. Going beyond the sheer notion of experience, the landscape is again a way of seeing, a related concept more specifically studied and referenced as *environmental perception*. This notion can be identified as the basic construct in understanding the meaning of the landscape around us, or perhaps more practically defined as “the key to environmental adaptation which in turn is the basis of the survival of individual organisms.” (Ibid, 1984, p.13) As compelling as the physical qualities have been associated with the plains, the landscape realistically exudes a sense of detailed beauty, and is creatively exemplified in the works of many prairie writers.

*HERE was the least common denominator of nature, the
skeleton requirements of land and sky - Saskatchewan prairie.*
W.O. Mitchell “Who Has Seen The Wind”
(Mitchell, 1947, p.3)

The prairie as painted art has also shared the interpretive expression held by the literary artist, with art and painting acting as the “documents that elucidate the relationship of the people to the land.” (Buggey, 1992, p.2)



Figure 2.10 The subtleties of landscape.

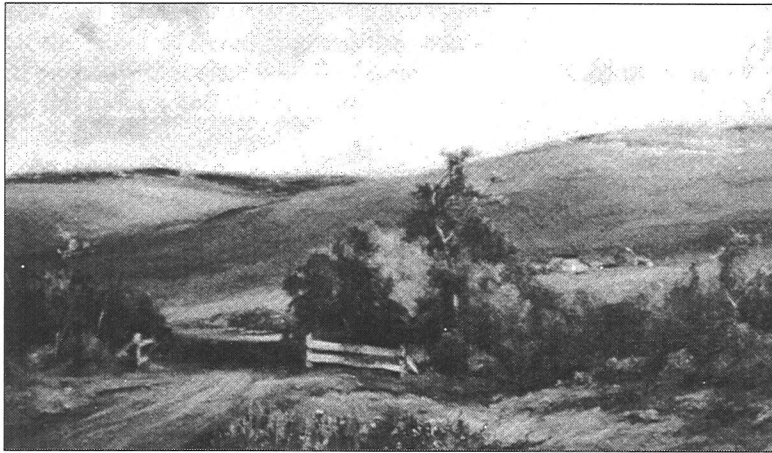


Figure 2.11 *The Road in the Valley* A.F. Kenderdine, 1922. "The winding road, the wooden fence, and the farmstead tucked into a fold of the valley evoked the Old World, not the New." (Rees, 1988, p.158)

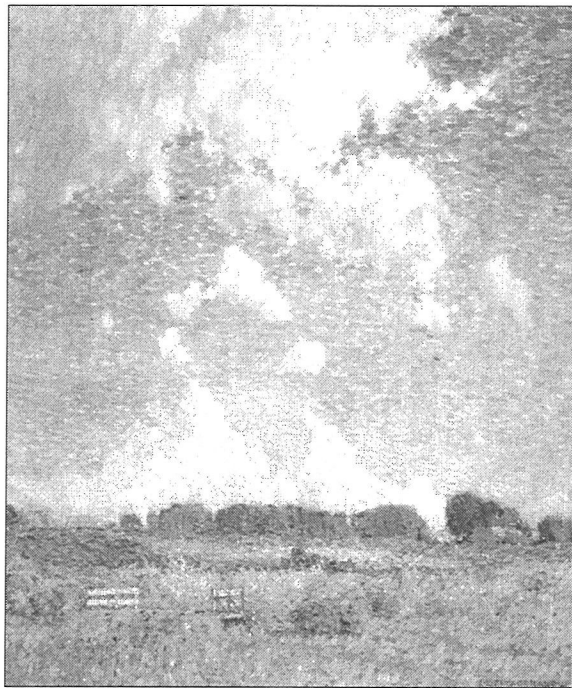


Figure 2.12 L.L. Fitzgerald, *Summer Afternoon, the Prairie*, 1921.

Within the historical context of experience of prairie, "Subject and treatment were equally at odds in pioneer paintings. Painters painted what they knew rather than what they saw." (Rees, 1988, p.156) References imply that during the nineteenth century, those early plains' artists, either settlers or explorers experiencing such an unfamiliar land, would overcome through artistic expression the negative aspects of the landscapes physical and mental isolation. In the process, the artists would impose upon their recreated perception what they were most familiar with. The resulting complexion and appearances of the actual featureless mixed grass plains environment came to look more European and expressive of old world romantic landscapes. The marginality of the true prairie as a place of refuge in the excessive sense of space and qualities of loneliness, were all overlooked or purposefully forgotten.

The obscure visions of the prairie as a romantic and idyllic landscape were quelled by the early 1900's. "By the 1920's the problems of painting a landscape so bereft of the customary scenic props were still unresolved; no painter had confronted what more recent critics and artists have called the monumental dynamics of Western Canada and the challenge of Western space. As an artistic subject, the prairie had scarcely been touched." (Rees, 1980, p.26) The works of artists Lionel Lemoine Fitzgerald and Illingworth Kerr example an approach to recreating the prairie as actuality. Given the fact that both artists were born and raised on the prairies, their impressions lacked the culture that had reasoned the foreign European pioneers' perception of the land. Lifelong ties to a native environment in turn provides for an unaffected perception of his or her landscape of experience.

As Ronald Rees has noted, the perception of landscape for

Illingworth Kerr reasons past experiences within the environment of the Qu'Appelle Valley of southern Saskatchewan. “Kerr developed an acute eye for landscape as well as for the animals he hunted. Through intimate relationship with the land, hunters, like naturalists, develop what Carl Sauer has called the *morphological eye*, a capacity for the immediate recognition of significant form and pattern in the landscape. Illingworth, or as he is known to his familiars, “Buck” Kerr is aware of his debt to hunting, agreeing with South African author Laurens van der Post that there is no better way of getting to know a landscape than to hunt over it.”(Ibid, p.27)

The captured experience of prairie for artist William Kurelek tells of a childhood upbringing while living near Stonewall, Manitoba. For Kurelek, the land and skies of open prairie a short distance north of Winnipeg had left their impression on the artist, who in his works titled “A Prairie Boys Winter” and “A Prairie Boys Summer”, recreates his experience of early life and landscape. “As a boy he had felt a special, even mystical, attachment to the bogland just east of his father’s farm.”(Cook, p.148, 1986) Commenting on this experience of landscape, Kurelek reasons “the vastness of the prairies with occasional clumps of poplar bushes really gives me a feeling of communion. No one seems to understand why I am fascinated by this place not even the local people. Only I can express it though others can feel it inarticulately.”(Ibid, p.148) The relationship between artist and prairie is everpresent in his work, as brushed strokes of color that exude a sense of reason between life and landscape.

The interpretation of prairie literature and art in visualizing the plains through the rich meaning of symbol and metaphor, acknowledges



Figure 2.13 Illingworth Kerr, *May Shower, Qu'Appelle Valley*, 1945.



Figure 2.14 William Kurelek, *Skating on Spring Run-off*, 1974.

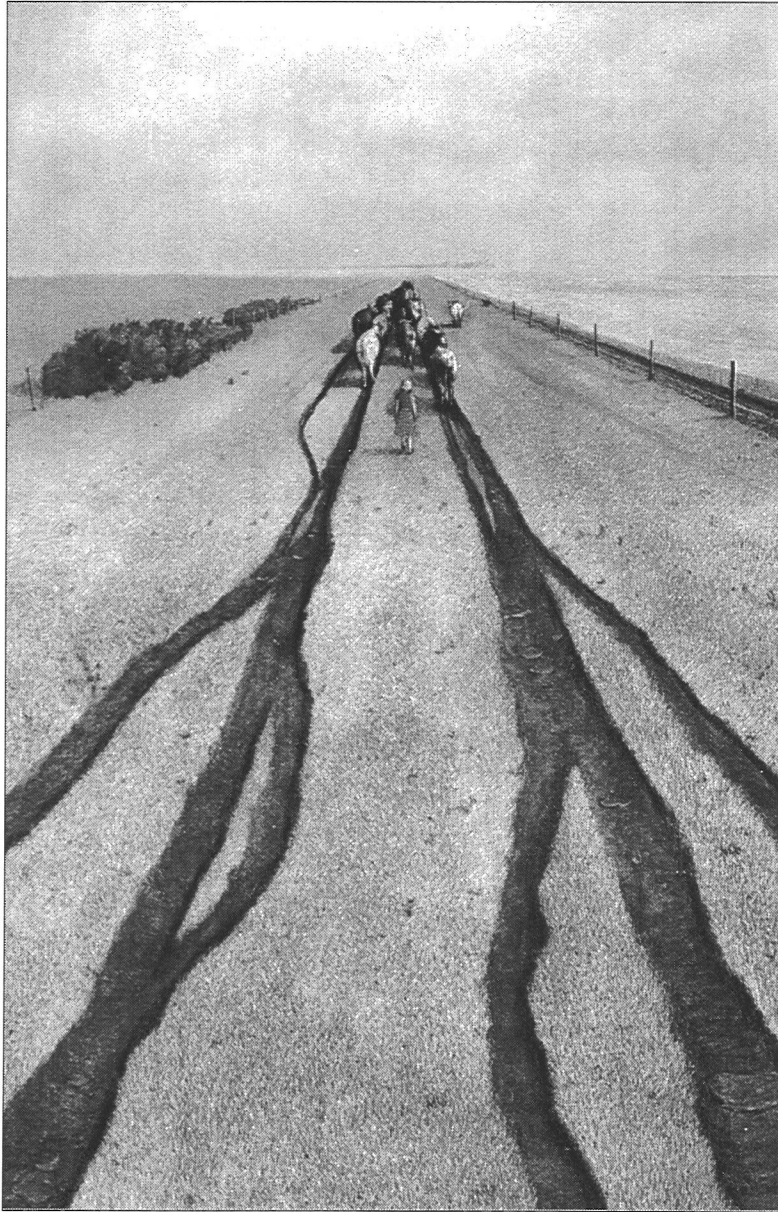


Figure 2.15 William Kurelek, *No Grass Grows on the Beaten Path from Fields*, 1976.

the prairies as a visual landscape of unique experience. Here we have found the deeper expressions of the landscape as envisioned through the interpretive eyes of inhabitants to the region. The striking physical features of the land, or lack of them, have drawn many to interpret the underlying meaning behind human kinds attraction to an otherwise inhospitable landscape.

My own cognitive excursion in pursuit of the prairie's mysticism, makes use of an acquired perception of spatial quality, that initially becomes a pragmatic description of landform and the processes of creation. In turn, I find a more sensitive interpretation that becomes almost lyrical, attempting to expose the layers of true meaning, either expressed in pages of written text, or sketched as simple, undulating line representing the horizon bordering earth and sky. The qualities of the land are therefore recreated as experience. The interpretation of experience, guided by sensitivity and mediated through culture, leads to one's aversion or attraction to landform and landscape. By no means is this different for people and cultures within other regions of the continent or world. The Canadian plains, apart from the multitude of varying physical features that make up the landscape, carries the broad distinction as *the prairies*. For many, recognition of the prairies becomes a simplistic, generalized region of the country. For myself, the name characterizes a rich and varied physical and cultural landscape possessing a recognized sense of place in western Canada.

The prairie in all its varied wonders and beauty is as much a way of seeing as it is an experience. Beyond this encompassing view of the regional environment, certain physical elements composing the fabric of the landscape appear to inherit a mystical sense of value. As with my

experience and the impressions made by the landform of the ridge, these features of the prairie landscape can possess a sense of spiritual, almost sacred meaning from the land around them.

Sacred place as experience

The symbolic interpretation of prairie art and literature involves an attempt at reasoning the underlying spiritualism within the physical nature of the prairie landscape. The questions that arise from this application include: Is this environment significant? Why do we study it? Can the prairies be broadly generalized as a sacred landscape? If so, or if not, what are the factual, secondary or tertiary elements of the landscapes component physical features that make it sacred and worthy of further study? *What is it about the ridge that tells me this is a special place?* In reasoning the *sacred* or *sense of place* within features of the landscape, one is able to examine the significance of physical landscapes affecting cultural perception that distinguish more symbolic environments leading to the establishment of settlement, a place of worship or the path of travel taken within a *profane* or daunting world.

The sacredness of nature and the natural environment over much of the world has been the focus of humankind throughout the ages of time. Author Mircea Eliade suggests “For religious Man, nature is never only 'natural'; it is always fraught with religious value. This is easy to understand, for the cosmos is a divine creation; coming from the hands of gods, the world is impregnated with sacredness. It is not simply a sacrality *communicated* by the gods, as is the case, for example, with a place or an

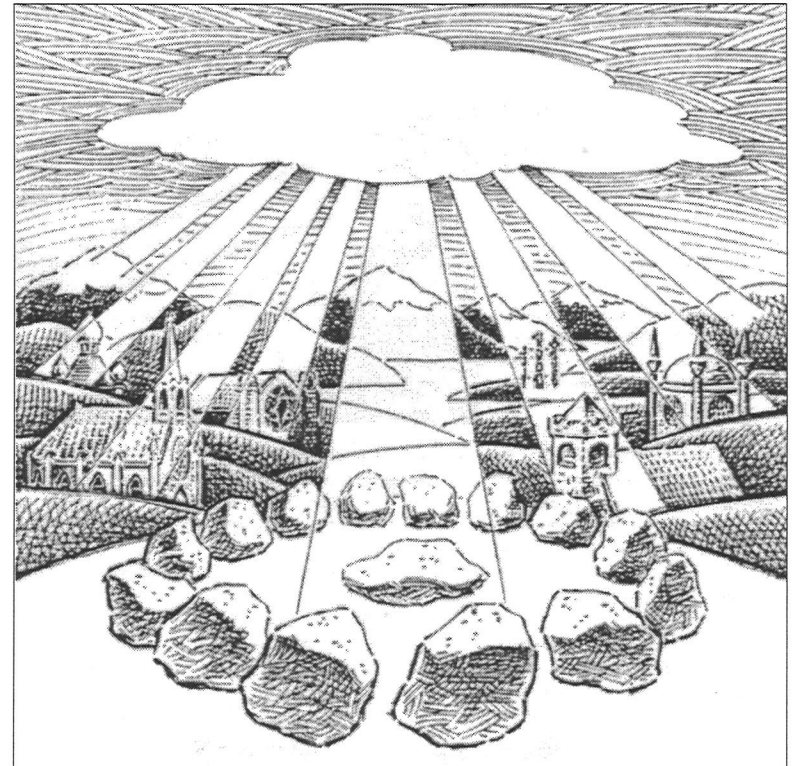


Figure 2.16 Interpreting sacred landscapes.

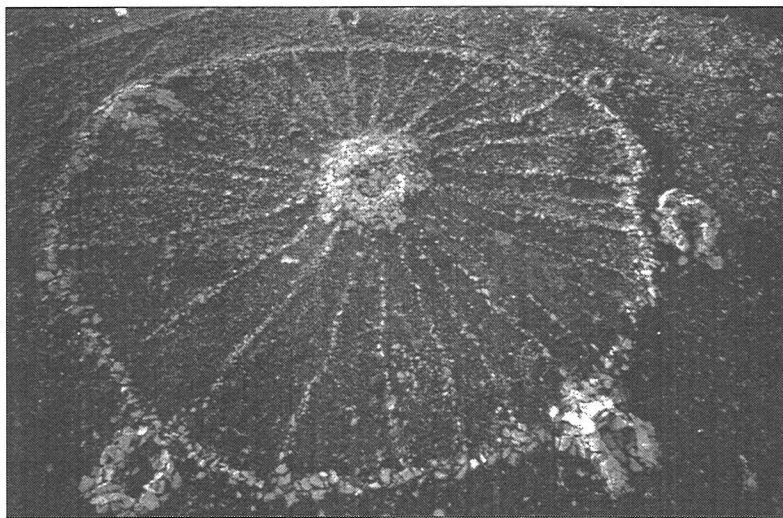


Figure 2.17 The medicine wheel.

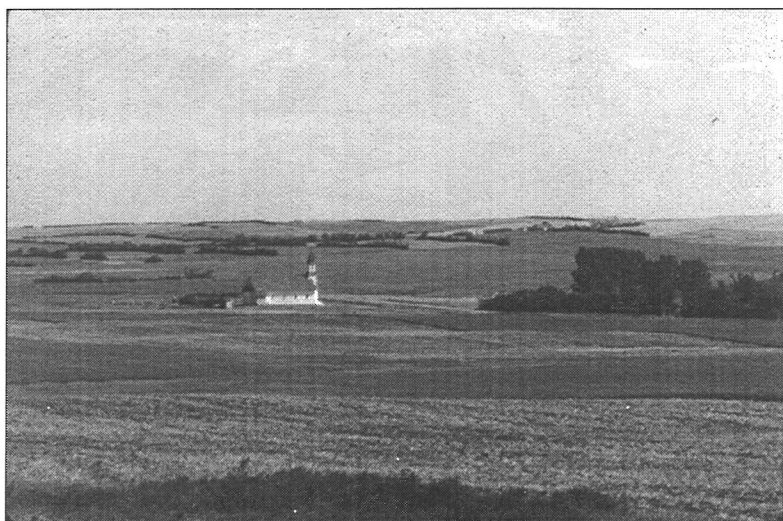


Figure 2.18 A sacred place within the context of prairie.

object consecrated by the divine presence. The gods did more; *they manifested the different modalities of the sacred in the very structure of the world and of cosmic phenomena.*"(Eliade, 1987, p.116) For the humans of prehistory, the landscape as provider was wrought with symbolism where nature was rich in imagery evoking emotion laden responses to the landscape. Within the plains Aboriginal culture, the embedded ritualism between landscape and psyche is evidenced in the form of the council circle, the interpretation of the prairie in the surrounding juxtaposition of earth and sky marking the horizon. The importance of this form is also witnessed in the spiritual form of the medicine wheel, reflecting the culture's dependence on the physical nature of the land in association with the sacred.

The notion of the sacred as manifest within our surroundings relies on the interpretation of landscape experience as mediated through culture and folk history. What then defines sacred within the environment of the prairies? How does one resolve an innate sense of attachment to the land telling one that he or she is in a valued landscape? How the sacred is perceived alters the way the sacred is defined, holding many cultural variations. "In Christianity for example, a sacred place might be a magnificent cathedral, built in the symbolic shape of the Latin cross (to commemorate an historic crucifixion) topped by a steeple (which points heavenward to a transcendent God). For the religions of the native people of Canada, on the other hand, the sacred place is found in nature, in a whirlpool or a cave, and commemorates seasonal change or cosmological elements."(Dalibard, 1989, p.4) Spiritualism within the prairies can be reasoned in the generalized sense of "place that involves the perception of a landscapes topography and appearance."(Relph, 1984, p.48)

The documented accounts of prairie experience by explorer Captain William F. Butler during the 1870's, provide captivating descriptions of a once wild, untamed land. In describing the land as an idyllic, untouched landscape, the prairies took on a spiritual interpretation as well. In his book titled *The Great Lone Land*, Butler alludes to the mystical spiritualism of the plains as "A Paradise of God's wondrous works". The idyllic or edenic qualities of the landscape presented before many of those first venturing to the west in the nineteenth century, were to be experiencing one of the most wild corners of the world. The landscape in this interpretation was to become a sanctity, in which the person experiencing the landscape was to be at one with God.

Until now, much of the discussion has involved the term prairies, describing that broadening wedge of land west of Winnipeg to the foothills of the Rockies and bordered to the north by the boreal forest and Canadian Shield. Today, the prairie experience found in the horizontal isolation of land governed by an agricultural economy, is the most common imagery presented in association with the cultural landscape. However, within this environment, the great variance in natural topographical form and inter-mixed eco-niches add a subtle complexity to the visual and experiential qualities of the physical landscape.

Landscape features defining verticality in the prairie region are found in the formations of the Manitoba Escarpment, Missouri Coteau and Cypress Hills. The significance of these landforms, as there are others, is that they in themselves constitute a natural sense of place or placeness within the more common schema of prairie. Verticality of landform generally associates with the sacred for many religions of the world in the sense that "*it is the place nearest to heaven*, because from here, from our



Figure 2.19 The Missouri Coteau in South central Saskatchewan.

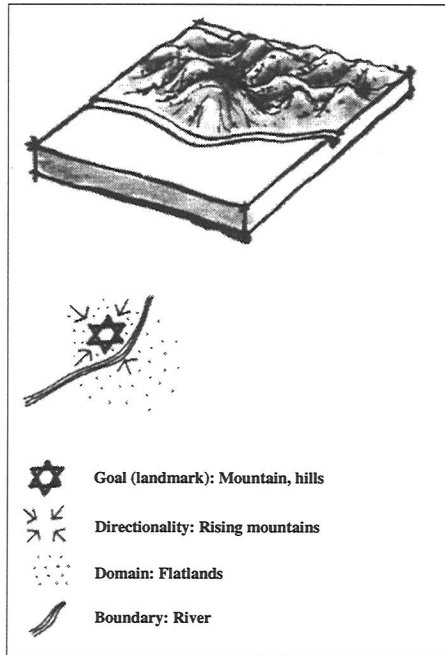


Figure 2.20 Structural elements of the *sacred mountain*.

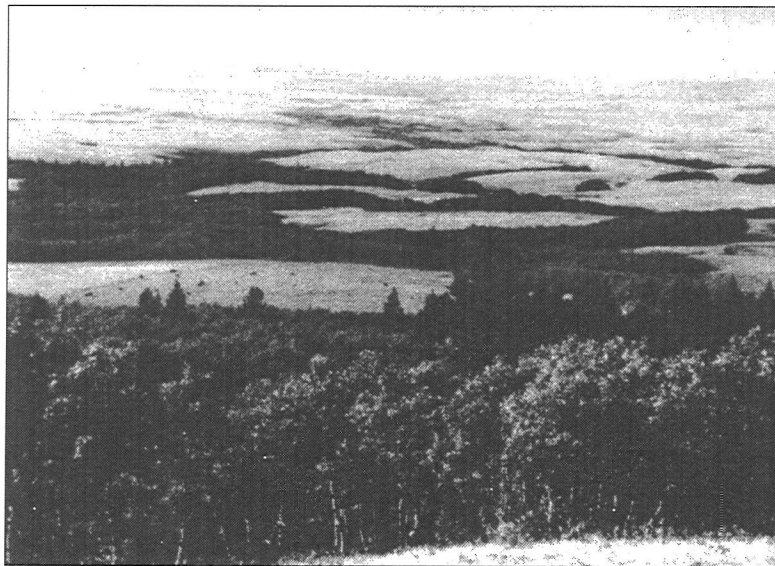


Figure 2.21 Vista of prairie from atop the Cypress Hills.

abode, it is possible to reach heaven; hence our world is a high place.” (Ibid, p.39) Much of the interpretation of sacred landscapes throughout the world includes the study of vertical landform as an extension of the hierophany. For the Japanese, the term *sacred mountain* defined kannabi-yama, refers to “a small mountain or hill adjacent to the flatlands.”(Higuchi, 1989, p.164)

In illustrating this within the context of the plains, one must interpret previous use and recognition of vertical landscape features by the regions early inhabitants as retreats from the isolation of the surrounding landscape. Early Aboriginal people, explorers and settlers were attracted to the Cypress Hills of south-western Saskatchewan as a micro-habitat offering resources not found within the open plains including wood, springs, game fauna and perhaps, most importantly, refuge. Considering a perceived sense of place within the isolation of the arid short grass plains, these environments could also hold stronger spiritual associations within their context. Mircea Eliade further eludes to sacred space constituting a “break in the homogeneity of space.”(Ibid, p.37) The absence of physical likeness found in the vertical of a ridge, hill or mountain feature within a flat, featureless plain reasons a strong sense of spirituality or sacredness. The sacred within the physical morphology of landscape is equally dependent on cultural interpretation that distinguishes one place as being valued from another. In generalizing a *profane* horizontality associated with the overwhelming sense of space in the prairies, the recognition of landform that draws one to the verticality of landscape opposes this in the form of the spiritual. *As I discern the broad landforms defined by the ridges off into the distant landscape, I cannot help but to gaze and wonder, just knowing that something is there.*

The abnormality of the Spirit Sands within Spruce Woods Provincial Park in south central Manitoba, presents a strong disassociation with the qualities of open agricultural landscape outside of its borders. Given the unique physical qualities of the region in the presence of flowing hills, migrating sand dunes and mixed spruce and deciduous forest, the region possesses unique physical features and microclimatic aspects that define a sense of place. Because of the distinctiveness of the landscape resource as geological feature, the sacred is found in separating out this space from surrounding uniformity. Most important in this assumption, is that this landscape was more specifically treated as sacred by the region's early Aboriginal people who acknowledged the distinctiveness of this environment as home to the spirits of their culture.

Can refuge from the profane environment then be associated with sacredness? Is there solace found within the *break in the homogeneity* of prairie, or the expression of verticality within the vast openness of the plains, presenting relief and possibly the presence of physical and spiritual refuge? To overcome the fear felt within an unfamiliar land one naturally seeks refuge. If that person or being does not feel at home or homeless within that environment the feelings are compounded and the search for home intensified. For many cultures, the place or structure of the home is a sacred element in the sense that, "Home is a sacred node in a profane universe." (Lee, 1978, p.36) Given the compounded foreignness and isolation of the prairie region to its early European inhabitants, the home or shelter was to be this refuge within the profane landscape. "...the home is a fixed reference point. In some regards all spatial activity can be treated as a *going away from* or a *returning to* the home. One cannot avoid venturing into the profane space beyond the home or soon home would be-



Figure 2.22 Manitoba's *Spirit Sands*, Spruce Woods Provincial Park.

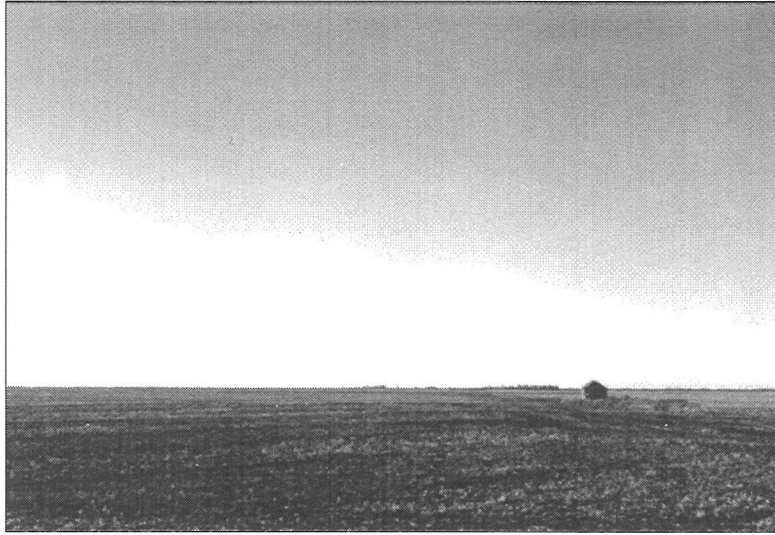


Figure 2.23 The refuge of dwelling within the context of open plain.

come a prison.”(Ibid, p.36) This mode of travel, envisioned in seeking the sacred as retreat from the profane landscape to a place of refuge or one’s home, is suggestive of *passage* or the notion of *journey*.

Passage as well becomes sacred if one illustrates this as a journey from the profane to the sacred world. The road and walking can be transfigured into religious values, “ for every road can symbolize *the road of life* , and any walk a *pilgrimage*, a peregrination to the center of the world.”(Eliade, 1987, p.183) The presence of the road, trail or foot path within a landscape can constitute spiritual passage to the sacredness of refuge found in dwelling. The abomination of the profane untamed prairie frontier of the past, was overcome by the path taken by many settlers on to their final sacred destination; a place to call home. *Imagining a group of settlers coursing their way through an unfamiliar landscape. My! the experience and adventure.*

The feelings experienced by settlers coming to the west in the last century, and the early part of this century, were to represent a reaction towards the foreign landscape. The interpretation of experience and the selection of environment for one’s home was a response to the geography of the land in overcoming nature, and to take refuge from her forces.

Prospect and refuge

With the coming of increased settlement to the Canadian west in the nineteenth century, the strong sense of spiritualism within the natural prairie landscape was lost. The desire to exploit the land for agriculture called for humankind’s domination over the frontier landscape. After

1870, order was to be made of the land, and the open plains were to become overlain in the orthogonal grid of the sectional survey in sections of one mile by one mile. What was envisioned by federal government officials was a rapid spread of settlement in the west, and the occupation of each formulated quarter section or section with productive farmlands. Along with this was the development of towns and clusters of settlement along expanded roadways or railway linkages. Lost in this occurrence was the previously experienced natural, romantic landscape for what has been determined as a new period of nationalism. The once *great lone land* having been settled, or in the process of settlement, had overcome the imposing sense of prairie. The spirituality found within the experience of the true natural plains was lost or lessened for the definition of an imposed cultural landscape that was to formulate the present environment of the Canadian prairies.

Initial settlement was not immediate to the open, tall and short grass plains of Manitoba, Saskatchewan, and Alberta. Most of the early fur trade settlement out of necessity fronted the forested banks of waterways throughout the region for sustenance and communication, as well as the availability of wood for building and fuel. The vast openness and psychological isolation of the plains frontier discouraged the expansion of large scale settlement for a better part of the early 1800's. With most of the available river frontage settled in the Red River colony of Manitoba by the mid 1870's, settlement expansion west to the open prairie landscape was inevitable.

