



ARCH NOTES

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Newsletter of

The Ontario Archaeological Society (Inc.)

O.A.S. 1978 EXECUTIVE

A Nominating Committee has been appointed to accept nominations for the 1978 Executive of The Ontario Archaeological Society.

Committee Chairman is Mike Kirby; members are Iain Walker (Ottawa), George Connoy (London) and Sharon Hick (Toronto).

Members wishing to submit names to the Committee must first obtain approval of their nominee and then submit his/her name, along with the name of a proposer and seconder, in writing to any member of the Nominating Committee. Don't forget to include the position for which your nominee is standing.

Nominations will close at the General Meeting of the O.A.S., on Wednesday, December 21, 1977. Election of the Executive will take place at the January 18, 1978 meeting in Toronto. Postal ballot slips will be forwarded to all members in time for return before the January meeting.

Standing for re-election is our President, Dr. Peter G. Ramsden, and our Treasurer, Ms. Christine Kirby. Standing down after some years of devoted service are our Vice-President, Patsy Cook, our Corresponding Secretary, Sharon Hick, and our Recording Secretary, Margaret Ann Clark.

Nominees will be requested to supply a "potted" biography and platform.

Address for nominations is: Nominating Committee
The Ontario Archaeological Society
P.O. Box 241, Postal Station P
Toronto, Ontario M5S 2S8

Members who wish to be considered by the 1978 Executive for appointed positions within the Society (e.g. committee chairman, representative, etc.) are reminded that existing positions automatically become vacant each year and that re-appointments or new appointments are made by the new Executive.

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O.A.S. MEETINGS

The next general meeting of the O.A.S. will be held at 8:00 p.m. on Wednesday, November 16, 1977. Speaker for the evening will be David Pendergast, and his subject -- "Current Excavations in Belize".

At our December meeting (8:00 p.m., Wednesday December 21), Norma Knowlton's talk is entitled "Tehuacan, After the Dust Has Settled". "...noted as the area where the earliest domesticated maize has so far been found, the Tehuacan Valley of Mexico does have other things to offer as well. This talk intends to convey an inclusive impression of the past as well as the present..."

Venue for both meetings will be as usual: the Lecture Theatre of the McLaughlin Planetarium, Royal Ontario Museum, Queen's Park, Toronto.

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O.A.S.
MONTHLY GENERAL MEETING

September 21, 1977

Reported by Janet Cooper

Shield Archaic Material Recovered from the Lake Timiskaming Area: a slide
Lecture given by Dean Knight

The area in which Dean Knight has been working is that around Lake Timiskaming and Cobalt. He became involved when the University of Toronto started salvage work on the Montreal River site, a site located at the mouth of the Montreal River where it enters Lake Timiskaming and where Ontario Hydro had for many years been threatening to build a dam.

The site had been originally tested circa 1950 by Frank Ridly, who encountered a stratified site that was rather confusing. In 1968, Jim Wright happened to be passing through the area and checked the site, discovering that Ontario Hydro had actually started work on their dam and had, in fact, removed a section of the archaeological site. At Wright's suggestion, a crew from the University of Toronto under Rick Field went up in September and October of 1968 and tested the site. At that time, although the site was found to be somewhat disturbed, it appeared from the stratigraphic column that there had been historic occupation and sparse Woodland occupation; there were also one or two occupations with Archaic material. Due to a combination of circumstances, Rick Field was unable to return in 1969, and so Dean Knight was asked to take over the project.

During 1969, Dean spent eight weeks at the site. Because of Hydro activities, it was badly disturbed and so it became a salvage operation. It was, however, rewarding for many reasons and one of these was that some radiocarbon dates which we previously did not have were obtained: one date at the lowest level was 3000 B.C.; one from the Woodland occupation was 180 B.C. The conclusion reached was that the Montreal River site represented a regional expression of the Shield Archaic, based on Jim Wright's definition.

Surveys conducted over the next three or four years revealed a number of sites along the Montreal River and beyond, and on Lake Timiskaming itself. These were primarily located where rivers meet lakes, or where rivers meet rivers. Such areas are those where people would choose to live, because of the properties of the soil. Water was not an important consideration, since there is no scarcity of it in the Canadian Shield.

The Montreal River site, probably one of the most important sites of the area, was quite large and the excavation proved very fruitful in terms of the number of artifacts recovered. Sites as rich as this one are unusual in the Shield. Unfortunately, the stratigraphic column had been badly disturbed by Hydro, who had removed a six- to eight-foot layer of soil, taking away the Woodland and Historic levels. This naturally added difficulties to proper analysis. Although it was possible to excavate only about a quarter of the original site, it has been fairly certainly established that occupation spread along the river and did not extend inland very far; this distribution of occupation is what we would

expect of riverine peoples, who do not normally extend their living area into the bush.

Two large circular pit structures, each approximately six feet deep, were discovered, going down through the sand into the gravels, on the Montreal River site. They contained pottery, scattered throughout, but did not contain enough garbage to be storage pits and so their use is uncertain. Both are, however, related to the Woodland occupation. Some 40 pottery sherds were discovered on the site. An examination of these, as well as the 200-odd sherds collected by Rick Field in 1968, showed some influences from the south and some tie-ins with the Laurel. But pottery is, for the most part, unimportant here. Stone was the major material employed, and a certain amount of continuity is displayed by lithic artifacts uncovered. Large slate bifaces of a consistent nature are the unique artifact associated with the lowest or Archaic levels, but the slate disappears as we move up into later occupations. Slate which had been pecked is also typical from the lowest levels and the hypothesis put forward is that they indicate we are dealing with a discrete population which was consistently manufacturing these particular types of slate artifacts, artifacts which were probably used for a number of purposes.

In 1972, research funds were allocated for a systematic survey of the area up the Montreal River, which would be permanently flooded once the dam became operational. Up-river, at points where rivulets and streams branch off, the changing water level due to Hydro testing activities created something of a problem. Sites along the river bank would be tested as likely occupation spots, but, when the water level was allowed to go down, it would be realized that some of these sites were too far from the river to have been attractive. In one case, a small rapids area was discovered when the water level went down, and so the excavators discovered a small portage site.

During the summer of 1972, Hydro agreed to keep the water level down for a period of almost three weeks, in order that more sites might be located. A number were found during this time. On these sites there was no stratigraphy as water had removed all organic material, leaving only the chipping debris (primarily slate), fire-cracked rock and artifacts, all of which were surface-collected. Artifacts were found that tied in with the Montreal River site, so that, with the stratigraphy already established for the Montreal River site, up-river site relationships can be suggested and similarities throughout the Montreal River drainage basin are indicated. In lithics, similarities included the lanceolate projectile points, large stemmed biface projectile points and lanceolate knives -- all of either slate-like or chert-like materials. The many large, slate-like bifaces that tie into the lowest levels of the Montreal River site are also common higher up. They are probably not finished artifacts and may well have been used for a polishing-grinding type of activity; further evidence of this sort of activity is provided by the pecking found on a number of such pieces. They may well be a result of influences coming in from the south, since one of the characteristics of the Shield Archaic is the absence of ground stone tools.

What has become apparent to Dean Knight is that, in the Montreal River drainage basin, we are dealing with something of a cultural nature in terms of these large slate bifaces, produced from local materials. Other archaeologists working around the area have also discovered the same large bifaces. The suggestion is

that the area represented an aboriginal hunting range, with people moving around on the river systems and exploiting the resources of the various rivers, lakes and streams on a cyclical basis. The only large sites are summer sites, when fish can be exploited on a large scale, and it is believed that the Montreal River site is just such a spring-summer site. But there is clearly still a considerable amount yet to learn from the Shield, and Dean Knight plans to return to continue his work on the Montreal River drainage basin part of this vast area of our country.

Increase in Membership Fees

President Peter Ramsden moved that the increases in the Society's fees schedule, as listed in the last issue of Arch Notes, be accepted. This motion was seconded and an amendment to the motion passed that there be a \$6 membership fee for Senior Citizens.

Treasurer Christine Kirby was asked by Jock McAndrews for a statement of the financial situation of the Society to justify the increase in fees. She indicated that the Society would be without funds by the first of November and noted that membership fees at the current level are only sufficient to pay for the production and mailing of Arch Notes. Based on a new method of producing Arch Notes which he had proposed, Jock McAndrews asked the Editor, Mike Kirby, to indicate if savings would be realized from it. The Editor replied that the new method could possibly reduce the costs of postage.

The President noted that the additional revenue from an increase in fees would be used to implement some of the activities outlined in our proposal now before the Ministry. He reminded us that fees could be reduced in the future, if the Society's financial situation permitted; but he noted that we have yet to receive anything more than verbal assurances from the Ministry with respect to funding.

There was some discussion with regard to the fees for students, institutions and corporations. Jock McAndrews moved to table the motion and, on a vote by a show of hands, the motion was tabled. It will now go back to the Executive for further discussion.

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THOSE WYANDOTS ARE EVERYWHERE!

(From the Sunday Sun, September 18, 1977)

John Steckly should check his facts before writing articles such as the one in Sunday Sun, Sept. 11. He states that the town of Toronto (Ohio) derived its name from the presence of Wyandot Indians in that area during the 18th and 19th century. But he is wrong. Toronto, Ohio, founded in 1818 was originally named Newburg and later Sloan's Station before being changed to Toronto in 1881 in honor of one of its leading citizens originally from Toronto, Ontario. Or at least that is what Mike Filey stated, Sunday Sun, December 21, 1975. Incidentally, there is also a Toronto in County Durham, England, and I very much doubt that one derived its name from the presence of Wyandot Indians either.

W. Mewes

"THE BOYS SITE AND THE
EARLY ONTARIO IROQUOIS TRADITION"

A Book Review by
Robert J. Pearce
Museum of Indian Archaeology
University of Western Ontario

THE BOYS SITE AND THE EARLY ONTARIO IROQUOIS TRADITION by C. S. Reid
National Museum of Man Mercury Series, Paper No. 42
National Museums of Canada, Ottawa, 1975.

This volume represents an excellent example of the rapid dissemination of information to the archaeological community made possible by the Mercury Series publications. Besides being a comprehensive site report, it is a synthesis of the Early Ontario Iroquois Stage of the Ontario Iroquois Tradition. Mr. Reid is to be commended for producing a publishable report within three years of excavating the Boys Site.

The Boys Site (AIGs-10), a tenth century A.D. Pickering village site in Ontario County, was excavated in the fall of 1972 and spring of 1973 under the direction of Mr. Reid. It had previously been excavated in 1958 by Mr. Frank Ridley and Dr. Charles Clarke, and again in the summer of 1972 by the Ontario Archaeological Society. Mr. Reid has drawn information from these three sources to obtain an understanding of the events which transpired at the Boys Site circa A.D. 975.

The settlement pattern data from the Boys Site are presented in a logical and straightforward manner, as are descriptions of all artifact classes. Included are the results of an extensive faunal analysis conducted by Mr. Jim Burns, and a brief mentioning of some of the floral remains which were recovered.

Following the descriptive portion of the site report, Boys is compared to two other Pickering village sites (Miller and Bennett), and to the contemporaneous Glen Meyer Branch of the Early Ontario Iroquois Stage. The basis for the latter comparisons is the synchronic Glen Meyer village of Van Besien.

A large portion of the comparative section of this volume is devoted to a discussion of ceramic attributes. Mr. Reid has demonstrated major trends through time in the Pickering sequence, and has noted certain differences between Pickering and Glen Meyer ceramics. The trends in ceramic attributes for the Pickering sequence enable seriation, which has proven to be more reliable than radiocarbon analysis for dating sites, at least for the Early Ontario Iroquois Stage. The differences noted between Pickering and Glen Meyer ceramics serve to distinguish one culture from the other and may in the future be useful for determining how Pickering and Glen Meyer combined to form the Middle Ontario Iroquois Stage.

This volume, in conjunction with Dr. J.V. Wright's "The Ontario Iroquois Tradition" (National Museum of Canada Bulletin 210, Ottawa, 1966) provide most of the published data available to date on the Early Ontario Iroquois Stage. As such, it is an important contribution to prehistoric research in Ontario.

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"THE ONTARIO HERITAGE ACT:
PRESENT PROBLEMS, FUTURE PROSPECTS"

Saturday, September 24th

Reported by Janet Cooper

Last October, during the joint regional meetings of the Ontario Historical Society and Heritage Canada held in Waterloo and Kingston, delegates asked for a special conference to deal with the problems that have arisen out of The Ontario Heritage Act. As a result of this, more than 100 representatives of the major preservation groups across the province met on September 24th at Victoria College in Toronto to discuss and identify weaknesses and gaps in the legislation and to make representations to the provincial government for improvements in the Act.

