



ISSN 0048-1742

ARCH NOTES

SEPTEMBER/OCTOBER

82 - 5

Report on this Summer's Activities at the McKenzie-Woodbridge Site	Robin Dods	3
O.A.S. Grand River/Waterloc Chapter News	Burns Proudfoot	4
What's New?	Dr.Marti Latta	5
E.S.A.F. Meeting		6
Book Review: "Native North American Art History: Selected Readings"		7
O.A.S. Public Information Committee		8
Concluding Remarks on the 1982 McMaster Symposium - "The Ontario Iroquois Tradition Revisted" Dr. Bruce G. Trigger		9
Letters to the Editor		15
O.A.S. Provincial Executive 1983 - Nominating Committee		17
O.A.S. Provincial Meeting - December 8		17
O.A.S. News		18
Dig --- an excerpt from "Basic Black"	Arthur Black	19
O.A.S. Chapters		22
O.A.S. Provincial Officers		24

Newsletter of

The Ontario Archaeological Society (Inc.)

ROM ACQUIRES OUTSTANDING COLLECTION
FOUNDED BY ROCK ART EXPERT SELWYN DEWDNEY

A significant collection of rock art research material, formed by the late Selwyn Dewdney, a pioneer in this research field in Canada, has been acquired by the Royal Ontario Museum. Included are photographs, scale drawings, tracings and watercolour reproductions. The collection adds substantially to similar material that Mr. Dewdney had deposited at the ROM prior to his death in 1979 in his attempts to establish a central reference repository of rock art material within the province of Ontario. The legacy has been designated the "Selwyn Dewdney Collection".

Mr. Dewdney, a resident of London, Ontario, had been a Research Associate with the ROM since 1966. He began to study aboriginal rock painting and carving sites in the Canadian Shield in 1957 and recorded almost 300 sites across the country. His systematic recording of sites, his experimentation with dating techniques, and his concern for site preservation, established rock art research as an important aspect of the study of Canadian prehistory. Mr. Dewdney's personal library and his field journals, which record not only details of sites but also his impressions, field experiences, and information gained from native informants, will be maintained with the "Selwyn Dewdney Collection" and will be of great value to future scholars in this research area.

Rock art research and the care of the "Selwyn Dewdney Collection" within the ROM's Department of New World Archaeology will be continued by Brian Molyneux, a graduate of Trent University, Peterborough, and a long-time associate of the late Mr. Dewdney.

* * * * *

CONTINUING EDUCATION AT ERINDALE: ARCHAEOLOGY OF PLANTS

10 meetings on Saturday mornings from 10 to 12
Starting date: October 9th, 1982
Cost: \$105.

"It takes a real piece of detective work, but we can piece together a story from a few fragmentary remains," says Dr. Gary Crawford, an archaeologist who specializes in prehistoric human ecology and is one of the very few experts in North America capable of identifying the carbon remains of plants left in dump sites.

In his 10-week course at the University of Toronto's Erindale College in Mississauga, Dr. Crawford will guide you in the study of the significance of ancient plant matter and how it demonstrates what people did for a living in past civilizations. You will learn how to recover plant remains from archaeological sites and how to analyze and evaluate this information they contain.

Short field trips around the Erindale campus will demonstrate plants of economic importance to prehistoric native Canadians. Examples from digs that have revealed sites hundreds of years old will be examined in Professor Crawford's laboratory.

For further information on this fascinating course, contact Professor Crawford at 828-5292.

* * * * *

Toronto Chapter Monthly Meeting - September 15, 1982

Reported by Annie Gould

REPORT ON THIS SUMMER'S ACTIVITIES
AT THE MCKENZIE-WOODBRIDGE SITE

by Robin Dods

Robin Dods is a Ph.D. candidate at the University of Toronto who is studying ecological adaptations of the Black Duck peoples of Northern Ontario. She has also worked throughout Ontario and Canada, and in Botswana and Egypt.

Robin began her talk by introducing and thanking the people who had worked on the site: her crew, the Boyd Conservation Field School and the volunteers. She also thanked the Town of Vaughan (for funding the dig), the Royal Ontario Museum, Martha Latta and the Elmount Construction firm for their assistance. She then gave an account of the events leading up to this summer's excavations. The site has been previously dug (revealing 8 longhouses, part of a palisade and 2 middens) and part of it subsequently was built on by a subdivision. Elmount Construction then bought the "undisturbed" part of the site for housing but upon learning there was a site there, changed their plans to make it into a park which will be bulldozed and landscaped.

After setting up in June, Robin and her crew began to assess the site's palisade, hillside midden, previously known longhouse locations and the swamp on the eastern part of the site. Assisted by a bulldozer, the field school uncovered 4 complete longhouses, one of which (#5) was atypical of Huron houses in that it was smaller (ca. 30 feet long) and oval in shape with single post walls. It also had possible Algonkian pottery. A good collection of Huron, (some) Mississippian and (some) Eastern Ontario pottery was found elsewhere on the site along with lithics, faunal and floral (to be studied by Dr. Howard Savage and Dr. Gary Crawford, respectively) remains. The midden was found to be severely pot-hunted but it produced most of the above artifacts. Testing revealed that the palisade overlapped house #6 but stratigraphy suggests that the palisade was built after the house was abandoned. The swamp, unfortunately, was only partially tested due to the high weeds obscuring the vision of the crew who could not see where they were in order to plot their test pits on the site map. Four flexed burials were also recovered from a sandy knoll on the eastern part of the site.

New techniques were also tested on the site. Large section and mosaic photos were taken with a bipod stand. The site's soil was tested for phosphate concentrations. Geological cores were taken in the swamp and a dyed plaster mould of a pit was attempted.

Robin and her crew also established and maintained good relations with the Town of Vaughan by buying equipment and supplies there, and by running an education program for its young people and children. The site was open to the public and neighbours as well. The concept of archaeological sites as a nonrenewable resource was explained to all.

Finally, after the artifacts are analyzed at U of T, they will become a teaching collection for the OAS. Papers on the site will be given at the next Canadian Archaeological Association symposium.

O.A.S. GRAND RIVER/WATERLOO CHAPTER NEWS

Many Chapter members participated in the two "Mini Field Schools" here conducted by Dr. Matthew Hill and Dr. Dean Knight. They were a tremendous success.

A few of us went down regularly to Roberta O'Brien's Ganong site historic midden in north Burlington. We met many from the Toronto Chapter there. Our straight trench can be seen in THE BURLINGTON POST of June 16. Rosemary and Lud Prevec of Burlington had us all over for a dinner party after the dig. Both Chapters had a great evening.

The Princess Point Complex site on the Grand River at Blair was salvaged with all too few volunteers.

Jack Redmond prevented the University of Waterloo from destroying sites on the yet-unused northern portion of its campus.