What is then witnessed is a reasoned association of *valued landscapes* or *landscapes of prospect and refuge*, that reveal the perception of attractive qualities in one's chosen landscape of settlement. For author

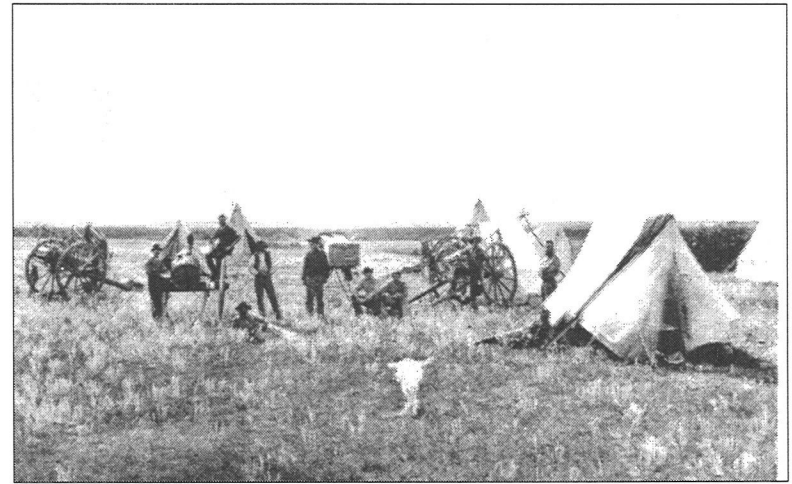


Figure 2.24 Surveying crews within the Canadian west.



Figure 2.25 *Prospect and refuge*: Settlement in proximity to woods and water.

John Jakle, the relation of *Landscape as Prospect and Refuge* suggests that “In landscape, the sightseer seeks views that compose involuntarily in the mind’s eye as satisfying place images.”(Jakle,1987,p.39)

James Richtik, within his study *Trees or Grass: Manitoba Settlers Choices in the 1870’s*, suggests that during this period upon the plains of western Manitoba, dominantly British settlers showed a preference for the shelter of partially wooded sites for purposes of necessity and self sufficiency. However, shelter and other settlement determinants such as proximity to cart trails and wells, encouraged expansion into the open grasslands, and was well underway by 1878. Richtik, noting the non-conclusiveness of the study’s findings in suggesting the first settlers preferred lightly wooded to open grassland homesteads, also notes that the heavily forested regions beyond the parkland to the north were also void of settlement.

Gordon H. Orians in his writing titled, *Symbol, Habitat and the Aesthetic Myth*, goes so far as to reason that the humans species is naturally attracted to a particular landscape typology. The environment he refers to is generalized as the *savanna* and notes this conclusion being interpreted differently throughout the varied regions of the world. The landscape outlined here “consists essentially of trees spaced widely enough to permit the growth of grasses between and underneath them.”(Orians, 1984, p.15) With this conclusion, Orians states this attractiveness is embedded within our genetic makeup since instilled in prehistory, and can be interpreted within early settlement upon the prairies in how he describes “the widespread attraction which people feel towards parkland, an idealized contrived arrangement of well spaced trees within a tidily groomed grassland.”(Ibid, p.15) Here one is able to reason quite



Figure 2.26 The aspen parkland.

obviously that not only from determined settlement was there an avoidance of the open plains for reasons of physical and psychological deprivation, but for the basic necessity of species survival. Many early settlers originating from eastern North America or Europe avoided landscapes that were found too open or closed, choosing the nature of environment presented in the aspen parkland.

However, the flood of settlement within the prairies during the last century was not confined to the parkland above, and soon consumed the openness of the arid short grass plain. As well, at a later date and with more hesitation, settlement was to expand within the wooded regions to the north of the parkland and eventually the boreal forest. What is to be considered, beyond this notion of a natural attraction to the savanna or parkland, is the effects of cultural perception and experience in the identification of valued landscapes.

Those initial settlers arriving to the prairie in anticipation of abundant land, and a more promised landscape compared to those left in other parts of the world, were more often than not overcome psychologically and spiritually by the presented physical realism in the qualities of landscape before them. The prairies for most, if not all, were to be the new land to call home for immigrants arriving from eastern Canada, the United States, western Europe and later eastern Europe. To establish a place of their own would further anchor these people within the context of landscape and help overcome feelings of isolation within this new-found and foreign environment.

Landscape theorist Yi Fu Tuan reasons that “People dream of ideal places. The earth because of its varying defects is not everywhere viewed as mankind’s final home.”(Tuan, 1974, p.114) As mentioned previously,



Figure 2.27 Clearing forest and breaking the land.

past experience as much as culture affects one's perception of landscape. Many settlers of English descent, attempted to implement schema of their homeland as a pastoral romantic English landscape within the perceived harshness of the prairie experience. The initial avoidance of the open plains in the attraction of the parkland region for reasons of refuge and necessity, reflected the acknowledgment of a similar landscape in those settlers' original homelands. Simply put, the landscapes found most attractive to early settlers were those that reminded them of their homeland. These environments were to provide the atmosphere of both prospect and refuge within the perceived harshness of the immediate environment.

Culture and experience in determining prospect and refuge can be sampled when examining the region's first Ukrainian people. For the Ukrainian immigrants arriving in western Canada during the late 1800's, settlement upon the open prairie was neglected for an attraction to the heavily wooded forests bordering the north of the prairie and parkland regions. Here the soils became marginal for agriculture and the environment harsh in the development of an arable landscape, at times poorly drained and restrictive to travel and settlement. The majority of Ukrainian people settling Alberta, Saskatchewan and Manitoba were not from a region of grassland steppes found in the central Ukraine, but left a homeland in the wooded environments of the Carpathian foothills and highlands of Galicia and Bukovina. For many geographers, the reaction of the Ukrainian people in settling the heavily forested regions to the north of the open prairies has been studied to determine the underlying factors in this occurrence.

A phenomenological approach suggests that the Ukrainian people

possessed “an underlying fear of the space of the prairie associated with an uncomfortable sense of exposure and alienation.”(Lehr, 1982, p.59) Further consideration illustrates that the preconceived ties to the wooded landscape on the fringes of the prairie, “furnished the Ukrainian pioneer with an emotionally stable milieu by providing an illusion of protection, the antithesis of the exposure and the alienation experienced by the open prairie.”(Ibid, p.59)

I am impressed with what the Galicians have made of this land for our own people would not settle here.

Dominion land surveyor H. Lowe, commenting on the Ukrainian settlement within Manitoba's eastern Interlake, 1901.

(Provincial Archives of Manitoba, surveyors notebook # 6489)

To reason further emotional and meaningful ties to the land, the Ukrainian culture encouraged a rich literary tradition, both written and oral, that illustrates “a deep almost mystical bond with the spirits of the soil.”(Ibid, p.59) To study the cultural folk history of the Ukrainian people illustrates the desire for an environment envisioned through traditional art and literature that provides images of a landscape most profoundly intimate in the hearts of these people. These symbolic aspects of landscape posit “a concept of an idealized landscape in which meadow, water and woodland were central images.”(Ibid, p.59) The importance of identifying the intrinsic meaning through the traditional folk art and literature of one's culture, illustrates humankind's interpretation of valued landscapes.

As has been found, home can be interpreted as a spiritual refuge



Figure 2.28 Ukrainian settlement within the aspen parkland of western Canada.

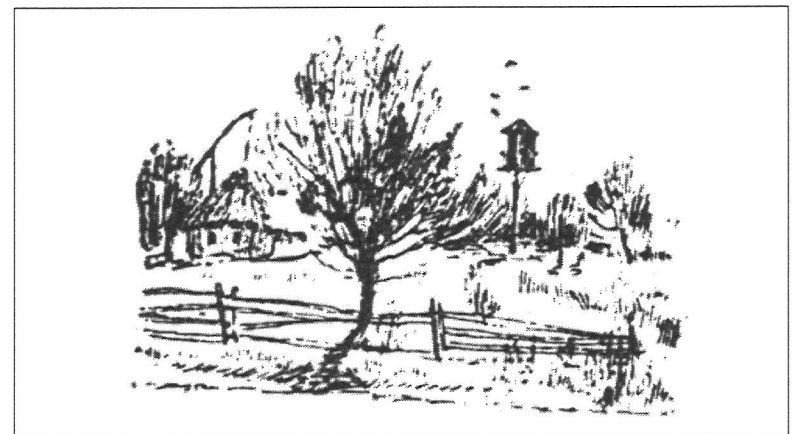


Figure 2.29 A favorite device of early Ukrainian book-makers was to decorate their pages with miniature landscapes.

from the alienation of an inhospitable environment. In the case of an immigrant settler that was to experience and interpret the plains during the latter part of the last century, the presented environments most closely associated to one's culture are, and were, present of the most prospect and refuge for settlement. However, the path that brought those newcomers to this promised land was a collective of experience. Passage and journey within a foreign environment lead to a collection of landscape imagery, that contributed to one's initial experience of the land, and the determination of prospect and refuge within the prairie landscape.

Journey: The trail as a collective of experience

Until now the discussion has included experience of landscape and the individuality of place in the description of the plains region. I have often felt that in the analysis of place, one almost stands transfixed in developing a mental construct that depicts the singularity of that view. The prairies are a collective of experience. The broad definition of the natural prairies as a sea of open grassland, overshadows the true variance of both morphological and vegetative aspects that constitutes the experiential richness of the land.

The study, although it may not be outwardly evident, has involved interpretive descriptions of the regions physical and cultural landscape features. Agricultural land, open grassland, undulating hills, aspen parkland, sheltered coulee, river valley, escarpment complex and wooded forest all compose the physical aspects or visual elements of the prairies. One's consciousness wanders through a mental landscape in placing all of

these images together to form their own view or interpretation of prairie. Much like the prairie artist, metaphor allows for the transference of meaning in suggesting that the mental interpretation of the plains environment is also expressive of passage. Linking passage to one's experience of the prairies is to reason the landscape as a collective of experience through a journey of the mind.

Many of the early accounts of exploration within the prairie landscape illustrates passage as experience. The previously mentioned historical works of Henry Youle Hind and Captain James Palliser in documenting the settlement possibilities presented by the physical landscape of the prairies, illustrate the experience of prairie through mapping the routes of travel confined to the regions trails or waterways. The selection of these routes were logically based on the conflict of burden. The open prairies or waterways of lakes and rivers permitted clear often unrestricted travel that was unfounded within the northern forests bordering the prairies. The enclosed, boreal forest region in contrast to the visual openness of the plains, provided a traveller with a guided sense based solely on a much shorter visible acknowledgment of landform. As a result, northward movement from the transition of prairies to woodland often occurred along rivers and lakes of the region.

The isolation and avoidance of the plains experience was found to often produce the need for association with landscape features that were relational, or of some reminder to a distant land that people had previous ties to. Passage or habitation within the open plains frontier was something even the regions aboriginal people approached with respect, in the fear of isolation, prairie fires and the lack of physical refuge. To the coming fur traders, explorers and settlers, a sense of connection to the



Figure 2.30 Humphrey Lloyd Hime, *Encampment at Red River*, 1858. The exploratory journey of the Hind expedition.

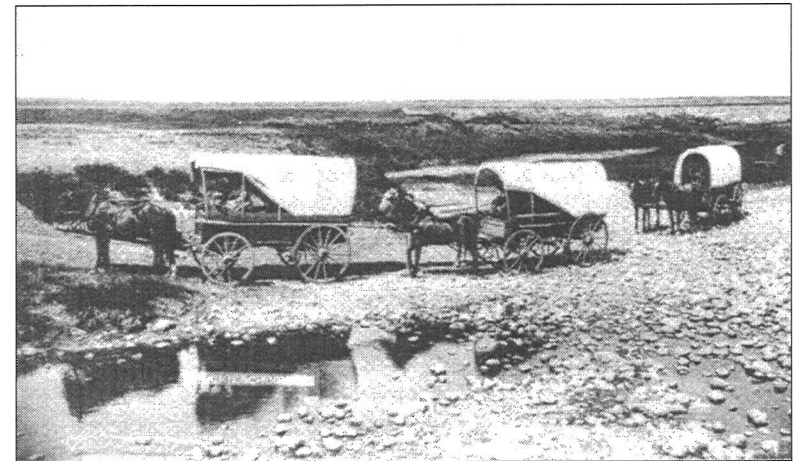


Figure 2.31 *The trail as a collective of experience*. American settlers venturing into southern Alberta, 1905.

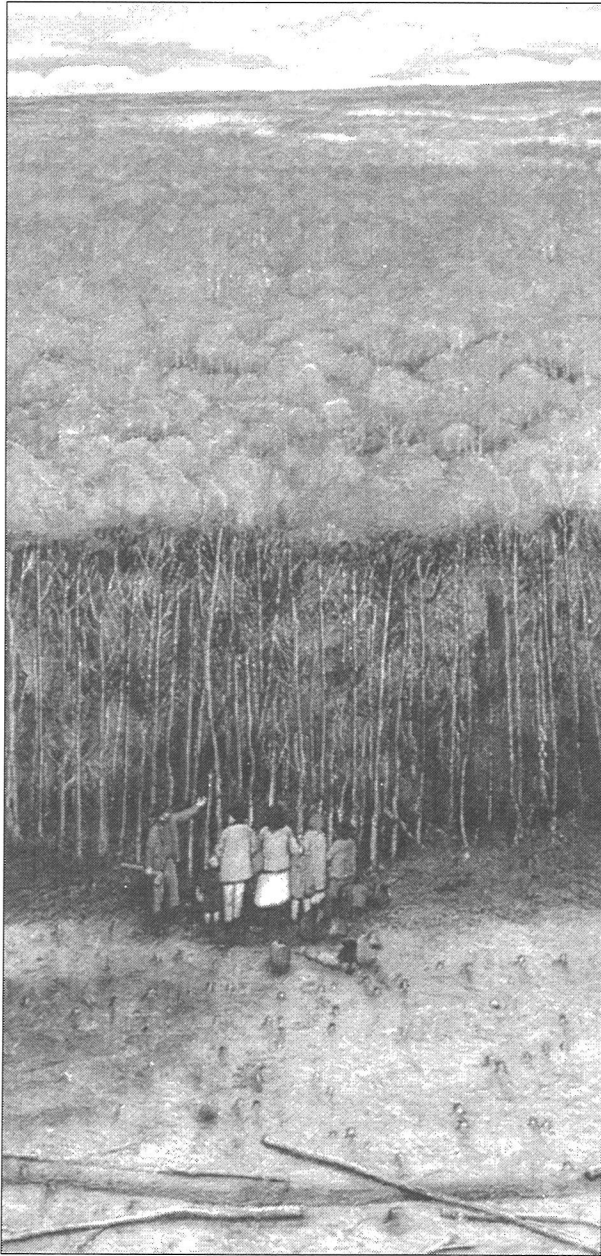


Figure 2.32 William Kurelek, *The Ukrainian Pioneer*, 1980.

land, and the notion that the route taken was not to some unforeseeable demise, allowed for a sense of conscious relief. The almost poetic comments of a nameless Ukrainian pioneer capture the essence of this experience.

*I found no path, no trail
But only bush and water
Wherever I looked I saw
Not a native land - but foreign
Only green bush
Wherever I looked I saw
A foreign country
(Rees, 1988, p.41)*

The trail or path, probably the first physical evidence of human passage within a landscape is an example of human precontact that would provide assurance to one experiencing a foreign land. The trail within the prairie landscape has always elicited connotations of symbolism, perhaps even a quality of sacred or spirit given the great solace found in a trail coursing across an unfamiliar landscape. The reassurance suggested by a trail implies that one is not alone in his or her travels, that the imposing landscape has once before been traversed and possibly tamed. In today's context, we seek a trail to inform us of the environment that we are experiencing, allowing for a sensual connection with the surrounding aspects of the land. The enriching qualities of experience include the senses of sight, smell, sound and touch that one acquires through passage in culminating the collective of experience. As it were, the trail provided a sense of asso-

ciation with the landscape for those early settlers coming to the west.

“Though parkland was generally appealing, in the more heavily wooded northern districts settlers were disturbed by the absence of paths and trails. Whether made by animals or humans a trail is comforting. It suggests the presence of life and suggests purposeful, cooperative behavior. For settlers craving comforting associations, a landscape without trails was unbearingly foreign.”

(Ibid, p.41)

The trail within this landscape frontier is a significant physical feature imposed upon the landscape. Offering a sense of refuge, the trail also contributed to the act of passage and the experience of landscape. Many cart trails once incised upon the surface of the wild plain's frontier, provided for the movement of both goods and people, and are considered historically significant in contributing to the settlement of the west. Although destination was the key element in lineal alignment, the trail was essentially a product of the landscape. “The old trails approached hills with caution and followed lakesides with leisure, and they did not rive, nor uproot, nor crush.”(Rees, 1984, p.34)

For those first travellers to the plains the prospect of what lie ahead was foreign to them, and what better assurance than to taking the high-road. Many of the routes chosen logically avoided impasse in low lying terrain and marsh or bog environments, following more open or elevated land features. The implied order that the trail imposed upon the landscape was in most cases representative of human or even faunal response to the lay of the land.



Figure 2.33 The comfort found in a trail coursing through an unfamiliar landscape.

The term pitching track is applied to a Indian trail from one part of the country to another. West of Lake Manitobah , Dauphin Lake and Winnipegosis Lake, the pitching track follows the ridge described above. It is in fact the main and only dry road in this region. On the crest of the ridge there is a narrow well worn path, which, for many generations probably, has been the highway of the Indians passing from Lake Manitobah to the Assiniboine, through the valley of Te-wa-te-now-seebe, or “ The River that divides the hills.” This pitching track is connected with “ the Ridge pitching track,” between Ebb and Flow Lake and Dauphin Lake.

(Hind, 1969, p.51)

Early on the following morning we arrived at the Ridge Pitching tract, along which we continued for a few miles, and then again descended into a region of swamps and quaking bogs. The guide said it formed an extension of the ridge on White Mud River..... and if this be the case no better means of communication by land within this part of the country could be found than the Ridge Pitching track.

Henry Y. Hind, 1857, describing the region west of Lake Manitoba to Riding Mountain.

(Ibid, p.62)

The emergence of an implied order is most evident in the application of the sectional survey during the period after 1870. The surveyed and

graded road allowances at one mile intervals replaced the mode of passage along predetermined and existing trail routes. In this occurrence, the element of passage with respect to the landscape was lost. Reaction to this order that would allow for rapid settlement of the west was noted in 1883 by an unknown contributor to the Edmonton *Bulletin* , who acknowledged the existing river lots and connecting trails in the replacement of the Fort Saskatchewan-Edmonton trail by surveyed roads.

If travel is to be obliged to follow the road allowances the distance to be covered will be nearly double that required at present and besides in many cases the road allowances will pass through swamps, lakes or across coulees where a passable road can only be made at great expense. The road allowances do not follow the lay of the country as the present trail does.

(Rees, 1988, p.64)

The attraction of the trail in an environment completely void of any landmarks allowed for one to connect himself/herself spiritually with their surroundings. The tranquil qualities found in following a trail within a landscape that made one feel vulnerable is mentioned by Wallace Stegner in his writing, *Wolf Willow*.

In a country practically without landmarks it might have been assumed that any road would comfort the soul. But I don't recall feeling anything special about the graded road..... It was our own trail, lightly worn, its ruts fresher

*green where old cured grass had been rubbed away, that
filled my heart.*

(Stegner, 1966, p.125)

For many, the cart trail or foot path was a necessity to survival upon the plains. Not only does one find the assurance of travel to a destination, but the reduction in feelings of isolation and vulnerability in its form upon the landscape. The trail has an established presence as a component within the cultural landscape of the prairies. A primal element that indicates human presence within a landscape as the first sign of control over the environment leading to domination. The trail commanded more of a natural response to the land, something the sectional survey was unable to accomplish, unfortunately at the forgotten expense of the trail. Therefore, the trail provides a sense of place within the landscape and reinforces our presence as it did for many who came to the foreign prairies to establish their own place to call home.

Trails not only define passage to place, they are place. In linear physical form they provide passage and the collective of experience that presents an environment to its traveller. By allowing for sensory experience through the notion of journey, humankind is able to come to an understanding within their environment and the landscape around them.

From prairie to boreal plain: Manitoba's eastern Interlake

Throughout the primitive pedestrian world, the path has its beginnings when some hero ventures into the brush or forest where no one has previously been. He becomes a public benefactor, and as others follow his footsteps, the path opens up a new world: it leads to the first village, to the first hunt; to ancestral shrines and to lands of promise; to war and new visions of nature. The path is so much a part of existence that it eventually becomes a metaphor for human life itself. Life is a road, long and unpredictable, and full of danger, that each of us must travel.

(Jackson, 1993, p.203)

The cart trail within the context of the prairies is significant when considering the expansion of settlement in the Canadian west. The trail, through passage and experience, informed one as to his or her surroundings, and established a sense of place within the isolation of a foreign environment. As form upon the land, the cart trail or foot path has been found to act as travel and communication route, determinant of settlement, as well as a spiritual link to the land. The early trail routes in all the eras of prehistory upon the plains, figure as an integral component to the formation of the present cultural landscape.

For many settlers coming to the prairies the prospect presented before them involved the discovery of a new land and the opportunity to establish an environment to call their own. The environment chosen by scores of earlier settlers from eastern Canada, Europe and the United

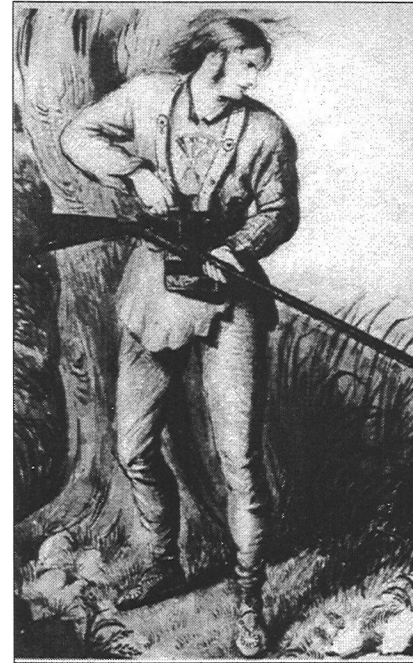


Figure 2.34 A romantic caricature of prairie explorer Captain John Palliser.

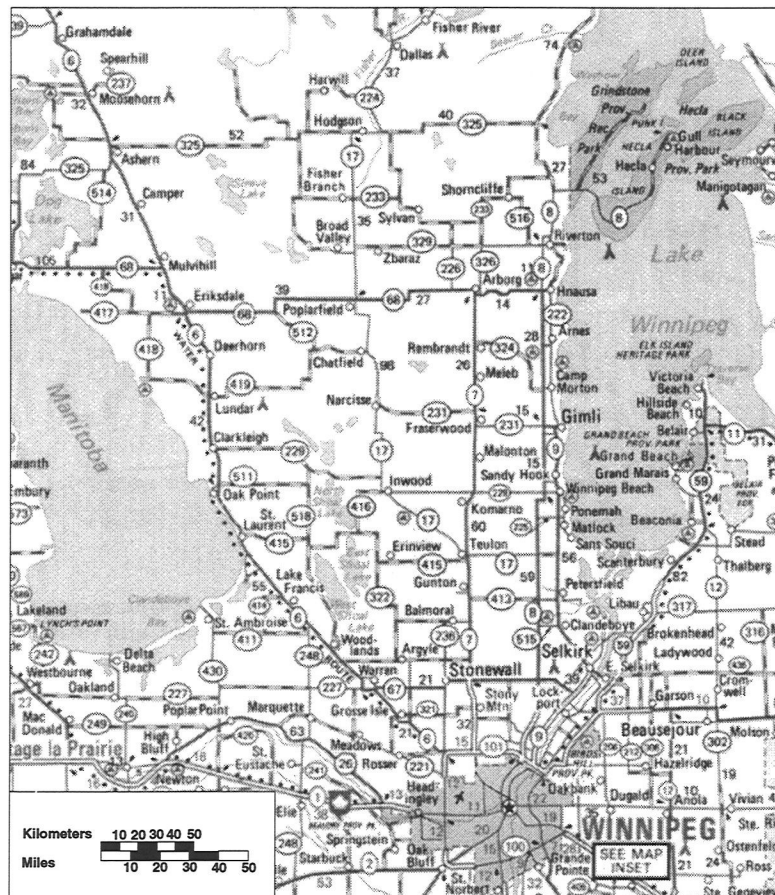


Figure 2.35 The lands north of Winnipeg between Lake Winnipeg and Lake Manitoba. Manitoba's Interlake region.

States was based on culture, previous experience, prospect, refuge and found elements found that reassured previous ties to a distant homeland. The perceived characteristics of the land exude an innate human response in the selection of a sacred or valued landscape.

The current environment of Manitoba's Interlake possesses a unique regional designation within the province, and exists as a perceived northerly extension, and transition, to the cultural landscape of the Canadian prairies. The characteristic imagery of agricultural land, amongst acres of forested woodland, is the result of the transformation of boreal forest that resulted from the efforts of the original settlers arriving within this region just prior to the turn of the century.

In the mid 1890's the thinly settled landscape comprising the eastern portion of the Interlake region adjacent to Lake Winnipeg, was heavily wooded and interspersed with low lying areas of marsh and bog. A landscape that was perceived negatively by those envisioning the parkland or more open prairie landscape, held negative regard for the impenetrable wooded landscape that offered little in the way of prospect for farming and settlement. This environment was found unattractive and left aside for the more arable and open landscapes of the plains and parkland regions to the south and west in Manitoba, Saskatchewan and Alberta. This disregard resulted in the lack of any significant settlement throughout the region until the year 1899. Much of the early survey work conducted in this part of the province occurred in 1872 and later in 1898 in a bold attempt at attracting settlement to the region. The marginality and imposing physical characteristics were noted by the first surveyors to the region, who readily commented on the presence of impassable bog, marshland and thick forest that was to impede the survey process and result in many errors. As a

result, travel as well as settlement within the region were highly restricted.

The regional landscape of today, encompassing the area north beyond the city of Winnipeg, is defined politically by the municipalities of Rosser, Rockwood, St. Andrews, Gimli, and Bifrost; the local government districts of Armstrong and Fisher; and Peguis First Nations reserve. The process of survey and settlement within the region, progressed steadily northwards in the latter half of the nineteenth century and into the early part of this century. A culturally diverse mix of people were to settle this landscape, with the larger presence of Icelandic settlers to the Gimli area in 1875, and the Ukrainian people in 1898. English, Irish, and Scottish, as well as traces of German, French, Polish, Jewish and Mennonite settlers were to make their ways north into the forested interior to establish the place names of Stonewall, Teulon, Gimli, Frazerwood, Berlo, Rembrandt, Arborg, Zbaraz, Sylvan and Fisher Branch.

That area found immediately north and east of the town of Teulon, some 45 kilometers north of the city of Winnipeg, was first surveyed in the year 1873, and later completed in 1898. This process was hurried in anticipation of the first large scale arrival of Galician (Ukrainian) settlers who were attracted by the dense forest and refuge found within this northland. The first portion of land settled by the Ukrainians in the Pleasant Home district in 1897, existed as the last northerly extension of park-land transition to the heavily wooded aspen poplar and mixed spruce forests of the northwoods. Given the perceived physical qualities of the vegetative landscape, the morphology of the entire region is dominated by the presence of a series of interconnected glacial-lacustrine beach ridges and glacial till deposits, some more pronounced in elevation than others, that extend in a generally north-south direction bisecting the region. The

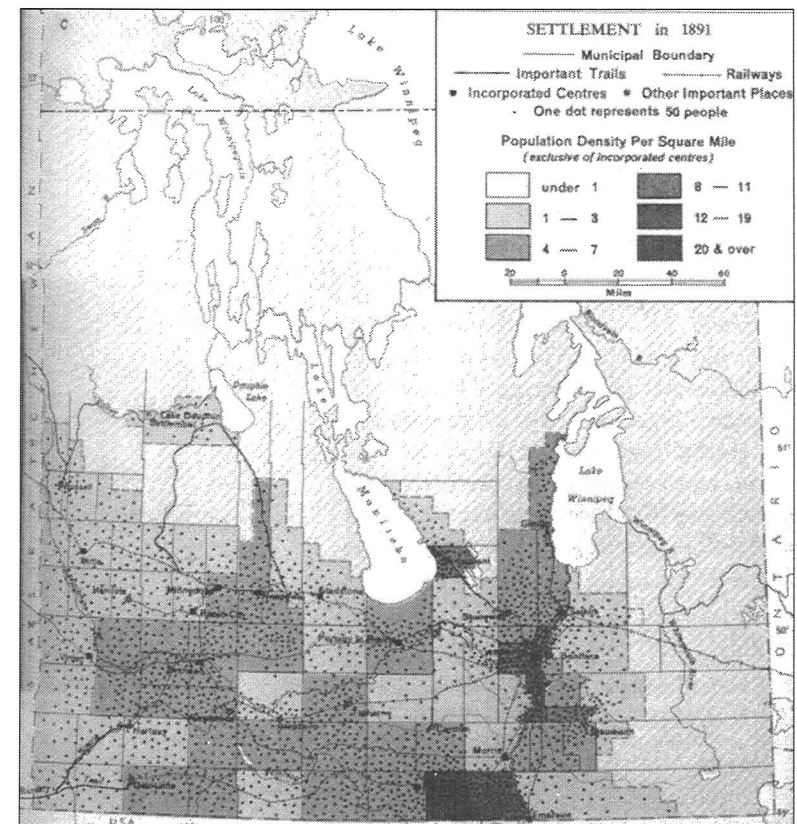


Figure 2.36 Settlement map of Manitoba, 1891. Little settlement is found in the interior of the Interlake region during this period.

gradual vertical presence of the ridges, rise up from the northerly extension of a heavily soiled lacustrine plain that was once the lowlands of St. Andrews bog. For those early settlers first venturing to the region, the sanctuary like qualities of the ridges, given that they were well drained from their surroundings and linear in their nature through the landscape, presented the opportunity for a natural communicative corridor system.

