



Ontario Archaeological Society

Arch Notes

New Series Volume 18 Issue 6

ISSN 0048-1742

November/December 2013



It wasn't all work. Special events for this year's symposium included a trip to Ravine Winery, a tour of the the Niagara Falls History Museum and a special walking tour of Fort George and Fort Mississauga.

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The Ontario Archaeological Society gratefully acknowledges funding from the Ministry of Tourism and Culture through the Provincial Heritage Organization Operating Grant Program.

PRESIDENT'S MESSAGE

Some last words on the state of archaeology in Ontario

Greetings, both seasonal and otherwise. I'm happy to usher in the end of another successful year for the OAS with this message.

The most recent sign of that success was our conference in Niagara Falls – the Board is still riding the high from how well everything went, which included record attendance, a full slate of activities and events, and a great time had by all. Thanks to everyone who contributed to making the meeting a success.

But from the high of that conference, it is also just now sinking in that my time as OAS president is coming to an end, leaving me with a curious mix of relief and melancholy. These past four years as president have flashed by in a blink of an eye, and I find it hard to recall what was accomplished during that time – though there were plenty of accomplishments. But at this point all I can see is everything that still needs to be done, and all that could be done, if only there was the time and resources to focus on those things.

Of course, that is always the case for an organization like the OAS, which is constantly changing and growing, so there is always plenty to do! It has been a privilege to be on the executive and serve the OAS and archaeological community over through the last five years. I've come to know and appreciate the organization and community in ways I never could have previously, and recognize just how important a robust OAS is to the vitality of Ontario's archaeological heritage.

I will miss the seasonal structure that regular board meetings and preparations gave to my life over each year, and the camaraderie of working with the board, chapters, and members, but can perhaps start to answer the question: what I will do with all my extra time!

One of the abiding challenges the Board has faced over the last several years – and, I suspect, a continual challenge it always faces – is trying to define a cohesive, clear vision of exactly what the OAS is and what its role is in the archaeological heritage community in Ontario. That may sound odd, given our long history and accomplishments, and the vision of the OAS reflected in our constitution, letters patent, policies and planning documents, but during my term as president it seems the board was continually challenged, internally and externally, over what the OAS 'is'.

In part this lack of a cohesive sense of the role and primary focus of the OAS in Ontario archaeology, at least arising internally, is less a mystery and more a reality of the very diverse constituencies that make up the OAS membership. As we saw in various questionnaire and member surveys tied to developing our Strategic Plan, our membership encompasses everything from avocational practitioner, to student, to academic scholar, to school teacher, to commercial field worker, director or company principal, to government archaeologist, to lab or museum curator or technician, to history enthusiast or specialist, as well as interested members of the public and individuals and communities of Ontario's Aboriginal First Nations. That is a very diverse representation of the many people who differentially come together over Ontario's archaeological record and it is thus no surprise that anything the OAS does invites some members to praise, and others to condemn, those actions.

It means the Board always needs to proceed with care and consideration, and to be as informed as possible when articulating a position or advocating for a particular direction for Ontario archaeology. It also means we need to provide

a diversity of member services for all who become part of the OAS, rather than just service one or another part of that whole.

It also means that we regularly hear about what the OAS should or shouldn't be doing, and what the OAS is failing to do. For example, I know during my tenure the Board heard many members and non-members alike wish the OAS regularly provided fieldwork opportunities for non-professionals. And yet, in an age when hundreds of sites are excavated in CRM every year, and the licensing burden for whoever agrees to direct a field project for OAS members is so high, we have had to look for other ways of servicing this need to ensure the work is of a long term value and contribution to Ontario archaeology.

Insuring members while on formal OAS-sponsored digs with other licensees (academic or consultant) has been one way we've sought to balance that member need with the logistical constraints of running a dig, but certainly this is not like earlier eras when OAS members ran excavations as an OAS initiative. Likewise we often hear of the need to publish more, provide more avocational training materials, educational content for schools, and opportunities for First Nations communities, but it is also the case that a large sector of our membership (ranging from a large minority to slight majority, these days) work in the professional fields, and are also seeking from the OAS that broader context for understanding and highlighting their roles, and contributions, to Ontario's archaeological heritage.