Dr. Margaret Angus of Kingston, a past president of the Ontario Historical Society and a director of both Heritage Canada and the Ontario Heritage Foundation, began the conference by providing a useful historical perspective of preservation legislation in Ontario and an outline of the political origins of the Heritage Act. Following this introduction, a panel of preservation experts -- Dr. Angus, Professor F. H. Armstrong (President of the Ontario Historical Society) and Richard Rogers (Supervisor of the Heritage Conservation Section of the Ministry of Culture and Recreation) -- entertained some twenty briefs and entered into a discussion on each one. These briefs were statements submitted by representatives of historical societies, Local Architectural Conservation Advisory Committees (LACACs) and other preservation groups who spoke of specific problems they had experienced working within the framework of The Ontario Heritage Act.

It was made clear that, although The Ontario Heritage Act introduced in 1975 is recognized as a major step forward in preservation legislation, there is a real need for strengthening the legislation in a variety of ways. Some of the suggestions made included: provision in the Act for the designation of small parcels of land immediately around designated buildings, when such buildings stand on much larger parcels of land; clearer definitions for permissible alterations on designated buildings; requirements that objectors to the designation of specific buildings state the reasons for their objections; restructuring of grant application forms to permit the presentation of cost breakdowns; and the increase of penalties for destruction of natural heritage. Some other suggestions put forward included: more communication between various ministries concerning the interpretation of preservation regulations; the making available to municipalities of some Wintario funds for preservation projects; the compilation of an inventory of significant provincial buildings; the setting up of corporations for insurance coverage and for the costs of purchasing buildings; the official recording of all Review Board hearings; the exemption of certain designated buildings from municipal by-laws, such as those requiring a certain number of exits or fire escapes; and the extension of heritage legislation to cover federal, provincial and municipal buildings.

The Town of Caledon LACAC delegate recommended that greater opportunities to excavate in the area be given to amateur archaeologists who work to professional standards; this delegate also suggested that local educational programs in archaeology be expanded. Many delegates urged the initiation and/or expansion of public education programs, both by publicizing preservation "success stories" and by explaining the objectives, procedures and rewards of heritage preservation.

Heritage legislation is still in its infancy, and the problems are often complex and sometimes baffling. But, as more than one delegate reminded us, The Ontario Heritage Act -- though imperfect -- is a wonderful start on the goals of heritage preservation and improvements are sure to come.

* * * * *

"ONTARIO ARCHAEOLOGY"

The forthcoming Volume 29 of Ontario Archaeology will contain papers from the Great Lakes Symposium.

The Editor is now receiving manuscripts for consideration in subsequent volumes. Manuscripts should be addressed to Dr. Richard B. Johnston, Editor, Ontario Archaeology, Department of Anthropology, Trent University, Peterborough, Ontario, K9J 7B8.

O.A.S. LONDON CHAPTER NEWS

Forty-seven members of the O.A.S. London Chapter thoroughly enjoyed their Field and Museum Trip to Ohio on October 22nd and 23rd.

Rudy Fecteau, a new London Chapter member, gave a slide presentation on Archaeobotany at the October meeting. Rudy discussed flotation techniques used in the field to recover carbonized plant remains, and the laboratory procedures used to process and identify them. After the talk and a warming coffee, members were shown how to observe seeds and charcoal through a microscope.

The O.A.S. Symposium on October 15th was well attended by London Chapter members.

The next General Meeting of the Chapter will feature David M. Stothers as speaker.

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PROGRAMME CONVENOR

The Executive is pleased to announce the appointment of Dr. Jock H. McAndrews as the O.A.S. Programme Convenor

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SIMCOE COUNTY CHAPTER

Formation of a Simcoe County Chapter of the O.A.S. is now in process and further details will follow. Meeting place proposed for the Chapter is the Simcoe County Museum.

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"ETHNOHISTORY AND ARCHAEOLOGY"

Saturday, October 15, 1977

Reported by Janet Cooper

The Annual Symposium of The Ontario Archaeological Society, held this year at the Four Seasons Sheraton Hotel in Toronto, was an unqualified success, with OAS President Peter Ramsden welcoming more than 250 registrants to the all-day session. Three papers were given at the Morning Session chaired by Charles Garrad and four papers at the Afternoon Session chaired by Marti Latta.

Ossuary Burial: A Comparison of Prehistoric and Historic Ossuary Burial Practices

Patsy Cook

Prehistoric ossuary burial practices were compared with historic practices by summarizing the descriptions of historic ossuaries contained in the writings of Champlain and the Jesuits and comparing this information with the preliminary results from the prehistoric Uxbridge Ossuary (BbGt-1), situated 65 miles north-east of Toronto. This site has been radiocarbon dated to circa 1500 A.D. and was therefore constructed some 115 years before the arrival of Europeans in Southern Ontario.

A review of the ethnographic material revealed the varied treatment accorded the dead, including cremation and dismemberment. Those who died a violent death -- and this could represent a considerable number -- were excluded from ossuary burial; prisoners' remains were relegated to the village midden; children were another group normally excluded, although a small number were found within the Uxbridge ossuary. According to the ethnographic accounts, ossuary burial was never primary: bones were stripped of flesh, bundled and re-interred during the ten-day Feast of the Dead, which was normally held every eight to twelve years. It is probable, then, that the contents of an ossuary do not represent merely a single village population; their large size (they could be twenty feet in diameter and six feet deep according to eye-witness accounts), lends weight to the suggestion that ossuaries contain the remains of individuals from a number of villages in the area.

The Uxbridge Ossuary is a large burial pit constricting to 30 inches below the surface and then cut straight down to a total depth of some seven feet. One prehistoric ossuary feature found here is the appearance of cremated human bone and its use (here intermittently) for the lining of the pit. Another prehistoric feature was the placing of the more recently dead in the ossuary first; varying states of decomposition were recognized, thanks in large part to the presence of more than 200 articulations. A third prehistoric feature was the general absence of grave goods, especially those of European origin.

A comparison of the characteristics of the Uxbridge Ossuary with the historical documentation indicates that these three features were among those to undergo alteration with European contact and permits some inferences to be made regarding some of the changes in ossuary burial practice which may have taken place in the historic period.

The Use of Early Maps to Archaeologists

Conrad Heidenreich

For the past six years, Conrad Heidenreich has been studying 17th century maps relating to the Great Lakes area. During this time, he has seen little use made by archaeologists of this particular resource, though this does seem to be changing as archaeologists learn where to locate maps and what information they can provide. In Dr. Heidenreich's opinion, maps -- as abstractions of geographical reality -- contain information that is worthy of study in conjunction with historical documents; the quality of both maps and documents varies, however, with the skill of their authors, their purpose and the quality of their reproduction. The three major problems encountered with early maps are authorship, dating and interpretation. Determining authorship is often difficult, though the style and the context in which the map was found may help. Even if a map is signed, caution is called for since the name signed is not necessarily that of the person who drew it. In addition, many copies may have been made of a map whose original has been lost; since some of these copies may also be faulty, without the original it is now impossible to tell which copy is faulty and in what respect. The best clues for dating a map lie in the historical information contained on it. Even dated maps, however, present problems since the date indicated can be when the map was finished or printed; there is normally a certain, often unspecified, time lag between the period of exploration and the date of publication.

Common sense procedures are required to analyze the contents of a map and make an interpretation. One should begin one's examination with the known areas and proceed to the unknown; in unknown areas, one should proceed from the physical features (such as the tracing of rivers) to the man-made features shown. Scale variations and errors in compass direction must also be taken into account. Maps frequently depict the location of major canoe routes, portages, trading posts, bands and tribes; some detail the location of native and European settlements, while a few give the particulars of settlement plans and trail networks; yet others contain interesting sketches of native life. But we must bear in mind that these were "mental" maps, so that features of special significance might sometimes be shown out of all proportion to their actual size.

Still, with careful study and interpretation, we can acquire from such maps important information on the growth of European knowledge over time, on the native knowledge of areas beyond European exploration, on the territorial and political claims of the Hudson's Bay Company and others, and on the changes in routes and settlement patterns that mirrored changes in the fur trade. While it is easy to overstate the problems associated with the analysis of early maps, one must remember that for some geographic information they are our only source of data. Whether in the present or in the past, spatial information is best portrayed on maps, and this is why so many hundred of them were produced during the exploration of Canada.

Samuel de Champlain in the Ottawa Valley: Some MysteriesClyde Kennedy

Since Champlain's maps are often referred to by archaeologists, Clyde Kennedy provided a review of two of these, the 1613 and 1616 maps, as they relate both to other of Champlain's maps and to the actual topography of the Ottawa Valley. With respect to the depiction of the St. Lawrence River, the 1613 map is unusual compared to Champlain's other maps; it shows the two banks of the river quite parallel for a considerable distance. In addition, although Champlain knew the Lachine Rapids quite well, his 1613 map shows the St. Lawrence River passing, inaccurately, straight through past the rapids; the 1616 map wrongly located these same rapids.

Between the Ottawa River and the St. Lawrence River, there is a puzzling "middle" river which, in the Second State of the 1613 map, becomes connected to the Ottawa River. Another puzzle is the Sturgeon River which, on the 1613 map flows into Lake Nipising and on the 1632 map no longer does. In view of Champlain's familiarity with the Huron travel route into the upper reaches of the Ottawa River, the features that are better in earlier maps than in later ones lead us to question Champlain's authorship. Until we have more data, this will remain a problem.

On the subject of the Astrolabe found in 1867 by a 14-year-old boy, Edward George Lee, in the course of his plowing of a field and attributed to Champlain, Clyde Kennedy's study of the instrument leads him to conclude that Champlain's measurements (from his maps) appear to attain a higher degree of accuracy than that which would be possible with this particular Astrolabe. It has also been discovered (through X-ray) that the Astrolabe pointer has been repaired; and the scratches on the instrument's surface (once thought to be random) are, in fact, engravings which converge on $23\frac{1}{2}$ degrees. From this, it seems certain that the Astrolabe originally featured a series of plates which provided other information. It was also suggested that the instrument might have been a Nocturnal which would have been used to look at the polaris in order to arrive at the approximate time of night. This suggestion is based on Lee's description of his find as an instrument whose pointer had one sharp end and one blunt end -- as does a Nocturnal. One is led to wonder whether the repairer completed his work in the belief that he was reconstructing an Astrolabe, when the instrument was, in fact, a Nocturnal. Clearly there are still some questions to be answered concerning the instrument's origins and its use.

European Contact and the Worked Bone Industry in HuroniaMarti Latta

Using the word osteonics to describe worked bone, antler, tooth and shell material, Marti Latta made an examination of behavioural changes linked with changes in artifact manufacture by comparing the Huron tradition before and after European contact. She has measured the frequency of certain osteonic materials at 83 sites and keyed this to rimsherd frequencies.

The behavioural components considered were: raw materials, technology, workability, preservation, storage, maintenance, use and discarding. The raw materials were

by-products of the native subsistence pattern and changes in the material selected mirrored changes in this pattern. In this connection, it was noted that the early widespread use of deer bone was later replaced by dog bone; that utilization of shell prehistorically was rare, but that thick marine shell (from the Gulf of Mexico) appeared in historical times. Many tools were fashioned from bone splinters, most probably using the relatively easy and effective roundstone adze plus hammerstone method. It was observed that tools were finished in a wide variety of ways: graving, perforating, chipping, scraping and polishing. Storage practices are very little known, so the tentative suggestion is that osteonic items were not considered valuable enough for the implementation of any elaborate storage procedures; in fact, the frequency of discarded, unbroken tools is somewhat disturbing.

Some interesting points concerning the function and frequency of osteonics were brought out in this investigation. Excepting the discoidal (wampum) beads which continue to appear in quantity in the historical context, there seems to be some correlation between contact and the shapes of beads, since long beads almost disappear by historical times. Cervid tools, too, disappear with contact and piercing tools decrease rapidly with time. The latter (so-called "awls") are said to have been utilized for a number of functions, any or all of which might have actually applied: for basketwork, for retrieving food from communal cooking pots, as cup and pin pieces, as corn huskers or as tattooing tools. Metal tools and scrap, too, are evidence of a correlation between European contact and a number of interesting changes in the worked bone industry. There is some evidence for behavioural changes of a less concrete nature as well, representing what appears to be the re-orientation of certain non-artifactual values among the Huron of the Contact Period.

Ethnohistory and Archaeology

Bruce Trigger

This paper considered what ethnohistory is and what its relationship to archaeology ought to be. Dr. Trigger argued that, while a distinctive group of methods for studying the history of non-literate peoples can be isolated and labelled as ethnohistory, there is no reason to differentiate the study of the history of non-literate peoples from that of literate ones. The term ethnohistory seems to imply that Indians and other formerly non-literate groups lack real history. It would be preferable to abandon the term ethnohistory; what has been called ethnohistory should be referred to simply as history.

We were reminded of the very different developments in the United Kingdom and in Europe. There, archaeology is seen as a means of extending history back into prehistory, creating a continuum; to history and prehistory is added folklore, the traditions still preserved in modern life. But in North America, history is concerned with white Canadians and Americans only; the history of the native peoples is studied under anthropology. While, in fact, anthropologists were more cultural relativists than anything else, critics perceived this distinction as a manifestation of ethnocentrism.