The remnant product of past physical processes, the ridges exist as reminders of a landscape that once characterized the regional environment. Formed roughly 8000 years B.P., the ridges were once the shorelines to the great receding body of melt water constituting glacial Lake Aggasiz. Evidence suggests early habitation of the ridge, or “Gimli beach”, between Stony Mountain and Teulon, by Meso-Indian (5500-500 B.C.), and later Neo-Indian (500 B.C.-1700 A.D) cultures since a period roughly extending to 3000 years B.C.(Rockwood Municipality History, 1982, p.1) It has been found that the ridge acted as a natural corridor system for prehistoric nomadic aboriginal bands, with evidence of settlement (camp-sites) and interned remains exposed within recently excavated gravel borrow pits. The easily worked, and unconsolidated nature of the upper soils found atop the ridges, afforded these early cultures easy digging for burial of the dead as well as providing stone resources for tool making.(Ibid, p.3) Archaeological mapping for this more dominant beach ridge environment identify prehistoric settlement sites along the ridge top and eastern ridge face.(Historic Resources Branch, 1986, p.22) The ridge providing as a route of passage, and prospect of view afforded the landscape to the east, illustrates the recognition of landform by the regions most early inhabitants. The evidence of prehistoric human use of the ridge system as a transportation corridor reasons this primeval layer of cultural

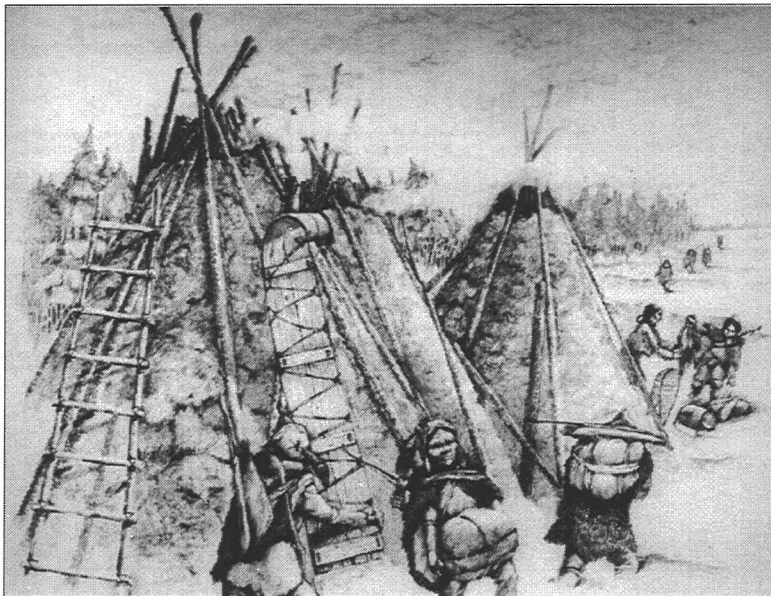


Figure 2.37 Early Aboriginal campsites.

dependence. As well, the transference of that acknowledgment through time is also recognized.

Passage within the landscape of the region during the initial periods of settlement illustrate further recognition of the ridge and trails as a transportation corridor. Through the latter part of the 1800's, the journey northward from the parishes within present day Winnipeg ventured across the open plain to the vertical presence of Stony Mountain which became a stop off point and the cross roads to the Fairford trail servicing the shores of Lake Manitoba. The trail extending northwards within the eastern Interlake followed the gradual relief of the ridge to the area just south of Teulon. This route became recognized as the "Winnipeg" or "Whiskey trail" and serviced settlers occupying homesteads in the southern part of the region.(Ens & Pettipas, 1980, Appendix A, map 8) The towns of Stonewall, Balmoral and Teulon, all located along this route, had formed upon the unimposing prospect of the ridge. Early mapping for the landscape around Stonewall illustrate the use of the long lot settlement pattern to afford large numbers of Anglo-Saxon settlers to reside atop the scarp of the ridge.(Warkentin, 1984, p.235) The trails continuing north along the ridge were to later contribute in the movement of settlers within the more heavily forested regions further north of Teulon in the areas surrounding Gimli, Camp Morton, Berlo, Silver, Arborg, Sylvan and Fisher Branch. Many settlers were to homestead in these northern areas along the prospect of the ridge. Quick recognition of the aggregate soils as being poor for farming caused many people to give up their land for areas off the ridge. However, the ridge and its sinuous network of trail extensions through the whole of region soon became a local mode of travel, and came under recognition as *Ridge Road*.

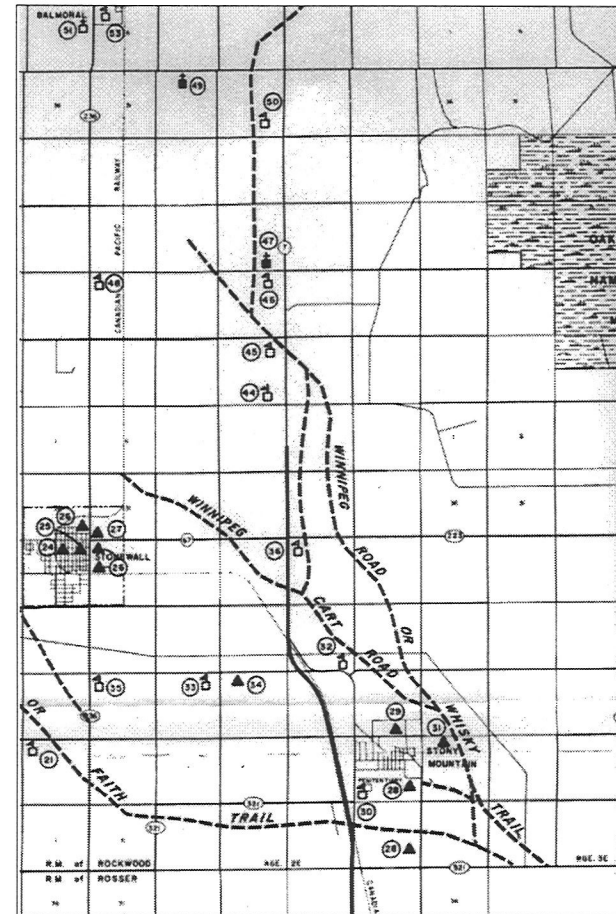


Figure 2.38 Early trails extending north from Winnipeg to the towns Stony Mountain and Stonewall.

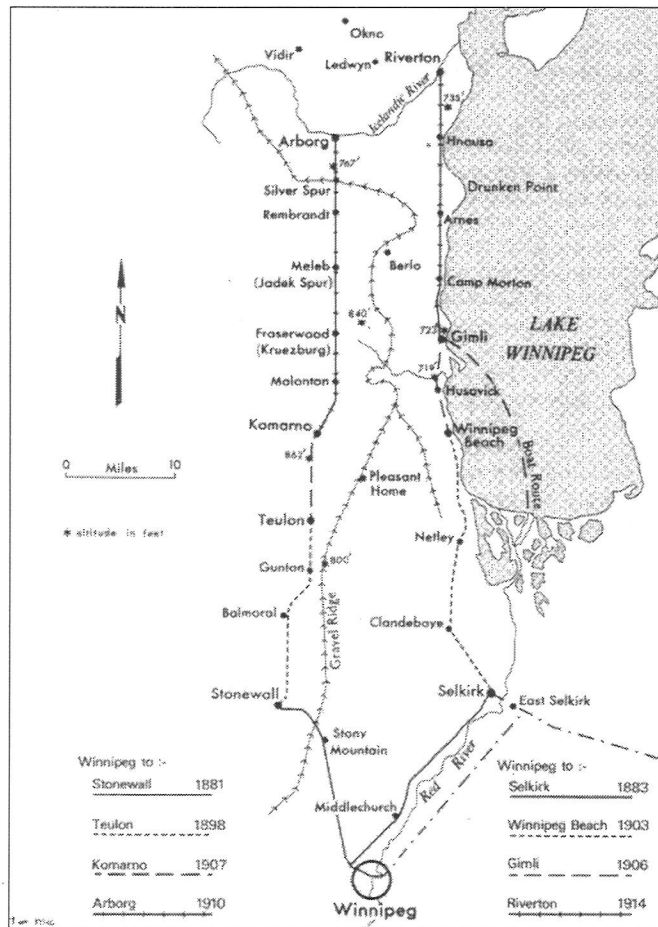


Figure 2.39 Early rail lines extending north into the eastern Interlake region. The ridge corridor is also indicated on this map as a mode of passage.

The trails existed along side of other developments in overland communication in the form of northern railway linkages and colonization roads. It was found that the road cuts made through the dense forest in the placement of the sectional survey, at times traversed low lying marsh and were restrictive of movement in many areas during spring melt and other seasonal periods of high water runoff. Progressing northwards, beginning in the early 1880's, the rail lines connecting Winnipeg to the regions most northerly towns of Fisher Branch, Arborg and Riverton, completely serviced the region by 1914. The construction of a colonization road, initiated by the Federal government in 1876-77, connected the Icelandic settlement along Lake Winnipeg as far north as the Icelandic river near Riverton, with the town of Selkirk. Although the colonization roads are considered more significant in the settlement of the region, "this trail passed through numerous low points making it next to impassable in spring and early summer." (Ens & Pettipas, 1980, p.80). In the 1880's, a second road was built northwest of Teulon to Inwood, and north to Poplarfiled and Fisher Branch. The ridge and trail corridor of Ridge Road in comparison, although considered lesser used and less important in contributing to the settlement of the region in these early years, presented a physical landscape feature that was looked upon as a natural all weather road system penetrating the imposing landscape.

Within the documented physical and cultural landscape history of the Interlake region, the Ridge Road corridor contributed to the movement of people from times in prehistory, to the settlement of the region in the early part of this century. The elements of prospect, refuge, passage and the collective of experience afforded by the ridge environment were a link to a new world for the region's early inhabitants.

Passage: From the profane to the sacred landscape

It was really quite an adventure to travel the length of this old road and many were the tales that were told about it, very few of which, unfortunately, were ever recorded.

(Watson, 1971, p.2)

On my own farm there is part of an old trail that is even older than the road I have been telling you of. It is actually an Indian trail and was used by them long before the white settlers came into the area. I had hoped to preserve this trail, but since my farm passed into other hands, it too has disappeared.

A story told of the Fairford trail
near Lake Manitoba.

(Ibid, p.4)

For the Galician Ukrainians entering the Pleasant Home area north and east of Teulon Manitoba in 1898, the experience of landscape was just as imposing and isolating as for those settlers taking to the more open prairie landscape south and west of the region. Based on past experience, the Ukrainian people were drawn to this heavily forested region for its symbolic assemblage of similar landscape elements found in the homeland they left behind. The deeper ties of this culture's connection to the land as illustrated through an interpretation of folk history, reasons a strong, spiritual association with the landscape. However, the land was as psychologically imposing as it was physically marginal. Passage or travel from the profanity of this surrounding environment to the sacred world of



Figure 2.40 Young Galician girls travelling along a surveyed road cut through the forest in the Foley area west of Gimli, 1911.

the homestead was to be a collective of experience that introduced one to their new landscape and the elements of both prospect and refuge.

A day or so later Marchak took land up in the vicinity of the present area called Meleb arriving in the immigration hall. They were surprised to learn that in such a short period of time the settlers were able to produce a surplus of food. And as for roads? "You need to know the right trail - the ridge is good to travel on." they were told.

Three days later his daughter came and our family, my parents and my baby brother started out for the Marchak home. There was no trouble as long as we followed the ridge, but when the Marchak girl lost her bearings and we started crossing the swamp, things took on a new complexion.

We were there for three days when my baby brother died, and without apparent reason. Such a tragedy! What is one to do? There was no cemetery in the area, no clergyman, no lumber to make a coffin and not even nails.

Finally somewhere Mr. Marchak got the boards and the nails and the little box was placed on a stretcher and carried into the bush for burial. So, a new cemetery was started.

An early account of life and landscape experience within the eastern Interlake by pioneer Stefan Jendyk.

(Ewanchuk, 1977, p.21)

The refuge of existing trails atop the ridge's in the region, beckoned



Figure 2.41 A section of the ridge corridor, as it rises into view in the Foley area west of Gimli, offered elements of both prospect and refuge for its early travellers.

to the early settlers as a practical and logical route of travel in an environment without passable roads. In identifying the uniqueness of the landforms from the surrounding landscape, the physical nature of the ridge corridor exists as a *break in the homogeneity of plain*. The ridge's vertical presence has an established sense of place that reasons an associated sense of spirit apart from the surrounding landscape. *What is it about the ridge that tells me this is a special place?*

Passage, as a collective of experience within one's environment, is also given sacred recognition as the trail linking people from the profane landscape to their place of dwelling or sanctuary. To reason the symbolism of the sacred reinforces the acknowledged importance of the ridge corridor in the lives of those early settlers and the cultures of prehistory, who were dependent on the ridges in everyday life. How did the region's early people experience and interpret the landforms? Were they significant in the determination of their place of settlement, their place of worship, or the place to which they buried their dead?

In only examining the more recent period of settlement to this region, the spiritual nature of the Ukrainian culture in response to landscape identifies one of the first structures built within the community as the church, and the site selected for the local cemetery. In 1906, St. Michael's Ukrainian Catholic church was constructed and dedicated along the passage of what was then identified as Ridge Road in the Foley district south-west of Gimli. The location of the church and cemetery acknowledges its landscape of placement as a sacred interpretation of the environment by its founders. The picturesque site occupies the raised banks of Willow creek, and the remnant channels of ancient fluvial spillways. The thick stands of poplar forest, dotted with groves of white spruce that enclose the raised

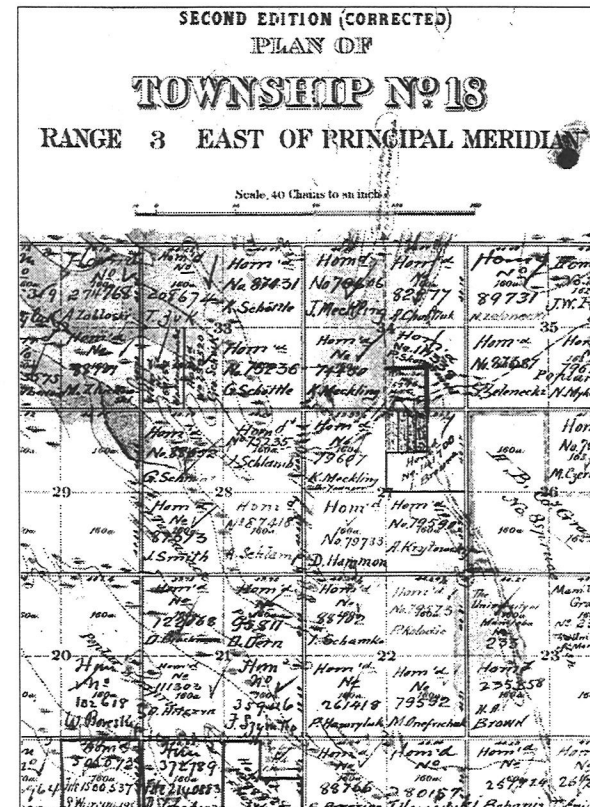


Figure 2.42 Township plan 18, range 3 east, in the area south-west of Gimli, illustrates a section of the ridge corridor and corresponding trails.



Figure 2.43 The dedication of St. Michael's Ukrainian Catholic Church along 'Ridge Road' near Foley, 1906.



Figure 2.44 St. Michael's Ukrainian Catholic Church. A sacred site along the Ridge Road corridor.



Figure 2.45 An abandoned homestead occupying the raised banks of Willow Creek near the St. Michael's Church site west of Gimli. A symbolic assemblage of hills, water and woods.

vista of the environment, indicate the association of vegetation found along the ridge and that respective of a cultures most sacred homeland.

The symbolic association of *hills, water and woods*, linked the Ukrainian cultural experience to the selection of this sacred place. The church therefore was *the center*, its location as a much as its presence represents the sacred, along the *coming to and leaving from* in the passage that took many along Ridge road. The true significance of the trail is far but overlooked beyond its historical association of contributing to the movement of goods and people in the settlement of this region. The reasoning of my deeper sense of attraction to the ridge as a *special place*, can be identified with the landform and the associative landscape history of the Ridge road corridor, as possessing a sense of spirit within the context of the eastern Interlake. This feature *is*, for the most part, the landscape of the region.

For myself, the interpretation of the ridge has been an attempt to reason the influence it made on the mind of a child many years ago. Even today, the reasons for why the experience of the ridge became impressionable, remains elusive and at the heart of a continued desire for a return to the natural of the region's landscape.

Precedence: Historic trails and greenway corridors

The documentation of historic transportation corridors allows for the acknowledgment and identification of a historical route of travel, possibly leading to the commemoration and preservation of landscape resource. As well, it becomes possible to consider the reconstitution of a trail system

and the development of a greenway corridor for present or future recreational use. Similar undertakings have occurred in various parts of the country and continent, as well as in Europe. In the many examples, a return to the experience of nature reflects a response to a significant landscape feature or resource, and the associative historic recognition of an early trail system or travel corridor. Most notable in illustrating this response to the physical and cultural landscape are the Bruce trail system in Ontario and the Ridgeway corridor in England.

The Bruce Trail system, originating in 1960, was initiated by a group of local citizens forming the Bruce Trail Association (BTA), in recognizing the potential linkage of park systems in and on the linear presence of the Niagara escarpment within south-central Ontario. Taking advantage of the scenic physical qualities of the landform, the trail system connects the visual and experiential opportunities found along the escarpment, and within local and regional park sites. The trail is successful in the sense of becoming established upon both public and private land coursing a total of 720 km's. from Queenston, southeast of Hamilton, to Tobermory on the Bruce peninsula extending into Lake Huron. Although not as significant in terms of being documented as a historic transportation corridor, the system exemplifies an acknowledgment and basic response to a scenic physical landscape feature. The Bruce trail makes use of the regions physical and heritage landscape resources for an experiential return to the natural for its many thousands of reported users each year.

Similarly, and recognized within the rich cultural and historical milieu of Britain, the Ridgeway path, set aside by England's Countryside Commission north-west of London, can be regarded as the classic historic transportation corridor. Travelling some 64 km's. from the town of Ayles-

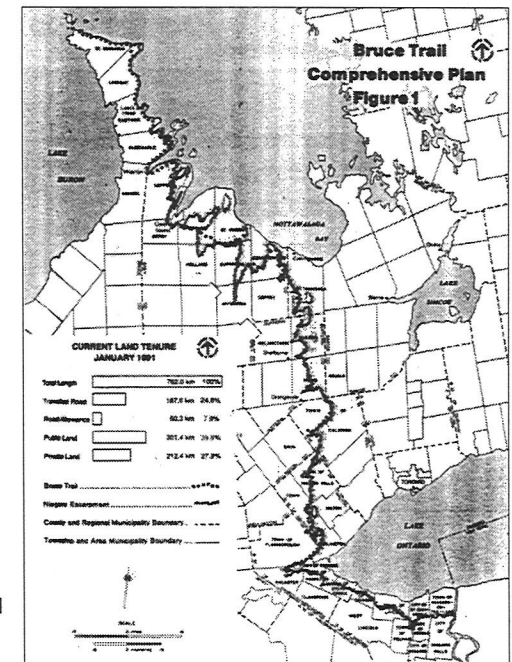


Figure 2.46 The Bruce Trail system in south-western Ontario.

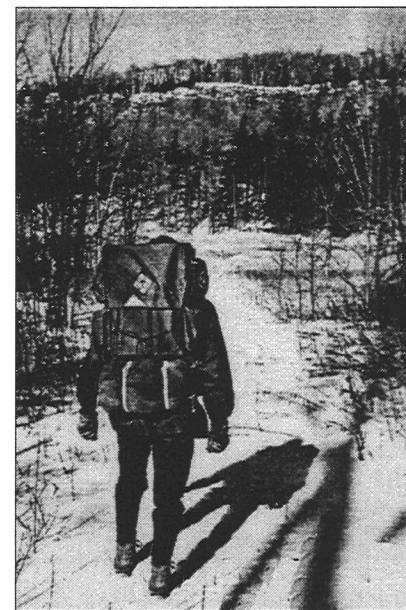


Figure 2.47 Experiencing the Niagara Escarpment along the Bruce Trail.

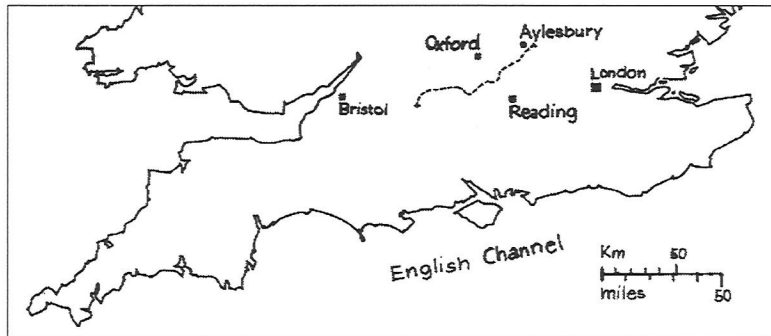


Figure 2.48 The Ridgeway Path.

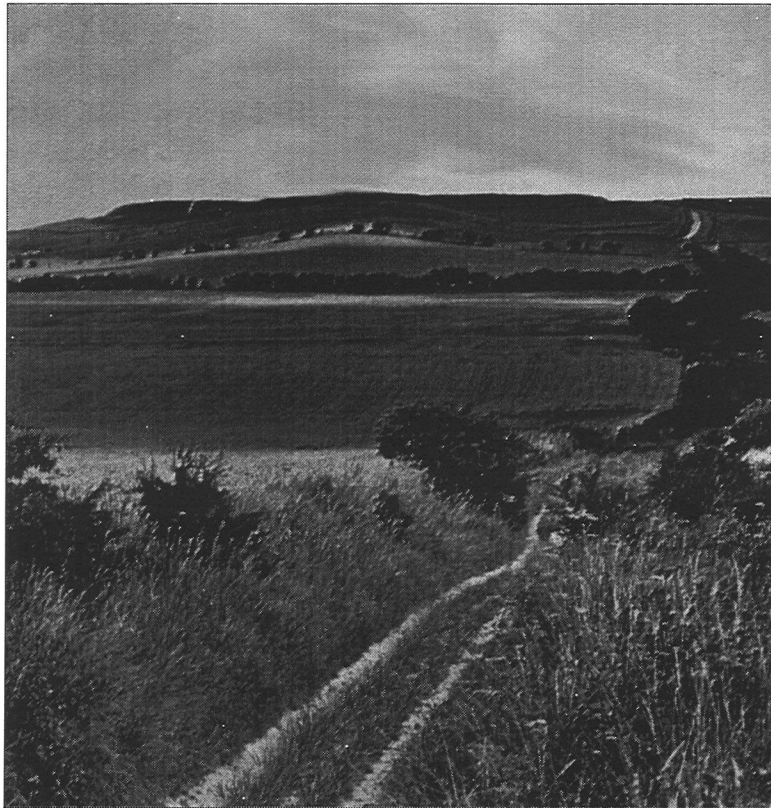


Figure 2.49 A return to the natural along the Ridgeway.

bury south-west until reaching the Thames river, the physical landscape of the Ridgeway in its continuance tells the tale of thousands of years of human use as a route of travel. The prehistoric and early travelers have left their presence upon the Ridgeway in the form of monolithic tombs, stone arrangements and most importantly, the trail, that is still used locally and recreationally while under protection by the Countryside Commission. Evidence perhaps, that taking to the high road has remained unchanged within human perception for thousands of years. The Ridgeway still remains to be an active part of life for the many who continue to travel its continuance in an almost ritualistic return to nature.

This strong acknowledgment of the past in the continuing preservation of the Ridgeway corridor of today suggests the possible treatments in signifying and preserving not only historic transportation corridors, but scenic physical landscape resources elsewhere in the world.



Figure 2.50 Stone arrangements.

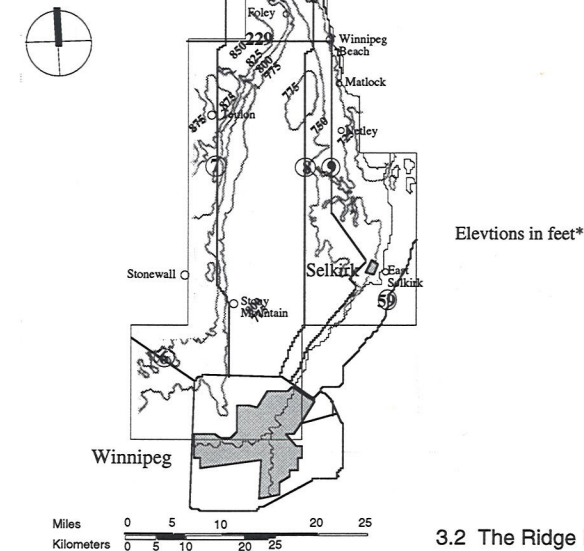
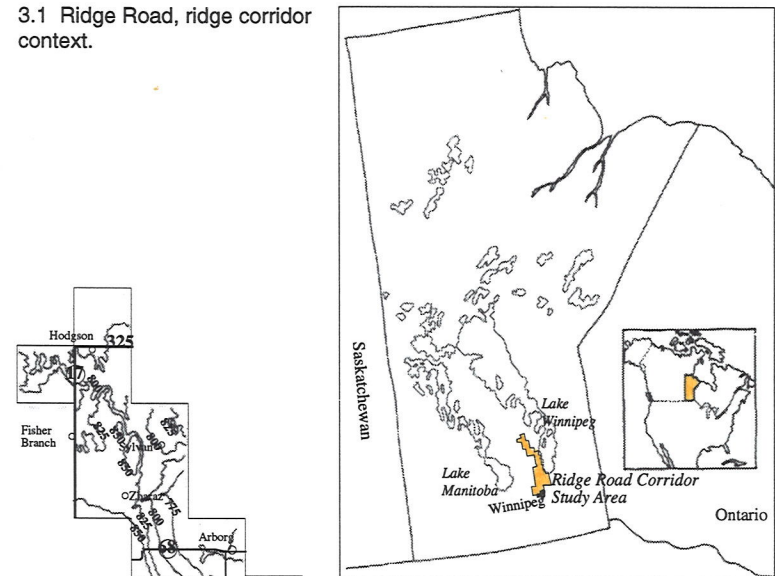
3 Interpretation

The identification of a historic transportation corridor

The notion of experience within the Canadian prairies leads further to an interpretation of landscape. An analysis of prairie landscape history attempts to reason the perception of landform and the form of the trail as providing a sense of prospect, refuge and spirit of place for the regions early inhabitants. Interpreting the experience of landscape within the context of Manitoba's Interlake region attempts to signify the ridge and trails of Ridge Road as a historic transportation corridor.

The area or region studied encompasses some 2 797 square kilometers (1080 sq. miles, or 30 townships), including 5 Rural Municipalities and 2 Local Government Districts as identified. Beginning from the northern edge of the city of Winnipeg in the south, the study area stretches to the districts of Fisher Branch and Peguis First Nations reserve in the north, with the eastern edge defined by Lake Winnipeg, and the towns of Stonewall, Teulon, Rembrandt, Arborg and Fisher Branch forming the western boundary. The areal arrangement chosen has been rigidly outlined according to the distribution of townships and sections, stretching some 170 kilometers in total length, and approximately 19 kilometers in width. What has been identified is the more continuous or major ridge features coursing most of this distance through the entire region between the contour intervals of 725-875' A.S.L. It must be noted that as the ridge corridor extends near Fisher Branch and Peguis First Nations reserve, the rise in landform appears to continue further northwards. However, within

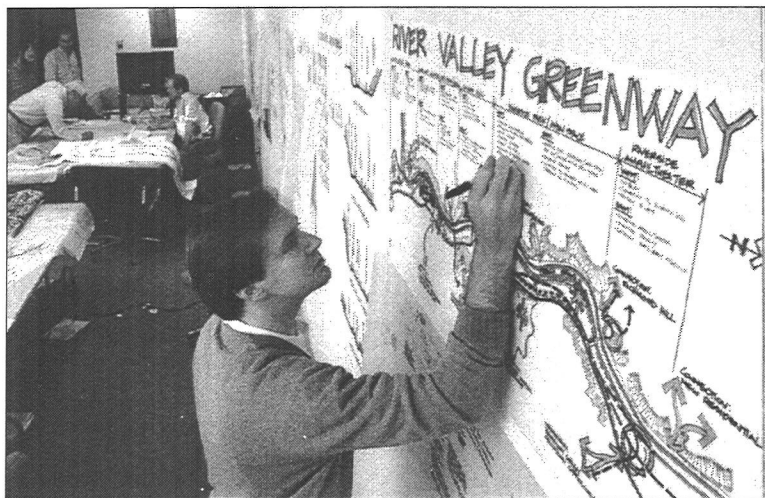
3.1 Ridge Road, ridge corridor context.



3.2 The Ridge Road, ridge corridor.



3.3 An abandoned farmstead along the ridge corridor.



3.4 Recreational greenway corridor planning.

the study, this point has been defined as the northerly limit.