In September, members of the O.A.S. from Waterloo, Guelph, London and Toronto focussed on the Elliot farm near Delhi. Bill Fox, Ian Kenyon and a few of us lived in tents nearby on Little Lake and welcomed many volunteers (Ken Oldridge brought a bus full from Guelph) to this large Glen Meyer village. A corn roast and a trip into the Delhi Harvest Festival for tests of skill and swill completed the long day.

Ron Williamson's convincing presentation on "Ontario Iroquois Ecosystems" shed new light for most of us at our September Grand River/Waterloo Chapter meeting.

Forthcoming meetings of the Grand River/Waterloo Chapter:

(Unless otherwise stated, meetings are Wednesdays at 8 p.m. in the Adult Recreation Centre, 185 King Street South, Waterloo)

- October 20 "Show and Tell". All members are invited to bring artifact collections, pictures and slides for general information and identification. Bring your friends!
- November 17 Bill Fox, Regional Archaeologist, Ministry of Citizenship and Culture, "Southwest Ontario Archaeology: An Overview".
- December 15 Tim Kenyon, author, - "Nineteenth Century Notes" and Ian Kenyon, Field Archaeologist, Ministry of Citizenship and Culture, - "Historic Archaeology in Ontario".
- January 19 Dr. Susan Pfeiffer, School of Human Biology, U of G - "Dead Men Do Tell Tales". To be held at 8 p.m. in Room 213 of the Human Biology Building, U of G (take College Street to East Ring Road, turn south, use parking lot 15 near Arboretum Road turn-off). NOTE: THIS IS ALSO ELECTION NIGHT. LET'S HAVE A LOT OF COOPERATION AND COMPETITION!!!
- February 16 Alan Tyyska, Director, Historical Planning and Research, Ministry of Citizenship and Culture, - "Heritage Resources in Ontario".
- March 16 Ward Chesworth, "Bronze Age Petroglyphs in Peterborough???" Room 225, John F. Ross Collegiate, 21 Meyer Drive, Guelph.

* * * * *

WHAT'S NEW?

by Dr. Marti Latta

How often have you missed an important article because it is published in a periodical which you don't read regularly? There are lots of articles dealing with the archaeology of Ontario and its neighbouring provinces and states, and some of them are published in the most unlikely places! I would like to try a new sort of feature in ARCH NOTES: a regular survey of articles which might be of interest to other Ontario archaeologists which have appeared in recent publications. If you run across some material which might be included in this column, please send it to me, care of Scarborough College, West Hill, Ontario. Articles are listed by journal:

Canadian Journal of Archaeology No. 5, 1981

Jamieson, Susan M. "Economics and Ontario Iroquoian Social Organization" pp. 19-30.

The economic behaviour of the historic Huron and Neutral Iroquois is examined and fitted against a generalized model of exchange. Interplay between material flow and social organizational structures supports Dailion's contention that the Neutral were a chiefdom, and suggests that the Huron were only slightly less complex developmentally. Implications for archaeological research are discussed.

Mathews, Zena Pearlstone. "The Identification of Animals on Ontario Iroquoian Pipes" pp. 31-48.

Zoologists and ornithologists examined photographs of the fauna on more than 500 Ontario Iroquoian smoking pipes. In general they concluded that (1) with a few exceptions, most animals are so stylized that they can only be identified within broad general categories, and (2) there appears to be little evidence for some of the identifications made in the past. General problems pertaining to identification are discussed, as well as the possibility that at least some of the beings may represent supernaturals.

Spence, Michael W., Siegfried G. Wall, and Roger H. King. "Fluorine Dating in an Ontario Burial Site" pp. 61-77.

The Bruce Boyd site of Ontario produced both Early Woodland (500 B.C.) and Late Woodland (1000 A.D.) burials. Still others, however, cannot be assigned to either period. To date these, the fluorine contents of 36 samples of bone were analyzed using a recently developed microchemical technique. Samples of cranial bone showed a strong correlation with age, allowing several samples of unknown date to be assigned to one or the other component. In order for the technique to be effective, though, a number of variables must be controlled, in particular the type and condition of the bone and the nature and fluorine content of the soil environment.

Penney, Gerald. "A Point Peninsula Rim Sherd from L'Anse a Flamme, Newfoundland" pp. 171-173.

Found in excellent stratigraphic context, associated with Dorset cultural material dated at A.D. 615 ± 115.

American Antiquity 47:3, July 1982

Braun, David P. and Stephen Plog. "Evolution of 'Tribal' Social Networks: Theory and Prehistoric North American Evidence" pp. 504-525.

This paper addresses two topics central to the study of nonhierarchical regional social networks, sometimes termed "tribal" social networks: (1) alternative models of the evolution of regional integration; and (2) the archaeological determination of characteristics of such regional networks. Problems in previous ethnological and archaeological studies are identified, and an alternative model is proposed. This is based on a more general theory of organizational processes in nonhierarchical social systems. Data from the prehistoric North American Southwest and Midwest are shown to support the more general model, which treats such networks as organizational responses to increasing environmental uncertainty occasioned by either cultural or physical ecological factors, or both.

Schindler, Debra L., James W. Hatch, Conran A. Hay and Richard C. Bradt. "Aboriginal Thermal Alteration of a Central Pennsylvania Jasper: Analytical and Behavioral Implications" pp. 526-544.

The aboriginal thermal processing of Bald Eagle Jasper in Central Pennsylvania is described in terms of the chemical and physical changes that occur in this material. Heat treatment is shown to transform the jasper's goethite component to hematite and to improve its workability by reducing its fracture toughness by one-half. This is accompanied by a yellow to red colour change. The role of thermal alteration in the local lithic technology is inferred from laboratory heating experiments and from an analysis of lithic artifacts from the Houserville Site (36Ce65), a jasper workshop. The prehistoric utilization of this material is analyzed from a regional perspective. The results have implications for aboriginal social organization in Central Pennsylvania.

Book reviews of:

Northern Ontario Fur Trade Archaeology: Recent Research, edited by C. S. "Paddy" Reid. Reviewed by Charles A. Bishop, State University of New York, Oswego; pp. 684-5.

Proceedings of the 1979 Iroquois Pottery Conference, edited by Charles F. Hayes III. Reviewed by Bruce G. Trigger, McGill University; pp. 693-4.

* * * * *

ESAF ANNUAL MEETING, NOVEMBER 5-7, 1982

The annual meeting of the Eastern States Archaeological Federation will be in Norfolk, Virginia, at the Lake Wright Motel, on November 5-7, 1982. To present a paper (time limit is 20 minutes), send a publishable abstract, title, and audio visual requirements to Dr. Joseph Granger, 8708 Eton Road, Louisville, Kentucky 40222. To request exhibit or publication sales space, contact William Jack Hranicky, Box 4190, Arlington, Virginia 22204, or phone (703)920-0342. Jack is in charge of local arrangements. The banquet speaker will be Dr. Joffre Coe of the University of North Carolina at Chapel Hill. His topic will be archaeological research in the Southeastern U.S. Hotel reservations should be made directly with the Lake Wright Motel, I-64, Norfolk, Virginia 23505, or call (804)461-6251. To get the lowest rate be sure to mention ESAF.

