



ARCH NOTES

JANUARY/FEBRUARY

84-1

ISSN 0048 - 1742

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newsletter of

The Ontario Archaeological Society

INC.

O.A.S. GENERAL BUSINESS MEETING, 1983: SATURDAY, OCTOBER 29, 1983

The general business meeting of the Ontario Archaeological Society was held at 4.30 p.m. on Saturday, October 29, 1983, at the Downtown Holiday Inn.

Mima Kapches, president of the Society, chaired the meeting. She began by introducing the Executive to the members. This included

Don Brown, Vice-President
Margaret Brennan, Treasurer
Margaret Ann Fecteau, Secretary

and Chapter presidents or their representatives

Clyde Kennedy, Ottawa
Ann Bobyk, Toronto
Rosemary Vyvyan, Simcoe County
Jack Redmond, Grand River/Waterloo
Paul Lennox, London
Pat Nearing, Thunder Bay

Mima also introduced the administrator, Charles Garrad. Mima thanked Christine Kirby, who arranged the symposium; Ella Kruse, who worked at the publications table, and Christine Caroppo, who operated the slide projector.

Mima introduced Mike Kirby, the editor of Arch Notes. She announced that a letter had been received from the Society for Pennsylvania Archaeology. They are impressed with Arch Notes and wish to model their own newsletter after it. Mike reminded the members that Arch Notes is a newsletter and that he always needs submissions for it.

Mima then presented John Reid, chairman of the nominating committee. John announced that nominations will be accepted by himself or committee members Sandy Howat and David Hunt until closing of nominations at the November general meeting of the Toronto Chapter. This meeting will be held during the fourth week of November instead of the third because many members will be going on the trip to Mexico.

Mima announced that the Executive have been working on the development of a new Constitution. The revisions have been sent to the Chapter Executives for study. Hopefully it will be completed next year and can be presented to the membership.

She announced that the Executive would like to try to hold a two-day symposium in 1984. This is to try to accommodate a greater number of papers as well as the business meeting and banquet. This depends on the response since there will be an open call for papers. In order to reduce costs, the Executive will investigate facilities in areas outside of Toronto. These will be within the Toronto-Hamilton-Barrie area so that shuttle service from the airport can be arranged.

Mima called for new business from the floor. Since there was none, she reminded the members that the banquet had been changed to the Terrace Room. The cash bar will be held outside this room.

The meeting adjourned at 5.15 p.m., moved by Gerry Shepherd and seconded by Jim Brennan.

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SIMCOE COUNTY: OBSCURE ARCHAEOLOGICAL BIBLIOGRAPHY

compiled by J. F. Pendergast

At the turn of the century, Andrew F. Hunter published a series of articles on Huron archaeological sites in Simcoe County in the Ontario Archaeological Report which was an appendix to the annual Report to the Minister of Education for the Province of Ontario. The townships represented and the Reports in which they are described are as follows:

- a. Report for 1898 published in 1899 - Tiny Township
- b. Report for 1899 published in 1900 - Tay Township
- c. Report for 1901 published in 1902 - Medonte Township
- d. Report for 1902 published in 1903 - Oro Township
- e. Report for 1903 published in 1904 - North and South Orillia Townships
- f. Report for 1906 published in 1907 - Flos and Vespers Townships

In a number of instances in those articles Hunter makes reference to obscure publications and, probably in recognition of their not being generally available, he frequently re-published the complete reference or an appropriate extract. In so doing, Hunter makes available in readily accessible publications material which would otherwise be difficult to obtain. The problem remains, however, one of knowing where to locate Hunter's reproduction when the obscure reference is encountered elsewhere. It is hoped that the following bibliography will be of assistance when such occasions arise.

- Adam, G. M.
1882 Account of Fort Ste. Marie on the Wye and the Hurons; in Pictur-
esque Canada, Vol. II "Georgian Bay and the Muskoka Lakes" Tor-
onto, p. 152 (vide OAR 1899, p. 61).
- Anderson, T.G.
1847 "Singular Discovery in this Connection with the Aborigines of
this Continent"; in British Colonist 24 Sept., Toronto (vide OAR
1898, pp. 13,14).
- Assikinack, F.
Ottawa clans use of totems and separate areas in villages; Cdn.
Journal Vol. III, p. 117 (vide OAR 1906, p. 14).
- Bain, Jas. Jr.
1886 "The Present Condition of the old French Fort at Ste. Marie"; in
Proc. Cdn. Instit. Series 3, Vol. III, pp. 278-279 (vide OAR 1899,
p. 61).
- Barrie - Advance or Northern Advance
1856 Indian remains; 9 Oct. (vide OAR 1901, p. 93).
1859 Indian remains; article by Dr. L. Oliver, 10 Aug. (vide OAR 1901,
p. 82,83).
- Barrie Gazette
1887 Indian remains; article by F.C. Whitelock, 27 Apr. (vide OAR
1901, p. 91).
- Bawtree, E.W.
1848 "A Brief Description of some Sepulchral Pits of Indian Origin
lately discovered near Penatanguishene"; in Edinburgh "New Phil-
osophical Journal", July (vide OAR 1898, pp. 16,19,21,30,34; OAR
1902, p. 173).

Bawtree, E.W.

- 1894 "A Brief Description of some Sepulchral Pits of Indian Origin lately discovered near Penatanguishene"; MS with Canadian Institute, Toronto (vide OAR 1898, p. 16).

Belden

- 1881 Atlas, "Historical Sketch of the County of Simcoe"; Toronto, p. ix (vide OAR 1898, p. 24).

British Colonist

- 1847 Article by Capt. T.G. Anderson on bone pit (vide OAR 1898, pp. 13,14).
- 1898 Examination of bone pit by H.H. Thompson; 1 Sept., Toronto (vide OAR 1898, p. 13).

Canadian Churchman

- 1896 Location of St. Ignace by J. H. McCollum (vide OAR 1899, p. 68).

Canadian Indian, The

- 1891 Article by J. Wallace on the location of Champlains Huron fishing station; Sault Ste. Marie, Feb. (vide OAR 1903, p. 123).

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- 1848 Bawtree's article "A Brief Description of some Sepulchral Pits of Indian Origin recently discovered near Penatanguishene"; July, Edinburg (vide OAR 1898, pp. 16,19,21,30,34; OAR 1902, p. 173).

Globe

(see Toronto Globe)

Gray, Rev.

- 1856 Indian Remains; in Toronto Globe, 20 Oct. (vide OAR 1901, p. 93).

Harvey, A. and A. MacDougall

- 1892 Account of visit to Fort Ste. Marie, 28 Sept. 1891 including discussions on the "water gate"; Forty-third Rep. Cdn. Instit. Trans. Series 4, Vol. 3 (vide OAR 1899, p. 62).

Hunter, A.F.

- 1886 "Ahoendoe, the Last Refuge of the Hurons"; in The Indian, Hagersville, Ont., p. 217 (vide OAR 1898, p. 10).
- ? Note on Ste. Marie on the Wye; in Burrows re-issue Jes. Rel. Thwaites, Vol. 19, pp. 269-270 (vide OAR 1899, p. 62).

Indian, The

- 1886 Article by A.F. Hunter on "Ahoendoe, last refuge of the Huron"; Hagersville, Ont. (vide OAR 1898, p. 10).

James, C.C.

- 1896 Location Champlain's Huron fishing station; in Toronto Globe, 26 May (vide OAR 1903, p. 125).

Jones, Rev. A.E.

- 1899 Location of Koatia; in Orillia News - Letter, 29 June (vide OAR 1899, p. 70).

Kirkland

- 1788 Western origin of Indians in "Journals of Travels in Western New York" (vide OAR 1906, p. 7).

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(see Toronto Mail)

Martin, Rev. F.

- 1852 Notes on Bressani's Relation Abregee; Montreal (vide OAR 1899, p. 61).
- 1855(?) MS on visit to Huronia deposited with "seat of government"; (vide OAR 1899, p. 56).
- ? "Life of Jogues"; account of Fort Ste. Marie from visit 1855, Appx. A (vide OAR 1899, p. 62); account of bone pit Appx. A (vide OAR 1901, p. 89); identity Cahigue (vide OAR 1902, p.162).

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- 1896 Location of St. Ignace; in Cdn. Churchman (vide OAR 1899, p. 68).

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- 1878 Account of bone pit; in Toronto Globe, 3 Aug. (vide OAR 1901, p. 75).

Oakville Express

- 1878 Account of bone pit; 1 Nov. (vide OAR 1899, p. 71).

Oliver, L.

- 1859 Account of bone pit; in Barrie Northern Advance, 10 Aug. (vide OAR 1901, pp. 82,83).

Orillia News-Letter

- 1899 Article by Rev. A.E. Jones on location of Koatia (vide OAR 1899, p. 70).

Orillia Packet

- 1879 Indian remains; 5 Sept. (vide OAR 1899, p. 70).
- 1889 Location Champlain Huron fishing station; 21 June (vide OAR 1903, p. 124).
- 1889 Location Champlain Huron fishing station; 5 July (vide OAR 1903, p. 124).
- 1892 Indian remains; 2 Dec. (vide OAR 1901, p. 97).
- 1900 Indian remains; 6 Sept. (vide OAR 1902, p. 179).
- 1902 Indian remains; 2 Oct. (vide OAR 1903, p. 118).
- 1903 Location Champlain's Huron fishing station; article by A. White; 2 April (vide OAR 1903, p. 125).
- 1903 Description of medal by A.C. Osborne; 16 July (vide OAR 1903, p. 121).

Orillia Times

- 1887 Location Champlain's Huron fishing station; article by J. Wallace (vide OAR 1903, p. 123).

Osborne, A.C.

- 1903 Indian remains; in Orillia Packet 16 July (vide OAR 1903, p. 121).

Parkman, F.

- ? "Jesuits in North America"; description Fort Ste. Marie (vide OAR 1899, p. 62); account of bone pit p. 386 (vide OAR 1901, p. 89).

Picturesque Canada

- 1882 Account of Fort Ste. Marie on the Wye by G.M. Adam, in Vol. II "Georgian Bay and the Muskoka Lakes", p. 152, Toronto (vide OAR 1899, p. 61).

Spirit of the Age

1859 Indian remains; 10 Aug. (vide OAR 1901, p. 83).

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Thompson, H. H.

1898 Examination of a bone pit; in British Colonist, 1 Sept., Toronto (vide OAR 1898, p. 13).

Toronto Globe

1856 Indian remains; article by Rev. Dr. Gray, 20 Oct. (vide OAR 1901, p. 93).

1878 Indian remains; article by H. Montgomery, 3 Aug. (vide OAR 1901, p. 75).

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1885 Indian corn hills; 27 Jan. (vide OAR 1898, p. 13).

1896 Article by C.C. James on location Champlain's Huron fishing station; 26 May (vide OAR 1903, p. 125).

Toronto Mail

1886 Indian remains; 4 June (vide OAR 1898, p. 37).

Wallace, J.

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1891 "A Fishing Station of the Ancient Hurons Identified"; in The Cdn. Indian, pp. 134-138, Sault Ste. Marie, Ont. (vide OAR 1903, p. 123).

White, A.

1903 Location Champlain Huron fishing station; Orillia Packet, 2 Apr. (vide OAR 1903, p. 125).

Whitelock, F.C.

1887 Indian remains; in Barrie Gazette, 27 Apr. and 7 Sept. (vide OAR 1901, p. 91).

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1856 Indian remains; in Cdn. Journal NS Vol. 1, p. 554 (vide OAR 1901, p. 95).

1858 "Some Ethnographic Phases of Conchology"; account of bone pit; in Cdn. Journal NS, Vol. III, p. 399 (vide OAR 1901, p. 96).

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PRESIDENT'S COMMUNIQUE

Dr. Mimma Kapches

Welcome to 1984, a year special for many reasons. I call it the year of "ennials", the Provincial Bicentennial, the City of Toronto's Sesquicentennial, and doubtless other similar celebrations are occurring province-wide to mark local occasions. Of course being archaeologists our time frame is of a much greater depth than a mere two hundred years. Wouldn't it be more appropriate to have a 10,000 year anniversary of man in Ontario, or a Decamillennial? Something to file away for future consideration.

This year we have been fortunate to have had the continued financial assistance of the Ministry of Citizenship and Culture. The Honourable Miss Susan Fish invited me, along with other representatives of multi-cultural and arts groups, to have dinner in early November, and discuss problems pertinent to each of our organizations. This was a very pleasant opportunity to meet Miss Fish. It is significant to note that the O.A.S. is considered an important provincial organization in the heritage field.

Up to this moment, we had not developed a major society bicentennial project similar to other heritage groups in the province. However, after lengthy discussion in an executive meeting, we decided on a project of great value for the O.A.S. and the province. In 1974 the Ontario Heritage Act came into law; since that date we have as archaeologists and as an organization been affected by that legislation. The effects have been both positive and negative. But I feel that the consensus of all members would be that the legislation needs revision. Therefore, we have decided that, as our bicentennial project, we will organize and present a brief to the membership and the Ministry on the Act, 10 years later.

To properly present the views of the members of the O.A.S. we will need to receive from you, individually or as a Chapter, briefs on the Act. Donald Brown, our Vice-President, has agreed to chair a committee to prepare this brief. If you have strong opinions about the Act and how it should be changed to become a positive Heritage Act, please send them to Don as soon as possible.

With this issue of Arch Notes you will also observe some changes in the style of the cover. Due to the work of our editor, Mike Kirby, and his assistant Janet Cooper, we now have a new look. Please let us know if you approve.

As with all organizations, the beginning of the New Year is the time to consider the past and to look forward to new developments. The preceding year was a very successful one for the O.A.S., our membership has continued to increase at a very consistent rate. The O.A.S. hosted a very successful Symposium in Toronto, "Ontario in the Past", which was attended by over 200 members. Ontario Archaeology 40, a 1983 publication, should be available shortly. Dick Johnson, suffering the bane of all editors, is breaking in a new printer. This has resulted in all the expected delays. Arch Notes continues to be published bi-monthly. The Social Sciences and Humanities Research Council and the Ministry of Citizenship and Culture continue to support the excellent quality of these publications with the financial aid. Monographs in Archaeology No. 2 is also in the works but awaits word of

Toronto Chapter Monthly Meeting -- Wednesday, November 23, 1983

Reported by Annie Gould

THE FRONT STREET PROJECT:
AN EXPERIMENT IN PUBLIC ARCHAEOLOGY

by Roberta O'Brien and Donald Brown

The biographies of Don Brown and Roberta O'Brien have previously been printed in ARCH NOTES, 82-6:13-14 and 83-1:9-10, respectively.