As previously outlined, the region possesses a rich physical and more recent cultural landscape history that includes the use of Ridge Road as a historic transportation corridor. The perceived extension of the cultural landscape in the rigidity of the sectional survey does not reflect the varied intervention of the melting pot of settlers that transposed the heavy woods, bog and marshland into the mixed agricultural landscape of today. What is remaining and reminiscent of these early people are the few facets of their everyday lives that are deteriorating and either becoming, or long since forgotten. The original farmsteads, farm buildings, school sites, churches, and cemeteries are the remnant cultural/heritage resources linking one to past experience. The location of these elements, with respect to the ridge features, possibly illustrates the regions early settlers recognition of the prospect or refuge afforded by the landforms. In the context of today, we may forget or refuse to acknowledge our relation to the physical nature of the land in our passage. This is evident in our dependence on the graded and paved roadways for travel through the region, most of which are disrespectful to the form of the land. However, this is all about the interpretation of experience, and to travel the ridge corridor in its linear form, is to experience the landscape of the eastern Interlake region Manitoba.

For landscape architects and environmental planners, the basic notion of recreational or greenway corridor planning involves beginning to understand the landscape for what it really is, in helping us relate to our innate desire for a return to nature. The identification of Ridge Road as a historic transportation corridor illustrates a basic human response to geography in our yesteryears, and possesses something worth noting today.

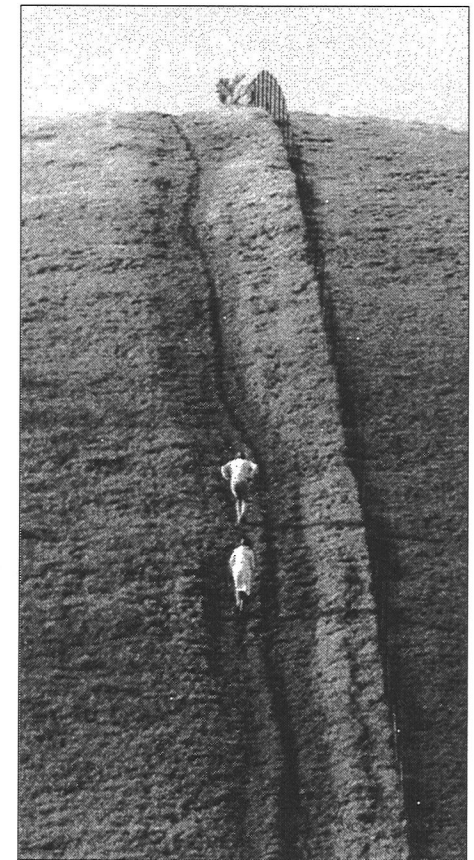
What can make us acknowledge and interpret the experience of landscape once again as did those who first witnessed this environment hundreds, perhaps thousands of years before our time?

***Ridge Road as historic transportation corridor and greenway:
Reconnecting people with place***

The whole notion of linkage and experience is paramount to the study of greenway trails and historic transportation corridors as recreational components within communities. Not only in connecting people with place, the broad scale benefits of greenway and corridor planning in providing a link between communities and regions, can be interpreted in both social and economic scales.

Loring LaB. Schwarz, editor of *Greenways: A Guide to Planning, Design, and Development* provides this definition for the term greenway.

A greenway is a linear open space established along either a natural corridor, such as a riverfront, stream valley, or ridgeline, or overland along a rail road right-of-way converted to recreational use, a canal, scenic road, or other route. It is any natural or landscaped course for pedestrian or bicycle passage. An open space connector linking parks, natural reserves, cultural features, or historic sites with each other and with populated areas. Locally, certain strip or linear parks designated as parkway or greenbelt. (Schwarz, 1993, preface xv)



3.5 Greenway trail systems in response to landform.

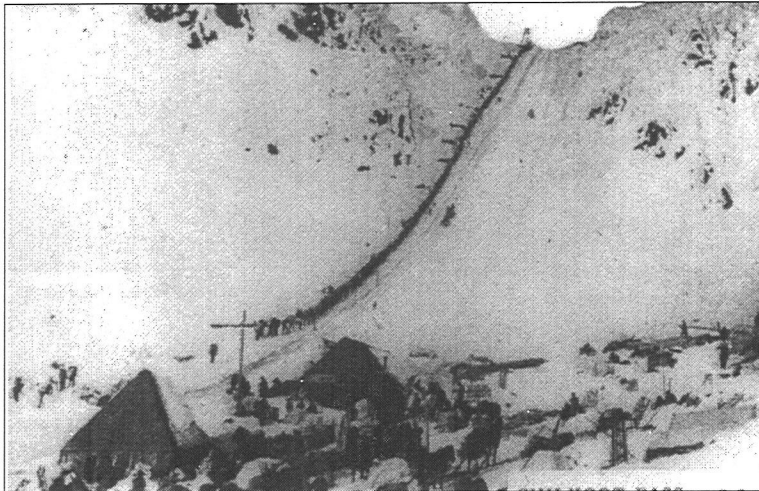
Christina Cameron, Director General, National Historic Sites, Parks Canada had these descriptive words in defining what constitutes a historic transportation corridor in her presentation of “The Challenges of Historic Transportation Corridors” for the U.S./ICOMOS Conference on *Transportation Corridors as Cultural Landscapes* in 1992.

“I suggest that it is a historically significant route along which people and or goods have moved , in which there is evidence that the natural environment has been modified by mankind. It is a linear cultural landscape which combines the natural and cultural environment.”

(Cameron, 1992, p.5)

For the most part, both definitions are characterized by trails or routes within the landscape that recognize landform and symbolic periods or events in history such as a trail used by settlers first venturing to the prospect of uninhabited land or early aboriginal trade routes used for many centuries. Examples within the United States include the Oregon, Santa Fe and Appalachian trails. More familiar Canadian examples are the Boundary Commission trail, Chilkoot Pass and the Bruce Trail system in southern Ontario.

The collection and interpretation of historical information that lend validity and actuality to the route is the process of evaluating the significance of a historic transportation corridor. In the case of Ridge road, it has been suggested that Aboriginal people for centuries since the recession of the glaciers utilized the glacial-beach ridge features as a natural corridor system. More recently, the cultural and settlement history of the region



3.6 The Chilkoot pass. Klondike gold-rush, 1898.

provides items of recorded or first hand evidence that suggest the route was also used for overland communication.

One must look at this in differentiating scales however. For the most part, at a larger scale, the ridges appear continuous and obvious throughout the study region. Having the perceived qualities of both direction and elevation, the ridge's naturally provide a route of overland communication. However, Ridge Road appears to have existed as a series of trails cut through the dominantly aspen forest that still exists atop the ridges today. People from differing communities created a network of trails all or most established on the higher ground of the ridge forms. Having direction and elevation, the inter-relatedness of the trails, skirting around low lying bog and alongside fence lines and farm buildings, provided a sense of establishment and presence within the landscape.

At the same time, other modes of communication for the early settlers were found in the railway lines and government initiated and constructed colonization roads. As overland pedestrian routes, the colonization roads were found adjacent to the western shore of Lake Winnipeg from Selkirk to Gimli, and a second running northwest from Teulon to Inwood and further to Fisher Branch. Both of these routes are probably more significant to the intended settlement of the region and appear to exist in early mapping records. These roads, in comparison to the trails used atop the ridge, reflect a disregard for the features of the present landscape, illustrating more of an attempt to overcome the environment with a sense of implied order. By response, be it regarded as possibly less significant, the use of Ridge Road in its most obvious sense implies the most natural human recognition and synthesis of landscape interpretation. Taking to high ground, gaining position, avoiding impasse and acquiring a



3.7 A view of the open plain south from the ridge north-west of Teulon.



3.8 Descending off the ridge west of Arborg.

sense of security are the qualities desired in a landscape of unfamiliarity. The low lying character of much of the countryside in the present and more so before corrective drainage regimes, seriously impeded travel. The colonization roads, blatantly straight and forward in their advance, would inadvertently traverse low spots by corduroy* and become impassable during periods of spring melt or unseasonably high water runoff. Aha!, the Ridge! Higher ground and direction. A secondary if not primary mode of travel depending on perception.

In questioning whether the ridge was used as a corridor in times previous, the answer is yes. Although rarely documented and ever recorded, except for the few remembrances within the active minds that still recollect the landscape of the past, the use of Ridge Road does appear significant. It can be found that both goods and people were found to have moved through the landscape atop the connecting and undulating landforms. Settlers carrying provisions to their newly acquired land holdings, taking the same path possibly broken and utilized by cultures hundreds or thousands of years before. Whether it at one time was one continuous trail feature along the whole length of the ridge corridor, or a series of connected arteries, passage was possible and the landscape acknowledged in the process.

In all the related history of use, the trails and the Ridge Road corridor are an element of the cultural landscape of the eastern Interlake region. Be it physically remaining or not, or simply the memory left in ones mind by the mystery of a story told by a surviving pioneer, Ridge Road is an imprint left upon the landscape. The trails, having since become indistinguishable over the years through lack of use, have grown in with vegeta-

* The term corduroy applies to a number of logs laid across a low spot to allow for crossing.

tion and fallen into disappearance. Little evidence has been found to suggest the location of many of the early trails. The ridges however, still exist and have so for many thousands of years and will continue to do so. They exist as a physical reminder of a landscape that once was. The cemeteries, identifiable archaeological resources, churches, and abandoned or existing farm buildings remain as a testimony to the layers of cultural presence relational to the landscape and possibly inherent to the ridge's presence. Together, the ridge corridor and surrounding physical, visual and cultural/heritage landscape resources culminate a landscape of experience. *A trail is a beckoning feature that allows us to come out of ourselves*, to identify with, and understand through experience, the landscape around us.

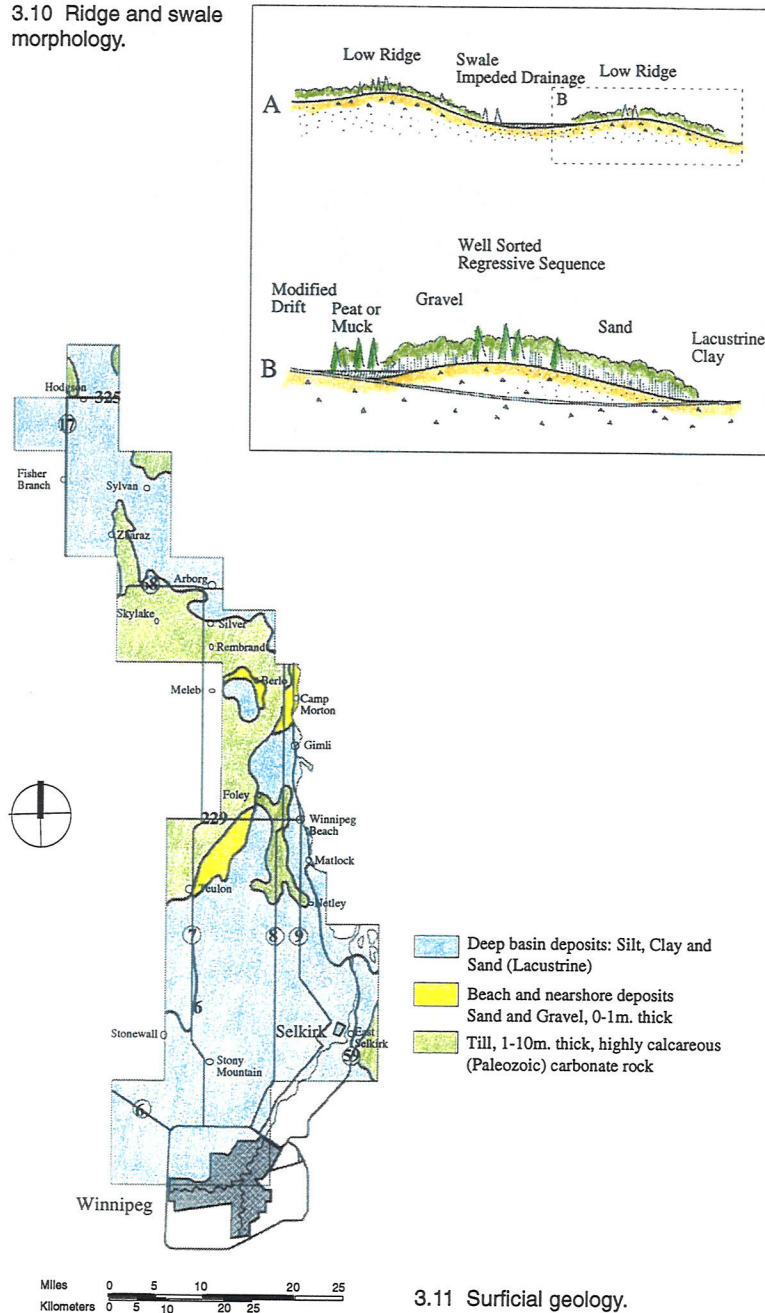
Analysis as a collective of experience

The analysis of the ridge corridor in its continuance through the eastern Interlake has endured a many stage process of interpretation. The study of historical documentation and surveyed mapping has complimented the truthing of contemporary topographic maps and the recordings of actual experience. Many hours were spent driving the countryside, at times searching for the landform, being hardly perceptible in its broad and often unimposing manner. The inventory has taken into account lineal and areal alignment of the ridge corridor, and an attempt at documenting the scenic physical and visual qualities of the region, including cultural/heritage resources. In a sense, a collective of experience has been composed as passage through the landscape to become a descriptive



3.9 The Ukrainian-Ruthenian Cemetery, Foley .

3.10 Ridge and swale morphology.



3.11 Surficial geology.

assemblage of the potentialities of landform as commemorated heritage resource and recreational greenway.

The physical landscape

Topography

The major and continuous ridge features studied throughout the region fall between the elevational contours of 875-725' A.S.L. The gradient occurring between elevations, usually less than 3%, reflects the often imperceptible nature of the ridge forms. The more pronounced relief of the ridge lines, (approximately 20-60%) marking sharper gradients, reflect the eastward face of glacial till deposits, relict beach deposits, or exposed limestone outcrops. The past recessional nature of lake Agassiz, and the effects of wave action, formed depositional beach ridges of well sorted aggregate material, and resultant backswamp areas or swales between the beach formations. The poor drainage regimes and depressional landscapes found to flank the areas adjacent, and between the island like ridge features, reflect the nature of ridge and swale topography found characteristic of the regions physical landscape.

Surficial geology

The broad landscapes characterizing ridge and swale topography, reflect past processes of lacustrine deposition during the recessional phases of lake Agassiz. As well, much of the surface material marking the relief of the ridge forms, reflect the deposition of glacial till during proglacial and glacial episodes. The many gravel quarries found along the continuation of the ridge corridor identify the limestone aggregate potential of these features. The ridges reflect glacial and post glacial periods of

the late Wisconsin period and Holocene epoch.

The major ridge features that have been identified as formed during periods typical of proglacial and glacial environments contain surficial deposits that include, “beach and nearshore deposits, sand and gravel 1-4 m. thick, forming distinct ridges; sand blanket, 0-1 m. thick, reflecting the form of underlying topography; includes areas of wavewashed till and exposed bedrock.”(Manitoba Mineral Resources Division,1981,Map 81-1)

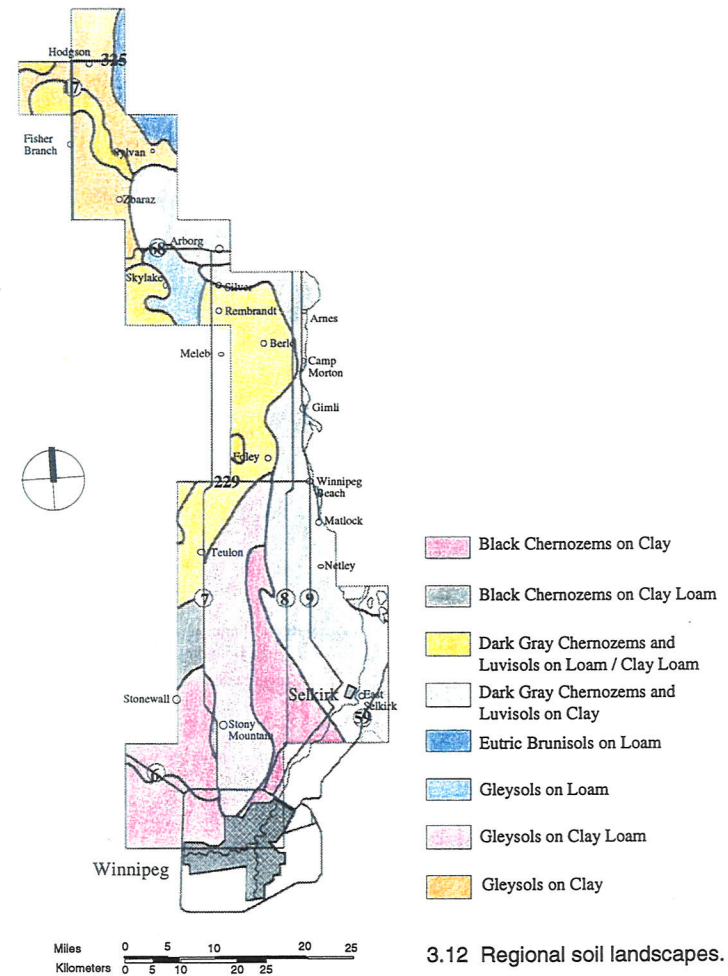
The ridge features representative of material deposited within a glacial environment consist of “till; 1-10 m. thick, highly calcareous, derived primarily from Paleozoic carbonate rock; typical composition ; 16 % gravel, 21 % sand, 44 % silt and 19 % clay; includes small bedrock outcrops; glacial flutes impart a swell and swale topography to large areas of this till; some evidence of wave washing.”(Ibid,Map 81-1)

Soils

The regional distribution of soils reflect the nature of physical landform, vegetation, underlying parent material and the past morphological processes through time. The obvious relation atop the ridge is the presence of loam or clay loam, gleysolic or luvisolic soils, illustrating the presence of more forested vegetation compared to the luvisolic or chernozemic clay soils of the lacustrine plain adjacent to the most eastern ridge forms. However, the important character of the ridge corridor in relation to soil quality is found in the presence of heavy forest, and the perceived absence of settlement and agriculture compared to more arable surrounding context.

Vegetation

As one moves northwards into the region, the transition of natural prairie grassland, to aspen parkland and finally boreal forest in the north-



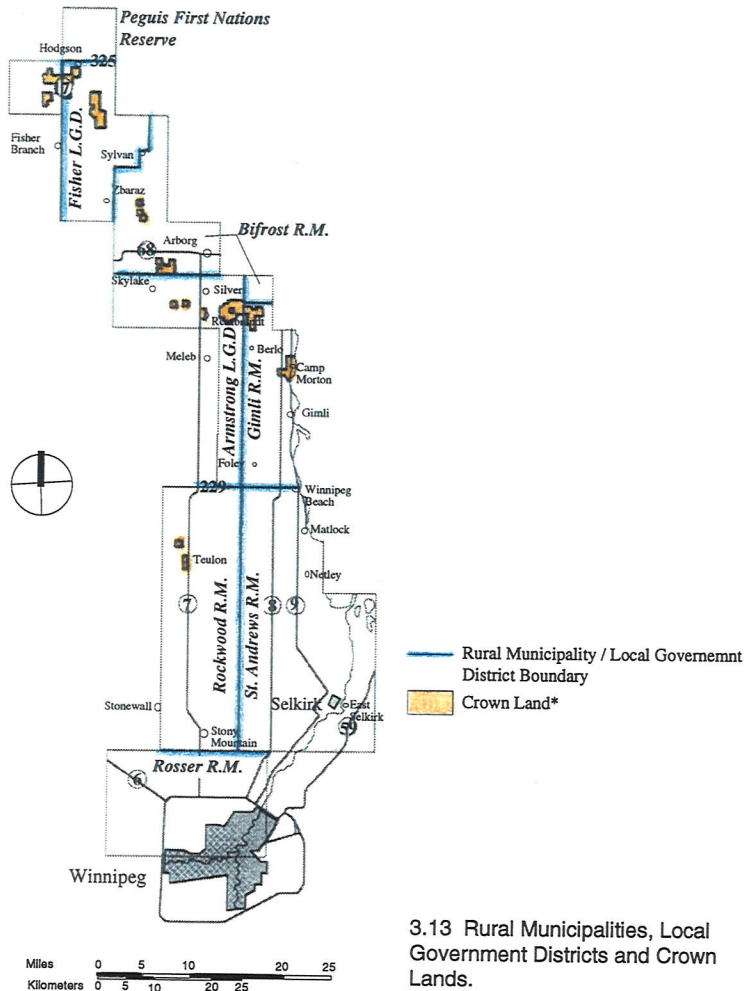
ern part of the region, naturally reflects the differing regional ecozones of the prairie provinces.

The vegetative conditions found atop much of the ridge corridor, reflects a dominance of aspen poplar forest (*Populus tremuloides*), with an associative large shrub understory of hazel (*Corylus cornuta*) and alder (*Alnus rugosa*). However, bur oak (*Quercus macrocarpa*), white spruce (*Picea glauca*) and paper birch (*Betula papyrifera*) are often found on some of the more sandy and gravelly soils atop the ridge, usually in close proximity to the aspen poplar forest. Much of the lower marsh or bogland contain Willow (*Salix spp.*) and the occurrence of dogwood (*Cornus stolonifera*).

Landuse

Landuse within the region can be generalized as agricultural, with all sections of land constituting the ridge corridor falling within this agricultural designation. Of the varying zoning by-laws found within the many Rural Municipalities and Government Districts, no apparent zoning restrictions were found along the continuation of the ridge lands.

Crown lands were found to be surprisingly few atop the ridge corridor, with almost all land in proximity to the ridges as privately owned. However, the crown lands that were identified within the study area, do appear to fall upon the less settled and marginal ridge landforms. Included in the identification of crown lands are Wildlife Management areas, community pastures and land parcels held by the Rural Municipalities and Local Government Districts.



3.13 Rural Municipalities, Local Government Districts and Crown Lands.

4 Journey

The landscape of experience

The whole notion of journey and experience in identifying the ridge corridor is paramount to the study. The piecing together of experience in one's mind forms the continuation of what is the actuality of the ridge or the subconscious reasoning of landscape embedded in one's psyche. The interpretation of the varying landscape typologies and related physical, visual and cultural/heritage resources add to the rich tradition of local histories that make up the myth and mystery of the ridge landscape. Here is the actuality of the ridge in today's context. The collection of stories and testimony to travel along the same corridor provide a link to the past that makes the ridge and landform an important heritage resource within Manitoba's Interlake region. Even if doubt still arises as to the significance or continuation of Ridge Road through the region at one point in our past, it is still interesting to sense the mystery evoked by the stories told of an old trail.

Approach to the journey taken

The method of analysis chosen is to identify the ridge corridor system in totality, and to conduct an inventory of the visual, physical and cultural/heritage resources found along the continuation of the corridor. From a summary of interpretation, observations and recommendations will

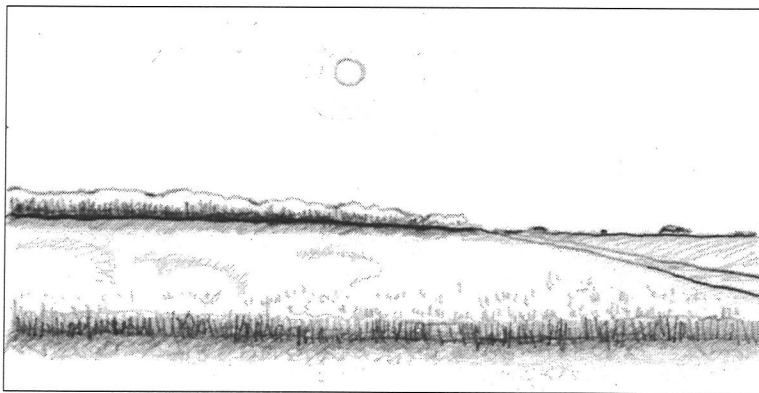


4.1 Manitoba's Interlake region.

be made on the possibilities of commemorating or preserving a landscape resource as a historic transportation corridor, as well as the potentialities of a recreational greenway corridor.

Experience of prairie

Every journey has a beginning and an end. For myself, the start of this journey was to include the experience of prairie within the open agricultural landscape adjacent to the northern edge of the city of Winnipeg. Prior map analysis of the ridge contours stretching through the region, illustrate the southern extension coursing into the city limits before skirting west-south-west of the city. This information takes me to a wooded island in the context of open plain. The site is found in Little Mountain Park, just north of Inkster Road and west of Route 90. The occurrence of this park like setting of woods and trails exposes the first evidence of the ridge through the limestone and gravel substructure present in an abandoned quarry. The many times driving north from the city along route 90, the height of the ridge presenting itself some half a mile to the west appears barely differentiated from its surroundings except for the obvious presence of crowning aspen-oak forest. The acknowledgment of this environment, is in what the ridge lands could become. There is a lesson learned from this place as the abandoned nature of this part of the ridge now provides for recreational use. A refuge from the context of prairie and the confines of the city, the site offers a quick return to the natural that is more rural in atmosphere.



4.2 Little Mountain Park.

Reflecting on this place, I think ahead to the distance and the land-

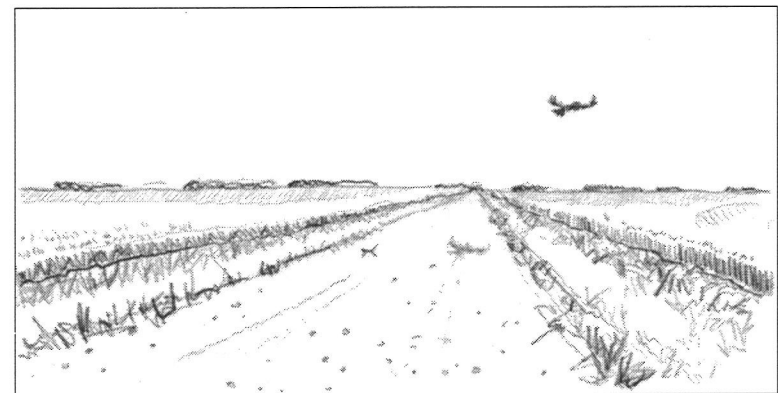
scape I must travel in the continuation of the journey. From the northern part of this site, the grid of gravel roads extending west and north present a countryside that engulfs ones soul in the experience of prairie. A perceptual environment of widely open agricultural landscape spotted by bluffs of trees marking random farmsteads. This is a landscape that in its simplicity challenges one's perception. This is a *landscape of seeing*.

The ridge for the most part is imperceptible beyond the park, coursing northward in its quick disappearance below the surface of the earth, hidden by a flowing sheet of grain fields. I recall an experience from the coldest of winter days where the obvious lack of heat waves, and the density of the air, provided a clear, undistorted view detailing the features of the landscape. It was only then that the continuation of the ridge was perceptible within the open plain. Taking the roads north, the ridge is now no where to be seen except for what I have left behind. The perceived line of forested woodland off into the distance north makes up the collective of smaller woodlands composing the view. There is a sense of isolation in this open landscape void of landmarks, as well as alienation in the lack of familiarity. It is a hot summer day and the wind southerly, and only myself, the land, sky and road before me. *The wind blows low, the wind blows high, nothing but a land of earth and sky.* My interpretation takes on a distorted view influenced by a Margaret Laurence poem. A jet roars overhead in its approach, a reminder of my context with the city. Driving northwards, I think of the difference in my usual passage along the much speedier conduit of highway 7, and feeling content with the change of pace. There is a different feeling to slowly driving the countryside, perhaps even more so if one is to travel on foot.

A shadow passes over the road before me, as a red-tailed hawk rides



4.3 Prairie harvest.

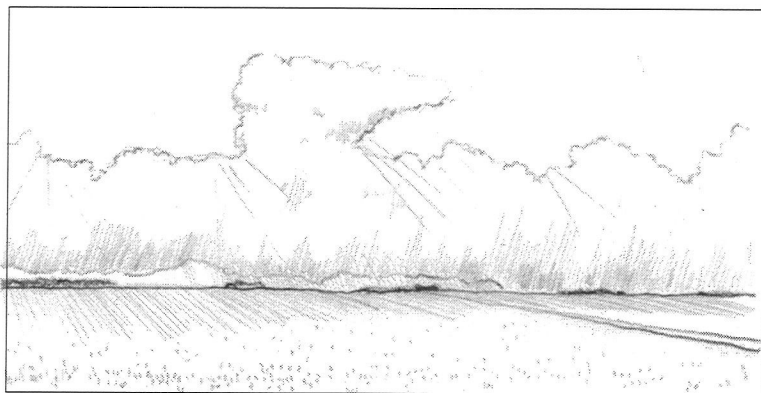


4.4 Red-tailed hawk.

the wind, scanning the ditches for a mouse or thirteen-lined ground squirrel. The air is warm and dry and carries the pleasant scent of the countryside. I find my view stretching through the open plain of wheat and barley to the limit of horizon in the west. The sky, dotted with cumulus clouds, strikes the potential for a wild display of an evening prairie thunderstorm. I remember other times spent travelling the land and wondering what the physical landscape was like in the years prior to agricultural settlement. Is this perhaps the same experience Professor Henry Hind had in his excursion more than one-hundred years ago in describing his southerly approach to Winnipeg and Stony Mountain off the big ridge to the north?