* * * * *

BOOK REVIEW

Native North American Art History: Selected Readings

by Zena Pearlstone Mathews and Aldona Jonaitis. 502 pp.

Peek Publications, Palo Alto, Calif., 1982. \$17.95 US, \$12.95 US paper.

Many plates and drawings.

A great deal of nonsense has been written about art history and the native North Americans, perhaps more nonsense than has been generated for any other branch of prehistoric archaeology on this continent, and it is certainly a pleasant change to read some solid, serious, scholarly discussion of the subject in this volume of readings. It was selected for use in an undergraduate course on Native North American Art History taught by the authors. This fact dictated the choice of contents to some extent: "The readings include both archaeological and ethnological materials but are limited to analyses, descriptions or distributions of traditional forms. No attempt has been made to include that material, usually referred to as "contemporary", which has appeared in this century...The articles included were selected on the bases of comprehension and interest for a large audience; highly technical or theoretical pieces have been avoided, as have some excellent selections of inappropriate length." (p. iv).

Within these limits, the selection of articles is impressive. Thirty articles are divided by geographical region: Eskimo, Northwest Coast, Plains, Archaeological Northeast, Algonkian, Iroquoian and so forth. Some of the articles are classics, well known but often out of print and difficult to find; these include Ruth Bunzel's 1929 study of idiosyncratic elements in Pueblo pottery designs, Warren Wittry's report on the "Woodhenge" at Cahokia, and Franz Boas' detailed discussion of Eskimo house design. Often, a geographical region will be represented by both old and new work; thus, the Algonkian region section contains Hoffman's 1888 report on Ojibwa pictographs, Speck's 1914 study of Algonkian art motifs, and a previously unpublished study of bird and feline motifs on tobacco pouches by L.A. Wilson. There are two articles by Ontario archaeologists (in the broadest sense): "Tsimshian Prehistoric Art" by George F. MacDonald and Richard Inglis and "The Relation of Form to Iconography in Eskimo Masks" by Joan M. Vastokas. Unfortunately, there is no reprint from the Vastokas' extensive study of the Peterborough Petroglyphs to guide readers of Fells' Bronze Age America, but perhaps future editions will include some articles on rock art. Finally, we should all be interested in Zena Pearlstone Mathews' article "Of Man and Beast: Effigy Pipe Chronology of the Ontario Iroquoians" which is reprinted from Ethnohistory, 1980. It is a companion piece to her report on "Janus and Other Multiple-Image Iroquoian Pipes" which appeared in Ontario Archaeology in 1981 (OA 35:3-22). In summary, the volume is a sampler of the rich and varied field of native art history.

Illustrations are usually the heart of any art history book. Too frequently, reprinted articles are accompanied by reproduced illustrations in which the lines and tones are blurred and blended and detail is lost. Fortunately, the authors and the publisher of Native North American Art History have chosen their articles with an eye to the quality of the illustrations, and even the early photographs are clear enough to show the details which they were chosen to demonstrate. Some of these photographs are quite old, and there are a number of views of traditional (and not-so-traditional) houses of various native peoples. In fact, the only really poor illustration is the reproduction of Paul Chabas' "September Morn" on page 299, a small loss.

In spite of the size of the book (502 pages), the number of illustrations (about the same number, I would estimate) and the costs of binding, the cost of this volume is remarkably low. At a time when art history books sell at prices of more than \$100 without blushing, and even textbooks cost upwards of \$50 Canadian, the \$12.95 price tag for the paperbound edition is astonishing. Either the publishing industry has been ripping us all off or this company is shortly going to go broke. Either way, I would recommend that you order your copy as quickly as possible before prices change. (Write c/o Peek Publications, P.O. Box 50123, Palo Alto, Calif. USA 94303, and send a money order or cheque in U.S. funds to save time).

Marti Latta
Scarborough College

* * * * *

FIRST ANNIVERSARY FOR THE
O.A.S. PUBLIC INFORMATION COMMITTEE

by Annie Gould

The provincial Public Information Committee of the O.A.S. was one year old this past September. During the foregoing year, the committee designed the P.A.S.T. (Preserve Archaeological Sites Today) buttons. Two displays promoting the O.A.S. were also designed and built by the committee. The first display was shown at the Open House of the Ministry of Citizenship and Culture while the second was shown at the Canadian Archaeological Association's Symposium and at the provincial picnic of the O.A.S. on the Woodbridge/McKenzie Site. The committee would like to thank the people who volunteered to sell buttons and man the displays and hopes that anyone who is interested in promoting the O.A.S. and archaeology will join us. Please phone the committee chairman, Peter Hamalainen (699-6759), or talk to him and the other committee members (Jim Shropshire, Janice Hamalainen, Roberta O'Brien, Annie Gould) at the Toronto Chapter meetings if interested.

* * * * *

AUSTRALIAN PM ASKED TO HALT DAM

Canberra (Reuter): More than 20 leading world archaeologists have called on Prime Minister Malcolm Fraser to halt construction of a dam in southern Tasmania that they say will blot out evidence of man's most southerly existence during the last ice age. The Tasmanian state government, led by Mr. Fraser's Liberal Party, is determined to build a hydroelectric project on the Franklin River, flooding a wilderness area.

From the Globe and Mail,
September 8, 1982

* * * * *

CONCLUDING REMARKS ON THE 1982 McMASTER SYMPOSIUM - THE
ONTARIO IROQUOIS TRADITION REVISITED

by Bruce G. Trigger
McGill University

It is obvious that the publication of James Wright's The Ontario Iroquois Tradition marked a watershed in the development of Iroquoian archaeology in Ontario. Since it was published, an unprecedented amount of research has been carried out on Ontario Iroquoian sites. It is an indication of the robustness of Wright's work that only now is the interpretation of Iroquoian archaeology beginning to burst out of the paradigm that was established in that book. It is a very good run indeed for an interpretation of that sort to survive virtually intact for so long. I am also confident that there are major aspects of Wright's formulation, just as there are elements of MacNeish's in situ theory, that will survive indefinitely. It is not surprising that even as Wright's monograph had a narrower (geographical) focus than did MacNeish's, so more recent studies have tended to become still more restricted in geographical or temporal perspective.

Novel interpretations of archaeological data inevitably must build on existing understandings of the past; yet they also strive to transcend these understandings. Innovators seek to accomplish their mission by drawing attention to faults in existing interpretations, urging their rejection, and offering acceptable alternatives for them. Only later, as the struggle between old and new fades into history, is it possible to appreciate the continuity between them and to understand how the former actually helped to give rise to the latter.

The history of Iroquoian archaeology is generally dichotomized into two periods: before and after the establishment of the in situ theory. Yet that is only one of several models that can describe basic trends. In a recent paper, written for volume I of the Draper site reports, I have divided the history of Ontario archaeology into three successive phases which can be applied more specifically to Iroquoian archaeology.