So we continually try to spread limited resources and abilities around to acknowledge and service all those interests, though perhaps not to their fullest potential.

The distinction between members who are professional of one sort or another (academic, consultant, government, etc.), and non-professional members is clearly a fault line that has, for a very long time, bred some degree of angst in the OAS. Are we 'just' servicing one or the other, while short changing the other? Yet to me, the real strength and staying power of the OAS, something I can recall from attending my first OAS conference back in 1979 as an 18-year-old in Toronto (spending a night in the McMaster 'hospitality suite' with Dr. Bill Noble that I can still recall... with cold sweats... to this day!), is the way professional and non-professional, student and academic, avocational and senior scholar, consultant and public, are able to intermingle and share a common passion for the stuff and important aim of promoting, caring for, and celebrating Ontario's archaeological heritage.

Internally, the OAS is no stronger than when it can bridge the various, and relatively minor, differences across its member constituencies to offer up and advocate for a broader and more holistic perspective over the concerns and celebrations of the rich archaeology of this province. The OAS, over the last 60 years, has played a key role in every initiative that facilitated critical directions that archaeology has taken here in Ontario, and then provided the opportunity to learn, reflect back, critique, challenge the status quo, and ultimately facilitate further innovation. To me, that is a key strength the OAS provides, one that needs sustaining into the future.

But despite this substantive, holistic vision and direction the OAS can muster, I was surprised when I started serving on the board at how much others external to the OAS were willing to define what the OAS was or supposed to be. Certainly the province, with its archaeological programs so overwhelmingly focussed on CRM practice, seemed to perennially forget that the OAS was more than speaker nights, newsletters, and bus trips. There

was a sense that the province imagined the OAS as consisting mostly of an avocational and public membership, with an inability to comment on or offer viable initiatives for the pressing issues of practice today. The board has worked hard to revise that perception. But it is also clear to me that the province, in the absence of regular two-way communications, tends to fall back into more one dimensional assumptions about the OAS and its membership.

As such, fighting that tendency is an important, continual part of the role the OAS needs to play today in its relationship with the Province.

Likewise, while we have managed to work together with our sister organization in Ontario – the Association of Professional Archaeologists – on issues that are of broad consequence to Ontario archaeology, such as the province's final development of its Standards and Guidelines, the APA has, on occasion, objected to the OAS articulating any view or perspective on matters related to professional practice, commercial operations, Aboriginal involvement in archaeology, and so on.

But no-one can argue the form, content, and issues of commercial and professional practice in Ontario today have no consequence for Ontario archaeology more broadly, and it is these broader consequences that the OAS needs to speak to, since they affect the entire community, and thus the broader vision for archaeology, beyond any one constituency's interests.

I think we have managed, over the last five years, to show the province we can both work with it and provide constructive feedback on the broad issues of the day affecting Ontario archaeology. I would like to think that we can also work with the APA on these broader issues, recognizing that, while there is much of a common cause between the two organizations, we can still differ based on our narrower/wider mandates.

So, for example, when members asked the OAS to articulate concerns to the province over the topsoil stripping of the Skandatut archaeological site in North

York in 2010, our concerns focussed on whether rote CRM practice of stripping and removing was appropriate for what appeared to be a rare and very significant Late Woodland site. The APA's concerns focussed more specifically on the impact the province's decision-making had on the livelihood and reputation of the commercial archaeologist undertaking that work.

In my mind, this example was a clear reflection of where OAS and APA interests and mandates can diverge, and where we need to speak to separate dimensions of an issue. This is not a critique of those different interests, and holding legitimate differences of perspective do not have to negate working together and providing the province with constructive direction on broad issues facing archaeology.

Some of the big issues facing archaeological practice today, from the continued care and management of collections, the increasing need to facilitate direct Aboriginal management of the archaeological record, and even to why we do what we do in practice today, and for what purpose, invites a diversity of perspectives, both particular to commercial archaeology and more broadly to archaeology generally, while also working together to sustain a vision and future for archaeology in Ontario.

It has been a real joy serving on the OAS Board these past five years, and an honour to serve as president for the last four. I know the challenges and opportunities facing Ontario archaeology continue to be many, and will continue to be difficult to negotiate. As long as the OAS continues to advance a vision for Ontario archaeology encompassing that broad, holistic mandate we uniquely can advance, and as long as the OAS internally defines for itself, year over year and long term, what role it plays and needs to serve in Ontario, then I am confident the OAS will continue to play that leading, vital role it serves for the next 60 years! All the best...