Roberta, the Project Director for the Front Street Dig, began by reviewing her 1982 testing of the site (see above). She said that this dig (just north of the CN Tower) was an experiment because Toronto's archaeology had not been made public on such a large scale before. She said the project was important because (a) there have not been many opportunities to excavate in Toronto especially on sites that have not been disturbed by later buildings and (b) it was a chance to educate the public about archaeology because past Ontario digs have not been so accessible to Torontonians. Part of educating the public was the designing and construction of a display which went up on the east side of the squares. The display explained archaeology, Ontario's cultural periods and the site's history, and showed excavated artifacts. During the digging season, tour guides also helped interpret the site to 13,000 visitors. The site was ceremonially opened and well publicized as well.

The education of the public also included digging opportunities. The Toronto Board of Education ran a Grade 11 field school for 7 students. The Foundation for Public Archaeology ran mini courses in archaeology for 800 people in other schools, youth groups, and individuals. Finally, the Toronto Chapter organized 65 O.A.S. volunteers (mostly from the Chapter) who (on different days) donated a total of 231 person days of work as diggers, artifact washers, guides, publicity agents and site bailers (after rainfalls).

Don Brown, the Field Director of the dig, described the archaeology of the site. He illustrated the site's history and finds by looking at its stratigraphy. Under the parking lot (A.D. 1983-65) were CN freight shed (wood footings and cinder track beds above Grand Trunk Railway gravel-sand track beds (1965-06) on top of demolition rubble (ca. 1902)(bricks, plaster, lathing) from buildings which were built (1829-32) for the Parliament of Upper Canada (1832-41), and used later as army barracks, a medical school and as the first Ontario Parliament (1867-92). Four rooms and a hallway of the basement of these buildings with door and wall foundations, chimney base, wood flooring and joists, and drain and gas pipes were uncovered along with many well preserved artifacts. The site also had a landscaped backdirt pile designed by some of the crew.

Roberta concluded by thanking everyone involved for helping the public realize that Toronto's political history had happened in a real place and that history was part of their modern landscape.

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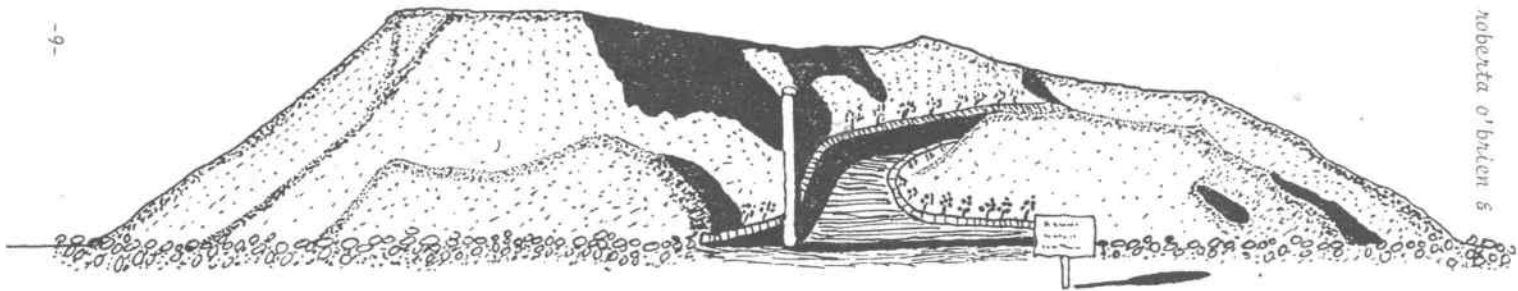
front street project

roberta o'brien s

donald brown

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THE FRONT STREET SITE'S BACKDIRT PILE

A. GOULD 1984

Arch Notes

OAS OTTAWA CHAPTER: COMING PROGRAMS 1984

Meetings are held at 8 p.m. the second Wednesday of the month in Room 15, National Museum of Natural Sciences, Victoria Memorial Building, Metcalfe and McLeod Streets. But please note the change of day to Saturday (March 17) for the Fourth Ottawa Valley Archaeological Symposium.

Wednesday, February 8, 8 p.m.

"First Aid to Artifacts in the Field: Archaeological Conservation"
by Vicki Jenssen, Archaeological Conservator, Parks Canada and Head,
Wet Organic Materials Lab, Archaeological Section, Conservation Division.

Saturday, March 17, 9:30 a.m.

Fourth Ottawa Valley Archaeological Symposium. Sponsored by the Ottawa Chapter, OAS, as in previous years, and to be held at the National Museum of Man, Ottawa (Metcalfe and McLeod Streets). As in the case of the previous symposia, this is an "open call" to all Chapter members interested in giving a paper.

Ottawa Chapter "Dig" at South Lake

It is expected that the Ottawa Chapter excavations begun in 1983 at South Lake under the direction of Phil Wright will continue in July 1984. Further details will be announced later.

Information on Ottawa Chapter Membership

For information on membership in the OAS and the Ottawa Chapter of the Society, contact Marian Clark, Secretary-Treasurer, Ottawa Chapter: 400 Second Avenue, Apt. 1, Ottawa, Ontario K1S 2J4 (613-236-8362).

A signed application form is required and interested people must be members of the OAS to be eligible to join the Ottawa Chapter. Both fees should be paid through the Chapter Secretary-Treasurer.

OAS dues: Individual \$12, Family \$15, Life \$200

Ottawa Chapter Dues: Individual \$10, Family \$12, Full-time Student \$8.

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SOME RECOMMENDED READING

The Winter 1983 issue of "Seasons" (the Federation of Ontario Naturalists' magazine) was a special one featuring Toronto's Royal Ontario Museum, "ROM: The Record of Nature Through Countless Ages". Many of the articles in this issue may be of interest to our members, particularly nos. 2 and 3 listed below:

Contents:

- 1) "A Treasurehouse of Nature" by David Barr (Introduction)
- 2) "Legacy of a Lake" by Elaine Jaques (Crawford Lake)
- 3) "In Search of a Tusked Giant" by Arlene Reiss (Mammoths, Mastodons)
- 4) "The Rocky Road to the Present" by David Rudkin (Invertebrate Fossils)
- 5) "Nature on Display" by Peter Buerschaper (Displays, Dioramas)
- 6) "Natural History on Parade" by Elaine Jaques (Life Sciences Galleries)
- 7) "Using the Museum" by Elaine Jaques and David Barr
- 8) "Big Game and Bats" by J. David Taylor
- 9) "Float Like a Butterfly" by Dale R. Calder (Jellyfish)
- 10) "Insect Frontiers in Canada's North" by Rein Jaagumagi
- 11) "A Bird in the Hand" by J. David Taylor (Ornithology Research)
- 12) "A New 'Bug' for Frogs and Fishes" by E. J. Crossman

o a s grand river/waterloo & windsor chapters

GRAND RIVER/WATERLOO CHAPTER, O.A.S. - Forthcoming Meetings:

On February 15 Dr. Matthew Hill will make a presentation entitled "Historical Archaeology". The meeting is at the Adult Recreation Centre, 185 King St. S., Waterloo at 8.00 p.m.

On March 21 Dr. William Roosa, University of Waterloo, will talk to us on "Paleo-Indian Occupations in Ontario and Michigan" in Room PAS 2214, Psych-Anthro-Soc Building, University of Waterloo campus at 8.00 p.m.

WINDSOR CHAPTER, O.A.S. - Forthcoming Meetings:

For our February 14 meeting - Happy Valentine's Day - we have arranged for Joan Magee of the University of Windsor and former Program-Coordinator of the Windsor Chapter to speak on "The History and Archaeology of Dutch Settlement in the Windsor-Detroit Area".

The March meeting is scheduled for the first Tuesday of the month and it will be addressed by that well-known raconteur - T.B. Announced.

ONTARIO ARCHAEOLOGY (OA)

OA #40 has been delayed at the printers and is not now expected until February.

OA #41 is in course of preparation and editor Dick Johnston will be pleased to receive submissions for possible publication. Prospective authors should read "Information for Authors" printed in any recent copy of OA.

CORRECTION - ARCH NOTES 83-6

In "The Ontario Archaeological Society and a Third of a Century" by Charles Garrad which appeared in the last issue of Arch Notes please note that the Society was incorporated in 1956, not 1966 (p. 30 para. 4, line 9) and that 'a psychology student' should read 'a sociology student' (p. 27, line 2).

RADAR SYSTEM TO PENETRATE THE GROUND

A radar system that can penetrate geological materials by using a wider band and lower frequency than conventional radar will be developed for the National Research Council by A-Cubed Inc. of Mississauga, Ontario. Possible uses include mapping sub-surface structures in permafrost soils and the depth of the water table, determining the spread of mine tailings and locating fracture patterns under hard rock.

from the Globe & Mail, January 13, 1984

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ARCH NOTES is published with the assistance
of the Ontario Government through the Ministry
of Citizenship and Culture

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LETTERS TO THE EDITOR

Dear Sir:

During my research for my M.A. at York University, I came across a reference I would very much like to consult but am unable to locate. I am writing to you in hope that your readers may be able to help me find it. The reference is the "Narrative of Ezra Buell" which is a manuscript journal made by a member of a party (under the direction of Sir William Johnson) which surveyed a road between the upper Mohawk River to Fort Niagara in 1765. Buell, in his "Narrative" is supposed to have described several of the Iroquoian towns through which he passed. These descriptions would add much to my research. To date, my searching has only uncovered an excerpt from his "Narrative" printed in Buell (1903:237-41) which consists of a description of a Seneca town. This same excerpt was also paraphrased by Parker (1926:116). I would really appreciate any information on the "Narrative" that your readers could send me at my address below.

Yours sincerely,

Annie Gould
74 Carsbrooke Road
Etobicoke, Ontario
Canada M9C 3C6

References cited:

- 1) Buell, A.C.
1903 Sir William Johnson. D. Appleton and Co., New York.
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1926 An Analytical History of the Seneca Indians, Res. and Trans.
N.Y.S.A.A., Vol. 6(1-5):1-162.

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WIGWAS: THE ART OF BIRCH BARK BITING

The Museum of Indian Archaeology in London, Ontario is pleased to exhibit one of the oldest and most portable arts of man. WIGWAS, the art of birch bark biting is organized and circulated by the Thunder Bay National Exhibition Centre and Centre for Indian Art with assistance from the Ontario Ministry of Northern Affairs.

Birch bark biting is a casual art form traditionally practised by Indian women. The Ojibwa, Cree and Algonquian were the noted tribes that made bark bitings in the woodland area. The earliest bitings were done on leaves and the art was later transferred to birch bark. Many bitings were used as patterns for beadwork and quill work. The birch has to be the right size, knot-free and picked in the spring when it is supple enough to retain tooth prints. The many different foldings of the thin white bark determine the varied designs. The artist then bites along the fold, sometimes changing the strength of the bite to produce different shadings.

Angelique Merasty, a Cree Indian from Beaver Lake, Manitoba may be the only active artist today creating birch bark bitings of intricate floral, geometric, animal and insect designs. Her works range from miniature 3-inch squares to 10x14 inches. She does not use patterns since she has been practising this skill since the age of six.

The exhibit of Angelique Merasty's artistry is on display until January 22nd.

Arch Notes

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Jan/Feb 1984

IF IT'S TUESDAY IT'S UXMAL ... OR IS IT SAYIL, XLAPAK OR LABNA ...
OR WHAT WAS THE NAME OF THAT PLACE AND HOW DO YOU SPELL IT?

Travels with Pepe and the O.A.S. in Mexico - Ann Bobyk's view.

How and where does one begin to describe an experience which demands more superlatives than exist in the English language and which actually began in the hearts of 64 adventuresome and somewhat starry eyed O.A.S. members many months ago? We'll forget the dreams and plans and start at the airport. Which airport, you may well ask, for once having departed Toronto International, we touched down in Dallas-Forth Worth, Houston and Guadajajara before arriving in Mexico City. We had already appraised three different planes, crews and airlines when half of the group had the audacity to step on a fourth and fly to Acapulco for a thoroughly enjoyed day on the beach before beginning the daily routine of 7 a.m. breakfast calls in preparation for 9 a.m. departures with hastily packed suitcases in tow.

For the Acapulco contingent, the second day involved a bus ride through the spectacular Sierra Madre del Sur to Taxco, the Silver City, where we were joined by the Mexico City group for a city tour, the first of many shopping sprees and our introduction to the delicious cuisine of Mexico. Breakfasts and lunches (served from two to four) were included in our fare and without exception were substantial, tasty, and often unusually interesting. For the more adventurous there was the opportunity to test many regional dishes, including fried grasshoppers in Oaxaca. For the less adventuresome, there was always chicken. And for the traditional Ontario Archaeologist, Mexico is paradise. Everyone knows you don't drink the water, but who cares, their beer is great, flows like water, is given away on the airlines, and sells for less than the price of a can of pop back home.

The truly archaeological aspect of the trip began on the third day with a morning tour of the Templo Mayor (Great Temple) of Tenochtitlan which is located adjacent to the Zocalo (City Square) in Mexico City. A 15-ton monolith, representing the sun goddess Coyolxauhqui was unearthed just behind the Metropolitan Cathedral in the heart of downtown Mexico City when electrical workers were excavating to lay cables. The stone belongs to the main (twin) pyramid of Tenochtitlan, the Aztec capital upon which Mexico City was built. Since the discovery in March of 1978, excavations have continued to yield interesting specimens of Aztec culture, including intriguing architectural foundations, stone sculptures and wall paintings. Archaeologists are still classifying and excavating this site which, with its own Museum, will soon be fully open to the public. Following lunch in Chapultepec Park, we were turned loose in the National Museum of Anthropology which houses representative archaeological collections from all the major sites in Mexico as well as a complete regional ethnohistoric and ethnographic record ... impossible to digest in one afternoon, but the tast no doubt encouraged many a return visit.

On day four, following a very hurried visit to the Shrine of Our Lady of Guadalupe, we continued on to Teotihuacan, a city which in its prime ranged over eight square miles and was the largest of all true Mesoamerican cities (in contrast to purely religious centres) reaching an estimated population of 150,000 at its height between 300 and 600 A.D. before being abandoned in 750 A.D. Two kilometres of the Street of the Dead with

adjacent structures are open to the public and although this site is probably the most popular tourist attraction in Central Mexico, visitors are almost imperceptible in the large scale plan. Our budding pyramid climbers appeared like ants as they scaled the Pyramid of the Sun on this the first of many pyramid ascents and descents. The real problem was not, as many discovered, getting up, but getting back down again! There are multitudes of impressive buildings, sculptures, reliefs, stelae and wall paintings at Teotihuacan, all demanding many hours of contemplation. The initial impression is overwhelming and as was to be the case in most, if not all, of our subsequent site tours, time was the enemy and we were hurried back to the bus, some to return to Mexico City, and some to continue on to Tula, the Toltec capital dated c. 900 A.D. Tula is a relatively small, unfrequented but very scenic and archaeologically exciting site which is only now being developed as a public zone. The Museum and public service buildings are completed and should open soon. The most outstanding images at Tula are the colossal Atlantean figures sixteen feet tall which stand silhouetted against the sky atop the temple platform of the Pyramid of Tlahuizcalpantecuhtli, the Lord of the House of Dawn. These columnar figures represent warriors and have their precedent in the large anthropomorphic supports of the north pyramid at Teotihuacan. Made from great stone drums joined together in the centre by slabs, they were intended to serve as support for a roof.