The first serious attempt at Indian history was written by Alfred Bailey just prior to the outbreak of the Second World War. Because of its timing, it

unfortunately failed to stimulate further research. Studies of acculturation did, however, start up and these, motivated by benevolent interests, brought out the gap between prehistoric and ethnographic studies. Chronicles, records, reports and ethnographies were the tools employed by the ethnohistorian; but we should remember that there was almost no direct evidence from native peoples themselves on how they were affected by European contact until well into the 19th century. And we must bear in mind, too, that the written documentation which was forming the basis of these studies could not always be taken to mean what it said: the biases of authors, misprints, editors' errors and other changes certainly exist in the material.

The closeness in time of North American prehistory makes the findings of prehistoric archaeology valuable in studying the history of our native peoples. It is important that we use archaeological data to extend and enrich native history, to help us to better understand the early historical period and even to provide a basis for generalizing on human behaviour (though not for predicting historical sequences!). The New Archaeology has unfortunately helped to estrange prehistory from history; we must now strive to adopt a historical approach to prehistory. This would encourage archaeologists to gather as much data as possible from their work and might help to revive an interest in chronological problems. Archaeological data has already proved that native cultures in prehistoric times were not static and has replaced the theory of radical displacement of peoples with that of sequential development. The changes in late prehistoric times brought out by such data may also be very valuable for an accommodation between Europeans and native peoples.

The active participation of ethnohistorians and prehistoric archaeologists within the broader framework of Indian history will help to eliminate the White Man's dichotomy which has defined history as studying himself and anthropology as studying other peoples.

The Beothuck Question

Helen Devereux

For at least 300 years, the origins of the Beothuck of the Island of Newfoundland have intrigued and baffled many. The question "Who were the Beothuck?" arose out of the ethnohistoric and ethnographic data. The earliest non-Viking document that mentioned the Beothuck was the report of one of the Cabots in the 16th century; later, vague references to them were made by explorers and in 1776 by the naturalist, Sir Joseph Banks. Not long after this, deserted encampments were reported by the explorer, John Cartwright. During the 19th century, there appeared references in a number of government letters regarding relationships between Europeans and Beothuck. In March of 1819, John Payton and his party, travelling up the Exploits River to recover some effects which had been stolen by the Beothuck, captured Mary March (after killing her husband) and received the reward then being offered by the government for the capture of a Beothuck to be the government's "goodwill ambassador". In November of the same year, Payton tried to return Mary to her people, but she died on the journey. Cormack (d. 1868), who began the Beothuck Institute, left us much valuable data, gathered from Shananditti -- the last of the Beothuck -- who lived at his house and who had compiled with him a Beothuck vocabulary and who had made many drawings and sketches of Beothuck life.

During the present decade, the Beothuck language has come under study and there are those who are of the opinion that it has central proto-Algonkian affinities, perhaps as a spin off from this language beginning some 2000 years ago. Although we now know that they were a people who lived on the coast during the spring and summer and who spent the winter months on interior waterways, that they exploited the natural resources of the Island of Newfoundland seasonally, had stone tools and were without ceramics, we know little about their social beliefs, demography or even their art. In addition, the usefulness of the data we do have is inhibited by the unavailability of pertinent comparative data and by ignorance of the framework within which much of the data was collected. Most of it refers to the late 18th and early 19th centuries, a period when the Beothuck were sorely beset by society and threatened by extinction and so describes a culture far from its apogee.

Systematic archaeological investigation of the Beothuck has been conducted over the past quarter of a century, but because of the abundance of ethnographic material available, archaeologists have not been asking archaeological questions. A rigorous appraisal of sites is necessary: the relationships existing between various sites and their permutations (now presumed to be Beothuck) must be defined; each class of data must be carefully scrutinized and detailed patterns existing must be elicited. And good cultural descriptions of other adjacent groups must be compiled for comparison. Then, when we have used the archaeological data to answer the question "What is the archaeological identity of the Beothuck?", can we ask the question "Who were the Beothuck?"

The Historical Location and Political Confederacy of the Neutrals

Bill Noble

By combining three lines of evidence -- historical documentation, cartography and archaeology -- certain elements of Neutral tribal organization have been put together and their historic location established. Between 1616 and 1651, but five eye-witness accounts concerning the Neutrals are known to us. Champlain, who coined the name Neutral, was the first of these. He applied the term "nation" to what was a confederacy of many tribes and he indicated that the Neutrals had 40 populous villages and could field some 4000 warriors. Descriptions of travel through Neutralia by the Jesuits and others confirm that they lived primarily at the western end of Lake Ontario, with but a few villages east of the Niagara River, and that the number of contemporaneous villages and towns was large (ranging from 28 to 40). No one, apparently, understood the Neutral social and political framework, but there are references to a single, strong leader.

Much has been accomplished in identifying specific Neutral tribes from early charts and maps, which often provide information not contained anywhere else. But maps must, of course, be studied critically; there are often problems of scale and distortion. Additionally, it is known that all post-1643 maps are composites, drawing their information from more than one source and from more than one period. It is unfortunate that many Jesuit maps are still missing, since they would help to confirm or deny information we have through other lines of evidence.

It can be said that the archaeological evidence is not only the most direct line of evidence for establishing the location of the Neutrals but also the real link

between historical and cartographic evidence. Thomas Lee was the first to establish, in the 1950s, that historic settlements lay east of the Grand River and prehistoric settlements lay to the west of it. In the 1960s, Frank Ridley was able to establish that the central historic homeland of the Neutrals lay in the Hamilton area, but it was not until 1968/9 that the first historical Neutral site was investigated. Other investigations following this clearly established the Hamilton/Brantford area east of the Grand River as the heartland of Neutralia and the Jesuit references serve to confirm this conclusion. Walker, as the largest known Neutral town of the 1620-40 period, is most probably the capital of the entire confederacy.

All three lines of evidence support the Neutral confederacy as a large one, though each line offers different material. That the Neutrals were estimated to have been 25000 to 30000 strong in the 1640/1 period -- when such figures represented a population already depleted by a smallpox epidemic -- causes the Neutrals to emerge as the largest -- at least, the largest known -- single confederacy of Northeastern Iroquoian peoples.

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A cash bar in the foyer of the Civic Ballroom followed the presentation of papers, giving all present the opportunity to refresh themselves and to enjoy the poster session and the display of antique maps. Dr. Walter Kenyon of the Royal Ontario Museum, who was the Society's banquet speaker, discussed the Grimsby site. He first noted that the legal problems had yet to be solved, in spite of the fact that it was a year to the day since digging had first commenced at Grimsby. The writer presumes that it was for this reason that virtually nothing of a contentious nature was brought out by Dr. Kenyon during his slide presentation. Instead, emphasis was placed on the nature of the grave goods recovered and on the difficulties which the archaeologists had to overcome in their efforts to continue excavation through the winter months. Dr. Kenyon did, however, note that when the excavation had been completed it could be seen that the entire cemetery site described an oval shape, and that nowhere within the site had any new burial disturbed a previous one. He concludes, therefore, that someone within the tribe must have known where all of the burials were located and this conclusion suggests to him that the site was not used for more than one generation. The overall oval shape of the site suggested to Dr. Kenyon a bi-lateral symmetry which he also found in at least one specific burial (#62), in the pottery and in some of the decorated combs. Perhaps, ventured Dr. Kenyon, this is symbolic of the Iroquoian longhouse, and the people whose burial ground this is used the symbol to build a bridge across the abyss of eternity.

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ONTARIO PREHISTORY GALLERY - R.O.M.

Recently published by the Royal Ontario Museum is a descriptive booklet of the Ontario Prehistory Gallery. Reading this booklet, written by Dr. Peter Storck (O.A.S. President 1975), certainly enhances a trip round the well designed exhibition of Ontario prehistory. It is obtainable, price \$1.50, at the Museum Bookshop.

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AN IRON POINT FROM THE HANEY-COOK

(BcHb27) SITE

by Christine Kirby

Several iron projectile points were recovered this year from the Haney-Cook Site. This one is being reported as it appears to be of a higher quality than most iron points of the Contact Period.

The Haney-Cook point measures 26 mm long, 14.6 mm at the widest point across the barbs, 2.5 mm at the thickest part, and is lozenge-shaped in section (see Fig. 1). It is remarkably free from rust.

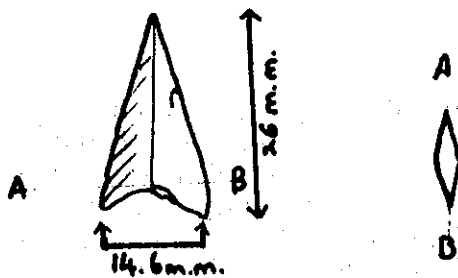


Fig. 1

Points illustrated by Wright (1) and Kidd (2) indicate that there is usually a long tang, round in section and about 160-180 mm long (Kidd). Kidd's illustration also suggests that the points were sometimes removed from the tangs, and that there were two qualities - one is coarser, with less pronounced barbs, the other finer with sharper barbs, presumably being of thinner metal. O'Brien (3) also reports two points, one, with tang, "in almost mint condition". This difference in quality is very clear when the Haney-Cook point is compared with another complete with tang, recovered from the

Plater-Martin (BdHb1) Site in 1975 by Garrad (4). The Haney-Cook example is finer both in material and in manufacture.

The tang of the Haney-Cook point is missing, but the stub can be detected. Under magnification, traces can be observed of the metal having been folded over during manufacture. It could be assumed that the smith took more care making this point than those of poorer quality, thus contributing to its good state of preservation. Alternatively, this could indicate different places of manufacture, perhaps very far apart.

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1. Wright, J.V., 1972: Ontario Prehistory
2. Kidd, K.E., 1949: The excavation of St. Marie I.
3. O'Brien, R., 1976: An Archaeological Survey of Methodist Point Provincial Park.
4. Garrad, C., 1975: Plater-Martin (BdHb1) Site - Report to the Minister of Culture and Recreation

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REPORT ON THE ARTIFACT AND RELATED DATA COLLECTIONS
BELONGING TO THE ONTARIO ARCHAEOLOGICAL SOCIETY

by Martha A. Latta, O.A.S. Curatrix

- I. O.A.S. Holdings: Large collections - Beeton Site
MacLeod Site
Draper Site
- Small collections - Elliot Site
Parsons Site
Boyd Site
Reesor II Site
Woodbridge Site
Cleary Site
Kings' Forest Park Site
Short Site
Milroy Site

- II. Field Notes: Extensive notes - Short Site
Beeton Site
MacLeod Site
Elliot Site
- Limited notes - Boyd Site
- Field Catalogues - Robinson's Short Site (?) - April 1961
Cliffside Site - May 1951
Massey Site - April 1952
Kinghorn Hill Site - (no date)
Parson (sic) Site - May 1952 (Catalogue
does not appear to correspond to
the existing collection)

III. Residence of the O.A.S. Collection:

In the fall of 1974, Keith Wagar reported to the Executive that the O.A.S. collection would have to be moved from its previous storage in the basement of his mother's farmhouse in Markham. As no other suitable locations were offered, I agreed to house the O.A.S. collection at Scarborough College in return for permission to use it for teaching purposes.

In November 1974, therefore, with the assistance of John Reid, Mima Kapches and Keith Wagar, about 40 cardboard boxes, plus various sacks, bushel baskets, etc., of material were transported from the Wagar basement to Scarborough College. With exceptions noted in Part IV, all of this material is housed in a doubly-locked rack of cabinets in Room R-2509A, Scarborough College of the University of Toronto.

IV. Material Currently on Loan:

Draper Site: part of the O.A.S. collection is being studied by Dr. W. Finlayson at the Museum for Indian Archaeology, London. He has had use of the material for about one year.

Milroy Site: entire collection being analyzed by John Reid at the St. George campus of the University of Toronto. He has had the collection for about two years.

Elliot & Boyd Sites: were obtained by Mima Kapches on Friday, September 23, 1977. They will be located at the St. George campus of the University of Toronto.

V. Accessibility:

All material located at Scarborough College is now sorted and available to O.A.S. members through me. Removal of material from Scarborough College is possible with permission of the O.A.S. Executive.

Up to this time, there has been no archaeology work room in which O.A.S. members could study these collections. It is anticipated that this condition will be remedied in the coming year.

VI. Other Use of Collections:

During the summer of 1975, Mrs. Patsy Cook taught a seminar on archaeological analysis for the O.A.S., using the facilities of Scarborough College and the material from the Beeton Site in the O.A.S. collection. Certificates were issued at the end of the course, and a number of its graduates continue to be deeply involved in Ontario archaeology.

A number of formal classes have made use of the O.A.S. collections during the past four years. These include studies of ceramics, ground stone and bone tools, and they are on file in my office, at Scarborough College, and available to interested O.A.S. members upon request.