We descended the Little Ridge, a step of the Big Ridge, at about four in the afternoon, and in the distance could see the twin steeples of St. Boniface with their tinned roofs glancing brilliantly in the south-east about fifteen miles off. We then passed through the magnificent prairies lying between Stony Mountain and Red River, reaching the edge of the Big Swamp just before sunset, and arrived at our temporary quarters in the settlement half an hour after dark.

Henry Y. Hind, 1857 describing the landscape of prairie and the presence of the ridge, north of the Red River settlement. (Hind, 1969, p.79)



4.5 *Cumulus-nimbus*. Prairie storm clouds.

Perhaps not, but for me the presented view of Stony Mountain rising from the plain off into the distance separates an open plain from forested woodland, and reminds me of the road most travelled.

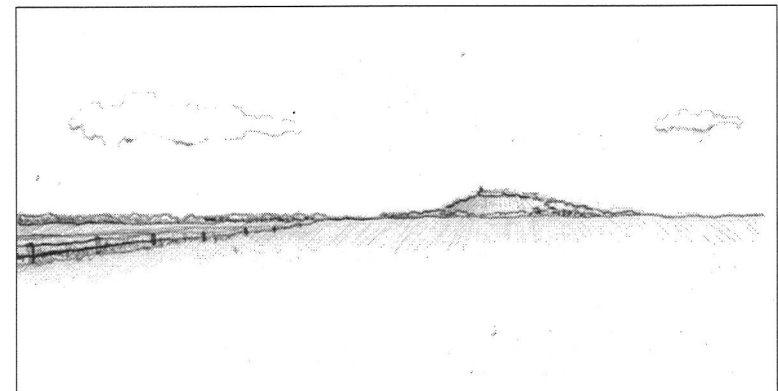
The road most travelled

The experience of prairie gives way to a perceived transition in landscape typology a short duration of travel north on Highway 7. This is perhaps most obvious, for the road before me is the road most travelled. My journey takes me down this road once again for that same reason, and in recognition that stretches of this road were constructed upon the same northerly course taken by those early cart trails of the past. Within the distance travelled from the perimeter of the city, a departure in the openness of the plains region surrounding Winnipeg leads to an atmosphere of broken enclosure. An environment presents itself to the northwest where ones gaze is interrupted by stands of aspen-oak forest amongst large acreage's of agricultural farmland that contrast the open prairie to the northeast, once the lowlands of the St. Andrews bog. Approaching Stony Mountain, one witnesses the fist sign of physical relief within this open plain. A remnant in geologic time, the town situated some 50 meters atop the limestone outcrop, overlooks the surrounding landscape. Like the ridges, the landform became a place of refuge in the 1800's during periods of flooding within the Red River valley. As well, this point in the land was considered a cross roads and stop over point during the 1800's for those venturing along the Winnipeg trail and Shoal Lake road, at one time extending north from Winnipeg.

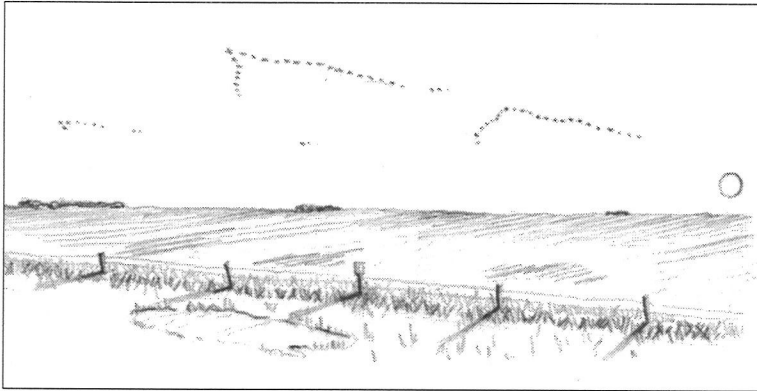
Further north around a bending curve on Highway 7, one begins to sense the passage taken atop the ridge corridor in the area east of the town of Stonewall. Situated atop the ridge, Stonewall is noted historically for its remaining lime kilns, at one time processing the limestone that so readily comes to the surface of this part of the region. The ridge falling



4.6 A view south towards Winnipeg from *the road most travelled*.



4.7 Stony Mountain.



4.8 The fall flight from Oak Hammock marsh.

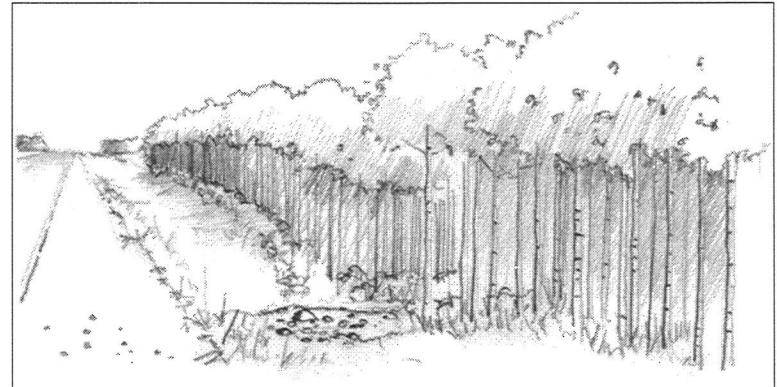
between the contour intervals of 825' and 875', becomes more perceptible, distinguished by east-west roadways that cut through the thick aspen-oak forest and reveal the shape of the land. My attention turns to the open, low lying prairie to the east of Stonewall. The view brings about the remembrances of boyhood experience for prairie artist William Kurelek, and the impressions made on the mind of a child.

Travelling this section of roadway in the months of September and October, one witnesses when the skies of the region come alive with the flight of thousands of waterfowl seeking the refuge of Oak Hammock marsh. The thick forests in their presence west of the highway beckons solitude in stark transition to the open surroundings east to Oak Hammock. Farmsteads and open fields are spread amongst this environment, creating a perceived patch work that would be most visible from the sky. It occurs to me that the seemingly unending view of landscape to the east is the same experience afforded by the ridge for the Meso-Indian and Aboriginal cultures in prehistory. Again, my mind turns to the landscape of the distant past in recognition of the lives of early people, revealed through several archaeological studies, that have lent significance to the most early use of the ridge corridor. Many pioneer cemeteries and remaining churches are found in occurrence west of Highway 7 atop the ridge, lending a sort of sacred testimony to the more recent historical layer within the cultural landscape.

A few miles south of the town of Teulon, the road in its passage reveals the presence of a mildly incised channel where Ross Creek is found running east off the relief of the ridge. The thickly forested wash carved out of the forest attracts one's curiosity to a natural element of the physical landscape abnormal from its surroundings. *There is something*

about a stream running through the woods that provides me with a sense of solitude. The creek, disappearing into the woods, winds to the lowlands of the bog east of the highway.

The ridge, barely perceptible in the ascending passage along highway 7, gains its greatest elevation throughout the region in the approach to Teulon. I slow from the pace of highway travel for the requirements of the town, aware to the turn I must make. The junction of Highway 7 and Highway 17 marks a crossroads in the journey. To take the road west would follow the route of the old colonization road north to Inwood. I am here in response to the ridge, and turning right, the landscapes visuals become most pronounced. I have witnessed the vista off the ridge to the east many times, for again, this is the road most travelled. Most memorable is the view of the morning sun, whatever the season, revealing the open low lying plain. The vantage and prospect gained allows one to admire the qualities of the agricultural landscape for some distance. Descending off the ridge and into the open plain on Highway 17 reveals the northerly extension of prairie adjacent to the landform of the ridge. Realizing that the ridge now appears to course north-northeasterly from the highway, I decide to take the first gravel road north in following the ridge. The sound of the vehicles tires hitting the gravel not only tells me of the nature of the road, but of the different experience to be had through the landscape. There is a difference now in composing this journey as reasoned from the pace of experience. The previous collective of imagery from travel along Highway 7 is more hurried in its rhythm. I am more comfortable now, for I feel closer to the natural of my surroundings, while moving slower through the landscape. *If only I could walk and experience the entire length of the ridge corridor.* The height of the forested ridge



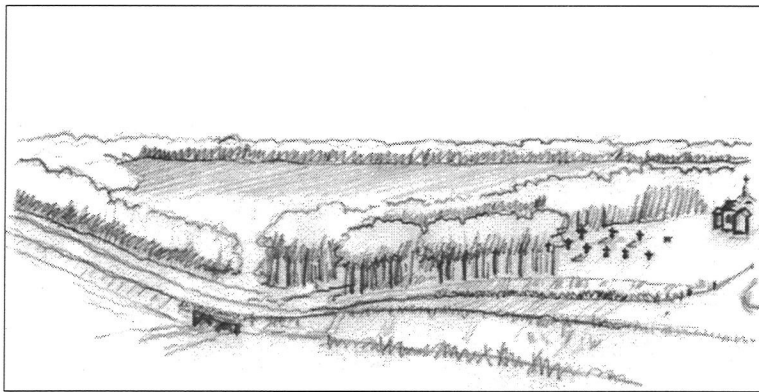
4.9 Ross Creek.



4.10 The descent into open plain along Highway 17 East from Teulon.



4.11 The scent of harvest in the air.



4.12 Birds-eye sketch of St. Stephen's Church along Netley Creek.

appears most obvious in this part of the region in juxtaposition to the open agricultural landscape to the east. The change in pace causes me to stop and reorient myself in the journey. I leave my vehicle and take to the ditch for a photo of my view to the east. The day is extremely warm, and the wind from the southwest is dry and hot. The late afternoon sky is still a rich blue and the view east is of a golden landscape in late August. Off in the distance a cloud of chaff billows out the back of a combine making short work of a barley swath. The smell of the harvest is in the air.

Calmed by this experience, I take back to the road. One can sense by the nature of enclosure whether they are on the edge of the ridge. I continue on, zig-zagging for a few miles while upon the graded roadways, adjusting my direction when feeling too enclosed in forest by moving east, trying to maintain the northeasterly course along the more open edge of the ridge.

Some 5 miles north-east of Teulon, the road I am now on falls into another deeply incised creek channel running off the relief of the ridge. The environment reveals the scenic site of St. Stephen's church and cemetery (1902) perched atop an overlook on the northern bank of Netley Creek. The location provides a sanctuary like quality, where one really senses the mix of cultural heritage and natural environment. The relation of a people who chose the site as a place of worship reasons one's own appreciation for the spiritual in the natural beauty of the site.

Further continuation along the ridge, a sensed change in direction is experienced as the ridge begins to curve more north-easterly towards Gimli. Following the roads atop the perceived landscape of the ridge takes one past the unidentified village site of Pleasant Home, the area settled by the region's first Ukrainian people in 1897. I quickly acknowledge this place and realize that the passage taken to this point is perhaps

the same overland route taken by those early settlers and possibly those before them. The roadways are more open now as the ridge line is broadening from the steepness near Teulon. The lowering sun on this particular day is beginning to cast long shadows across the landscape. I catch the reflected light off of the rotating pickup reels of a swather making the last passes over a field of wheat. There is a certain coolness in the air as I can feel the moist evening dew that is about to blanket the land. The surroundings reveal the presence of another forested stand of aspen forest that marks the presence of the ridge. The ridge at this location lends itself to another sacred site in the presence of the Holy Rosary Catholic Church and cemetery. As with the other church sites, the well kept structure and cemetery provide an understanding of the regions early people. I can scan most of the horizon in all directions, and from this position, a transition is perceived from the environment of more open agricultural landscape in the south to the enclosed aspen and white spruce forest in the north. There is something about this change in landscape that is significant. This is the last bit of prairie landscape before the northwoods. The view north reveals the distant crest of the ridge, and the sylvan landscape dotted with the darker greens of spruce groves. The landscapes to come in the journey not only evoke a sense of the wilds in a return to nature, but are the ones I am most familiar with, in that they were most impressionable on the mind of a child.



4.13 Holy Rosary Church.

The back road to Anton's farm

There is a part of the ridge system that breaks from the continuity of the whole, and for me this is the part I am most familiar with. Located within the south central part of the region, it is found travelling further east on Provincial Road 17, across the low lying landscape east of Teulon. The plateau of the lesser ridge, cresting into view as one approaches highway 8, appears as many of the rising land features do in the region as barely perceptible to the eye. Actually beginning a short distance from this point south near the town of Clandeboye, this portion of the ridge occupies the land between highways 8 and 9, and runs in a northerly direction for many miles before adjoining the dominant ridge form in the Foley district southwest of Gimli.

The stories of the past told in relation to this part of the ridge remain most vivid, for it was a portion of land atop this ridge, a few miles southwest of the village of Matlock, that my great grandparents first settled. In the early days the land was a wild assemblage of poorly drained and densely forested land. Today, the more open agricultural landscape gives way to the still densely forested and lesser used lands of the ridge. In this, I am suggesting that the ridge lands of today still remain wild in nature.

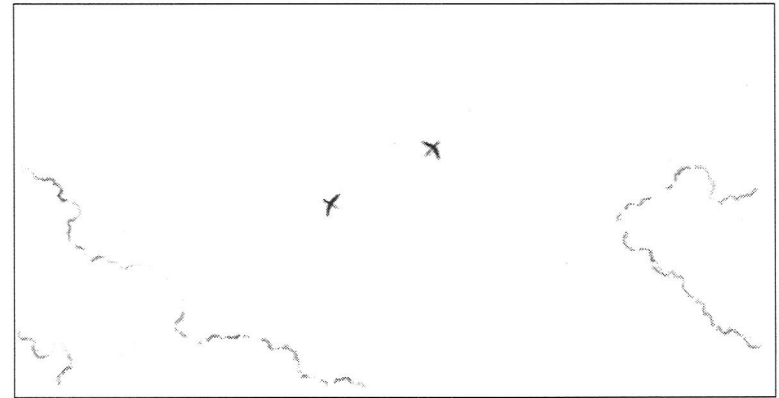
For the areas first settlers, the prospect of communication routes were found in the colonization road running adjacent to Lake Winnipeg or the railway extension running north from Winnipeg, through to Netley, Winnipeg Beach and Gimli. For many in the early years of settlement, the ridge and trails found here were a pedestrian connection to the rail way line in Netley, which allowed for further travel on foot to the service centers of Selkirk or Winnipeg.



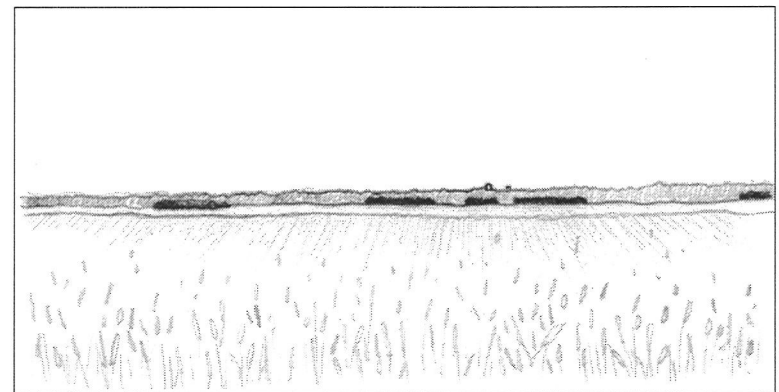
4.14 Open hay meadow.

I have often started the journey at this point for my return to familiarity. Often travelling the road east of Teulon, the majestic descent from the high ridge introduces the northern extension of open prairie skies. Once an environment of bog and marsh at its lowest point, the land has been drained and made productive. Roughly 5 miles east of Teulon one must be perceptively aware that they are at the bottom of this plain. A bed of lacustrine clays cradled between the dominant landform of the western ridge, and the approaching presence of this, the lesser eastern ridge. The beauty of this landscape is in its recognition as the last bit of northern prairie before transition to the boreal plain ecozone of the northwoods.

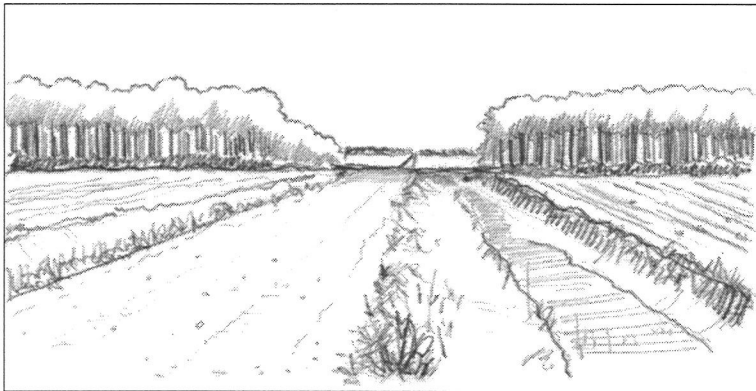
The refreshing taste of pure spring water satisfied the time spent riding a tractor as a child while cultivating summer fallow with my father one hot day in July. The slightrness of breeze gave a welcomed relief from the heat of noonday in complimenting our stoppage for a quick lunch. Not a cloud in the sky and only the slight sound of the wind and that from above. A soft, elongated and barely audible cooing sound, my attention turns skyward and into the blue. There, barely visible, riding the air currents many hundreds of feet above the plain, two solitary sandhill cranes weave a flowing pattern in the sky. My attention turns to the landscape of openness and unobstructed view to the south, then to a glimmer of reflected light, the metal clad structure of the Pool elevator atop the ridge in Teulon to our west. This is my collective of experience. For me, this is the experience of prairie.



4.15 Sandhill cranes.



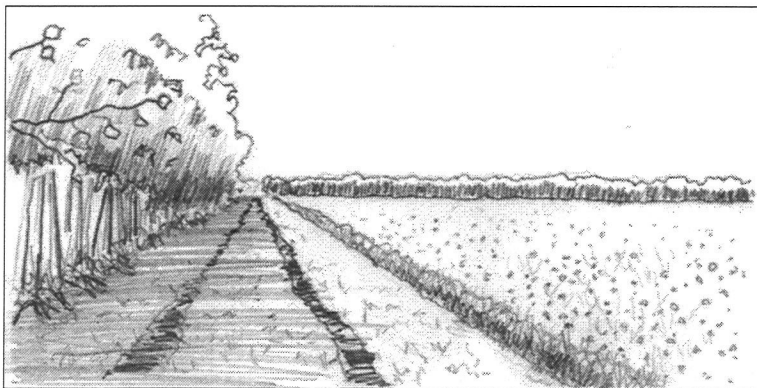
4.16 A view of the grain elevators atop the ridge in Teulon.



4.17 The forested ridge lands.

The rise in the road once again suggests the presence of the lesser eastern ridge. Approaching the junction with Highway 8, I sense the occurrence of crowning poplar forest found to announce the ridge. Looking to the north and south along the highway, the roadway appears to follow the physical nature of the landform. I cross the highway and the paved road now turns to gravel. The view down this road indicates a quick rise and then a descent in landscape, a point marked by the first presence of forest. Approaching the landform I take notice of two lesser used trails that continue north and south from this point. Fenced and guarded, these private roads perhaps led to once used gravel pits. I descend easterly, noticing the presence of the ridge in my rearview mirror as I approach the first bisecting mile road since the highway. Turning north, the road, little more than a path, brings about the remembrances of prairie author Wallace Stegner.

*It was our own trail, lightly worn, its ruts fresher green
where old cured grass had been rubbed away, that filled my
heart.(Stegner, 1966, p. 125)*



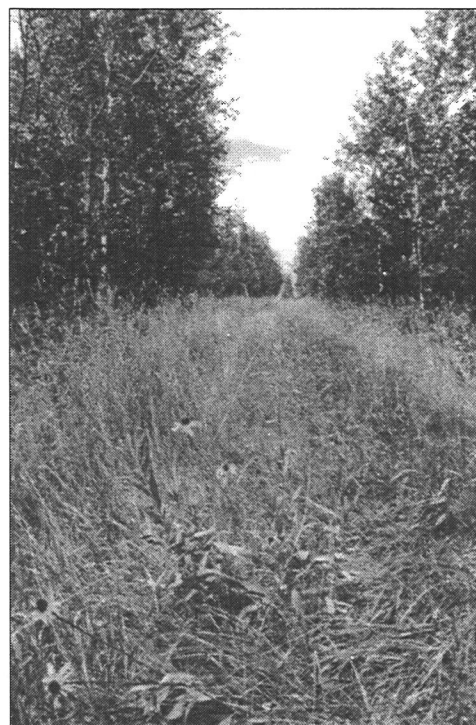
4.18 A well travelled path.

It is a warm summer afternoon in August, and this road, flanked by poplar to my left, fills my senses with the pungent aroma of a field of canola that defining an open field to the right of my passage. Approaching a mile intersection I am now enclosed in forest, with my only escape from this enclosure found in the sky. The road is the most wild, and the most beautiful I have seen. A narrow passage tightly enclosed by poplar, hazel and alder, the path is a rich flowing green of natural brome and timothy grasses full in growth having not been travelled over in some time. The

wind sways about the presented floral orange found in patches of black eyed susan's that grace the trail as a *paradise of God's wondrous works*. There is a sort of apprehension in traveling this road upon the ridge, in the fear of destroying the natural. Continuing north, I approach another wooded cross road, knowing that the western road leads to a large gravel pit, one of many in this region. This road is a return to nature, and many are the personal remembrances of past hunts and travels down this road. Coming to the first graded east-west mile road, the land opens to expose small acreage's of farmland and the evidence of past settlement, with the rise of the ridge pronounced a little to my west in the absence of forest. I stop to photograph the thin narrow field and abandoned building near the road atop the ridge. Crossing the ditch and fenceline on foot, the field presents itself as a hay meadow. I notice the yellow of goldenrod and question the beauty found in the purple floral of a patch of thistle. Moving back through the ditch the gravelly clay loam soil, greyed and weathered, exposes the splayed track of a white-tailed deer. I marvel at his size, placing my hand at his track for comparison. Again I sense the isolation atop the ridge form, and the real reason for why I am here. The crest of the ridge a short distance to the west, marks the site of my great grandparents original homestead. The myth and legend of stories told about this place evoke a sense of spirit in the landscape.

The people travelling the ridge used to come right through their farmyard. Dedo even remembered from a long time ago, the Native people coming from St. Peter's in East Selkirk, travelling through to Foley and the big ridge,*

* Dedo is a Ukrainian derivative for Grandfather.



4.19 *A paradise of God's wondrous works.*



4.20 Deer tracks.



4.21 Gravel quarry.

and up to Peguis reserve. Even up until the thirties, people would follow the ridge by car from the city to the Beach in the spring when it was too wet, and the roads turned to mud.

I remember one story Dedo told of three wooden crosses in the brush of a poplar bluff, that was located somewhere just behind their barn. They were there before they came to settle this land. Back in those times if someone was sick and died they would just bury them wherever. There were no cemeteries. If people were travelling the trail, and someone was to pass away, they would bury them along the trail. These were probably people who were once travelling along the ridge.

David Skwarek, area resident
of Petersfield Manitoba.

The remembrances of the stories told heighten a respect for the meaning of this place. The original farmstead and buildings are gone, as is the trail and the recognized use of the ridge, with the land under new and private ownership. Travelling east back to the cross roads, I turn north from the graveled east-west road for the more comforting grass lined dirt trail. The landscape remains unchanged for the next mile in its mix of enclosed forest and open meadows as the road is straight in its orientation. The smell of freshly cut alfalfa is apparent as I approach the next east-west road. From here I am aware that I must travel west, for the trail of a road north ends in a lesser used gravel pit, and the disposal grounds for the municipality of St. Andrews. Turning west for the highway, it appears this

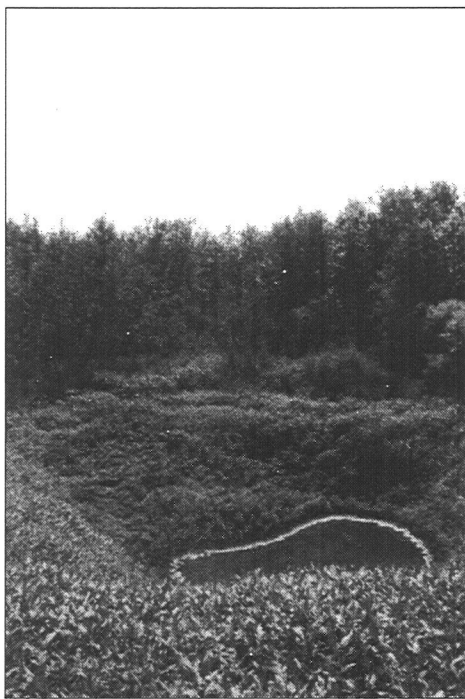
is my only continuance north. The day is blistering hot as the road turns to a cloud of dust in my passage. The highway appears and I slow in its approach. The ridge, in physical form, is not obvious except for the stony nature of the open fields and the remaining stands of forest. I turn north on Highway 8 for a perceived change in the scale and form of passage through the landscape, hoping for a return to the back roads and the nature of the ridge lands.

Driving north, the intersection of Provincial Road 225 appears revealing St. William's cemetery to my left and the remnant signs of dwellings on the opposite corner revealing the old site of Wawryk's store. From the highway, the heat waves of the landscape blur the rising image in the distant western horizon. It is the big ridge north from Teulon running through Pleasant Home and off to the distance in Foley. The open farmland to the west, a waving sea of pale golden greens as the cereal crops begin to ripen, contrast the darkened hues of forest marking the ridge in the landscape to the east. A clearing in the forest indicates a local farmstead and an approach to a mile road east. I cherish this as a break from the highway, and slow my pace to take *the back road to Anton's farm*.

Many a time have I travelled this road, and most memorable is the feeling of a return to nature. From my grandparents and uncle's homestead located one mile to the east, the road leads to a parcel of land where my uncle pastured his cattle for the summer months. That place is called Anton's farm and this is the back road. Once a narrow muddied track, the road has now changed in the recent destruction of the trail for the construction of ditches and improvement to the grade of the road. I am disappointed for the back road has lost its character from the past. From this road I have come to learn much of the land, more so than any description



4.22 The back road to Anton's farm.



4.23 Karst topography. A local sinkhole.



4.24 Spruce and poplar.

in my travels along the ridge. Often do I remember the times travelling the wilds of this road keeping a sharp eye for ruffed grouse on fall excursion, or the analysis of landscape in an adjacent field that revealed a gaping depression in the land in the presence of a local sink hole. The thick undergrowth of the aspen forest adjacent to the road, at times yielded saskatoons which we would pick in earnest.

Most importantly, this is the recognized landscape of the ridge. Abandoned in nature, no settlement occurs along this road or in the vicinity of this part of the ridge. As well, the absence of north-south roads are replaced by the stories of a trail that once traversed this landscape. Still dominantly forested in aspen with occasional groves of white spruce, this section of ridge apart from the continuous nature of the big ridge, exists as an island in its context of open countryside, or as *a break in the homogeneity of plain*. I pass an approach that leads to an active gravel pit, exposing the proximity of the aggregate to the lands surface. The road continues across the ridge for two miles before coming to a graveled north south road. In the past, a turn to the right would have taken me to the pasture and corral of Anton's farm with my Uncle. Today, the road takes me left and north to continue the journey.

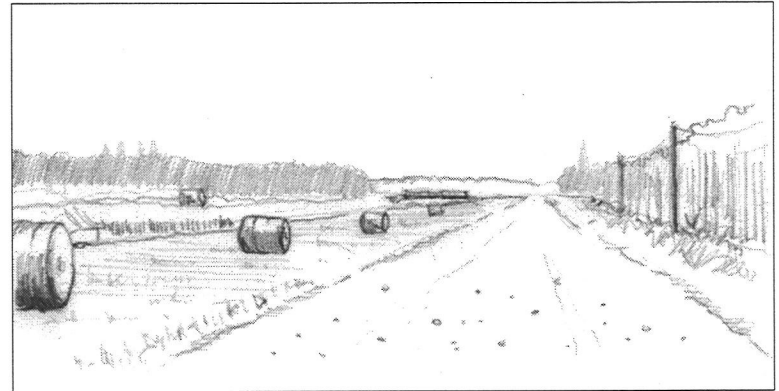
The distance covered by this ridge form is approximately twelve miles before skirting north-west and abutting the big ridge in Foley in a rather imperceptible manner. The road I am on now frames a view of the ridge to my west. For once I refer to my route map to find my direction in relation to the other ridge, although I consider this isolated section part of the whole. From the stories told there was a trail atop the ridge, *but where?* Continuing north for two miles, I reason my orientation to align my journey in the direction of the anticipated destination of the larger

ridge. The road, coming to a dead end, causes me to turn west and shortly after arrive again at Highway 8, just south-west of Winnipeg Beach. Taking the short distance north to the next mile, I turn left off the highway for another road of gravel. The landscape still assures the presence of the ridge in the occurrence of aspen forest. The broad grade of the ditch adjacent to the road allowed for one of the local farmers to recently cut and bale the rich growth of hay. A meadow lark sits atop one of the bales, eager to dart away in my presence as an outsider to its territory. I begin to realize the personal change in landscape synthesis over the last few miles from a recognized landscape of familiarity to that which I feel alien. The next intersection will take me north, with the horizon bringing the adjacency of the larger ridge into view. The jagged crest of spruce trees line the rise in landform to the west. A field of canola, full of color, edges into the ridge off in the distance. The site of the landform pulls me in that direction as I reason the obvious nature of its subtle occurrence.

The road north continues before I must stop at Provincial Road 229, realizing that the same approach to this roadway while travelling the ridge northwest from Teulon is only a mile to my west. I am disappointed to be leaving behind the familiarity of the ridge and landscape that is dearest to me, but in the approaching region, my feelings turn to remembrances of an impressionable landscape.