Following an evening in the magnificent Theatre De Bellas Artes watching the Ballet Folklorico, on our final day in Central Mexico, we bused southeast past the snow capped peaks of Popocatepetl and Ztaccihuatl which were unfortunately barely discernable in the haze - a polite term for the smog which envelops the Valley of Mexico due to the relentless growth of Mexico City. Our destination was Puebla to visit the sites of Cacaxtla and Cholula, with a side trip to a wonderful textile outlet in St. Martin Texmelucan where we were able to lessen the weight of the coinage in our pockets and add to the weight of local handicrafts accumulating in our luggage. Cacaxtla, a hilltop fortress about 70 miles from Mexico City, has been known since 1946, and although surveyed in the early 70s was initially considered relatively unimportant due to its lack of monumental architecture. It is now appreciated for six nearly life-size and richly sculptured wall panels which were initially exposed by looters in 1975 and have subsequently been uncovered and protected by the State. For a detailed description and interpretation see "The Spectacular Maya Murals at Cacaxtla" by Donald McVicker (Early Man, Vol. 4, No. 3, 1982). Cholula, a fairly extensive site, is located centrally in the city from which it derives its name and is unique in that a Spanish Church crowns the main pyramid structure, a very visible example of the practice which saw the Catholic Church destroy the 'heathen' temples and replace them with churches following the conquest. There are many such edifices throughout Mexico, but this is one of the few where the original temple platform pyramid and adjoining structures are revealed beneath the church. Following this very full day, we were hurriedly driven to the airport for our not-so-hurried flight to Oaxaca. By now the group was running well on 'Mexican time' which is anywhere from one-half to one-and-one-half hours later than any scheduled time. Although there had initially been impatient rumblings within the ranks, these were soon replaced with cries of 'Great! Where's the nearest shop or market?'

The city of Oaxaca, nestled in the scenic Valley of Oaxaca, surrounded by

mountain peaks extending beyond the horizon in all directions, is remarkably peaceful and clean, and has the most picturesque Zocalo in all of Mexico. Our first day there was spent touring the city, visiting the 16th century Cathedral of Santa Domingo and the Museum of the Dominican Friars, shopping in the Artisan's Market and touring Monte Alban, the oldest and best known site in the area. The cultures of Monte Alban are divided into periods beginning with the Formative predating 800 B.C. and continuing until after the conquest, and involved Olmec, Zapotec and Mixtec influences. The site is extensive and the excavated and restored area is actually located on a levelled mountain top. No matter how many books one reads and how many pictures one views, until you have actually stood on this or any of the multitude of other similar sites in Mexico, it is impossible to fully appreciate the extent and magnitude of these prehistoric remains which are truly awesome. Almost as awesome was the bus ride up and down the mountain ... but that is a story in itself.

Our day concluded with a delightful evening's entertainment watching a performance by the very colourful and exuberant regional dances of the State of Oaxaca. Following a good night's sleep, we were once more on the road to visit Lambityeco, a Zapotecan tomb site located on the valley floor, and Yagul, a site located on a low mesa and having 27 tombs, a palace structure and a small ball court. Nearby petroglyphs are dated c. 9,000 to 10,000 B.P. The date of occupation of Yagul is believed to have been c. 700 to 800 A.D. After a brief visit to the Museo Frissell de Arte Zapoteca in the town of Mitla, we continued to the archaeological site which contains five main groups of buildings of which we visited only two, the Group of Columns and the Church Group. These are Mixtec in design and unique in the Western hemisphere. The buildings are low and long, usually arranged around a central square plaza. The decorative embellishments are unprecedented, the friezes being covered with the finest mosaic of geometric patterns. The effect is Grecian and the technique more like lapidary work than the usual architectural ornament. Unfortunately, or fortunately depending on the point of view, one of Mexico's better native artisan's markets is situated in the site parking lot and having by now honed their bartering techniques to a fine edge, the majority of the group scattered to be recalled, arms laden, by the persistent honking of the bus horns ... we had another plane to catch.

On to Villa Hermosa, a visit to the La Venta Museum and a tour of Palenque, a site as different from all those previously visited as day from night. Located on a low promontory overlooking the plains below, it emerges from the mists of the lush green jungle growth like a vision in a Faery Tale. The site has been known since 1773, was partially cleared in 1786, again in 1807 and 1831, visited by Stephens and Catherwood in 1837 and today explorations continue over the approximately 15 square miles of ruins. Only 34 structures of the estimated 500 that are scattered over the area have been opened. Of these, only the Temple of the Inscriptions and the Palace were extensively covered on our tour. The Temple of Inscriptions is in fact a pyramidal structure covering a tomb located in the central core at ground level. To view this tomb it is necessary to climb the exterior staircase to a height of 75 feet, a total of 69 extremely steep, narrow steps, then descend the interior passage by means of 61 similar steep and very damp steps. Having viewed the tomb (well worth the venture) the only way out is back up and then down again. Incredibly, the majority of the group attempted and survived this effort, although at future sites

the number of climbers diminished considerably. After all, if you have climbed one pyramid, you have climbed them all ... haven't you? Following a much less enervating yet equally enlightening tour of the Palace we were back to the bus and off to catch another plane.

November 14th, 9 a.m. (well, almost), saw our departure from Merida for a leisurely drive through the Yucatan outback via Acanceh, Mayapan, Mani and Ticul headed for Uxmäl, the largest and best reconstruction of what is purported to be a purely Mayan city. According to the literature it was constructed by one culture, using one style and employing one technique. The main section of Uxmäl is half a mile long from north to south and about 700 yards wide, with additional structures outside this central zone. The reconstructed, oval-shaped Pyramid of the Magician dominates the site and if the pyramid at Palenque didn't get you, this one did! The fretwork and lattice patterns of the East Building of the Nunnery complex are believed by some to have some elements of central Mexical design, particularly the feathered serpent, called Kukulcan in Mayan and Quetzalcoatl in Toltec. These were highlighted in the late evening sound and light show ... a rather hoaky but colourful display. Having stayed overnight at Uxmäl, we returned to Merida, making brief but intriguing visits to Labna, Sayil and Kabah. Each of these are relatively small Mayan sites which serve to reinforce an impression of the Mayan style, and moreover, give some insight into the appearance and condition of the ruins prior to excavation and reconstruction. The jungle throughout the unpopulated areas of the Yucatan is dense and formidable. The paths and roadways leading to major sites have to be cleared every three months or they would be completely overgrown, so one can only imagine the wealth of archaeological remains which still lay buried beneath the undergrowth.

The second last day and one major site to go - Chichen-Itza, the largest and one of the best preserved sites in the Yucatan and the Mecca of the Tourista. Chichen-Itza combines two, possibly three cultures in one area. It is impossible to see the site in one trip, and the glimpses attained in the few short hours we were there only served to tempt the imagination and elicit promises to return. The Ball Court complex alone deserves many hours of contemplation. The sacred cenote is awesome and there is of course the perennial giant pyramid, here named El Castillo (the Castle). Chichen Itza did serve as a wonderful climax to our unforgettable archaeological tour, so much so that our group's numbers dwindled to half for the final day's outing to Dzibil Chaltun, a delightful, relatively undisturbed little site with a picturesque water-lily covered cenote in which swimming is permitted. We chose to visit the seaside at Progreso. A dip in the ocean and a relaxing hour or so of beach-combing served to cleanse the spirits and slightly refresh our small but still enthusiastic group and we contentedly settled back in the bus for the return trip to Merida, one final fling in the local market and the evening's Farewell Banquet.

In this short account it has been impossible to go into any detail concerning the many archaeological sites we visited or to recount any of the multitudes of anecdotes which have arisen or will arise from the revelations of personal experience. The friendships that were made and the memories accumulated hold different meanings for each of us. However, on behalf of everyone, a vote of thanks to Charles Garrad and Norma Knowlton for their efforts in organizing the itinerary, and our supreme

gratitude is offered to our Tour Director, Pepe Moreno, who was literally with us 'all the way', 24 hours a day, to ensure that all our needs were satisfied. Pepe deserves a medal for service above and beyond the call of duty. Our accommodations, food services, drives and local area guides were exceptional, and although Montezuma was not totally benign in his treatment, those afflicted did recover and it is certain that if a poll were taken, the majority would get back on the plane(s) and do the whole thing over again.

In closing, of all the memories, the most enduring for me was the vision of a young Mayan Indian, standing in the doorway of his tiny thatch roofed, reed and wattle house holding his exquisite two-week-old baby for all of us to admire. The pride and pure joy expressed by that face cannot be bought or sold and will remain as an indelible reminder of a beautiful people who continue happily in the ways their ancestors have followed for millenia.



PETROGLYPHS STOLEN

Recently, three important native Indian rock carvings (petroglyphs) were illegally removed from a site near Hartley Bay on British Columbia's northern coast.

Rock art sites are invaluable heritage records to all British Columbians and especially to the native Indian people whose ancestors created them.

The Hartley Bay site is protected by the B.C. Heritage Conservation Act and officials of my ministry have contacted the R.C.M.P., United States Customs, museums, yacht clubs, marinas and dealers in antiquities in an attempt to retrieve the petroglyphs. They weigh approximately 300 pounds.

Anyone with any information on the whereabouts of these objects is asked to contact the R.C.M.P. detachments at Kitimat or Prince Rupert; or Arthur Charlton, Provincial Archaeologist, 1016 Langley St., Victoria, B.C. V8X 1V8.

James R. Chabot
Minister, Ministry of Provincial
Secretary and Government Services

(From "Letters to the Editor" in *The Canadian Geographic*, December 1983/January 1984, Vol. 103(6), p. 76)

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PRINCIPLES IN PRACTICE: THE APT 1984 ANNUAL CONFERENCE

The Association for Preservation Technology will be holding its 1984 Annual Conference in Toronto, Canada from September 19 to 23, 1984. The conference seeks to address the issue of "Principles in Practice" by stimulating awareness of the technological consequences of philosophical stances in architectural conservation. Those interested in making a presentation within this framework at APT 1984, please contact Herb Stovel, Programme Director, 77 Bloor Street West (2nd floor), Toronto, Ontario, Canada M7A 2R9. Telephone 416-965-5727.

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GRAND RIVER'S "CHAMPION OF CHAMPIONS" POW-WOW

This year's Pow-Wow at the Six Nations Indian Reserve is the Bicentennial Edition, "200 Years in the Making". Four great days of dancing, drum competition, singing, food and craft fair and Miss Pow-Wow Contest. Up to \$69,000. in prize money will be awarded and entrants in the contests are from the U.S.A. and Canada.

The dates: July 26 through 29, 1984

General Admission: Adults \$5 good for 4 days, children \$2, children under six years of age admitted free. Everyone is welcome!

Location: Chiefswood Park, 8 miles east of Brantford, 8 miles west of Caledonia on Highway 54, Middleport, Brant County, Ontario.

Mark these dates on your calendar now to be sure you don't miss this colourful event.

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INVESTIGATIONS AT MOHAWK VILLAGE, 1983

by Ian Kenyon and Neal Ferris

Introduction

As Ontario prepares to celebrate the bicentennial of the migration of some 5000 loyalists who arrived here from the United States in 1784, our attention was recently directed to the former village of some equally prestigious loyalists who also ended a long migration two hundred years ago. We refer to the village of the Mohawks, one tribe of the Iroquois Confederacy that settled along the Grand River in 1784.

An Historical Sketch of Mohawk Village

The story of the Six Nations emigration to Canada is, or at least should be, too well known to repeat here (see, for example, Johnston, 1964). In recognition of the Six Nations support of the British during the American Revolution as well as in compensation for their losses suffered after 1776, the Crown granted a large tract of land along the Grand River to the Iroquois in 1784. At this time some 1800 people, led by the charismatic Joseph Brant, settled along the river. Although all six tribes were represented, the most populous were the Mohawk and Cayuga.

By the late 18th century a chain of Six Nation villages had been established along the Grand River, extending from near the mouth of the river 70 km northwest to the vicinity of the present-day city of Brantford. These villages differed from the traditional Iroquois form: rather than consisting of tightly packed rows of bark longhouses encircled by palisades, they were loose agglomerations of log houses, built in European fashion. The principal locational determinant for these villages seems to have been access to the fertile silt soils of the river flood plain, on which these farmers grew most of their crops. In this respect Mohawk Village (also known as Brant's Village and New Oswego) was well situated, for it was centred on the most extensive flood plain of the Grand River (fig. 1).

Unlike the majority of the Cayugas, the Mohawk were largely Christians, and an Anglican chapel was soon built at Mohawk Village, a structure which still stands today. An 1790's painting by Mrs. Simcoe shows the thriving village as consisting of this church and at least a dozen houses, most of which appear to have been located south of the present-day Henry house. Early visitors to Mohawk Village admired both its attractive setting and its air of civilization. Major Littlehales wrote in 1793:

This place is particularly striking when seen from the high land above it, extensive meadows, the Grand River next it, with a termination of Forests. Here is a well built wooden church with a steeple, a school house, and an excellant house of Captain Brant's...While we were at the Mohawk Village, we heard Divine Service performed by an Indian. The devout behaviour of the women..., the melody of their voices, and the excellant time they kept in singing Hymns is worthy of observation. (Cruikshank, 1923-31:289)

At about this time or just slightly later a Six Nations council house was constructed. An account of 1798 mentions the still unfinished council house and also provides additional details about the village:

The Mohawk village we passed through is large, irregularly built & scattered. The houses, like all Indian dwellings, are small, having only one room, of a square form. Colonel Brandt has a handsome two story house, built after the manner of the white people. Compared with the other houses, it may be called a palace. Near it stands the great council-house of the nation, which is not quite finished. A church, with a handsome steeple, has lately been erected here by order of the British government (Gray, 1954:120)

Mrs. Simcoe's sketch depicts a large building at the extreme southern end of the village, perhaps in the vicinity of the present-day Henry barn (fig. 2). This structure is surrounded by what looks like a picket fence and a flag pole stands near its front door. The identity of this impressive building has been a source of disagreement, some claiming it to be the Six Nations council house, others the house of Joseph Brant.

After the war of 1812 the village started to decline -- a sense of decay was apparent by 1817:

The Mohawk village stands on a little plain looking down upon the Grand River, upon the alluvion of which the inhabitants raise their crops, chiefly Indian corn. Their houses are built of logs, rudely put together, and exhibiting externally a great appearance of neglect and want of comfort: some few are in better condition: the house belonging to Brandt's family resembles that of a petty English farmer; Dr. Aaron's was neat and clean. The Doctor, who had been regularly ordained, and spoke very good English, told me the village had been injured much during the war, which had put a stop to its improvements, and dispersed the inhabitants over the country. (Johnston, 1964:286-6)

A decade later, in 1828, the village had deteriorated further:

Their principal village, or Mohawk Castle, as it is called, consists now of half a dozen miserable huts, scattered without any order, and a paltry church.