Bone material from the Beeton Site has been analyzed by students of Dr. Howard Savage in his class on Faunal Analysis at the St. George campus of the University of Toronto. These students included members of the O.A.S. Vegetable material and charred woods have been studied by Mr. Rudi Fecteau of the Museum of Indian Archaeology. I am currently compiling a number of studies on the Beeton Site, both from the original O.A.S. involvement at the site and from my own continuation of that work during August and September 1976. It is hoped that the editor of Ontario Archaeology will be persuaded to give a special issue to the studies of this site, the scene of the largest O.A.S. involvement in recent years.

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O.A.S. OTTAWA CHAPTER - Call for Presentations

Members are invited to participate in the annual members' night at the December meeting. Presentations can be 5 minutes to a maximum of 20 minutes in length. The use of slides or other visual material is encouraged but not essential. Members may simply wish to comment on a particular archaeological specimen, or a current topic of archaeological interest. Let's make this as varied and informative an evening as possible. Interested individuals should contact a member of the Chapter executive or newsletter editor, Clyde Kennedy.

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TRENT VALLEY IROQUOIAN RESEARCH

1976 - 1977

by

Peter G. Ramsden

The project entitled Late Iroquoian Occupations of South Central Ontario, initiated in 1976, is designed to investigate, through a programme of survey, testing and site excavation, some social, political and economic processes among the Iroquois of the upper Trent Valley between approximately A.D. 1450 and 1615, by which time the area had been abandoned. The project initially centred around two basic, and probably interrelated, problems. First, we planned to investigate the hypothesis, previously formulated on the basis of existing pottery collections for the area, that the upper Trent Valley had been occupied by two distinct late Iroquoian groups which were at least partially contemporaneous in the protohistoric period. One of these groups, typified by the Hardrock Site on Balsam Lake, was seen as being a long term indigenous population, and part of a wider population occupying almost the entire Trent Valley. The second group, as exemplified by the Benson Site near Bexley, was seen as a late immigrant group, drawn to the upper Trent area by the potential of the area for trade contact with European people in the St. Lawrence River region via the St. Lawrence Iroquois living between Prince Edward County and Montreal.

Our second major aim was to determine the nature and effects of the early European fur trade in the Trent Valley upon the two Iroquoian populations described above. We were interested in finding out whether, in fact, it was a trade in beaver pelts which brought European trade goods into the Trent Valley in the late sixteenth century, and if so, what effects the economic concentration on beaver and the introduction of this new kind and source of material wealth had on various aspects of Iroquois culture.

Accordingly, in 1976 we initiated a programme of field work to investigate the problems just enumerated. Much of our work in 1976 was concentrated on the excavation of the Benson Site, which we had already selected as worthy of extensive investigation. In conjunction with this we also conducted a survey within an approximate ten-mile radius of Benson, in the area of Bexley and Fenelon townships.

The 1977 field season encompassed several aspects. The excavations at the Benson Site were resumed with certain specific goals in mind. Concurrently with this the survey was resumed, concentrating in the Bexley township area. During this survey the Coulter Site was located and tested. The results of this preliminary testing suggested that the site warranted a more extensive excavation. Subsequently, we spend five weeks at Coulter to ascertain with more certainty the information value of it. During this time we also tested the Wet Back Site which had been located previously. Finally, we spent four weeks during September

and October testing the Kirche Site which had been briefly tested during the 1976 field season.

The purpose of this paper is to give a brief account of the results of our past two summers' field work, and to present some preliminary interpretations.

The Benson Site

We spent a total of 18 weeks in 1976 and 1977 at the Benson Site with an average crew size of six, excavating test trenches, trenching house and palisade walls, and sampling house interiors and middens. These excavations have revealed a 4.5 acre, multiple palisades Iroquoian village of the protohistoric period, dating between 1550 and 1600 A.D.

The date of the site can be estimated from seriation of pottery and pipes, and consideration of the European artifacts. The presence of a few European items virtually assures a date of later than A.D. 1500 (see Ramsden 1977). That these do not include such items as brass kettle fragments suggests that the site was occupied prior to the early seventeenth century when such items started to be brought into Huronia. Moreover, Champlain journeyed within three or four miles of the Benson Site in 1615, and he noted on that occasion that the area "was once occupied by the Hurons" (Macklem 1970:45), which suggests that he and his Huron companions believed it to have been abandoned for some time. Thus, on that evidence, we may suggest a date in the sixteenth century for the Benson site.

A comparison of Benson ceramics and pipes with those of other sixteenth century Huron sites, such as Draper near Pickering and Parsons near Toronto, clearly indicates that Benson is later than these. This is indicated by the predominance at Benson of ortice pipes over the generally earlier trumpet and ring varieties which are more common at Draper and Parsons. Similarly, the lower incidence of neck decoration on Benson pots is an indication of its later date. Thus, a probable date for the occupation of the Benson Site is the latter half of the sixteenth century.

Village plan: As a result of our excavations, we have a virtually complete village plan (Fig. 2). An area of approximately 4.5 acres is enclosed within a palisade varying between two and six rows. Within this area are twenty-five known long-houses, as well as a possible two or three more now obliterated by the township road. At least one house lies outside the palisade, on the south side of the village.

A notable aspect of the village plan is the presence at the north-west end of the village of a group of seven houses (nos. 13-16, 19, 20, 26) which are oriented in markedly more northerly directions than the remainder. That this difference in orientation may reflect some social division within the community receives some support from the distribution of pipes, particularly the mortice and coronet varieties, which indicates a difference in material culture between the two house groups (Fig. 3).

Economy and subsistence: The faunal and floral remains analyzed to date indicate that subsistence at Benson probably depended heavily upon cultivated corn, mammals, fish and fresh-water molluscs. Of the mammals, the most common, in terms of number of individuals, are beaver, deer and dog, in that order.

An examination of the elements represented for each species, however (Fig. 4),

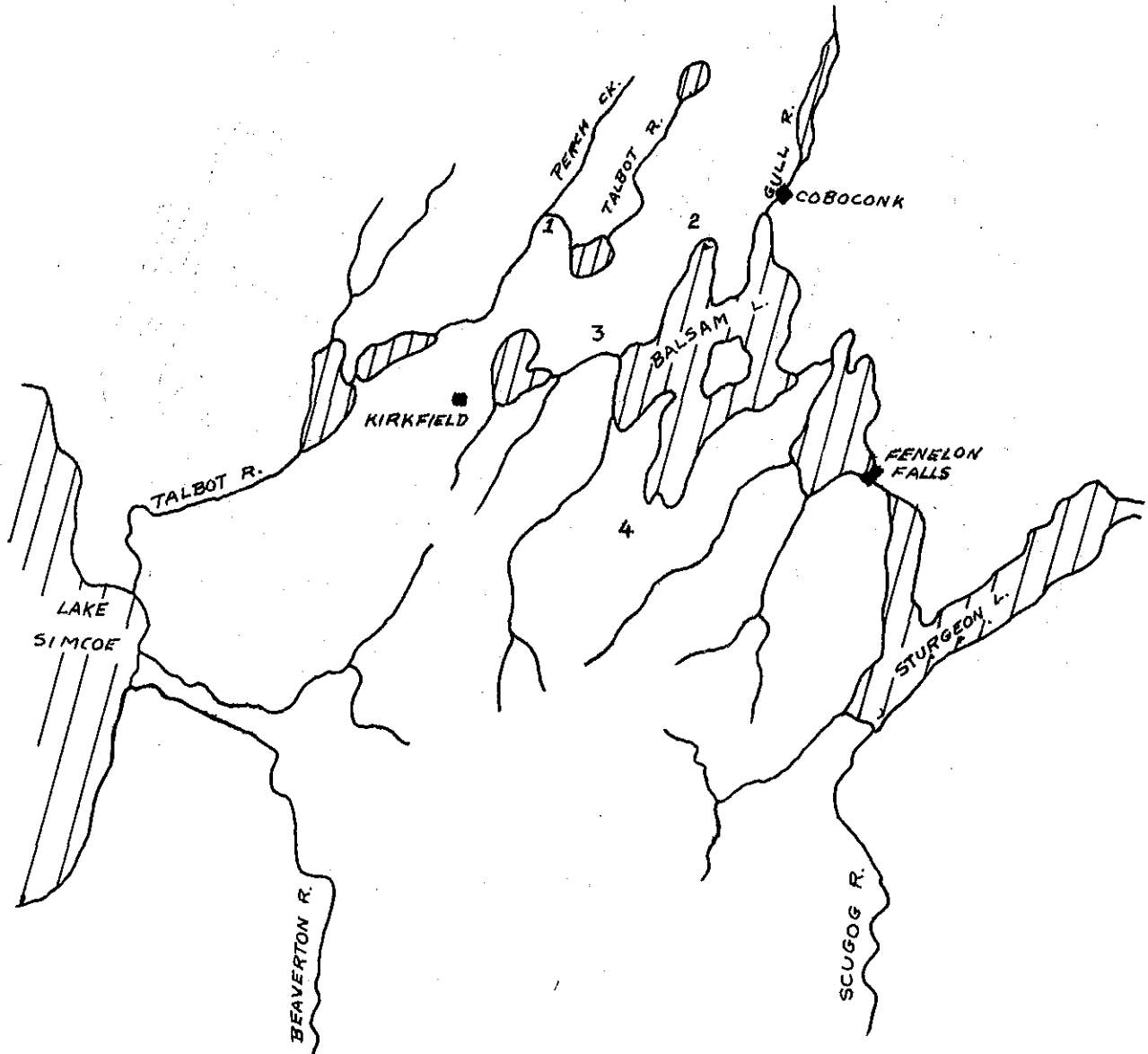


Fig. 1 Location of Sites Referred to in the Text

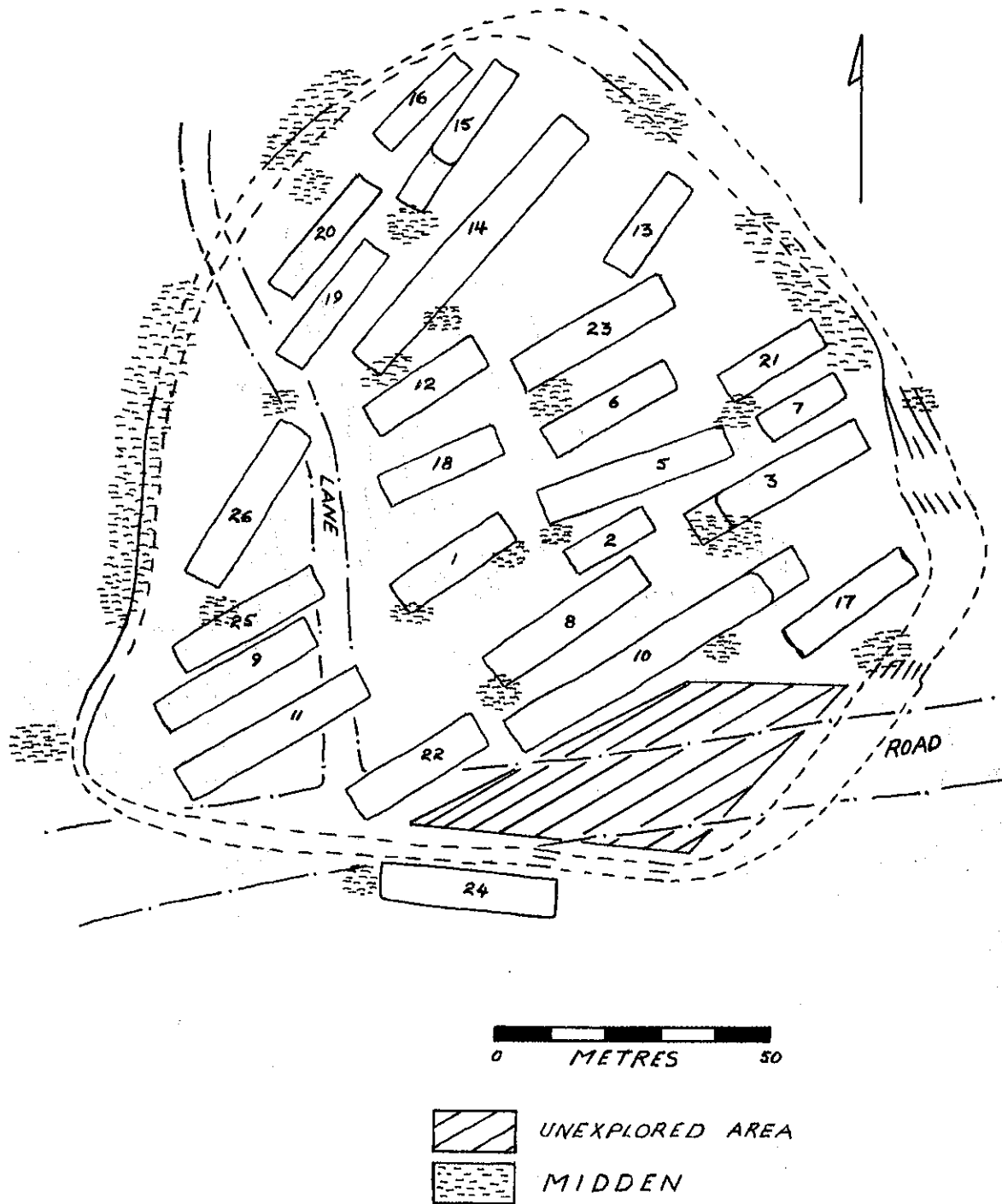


Fig.2 Benson Site, village plan.