Neal Ferris
President

THE DOCKLERS OF BOON: AN ARCHAEOLOGICAL ALLEGORY

by Rob MacDonald

PART I: RISE AND FALL

Once upon a time, in the far-off Kingdom of Boon, there stood some of the finest hardwood and softwood forests in the land. Generations ago, people had seen the potential for using these native trees for manufacturing fine furniture and they had meticulously developed this into a craft over many years. It was a very labour intensive craft which involved the painstaking cutting of an individual tree, the harvesting of individual limbs and branches in addition to the stem, the careful removal of the bark, the sawing of the wood by hand, and many other steps leading to the creation of the finished work.

The overall process, which the artisans themselves called dockling, became known far and wide as boondockling, and the practitioners were known as boondocklers. Sometimes, the wood from a number of trees was used to make a piece of fine furniture, and later some boondocklers came to specialize in using exotic woods from far-away lands.

The most ancient families of Boon, known as the Boondaatii, had a more ancient tradition of fine-furniture making, which made more use of weaving and plaiting various plant fibres, along with the incorporation of wood, animal bone, antler, and stone into the finished piece.

Initially, the Boondaatii were ambivalent to the craft of the boondocklers, which had been primarily developed by the Incomerati, who were more recent arrivals in the Kingdom of Boon. In time, though, the Boondaatii too came to appreciate the fine furniture of the boondocklers, for although it was a relatively new tradition, it was respectful of their own fine furniture tradition and paid homage to the trees and woods that had been important elements of the Boon landscape from time immemorial. Indeed, any boondockler who showed disrespect to the trees or failed to exercise due diligence in the practice of boondockling, was roundly chastised and shunned

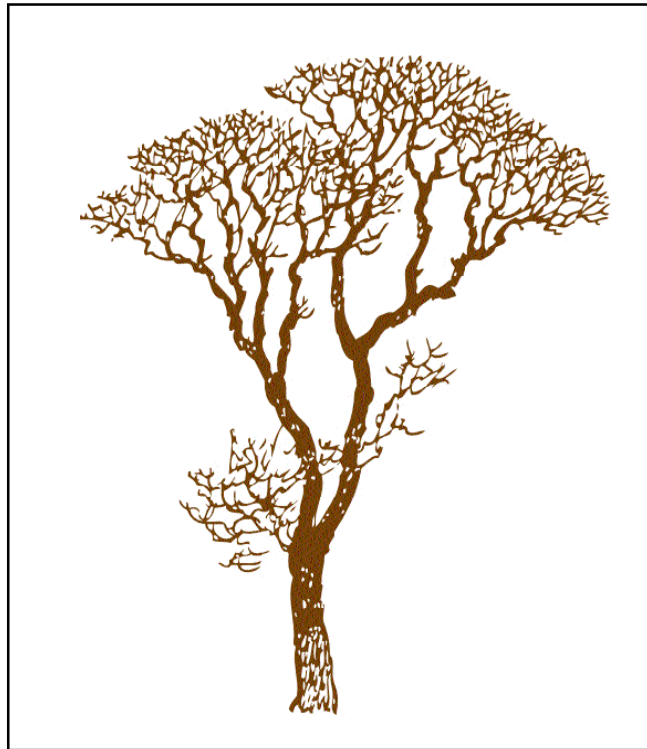
by others in the trade.

Although the fine furniture of the boondocklers was highly valued by the people of Boon, it was considered by most to be a luxury item, and thus never supported a very large manufacturing industry. In the early years, the craft was practiced by a small number of individual artisans who did all of the work themselves or in small collectives. Eventually, this cottage industry gained respect and several boondockling schools were established, along with a craft guild called the Docklers Guild of Boon (DGB).

The DGB published an annual catalogue on behalf of its

members, showcasing the exquisite furniture produced by the boondocklers. This helped to bring the value of this craft to all citizens of Boon, even if they weren't interested in owning or collecting the fine furniture themselves.