Ethnological Archaeology, which began in the 19th century, primarily focused on artifacts but exhibited little concern for chronology. Archaeologists were mainly interested in determining how artifacts had been made and used by the Indians. The most prominent exponents of this approach were David Boyle and W. J. Wintemberg.

Chronological Archaeology, which began in the 1930s, but became dominant in Ontario archaeology only in the 1950s, remained primarily interested in artifacts but sought to use them to define prehistoric cultural units and to order these temporally to form cultural chronologies. Wintemberg's work in southwestern Ontario, at the Uren, Middleport, and Lawson sites, helped to encourage an awareness of cultural change in Iroquoian prehistory, but a systematic cultural chronology only began to be established when R.S. MacNeish successfully tested J.B. Griffin's hypothesis of in situ Iroquoian development. In Ontario, J.N. Emerson and Frank Ridley played leading roles in refining an understanding of regional Iroquoian culture history and in modifying MacNeish's original formulation as it applied to that region. At the same time, they were embroiled in a bitter controversy about Huron origins. This controversy

was happily brought to an end by The Ontario Iroquois Tradition, in which Wright did justice to the claims of both archaeologists but at the same time produced a distinctive hypothesis, which remains our working model. While the syntheses that were offered by all three archaeologists appear broad and general by comparison with the work being done by Iroquoian archaeologists today, they were, by the standards of North American research in the 1950s and 1960s, detailed studies. Work on this scale was also a necessary precondition for the more local syntheses that are now becoming popular, since much of the significance of the latter and the motivation for making them depends on their fitting into a broader framework. Moreover, we still must consider the broader level. Kenyon and Fox have indicated in their papers the pressing need for an improved understanding of the late Middle Woodland period in southern Ontario and of the transition from Middle to Late Woodland times in order to better understand the origins of Iroquoian culture. Likewise, if M. Wright, Williamson, Pearce, and others are correct in calling into question J. Wright's interpretation of the beginnings of the Uren substage, some new formulation for the Middle Period of Ontario Iroquoian development will be required to replace the existing one.

The chronological period also witnessed the slow beginnings of an interest in ecology, largely stimulated by William Ritchie's precocious work on such problems in New York State. The study of ecological matters was at first largely limited, however, to the examination of changing subsistence patterns by analyzing the floral and faunal contents of the middens on which archaeologists relied for culture historical data.

Ritchie's interest in defining prehistoric settlement patterns for New York State, which began in the 1950s, also stimulated the beginning of the third stage in the development of Iroquoian archaeology in Ontario: Spatial Archaeology. This, along with the ecological approach has laid the basis for the revival and elaboration along new lines of an interest in how people lived in prehistoric times. One aspect of this approach is a concern with recovering settlement patterns within individual sites. By tracing the outlines of house structures and palisades and studying the relationship of artifacts and features to these major structures, archaeologists have sought to learn about household organization, segmentary structures, and population size of prehistoric Iroquoian communities. In his detailed and almost total excavation and analysis of the Nodwell site, Wright played a major role in promoting the systematic development of this approach in Ontario.

More recently, there has also been a growing interest in the systematic investigation of site distributions; this recalls A.F. Hunter's pioneering work in his systematic survey of Huron sites in northern Simcoe County. Archaeologists are now seeking to locate all of the surviving sites in particular regions, to date them, and to determine how long they were occupied, their size, and purpose. The papers by Kapches and Williamson both illustrate the growing realization of the need to distinguish seasonally-occupied hunting and fishing sites from major Iroquoian villages. These studies not only are essential if we are ever to be able to study and explain changes over time in regional populations but also make possible new kinds of ecological studies in which distributions of different kinds of sites are plotted against prehistoric distributions of various resources, such as soils, plants or animal life. Williamson's research on the Glen Meyer occupation of the Caradoc sand plain is a pioneering example of integrated research of this sort. Pearce's effort to trace local populations through time likewise may produce

important refinements in our understanding of prehistoric populations in southern Ontario.

It is evident that the questions archaeologists currently are asking about how Iroquoian populations behaved in prehistoric times are far more detailed and involve topics not covered even by the relatively abundant ethnohistorical data concerning the Iroquoian inhabitants of southern Ontario in the 17th century. We can no longer rely on ethnohistorical and ethnographic data to provide analogues that can be used to interpret archaeological data. Instead archaeology must begin to contribute independently to extending our knowledge of how Iroquoian peoples lived. This lays the basis for a new, more complex, and more challenging relationship between archaeology and ethnology with respect to Iroquoian studies.

These new approaches do not simply build upon the accomplishments of the past, but require innovative approaches in traditional spheres of archaeological investigation. Most importantly, they require the development of more refined chronologies that will not only permit sites to be dated more precisely but also date events within sites more systematically. The latter dating will allow archaeologists to begin learning about changes in social organization and the impact on the environment that occurred while an Iroquoian village was occupied. Only in this way can the dynamics of site relocation (among other topics) be adequately investigated and explained.

To study the dynamics of social and cultural change it is also essential that the rate of these changes be understood in detail. This requires that an accurate absolute chronology be established for each region. One indication of the need for such chronologies is the question raised by Pearce, Finlayson and Smith, and M. Wright concerning whether sites assigned to the Middleport stage everywhere belong to precisely the same time period. It now seems possible that the Middleport stage may have begun and ended at somewhat different times in different regions. The realization of a possible need to distinguish Middleport as a stage of cultural development from Middleport as a time period parallels the recognition, several decades ago, of the need to distinguish Woodland as a stage from Woodland as a time period. The differing scale of these two problems strikingly illustrates the narrow and precise focus of the topics on which Ontario Iroquoian archaeologists currently are working. Fox's paper suggests that similar problems may be involved in the transition from Princess Point to Glen Meyer. There is need not only for more careful cross-dating of local sequences but also for a concerted effort to tackle the full range of problems involved in using thermoluminescence, C14-dating, and other physical aides for better determining the calendrical age of individual Iroquoian sites. The general failure of Iroquoianists to consider even the implications of radiocarbon calibrations is indicative of a general lack of initiative in dealing with significant chronological problems.

There is also a growing need to think more archaeologically. By this, I mean to relate research strategies firmly to the nature of archaeological data rather than seeking easy ways to tackle ethnological problems. Not long ago it was widely believed that the development of Iroquoian residence patterns during prehistoric times could be resolved simply by observing changes in the clustering of attributes on pottery or pipes from Iroquoian sites or trying to find patterns of stylistic variation within such sites. Today, detailed studies, such as Alexander von Gernet's reassembling of pipe fragments from the Draper site and noting their find-spots, indicate that much can be learned

about how artifacts were discarded on Iroquoian sites. Plotting the distribution of waste materials relating to pottery vessel manufacture or of unfinished clay pipes in and around the houses at the Nodwell and Draper sites is beginning to reveal information about patterns of ceramic manufacture; a topic about which no ethnographic information is available. We are now recognizing that archaeologists must learn much more about how much pottery was made, by whom, where, and how it was discarded before we can use distributions of pottery types and attributes within villages as a basis for discussing social organization. Archaeologists must address fundamental questions of technological and economic behaviour as a necessary preliminary before they undertake to investigate many problems of a societal nature.