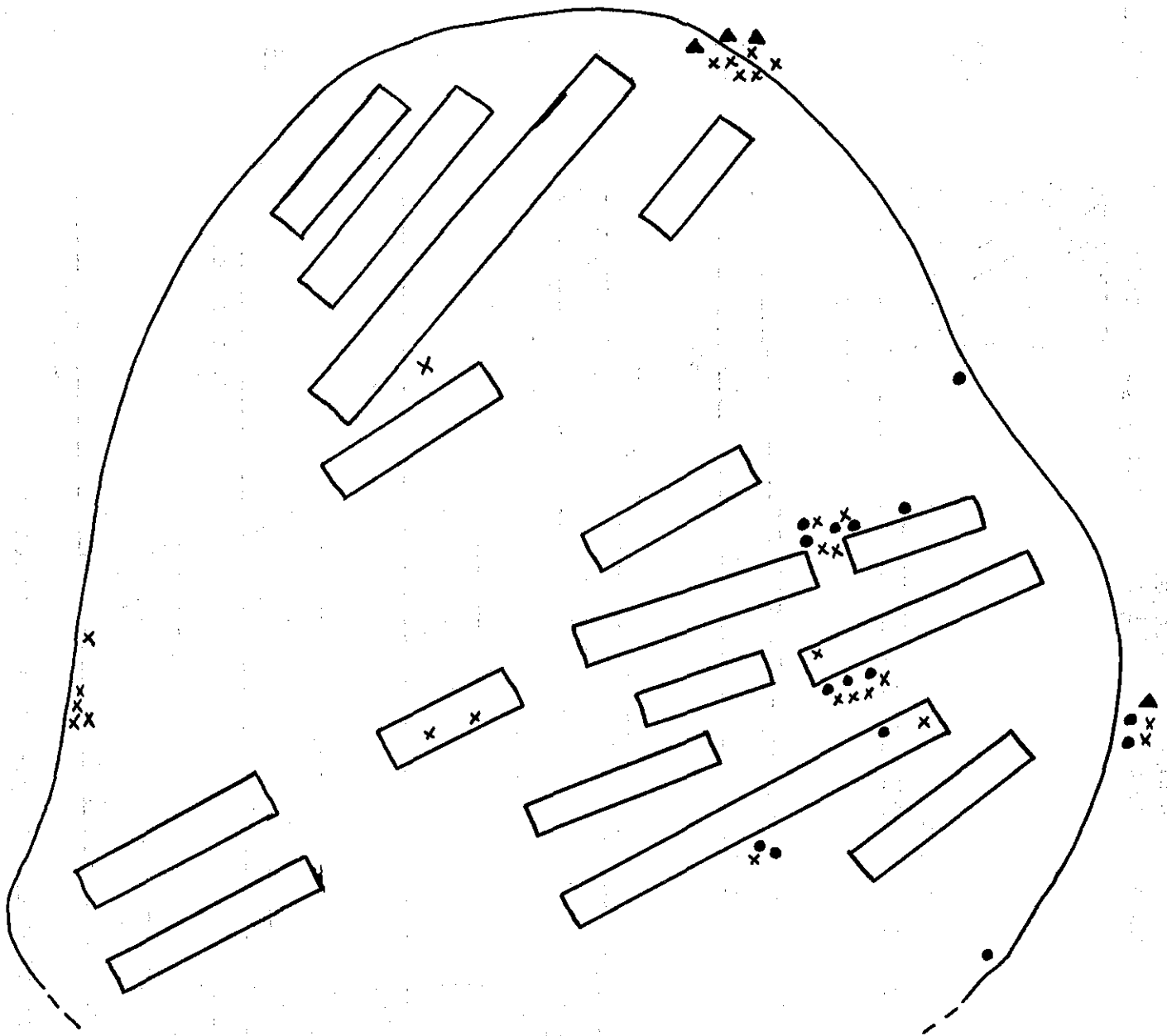


Fig. 3 . Benson Site, Pipe Distributions.

- mortice pipe
- ▲ coronet pipe
- x other pipe

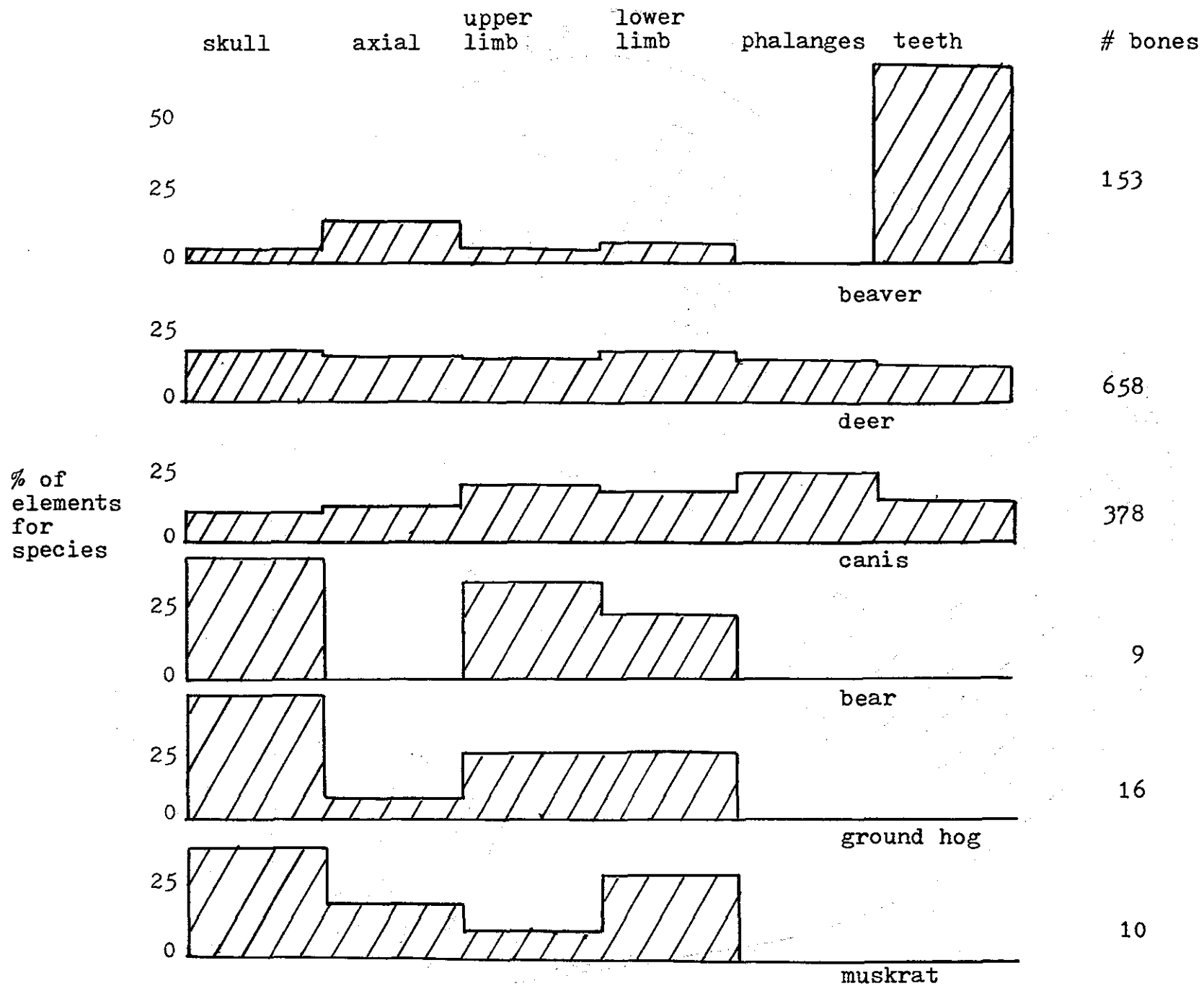


Fig. 4 Distribution of skeletal elements by species.

shows that beaver were not primarily a subsistence animal, since they are predominantly represented by incisor teeth, most of which are modified. Both deer and dog, however, are represented by the various body parts almost evenly, suggesting their similar use as food animals. This suggests that dogs may have been raised for food, as Tooker (1967:66) mentions for Huronia.

That the large number of beaver represented at Benson were used for something other than food suggests that they were being caught for pelts, which were removed from the carcass away from the village. This, in turn, suggests the involvement of Benson in the fur trade which our project is investigating. This suggestion is supported by relatively large amounts (5.7%) of St. Lawrence Iroquois pottery, and the presence of fragments of European copper and iron. Taking this in conjunction with the large numbers of dog bones and carbonized corn fragments, it is a reasonable inference that the Benson men were devoting a considerable amount of time to trapping beaver for furs, which were traded to the St. Lawrence River in exchange for metal goods. The fact that this trapping would have to be carried out at the expense of other male subsistence activities, such as hunting and fishing, may explain the apparent heavy dependence upon domesticated plants and animals.

The analysis of the Benson artifacts is still being carried out. From an initial analysis, both the pottery and pipes appear to show relationships to areas outside the Trent Valley, particularly to the west and southwest. At present, I believe this reflects two things. First, that the Benson people moved into the area from a source -- or, more likely, several sources -- to the southwest; second, that upon leaving the Benson Site, its inhabitants moved westward into historic Huronia. It is also likely that shortly afterwards they became known to Champlain as the Rock Nation.

The Kirche Site

We tested the Kirche Site for approximately four weeks in 1977. Our activities this year were restricted to the east half of the site, but we will have access to the remainder in 1978.

The result of the testing is shown in Fig. 5. The palisade was located on the east and south side of the village, and a palisaded extension was shown to exist on the east. At least eight and possibly ten houses were located, and were followed sufficiently to allow most of their positions to be extrapolated. Several aspects of this partial site plan are of interest. First, the existence of an extension suggests some sizable addition of population to the village. Second, the superposition of two houses over the original palisade allows us to infer that these houses are later than those within the palisade. Second, at least one case of overlapping houses occurs, and the site is sufficiently undisturbed to allow us to judge, on the basis of settlement data alone, which houses were earlier and which later.

While the cataloguing of the artifacts is almost completed, it is not yet possible to provide a count. However, some observations can be made on the basis of the material processed so far. First, the pipes and pottery seem to relate most closely to the Hardrock and similar sites. However, as we suggested last year on the basis of our initial testing, there are ways in which the pottery differs from Hardrock, and in which it might be showing the influence of a site like Benson.