One day, some boondocklers noticed that loggers had been cutting and burning trees to make way for the expansion of several towns and villages throughout the Kingdom of Boon. This seemed like an extravagant waste of perfectly good wood that they could use for making fine furniture, so they lobbied the king to help them salvage this valuable



resource. The king consulted his ministers and appointed one of them to become the steward of wood for the kingdom. In consultation with the DGB, the Ministry of Wood Stewardship was created and a new guild, the Royal Guild of Boondocklers (RGB), was created under the protection of the crown.

Soon, only chartered boondocklers were allowed to cut trees, which they continued to do under a very strict code of practice. Each stem, limb, branch—indeed each leaf—of every tree cut down was carefully cut, sorted, catalogued, measured, photographed, and scanned, so that a complete inventory of material available for the manufacturing of fine furniture was maintained by the Ministry of Wood Stewardship.

Chartered boondocklers stored the wood products in their own shops and warehouses under the watchful eye of the Ministry of Wood Stewardship, which required the submission of a detailed report and inventory for every tree harvested. Within a few years, it became apparent that the task of stewarding wood and wood products was such a large one that it could keep many boondocklers occupied full-time. This seemed like a very good thing to the boondocklers, since it expanded their economic opportunities and allowed many more of them to gain full-time employment in boondocking.

At first, some of the master crafters of the RGB grumbled that, while many more trees were being cut and saved from destruction, there didn't seem to be a corresponding increase in the production and sale of fine furniture. These concerns were soon dismissed, though, as it was generally believed that the rising tide of opportunity would ultimately float all boats, including the production of fine furniture.

This did not happen, however; instead, the art of boondocking declined, as some artisans began using exotic woods from far-away lands and others retired from training apprentices and promoting their craft.

Nevertheless, as more and more trees were salvaged, the ranks of boondocklers swelled, even though most could only build fine furniture in their spare time—if at all—as most of their working hours were consumed in the management of wood resources. It gradually became apparent that the term 'boondockler' no longer applied exclusively to artisans who made fine furniture, but also to the stewards of wood products. Some practitioners tried to adopt the title Wood Steward, to better reflect their work, but in the minds of the citizens of Boon, anyone involved in harvesting wood products was a boondockler, whether or not they themselves made fine furniture.

Even the boondocking schools seemed slow to distinguish these roles, as they continued to focus on the training of students in fine furniture making despite the fact that most graduates would find employment in wood resource management.

The volume of wood products being accumulated by the boondocklers soon become a problem, too, as it quickly exceeded the fine furniture production capacity. The Ministry of Wood Stewardship, which required RGB members to store the wood products they collected, did not seem worried about this problem, optimistically arguing that future generations of boondocklers would no doubt make good use of this growing stockpile of raw material. Some wise master artisans realized, however, that they could not sustain the burgeoning stockpile of wood products indefinitely, so they petitioned the king directly and managed to obtain funding to build a grand storehouse to house the wood products and the documentation that went along with it. In helping to make the resources more generally accessible, they also hoped that more people would have the opportunity to build fine furniture.

These actions helped to ward off a crisis for a time, but one

day the editor of the catalogue of fine furniture, which was still published annually by the Docklers Guild of Boon to showcase the output of professional and amateur boondocklers, announced that there weren't enough entries to make up the catalogue this year. How could this be? With more people than ever engaged in the boondocking enterprise, how was it possible that so few pieces of fine furniture had been made?

What few had realized was that, like a self-propelling pyramid scheme, an entire resource industry and associated government bureaucracy had grown up to support a commodity for which little or no effort had been made in developing markets. Indeed, while it was subsequently shown that there had been some growth in the markets for fine furniture over time, there had been almost no attempt to tap into these markets, no attempt to find new markets, no efforts to explore synergies with related craft industries, no long-term investment in developing training programs for artisans, no programs to leverage existing skills and expertise through mentoring, no succession plans for aging master artisans, and no vision for positive directions in which this craft could grow. In other words, the fruit had withered on the vine in spite of the efforts made to protect its most basic resource.

Fortunately, the docklers of Boon had faced many challenges throughout their history, and this was but the latest. Believing strongly in the value of their craft, they forged partnerships amongst the Boondaatii, the Incomerati, and many other groups and found ways to resolve their problems and return the art of Boondocking to a path of prosperity. How did they achieve this?