Hills, water and woods: An impressionable landscape

Moving northwest across the “Boundary Line” (once the northern boundary line to the province of Manitoba in 1870), or Provincial Road



4.25 Hay bales.



4.26 The 'big' ridge in Foley.



4.27 A mid-summer evening view south off the ridge near Foley.

229, the visible nature of the surroundings become somewhat more wild. The landscape, becoming more wooded and enclosed in aspen and spruce, is a quick transition to the open plain facing the ridge just a mile to the south. This is the transition outlining physically what land is arable and that marginal land left upon the ridge. Recognition of the ridge beyond this transitional landscape becomes guided on shorter recognition of landform as one must almost visibly feel their way, moving mile by mile, scanning the east west roads for the change in relief that marks the ridge. There is something to be said of this enclosure that one feels. The heavy aspen forest is almost given a sense of wild character in the presence of white spruce that crowns the heights of the ridge. One acquires a sense of refuge within this landscape of unfamiliarity.

Crossing the boundary line the ridge begins to course in a more northerly direction, through the now wooded landscape intermixed with small acreages of open farmland, pasture, and the occasional presence of habited farmyard. One is able to identify from old maps and records the sites of school houses and old village sites, now occupied by a void of ingrown vegetation and the intangible memories of nothingness. The only thing left as reminders are the locations alone. Determined by the presence of the graded roadway, these historic sites once occupied the same landscape now forming the broad character of the ridge. The town of Foley once a small clustered settlement is now only a district name. There is a continued search for the ridge, at times announcing itself as it crosses the roadway. North from the Foley site, the presence of the ridge is anchored by the location of the Ukrainian- Ruthenian cemetery. One of the first cemeteries located in the region, the headstones portray the names as testimony to the pioneers of the region. The well kept space, carved out of

the dense forest, affirms its location on the promontory of the ridge, as a place that is practical yet closest to God. A sacred space, enclosed upon the ridge, that for myself is a comforting place. I realize that this is not the same for others, but for me this place tells a story in relation to the ridge and a peoples earlier recognition of landscape typology. From this site one is able to pick up on the ridge as it lazily orients northward through an open meadow, past signs of earlier habitation in the presence of a grove of Manitoba maple, a species normally not native to the site and surroundings.

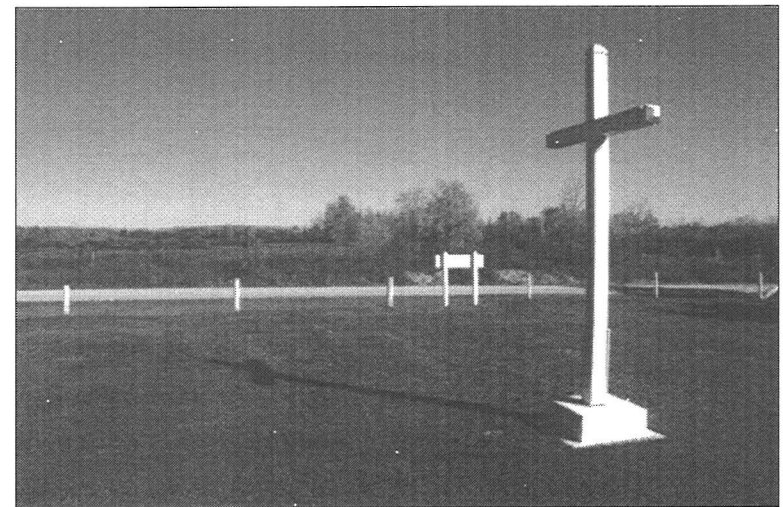
*My father settled near Dnister around 1898 or 1899....
He would carry flour and one time a cook stove on his back
along the ridge back to the homestead from Teulon.
I remember the trail here north from the cemetery , oh
at the time I was seven years old. Me and my brother took
our bicycle down that path. It was narrow from what I
remember , it was starting to grow in*

Nick Hykawy, Winnipeg Beach, Manitoba

The meadow gracefully presents the natural in the summer months as an array of wild grasses and flowers in contrast to the sense of pre-habitation. The ridge, disappearing northwards into the meadow, pulls one further into the journey. There is a sort of frustration that one feels not able to traverse the ridge in actuality. I would rather walk through the wilds of the meadow than to follow the rigidity of the road. To follow it, one must back-track the east west roads and continue north or south along the dusty stretches gravel roadway. Continuing further, one is kept aware



4.28 Ukrainian-Ruthenian Cemetery, Foley.

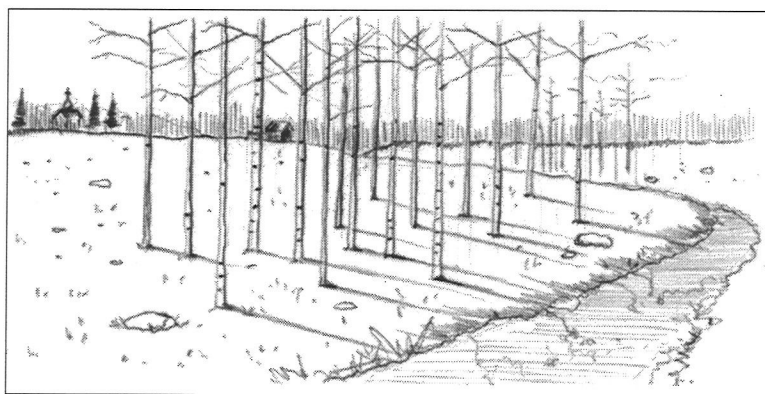


4.29 The ridge north.



4.30 Cleared brush piles within a gravel pit.

of their presence, playing a game of hide and seek with the landscape of the ridge. North from the Ukrainian-Ruthenian cemetery one comes across a small, local land fill site incised upon the ridge face. Unfortunately, the site occupies one of the few stretches of identified early lumber road and trail that occupied this stretch of ridge. One thing that is interesting of this environment is the sense of abandonment and use dissimilar to the landscape of the south. Beyond the land-fill site there is a perceived *a-ha* as the ridge crosses the roadway northwesterly into a recently cleared gravel quarry. The private road now servicing the quarry opens to an expanse of cleared forest that exposes the ridge and beckons to exploration. However I continue north in expectation of the site that started this entire journey.



4.31 A special place.

The sites and sounds of a stream running through a landscape draws at the attention of anyone in experience. For a six year old in the spring of 1977, the journey north from my grandparents farm to the Foley area was looked upon as a childhood adventure apart from the normal springtime routine of water filled rubber boots. My uncle, cousins, my father and I were making our way to the reaches of Willow Creek, hoping to dip-net some sucker fish making their yearly journey up the inland streams and creeks from Lake Winnipeg.

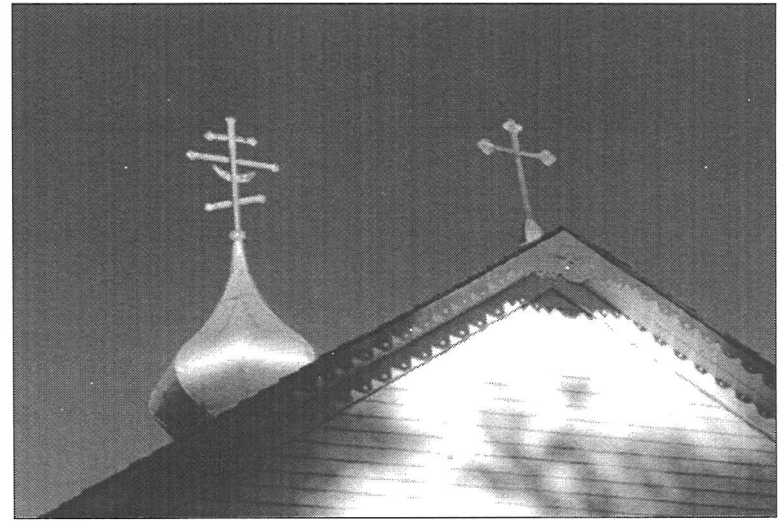
Arriving at a set of thundering culverts where the waters of the creek passed beneath a local road, a sense of excitement overcame my interpretation of this place. The sight of the old church off in the distance to the west occu-

pying a raised overlook on the bank of the creek, commanded a perceived experience that suggested this was a special place.

This is what I remember most every time I return back to this place. The experience and interpretation of that episode still emits the mystery and wonder as to why the site of St. Michael's Ukrainian Catholic church made such an impression on the mind of a child. For me, this is possibly the most valued landscape along the whole of the ridge corridor. Not only for the scenic beauty this site conveys in its mix of *hills, water and woods*, but its conveyed relationship to the landscape and history of the region. The site as cultural landscape illustrates a previous peoples perception of the land and recognition for its special qualities. Underlying this whole relationship is the ridge. There are other sites along the ridge that I feel are special, but for me this is the *sacred center*. For the journey along the ridge, this site is a *coming to* and *leaving from* in the passage. The ridge does not stop at this place, and knowing of its continuation provides enough incentive to make one continue on in their travels.

Searching for Familiarity: Foley to Berlo

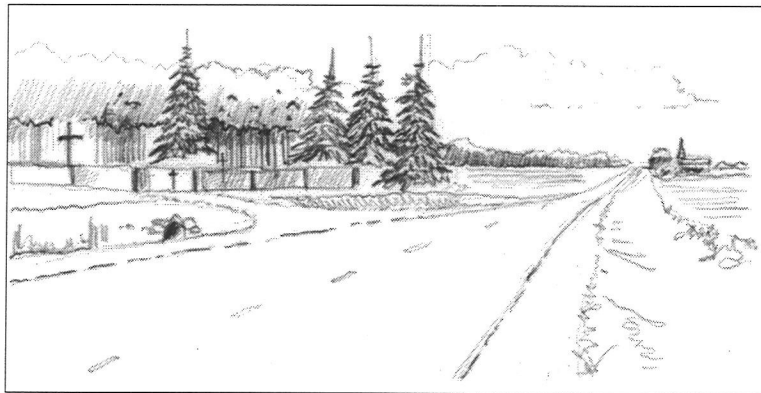
I find it humorous to think at this point in the analysis, that the journey in its orientation northwards, perhaps takes a different complexion from the opposite direction. Would a person familiar with the northlands of forested enclosure find it different to progress into a more open landscape in the transition southwards? Maybe this alone is a study in itself.



4.32 *Sacred place as experience.* St. Michael's Church.



4.33 Wheat and poplar.



4.34 Searching for familiarity.

The way finding involved in following the ridge again continues based on a shorter recognition of the land as the ridge winds and dips above and within the surface of the landscape. The perceptual qualities of the land are governed by the typical landscape typology of aspen forest and openness of meadows, fields and farmsteads. Moving northwards from the church, one senses a change in the landscape. As with other reaches of the corridor it becomes difficult to discern the landscape of the ridge. Moving along the roadways in a generally northerly direction, I find myself at times reorienting west or east, in the discovery of a bump on the landscape. At this scale of interpretation it becomes difficult in this region to recognize a relationship between the present features of the landscape and the inherent morphology. At this point, one might begin to sense that the ridge loses its distinctiveness, as it begins to dive beneath the surface of the earth approaching Provincial Road 231 west of Gimli. The identification of a churchyard and separate cemetery along the highway east of the intersection, as with other sites must give evidence to a piece of the ridge. The theory serves correctly, the slightness of the ridge is picked up again and followed north.

It was once hoped early in the study that the ridge would be obvious in its description of height and connection in its linear nature. However, this is not the case and becomes a task in defining the subtleties of geography. I find that this part of the journey becomes what I call the *searching for familiarity*. Not only does it become difficult to define the ridge, but I am for the first time exploring a landscape to which I have never been. It is hoped that I find the ridge, because this is the tie that binds the region. No matter how foreign, the ridge is the sense of familiarity that I can relate to.

The area now traversed includes the land northwest of Gimli in the

Fraserwood, Meleb, and Berlo districts. The objective taken is to identify some predetermined cemeteries and resource sites connected along the corridor. The sparseness of fields and increased perception of woodland are characteristic of this part of the journey. The enclosure felt possibly contributes to the sense of wildness, or perhaps only the result of this northward journey into expectation. A sense of isolation becomes evident when one finally realizes the absence of habited homesteads. In this region it is perhaps only in the last twenty years that all weather roads were constructed and winter plowing kept the roads open year round. I can't help but to feel vulnerable in such close proximity to nature and her forces. *The skies are clear and open, the wind warm and subtle, the ridge imperceptible.* Frustrated and referring to my route map as I drive, I pass an old farmstead, abandoned and greyed. I stop to snap a picture in respect of its age and move on. Driving a half mile west and turning north I arrive to the site of St. Basil's church, a rustic little structure, vernacular in its stance and character. The openness of the landscape north of the church contains a dense arrangement of headstones standing at attention to the road, eastwardly in their focus. This must be a part of the ridge, appearing elevated from the rest of the low-lying countryside. It is here in the solitude of the environment that I feel I am not alone in my travels.

I locate a few more local cemeteries in the region east of Meleb and orient myself northeast to Berlo. Identification with the landscape to this point is guided by the truthing of surficial maps as to the supposed presence of the ridge. I pass the Berlo village site and take the road north. The further north one goes from this point, the more one asks themselves as to why anyone would have ever settled this region? However, those early pioneers came to this land and they made something from nothing.



4.35 Abandoned and greyed.



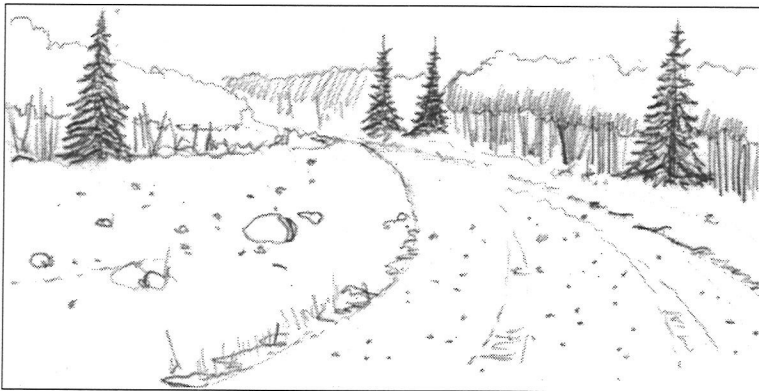
4.36 St Basil's.



4.37 More spruce and a change in landscape.

The experience of this landscape of unfamiliarity has also been guided to this point by the search for the obvious presence of the ridge corridor. Identification within this landscape has been pieced together by identifying visible landform morphology and elements of the cultural landscape. Driving north, I begin to sense a change in the landscape, a rise in landform, more spruce, and what's this? An intersection to a curving road that heads northwest through some open gravel quarries. No more orientation based on the sectional roadways. I am lost without the grid, and on this particular day of travels it is overcast with no reference to the sun. A quick realization dispels any uneasiness, for I have found my way. This is the ridge once again and the road is atop the ridge. The ridge and road are now one.

Ridge Road



4.38 *Ridge Road*

This is the closest I have come to actually experiencing any part of the old trail. The road I am on is different than those others travelled previously. Moving northwesterly, there are no crossroads or breaks at mile intervals for a certain stretch, interfering with my direction taken. This road is here in relation to the landscape, that basic response to geography. *This is Ridge Road.*

This stretch of roadway, given its name by the early people that settled the region, constitutes only a small section of the entire corridor studied. This roadway takes one from just north of Berlo to Highway 7 at an intersection just north of Rembrandt. The wilds of the region are found to be at their fullest along this road as it lies within a large portion of the

Rembrandt Wildlife Management Area. The low-lying bog land west of the ridge, dense spruce and aspen forests reflect upon the absence of habitation along the route. This is in stark transition to the settlement that occurred early in the century with farmsteads occurring almost every half mile along the ridge. The sanctuary like qualities of the ridge afforded settlement at the expense of poor land for agriculture. As with other areas along the ridge corridor, the marginality of the potential for agriculture and the shrewd assessment of comparative economic means forced those inhabitants to locate elsewhere. This absence is characteristic of the ridge landscape.

My great grandfather settled on that part of the ridge between Camp Morton and number 7 Highway. They settled there on the ridge and used Ridge Road to travel to Gimli for provisions such as flour and oil. The Icelanders from Arborg would travel the route to Gimli first getting to the ridge by crossing the bog between Arborg and Silver.

The Native people who settled in the Peguis area travelled along the ridge back and forth between St. Peter's, often stopping in at my Grandparents homestead. They could acquire food and milk for their children. Although they couldn't speak English, Grandad was able to communicate with them and got along with them quite well.

People were to Meleb in the 1890's and by 1902 to 1905 there was a homestead every half mile on the ridge. The trail was there before these people got here. These people were attracted to the bush, and today you can still

find saskatoons, wild strawberries and blueberries. People even camp out along the ridge today. However, the trail east of the pioneer cemetery was cut into by the gravel pits used for the construction of the Arnes piggery.

Bill Dolinski, Silver, Manitoba.

The appearance and perception of the landscape is continuous along this section of the corridor. The ridge so defined in its appearance, looks almost contrived, with large areas exposed through gravel quarrying practices. The dense stands of poplar, spruce and birch compile the experience, with a low lying bog meadows west of the ridge. Travelling along, I come to a fenced enclosure at the side of the road that is the local Pioneer Cemetery. As with the other cemetery and church sites my own curiosity causes me to stop and discover some of the names upon the headstones. The cultures and years of local settlement are all to be revealed. At this place I remember most the smell of damp poplar leaves, whipped up by a moist autumn wind. As well, a sense of welcoming comfort to the landscape. *Taking to high ground, gaining position, avoiding impasse and acquiring a sense of security. The ridge afforded both prospect and refuge for it's early travellers .*



4.39 The Pioneer Cemetery.

I continue on along this road, acknowledging its less kept nature compared to those further south. The nature of the worn tracks reassure me that I am not about to meet some unforeseeable demise. The natural abounds within this portion of the Wildlife Management Area and the signs of wildlife are everpresent. Perhaps to have driven this stretch of roadway in the evening or early morning hours would have resulted in the sighting of some deer, or even a fox or coyote. I find that I am at peace

with the excursion, realizing that I have not met a single vehicle in the last 25 miles. I soon pass the occurrence of fence lines and hay meadows adjacent to the roadway and the evidence of habitation. The roadway intersects an uncontrolled rail crossing, which I realize extends further north to Arborg. Soon after, Highway 7 appears in view providing a realized sense of where I am. At the same time a sense of disappointment comes about me for the excitement in the wild stretch of nature that was the road is now gone.

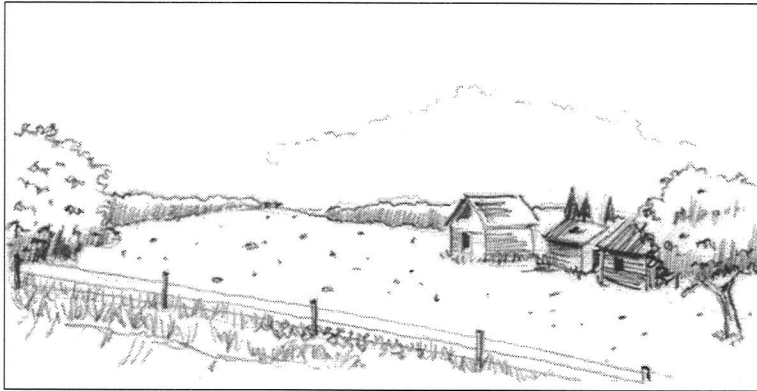
I scan the landscape noting that the ridge has once again broadened and become less distinct. As I slow my approach to the highway, a car zips by heading south. I look north, then south, again recognizing the slightly elevated nature of my position to the landscape in either direction. As with the rest of the excursion before there is a sense of transition as I perceive a differing landscape typology. As I cross the highway I am now taken in the direction north-westerly towards a place name on the map called Skylake. Now, which way to follow the ridge? South? Maybe north? *Follow your instinct for the land.....Go west young man!*

Skylake and the land God gave to Cain

I cannot help but acknowledge the marginal quality of the land, being little better than stony pasture. Suddenly, I remember something I had once read about the exploits of Jacques Cartier in his exploration of the St. Lawrence river in the 16th century. His experience and interpretation of the rugged shield country making up the rivers northern shore was negatively perceived and recognized as *the land that God had given as his*



4.40 Well worn tracks.



4.41 Sheltering the past.



4.42 Low-lying bog.

portion to Cain. From my experience of this landscape my interpretation is no different, yet oddly relational in differing contexts.

The road taken west from the highway quickly reveals a portion of the ridge's subtle yet visible presence as it crosses the roadway and through an abandoned farmyard that is now fenced for cattle pasture. The old house now shelters only the past. I stop at this point for lunch, and am soon acknowledged by a resident of the community in a polite yet curious fashion as he nods and barrels by in a rusted Chevy half-ton. This is the time and the place to stop and collect my bearings. The spot along the road allows me a view shed along the open face of the ridge through the pasture to the northwest. Looking at the map I realize how far I have come and the direction I must now travel. This area to the southwest of Arborg and east of Skylake, reflects the vernacular landscape common to the corridor. Thick stands of poplar and spruce intermix within the low-lying bogs of the regions uneven landscape and poor drainage. Quickly scanning a map of the ridge lines, it appears that the northwesterly bearing is now beginning to slowly arc northwards once again towards Fisher Branch. The plan of approach for the journey is to zig-zag the rigid mile roadways in contrast to following the sinuous nature of the landform. At an intersect with the roadway a quarter mile over to the northwest, the view yields again another cemetery cradled by the ridge. There is nothing special about this site of St. John's Cemetery, perhaps best recognized is the greyed isolation of the spot. The only color comes from a faded bouquet of red plastic flowers, a respectful offering to one of the recently deceased. The road north of the cemetery slightly undulates to the local relief. A field to the right, lying in fallow lies strewn with an unimaginable amount of field stone, makes one wonder how it is ever put to seed.

The large granitic erratics dotting the open field tell the past tale of an open glacial plain, once licked by the waters of Lake Aggasiz.

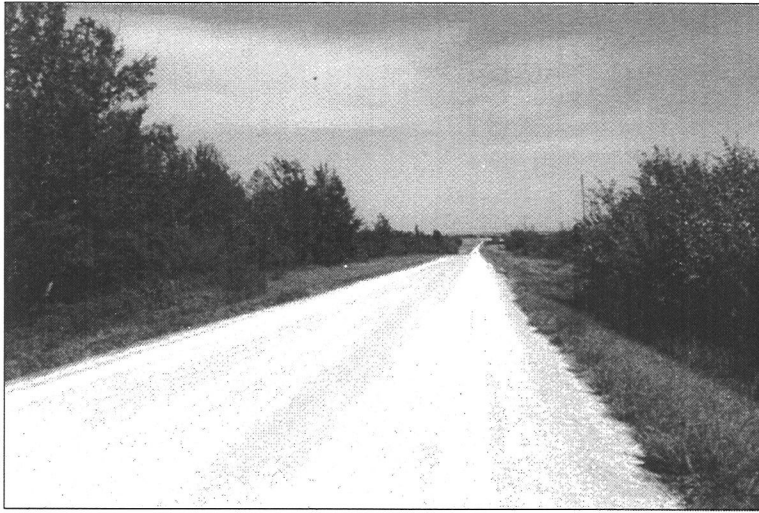
On one excursion it is summer and the hay meadows are alive with the flowing play of the wind and the song of meadow larks. The greens are broken by the occasional wild flora of white, yellow or red. A pair of white butterflies play out an aerial ritual providing movement to the view. You have to look for the subtleties in searching for the hidden beauty of the landscape. One can quickly characterize this landscape in the same simplicity of the true prairies to the south. Within these thinly settled landscapes it is the solitude that must be cherished. *The ridge is a coming to and a leaving from.*

I have once again lost my sense of feel for the ridge. Moving west again, I must make the rigid transition in accordance to the diagonal direction of the ridge. The landscape appears more and more low-lying and depressional upon the plateau of the broad ridge face. This assessment is felt in the shallow, low-lying feel to the landscape. What is also noticed here is the absence of passable or actual roadways north or south. The nature of the region does not allow for passage and this road, west or east, is ones only means of communication.

I come about a small cluster of modest dwellings that with confirmation of the map, announces itself as the settlement of Skylake. A north road presents itself and I quickly slow to turn tense to the fact that I have gone a fair distance west and lost my direction. Maybe three or four miles is all that is needed to reconnect with the ridge. The pasture land and meadows present a matrix of open space and forested cover of willow and dogwood more often indicative of low spots in the landscape. The tangled willow swamps, often shelter to pasturing cattle and livestock, are as much



4.43 Natural hay meadow.



4.44 An opening view.

of the vegetative imagery of the region as are the poplar forests. The rich dark coloration of the willow, visible in leafless periods often adds to the red of the dogwood especially in contrast to the banks of snow in the dead of winter. I take notice to the poor nature of the road, but also sense that it is well travelled. Continuing north a quick turn west is the only choice given that the nature of the country east and north is, or was at one time, impassable and through roads never built.

I again find orientation northwards and perceive an opening in the landscape that is preceded by an obvious dip to the road having found the relief of the ridge. Off in the distance, the view now opens and becomes unobstructed away from the forested woodland. The low-lying forested region has given way to the open agricultural plain in the area west of Arborg. As I continue north, I come to the paved roadway of Highway 68 running west of Arborg to Poplarfield. From here, the vista is that of more open fields, small clumps of forest and settlement to the north and east.

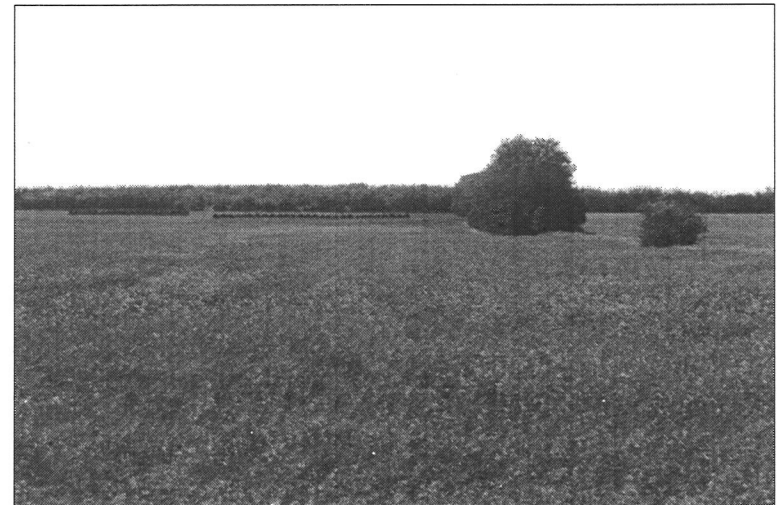
Looking to the west, the paved roadway rises into a cut in the crowning forest cover that makes out the horizon. This view marks a point of high land where the road meets the sky. The forested high-lands indicate the presence of the ridge and I instinctively turn west.

The high-lands

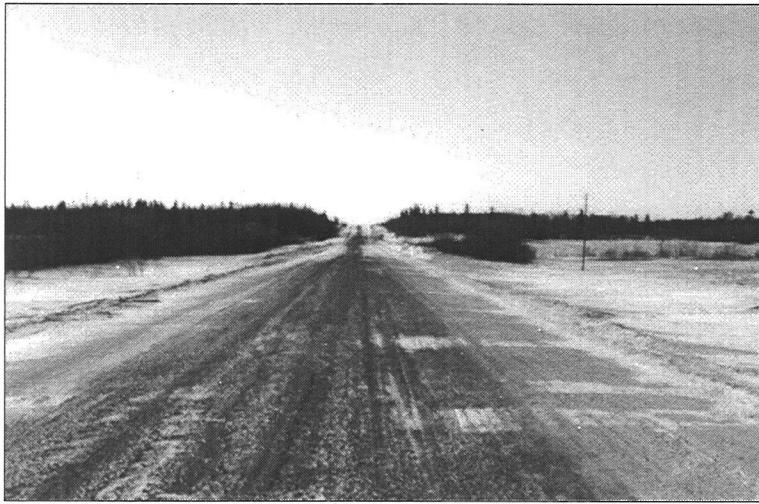
Driving the open country west of Arborg on Highway 68, the open nature of the countryside frames the subtle climb the road makes as one ascends the broad face of the ridge from the surrounding lowlands. I

begin to sense a change in the ridge's presence, becoming more pronounced and determinable as it was further south in the area around Teulon. The aspen forest left standing atop the ridge is the element that tells me this is the ridge. Driving further to what I have determined as the top of the ridge, I slow to leave the paved highway and turn north along a gravel road that will take me along the ridge corridor. Through a thin stand of poplar on my right, the open low-lying plain is visible in its mix of golden hues of ripened wheat and barley. The slight bit of yellow, a crop of canola nearly complete in its seasonal flowering, gives me a sense of the sea of color that this must have been weeks before. Thinking this, I realize that have been kept of my favored view of the rich blue in a field of flax, disheartened to think that I have missed my opportunity it being late in the season. These are the rich dabs of color brushed across the agricultural landscape that enhance the summer visuals. To see the continuance of such a sight in the landscape from the air or from an elevated point, broadly stretches one's view into the distance.