The town was formerly more respectable, but the increasing scarcity of fuel in its neighbourhood and the fine quality of the soil induced them by degrees to separate and settle on the banks of the river, where they cultivate the ground in companies or bands, a certain number of families dividing amongst them the produce of certain numbers of acres. Their knowledge of farming is exceedingly limited, being chiefly confined to the cultivation of Indian corn, beans and potatoes; but those of more industrious habits follow the example of their white neighbours, and have separate farms, on which they raise most kinds of English grain. (Johnston, 1964:292)

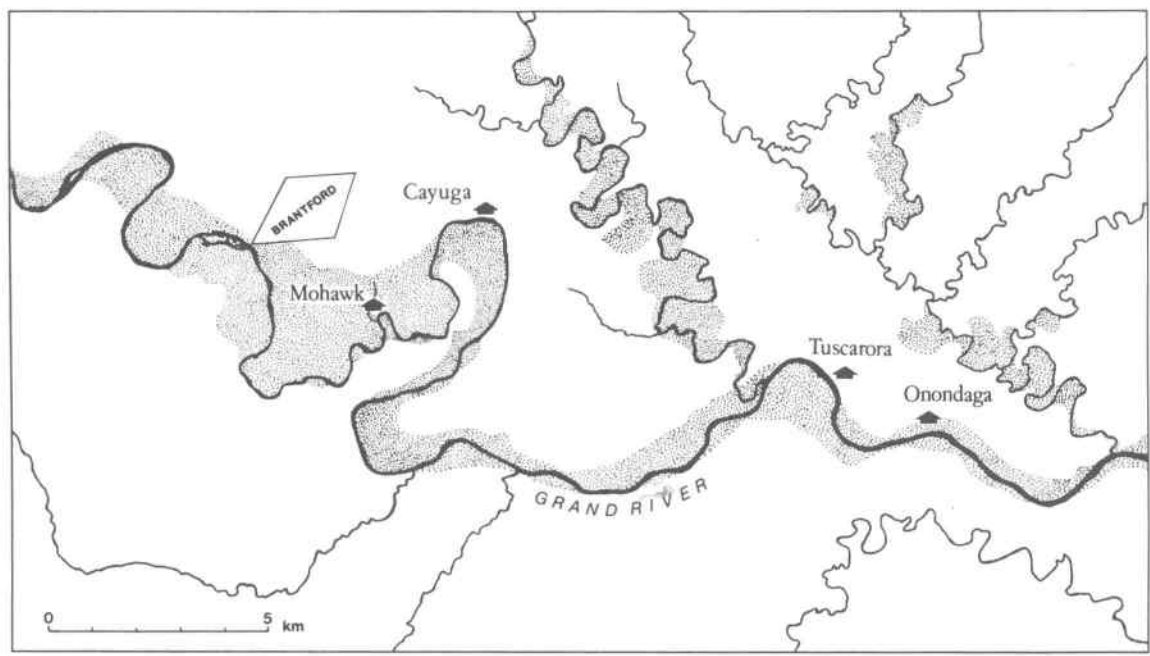


Figure 1: SOME VILLAGES IN THE BRANTFORD AREA, c. 1830.

The diamond-shaped outline is the original Brantford town plot deeded in 1830. Stippling denotes alluvial soils.

A report of 1842 (Johnston, 1964:306) indicates that only "4 or 5" native families still resided in the village and by the time of the 1851-2 census there were just 3 Mohawk households left; namely, those headed by Catherine John (a daughter of Joseph Brant), her son William John, and Peter Powless (see fig. 7). By 1861 the only remaining Mohawk household was one run by Powless' widow.

But not all was decline. The church, which had fallen into disrepair, was renovated in 1830. At about the same date, the New England Company, a missionary arm of the Church of England, opened the Mohawk Mechanics Institute, located northwest of the church across Mohawk Road. The Mohawk Institute was a boarding school, in which the Iroquois pupils were taught the fundamentals of English and arithmetic as well as such trades as waggon making, carpentry, shoemaking, blacksmithing and tailoring. It must have been a crowded place for the 1851 census reveals that no less than 46 people were living in the building. These included the white superintendent and his family, two female servants, and 37 native students, 26 boys and 11 girls, ranging in age from 7 to 17. Among the students were ones with such well-known Six Nations names as Lewis, Hill, Staats, Brant, Johathan, Martin and Jamieson. Two framed houses were occupied by the three white tradesmen who taught at the school -- a shoemaker, a carpenter/wheelwright and a blacksmith. In 1858 the old Mohawk Institute was replaced by a larger structure built about 0.5 km to the northwest of the village on a tract of land formerly reserved for the teachers' dwellings. Appropriately, this is now the location of the Woodland Indian Cultural and Educational Centre.

Archaeological Investigations

In August of 1983 we were asked to examine some renovations being made to the Mohawk Chapel, in particular to monitor the ground being disturbed around the footings of the church. While there we discovered that a second project was also underway near the chapel, this under the direction of the Grand River Conservation Authority. Their project involved the partial redirection of the river through a dried up oxbow, thus alleviating some of the severe seasonal flooding occurring on the Grand. Part of the construction work involved levelling and landscaping a tract of land north of the Chapel, owned by the Six Nations. This meant stripping the topsoil from that location, an area previously known to have contained archaeological material (fig. 2: Area A). Quickly coming together, all concerned parties -- the contractors, Conservation Authority representatives, Chief Wellington Staats of Six Nations, Tom Hill from the Woodland Indian Culture Centre, and ourselves -- agreed upon a two week period in which to excavate the archaeological features that had been exposed by the stripping. During thirteen working days, 43 people helped in the excavations, putting in a total of 729 man-hours on the site, of which 74 percent were volunteered. As a result of that effort, we can now begin to see something of what daily life was like in Mohawk Village.

The Mohawk Village site (AgHb-2), covering an area of approximately 3.5 hectares, is located on a ridge northwest of a new dried-up bend of the Grand River (fig. 2). The length of the village site is some 400 meters, and it is bisected by Mohawk Road, the course of which itself is an historical feature dating back to at least the 1830's. Within the area of the

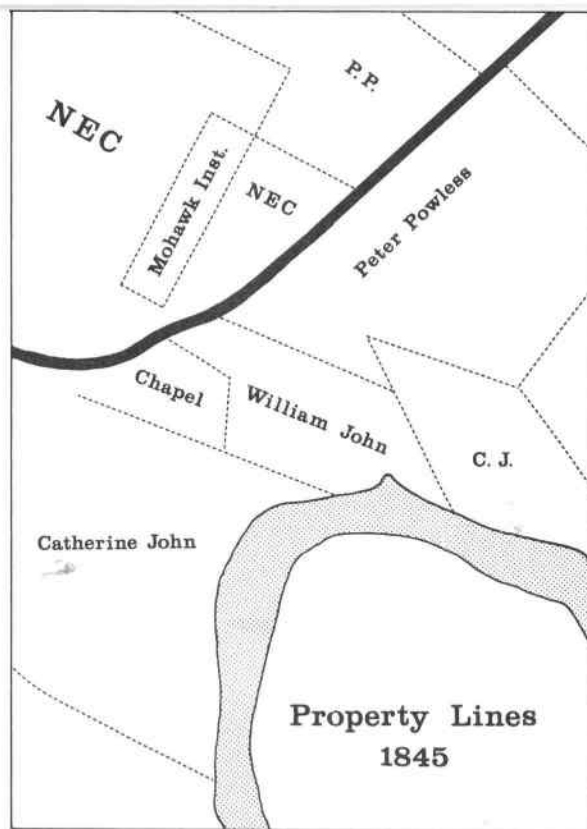
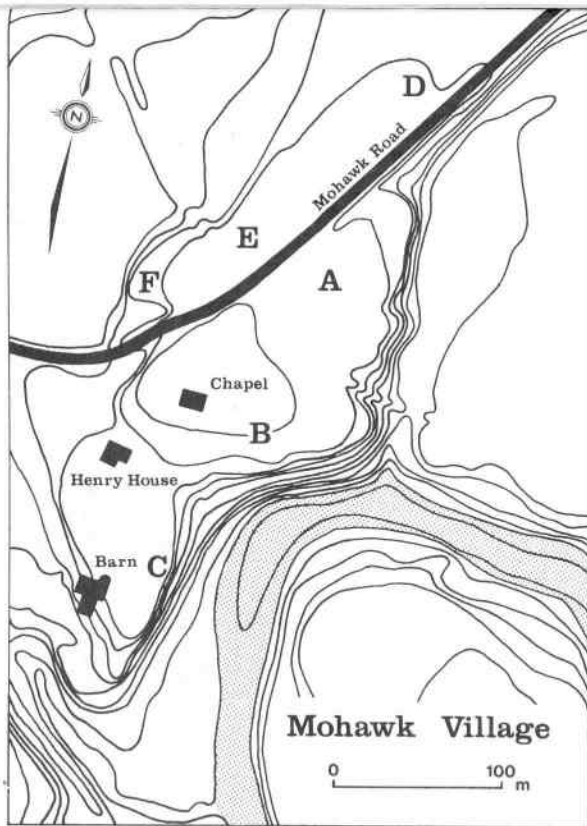


Figure 2: THE MOHAWK VILLAGE SITE.

Map to left shows the location of the six archaeological areas presently known as well as the principal structures standing today. Areas A and C were excavated in 1983; only surface collections exist for the remaining four areas. Contour intervals of 2.5'. Stippled area is former course of Grand River. Map to right shows property lines according to William Walker's 1845 map (Ontario Ministry of Natural Resources). Note: CJ = Catherine John; PP = Peter Powless; NEC = New England Company.

former village there are now several standing structures, principally Mohawk Chapel, dating to the 1780's, and the Henry house, whose date has yet to be determined. Except for the land around the Chapel and the Henry house, much of Mohawk Village in recent years has been under cultivation. So far, six discrete archaeological areas (labelled A-F on fig. 2) have been identified: future investigations will undoubtedly reveal additional areas, particularly under the lawn east of the Mohawk Chapel and the lawn south of the Henry house.

Area A. Area A has been surface collected for years, and was finally excavated during August of 1983. The Conservation Authority's work had stripped the topsoil from approximately 0.4 hectares of the northern part of the village site ridge: however, only a small portion of the stripped area contained any archaeological features. The extent of our excavation therefore was only 303 square metres, in which the cellars and associated pits and postholes of two houses, evidently log cabins, were exposed (see fig. 3).

During the excavation it became apparent that the south half of Area A -- representing the first house -- dates to the period of c. 1800-1840, while the north half -- the second house -- dates to c. 1840-1860; that is, the two houses were likely sequential rather than contemporaneous. Features 2 and 12 are the cellars to the two houses, each surrounded by associated features. Below we will therefore treat the two house areas of the site separately.

The early half of the site is dominated by feature 2, the cellar, which measured 3.3 by 1.8 meters, and had a depth of 0.8 meters (see fig. 4). A lobe in the southwestern corner of the feature indicated the location of steps leading down into the cellar. The feature was excavated in quadrants, the fill being screened through quarter-inch mesh. As well, soil samples were taken for the purpose of flotation. Artifacts were prolific and represented both items dropped into the cellar during its use, as well as materials lying in and around the house, being shoved in as part of the fill when the structure was abandoned. It is no surprise therefore that these materials are for the most part domestic artifacts.

A significant feature associated with the early house is a refuse pit (feature 11 in fig. 3). This feature was 2.8 by 1.8 meters in size, and had a depth of 0.5 meters. The fill was made up of many layers of ash and charcoal, containing much refuse animal bone. In the northern portion of this feature the layers of ash were built up and became thicker, forming a band that was visible in the plan of the feature. As the northern portion of the feature is the closest to the house, this build-up of ash would appear to say something about how the pit was filled. The individual carrying the refuse from the house would stop at the closest edge of the pit (the northern edge of feature 11) and toss the ash in. The majority of the fill would fall in close to where the individual was standing, archaeologically reflected by the thicker ash layers in the northern portion of the feature.

To the north and east of the early cellar are several smaller features (1, 7, 8, 38). The artifacts recovered from these would suggest that the pits were used for only short periods of time. These features then can offer us even greater temporal control for interpreting site activity,

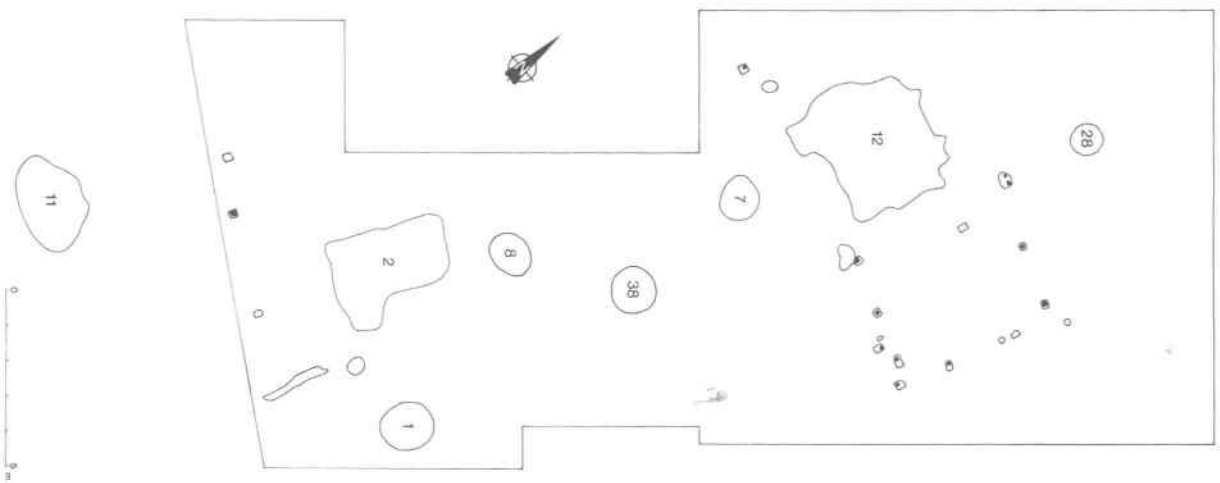


Figure 3: PLANAR VIEW OF AREA A EXCAVATIONS.

"Early" House (c. 1800-40) features to south (#1,2,7,8,11,38);
"Late" House features (c. 1840-60) to north (#12,28).

since together they appear to span the entire period of occupation of the early house. Located to the south of the early cellar is a row of three postholes, possibly representing the posts of a veranda.