Well that is a story for another day.

Endnote: The translation of certain words from the Boonish language into English is difficult and may warrant some explanation. The proper noun Boon has been derived from the Old Norse byn, through the Middle English bone, meaning prayer, and connotes a blessing or something to be thankful for. The term Boondaatii thus means 'blessed people', although it can also mean kindly, gracious, or convivial. Although the term dockle has acquired the meaning silly or foolish, perhaps deriving from a trade surname, the meaning employed here is derived from the ancient term for cutting or trimming. The compound term boondockler should not be confused with the American term boondocks, derived from the Malayan Tagalog word bundok (mountain), meaning backwoods. It is, however, a cognate of the term boondoggle, coined by American Scoutmaster R.H. Link, to describe a product of simple manual skill, such as the iconic Scouting neckerchief slide called a woogle. Unfortunately, the term boondoggle has acquired the pejorative connotation of meaningless or valueless work, which ignores the fact that all crafts have meaning and value to those who engage in and appreciate them.

RECONNECTING WITH MY INNER ARCHAEOLOGIST

**By Ko ra Stapelfeldt,
Archaeological Services Inc.**

One of the most engaging parts of any conference or symposium is the chance to exchange ideas and update each other on our research. This past October at my first Ontario Archaeological Society symposium, I had the chance to view some entertaining presentations while taking part in some very intriguing discussions about the current state of Ontario archaeology.

My weekend began Friday night when I checked into the Crowne Plaza hotel in Niagara Falls, and was surprised with a complimentary upgrade to a falls view room. After dropping off my luggage, I returned downstairs and went to the Book Room and Silent Auction for my inaugural volunteer duty. Not long after entering the room, I found myself engaged in a conversation with OAS member (and soon to be announced Emerson Award recipient) Rudy Fecteau about his latest find. This conversation was the first of many interesting and spontaneous discussions I fell into as the weekend progressed.

I am familiar with conferences, having attended a few national conferences and small independent gatherings. Largely, these were focused on northeastern archaeology which was my focus at the time. Now, as I find myself conducting archaeology here in Ontario, I was particularly interested in a discussion dedicated to the state of affairs in this industry. The session, 'To What End? For What Purpose? Current Trends in Ontario Applied Archaeology', proved to be extremely thought-provoking. The presenters with some (ahem) colourful

language at times, brought to the surface a number of conflicts we seek to resolve while working in applied archaeology. They discussed the role of the 'archaeologist' in cultural resource management, how we search to find ourselves when we get lost, and the effect of ministry guidelines and licensing practices on how we conduct archaeology as a whole. Overall, the theme settled on how we can attempt to rediscover our passion in an industry that seems to be changing constantly under our work-boots.

As a field supervisor and technician for an archaeological firm, I have experienced many of these concerns first-hand and found it refreshing and vindicating to hear them addressed by those with many years of experience in the industry. I found solace in the fact that although I find mitigation archaeology interesting and challenging, I am not alone in feeling that it can be a frustrating, disconnecting, yet unfortunately necessary part of being an archaeologist. Although these presentations were dominated by tense proclamations of how CRM is emotionally and professionally distant from what we consider archaeology, there were positive factors discussed by all presenters on how we can adapt to these changes as we attempt to reconnect to our discipline. More than one of the presenters suggested an increase in public involvement and research within CRM firms in conjunction with a change in ministry guidelines. By noon the room was packed with people sharing their ideas and thoughts on every aspect of the presentations. I left the room feeling I had witnessed a hopeful change in the tides.

The afternoon section moved from this discussion of what to do with ourselves in this discipline, to what do we do with the



Paul Racher tried to convince a skeptical crowd that archaeology matters as part of the session entitled 'To What End? For What Purpose? Current Trends in Ontario Applied Archaeology'.

sheer volume of what we produce. The Sustainable Archaeology workshop focused on the new facilities located at the University of Western Ontario and McMaster University. The care and preservation of artifacts is of chief concern to many Ontario archaeologists as we face a storage crisis due to the high excavation rates across the province. The digitization and computing methods used at Western's facility offer a promising approach to preserving these artifacts while disseminating information to be used by future researchers at a multitude of locations around the world. It was a very positive way to end a highly-charged day of presentations.