One particular aspect of the papers presented in this seminar impressed me as being very positive by comparison with what is frequently encountered in Americanist archaeology. A number of these papers, especially those by Pearce and Williamson, make explicit use of scientific and interpretative refinements that are closely associated with American processual archaeology. This is not only justified but to be heartily welcomed if it extends our knowledge of prehistoric human behaviour. What is equally important is that all of these papers clearly regard archaeology and its many research techniques as a means to understand better the history and development of a major component of Canadian society, and what was for a long time its only component. If we wish our work to continue to have broad social significance, we must keep these priorities as they are. The papers by Stothers and Graves and by Pendergast both suggest that the prehistory of Canada's native peoples may have been even more exciting than is often credited.

There is still a strong temptation, not wholly resisted in some of these papers, to interpret potsherds as peoples. I am opposed to facile interpretation of the archaeological record in ethnic terms and, in particular, to the assumption that the absence of obvious continuities in a vaguely understood cultural sequence necessarily indicates ethnic continuity. We do, however, have convincing evidence of cultural continuity in various parts of Ontario extending back to the beginning of the Late Woodland period. Even before growing evidence was found to indicate continuity between the Glen Meyer culture and the Middle Iroquois stage in southwestern Ontario, it seemed clear that there was evidence of Iroquoian ethnic and linguistic continuity across most of southern Ontario. Now, however, Fox's paper very properly draws attention to the problem of whether the cultures of far southwestern Ontario provide evidence of an Iroquoian presence there prior to the spread of Glen Meyer culture westward from the Grand River valley.

It has long been known that the discussion of ethnic continuity requires that culture, physical type, and language be studied as potentially independent variables. Conversely, a solid case for ethnic continuity requires the concordance of evidence derived from all three approaches. Molto's paper offers concrete proof that substantial advances are being made towards a detailed understanding of physical anthropological changes in late prehistoric times in southern Ontario. We must not forget the pioneering work of Dr. James Anderson in this field. What is urgently needed is that similar progress be made in studying the linguistic evidence concerning Ontario prehistory, using the largely untapped archival resources relating to the Iroquoian languages spoken in this region in the seventeenth century. Only when these diverse sorts of evidence have been studied in detail will it be possible to see if a consistent picture of ethnic continuities in prehistoric times emerges. To be able

to synthesize these additional sources of data with their own work, archaeologists must be prepared to broaden their perspectives and become also pre-historians.

Finally, as archaeology advances and becomes more specialized, it is inevitable that professional archaeologists will talk to each other using specialized concepts and terminology that make their dialogues increasingly incomprehensible to non-archaeologists. It is proper that this should be so. Yet it is also incumbent upon archaeologists that they should continue to communicate their findings to the general public and especially to the native peoples whose history they are studying. It is only by maintaining a close connection with both of these constituencies that archaeologists can discharge their social responsibilities and hope to retain public support for their increasingly costly research. James Wright has set an admirable example in this regard with the publication of Ontario Prehistory, Quebec Prehistory, and many popular papers. It is also important that the results of more specialized research should be reported in a popular as well as a scholarly format. The future of archaeology as a humane and publicly-supported discipline depends upon archaeologists maintaining a comprehensible focus on historical and ethnographic problems no less than upon their making major theoretical advances.

* * * * *

125th ANNIVERSARY OF THE DUNTRON TOWN HALL COMMEMORATED

Nottawasaga Township's first municipal building, erected in 1857, is being commemorated this week to mark the 125th anniversary of its completion. The building, most often referred to as the "Duntron Town Hall", stood on the east side of Highway 24, south of Duntron. It was burned by an arsonist in 1900 but the perpetrator was never caught and the reward offered by the Township in 1900 for information has never been claimed.

Earlier this year, local archaeologists Charles Garrad and Ella Kruse, located evidence of where the building had formerly stood in what is now a ploughed field, and collected some artifacts, principally nails, window glass, chimney bricks, stove parts, wood lath, plaster and also inkwells, chinaware, crock fragments and bottle glass. Many of these the archaeologists were able to date to a surprisingly narrow time range.

A display of some of the artifacts together with a 32-page report is to be presented to the Township of Nottawasaga at Council's October meeting, to mark the anniversary of the building's construction.

This year also marks the 115th anniversary of the commencement of the survey of southern Nottawasaga (Merlin) in 1832.

from the
Collingwood Enterprise-Bulletin,
October 1982.

* * * * *

EVIDENCE SHOWS INDIANS IN AREA FOR 5000 YEARS

The Lake Temagami region has been the home of a specific group of Indians for as long as 5000 years says archaeologist Thor Conway. Conway, regional archaeologist for the Ministry of Citizenship and Culture stationed in Sault Ste. Marie, has done a large amount of research in the Temagami area.

He said it is only in the last 10 years that any attention was paid to the prehistory -- before Europeans arrived -- of the area. Through archaeological digs and examination of rock paintings, about 80 sites of historical significance have been found, he said. This leads to an estimate of about 800 sites altogether, he said, but explained there is a great deal of difficulty finding them all.

The oldest known site of continuous settlement was at the mouth of the Montreal River, a site now destroyed by the construction of the Lower Notch power dam. Digs there revealed settlement as far back as 3000 B.C., said Conway. An important dig site on Lake Temagami is at Sand Point, and recent work there has turned up villages from around 1500 A.D., he said. Another important site is on Duncan Lake west of Gowganda where artifacts similar to those of the Temagami region were found.

Local pictographs, or rock paintings, also help define the local Indians as a group which stayed in the same area continuously. Although such Ojibway pictographs occur across the Canadian Shield, Conway said the Temagami region has an unusually high number, with a specific, easily identified style. Combined with the excavation of old Indian villages, the pictographs give a parallel line of evidence that people have been living here a long time, he said.

Conway said there is also evidence local Indians used silver outcroppings as early as 200 A.D. The silver, traced to Cobalt area veins by identifying the odd physical make-up, has been found in Indian sites as far away as Lake Erie and, added Conway, it was likely used to trade for items from the south.

From the Northern Daily News,
June 23, 1982



From the Globe & Mail
September 29, 1982

LETTERS

Mr. Michael Kirby, Editor ARCH NOTES:

May I, as a member of the Ontario Archaeological Society, register my disappointment at your decision to publish William French's review of Barry Fell's *Bronze Age America* in ARCH NOTES? This regret is based both on my opinion of Fell and of French. It is my personal opinion that Mr. Fell is a charlatan who publishes "popular" books on quasi-archaeological topics such as ancient linguistics with which he has no known expertise. His conclusions are at variance with all expert archaeological understanding of North American prehistory. This opinion is based on an extremely cursory reading of two of Mr. Fell's earlier works; is probably accurate, but it might be wrong. In order to examine my own assessment, I would have appreciated a review of this new book, which will sell many copies in Ontario and have a strong influence on popular perspectives of archaeology, by a qualified archaeologist. Mr. French, a worthy literary critic, is wholly unqualified to evaluate Fell's position and data. The review, therefore, is useless and may well be misleading. To reprint this review suggests that it meets with the editorial approval of the Ontario Archaeological Society, a suggestion which I would challenge.