- - - extrapolated palisade or house wall
- ||||| midden
- palisade or house wall

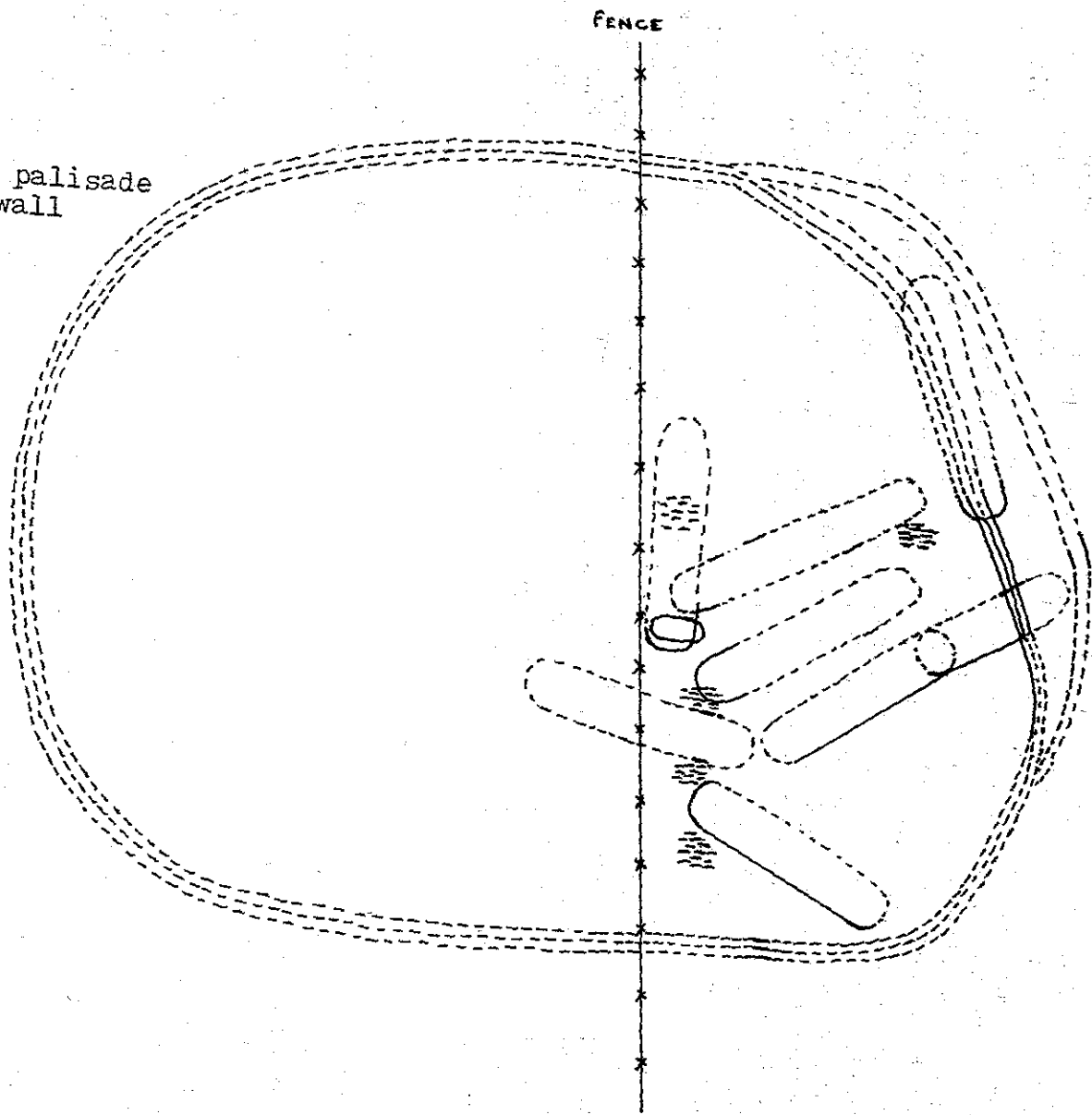


Fig. 5 Kirche Site: Partial Site Plan

peter g. rameden

trent valley...

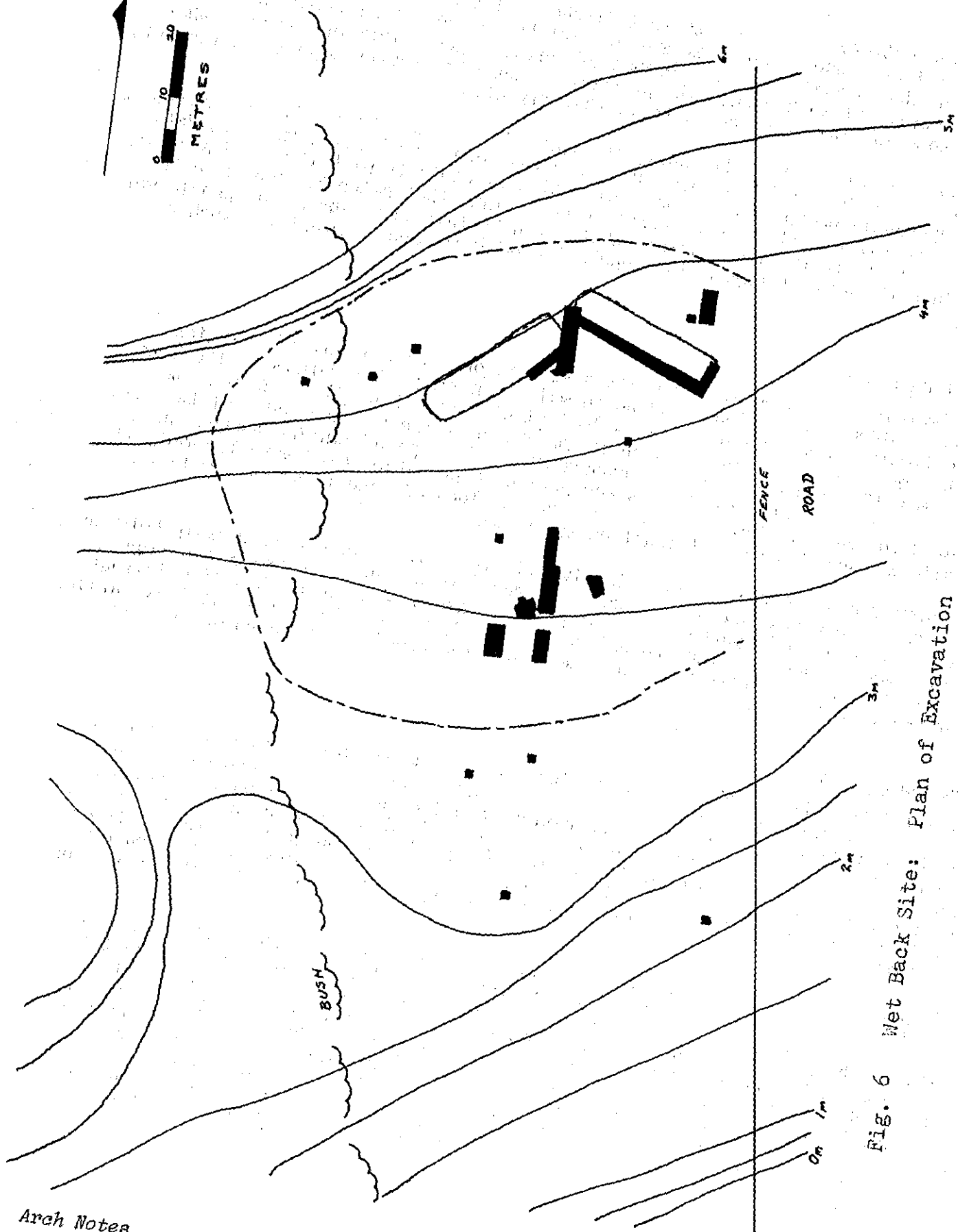
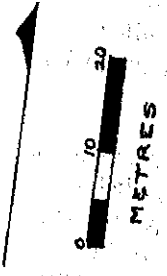


Fig. 6 Wet Back Site: Plan of Excavation

Arch Notes

However, the pottery also suggests that Kirche is later in time than Hardrock, but earlier than Benson, and so we may in fact be seeing a transition through time rather than a mixture. The absence of European goods further suggests that Kirche is earlier than Benson. The presence of some St. Lawrence pottery, however, suggests some initial trade contacts in that direction.

Our present, albeit very preliminary, interpretation of Kirche is that it represents a village of the Hardrock variety, but later than other such sites known to date. It was apparently occupied after the initiation of contacts with the St. Lawrence, but prior to the introduction of European goods into that network. Based on the settlement data, it is also possible that, even by this time, groups of people were moving into the area to expand the population of indigenous communities such as Kirche.

The Wet Back Site

Approximately 125 sq. m. were excavated at this one- to two-acre site in test trenches, midden excavations, and house wall trenching. The limits of the site were estimated from a series of 1m x 1m test pits (see Fig. 6). Two 2m x 5m trenches were excavated in an extensive midden near the southern edge of the site. Three 2m x 10m trenches were then excavated in the hope of finding houses and a palisade. As a result, two houses and part of a possible third were located and followed for varying lengths. No palisade was located, and it seems likely that the site was unpalisaded, at least on the north.

The pottery and other artifacts clearly indicate a very close relationship between Wet Back and Benson, and the presence of fragments of European copper and iron suggests a near-contemporaneity. Our present interpretation of this site is that it is a small hamlet of the protohistoric period, related to -- but slightly earlier than -- Benson. The nature of the hamlet and the precise relationship to Benson must await further analyses.

The Coulter Site

Approximately five weeks were spent testing this 8- to 10-acre site near Balsam Lake. Approximately 750 sq. m. were excavated in test trenches and house and palisade wall trenching. This excavation revealed the palisade on the southwest, northwest and southeast sides of the site, a palisade extension on the northeast, and at least 12 houses within the village (Fig. 7). Although the actual palisade on the northeast side was not picked up in our excavation, some of our trenches in that area were evidently outside the village, so that the village boundary can be inferred.

Of particular interest in the settlement pattern is the superposition of a group of three houses near the centre of the village which are oriented north-east to south-west over the remaining houses which are oriented north-west to south-east. This might suggest a double occupation, or a re-arranging of houses. We do not yet know which houses were earlier. This phenomenon may be significant, however, inasmuch as the small central group of houses is oriented in the same direction as the Benson Site houses, which is in contrast to the opposite orientation of houses on most late Iroquoian sites. Thus, we may have evidence of a group of 'Benson-like' people either moving into or out of a community of some other Iroquoian group.

- extrapolated house or palisade
- house or palisade wall
- ▨ midden

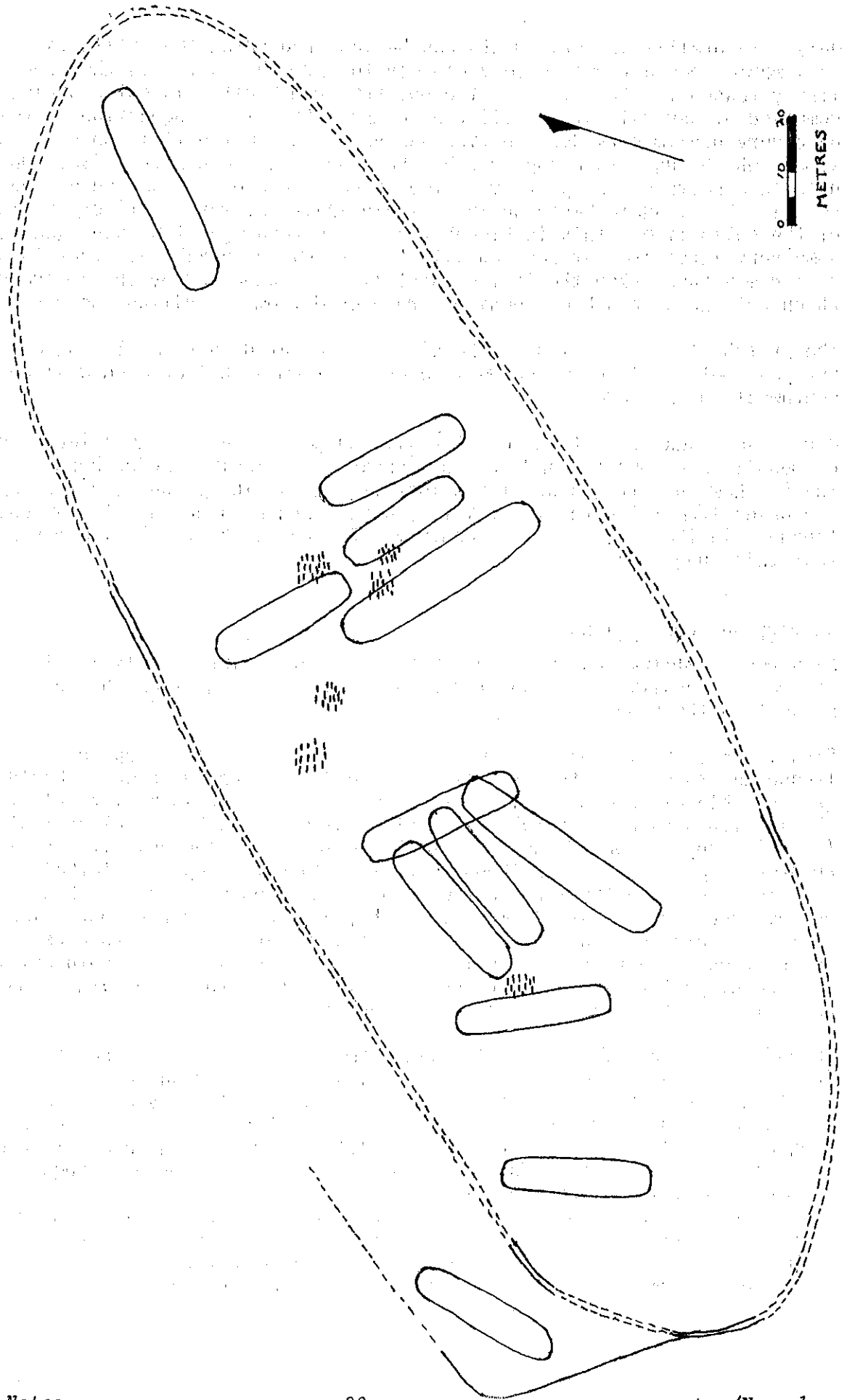


Fig. 7 Coulter Site: Partial Site Plan

Only very preliminary statements can be made regarding the artifacts. The pottery as a whole does not relate very closely to any other sites in the area. The most likely reason for this is that the pottery from Coulter is not a whole, but rather composed of several rather different components. This suggestion is reinforced by a very preliminary distribution analysis done in the field on only part of the sample which suggests a considerable heterogeneity within the site. One of the notable aspects of the pottery is the predominance of St. Lawrence Iroquois vessels which, again based on an in-field analysis, may constitute as much as 12% of the collection. This is higher than the percentage at Benson, and suggests some very intensive interaction with the St. Lawrence Valley. That this interaction may have taken the form of hostility is suggested by the frequency with which cut and burned human bone was recovered from the village debris.