I returned Sunday for Dan Long's lithic workshop. The only other occasion that I had had the chance to work with stone was late in my undergraduate degree in 2004 when I made a very poor thumb scraper; of which I am still inexplicably proud. There were a number of attendees who were very familiar with Long's work personally, or who had many previous opportunities to knap stone. Long was very informative and, above all, patient. I can definitely say that flint-knapping is an

activity that has a steep learning curve and requires a lot of patience. It is something I would like to try again, once my cuts heal of course! I left with a keener sense of how debitage is produced and in what quantities. I also had a chance to reflect on how much time and care goes into each and every strike. Paradoxically, viewing the complexity of the process has made me more informed about how little I really know when it comes to how each tool is created. This is not a tragic event but, one that can be remedied with a box of bandages and a bit more gumption.

I left the OAS in Niagara Falls feeling as I do when I leave most conferences: charged up to learn more while staring at the research possibilities within my discipline like an under-funded deer in the headlights. I stand firm in the belief that it is the continuation of organizations like the OAS and their symposia that will help the discipline year after year, allowing archaeologists to reconnect with the passion that brought them there in the first place.



Dan Long hopes that by the end of this lithic workshop someone gets the point.

2013 OAS AWARD WINNERS PRESENTED AT THE 40TH ANNUAL OAS SYMPOSIUM

by **Lindsay Foreman,**
Director of Member Services

On the evening of October 26, 2013, OAS members, families, and friends gathered to honour the 2013 award winners at the annual banquet during the 40th annual symposium. The banquet was 'sold out' and everyone was extremely well fed by the delicious spread prepared by the staff of the Crowne Plaza Fallsview Hotel. The award ceremony began with OAS members taking a few moments to honour our members who have passed away in 2013. They will not be forgotten. Our thoughts go out to their families and friends.

Then, we acknowledged and presented certificates and pins to our 25 year members. These were: Cornell University Library, North Bay Indian Friendship Centre, Duncan Campbell, Marc Coté, Dean M. Jacobs, Brenda L. Kennett, Lois King, William MacLennan, Umar P. Umangay, and Christopher Watts. Congratulations to you all on reaching this significant milestone! Thank you for your past and continuing support of the OAS!

The recipient of the OAS Student Paper-Poster Award was John Dunlop of Western University and Archaeological Services Inc. His paper, entitled 'Geophysical Survey Applications for Archaeology in Southern Ontario' provided an overview of the use of a variety of geophysical techniques in the CRM industry throughout the Americas and Europe. It emphasized the efficiency of these techniques, their cost-effective nature, and how they can



Rooney Brothers Gradall Services was presented with the Heritage Conservation Award by Rob MacDonald.



Jennifer Birch accepts the Award for Excellence in Publishing from Gary Warrick. The award was given for the book, *The Mantle Site: An Archaeological History of An Ancestral Wendat Community*, to Jennifer and to Ron Williamson.

provide a more comprehensive assessment than traditional survey methods. Keep up the great work John and good luck with your research! John also wins a year's free membership in the Society for his efforts.

The Award for Excellence in Publishing was presented to Jennifer Birch of the University of Georgia and Ron Williamson of Archaeological Services Inc. by Gary Warrick on behalf of the OAS for their book entitled: *The Mantle Site: An Archaeological History of An Ancestral Wendat Community*. Thank you to Jennifer and Ron for providing a fresh interpretation of the Ontario archaeological record and good luck with your future work!

President-elect Rob MacDonald presented Rooney Brothers Gradall Services Ltd. with the Heritage Conservation Award. Brothers Jack, Paul, Mike, and Frank have worked closely with archaeologists over the past 40 years to carefully uncover, identify, and document countless archaeological sites across the province. Thank you for your patience with us as we frequently stopped you to investigate something that caught our eye!

The Award for Excellence in Cultural Resource Management was presented to Timmins Martelle Heritage Consultants Inc. by Jim Keron and Darryl Dann. Peter Timmins, Holly Martelle and staff have provided excellent technical advice and service to clients over the past decade. Their efforts have also

gone beyond client and government requirements to properly document archaeological sites using a 'community archaeology' approach in which volunteers and OAS members have been given the opportunity to assist with a number of projects. Keep up the great work!