In fact, I will go further and urge you to be wary of all newspaper articles relating to archaeology. Many of the *Globe's* articles are taken from the current issue of *National Geographic*; our members might as well do their own lifting and take the credit for the articles as *Globe* writers do. Articles dealing with local archaeology are usually rewritten by the newspaper editors, as you know, and may appear in print in substantially different format from the archaeologists' original statements. Perhaps we could contact the archaeologists themselves -- most of them are members of the O.A.S. after all -- and ask for their comments on the newspaper articles? This would provide a vehicle for more accurate archaeological reporting and give our members something beyond the popular misinformation available at the nearest newsstand.

Sincerely, M. A. Latta

* * * * *

Mr. Michael Kirby, ARCH NOTES Committee Chairman:

I note that in the latest edition of ARCH NOTES (82-4), the review by William French in the *Globe and Mail* of the book *Bronze Age America* (Barry Fell), has been reprinted without critical comment. I objected strongly to the review -- which is very superficial -- and to the claims of the book itself, which are unwarranted and lacking in substance. The *Globe* published my letter in an edition the following week.

Would you consider reprinting this letter in ARCH NOTES? I would hate to think that Fell's work was supported by the archaeological community in Ontario -- especially since various archaeologists and many other people have expended great amounts of effort to understand the Peterborough Petroglyphs as an Algonkian Indian site. Dr. Fell has fashioned an elaborate hypothesis about a site that he never even visited!

Yours sincerely, Brian Molyneux, Research Associate, ROM.

Mr. Molyneaux's letter to the Globe and Mail:

It is easy to see how book reviewer William French was caught up in the grandiose antiquarian vision of Barry Fell's *Bronze Age America*, when one of the key players in a "drastic rewriting of North American history" is a limestone outcrop near Peterborough, Ontario. This book, however, will not have much impact on prehistory -- or prehistorians -- in the New World. Since the 17th century, markings on rocks all over the North American continent have been interpreted as the writings of various Old World civilisations.

These colonists must have been remarkably fastidious. In Ontario, archaeologists have found the remnants of 10,000 years of human history, from complex village sites to stray finds of projectile points, and yet, the colonies of Norse supposedly trading for native copper in this area left nothing behind. The same goes for the Libyans, Egyptians, Celts, Phoenicians, Atlantians, and all the other supposed visitors to other parts of the continent from across the Atlantic.

Vague markings on rocks are not reliable evidence of anything, since interpretation is dependent upon the eye of the beholder. One petroglyph site in Massachusetts, for example, had been translated into no less than 12 different languages by the beginning of the First World War -- and in a recent incarnation, has been touted as the coat of arms of Portugal.

While Dr. Fell has a right to be heard, William French has given the work a superficial reading that does justice to no one. Had he consulted the *Globe and Mail* for Tuesday, May 18, 1954, he would have found that the Peterborough Petroglyphs site was an exposed outcrop, and not "concealed by drifting soil and...buried for centuries" as he writes.

As a result of this kind of carelessness, an important issue has been overlooked. There seems to be an assumption in most of these epigraphic tracts that the rich expression of culture in America could not have come about without direct contact from the Old World. Why can't the Peterborough site be what the evidence overwhelmingly indicates -- that the images are the inspiration and creation of Indian people, not of some allegedly older and wiser civilisation from whom they copied. The unscientific claims of Barry Fell rob the native peoples of the dignity of their past.

Yours sincerely, Brian Molyneaux

* * * * *

BODY FOUND PRESERVED

Peking (Reuter): The well-preserved corpse of a woman wearing a copper mesh shroud has been discovered in a 900-year-old tomb in Inner Mongolia. The woman's skin was still elastic, although most internal organs had become dry and withered.

From the *Globe and Mail*,
August 26, 1982.

* * * * *

O.A.S. Provincial Executive 1983 -- Nominating Committee

A Nominating Committee has been appointed to produce a slate for the 1983 Executive of the Society.

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

Nominations will close at a Provincial Meeting to be held on Wednesday, December 8, 1982. Election of the Executive will take place at the Provincial Business Meeting on January 19, 1983. Both of these meetings will be held in Room 572, Sidney Smith Hall, University of Toronto, St. George Street, Toronto.

Postal proxy slips will be forwarded to all members in time for return before the January meeting. Voters, sponsors and candidates for election must be members in good standing on election day.

Nominating Committee:

Ann Bobyk, Chairman -- 36 Baby Point Cr.
Toronto, Ont.
M5S 2B7
(416) 769-6583
Gerry Sheppard, (416) 483-4893
Clyde Kennedy, (613) 237-3270

1983 Executive Positions: President
Vice President
Treasurer
Secretary
(Past President - not elected)

Members who wish to be considered by the 1983 Executive for appointed positions within the Society are reminded that existing positions automatically become vacant on election of a new Executive and that re-appointments or new appointments are made by the new Executive.

* * * * *

O.A.S. Provincial Meeting -- December 8, 1982

In place of the usual Toronto Chapter meeting at Sidney Smith Hall, U. of T., on December 8 at 8.00 p.m., the O.A.S. Provincial Executive will host a meeting to discuss provincial business and to accept closing of nominations for the 1983 Provincial Executive.

Also on the agenda -- Dr. Marti Latta speaking on "The Ghost of Christmas Past - Celebrations at the 19th. Century Log Tavern Site" --- a Scots/Irish homestead near Bells' Corners has raised an archaeological mystery. Who lived there? And what exactly was going on?

O.A.S. NEWS.....

Literary Group

At Dr. Jock McAndrew's suggestion, the Toronto Chapter is organizing a reading group on topics in Ontario archaeology. The purpose of the group is to provide a forum for members who wish to increase their familiarity with archaeological research in Ontario. The group will be conducted in a seminar style format in which each participant will present the topic of his or her choice to the others.

Dr. McAndrews will co-chair the group with Ms. Janice Hamalainen. Suggestions for a general theme are required -- the history of Ontario archaeology? -- a regional approach to Ontario archaeology? -- or an archaeological time period?

The first meeting will be on Thursday, October 28, 1982 at the home of Jock and Sharon at 110 Wineva Street, Toronto. Interested members should call Janice Hamalainen at 699-6759.

O.A.S. Trip to Greece

Mima Kapches announces, regretfully, that the trip to Greece has had to be cancelled as not enough interest was shown.

New Job for President

The R.O.M. announces that Dr. Mima Kapches has been appointed Assistant Curator in the Department of New World Archaeology.