The protohistoric position of the site is indicated by several fragments of European metal, all of which were recovered from a shallow midden along the southwestern palisade.

Our present analysis of the Coulter Site suggests that it was a large and cosmopolitan community, and probably engaged in trading and/or hostilities with the St. Lawrence Iroquois. I consider it highly likely that Coulter was one of the bases from which the Trent Valley Hurons annihilated the St. Lawrence Iroquois in the late sixteenth century. Further work at the site may help to test this suggestion.

Summary and Conclusions

As a result of two seasons' field work and a preliminary analysis of the results, we are in a position to suggest some answers to the questions being asked by our project in the upper Trent Valley.

First, our initial hypothesis was that the area had been occupied by two distinct Iroquoian groups, and that the sites occupied by these two groups should be recognizable archaeologically. After two years' field work, I recall this hypothesis with a rather wistful amusement. While it has become clear that the Iroquoian population of the area was by no means homogeneous, it has also become apparent that, in all likelihood, many more than two separate 'ethnic' groups were involved. Furthermore, our work has convinced us that, if these separate groups occupied separate communities, they did so only for a short time. It seems more probable that people moving into the area moved into already existing communities, rather than establishing new ones. As a result, complexity of settlement pattern and artifact content seems to be the rule rather than the exception for sites in this area after about A.D. 1500.

Second, it appears from our total site sample from the area, that a trend towards increased village size and internal complexity is accompanied by the appearance of St. Lawrence Iroquois pottery in increasing amounts. My estimated date for the beginning of these trends is about A.D. 1500. Thus, the immigration of 'foreign' Iroquoian peoples into the area is correlated with the beginning of intensive contact between the Trent Valley Iroquois and the St. Lawrence Iroquois. The culmination of this trend appears to be represented by the Coulter Site, among several others in the area. At this time, perhaps around 1540-1550, very heterogeneous populations were crowding into very large (10 or more acres) palisaded towns. Associated with this development is the appearance of European metal goods from the St. Lawrence, a further intensification of contact with the St. Lawrence

Iroquois, and clear indications that this contact took the form of hostility. I suggest that about this time or very shortly thereafter, the destruction of the St. Lawrence Iroquois by the Trent Valley Iroquois took place.

Following this, in the latter part of the sixteenth century, there is a trend towards reduced village size and less internal 'confusion' of settlement pattern, suggesting a sort of settling down after what must have been a disturbing couple of decades. At this time, at the Benson Site, we have very clear evidence of a beaver pelt industry, and a suggestion that this concentration upon beaver hunting was ramifying through the whole economic system.

What remains to be done is, first, to attempt to identify the areas of origin of the various ethnic groups present in the area. Second, we must determine how early in the above sequence of events the beaver pelt trade became paramount. Finally, we must assess the social and political impact of the immigration into the area, and of the events of the war.

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Acknowledgements

Funds for the Late Iroquoian Occupations of South Central Ontario project were generously provided in 1976 and 1977 by the Canada Council through its Research Grants programme.

Many land-owners have graciously granted us permission to excavate on their property, and some have shown great hospitality. In particular, I should like to thank Mr. Dennis Wilby, Mr. Leslie Coulter, Mr. and Mrs. Peter Vanderyagt, Mr. Joe Nesbitt, Mr. Hugh Johnson and Dr. Victor Lawson. Also, Mr. George Shepherd of Bexley has been a most helpful and generous neighbour during our two field seasons.

Finally, the crew members of 1976 and 1977 must share fully in the positive results of this project.

*

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NATIONAL MUSEUM OF MAN
DIG AT WILLIAMSBURG, ONTARIO*

by James F. Pendergast

In May of this year, there appeared on the Becksted Site near Williamsburg, Ontario, a number of the distinctive yellow survey pickets that the Ontario Ministry of Transportation and Communications uses to mark the limits of the land expropriated for their highway widening programme.

Hurried discussions with the owner, Weldon Becksted, and the Ministry Regional Office in Kingston confirmed our suspicions and a check with Bill Russell, Ontario Archaeological Coordinator in Toronto, verified our worst fears. Unless a rescue archaeology project could be launched quickly a band of the site 4.4 metres wide along the east side of Highway 31 would be lost. This totally unsatisfactory situation became an increasingly important topic for discussion with Dr. William E. Taylor, Jr., Director of the National Museum of Man, Dr. George F. MacDonald, Chief, Archaeological Survey of Canada, and Dr. James V. Wright, Head, Scientific Section, Archaeological Survey of Canada. From the outset, it was appreciated that the site was not primarily a National Museum of Man responsibility because it is not on Federal Crown Land. Nevertheless, the potential loss of the data to our still very limited understanding of St. Lawrence Iroquois settlement patterns was believed to be sufficiently serious to warrant considering the creation of a Museum archaeological rescue project on an emergency basis.

This viewpoint was reinforced by the fact that the National Museum of Canada had pioneered the archaeological investigation of the site in 1962. Fortunately, the National Museum of Man had been allocated students under the Federal Government Summer Job Corps Programme, which made it possible to assemble quickly a field party under the direction of Dr. James F. Pendergast, with Andrew Ignatieff and Robert Pammett as field supervisors. Having marshalled a field party, an application was made to the Ontario Heritage Foundation for a permit to excavate and on Monday July 18th field work began that was to continue almost uninterrupted for 33 days until Friday, August 19th.

In the 1891 and 1894 Ontario Archaeological Reports issued by the Ontario Department of Education, David Boyle reported briefly upon the site, noting that in 1816 area residents had described it as an area approximately five acres, enclosed by an earthen embankment about three feet high. It was our intention to commence excavations at the south end of the new highway right-of-way outside the embankment, no longer discernable on the surface, and to proceed to clear a trench northwards across the site. Acknowledging the limited time available to complete our task, a power grader was used to strip approximately 12 inches of long-cultivated soil from the surface. In that manner we hoped to intersect the remains of the embankment and whatever archaeological features might lie within the embanked area.

Good fortune was on our side, if the heat wave wished upon us was not. The remains of the trench from which the soil had come to create the embankment

* Reprinted from "The Ottawa Archaeologist", newsletter of the OAS Ottawa Chapter.

appeared on the floor of our excavation as a long narrow stain of darkened soil between roughly parallel edges approximately 1.2 metres apart. Thereafter we came upon a series of parallel postmolds, pit features and hearths that characterize the archaeological remains of Iroquois longhouses. This indicated to us that we had cut through the mid-sections of eight houses. Excavations were to continue a distance of 108 metres north from the embankment trench on the south side before encountering similar embankment remains on the north side. The total absence of postmolds associated with the embankment leads us to believe that if a stockaded fortification was present, it must have been erected on the top of the spoil from the trench which was sufficiently deep to steady the palisade posts without their having to extend into the sub-soil, their remains to be preserved for our discovery. A shrewd estimate by Dr. Wright premised on the locations on the embankment remains on the south and north sides enabled us to locate quickly the remains of the embankment on the east side. Although there was not time to search for the embankment remains on the west side, it seems likely that it has been destroyed or buried by the existing Highway 31 right-of-way.

It is still too early to assess or draw conclusions from all the data recovered. Flotation continues on the soil taken from all the undisturbed features and work on plotting the postmolds is still under way. Nevertheless, it is possible to give some first impressions, however tentative they may be.

With the exception of the adult and child flexed burials (mother and child?) in a single grave in one house under the bunk line and the four foetal and one young burial inside the houses, the remaining nine graves were located in the areas between the houses that were otherwise relatively free of archaeological features. There was very little variation in house widths, all being very close to seven metres (21 feet) wide. All the houses were laid out so as to be parallel on a west-northwest, approximately, orientation. Only one small midden was encountered. A small dis-articulated bear burial and two articulated dog burials were recovered. Dis-articulated and badly decomposed human remains were recovered from the bottom of the embankment trench on the south side. A number of the large postmolds, 8 to 12 inches in diameter, were found inside some houses. All extended into the sub-soil far deeper than did other posts. Some have been ringed with stones to their full length in the ground to steady them. In one instance, they form a rectangle between the bunk-lines. These may be structural members. Two types of postmolds were encountered; some which left a brown stain in the sub-soil were clearly involved in the construction of the longhouse and others which consisted of grey ash and charcoal were not structural members, were smaller and generally clustered in an arc down-wind from a lens of ash and charcoal. It may be that these were arranged around a small fire or a pile of hot ashes, possibly to serve as a drying rack or a low-heat cooking arrangement.

Four large rock features containing lime and European goods were uncovered. They were excavated by the Parks Branch, Department of Indian and Northern Affairs, to whom we are grateful for this assistance. An assessment of the remains is not available yet.

The success of this hastily assembled project can be attributed to the goodwill, work and interest of many. Certainly without Weldon Becksted's permission to dig and threaten his corn crop none of our work would have been possible. The ability and willingness of the National Museum of Man to improvise on short notice, the competence of the field supervisors and the diligence of the field party under difficult conditions all contributed to the success of the project. All can take pride in having contributed to the better understanding of our native people's prehistoric heritage that we now enjoy, despite the inaccurate accusations that have been made.

MEETING OF REPRESENTATIVES OF
INDIAN GROUPS AND ARCHAEOLOGISTS OF ONTARIO

by Howard G. Savage

A unique and historic meeting, co-sponsored by the Ontario Archaeological Society and the Native Canadian Centre of Toronto, was held on 21, 22 and 23 October 1977 at the Centre, 16 Spadina Road, Toronto. Twenty representatives from nine Indian organizations in Ontario from Cornwall Island to Timmins, seven staff members from three museums and universities, ten representatives from one federal and three provincial government ministries, and three delegates from the Ontario Archaeological Society met together and discussed "Unmarked Human Burials in Ontario".

Following the unanimous endorsement of a meeting of this nature by the O.A.S. Executive in March 1977, preparations had been under way. The active support of the Indian Community Secretariat of the Ministry of Culture and Recreation of Ontario, the Office of the Chief Archaeologist of the Royal Ontario Museum, the American Indian Movement and the Native Canadian Centre of Toronto was enlisted. Financial assistance in the form of a grant towards meeting the costs of travel and accommodation of the Indian representatives, was kindly provided by the Indian Community Secretariat.

The meeting was begun with an informal social gathering at the Native Canadian Centre on the evening of 21 October. On 22 October, a welcome was extended to the representatives by the Chairman of the meeting, Mr. Roger Obonsawin, Director of the Centre. Mr. Richard Dillon, Deputy Provincial Secretary for Resource Development for the Province of Ontario, and representing the Honourable Robert Welch, Minister of Culture and Recreation, and the Honourable Rene Brunelle, Provincial Secretary for Resource Development and Minister responsible for Native Affairs, expressed the approval by the Provincial Government, of the Ontario Archaeological Society joining with Indian groups in attempting to resolve this important social issue of immense complexity and sensitivity.

Nine speakers from five Indian groups (Treaty 9, Union of Ontario Indians, American Indian Movement, North American Indian Travelling College and Six Nations Reserve) voiced their feelings and beliefs concerning Indian burials, and were unanimous in opposing the excavation of such burials. Repeated references were made to recent excavations at Grimsby and near Williamsburg, Ontario. The spiritual significance of burials to Indian people was stressed by the elders of band councils present. More forceful actions than those taken previously might be taken reluctantly by some groups if excavations of burials were persisted in.

The nine Indian speakers were interspersed with five speakers from five archaeological organizations, although personal views only were expressed by some speakers. The value of archaeological excavations to both native people and archaeologists was reviewed. The use of common sense and common courtesy in solving individual problems was advocated. Approaches to Eskimo burials which have been approved by local band councils were described.

Following these presentations, representatives divided into three committees: Legal and Legislative, Public Education and Religious and Moral. This last committee had a particularly long and valuable session.

On 23 October, a review of the previous day's presentations was made by Dr. Doug Tushingham of the Royal Ontario Museum. Mr. Roger Obonsawin, of the Native Canadian Centre, reviewed the proceedings and recommendations of the three committees. A lengthy and spirited question and answer period gave a great deal more insight into native feelings. A number of constructive suggestions was made. Liaison between the O.A.S. and native groups by way of a native person employed to deal with site problems and to elicit native opinion concerning proposed excavations was suggested.

In closing the meeting, Mr. Obonsawin remarked on the quality and forcefulness of the positions taken, and expressed the hope that suggestions made would be followed up. A summarized version of the proceedings of the meeting will be prepared and sent to participating organizations, to native groups across Canada, and to other groups on request.

A press conference following the meeting was attended by a number of reporters, including the O.A.S. Arch Notes editor.