The size of the house cannot be estimated since there were no features marking the wall or corners of the structure. Here it should be borne in mind that log cabins usually had no foundations, perhaps just a boulder or wooden block to level the corners. Even if this cabin did have such corner stones, they would not have survived the many years of cultivation. Owing to the ploughing and stripping of Area A we were, of course, not excavating down from the ground surface as it existed in the 19th century but from about a foot below this. For the same reason the hearth area of the house could not be located, although the quantity of bricks recovered from the cellar implies the presence of a brick fireplace or chimney.

The north half of Area A is marked by the later cellar, feature 12 (see fig. 3). This cellar measured 3.7 by 2.9 meters and was 1 meter deep. As with feature 2, this cellar exhibited a 'stairwell' lobe (fig. 4). The cellar was also excavated in quadrants and screened through quarter-inch mesh; as well, soil samples were taken. The skeleton of a colt was found close to the surface in the cellar, in amongst the rubble of the destruction layer. The cellar is surrounded by associated features, including feature 39, a thin hillside midden, which is located 25 m to the east of the cellar on the slope of the plateau. Immediately to the east of the cellar is a 4m by 5m rectangle of postholes, which may represent a framed house extension or porch. As with the earlier house, the size of the later one cannot be estimated with confidence. If, however, the rectangle of postholes does represent an attachment to the log building, then the house's width may have been in the vicinity of 5m (16'), the modal width for 19th century log cabins (Rempel, 1967).

Area A has yielded something in the vicinity of 20,000 artifacts. Many artifact categories are well represented in the collection: a number of ceramic vessels can be restored for both cellars; faunal remains are abundant; domestic, technological and personal artifact types have been recovered in such quantities that a much larger picture can be drawn of the material culture of this site than is usually the case.

The southern or earlier portion of the site yielded many early nineteenth century ceramic types such as Chinese export porcelain; mocha bowls; several early patterns of printed, dipt, edged, and painted wares, and a surprisingly small amount of creamware. Metal artifacts were abundant and included bone handled forks and knives; a tanged iron spear point; a fish hook; two fire steels (strike-a-lights); metal buttons, including some which were gold plated; a Brock and a Wellington half-penny, both dated 1816; thimbles and a number of silver ornamental items, including a dozen silver 'ring' brooches.

Other artifact types recovered included an abundance of pipe bowls and stems; wine glass and decanter sherds; several bone combs and buttons, as well as an excellent sample of faunal remains. Hunting gear was well represented: a gun 'worm', several English gun flints, lead ball and shot, and a lead strip, the residue from the home manufacturing of ball. As well, there are ink wells and blacking bottles, writing slates, and lead pencils. Beads include a purple shell wampum from feature 11 and a white

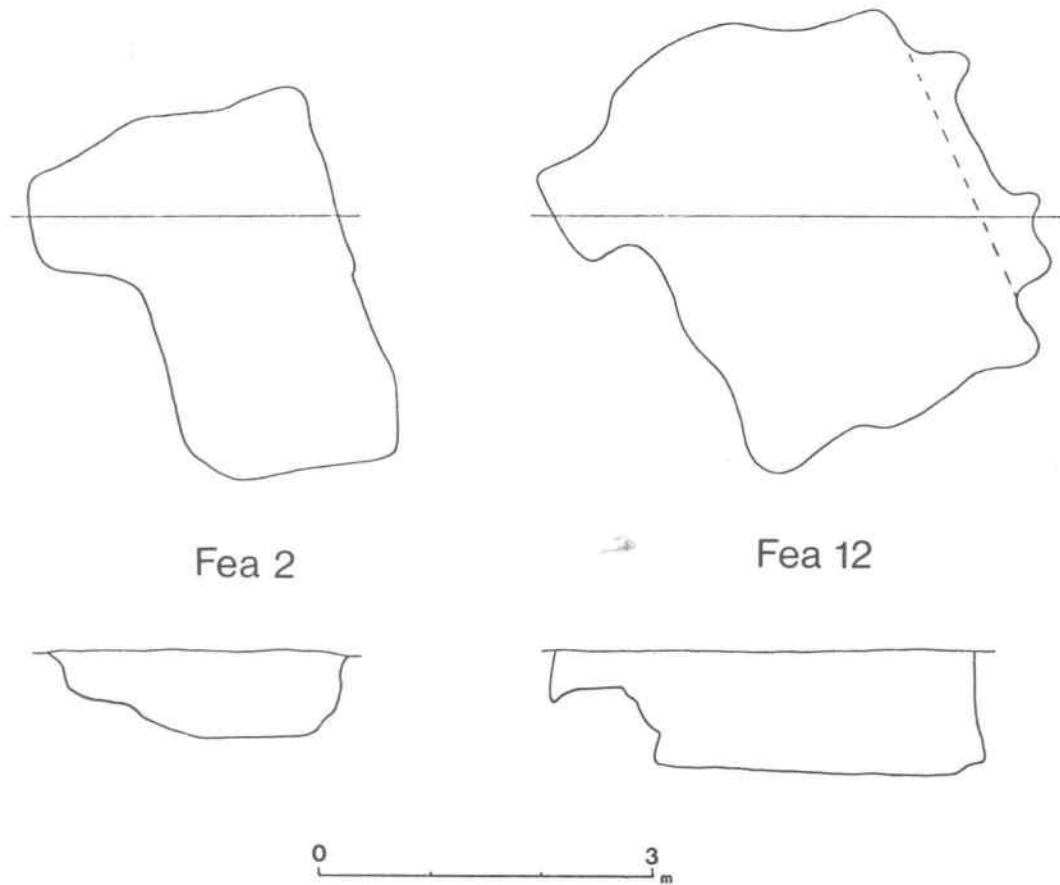


Figure 4: PLANAR AND PROFILE VIEWS OF CELLARS FOR "EARLY" (#2) AND "LATE" (#12) HOUSES, AREA A.

glass tubular bead (imitation wampum) from feature 2. There were ten white seed beads, all but one recovered from the soil samples.

The features of the northern or later period of Area A proved to be even more prolific. As with the early part of the site, this area yielded an abundance of ceramic types and patterns, including a one depicting the Crystal Palace at the Great Exhibition in London, held in the year 1851. As well, most artifact classes mentioned for the early area were also well represented in the later area, with the exception of silver ornaments (only one ring brooch was found), apparently replaced by gold-plated, rhinestone-studded jewellery. This area also differed in that more children's toys were recovered, including several glass and clay marbles, a doll's head, a toy thimble, and a child's cup, as well as several sherds of an alphabet or 'motto' plate. Also found in feature 12 were some pre-historic artifacts, including a ceramic Neutral pipe bowl, presumably belonging to someone's "curio" collection. Historic white clay pipes appeared to be more abundant in this part of the site, with many complete bowls including one of porcelain, being recovered. Also found was a Chinese porcelain ink well, spectacle glasses, ceramic stove pipe, and iron stove fragments. Coins include Bank of Upper Canada half-penny tokens dated 1850 and 1852, a Bank of Montreal half-penny token of 1842, a British shilling of 1845 and a worn silver American three-cent piece of an 1851 to 1853 style. Perhaps one of the most striking differences between the two house areas was seen in the soil samples taken from feature 12. Over one hundred glass seed beads were recovered from the heavy fraction of the flotation samples, these beads ranging in size between 1mm and 3mm and coming in every basic colour. Several dozen necklace-sized glass beads, including both cut-faceted and round wire-wound types, were found in the later cellar; in contrast only two, both blue faceted, were recovered from the earlier cellar.

Area B. Area B is located east of the Mohawk Chapel (see fig. 2). This area is presently covered by a lawn; however in 1971 the soil was ploughed and at that time a surface collection was made by Thomas Kenyon. From this, a moderate sample of artifacts has been recovered, consisting primarily of ceramics. From the analysis of these ceramics, it would appear that Area B dates from about the 1790's to the 1850's.

Area C. When we arrived at Mohawk Village in August, the future course of the dyke had already been stripped in the southern portion of the site, the former Henry property. The stripping here involved a ten metre wide swath which paralleled the crest of the river bank. No exposed features were observed on the dyke right-of-way; however, near the very crest of the river bank ashes, brick fragments and ceramics were observed in the soil attached to an uprooted tree. Since this area was to be cleaned out and covered by the toe of the dyke, we returned for 3 days in September to rescue the feature. After trowelling down an approximately 2.5 by 2.5 m area, the feature (Area C, Feature 1) was revealed to be an oval pit measuring 224 cm by 190 cm, with a layer of ash lining its north and west margins. The feature was dug in quadrants, screened with a quarter-inch mesh, and bulk soil samples were taken. Upon excavation the feature proved to be a privy which had been subsequently used as a trash pit (fig. 5). The upper portion had a basin-shaped profile, lined with ashes which were covered with a pocket of subsoil fill. Most of the artifacts recovered from this feature derived from the ash layer. Below the ash was a 153 by 114 cm rectangular pit, dug with military-like precision, at the bottom of

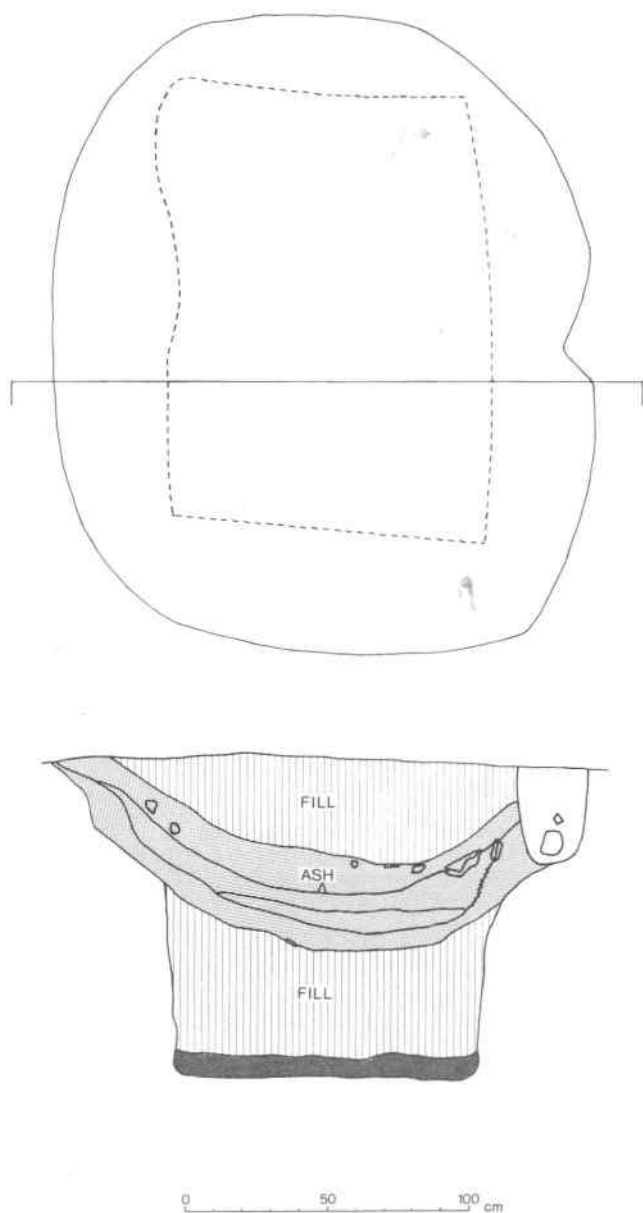


Figure 5: PLANAR AND PROFILE VIEW OF PRIVY, AREA C.

which was a 5 cm to 8 cm thick layer of dark organic material.

The artifacts sample consists mainly of ceramic vessels, white clay pipes and bricks. In addition there are a few buttons, a bone pocket comb, a gun cap, some glass ware, and nails, both cut and wrought, many of which were well preserved by the ash. The ceramic assemblage is particularly good since a number of complete vessels and vessel halves can be reconstructed. Included is a virtually complete blue edge Davenport plate, portions of a pink lustre porcelain tea service, a complete redware crock, a complete blue printed cup, and a pink printed child-sized mug (fig. 6). The artifacts represent a fairly narrow time range, the 1830's.

Area D. Area D represents the most northerly extension of the village. This site is located in a cultivated field just to the northwest of Mohawk Road. A small sample of surface collected artifacts, primarily ceramics, appears to date to c. 1800-1840.

Areas E & F. Areas E and F are also located northwest of Mohawk Road (fig. 2). Both areas were discovered through surface collecting, but no testing or excavation has been done as yet. Area E is located in a cultivated field and so far has yielded only a very small sample of artifacts, including ceramics and some pieces of slag. This area dates to c. 1850.

Area F is in a thinly wooded ridge, with a hillside dump that extends west down into a cultivated field. Visible are some near-modern concrete foundations, apparently from a building which is known to have existed on this ridge in the early 20th century. A large number of artifacts are present in the cultivated area; however the majority of these are quite recent, clearly associated with the 20th century structure. Of considerably more interest are the remainder of the artifacts, dating to c. 1830-60.

Historical Identifications

Of great importance to the research on Mohawk Village is the wealth of available historical material (see, for example, the bibliographies of Johnston, 1964 and Faux, 1981); it is probably the best documented of all the Grand River Six Nation villages. Preliminary research on a few of the more accessible documents has already helped us to begin to understand some of the historical reality to our six archaeological areas; however, it should be pointed out here that much more research will have to take place before any definitive statements can be made. Therefore we present here only initial ideas that must still be confirmed.

In particular, documentation for the mid-19th century is good. There is an 1845 map of property lines by the land surveyor William Walker; although unfortunately it does not show house locations it does give the names of the land claimants. The Walker map is especially useful when viewed in conjunction with an 1843 property census of the Mohawks. Of great value are the 1851-2 and 1861 censuses of Canada which give much detail concerning family composition, house types and agriculture. In addition there is a series of paintings of Mohawk Village (of which we have only seen a few) by the Whale family. The English-born Robert Whale (1805-1887) emigrated to Brant Co. in 1852, and became a notable portrait and landscape painter. Three of his sons also became artists; one of them, John Claude Whale (1852-1905), often painted replicas of his father's canvasses. Although,

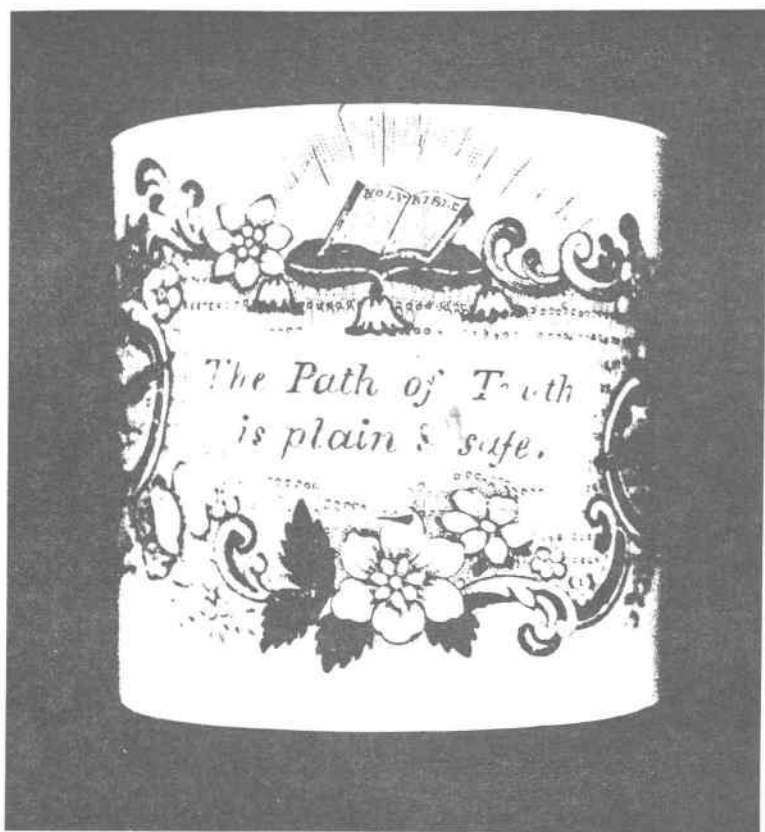


Figure 6: PINK PRINTED MUG, PRIVY, AREA C.
Height is 6.5 cm.

once again, it would be premature to make final identifications of the 6 archaeological areas, the historical material examined to date does provide some suggestive clues.