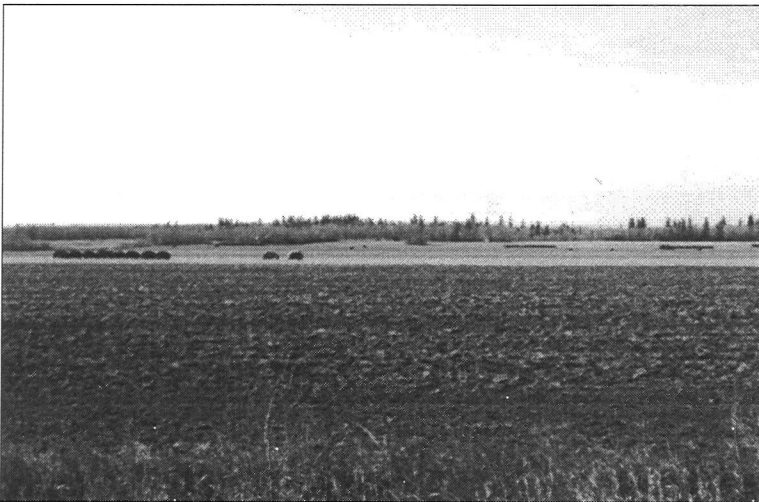
This same road I take for many miles feeling that the ridge has straightened northwards in contrast to the lacustrine plain to the east. In contrast to the feel of the landscape in the Skylake region, this landscape commands a sense of refuge and elevation. It is here that the visuals once again become more pronounced. The land appears more arable here in the open flatness of agricultural fields, outnumbering the spotty occurrence of poplar stand. I realize the varied changes in the landscape that have been experienced throughout the journey. The broad nature of the plateau like ridge face causes me to take an east road to again reference the edge of the ridge face exposed through a change in elevation. However, the continuity of the ridge appears to be breaking down and I return west to take the



4.45 Forested ridge.



4.46 The majestic roadway.



4.47 The high-lands

same road north to a place name of Sylvan. *How much further will the ridge take me?* I am aware of the changing landscape. Arriving at the next mile interval I must stop to reaffirm my location. A small cluster of settlement to the distance east is the town of Sylvan. The roadway west is majestic; perhaps the most pronounced view of the relief of the ridge is found here as the roadway uncharacteristically climbs sharply up the ridge face. I turn west taking me to this point on the highland. Climbing the ridge, the prospect gained over the surrounding landscape is as unique as the land form is to its context. A rounding curve in the road takes me north, well aware of the direction required to maintain my elevated position. It is this part of the journey that relinquishes the most attraction to the ridge. The uncertainty of the foreign landscape and the sense of exploration add to the excitement of the sheer presence of the most elevated landform.

The qualities of the landscape appear to have changed as the roadway now descends off the ridge face. The road now traverses the open fields east of the ridge that now stands eminently a mile to my west. The ridge appears to still rise from the landscape, to a height and gradient not yet experienced. The view asserted through a mix of yellows as the birches, oaks and poplars take to their fall colors, blend with the darkened spruce that crown the ridge. I travel a mile or two realizing the absence of westerly roadways that will take me to the ridge face. Counting on the next mile, a lesser used trail makes its way west to the face of the ridge that at this point looks more like a mountain to the regular schema of the ridge. The grass lined trail, edges up to the ridge and stops revealing the presence of worn and weathered limestone cliffs that are exposed at the ridge face. I leave my vehicle in response to a lightly worn foot path

continuing up the face of the cliff through the woods. The smell of spruce dominates as I exit the shaded forest for the open plateau of stunted oak and juniper. Elevated some 25 or 30 feet, I experience probably the most startling view of the journey. A vista framed by the tops of spruce and poplar allows the eye to travel out for many kilometers. I cherish this moment its beauty and solitude and acknowledge this site as a special place. Still taken by the excitement in finding this site, the ridge has revealed yet another character in its continuance through an unfamiliar landscape. As with other places of experience along the ridge corridor, this place is as unique for its view shed and physical character as was the spirit of the landscape found at St Michael's church near Foley. Perhaps this site is special for I can sense the approaching end of the journey.

I leave the site with some hesitation travelling back down the old trail to the more familiar gravel roadway. Looking at my map I find that the end of the road is near confirmed by the visible landscape of varying undulations that show little continuance or familiarity to the ridge corridor. The elevated plateau continues with the mix of agricultural landscape that soon becomes more enclosed in forested woodland. The open land, now to my south, has become forested and wild once again. The now dominant spruce forest along one plateau reveals a stand of jack pine that appears almost foreign yet indicative of the change in environment. Recognition of the ridge corridor has now become difficult in a landscape of many undulating points of highland that continue northwest. The nature of this region is quite unsuspected but realistic of the distance traveled into the north of the Interlake. I decide to travel west given the sense that the landform still continues northwesterly, arriving at Highway 17 some 5 miles north of Fisher Branch. Deciding if I should continue



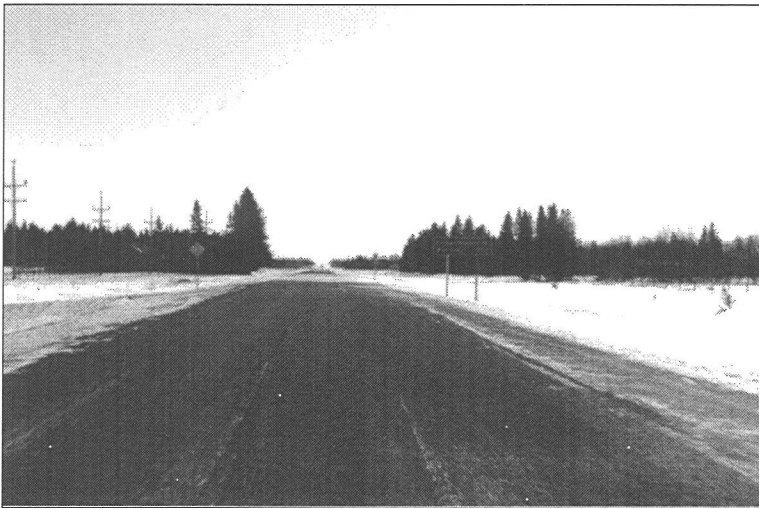
4.48 A vista framed by spruce and poplar.



4.49 Jack pine.

further north I decide to turn south choosing this as the end of the journey.

Looking at the map I try to locate my position within the surrounding landscape. In having travelled well over 150 kilometers in experiencing the ridge corridor, and my mind is freshly active with the collection of landscape imagery. Realizing what I have accomplished, I am content with the passage of journey taken and I decide to head home. Wondering if I should choose the same route south, the desire for exploration on this day makes me take the direct route south on Highway 17 for the reason of not having travelled this road in some time.



4.50 The road home. *Passage taken to the end of a journey.*

5 Passage taken to the end of a journey

Observations

The region studied, inclusive of the entire length of the determined ridge corridor, yields a varying diversity of landscape types, physical and visual resources, as well as remaining cultural/heritage resources. Coupled with experience is the added integrity supported by historical documentation and personal accounts of local residents acknowledging the use of the ridge corridor in the eras of prehistory. The ridges and sequence of trails that once made up the Ridge Road corridor possess the qualities of a significant heritage resource, and should be commemorated more so at a local and regional level. Given the inherent nature of the landform in linking the various determined attributes and resources acknowledged in the study, Ridge Road lends itself primarily to become designated as a historic transportation corridor, and quite possibly reconstituted as a green way recreational trail system in totality.

Recommendations

Based on the results obtained from the conducted analysis and inventory, it is recommended that the status of Ridge Road be considered as a series of possibly interrelated and implemented options. However, all are to be and supportive to the notion of *journey*.

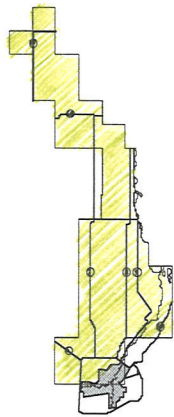


Fig. 5.1 A Scenic Route.

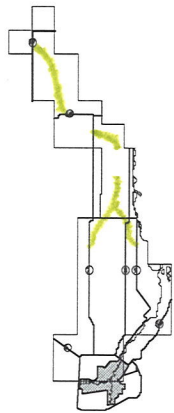


Fig. 5.2 Short sections of implemented trail.

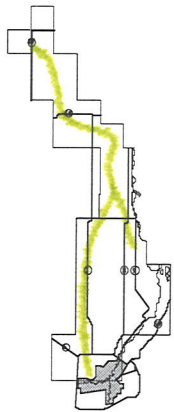


Fig. 5.3 Continuous reconstituted trail or greenway.

A scenic route

The continuance of what has been determined as the landscape of Ridge Road is to involve a scenic drive. The route is to be identified and commemorated according to provincial standards as a historic transportation corridor, and completely accessed along existing roads by vehicle. In this instance, markers would be designed, constructed and erected at locations determined as most significant along the corridor at points accessible by vehicle along passable, graded roadways and left as such. No implementation of trail system upon private land is to be undertaken. It is worth considering the treatment of lesser used municipal roadways along the ridge corridor to be kept of their more natural state, and more suggestive to the character of a trail.

Short sections of implemented trail

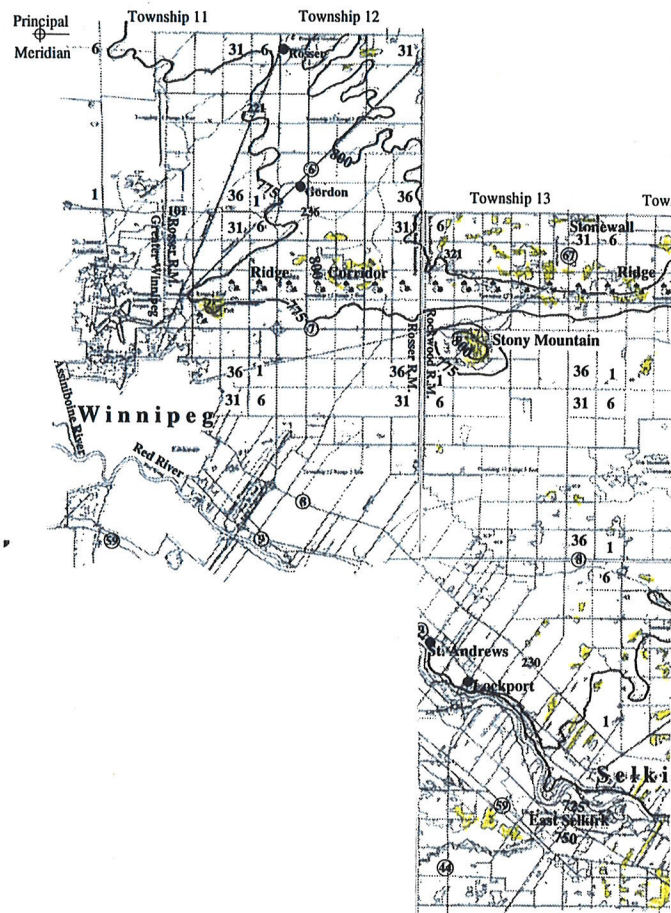
The development of short stretches of trail system within optimally determined sections of the corridor where suitable land base is found to warrant implementation. The recommendation can be coupled with the above notion of the corridor as a scenic drive, with sections of the trail providing access points approached by vehicle. This attempts to encourage pedestrian use of the trail, as well as other forms of recreational transport including snowmobiles and ATV's.

Continuous reconstituted trail system or greenway

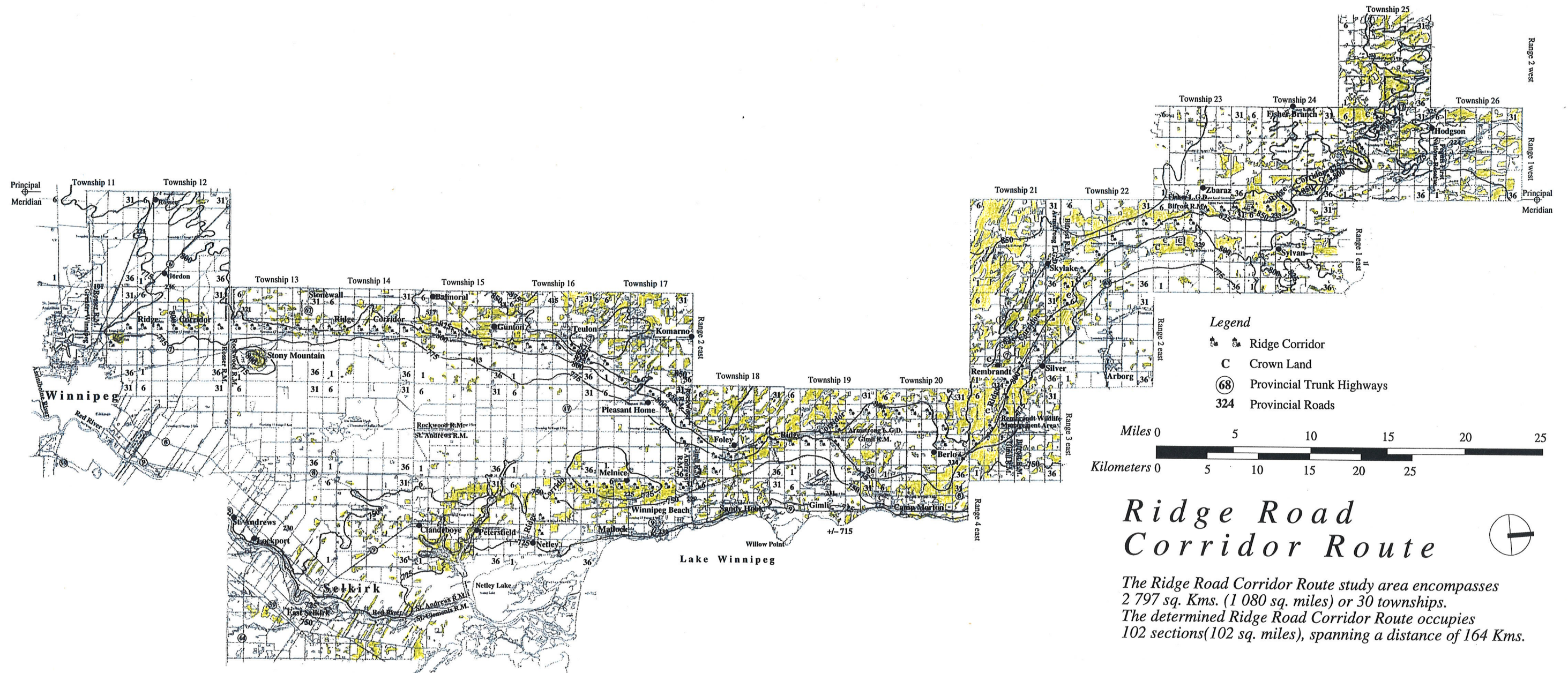
An entire reconstituted and continuous trail system along the entire determined corridor, incorporating trail markers, commemorative sites, rest areas and vehicle access, that would attempt to develop the entire ridge corridor as a recreational landscape feature within the regional context of the eastern Interlake.

Map A

Ridge Road Corridor Route



Passage taken to the end of a journey



The planning process: A historic transportation corridor and greenway within the regional landscape of Manitoba's eastern Interlake

In the application of recommendations for the reconstitution of a historic transportation corridor as an interpretive, recreational greenway trail system (*see* map B), many issues arise relating to the identification and acquisition of lands along what has been determined as the route or corridor. (*see* map A) Most important, however, is the question, *how can one make this work?*

What is critical to the initial stages of this process is the establishment of a general masterplan that addresses the issues of site identification, route acquisition, designation, commemoration, and implementation, all while being aware of the people and character of the region. The ridge and its varying physical, visual and associative cultural/heritage resources have been identified. (*see* appendix A & B) Now, what is one to do with them? This entire process should be approached holistically to include the people of the region, and professionals from such varying disciplines as Geography, History, Anthropology, Ecology, and Landscape Architecture, in concentrating on the development of a historic greenway plan for the regional context of Manitoba's eastern Interlake.

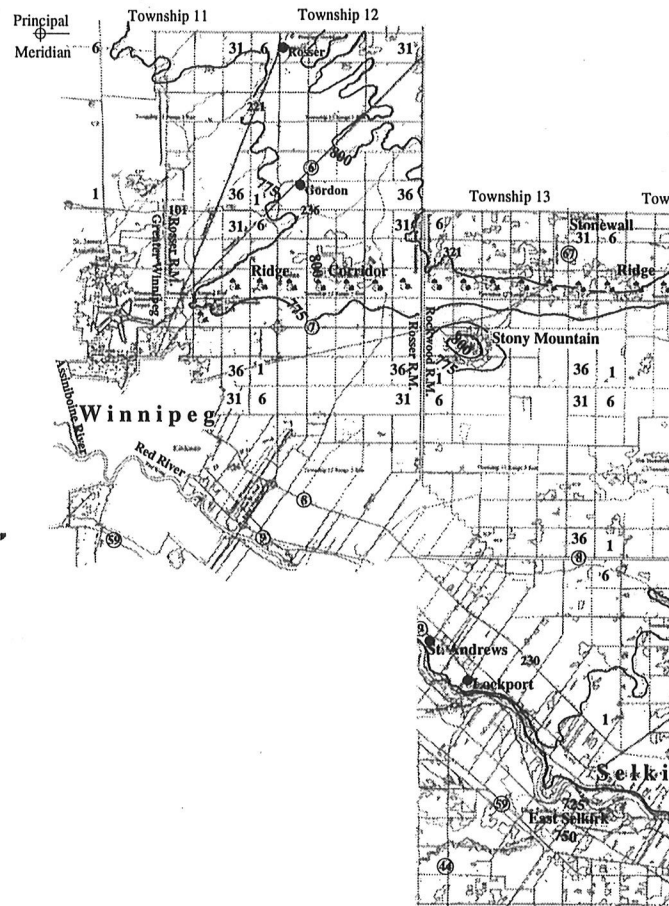
Commemoration and preservation

Guidelines for the commemoration, preservation and possible reconstitution of a historic transportation corridor can be obtained from the Provincial Historic Resources Branch. Evaluative criteria and measures from within these guidelines can be used to establish whether the heritage

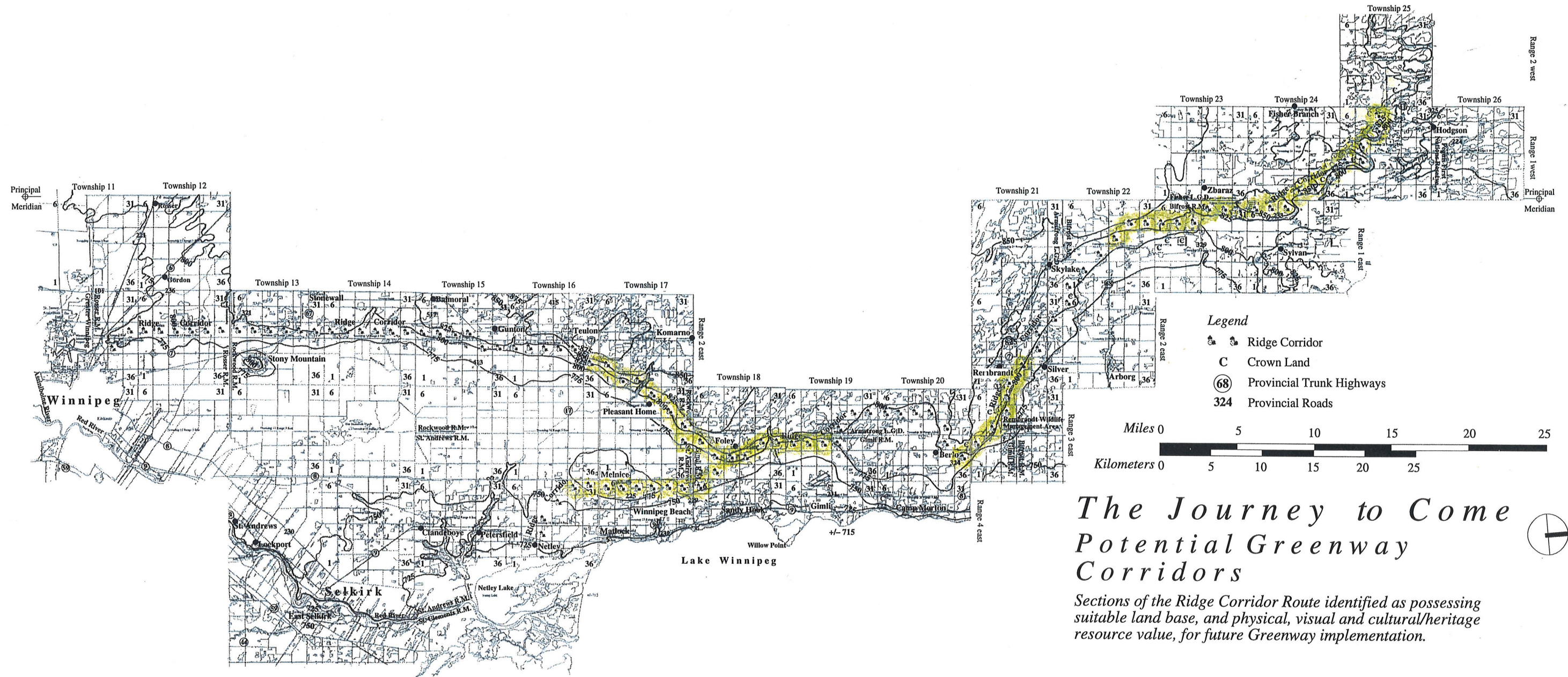
Map B

The Journey to Come

Potential Greenway Corridors



Passage taken to the end of a journey



value of the corridor is significant and recognized locally, regionally or provincially.

Determining the corridor route

One of the most important issues is in defining the route or continuance of the corridor, not only physically but historically as well. (see map A) Ground truthing collected maps that illustrate regional historic information, surficial geology, topography, settlement, land use and land ownership, allow one to piece together the resources that substantiate the areal alignment of the corridor. Topographic reconnaissance maps were prepared for the inventory of visual, physical and heritage resources found along the ridge corridor. The information gathered in this stage is critical to the determination of possible routes for the provision of a greenway trail system, as well as vehicular and pedestrian access areas. Key issues to focus upon during the inventory include: maximizing the experience of the corridor by determining important views and vistas that are pleasing to the eye and characteristic of the regional landscape; ensuring the protection and enhancement of the environment by being sensitive to the natural and historic resources of the corridor; and most importantly, respecting the rights of local land owners in the selection of properties.

Acquiring data on the ownership and use patterns of local property types, be they private or crown land parcels, begins to identify suitable land base for the selection of the trail corridor. It was found that the landscapes atop the ridge possessed little settlement, having been left as forest and utilized as pasture, hay meadow, gravel borrow pit or small acreage's of agricultural land. However, most, if not all lands atop the corridor were found to be privately owned.

Aside from obtaining mapped information from local municipalities

and government districts, it is important to identify all stake holders related to the proposed planning options. Resident land owners can be helpful resources in the land identification and site selection process of implementing sections of recreational greenway trail. Critical to this stage is the encouraged involvement of local individuals and groups within those communities that can contribute to a sound base of knowledge relating to area history, suitable land holdings, ownership and local physical landscape conditions. However, the cross political boundaries of the continuous corridor system in tying the region together, may require more direct input from Rural Municipalities and Local Government Districts as stakeholders in this process.

The planning mechanism: A “made in the Interlake” solution

The ridge system crosses many municipal boundaries, but as a whole characterizes the landscape of the region. There are many stories to be told of early travels upon the ridge, each local in nature and particular to certain sections of the corridor. By increasing an awareness and appreciation for the nature and historical qualities of the ridge system, it is hoped that those who are most important, the local citizens and land owners, become the most influential people involved in the planning and implementation process. Communication in this respect can be made through local community presentations and community newspapers. These are the people of the region, they know it best, therefore it is most effective that a level of development be kept within the community. The involvement of local people and landowners is an attempt at implementation without the bureaucratic involvement of local and provincial government planning bodies. A heightened respect for the landscape resource that these people



Fig. 5.4 A "grass roots", community approach is most important to successfully implementing a greenway trail system.

have will determine the success of implementing any of the prescribed planning options.

Within this application what must be considered is the mechanism or planning body which will oversee the implementation of the proposed recommendations. What will it take to make a unique project as this work within the regional landscape of the eastern Interlake? What is required is a "*made in the Interlake*" solution that is sensitive to the people and landscape of the region.

To act as a guiding mechanism for "grass roots" community involvement, it is suggested that a private interest group with the resources and knowledge involved in the acquisition of land for trail systems, related legal issues, and ability to produce financial estimates be incorporated in the process. It is suggested that the Manitoba Trails Association could become facilitator and consultant in simply coordinating and bringing local people together. Involvement from smaller, more regionally distinct trail groups including the Riverton based Prime Meridian Trail group, could become involved in the site selection and implementation process. Their involvement could provide land owners, who wish to place a trail along the corridor, with guidelines and measures taken in implementing trail systems. This is hoped to be the seed planted for the development of a continuous greenway trail system in totality.

The "*made in the Interlake*" solution rests solely in the hands of local land owners. Simply a few land owners who could devote portions of land base along the corridor for greenway usage, with little change in the present landscape, would be the start of this intervention. The awareness from this development would hopefully initiate similar undertakings with other landowners along the corridor. It is hoped that these actions

would manifest through the region, possibly leading to the formation of a regional trail association and unified voice within the communities that recognizes the importance of the ridge corridor. The assumed discontinuous nature of these early stages could lend to further determination and acquisition of lands for the development of an entire continuous recreational corridor system.

There are also many user groups to also consider in the planning. *Who are those people that are going to use the trail?* Local, regional and perhaps provincial nordic ski clubs, snowmobile and horse trail riding associations are but a few including the many that would simply enjoy the scenic qualities of the ridge corridor on foot. The considerations of these people should also be considered in the treatment and allocation of lands for trail implementation.

With the people and resources secured in the process, it is hoped that the land acquisition process involve as little land purchase as possible, simply becoming a community corridor open to those willing to enjoy the experience as long as there is a respect for the land owners rights and freedoms.

Route acquisition

The method used in securing a permanent corridor for preservation or recreation purposes would be hoped to involve as little land purchase as possible. Developing the entire stretch of corridor realistically depends on the collection of adequate land base to secure a continuous trail. The success of this as indicated ultimately rests in the hands of the many land owners along the corridor. To approach this step in the belief that local land owners could rely on those who are to use the corridor as respectful



Fig. 5.5 Cross-country skiers.

to their rights and wishes, by passing through their property and closing all gates and fences behind them, would greatly simplify the process of route and land acquisition atop the corridor. However, this view is unlikely and requires other alternatives in the process.

- The use of existing roadways or trails that become identified within the optimal route of the ridge corridor, should be selected and treated as stretches of permanent trail.
- The use of *right of way grants* (R.O.W.) allows for the securing of a trail route along roadways adjacent to lands found within the optimal corridor. Utilizing right of way properties includes the 30 m. on either side of any graded road, hydro or abandoned road right of way in the province.
- Other measures of securing adequate land base include the use of *fee simple purchase* in which “The outright purchase of all of the rights of in a property, providing absolute ownership of a property, subject to restrictions imposed by laws of governing authorities.”(Bruce Trail Association, 1991, p.83)
- Other legal maneuvers include *easements* where, “An interest in land which allows the owner of one piece of land to use, or restrict the use of, another person's land.”(Ibid, p.83) Such a measure is opposite to the nature of land acquisition hoped to be achieved and would only be used in extreme cases where deemed appropriate.

Within this process, it is important to also develop a registry of properties deemed necessary for the long term security of a continuous corridor. Not only should lands that become available within the chosen corridor be identified, but those, that for reasons that restrict their acquisition, become registered and inventoried for possible future implementa-

tion.

This process is quite long and arduous, requiring many hours of human resources. The goal of making residents realize the benefits to the region in linking communities together as recognized historically, socially, educationally as well as economically, is critical in attempting to create a stable base of acceptance amongst local residents and landowners. It is only through local recognition that such a landscape resource can be preserved, protected and possibly reconstituted. Further development of a masterplan utilizing the outlined considerations should include an intensive ground truthing of the planning options, analyzing land conditions for the optimum locations of possible greenway trail implementation.

Further research

The study has undertaken an inventory of the visual, physical and cultural/heritage resources that have contributed to the identification of the Ridge Road corridor. It is hoped that the efforts within the study are recognized to the point of possibly commemorating the route as significant locally or regionally within the province. However, the possible implementation of stretches of reconstituted trail calls for further ground truthing of the determined corridor, land analysis and route acquisition. As well, further study of the physical, visual and cultural resources not already identified is encouraged. At the same time, it is indicative that the potential exists for the recommended options to be carried through in actuality.

Epilogue

The region of Manitoba's eastern Interlake, in all its varying natural diversity and scenic beauty, remains foremost in my mind as a collective of experience. The light that has been shed upon the mystery of an old trail running along a ridge illustrates a response to geography by an early people and cultures past. The remnants of this cultural heritage exist within the landscape in whole and in spirit, experienced and perceived within the context of today's society. Reconnecting one's self with the ridge corridor and the experience gained through the exploration of journey is a link to the past and a return to the natural. The ridge corridor and Ridge Road as historic resource, characterizes the landscape of the region. Recognition, awareness and protection of this resource, will ensure that the same experiences for those now, and those of the past, will exist for those of the future.



Fig. 5.6 A lone, forgotten headstone, overgrown in aspen forest near St. Michael's Ukrainian Catholic Church.