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MUSEUM WON'T DIG BURIAL SITES WITHOUT TALKS, INDIANS TOLD

(from the Toronto Star, Monday, October 24, 1977)

The Royal Ontario Museum's chief archaeologist has promised prior consultation with the nearest Indian band before any unmarked burial site is touched.

Dr. Douglas Tushingham said yesterday, following a two-day meeting between Indian representatives and archaeological groups, that any work done with Indian burials would be carried out with "proper dignity and reverence for the remains".

The two-day meeting, which also included representatives from provincial government ministries, was designed to ease tension between Indians and archaeologists after last year's controversy surrounding work at a burial site in Grimsby Township and subsequent sit-in by Indians at the ROM.

Doug Pine of the American Indian Movement told The Star the "Indian people do not want their burial grounds dug up". He said the weekend's meeting at the Native Canadian Centre of Toronto was an effort "to make sure Indian people are heard. In the past Indian people have never been heard". Pine said it was hoped that legislation would be tightened to protect the interest of Indians.

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Letters to the editor

"-- no excavations of Indian burials --"

Dear Sir:

Over the weekend of October 21 to 23, I was privileged to attend a meeting between representatives of Indian groups and archaeologists in the province of Ontario, on the subject of Unmarked Human Burials in Ontario. It was held in the Native Canadian Centre of Toronto and was jointly organized by the Centre, the Ontario Archaeological Society and members of the American Indian Movement.

This is not intended as a report on the meeting, but rather as a memorandum addressed to the attention of the membership at large, irrespective of whether a member has had any direct involvement with the excavation of Indian burials.

The Indian representatives, assembled from across the province, made it abundantly clear that archaeologists can no longer ignore the wishes of the traditional faction within any band or group by appealing to other factions, i.e. those who conveniently do not object to the excavation of Indian burials. It further emerged that it would be virtually impossible to find a group which did not contain just such a traditional faction; this sort of situation is, of course, certainly not restricted to native society. One does not have to be particularly perceptive to realize that what this means is there are to be no planned excavations of Indian burials in the province of Ontario. As to the question of rescue or salvage archaeology, the proposed procedure is one which many an archaeologist or physical anthropologist might consider even more depressing. Burials discovered by urban development and the like are to be first reported to the Indian group concerned and their permission to excavate is to be received prior to even the merest flick of a trowel. Provided that permission is given, archaeologists can excavate, but cannot study, the human remains and grave goods; once excavated, these are to be handed directly over to the Indians for reburial with the appropriate ceremony.

The Indian groups presented what can only be termed a consolidated front. Their stand was firm and is likely to remain so; it is we, as the excavators of their burials, who will have to bend. The alternative, if I have accurately assessed the situation, is not pleasant to contemplate. Alex Akiwenzie, national leader of the American Indian Movement, has pledged his support for a peaceful solution to the problem; but he has also expressed his concern for the well-being of workers in the field, should confrontation situations arise. One of the Indian representatives requested, and was granted, permission to obtain a list of all permits granted by the Ministry of Culture and Recreation; we should not imagine that he asked for this merely out of curiosity.

Indians are now determined to gain control over a situation they feel they have every right to control. I hope that all members of the OAS will choose to respect the declared wishes of our traditional Indian peoples by making it a matter of personal policy (and even promoting the idea that it be made official OAS policy) to work within the framework of these clearly-defined prohibitions. By this gesture of goodwill, we can both earn some trust and contribute positively towards a de-fusing of the situation. With trust, a better understanding could emerge from both sides, and out of this may eventually evolve something that everyone can live with.

Janet Cooper

BANNER STONES OR SPINNING STONES?

by

J. Allan Blair

The late Dr. Roland B. Orr, Director of the Ontario Provincial Museum, writing in the Ontario Archaeological Report of 1912 on "bannerstones" said:

"There has been much conjecture as to the intended function of a great number of prehistoric artifacts, the origin of which is probably to be sought in a religious or superstitious feeling. They are manufactured from a great variety of materials: bone, shell, metal and stone, and especially slate and steatite. Some may owe their forms to the whim of the maker; others are perhaps symbolic for use in the manifold parades, dances and other celebrations; but the uses to which they might be assigned in their different forms are limited only to the imagination.

These "Banner Stones" have been so designated by the late Dr. David Boyle. They are found in various parts of the Province. The name was applied to them from the belief that they were used on top of banners for decoration, etc."

These artifacts are not large. Some, cigar-shaped ones, are six or seven inches long, and have a hole in the middle about one centimetre in diameter. These have been called "picks". But a one centimetre hole would make a very flimsy handle for a pick! Others are butterfly-shaped, made out of flat stones about three by four inches; these are called butterfly stones. Still others are shaped like a carpenter's chalk-line reel.

Regardless of their shape or size all of them have several things in common. They have a hole of about one centimetre in diameter drilled through the middle, and in the flat ones it is drilled from edge to edge; all are axially balanced in relation to this hole. Practically all are made out of hard, heavy stone, such as slate or steatite, and are highly polished. Nearly all of the flat ones are thicker in the middle, where the hole is, than on either side of the hole.

Few of the functions attributed to these relics appear logical, especially that of being "banner stones". Why would all banners be axially balanced in relation to the hole? And why would all be made out of such hard stone? Would a larger article, made out of wood -- soft, light, easy to carve, colour and carry -- not serve the purpose much better?

The very fact that they were made out of hard-to-fashion, durable material suggests that they were made to serve some very important utilitarian purpose.

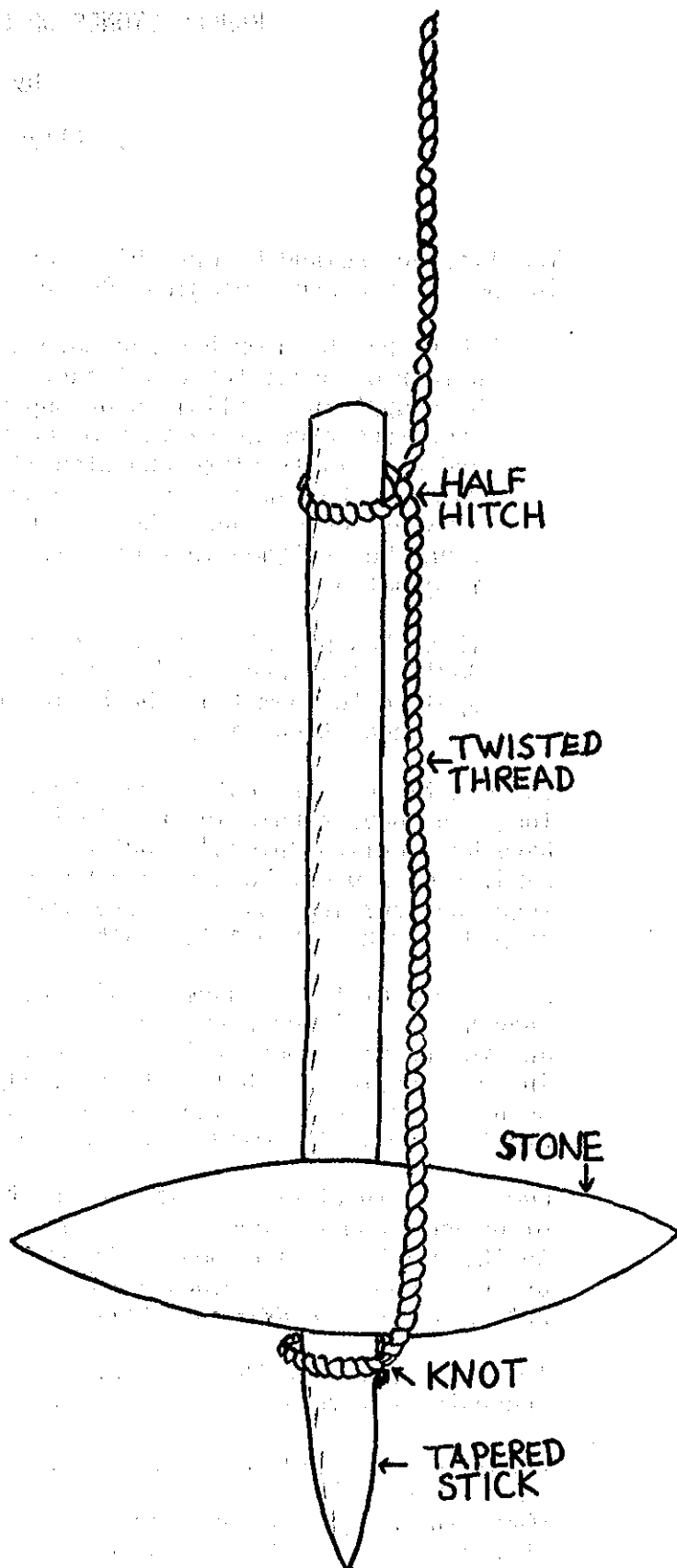
A use currently suggested for a "banner stone" is as an atlatl weight. Perhaps indeed these shapes, more suited for such a purpose, were so used, especially where the weight of the object lies along the central hole. But what of the shapes, such as butterflies and picks, where the mass is distributed away from

the central hole? The hole is too narrow to fit directly onto an atlatl and at the same time too wide merely to house the lashing, if the weight is to be secured onto the side of the atlatl by thongs. Further, the projections, although balancing each other, could hardly have a beneficial effect on the smooth movement of the weapon through the air during the throw-in process.

It seems likely that the different shapes of "banner stones" might relate to specific uses and that those with projections (e.g. butterfly and pick "banner stones") have functions requiring those projections to be there. If so, then at least these forms had a purpose other than as atlatl weights. But up to now, no one has suggested what this purpose might be.

Some fifteen to twenty years ago, the writer conceived the idea that the pick shaped "banner stones" might have been used by the Indians for producing cord. At that time, having no pick-shaped "banner stone" available, I was unable to verify this. However, in the autumn of 1974 I was lent such a "banner stone" by the then-president of The Ontario Archaeological Society, Charles Garrad. With it, I was able to twist two cords together.

In June of 1975, accompanied by Mr. Garrad, I went to Simcoe County Museum at Minesing, Ontario where several women were conducting a demonstration in spinning. They were able to spin woollen yarn fairly quickly with a pick-shaped "banner stone". Not only were the women able to spin with it, but Mrs. Harriet Boon of Newmarket, Ontario, had a similar article (not made of stone) which she stated



was used by the Turks for spinning.

Does not this evidence suggest, by practical experiment, that the so-called pick "banner stones" were actually spinning stones, the Indian version of the spinning wheel?

In use, a six-inch stick of a diameter to fit the hole is inserted in the stone to act as a spindle. A short length of yarn is pulled from a mass of wool by hand and the end of it is tied to the stone, or to the end of the spindle below it, and then brought up along the spindle to near its top; here it is held to it by a half-hitch; then to the wool in the hand of the spinner. The spinning stone is held up by the yarn, the spindle is given a vigorous twist and allowed to drop. As it descends to the ground under its own weight, the rate of revolution is maintained very well, and the yarn thus spun found to be consistent in thickness and twist for the full length of the drop from the raised hand to the ground. When this has been done, the half-hitch, which has held the spindle in an upright position, is slipped off the top of the spindle, and the stone itself is used as a reel on which to wind the newly-spun yarn. Another half-hitch of yarn is then put on the spindle and the spinning continued.

As the newly-wound thread is wound onto the stone, the function of the pick ends becomes obvious. They enable the stone to hold many yards of thread. When the spinning is completed, the spindle stick is withdrawn, leaving the yarn conveniently ready for use mounted on a shuttle-like object. If the winding around the stone is moderately tight, the ball of yarn will remain securely on the stone, because of the central bulge, after the removal of the stick.

This pick-shaped spinning stone or whorl would seem an improvement over the usual round spindle whorls more widely used throughout the ancient world, in that the completed yarn may be wound onto it instead of requiring a separate device. It could also possibly be used as a shuttle for such work as coarse netting. The successful use of the device employing modern sheep wool infers that its maker had access to fibre of similar characteristics.

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ARCHAEOLOGISTS IN BRITAIN SEEK GOLDEN HIND

Reprinted from The Globe and Mail
September 27, 1977

Archaeologists plan to begin digging into the muddy banks of the Thames in London in search of the remains of the Golden Hind, the first English ship to sail around the world.

Sir Francis Drake took four years to guide the three-masted galleon around the globe and back to its Thameside dock in 1581 to the acclaim of Queen Elizabeth I, who said it should be preserved for posterity.

But after lying as a rotting riverside curio until the middle of the seventeenth century, the vessel was covered over when its dry dock was filled in. The dock's position was pinpointed recently with the discovery of old maps.

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FEES: Per annum-Individual \$6; Family \$8; Institutional \$10; Life \$100. Chapter fees extra.

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CORRESPONDENCE: c/o David L. Keenlyside, Archaeological Survey of Canada, Natl. Museum of Man, Ottawa.

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