Area A. According to the 1845 map, Area A falls into the plot claimed by Peter Powless (fig. 2). Although the 1851-2 census does not give precise house locations, it can be inferred that the enumerator was travelling northeast on Mohawk Road. Peter Powless was the last resident of Mohawk Village to be enumerated before the census taker reached the European farmers who lived on Mohawk road northeast of the village (they would have been in the very upper right hand corner of the map shown in fig. 2). Since there are no known c. 1850 archaeological deposits in Mohawk Village northeast of Area A, it is reasonable to assume that the later house in Area A is that of the Peter Powless family. An undated John Claude Whale painting (presumably one copied from his father's work) depicts the northern portion of Mohawk Village as it must have existed sometime in 1852 or later. Only one house is shown to the north of the chapel, and its location approximates the position of the later cellar in Area A. The house in the Whale painting appears to have its long axis oriented in the same direction as the chapel, that is east-west, with a chimney to the west and a door to the south. The house is small, with only one storey. Although its construction material cannot be determined from the painting, the general appearance of the house is consistent with its being a log cabin. This matches the 1851-2 census, which lists the Powlesses as living in a one-storey log house.

According to the 1851-2 census (fig. 7) Peter Powless was 68 years old at that time, born in New York State as was his wife Elizabeth. Powless (also spelt Paules, Paulus, Powlis or Powles) presumably must have come to the Grand River as a very young boy in about 1784 with his father Paulus Sahonwadi, an educated Mohawk chief and former schoolmaster who was a contemporary of Joseph Brant. The 1851-2 census lists 2 young women and one girl as residents of the Powless household. They all have different last names and their relationship to the Powlesses, if any, remains to be determined. Like most other residents of Mohawk Village the Powlesses were members of the Anglican Church.

Area B. A Robert Whale painting in the Glenhurst Art Gallery depicts two small one-storey houses to the east of Mohawk Chapel (these do not appear on the J. C. Whale painting discussed previously). Both houses seem to fall within the area claimed by William John in the 1845 map, which is just to the north of a tract claimed by his mother Catherine (fig. 2). Soon after 1845 Catherine John relinquished her 11-acre property at the south end of the village, the Crown granting it in 1848 to Richard E. Clark, an Englishman who was a lay-agent for the New England Company. However, according to the 1851-2 census Catherine John was reported to be still living somewhere in Mohawk Village on a 1-acre tract containing a single storey log house. The two houses shown in the Whale painting are very likely those of Catherine and William John, the daughter and grandson of Joseph Brant. The one nearest the chapel seems to correspond to Area B, and this is possibly Catherine John's houses as W. H. Smith (1852:237) noted that Peter John's widow resided in "a small house near the church". By 1861 Catherine John had left Mohawk Village, returning to the Brant house in Burlington where she died in 1867. A terminal date of the 1850's for the surface collection is consistent with the identification of Area B

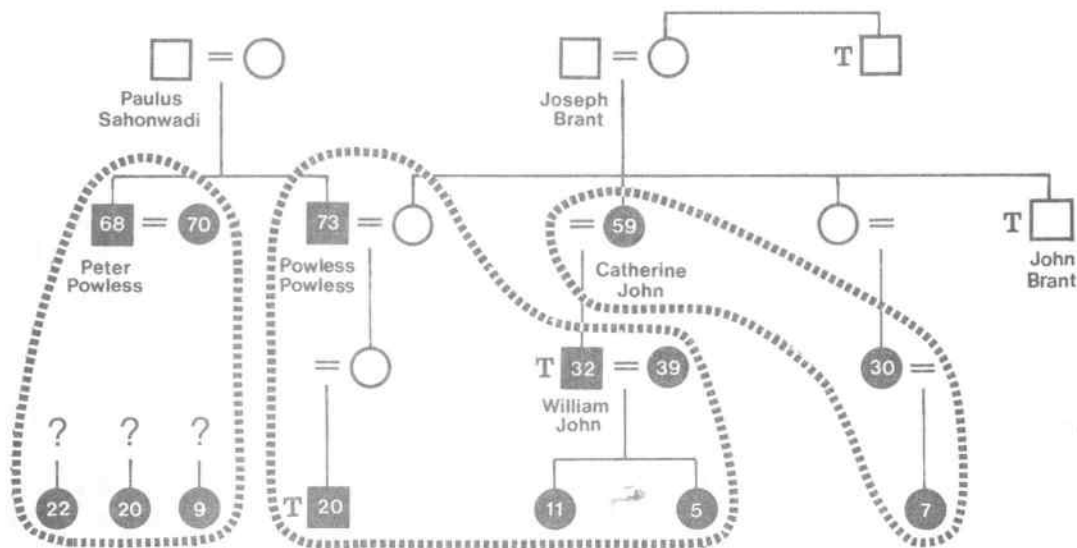


Figure 7: HOUSEHOLD COMPOSITION AND KINSHIP, MOHAWK VILLAGE, 1852

Squares represent males; circles, the females. Filled symbols denote resident of the village in 1852; open symbols deceased or non-resident kin. Numbers are ages as given in the 1851-52 census. Equal signs represent marriages; horizontal lines link siblings; vertical lines indicate parentage. Thick broken lines encircle the members of the 3 resident households.

Despite over two centuries of acculturation, the Mohawks of the 19th century were still a matrilineal people, with hereditary chiefdomships being passed through the female line. On this chart, males marked with a "T" represent those who succeeded to the Turtle clan sachemship of Tekarihoken. Until the death of William John in 1857, the Tekarihoken lived in or near Mohawk Village. There is some doubt concerning the first Tekarihoken on this chart: he is variously reported to be either a brother or cousin of Joshua Brant's third wife, Catherine. (Source: 1851-52 nominal census of Canada; Smith, 1914; Brant-Sero, 1899; David Faux, personal communication.)

as the Catherine John house, presuming the house was abandoned after her departure for Burlington. If Area B represents Catherine John's house, then her son William's house must be somewhere to the east under the back lawn of the Chapel; however, as yet there is no archaeological confirmation of this.

Area C. The only features so far excavated in Area C are the 1830's privy by the bank of the river. As mentioned above, this tract was claimed by Catherine John in 1845 although occupied by Europeans after 1848. A Lewis Burwell map of 1833 depicts three structures to the south of the chapel, one of them presumably associated with the privy we excavated. Unfortunately, the Burwell map is small scaled and the building locations cannot be placed with any accuracy on a modern map. Presently we have no solid evidence concerning the occupants of these buildings. The privy seems to be quite close to the large structure with the picket fence that Mrs. Simcoe shows at the southern end of the village in the 1790's. If it still existed in the 1830's then the privy may be associated with this building, which may be either the Council House or Brant's house.

Area D. The Area D deposit, like Area A, is within the tract claimed by Peter Powless in 1845; however, the Area D house, dating to c. 1800-40, was probably abandoned by the time of the William Walker map. The Area D house predates the later house in Area A but is roughly contemporary with the earlier house of Area A. Presumably one of these two early houses was occupied by the Peter Powless family prior to the construction of the later house in Area A. Given that among the Six Nations the rights to land generally passes between relatives, the remaining early house may well have been occupied by one of the Powless' close kinfolk.

Area E. Area E, dating to the mid-19th century, is within a tract of land purchased for the New England Company from Peter Powless in 1843. The artifacts may relate either to the Mohawk Institute itself or, perhaps, a house occupied by one of the associated teachers. Of note are the several pieces of slag recovered from Area E, possibly indicating the presence of the Mohawk Institute blacksmith shop somewhere in this area.

Area F. Area F clearly falls within the rectangular tract of the Mohawk Institute, which operated in this location between c. 1830 and 1858 -- a date consistent with the age of the early set of artifacts recovered from the dump on the western margin of the ridge.

Provisioning

The artifacts, found in such abundance in the Mohawk Village investigations, are mostly "hard" items -- ceramic, glass and metal -- which, almost without exception, were mass-produced in North American or British manufacturing centres. There were two major ways in which these commodities could have been obtained by the Six Nations: 1.) as part of the annual presents received from the British Crown; 2.) from general stores and trading posts, where goods could have been either purchased with cash or, more likely, obtained in barter. Archaeologically these two economic links to the industrial world may be reflected by two distinct sets of artifacts, the relative abundance of which may vary independently through time for there was no necessary correlation between the largess of the British Crown and the accessibility of goods at nearby general stores.

Return of Goods or presents issued to the Six Nations Indians
at Brantford on the sixteenth day of October 1830.

102½ Yards of Cloth	11482 yards Savins or winding
598½ " " " "	341 canes of brass lined
230 - 1 pint Blanket	1258 awls —
311 - ½ " " do	609 Fine Sticks
348 - 2 " " do	2516 Sewing Needles
647½ 2½ " " do	1218 Hunters pipes
607 - 3 " " do	1237 bunches of Ball
6 Silks Handkerchiefs	4401 " " Shot
6 Childs faced Hats	1895 bunches of Gun powder
4 Plains do	607 Gun worms —
52½ canes sewing thread	

Extra Articles - Articles not included in scale of equipment

1 pair of Silver arm bands.	100 pairs of Scissors
1000 Silver Broaches	24 Gun Locks
1000 pairs of 2 or 3 lbs	2000 - 20 Doga Looking Glasses
12 Common Cans	1000 yards of Ribband
50 Brass Knives	250 yds. Russia or Scotch Skirting
50 Wire Sticks.	

Indian Department, Brantford 21st Oct. 1830
 Secy. J. Brant
 Capt. Six Nations

Figure 8: LIST OF PRESENTS DISTRIBUTED TO SIX NATIONS, 1830.

(University of Western Ontario, Regional Collections, John Brant Letter Book.)

The Annual Presents Set of Commodities. By the late 18th century, the British had established a custom whereby Indians loyal to the Crown would receive an annual present of goods. The basic system involved a schedule that listed the quantities of goods to be given to every Native in Upper Canada, with certain variations according to their age, sex and status. Fig. 8 illustrates the list of goods to be distributed by the Six Nations superintendent, John Brant, in 1830. Even without knowing the schedule of goods, it is possible to determine from this list the number of men, women and children who were to receive these presents. This can be seen from the numbers of blankets of 5 different size classes: the 609 men would get a 3 point blanket each, 649 women a 2½ point blanket and 885 children the 2, 1½ and 1 point blankets, the size depending on their age. In 1830 each man was issued a gun worm, 1 awl, 1 fire steel, several pounds of ball and shot, 2 "hunters" pipes, and 2 sewing needles. The women received 2 sewing needles and 1 awl, but not the hunting gear or the pipes. The children received only the fabric items on the main schedule. Unfortunately the fabric items, which compose much of the list, are not usually preserved in archaeological deposits, but almost all of the "hard" items in the 1830 list were recovered in the early house of Area A (cf. fig. 8 and fig. 9). At the bottom of the 1830 return is a selection of "extra goods" to be distributed at Six Nations, although it is not clear how these were to be apportioned. Most of the "hard" extra goods of the 1830 list, the silver brooches and ear-bobs in particular, were also found in the early house of Area A.

Government cutbacks are nothing new. In the 1830's the British severely reduced the variety of goods to be distributed by the Indian Department; for example, the 1837 schedule of presents retained the blankets and hunting equipment, but such items as silver brooches and ear-bobs, awls, combs, scissors and fish hooks were discontinued. This depleted selection of goods continued to be distributed at Six Nations until 1858, when the annual present system was entirely abandoned. The 1830's cutbacks are seemingly reflected archaeologically in Area A of Mohawk Village: as we have seen, the 1830 presents can be matched almost item-for-item with the specimens recovered from the early house of Area A, but this cannot be done for the later house despite its larger collection of artifacts.

A government report published in 1847 outlines the system of annual present distribution as it existed at the time. The Indian Department would order the goods some 1½ to 2 years in advance, the goods being "...made expressly for this service". After they arrived, the goods would be placed in the Commissariat Stores, of which there were 5 in the 1840's: ones in Kingston, Toronto, London, Amherstburg and Penetanguishene. Once a year, usually in the fall, a shipment of goods would be made to a centralized distribution point in or near each Native community. In the case of the Six Nations, the goods were issued at Toronto (York) and distributed at Brantford or at the Onondaga Village.

Of significance here is that the goods were custom made for the Indian Department, so that particular styles of artifacts may be diagnostic of the set of commodities comprising the annual presents. For such standardized items as scissors, there may be no observable differences between the styles being made for the Indian Department and those available through the wholesale/retail network; however, for certain highly variable artifact classes, white clay pipes in particular, there may be distinctive types found only in the Indian Department goods.