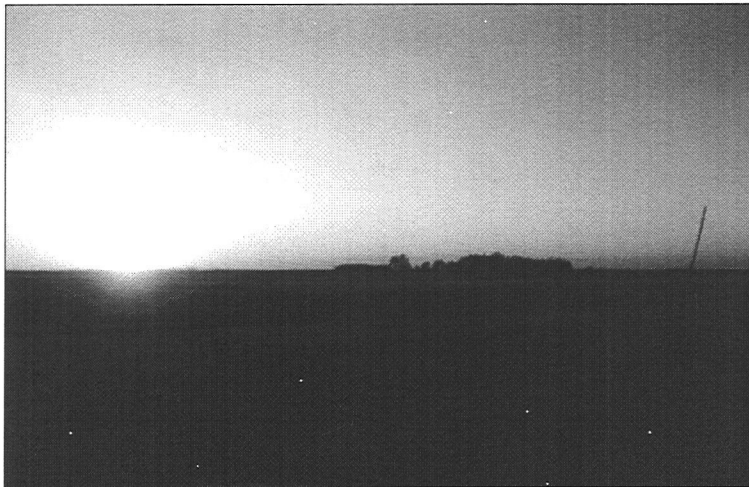


Fig. 5.7 Setting sun.

Appendix A Ridge Corridor Resource Matrix

		1	2	3	4	5	6	7	8	9	10	11	12
<i>T o w n s h i p</i>	17	4					2 3 2						
	16												
	21			1 2 3						1 2 3			
	20												
	19	3											
	18			3									
	17												
	22												
	21	2											
	17			2								2	
	16			1 2							2		
	15				2					2			
<i>Principal Meridian</i>	14	2			2					2			
	13				2					2			
	12				2					2			
	11												
	24	1			1 2 1 2								
	23				2			2					
	22			2									
	25												
	24	1		1 2						1 2 1 2			

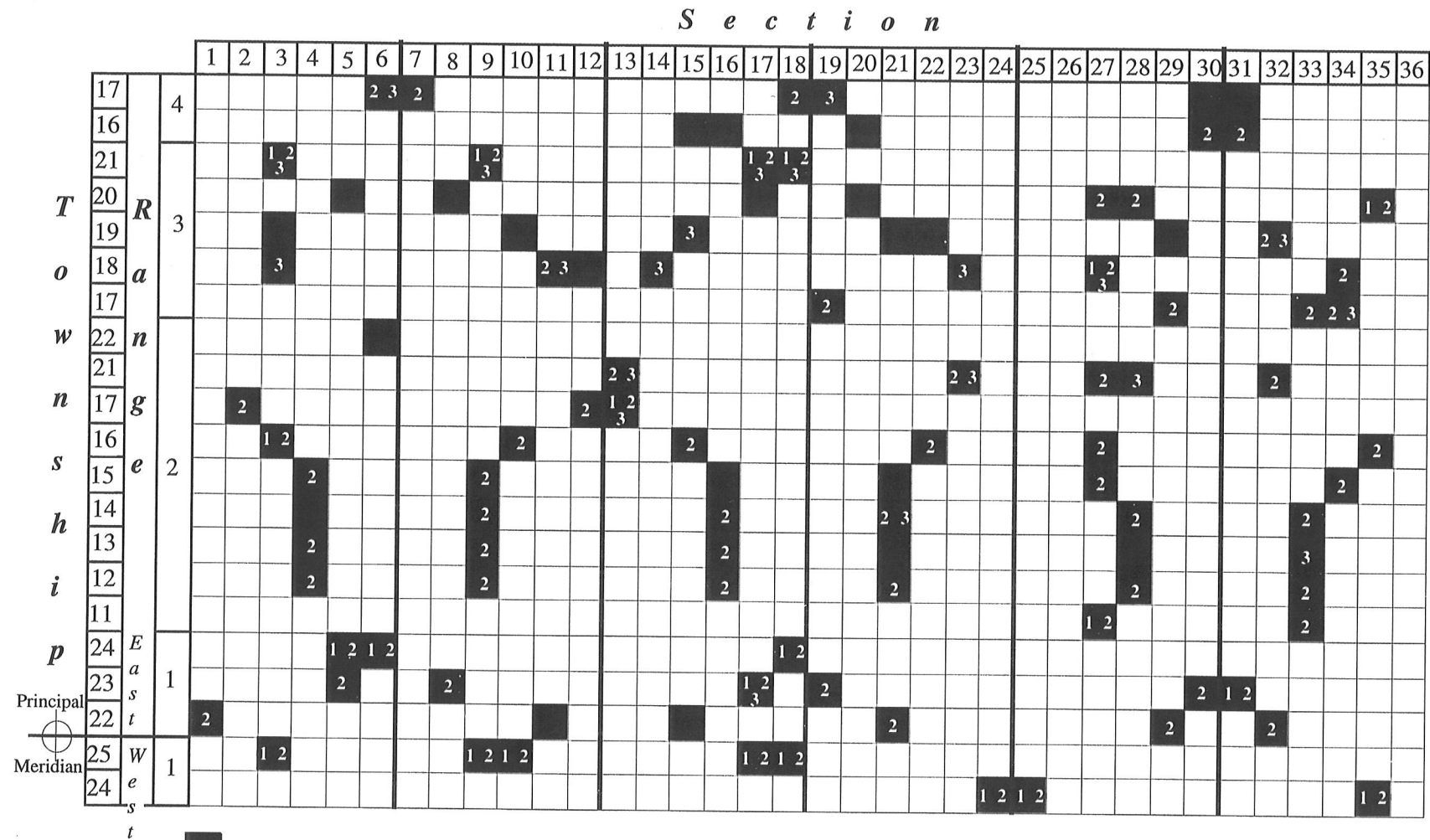
■ - Sections constituting the

Inventory of the physical, visual, and cultural resources within the determined section

1 Physical resource

2 Visual resource

3 Cultural/Heritage resource



The matrix illustrates a non-linear inventory of both the sections constituting the ridge corridor route, as well as the occurrence of physical, visual and cultural/ heritage resources found within those determined sections. The layout of the ridge corridor is rigidly governed by the township and sectional survey of 36 sections of one mile by one mile within 1 township.

Physical resources are to include significant morphological features such as ridge forms with significant relief, sink holes, and incised creek or river channels.

Visual resources were determined as views that are pleasing to the eye and are characteristic of the varied natural and cultural landscapes throughout the region.

Cultural/heritage resources include cemeteries, churches, rustic farm buildings, as well as lands once occupied by original sections of trail along the ridge corridor.

For example, section 27 within Township 18, Range 3 east, possesses physical, visual and cultural/heritage resources.



Township 18, range 3 east, section 27. Physical resource: Willow Creek.



Township 18, range 3 east, section 27. Visual resource: Pleasant view of open meadow and old farm house atop the ridge corridor.



Township 18, range 3 east, section 27. Cultural resource: St. Michael's Ukrainian Catholic Church.

Township 18, Range 3 East

31	32	33	34	35	36
30	29	28	27	26	25
19	20	21	22	23	24
18	17	16	15	14	13
7	8	9	10	11	12
6	5	4	3	2	1

Appendix B

Physical, Visual and Cultural/Heritage Resource Inventory

Township 11, Range 2 east, sections:

27 - physical/visual (Little Mountain Park, abandoned quarry)

33 - visual (open prairie - agricultural landscape)

Township 12, Range 2 east, sections:

4 - visual (open prairie - agricultural landscape)

9 - visual (open prairie - agricultural landscape)

16 - visual (open prairie - agricultural landscape)

21 - visual (open prairie - agricultural landscape)

28 - visual (open prairie - agricultural landscape)

33 - visual (open prairie - agricultural landscape)

Township 13, Range 2 east, sections:

4 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

9 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

16 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

21 - -

28 - -

33 - cultural (lime kiln)

Township 14, Range 2 east, sections:

4 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

9 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

16 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

21 - visual/cultural (open prairie/enclosed aspen-oak forest - agricultural landscape / All Saints Church and Cemetery, Victoria)

28 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

33 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)

Township 15, Range 2 east, sections:

- 4 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 9 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 16 - -
- 21 - -
- 27 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 34 - visual (open prairie/ aspen-oak forest - agricultural landscape)

Township 16, Range 2 east, sections:

- 3 - physical/visual (Ross Creek / open prairie/enclosed aspen-oak forest - agricultural landscape)
- 10 - visual (open prairie/enclosed aspen-oak forest - agricultural landscape)
- 15 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 22 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 27 - visual (open prairie/aspen-oak forest - agricultural landscape)
- 35 - visual (open prairie/aspen-oak forest - agricultural landscape)

Township 16, Range 4 east, sections:

- 15 - -
- 16 - -
- 20 - -
- 30 - visual (aspen forest - agricultural landscape)
- 31 - visual (aspen forest - agricultural landscape)

Township 17, Range 2 east, sections:

- 2 - visual (aspen forest - agricultural landscape)
- 12 - visual (aspen forest - agricultural landscape)
- 13 - physical/visual/cultural (Netley Creek / aspen forest - agricultural landscape / St. Stephen's Church and Cemetery)

Township 17, Range 3 east, sections:

- 19 - visual (open prairie/aspen forest - agricultural landscape)
- 29 - visual (open prairie/aspen forest - agricultural landscape)
- 33 - visual (open prairie/aspen forest - agricultural landscape)
- 34 - visual/cultural (open prairie/aspen forest - agricultural landscape / Holy Rosary Church and Cemetery)

Township 17, Range 4 east, sections:

- 6 - visual/cultural (aspen forest - agricultural landscape / old trail)
- 7 - visual (aspen forest - agricultural landscape)
- 18 - visual (aspen forest - agricultural landscape)
- 29 - physical (sinkhole)
- 30 - -
- 31 - -

Township 18, Range 3 east, sections:

- 3 - cultural (old trail)
- 11 - visual/cultural (aspen-spruce forest - agricultural landscape / Ukrainian- Ruthenian Cemetery / old trail)
- 12 - -
- 14 - cultural (old trail)
- 23 - cultural (old trail)
- 27 - physical/visual/cultural (Willow Creek / aspen-spruce forest - agricultural landscape / St. Michael's Church and Cemetery / old trail)
- 34 - visual (aspen forest - agricultural landscape)

Township 19, Range 3 east, sections:

- 3 - -
- 10 - -
- 15 - cultural (St. Basil's Church and Cemetery)
- 22 - -
- 21 - -
- 29 - -
- 32 - visual/cultural (aspen forest - agricultural landscape / abandoned farmstead)

Township 20, Range 3 east, sections:

- 5 - -
- 8 - -
- 15 - cultural (Cemetery)
- 17 - -
- 20 - visual (aspen forest - agricultural landscape)
- 28 - visual (aspen-spruce forest - agricultural landscape / abandoned farmstead)
- 35 - visual/physical (ridge form, old trail)

Township 21, Range 3 east, sections:

- 3 - physical/visual/cultural (ridge form / aspen-spruce forest / old trail)
- 9 - physical/visual/cultural (ridge form / aspen-spruce forest / old trail)
- 17 - physical/visual/cultural (ridge form / aspen-spruce forest / old trail)
- 18 - physical/visual/cultural (ridge form / aspen-spruce forest - agricultural landscape / old trail)

Township 21, Range 2 east, sections:

- 13 - visual/cultural (aspen forest - agricultural landscape / old trail)
- 23 - cultural (old trail)
- 27 - visual (aspen forest - agricultural landscape)
- 28 - cultural (St. John's Cemetery)
- 32 - visual (aspen forest - agricultural landscape)

Township 22, Range 2 east, sections:

- 6 - -

Township 22, Range 1 east, sections:

- 1 - visual (aspen forest - agricultural landscape)
- 11 - -
- 15 - -
- 21 - visual (aspen forest - agricultural landscape)
- 29 - visual (aspen forest - agricultural landscape)
- 32 - visual (aspen forest - agricultural landscape)

Township 23, Range 1 east, sections:

- 5 - visual (aspen forest - agricultural landscape)
- 8 - visual (aspen forest - agricultural landscape)
- 17 - physical/visual/cultural (ridge form / aspen forest - agricultural landscape / Cemetery)
- 19 - visual (aspen-spruce forest - agricultural landscape)
- 30 - visual (aspen-spruce forest - agricultural landscape)
- 31 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)

Township 24, Range 1 east, sections:

- 6 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 7 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 18 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)

Township 24, Range 1 west, sections:

- 24 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 25 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 35 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)

Township 25, Range 1 west, sections:

- 3 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 9 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 10 - physical/visual (ridge form / aspen-spruce forest - agricultural landscape)
- 16 - physical/visual (ridge form / aspen-spruce-jack pine forest - agricultural landscape)
- 17 - physical/visual (ridge form / aspen-spruce-jack pine forest - agricultural landscape)

Bibliography

Cultural Landscapes

- Blicq, A & Gigliotti, K. 1986, People Of The Interlake. Winnipeg, Manitoba, Turnstone Press.
- Harvey, R.R. 1990, Fieldwork Techniques as an Aid in Reading the Cultural Landscape. Association for Preservation Technology, Bulletin Vol. xxii, no.1/2, p. 132-141.
- Lehr, J.C. 1982, The Landscape Of Ukrainian Settlement In The Canadian West. Great Plains Quarterly, Vol.2(2), p. 94-105.
- Melnick, R. 1981, Capturing the Cultural Landscape. Landscape Architecture, January, p. 56-60.
- Noble, A.G. 1992, To Build In A New Land: Ethnic Landscapes in North America. Baltimore, The Johns Hopkins University Press.
- Watson, G. 1971, Interlake Articles, Poems and Travel Notes. Ernest George Watson, Salmon Arm, British Columbia.

Historic Preservation

- Birnbaum, C.A. 1994, Protecting Cultural Landscapes: Planning, Treatment and Management of Historic Landscapes. U.S. Department of the Interior, National Parks Service, *Cultural Resources Management*. p. 1-20
- Buggey, S. 1992, Canadian Cultural Landscapes - An Overview. Impact, vol. 4, no. 4, June, p. 1-2.
- Fitch, J.M. 1990, Historic Preservation: Curatorial Management of the Built World. Charlottesville, Virginia, University Press of Virginia.

- Stokes, S.N. et al, 1989, Saving America's Countryside: A Guide To Rural Conservation. Baltimore, Maryland, The Johns Hopkins University Press.
- U.S. Department of the Interior, National Park Service, 1994, Thematic Issue on Landscape Interpretation. Cultural Resources Management, vol. 17, no. 7, p.1-48.
- Von Baeyer, E. 1994, A Selected Bibliography For Canadian Garden History In Canada - Revised Edition. Ottawa, Ontario, Parks Canada, Canadian Heritage.

Historic Transportation Corridors and Greenways

- Anderson, J.R.L. & Godwin, F. 1975, The Oldest Road: An Exploration of The Ridgeway. London, England, Wildwood House Ltd.
- Cameron, C. 1993, The Challenge of Historic Corridors. U.S. Department of the Interior, National Parks Service, Cultural Resources Management, vol.16, no. 11, p. 5-7.
- Grove, N. 1990, Greenways: Paths to the Future. National Geographic, vol.177, no.6, p. 76-99.
- Little, C.E. 1992, The Greenway Movement: The emblematic importance of linkage. Historic Preservation Forum, March/April, p.10-12.
- Mastran, S. 1992, A Look At Greenways: A survey of programs and selected case studies. Historic Preservation Forum, March/April, p. 13-30.
- Preston, D. 1995, The granddaddy of the nation's trails began in Mexico. Smithsonian, November, p.140-149.

- Schwarz, L.(editor),Flink, C.A. & Searns,R.M. 1993, Greenways: A Guide to Planning, Design, and Development. Washington D.C., Island Press.
- Sevigny, R. 1992, Florida's Black Heritage Trail: Working To Preserve Significant Sites. Historic Preservation Forum, July/August, p. 6-9.
- The Bruce Trail Association, 1991, Bruce Trail Comprehensive Plan.
- U.S. Department of the Interior, National Park Service,1993, Historic Transportation Corridors: A New and dynamic Element of Heritage Preservation. Cultural Resources Management,vol.16, no. 11, p.1-60.

Canadian Prairie History

- Brehaut, H.B. 1971, The Red River Cart And Trails: The Fur Trade. Historical and Scientific Society of Manitoba, Series iii, Number 28.
- Butler, W.F. 1968, The Great Lone Land. Edmonton, Alberta, M.G. Hurtig Ltd.
- Ens, G. & Pettipas, L. 1980, Background Report: HeritageResources of the Eastern Interlake Planning District. Manitoba Culture, Heritage and Recreation: Historic Resources Branch.
- Ewanchuk, M. 1977, Spruce, Swamp, and Stone: A History of the Pioneer Ukrainian Settlements in the Gimli Area. Michael Ewanchuk, Winnipeg, Manitoba.
- Ewanchuk, M. 1981, Pioneer Profiles. Michael Ewanchuk, Winnipeg, Manitoba.
- Francis, R.D. 1989, Images of the West. Saskatoon, Saskatchewan, Western Producer Prairie Books.

- Hind, H.Y. 1969, Canadian Red River And Assiniboine And Saskatchewan Expeditions Vol. ii. New York, New York, Greenwood Press Publishers.
- Jahn, E.H. 1968, Immigration and Settlement in Manitoba, 1870-1881, the beginnings of a pattern. A Thesis Presented to the Department of History, University of Manitoba.
- McLeod, D.K. 1986, The 1985 South Interlake Archaeological Survey: A Summary of the Methods, Results and Conclusions. Manitoba Culture, Heritage and Recreation: Historic Resources Branch.
- Manitoba Culture, Heritage and Recreation: Historic Resources, 1989, The Oldtimers: First Peoples of the Land of the North Wind.
- Morton, W.L. 1957, Manitoba: A History. Toronto, Ontario, University of Toronto Press.
- Piniuta, H. 1978, Land of Pain, Land of Promise: First Person Accounts by Ukrainian Pioneers 1891-1914. Saskatoon, Saskatchewan, Western Producer Prairie Books.
- Provincial Archives of Manitoba, Surveyors Notebook, #6489.
- Rees, R. 1988, New and Naked Land. Saskatoon, Saskatchewan, Western Producer Prairie Books.
- Rockwood Municipality History, 1982, 100 Years of History: Rockwood Municipality. Altona, Manitoba, D.W. Friesen & Sons Ltd.
- Roper, E. 1891, By Track and Trail. London, W.H. Allen and Co. Limited.
- Richtik, J.M. 1964, A Historical Geography Of The Interlake Area Of Manitoba From 1871 To 1921. A Thesis Presented to the Department of Geography, The University of Manitoba.
- Spence, T. 1882, Useful And Practical Hints For The Settler On Canadian Prairie Lands. Legislative Assembly Of Manitoba.

- Spry, I.M. 1973. The Palliser Expedition: An Account Of John Palliser's British North American Exploring Expedition 1857-1860. Toronto, Ontario, The Macmillan Company of Canada Limited.
- Vidir Ladies Aid, 1979, Beyond the Marsh: A History of Three Rural School districts of Vidir, Lowland and Sylvan Glade.
- Warkentin, J & R.I. Ruggles, 1970, Historical Atlas of Manitoba: A Selection of Facsimile Maps, Plans and Sketches from 1612 to 1969. Winnipeg, Manitoba, Manitoba Historical Society.

Prairie Literature and Art

- Cook, R. 1986, Canada, Quebec, and the Uses of Nationalism. Toronto, Ontario, McClelland and Stewart.
- Kurelek, W. 1980, The Ukrainian Pioneer. Toronto, Ontario, Harmony Printing Limited.
- Kurelek, W. 1975, A Prairie Boy's Summer. Montreal, Quebec, Tundra Books.
- Kurelek, W. 1973, A Prairie Boy's Winter. Montreal, Quebec, Tundra Books.
- Laurence, M. 1966, A Jest of God. Toronto, Ontario, McClelland and Stewart Limited.
- Mitchell, W.O. 1947, Who Has Seen The Wind. Toronto, Ontario, Macmillan of Canada.
- Rees, R. 1986, Land of Earth and Sky: Landscape Painting in Western Canada. Saskatoon, Saskatchewan, Western Producer Prairie Books.
- Rees, R. 1978, The Prairie: A Canadian Artist's View. Landscape.(volume not known).

- Ricou, L. 1973, Vertical Man, Horizontal World: Man and the Landscape in Canadian Prairie Fiction. University of British Columbia Press.
- Sandberg, A.L. & Marsh, J.S. 1988, Focus: Literary Landscapes - Geography and Literature. The Canadian Geographer, 32, no. 3, p. 266-276.
- Sproxton, B. 1986. Trace: Prairie Writers on Writing. Winnipeg, Manitoba, Thurstone Press.
- Wedman, L. & Snyder, G. 1985, Harvest of the Spirit: Illingworth Kerr Retrospective. Edmonton, Alberta, The Edmonton Art Gallery.

Landscape Perception & Interpretation

- Appleton, J. 1990. The Symbolism of Habitat. Seattle, Washington, University of Washington Press.
- Barr, B.M., 1973. New Themes in Western Canadian Geography: The Langara Papers.B.C. Geographical Series, Number 21 Occasional Papers In Geography. Vancouver, British Columbia, Tantalus Research Limited.
- Barr, B.M. 1973, Western Canadian Research In Geography: The Lethbridge Papers.B.C. Geographical Series, Number 22 Occasional Papers In Geography. Vancouver, British Columbia, Tantalus Research Limited.
- Carver, H. 1983, Meadow And Field Path. Association For Preservation Technology, XV number 4, p. 5-7.
- Cosgrove, D.E. 1984, Social Formation and Symbolic Landscape. Totowa, New Jersey, Barnes and Noble Books.
- Curtis, F. 1985, Face of the Prairies: 2003. Regina, Saskatchewan, Community Planning Association of Canada, Saskatchewan Division.

- Gold, J.R. & J. Burgess 1982, Valued Environments. Boston, Massachusetts, George Allen and Unwin Publishers.
- Hunter, A.J. 1922, The Kobzar of the Ukraine: Being select Poems of Taras Shevchenko. Teulon, Manitoba, Dr. A.J. Hunter.
- Jackson, J.B. 1993, A Sense of Place, a Sense of Time. New Haven, Connecticut, Yale University Press.
- Jackson, J.B. 1984, Discovering The Vernacular Landscape. New Haven Connecticut, Yale University Press.
- Jackson, J.B. 1980, Necessity for Ruins and Other Topics. Amherst, University of Massachusetts Press.
- Lowenthal, D. 1975, Past Time, Present Place: Landscape And Memory. The Geographical Review, vol. 65, no, 1, January, p. 1-36.
- Meinig, D.W. 1979, The Interpretation Of Ordinary Landscapes. New York, New York, Oxford University Press.
- Murchie, R.W. & Grant, H.C. 1926, Unused Lands of Manitoba. Agriculture and Immigration, Province of Manitoba.
- Orians, G.H. 1984, Symbol, Habitat and the Aesthetic Myth. Cosgrove, D.E. Social Formation and Symbolic Landscape. Totowa, New Jersey, Barnes and Noble Books.
- Penning-Rowsell, E. & Lowenthal, D. 1986, Landscape Meanings and Values. Boston, Massachusetts, Allen and Unwin Publishers.
- Richtik, J. 1980, Trees or Grass: Manitoba Settlers' Choices In The 1870's. Regina Geographical Studies, No.3.
- Robinson, J.L. 1982, The Physical Environment of Canada and the Evolution of Settlement Patterns. Vancouver, British Columbia, Talon Books.

- Ryden, K.C. 1993, Mapping the Invisible Landscape. Iowa City, Iowa, University of Iowa Press.
- Sitwell, O.F.G. & Bilash, O.S.E. 1986, Analysing The Cultural Landscape As A Means Of Probing The Non Material Dimension Of Reality. The Canadian Geographer, vol. 30, no. 2, p. 132-145.
- Sonnenfeld, J. 1966, Variable Values in Space And Landscape: An Inquiry into the Nature of Environmental Necessity. Journal of Social Issues, volume 22, no. 4, p. 71-82.
- Stegner, W. 1966, Wolf Willow. New York, New York, The Viking Press.
- Tuan, Y.F. 1974, Topophilia: A Study Of Environmental Perception, Attitudes and Values. Englewood Cliffs, New Jersey, Prentice Hall.

Sacred Landscapes

- Dalibard, J. 1989, Canada's Sacred Places: Where we touch the Spiritual. Canadian Heritage, Fall issue, p. 3-4.
- Eliade, M. 1987, The Sacred & The Profane. Orlando, Florida, Harcourt, Brace, Jovanovich Inc.
- Higuchi, T. 1983, The Visual and Spatial Structure of Landscapes. Tokyo, Japan, Gihodo Publishing Co.
- Lee, D.R. 1978, In Search of Center. Landscape, (volume not known).
- Milne, C. 1994, Spirit of the Land: Sacred Places in Native North America. Toronto, Ontario, Penguin Books.
- Tuan, Y.F. 1977, Space and Place. Minneapolis, Minnesota, University of Minnesota Press.

Sense of Place

- Relph, E. 1976, Place and Placeness. London, England, Pion Limited.
- Norberg-Schulz, C. 1979, Genius Loci: Towards A Phenomenology Of Architecture. New York, New York, Rizzoli Publishing.
- Walter, E.V. 1988, Placeways: A Theory Of The Human Environment. Chapel Hill, North Carolina, The University Of North Carolina Press.

Personal Interviews

- Dolinski, Bill, area resident, Silver Manitoba, November, 1995.
- Ewanchuk, Michael, Author and Historian, October, 1995.
- Hykawy, Nick, area resident, Winnipeg Beach, Manitoba, August, 1995.
- Schmidt, Fred & Zeferina, area residents, Fisher Branch, Manitoba, November, 1995.
- Skwarek, David, area resident, Petersfield, Manitoba, November, 1994.
- Tretiak, Myroslaw, area resident, Broad Valley, Manitoba, November, 1995.

Maps

- American Automobile Association, 1992. Road Atlas: Manitoba Map. Heathrow, Florida, AAA National Travel.
- Canada Soil Inventory, 1989. Soil Landscapes of Canada - Manitoba. 1 : 1 000 000, Publication 5242/B.
- Energy, Mines and Resources Canada, 1994. National Topographic System Map: Arborg. 1 : 50 000, 62 I/14.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Fraserwood. 1 : 50 000, 62 I/11.

- Energy, Mines and Resources Canada, 1994. National Topographic System Map: Hodgson. 1 : 50 000, 62 P/4.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Netley Marsh. 1 : 50 000, 62 I/7.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Selkirk. 1 : 50 000, 62 I/2.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Stonewall. 1 : 50 000, 62 I/3.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Teulon. 1 : 50 000, 62 I/6.
- Energy, Mines and Resources Canada, 1980. National Topographic System Map: Victoria Beach. 1 : 50 000, 62 I/10.
- Energy, Mines and Resources Canada, 1987. National Topographic System Map: Winnipeg. 1 : 50 000, 62 H/14.
- Provincial Archives of Manitoba, Township Survey Plans. Twp.18 Rge. 3 E.P.M, 1898.
- Manitoba Mineral Resources Division, 1981. Surficial Geological Map of Manitoba. 1 : 1 000 000, Map 81-1.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map. 1 : 20 000, Twp.11 Rge. 1 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map. 1 : 20 000, Twp.11 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map. 1 : 20 000, Twp.11 Rge. 3 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map. 1 : 20 000, Twp.12 Rge. 1 E.P.M.

- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.12 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.12 Rge. 1 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.13 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.13 Rge. 4 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.13 Rge. 5 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.13 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.14 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.14 Rge. 4 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.14 Rge. 5 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.14 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.15 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.15 Rge. 4 E.P.M.
- Manitoba Surveys and Mapping Branch, 1990. Township Air Photo Map.
1 : 20 000, Twp.15 Rge. 5 E.P.M.

Manitoba Surveys and Mapping Branch, 1991. Township Air Photo Map.
1 : 20 000, Twp.16 Rge. 2 E.P.M.

Manitoba Surveys and Mapping Branch, 1991. Township Air Photo Map.
1 : 20 000, Twp.16 Rge. 4 E.P.M.

Manitoba Surveys and Mapping Branch, 1991. Township Air Photo Map.
1 : 20 000, Twp.17 Rge. 2 E.P.M.

Manitoba Surveys and Mapping Branch, 1991. Township Air Photo Map.
1 : 20 000, Twp.17 Rge. 3 E.P.M.

Manitoba Surveys and Mapping Branch, 1991. Township Air Photo Map.
1 : 20 000, Twp.17 Rge. 4 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.18 Rge. 3 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.18 Rge. 4 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.19 Rge. 3 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.19 Rge. 4 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.20 Rge. 3 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.21 Rge. 1 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.21 Rge. 2 E.P.M.

Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.21 Rge. 3 E.P.M.

- Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.22 Rge. 1 E.P.M.
- Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.22 Rge. 2 E.P.M.
- Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.23 Rge. 1 E.P.M.
- Manitoba Surveys and Mapping Branch, 1993. Township Air Photo Map.
1 : 20 000, Twp.23 Rge. 1 W.P.M.
- Manitoba Surveys and Mapping Branch, 1981. Township Air Photo Mo-
saic Map. 1 : 36 280, Twp.24 Rge. 1 E.P.M.
- Manitoba Surveys and Mapping Branch, 1981. Township Air Photo Mo-
saic Map. 1 : 36 280, Twp.24 Rge. 1 W.P.M.
- Manitoba Surveys and Mapping Branch, 1978. Township Air Photo Mo-
saic Map. 1 : 36 280, Twp.25 Rge. 1 W.P.M.
- Manitoba Surveys and Mapping Branch, 1978. Township Air Photo Mo-
saic Map. 1 : 36 280, Twp.25 Rge. 2 W.P.M.
- Manitoba Surveys and Mapping Branch, 1978. Township Air Photo Mo-
saic Map. 1 : 36 280, Twp.26 Rge. 1 W.P.M.