Vice-president Sheryl Smith presented the Tim Kenyon Memorial Award to William 'Bill' Arthur Allen. Over the past two decades, Bill has dedicated his time to researching and documenting the archaeological record (mainly) in Central Ontario and to developing deep and meaningful relationships with numerous First Nation communities. John Snake, a guest of Bill's, sang a song of thanks to the Elders for their guidance in this work. Thank you Bill for your efforts, we look forward to reading and hearing more about your work!

The J. Norman Emerson Silver Medal was presented to Rodolphe 'Rudy' D. Fecteau by president Neal Ferris for his extensive archaeobotanical and outreach work in the Ontario archaeological community. For nearly 40 years, Rudy has been involved in archaeological outreach programmes. He and his wife Margaret Ann have developed and



Peter Timmins and Holly Martelle received the Award for Excellence in Cultural Resource Management



William 'Bill' Allan was presented with the Tim Kenyon Memorial Award by OAS Vice President Sheryl Smith. Bill's long-time friend, John Snake (right) was on hand to help celebrate this achievement.

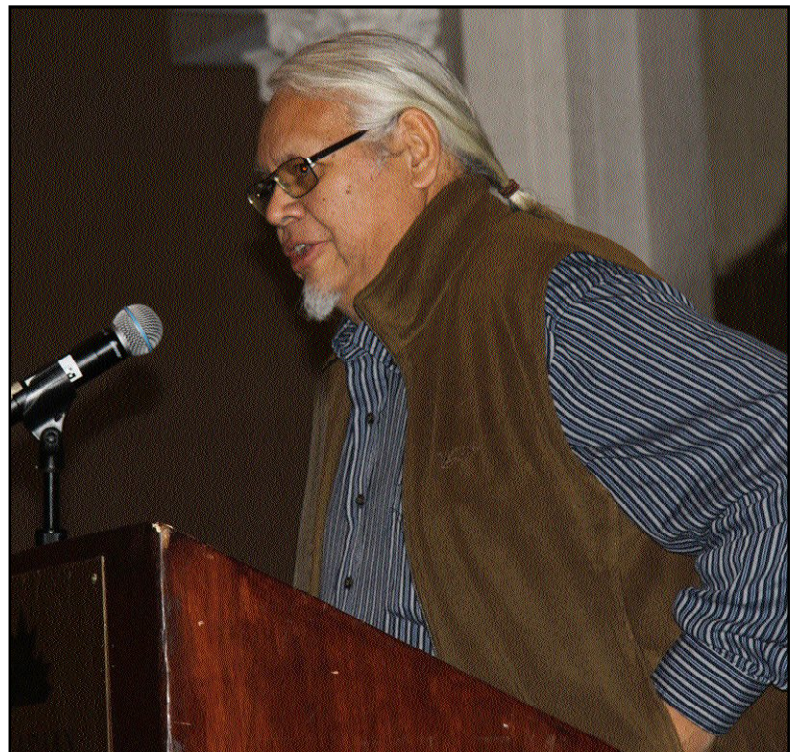


Rudy Fecteau (shown here with his wife Margaret Ann) received this year's J. Norman Emerson Silver Medal. Congratulations Rudy!

delivered new and updated material to hundreds of people over the years. Rudy has also photo-documented the majority of our conference and events as 'the man behind the lens'. Rudy's passion for archaeology stretches to archaeobotany, a field in which he has become one of the few experts in Ontario. Working in his 'dungeon' Rudy has sorted, analyzed, and reported on several hundred archaeobotanical assemblages culminating in a better understanding of pre and post-contact Aboriginal plant use in Northeastern North America. Thank you Rudy for your efforts and we look forward to hearing about more of your discoveries!

Thank you to the 2013 OAS Board of Directors and Lorie Harris, the Executive-Director, for their assistance in organizing the 2013 Award Nominations and Awards. Thanks go as well to Jean-Luc Pilon for his preparation of the 25 year member certificates. The event would not have been a success without your assistance!

Congratulations to all of our award winners! And to our membership, it is never too early to start thinking about nominees for the 2014 OAS Awards. Recognizing people for their dedication to the preservation and protection of the Ontario archaeological record is truly one of the greatest privileges we have as a society.