... mohawk village ...

i kenyon & n ferris

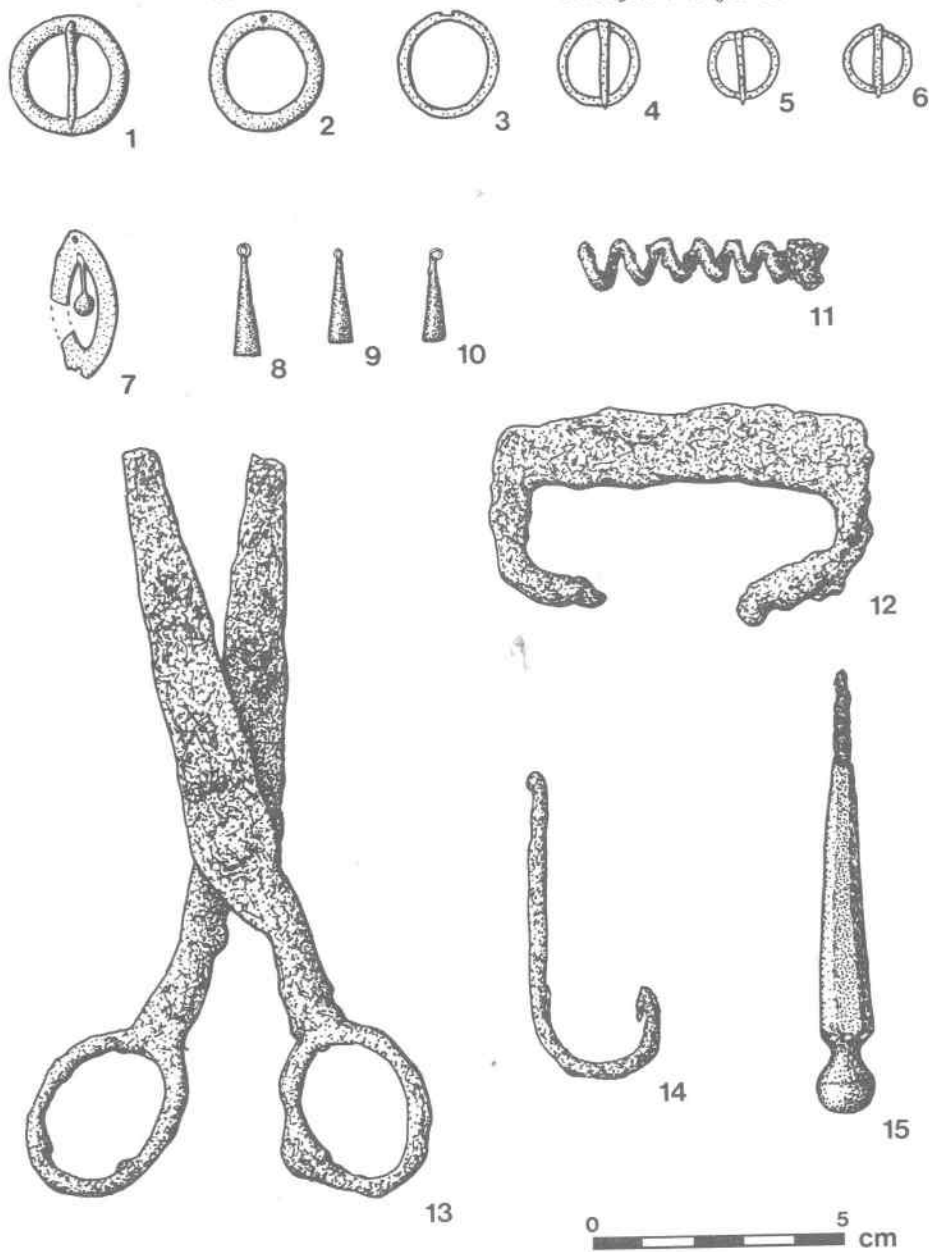


Figure 9: SELECTED METAL ARTIFACTS FROM "EARLY" HOUSE FEATURES, AREA A.

Key: 1-6, silver "ring" brooches; 7, silver pendant; 8-10, silver ear-bobs; 11, iron gun worm; 12, iron firesteel; 13, iron scissors; 14, iron fish hook; 15, iron awl mounted in bone handle.

Without considerably more archaeological and archival research it is difficult to identify conclusively the artifact styles characteristic of this annual presents set of commodities; however, there is good circumstantial evidence for the identification of one such artifact type. This is a Coat-of-Arms pipe (fig. 10), made by Williams of Kent Street, London (England), and dated to somewhere between 1823 and 1837 (Jouppien, 1979). This type was first reported by Jouppien who describes a preserved crate of these pipes that was found underwater at the King's Navy Yard at Amherstburg, which, as noted above, was the location of one of the Commissariat's stores. Sherds from at least three of the Williams Coat-of-Arms pipes were recovered from the early cellar of Area A at Mohawk Village. A side-by-side comparison of the Amherstburg and Mohawk Village pipes reveals that examples in both sites were made from the same mould, the imperfections of one group being exactly matched by the other. Despite many years of studying white clay pipes found on 19th century house sites along the Grand River, Thomas Kenyon (personal communication) has observed the Williams pipe on only two other sites, both of them Six Nations, a number of specimens coming from the location of the former Onondaga Village near Middleport (fig. 1) and additional examples from a house site midway between the Onondaga and Tuscarora villages. The Williams pipe has never been recorded for any of the c. 1820-40 European sites along the Grand River. All of this suggests that the Mohawk Village and Amherstburg pipes were part of a single shipment made to the Indian Department, perhaps being distributed only in one particular year. If these are Indian Department pipes, then they should have been given to native people all across Ontario, and hence should be diagnostic of c. 1830 native-occupied sites. We would be very interested to hear of further examples.

The General Store Set of Commodities. The bulk of the artifacts found at Mohawk Village, even those from the earliest features, are not those that were distributed by the British Crown as presents, but rather they are commodities that must have been obtained from the European traders and storekeepers of the Grand River/Niagara Peninsula region. In the first few years of the Six Nations' settlement access to store goods must have been difficult, likely requiring a trip to the commercial centres along the Niagara River, some 100 km to the east of Mohawk Village. By the 1790's the Springers had established a trading post about 25 km west of Mohawk Village. With the steady rise of the white population after 1800, there was a growth of retail commerce so by the 1810's there were general stores that offered a wide selection of goods at least as close as Townsend, 20 km south of Mohawk Village, and the head of Lake Ontario, 30 km to the northeast. In 1823, J. Wilkes opened a store in what was to become the town of Brantford. After Brantford was officially deeded in 1830 it experienced a commercial boom; by the 1840's this town had a population of 2000 and well over a dozen general stores. In a half century Mohawk Village had gone from being a remote, quiet settlement surrounded by vast expanse of unpopulated forest, to a half forgotten corner of a busy mercantile centre.

Archaeologically the commercial expansion of the early and mid 19th century is seemingly paralleled at Mohawk Village by the elaboration of the artifact assemblages through time. For example, the later house of Area A yielded both a greater variety and a greater quantity of artifacts than did the earlier one. Also evident in the later house of Area A are products manufactured in Brantford itself, which by the 1850's had become an



Figure 10: COAT-OF-ARMS PIPE, MADE BY WILLIAMS, KENT ST., LONDON.
(Drawing by Thomas Kenyon based on Amherstburg specimens.)

important industrial centre. Finds from the later house include cast iron stove fragments, likely made locally, stoneware crockery manufactured by Morton & Co. of Brantford, and also a beer bottle from Wm. Spencer's nearby brewery.

Some idea of the range of goods being offered by local merchants can be seen in an 1832 invoice book (housed with an accompanying ledger at Doon Pioneer Village) for the short-lived Douglass general store, Brantford. Douglass' store offered a wide variety of ceramics: blue and green edged plates, printed plates and teaware in "all sorts patterns", painted cups and saucers. Also there were glass tumblers, wine glasses, and wine bottles; assorted cutlery; scissors and pocket knives; gilt, shell and horn buttons; hooks and eyes; combs of a number of styles; a good selection of nail sizes; and bottled shoe blacking. The wide variety of goods stocked by merchants such as Douglass was available to not just the white settlers -- all of the goods just listed were recovered at Mohawk Village. Incidentally, none of the goods ordered by Douglass were of a type specifically used for the Indian trade, but, as we have seen, most of the commodities required by the Mohawks were the same ones being demanded by the whites. As far as we can tell, only one of the credit customers listed in Douglass' ledger was an Iroquois; however, this entry is revealing. As with his white customers, Douglass had allowed Moses Carpenter (a Mohawk who lived 2 km east of Mohawk Village) to make some credit purchases in Dec. 1832 and Feb. 1833. When the Douglass store was being closed out early in 1833, Carpenter, unlike some of the white patrons, paid his debt in full, settling not in cash but with moccasins (these were hot selling items with Douglass' white customers).

Clothing and Adornment

In looking at the clothing and personal adornment artifacts excavated from Mohawk Village certain trends through time can be identified. The abundance and variety of beads found in the later cellar of Area A is in sharp contrast to the few, plain white beads recovered from the early cellar. Speck (1955:54) noted that early nineteenth century Iroquois beadwork featured simple beaded borders, composed primarily of white seed beads. With this simple pattern few beads were needed, and perhaps this is reflected in the early cellars by the density of beads in the soil samples, which is about 0.3 beads per litre, much lower than that found in later features in Area A. By the mid-nineteenth century, however, Iroquois beadwork underwent a revolution, a more naturalistic style coming into fashion, with very elaborate floral patterns executed in a variety of bead colours (Speck, 1955: 64). This is nicely supported by the archaeological findings in the later cellar of Area A. Not only is there a wide variety of embroidery bead sizes and colours, but also the density of beads in the soil samples taken from feature 12 increases to about 2 per litre. Possibly some of this later beadwork was being sold to Europeans as part of the growing cottage industry in Native crafts.

Changes in other types of ornamentation are also worthy of some discussion. The early cellar exhibits a sizable collection of silver jewellery, including simple ring brooches and silver ear-bobs. From various paintings and engravings depicting the Iroquois of the early nineteenth century, it is clear that these silver goods were common items of personal adornment. However, only one silver ring brooch was recovered for the later cellar.

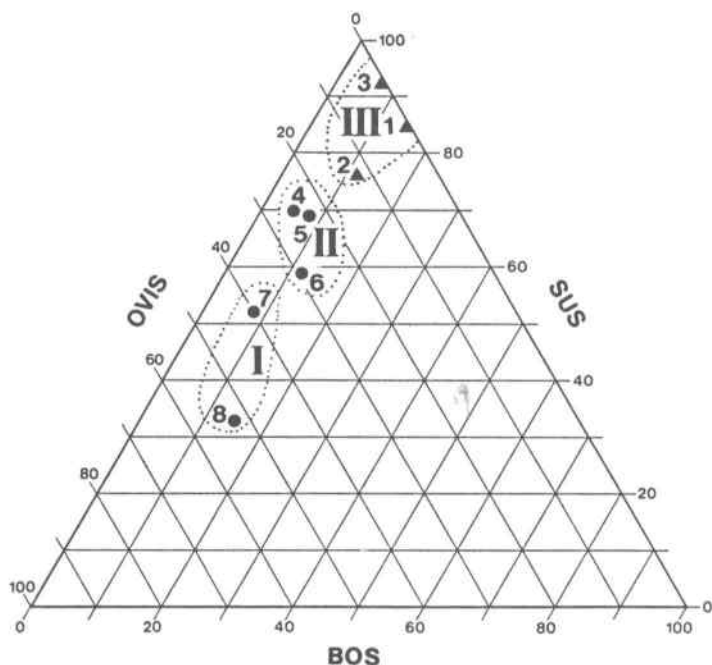


Figure 11: TRIANGULAR GRAPH SHOWING THE PERCENTAGES OF SHEEP (OVIS), PIG (SUS) AND CATTLE (BOS) REMAINS FOR 8 SITES.

Key: 1, Mohawk Village, Early House, Area A; 2, Mohawk Village, Late House, Area A; 3, Betsy Styres (Cayuga) site; 4-6, Canadian-born or Canadian-raised white farmers; 7 & 8, immigrant white farmers. (European sites from Ferris and Kenyon, 1983.)

As indicated in the previous section, this is due primarily to cutbacks in provisioning items on the part of the British government, although rhinestone jewellery appears to fill the gap left by the unavailability of silver items. These rhinestone pieces, which are mainly rings, pendants, and brooches, tend to have gaudy goldplated settings, holding anywhere from one to several stones of various shapes and sizes; that is, they are standard early Victorian jewellery, probably obtained from a local general store. This change of adornment through time perhaps reflects a 'forced' acculturation: the British Government stopped the influx of silver jewellery, thus initiating the switch to more 'Euro-Canadian' forms of personal adornment.

Finally, we should briefly mention what is known about clothing styles for the inhabitants of Mohawk Village. Many historical accounts and several paintings and engravings exist that record the daily and formal dress of the Grand River Iroquois. One such engraving done by James Peachey shows a classroom in 1786, where a native school-teacher, possibly Paulus Sahonwadi, is instructing a group of Mohawk children. This teacher, although depicted as wearing silver ear bobs, as are his pupils, is seen wearing a European style of coat and boots (Johnston, 1964: plate 1). Archaeologically, this mixture of Native ornamentation and European garb is evidenced in the early cellar by the number of silver items, as well as several portions of blacking bottles, used to black standard European-style boots, and perhaps the wide selection of button styles -- shell, bone, gilded brass and cloth-covered. Instances in the historical documents of people like Joseph Brant appearing in full Native regalia occur when describing some formal event in which Natives and Europeans are involved. Therefore it would appear that daily dress of the inhabitants of Mohawk Village was in line with standard European styles of the time, modified to accommodate certain Iroquois preferences, while the more elaborate Native dress was worn primarily for formal occasions, probably used to impress upon Europeans Native identity and status.

Foodways

An abundance of animal bone was recovered from our excavations this past summer. No detailed analysis of the bone has yet been done; however an initial sort has revealed some interesting trends among domestic animal groups represented in the collection. A "grab bag" sample from features 2 and 11 reveals that pig represents 85% of the count for domestic mammals, while in feature 12 it represents 76%. Cow represents 15 and 10 percent respectively, while sheep remains are not even present in features 2 and 11, and in feature 12 constitute only 12 percent of the domestic mammals. This preference for pig appears to be confirmed through historical documents. For example, the 1843 property census for the Six Nations, which lists livestock holdings for all of the tribes along the Grand River, states that some 2070 hogs were owned by the natives of Six Nations, as opposed to only 790 cattle and a very low 83 sheep (Johnston, 1964:307).

It is worth a moment to digress here and compare the faunal findings at Mohawk Village to rural European domestic sites of the 19th century that have been excavated in southwestern Ontario. Fig. 11 illustrates the relationship of sheep, pig and cow as seen in the faunal collections of eight sites.

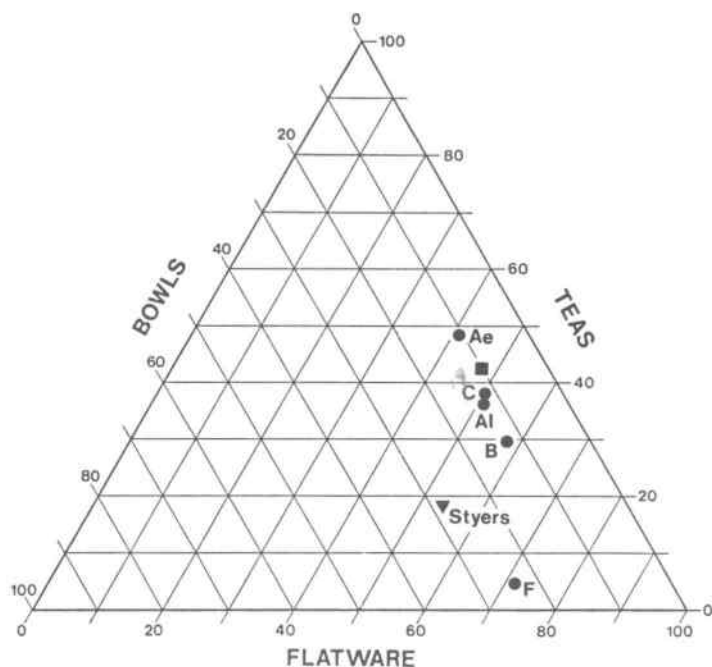


Figure 12: TRIANGULAR GRAPH SHOWING THE PERCENTAGES OF PLATES & DISHES (FLATWARE), SAUCERS (TEAS) AND BOWLS.