Proposed Fees for 1983

Due to increasing costs -- and particularly the near doubling of postal rates this year -- a fee increase for 1983 is proposed. All possible methods have been considered to keep this increase as low as possible:

	<u>1982 Fee</u>	<u>1983 Proposed Fee</u>
Individual	\$10	\$12
Family	\$12	\$15
Institute	\$20	\$25

This matter will be voted on at the Society's Business Meeting on January 19, 1983.

O.A.S. 1983 Symposium

The 1983 Symposium will return to Toronto for its 10th Anniversary. Watch this space for further details.

* * * * *

DIG...An Excerpt from Arthur Black's recent book "Basic Black"

Archeology. It's been a lifelong dream of mine. I've always in my heart of hearts wanted to wear a pith helmet over my earmuffs...and to discover a Viking sword on Hamilton Mountain or maybe a fossilized Chianti bottle from the Santa Maria on the shore of the St. Lawrence -- something romantic like that. So, I signed up for this Beginner's Archeology Course -- because it had Field Trips. Last week I went with my class to the shores of a lake that has been a canoe and trading route for thousands of years. It was my very first archeological dig.

Ever been on a dig? Neither had I, until last weekend. Mind you I knew all about them. A dig was where you scuffed away some surface debris with the toe of your hiking boot and uncovered a Sumerian writing tablet. A dig was where you ran into a small cave to get out of a rain squall, glanced up at the ceiling and discovered a panorama of prehistoric pictographs that proved Phoenicians were in Moose Jaw three thousand years before Columbus was born. A dig was where you sidled up to the world famous archeologist at the site and mumbled something like: 'I don't suppose there's anything in it, Sir Gerald, but I found this while I was picking watercress for my ham salad sandwich.' And Sir Gerald looks at your find and says 'By Jove, young man, this is absolutely incredible -- this artifact completely confounds every accepted anthropological tenet since the time of Darwin. I daresay your name will live in the annals of archeology...' et cetera.

That's what a dig is all about. Romance! Adventure! Glory! I used to think. I know better now. I've been on a dig.

Even the name is a cruel joke. You don't dig on an archeological dig. You brush. You sift. You scrape. You scrunch yourself down on the cold damp ground and try to get your eyelashes right in the dirt to see whether you've uncovered a paleolithic adze flake or just circumstantial evidence of a sand flea in need of housebreaking.

Being on a dig is about as glorious and romantic as cutting the front lawn with nail clippers, or scrubbing down the patio with a Pic O Pay toothbrush. And it's not just the nit-picking, grit-sifting laboriousness of the it-is-to-laugh 'dig'...No...you have to record the dig too. It has to be all charted and annotated and taken out of a perfect two metre by two metre square all marked off with string...and you have to shaaaaave the layers off your square with a tiny razor edged hand trowel ever so carefully...and you have to scoop up all the shaved off flotsam ever so fastidiously with your little dustpan and tippytoe it over to a discreet pile nearby which won't interfere with anybody else's perfect two metre by two metre square and all of this might be just barely, humanly possible if the area you were excavating was made of onion skins or maybe Gillette Foamy lather but it isn't -- it's made of dirt and rock and tenacious tree, and have you ever tried to shave the roots of a twenty foot spruce?

Anyway. As you may have deduced from the tone of my remarks, there was nothing in my little two metre by two metre square. Nope. Yea though I moved enough dirt and rock with my paintbrush and trowel to start my own roadbuilding business...Even though I left a cavity that would have brought a lump to the throat of any open pit miner. I found zip-all. And I was tired and sweaty and blistered and more than a little cheesed off about it too.

But you know friends...right then...at the absolute nadir of my confidence...a marvellous thing happened. A young fella in the square next to mine stopped

sifting, squinted...and then called out the magic words: 'I think I found something...'

He had indeed. A beautiful, unmistakable artifact...and orange-hued, undeniably sculpted chip of stone that our archeology professor confirmed, had come from an archaic spear head. Oh, I know it doesn't sound like much. It's not the Rosetta Stone or the Dead Sea Scrolls...but I tell ya...When you're sitting down on your haunches there, on a sandy beach by a remote northern Ontario lake and you're holding in your hand a piece of handiwork that came from another human hand, five -- maybe seven -- thousand years ago...a fellow human that squatted right where you're squatting now...a human who was sharpening his weapon, thinking about bringing down a caribou or a bear -- well, I mean ...five thousand years ago! Stonehenge hadn't been built. The pyramids were just beginning to rise above the sands of the Sahara. Imperial Rome hadn't even risen much less fallen...and there you are...linked to that forgotten, nameless nomad by that tiny piece of hand worked stone. That's the magic of archeology -- and magic it is.

I was still thinking about it that evening when I walked down to the lake to watch the sun set. How about that? My instincts about archeology had been right -- despite the sweat and the aching backs and the mind-numbing monotony of the procedure, there is romance in archeology. Hmmm. Idly I picked up a stone to skip across the water into the sunset. I wound up. I froze. I uncocked by arm. I looked at the stone in my hand. Good...God...could you believe it? Right there on the shore -- a perfect example of a Paleo-Indian projectile point -- unmistakably late Archaic. I turned and raced up the bank skinning my knee, all set to shout...

I froze again. No. No, that would not be cool. No, I'd do it just the way I always dreamed I would do it. Suavely. No fuss. Like a professional. I...meandered...back to the campsite. Nonchalant. Urbane. Trying not to pant. I strolled over to the professor and held out my find offhandedly.

'I ahhh...don't suppose there's anything to this.' I said, 'I ahhh just picked it up mmmmm...down by the lake there.'

Well, the professor took one look at it...then carefully took it out of my hands and stared. Conversations among the other students died. The whole crew gathered around, bug-eyed and slack-jawed. I stifled a yawn. 'Just...found it on the beach there...'. The professor turned on me and said, 'Do you realize what you've got here?' I said hah hah well I didn't deserve any credit really, just because I'd spotted it out of those thousands, millions I guess of other rocks on the beach -- but the professor cut me off. 'This,' he said, 'is a perfect example of a prime Leavit. Some experts call them Dog rocks.'

Well I said. Leavits! Dog Rocks! And on my first dig! What culture do they represent...What were they used for?

Not were used for, said the professor. Are used for. When you find one of these Leavits you got two options. You can wait for a dog to throw it at. Or you can Leavit.

I'm thinking of trying Colour Photography for the winter semester....

* * * * *

ANCIENT PORT ON RED SEA OPENS DOOR ON EARLY TRADE

It was a small port even in the days of the Roman Empire. Abandoned when the Roman Empire fell on hard economic times in the second century, Quseir al-Qadim, an Egyptian port on the Red Sea, was deserted for hundreds of years, but again attracted the world's riches in the 13th century under medieval Islamic rule.

An expedition led by archaeologists Janet H. Johnson and Donald S. Whitcomb of the Oriental Institute of the University of Chicago has turned up hundreds of thousands of artifacts, including Chinese porcelain, pieces of Indian batik, and rare Alexandrian glass at the site of the old port. The dig is about 480 kilometres (300 miles) southeast of Cairo.