Banquet speaker was Rick Hill (Tuscarora of the Beaver Clan) who is the Senior Project Coordinator at the Deyohahage – Indigenous Knowledge Centre at Six Nations Polytechnic. His talk focused on how aboriginal groups on either side of the Niagara River did not necessarily agree on what the 'correct' beliefs were about the origin of the falls.



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Meetings: 3rd Thursday of the month, Sept. to
May, Fieldcote Museum, 64 Sulphur Springs
Road, Ancaster
Membership: Individual \$11, Family \$18

Hurononia

chapter

President: John Raynor
Vice President: Jamie Hunter
Secretary: Marg Raynor
Treasurer: Kristin Thor
The Pot Editor: Bill Gibson
Mail: P.O. is PO Box 638 Midland On L4R 4P4
Meetings: 2nd Thursday of every month Sept. to
May at The Huronia Museum, 549 Little Lake
Park Rd., Midland, ON
Membership: Individual \$15, Family \$18 ,
Student \$10

London

chapter

President: Nancy VanSas
Vice President: Darcy Fallon
Treasurer: Jim Keron
Secretary: Chris Dalton
Director: Lindsay Foreman
KEWA Editors: Christine Dodd, Chris Ellis
& Arthur Figura
Web: www.ssc.uwo.ca/assoc/oas
Mail: Museum of Ontario Archaeology, 1600
Attawandaron Rd.,
London, ON N6G 3M6
Phone: (519) 473-1360 Fax (519) 473-1363
Meetings: 8 pm on 2nd Thursday of the month

Ottawa

chapter

President: Glenna Roberts
Vice President: André Miller
Secretary: Manuel Lapensée-Paquette
Treasurer: Bill MacLennan
Director of Public Archaeology: Paul Thibaudeau
Director at large: Stacey Girling-Christie, Karen
Lochhead & Elizabeth Imrie
Ottawa Archaeologist Editor: Marion Clark
Web master: Yvon Riendeau
Peggi Armstrong Public Archaeology Award:
Lois King
Web: www.ottawaoas.ca
Email address: contact@ottawaoas.ca
Mail: PO Box 4939, Station E,
Ottawa ON K1S 5J1
Meetings: Every 2nd Thursday of the month
from Sept. to May; usually at Routhier
Community Centre, 172 Guigues Street,
Ottawa (in the Byward Market)
Membership: Individual \$20, Family \$25,
Student \$12

Peterborough

chapter

President: Tom Mohr
Treasurer: Harry Johnson
Vice-President: Bill Fox
Sec: Dirk Verhulst
Directors: Julie Kapryka, Morgan Tamplin, Pat
Aisling & Deb Mohr
Meetings: the fourth Tuesday of each month,
Location: St. Paul's Church
Membership: Individual \$12, Family \$15,
Student \$8
Strata Editor: Dirk Verhulst
Web: peterborough.ontarioarchaeology.on.ca

Thunder Bay

chapter

President: Clarence Surette
Vice-President: Bill Ross
Secretary/Treasurer: Jennifer Surette
Director: Jill Taylor-Hollings
E-mail: clarence.surette@lakeheadu.ca
[http://anthropology.lakeheadu.ca/?
display=page&pageid=80](http://anthropology.lakeheadu.ca/?display=page&pageid=80)
Meetings: 7 pm on the last Friday of the month
in Room BB0017, Braun Building, Lakehead
University
Membership: \$5

Toronto

chapter

President: Marti Latta
Past President: Janice Teichroeb
Vice President: Penny Young
Treasurer: Jane Simser
Secretary: Mima Kapches
PROFILE Editor: Carole Stimmell
Web: <http://toronto.ontarioarchaeology.on.ca>
Email: TorontoArchaeology@gmail.com
Meetings: 7:30 pm on the 3rd Wednesday
of the month, except June–August
in U of T Anthropology Building,
Room 246, 19 Russell St.
Membership: Individual \$12, Family \$14

Windsor

chapter

President: Amanda Black
Past President: Katherine Graham
Vice President: Rosemarie Denunzio
Secretary: Barbara Johnson
Treasurer: Bob Drago
Website/Newsletter Editor: Katherine Graham
Web: <http://sites.google.com/site/windsoroas>
Contact: oaswindsor@gmail.com
Membership: Individual \$15, Family \$20,
Students \$5