The people in the seaside settlement lived a harsh life despite the riches that sometimes piled up around them. Situated in a desert landscape, the port had few natural resources. Food, water, even feed for animals had to be imported. Among the many letters found in the excavations was an urgent plea for three jars of wine from a parched Roman tribune on manoeuvres in the nearby desert.

In contrast, the desert could be cruelly cold at night. A note from the Islamic period reads: "O God, God, we are in cold weather, as only God can imagine. Oh Father, please buy a shawl for each of us, because we are dying of this terrible cold...".

Intent on exploiting the spice trade, the Romans supported the hardship post because of its strategic location at the end of the shortest overland route between the Nile Valley and the Red Sea. Peppercorns, a spice as valuable as gold in ancient times, coarse jute cloth, and teak wood found at Quseir al-Qadim confirm the port's trade ties with India. "We were also surprised to find inscriptions in the ancient Tamil language of India on a number of pottery sherds," said Dr. Johnson. "Roman historians mentioned an Indian presence in Egypt, but this is the first actual physical evidence." Several of the inscriptions and a small forge were found in a series of humble rooms that may have housed Indian merchants and ironworkers.

At its peak, the port's population probably numbered less than 2,000. "Egyptians, Greco-Egyptians, Indians, Nabateans -- it's very difficult to determine just who was living there then," said Dr. Whitcomb. "But it's fairly certain the Roman presence was small, only a few administrators and a small garrison at most." Because Quseir al-Qadim was such a backwater, the archaeologists speculate that it was all but deserted except during the four months - June through September - when monsoon winds guided ships to and from the port.

In the monsoon season, the port's modest limestone storage buildings would have been stacked high with goods such as Chinese porcelains, batiks and spices from India, pottery from the Sudan and East Africa.

Despite these far-flung ties, Quseir al-Qadim remained vulnerable. Just as it had earlier, the brutal desert environment reclaimed the small port when the economy dipped in the late 14th century.

From the Globe and Mail,
September 17, 1982.

* * * * *

O.A.S. CHAPTERS

GRAND RIVER/ WATERLOO

Executive: President: Jack Redmond (519) 578-3064
 Vice-President: Dr. Robert Whiteford
 Treasurer: Liz Marshall
 Secretary: Harold Bolt

Meetings: Usually at 8.00 p.m. on the third Wednesday of each month,
 excluding June, July and August, at the Adult Recreation
 Centre, 185 King St. South, Waterloo.

Chapter Fees: Individual \$5.

LONDON

Executive: President: James Keron (519) 285-2379
 Vice-President: Paul Lennox
 Treasurer: George Connoy
 Secretary: Ted Rowcliffe

Newsletter: KEWA - Editor: Bill Fox

Meetings: Usually at 8.00 p.m. on the second Thursday of each month,
 excluding June, July and August, at the Museum of Indian
 Archaeology, London.

Chapter Fees: Individual \$6, Family \$8, Institutional \$12.

OTTAWA

Executive: President: Clyde C. Kennedy (613) 237-3270
 Vice-President: Susan Johnston
 Secy./Treasurer: Bill MacLennan

Meetings: Usually at 8.00 p.m. on the second Wednesday of each month,
 excluding June, July and August, in the Victoria Memorial
 Building, Metcalfe and McLeod Streets, Ottawa.

Chapter Fees: Individual \$10, Family \$12, Student \$6.

SIMCOE COUNTY

Executive: President: Rosemary Vyvyan (705) 835-3302
 Vice-President: Philip Cooke
 Treasurer: Isobel Ball
 Secretary: John Todd

Meetings: Usually at 8.00 p.m. on the third Thursday of each month,
 excluding June, July and August, at Ste. Marie Among the
 Hurons, Midland.

Chapter Fees: Family \$10.

O.A.S. CHAPTERS

THUNDER BAY

Executive: President: El Molto (807) 345-2121
Vice-President: Mark Belanger
Secy./Treasurer: Michael McLeod

Newsletter: WANIKAN - Editor: Dave Arthurs

Meetings: Usually at 8.00 p.m. on the last Wednesday of each month, excluding June, July and August, in the Aesthetics Lounge, Lakehead University, Thunder Bay.

Chapter Fees: Individual \$4.

TORONTO

Executive: President: Janice Hamalainen (416) 699-6759
Vice-President: Roberta O'Brien
Treasurer: Christine Kirby
Secretary: Annie Gould

Newsletter: PROFILE - Editor: Jane Saccagtti

Meetings: Usually at 8.00 p.m. on the third Wednesday of each month, excluding June, July and August, in Room 572, Sidney Smith Hall, University of Toronto, St. George St., Toronto.

Chapter Fees: Individual \$8.

WINDSOR

Executive: President: Gilbert Morris (519) 253-3930
Vice-President: Erne Gertsakit
Secy./Treasurer: Peter Reid

Newsletter: SQUIRREL COUNTY GAZETTE - Editor: Peter Reid

Meetings: Usually at 7:30 p.m. on the second Tuesday of each month, excluding June, July and August, in the Windsor Public Library, 850 Ouellette Avenue, Windsor.

Chapter Fees: Individual \$3.



The Ontario Archaeological Society (Inc.)

Box 241, Postal Station P,

Toronto, Ontario M5S 2S8

EXECUTIVE 1982

President

Dr. Mima Kapches
16 Frizzell Avenue
Toronto, Ont.
M4K 1H9
(416) 465-9744

Vice-President

Mr. Donald Brown
717A Annette St.
Toronto, Ont.
M6S 2E1
(416) 769-5078

Past President

Dr. Martha A. Latta
100 Northwood Drive
Willowdale, Ont.
M2M 2K1
(416) 222-4346

Treasurer

Mrs. Margaret Brennan
45 Sunrise Avenue
Apt. 1602
Toronto, Ont.
M4A 2S3
(416) 759-5564

Recording Secretary

Mrs. M. A. Fecteau
1 Crown Hill Place
Apt. 201
Toronto, Ont.
M8Y 4C1
(416) 239-6080

APPOINTED MEMBERS 1982

Editor: Arch Notes

Mr. Michael W. Kirby
29 Tournament Drive
Willowdale, Ont.
M2P 1K1
(416) 223-7296

Editor: Ontario Archaeology

Dr. Richard B. Johnston
Department of Anthropology
Trent University
Peterborough, Ont.
K9J 7B8

Chairman: Public Information Committee

Mr. Peter Hamalainen
9 Crescent Place, Apt. 1721
Toronto, Ont.
(416) 699-6759

Administrator and Librarian

Mr. Charles Garrad
103 Anndale Drive
Willowdale, Ont.
M2N 2X3
(416) 223-2752

PUBLICATIONS: Scientific Journal: ONTARIO ARCHAEOLOGY
Newsletter: ARCH NOTES

FEES: Individual \$10
Family \$12
Institutional \$20
Life \$200
Chapter Fees extra