Letters denote areas within Mohawk Village (Ae = "early" house, Area A; Al = "late" house). Asterisk gives mean of 22 European sites taken from Kenyon and Kenyon, 1982 and Ferris and Kenyon, 1983.

Cluster I (sites 7,8) represents homes that were owned by individuals who were born in the British Isles and emigrated to Canada as adults. Cluster II (4,5,6) are Euro-Canadian farmers who were either born or raised in Canada. The final cluster (1,2,3), III, represents three Iroquois farmers, including both the early and late houses of Area A, and one, Betsy Styers, from the lower Cayuga settlement. (For more discussion of the European and Euro-Canadian sites, refer to Ferris and Kenyon, 1983.) For all sites cattle remains never achieve more than 20 percent of the collection (although much higher percentages may be found in urban sites). What we are concerned with therefore is the relationship of sheep to pig.

Cluster I may be viewed as an expression of Old World farming practices, in which a series of fields are used, one standing fallow and thus allowing grazing land for the flock. This system must rely on two basic requisites: that there is enough cleared land available for grazing, and that one has the time and expertise to look after the sheep, notorious for their susceptibility to predation and illness. For most new farms in 19th century Ontario, these were requisites not readily met. In the first years of establishing a farm only a few acres are cleared, enough to build a house and plant a garden; this makes it extremely difficult to accommodate the needs of a flock of sheep. Pigs, however, are perfect for a new backwoods farm. They are hardy beasts that can fend for themselves, and thus can be let loose to feed in the woods, forgotten, and then rounded up when they are needed for slaughter. The individuals from Cluster I are thus retaining European cultural traits in an environment perhaps not yet suited for their continued existence. Cluster II is therefore an expression of an adaptation to New World demands. This adaptation is implemented by individuals raised in the New World, and thus intimately aware of the demands of this environment. Sheep are still maintained as a source of food and wool, especially on the larger farms, but pig becomes an accepted and useful livestock animal because of its simpler needs.

Cluster III, representing Iroquois households, does not necessarily reflect a complete dietary rejection of sheep, but rather a lack of the basic knowledge needed to properly exploit the animal. Without the ability to shear and process the wool or to properly care for them, sheep would be a detriment to the successful operation of a farm.

With the above discussion in mind, fig. 11 indicates a movement to a "best fit" ratio of sheep and pig. Cluster II, representing that cultural group most adapted to European farming in the New World, reflects the best fit to a backwoods environment.

The scarcity of wild mammal remains from the initial sort is consistent with historical documents, which suggest that these animals, while hunted, were not primary food resources. Indeed, game was sometimes used as a sort of 'cash crop', with the venison being sold to local white settlers who did not have enough meat of their own (Johnston 1964:60-61). The deer skins could have been made into clothing and footwear, not only for personal use but also as a commodity that could be sold or bartered in the surrounding white community (as was Moses Carpenter in the example cited in the previous section). Even in the mid-19th century, when former hunting grounds were being rapidly transformed into farms, hunting was still an important activity. A report of 1842 indicates that about 2/3 of the Iroquois men still participated in the fall hunt, October, November and December being

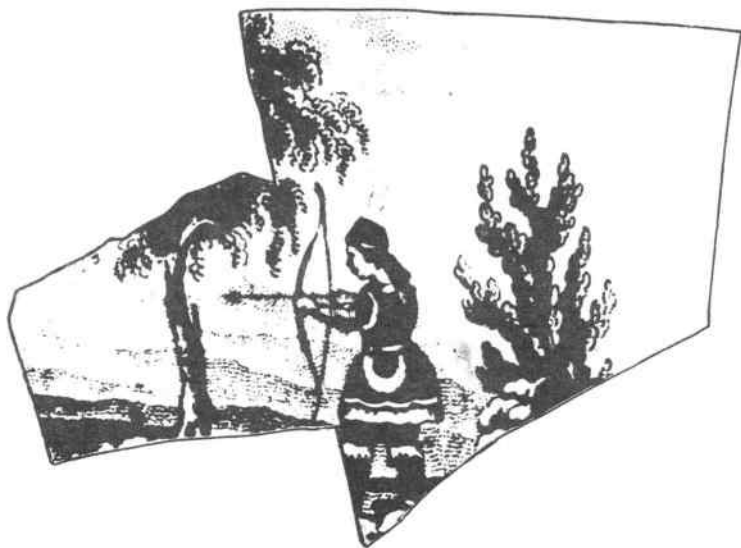


Figure 13: SHERDS FROM BLACK PRINTED WHITE IRONSTONE CERAMICS, SURFACE OF AREA A.

This illustration shows part of the logo of the Kerby House, a commodious Brantford hotel which opened in 1854. This ceramic tableware must have been custom made for the hotel in England. Surprisingly, its depiction of traditional Iroquois male dress is fairly accurate; however, visitors to the Brantford area in the 1850's would have found the Iroquois hunters of this period dressed in British-style coats and using flintlock or percussion cap guns.

the principal months for deer hunting. Perhaps at least as important as its economic function was its social one: hunting was a pursuit in which Iroquois men could still display their physical prowess in this traditional and status-enhancing activity. Whatever the case, much hunting gear was found both in early and late features in Area A, in particular gun flints, shot and ball.

Bird bone is present in both early and late features; the domestic chicken clearly predominates, although undoubtedly a detailed faunal analysis will reveal a number of wild birds. Notable are some Passenger Pigeon bones from the later cellar of Area A, a reminder that this now-extinct species was still a common gamebird in mid-19th century Ontario.

A brief examination of fish remains indicates that the inhabitants of Mohawk Village were fishing the Grand River, with much of the bone, in both early and late features, deriving from the Sucker family (Catostomidae). These were probably netted or speared during spring spawning runs, and likely used as a high-yield, minimal-effort resource. Also present are pickerel, bass, rock bass, fresh-water drum and catfish. A fish hook found in feature 2 (fig. 9) suggests that angling was used to catch some of the larger fish.

Although not food-related, a notable difference between the microfauna of the early and late cellars of Area A is that the latter contains an abundance of bone from that European-introduced pest, the common house mouse (*Mus musculus*), accompanied, however, by the bones of that European-introduced mouser, the common house cat (*Felis catus*).

At present, little can be said concerning the sample of floral material recovered through flotation, although seeds from pigweed (*Chenopodium*) and raspberry (*Rubus*) are common. The former is a weed which infests clearings and was likely of little or no economic significance; the latter, of course, has an eminently edible fruit, but a plant which also thrives naturally in clearings.

In the mid-19th century, Iroquois farming was a complex mixture of old and new, some families practising near-subsistence agriculture on small plots of 1-10 acres, others having large farms cultivated in a European manner. In farming there was a sexual division of labour: women tended traditional hoe crops such as corn and beans (and probably potatoes as well), while men used the plough to cultivate European grains like barley, wheat and oats. The 1851-2 agricultural census for the three Mohawk families remaining in the village nicely illustrates this sexual division. The widowed Catherine Brant and her all-female household were cultivating only 1 acre, growing only the hoe crops -- corn, bean and potato. In contrast, her son William John had a fairly large operation, farming 44 acres. The 7 or so acres planted in corn, beans and potatoes were likely being tended by his wife, but a much larger acreage was in the plough crops, oats and wheat. A different pattern is again seen on Peter Powless' farm, all of whose 10 acres were in oats, presumably a cash crop. The absence of the corn-bean-potato trilogy suggests the possibility that his aged wife was no longer physically able to cultivate these crops, or, perhaps, that making beadwork, for which so much evidence was found in the Powless' cellar, proved to be a more profitable activity.

Lastly, some mention should be made of dining practices. Visitors to Joseph Brant's house in Mohawk Village were impressed by his accomplished and gentlemanly table manners. Patrick Campbell, who dined with Brant in 1792, wrote:

Tea was on the table when we came in, served up in the handsomest China plate and every other furniture in proportion...Supper was served up in the same genteel stile. (Johnston, 1964:60)

Joseph Brant was not alone in his mastery of European dining behaviour. William Graves, who ate with John Brant at Mohawk Village in 1820, reported that:

A more perfect gentleman in manners never headed a table. Neither was there a deficiency in polished manners in two other chiefs who sat at Table. (McQuat, 1951:18)

As might be expected from the above, there is indeed a certain elegance to the ceramics excavated at Mohawk Village. A "grab bag" sample from the early house of Area A reveals that 49% of the cups and saucers are of the relatively expensive printed and porcelain wares (as opposed to the less costly plain and painted styles). This percentage almost exactly corresponds to the 50% found on a contemporaneous house site on the Thames River occupied by the Springers, a prosperous white loyalist family. The Mohawk Village and Springer samples are in sharp contrast to the meagre 9.5% expensive wares found on an early 19th century house occupied by Angus McDougall, one of the poor Scots Highlanders of Lord Selkirk's ill-fated Baldoon settlement. We are reminded here of what a Scotsman, Patrick Campbell, had to say of Mohawk Village in 1782:

I visited several houses in the village, and found the inhabitants had abundance of the necessities of life to supply their wants, and are better and more comfortably lodged than the generality of the poor farmers in my country. (Johnston, 1964:60)

Not surprisingly, the selection of ceramic vessel forms at Mohawk Village is very similar to that seen on European sites, as illustrated in fig. 12, which shows the percentage of plates, saucers and bowls in 4 house areas (Ae, A1, B & C) at the village. In contrast, the Betsey Styers site of the less acculturated Lower Cayuga community has less teaware and more bowls when compared with either the Mohawks or the norm of the white settlers. The Lower Cayuga assemblage may reflect a more conservative diet than that enjoyed by the Mohawks: ceramic bowls would make obvious substitutes for the wooden bowls used in the eating of the traditional Iroquois corn soups and corn gruels.

The ceramic assemblage recovered from the location of the Mohawk Institute boarding school (Area F, fig. 12) notably differs from any of the house site collections. The near absence of teaware is presumably a reflection of an institutional diet in which drinking tea and coffee from ceramic cups and saucers had little place.

Conclusions

We have attempted to highlight here some initial findings and observations made from the archaeological and historical data for Mohawk Village thus far examined. Further insights will no doubt be revealed once a proper analysis is done for the material recovered from last summer's rescue operations and a more thorough study made of the historical documentation. As opportunities become available for excavations in other areas of the village, either through rescue operations or research oriented projects, it will become possible to discuss from the archaeological record cultural processes such as acculturation, political and family networks, and social and economic status.

If nothing else, our summer's work has reminded us of a still proud people, part of whose history lies buried in the soil of a pretty ridge overlooking the Grand River, at the place known as Kanadagonkenha -- "The Old Settlement" (Boyle, 1898).

Acknowledgements

With the bulk of our labour coming from volunteers, we would first like to thank all of them for helping us to get the job done. We would like to think that they learned something as well. We are reminded of one fresh recruit, who, noticing the intermixture of sophisticated European ceramics and gun flints we was finding, asked "Guess they needed all them guns to protect themselves from Indian raids?". "No," one of us replied, "these ARE the Indians!".

At Six Nations, special thanks must go to Chief Wellington Staats and Tom Hill (Woodland Indian Cultural and Educational Centre).

Christine Dodd was kind enough to process all of the flotation samples.

Thomas Kenyon prepared the drawing of the Williams pipe, and also assisted in the excavations.

David Faux provided much invaluable information concerning the history of Mohawk Village and the genealogy of its inhabitants. He also put his muscle where his mouth was, and came out to dig on as many days as his busy schedule allowed.

Jack Stratford and sons, not only helped in the excavation, but also brought out the J. C. Whale painting to the site. It was memorable, all of us huddling around the painting, standing on the very spot depicted in this beautiful and tranquil canvas, enveloped by the roar of bulldozers.

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DETECTION OF BLOOD RESIDUE ON TOOL SURFACES

An article in SCIENCE (June 17, 1983 v. 220) by Thomas H. Loy gives warning against being too quick to clean our finds. "Blood residues from several animal species have been discovered on the surfaces of chert, basalt and obsidian tools (1000 to 6000 years old) from open-air sites along the west coast and in the northern boreal forest of Canada. A screening test using inexpensive and reliable techniques has been developed to detect residual blood, which is protected from microbial attack and ground-water removal while buried by electrostatic interaction with soil clay particles. In some cases, up to 50 percent of the original blood residue may be sequestered in the first 0.1 mm of soil. Thus much of this residue may in fact be lost by extensive cleaning of artifact surfaces.

"Hemoglobin has been crystallized from the residues, and the species of origin determined." Animal and plant tissue, feather barbules and hair fragments have also been observed in the residues. In all cases studied, some level of identification was possible. If the soil of your site is typical of most sites, varying between pH 6 and 8, well within the range of stability of most blood proteins, you can expect to be able to detect blood residues which when crystallized and tested, as described by Loy in "Prehistoric Blood Residues: Detection of Tool Surfaces and Identification of Species of Origin," permit identification of species through comparison with crystals prepared by the same technique from modern control blood smears of known species. The equipment needed includes a low power (12 to 30 diameters) microscope for preliminary screening of artifacts, chemstrip five urinalysis test strips for chemical testing, and then a high magnification (200 to 500 diameters) microscope for observation of the deposit to detect possible red blood cells or residues of collagen, tissue, feather, hair or plants. To test for species of origin, a method relying on hemoglobin crystallization by salting out has been modified from a procedure used to identify mosquito blood-meal hosts. According to Loy, one can sometimes identify more than one species of origin from the multiple residues of a single blood-smearred tool.

Reprinted from the newsletter of
The Tennessee Archeological Society,
Vol. 28, No. 5.

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TRACKING ANCIENT HUNTERS: PREHISTORIC ARCHAEOLOGY IN SASKATCHEWAN

The Saskatchewan Archaeological Society announces the publication of "Tracking Ancient Hunters", edited by H.T. Epp and I. Dyck.

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"Mapping Toronto's First Century: 1787-1884" is sponsored jointly by the Toronto Historical Board, the McLean Foundation, and the Royal Ontario Museum as part of Toronto's Sesquicentennial celebration.

Free guided tours of the exhibition are offered each Thursday at 12:15 p.m. from January 5 to March 29 inclusive. Guest curators for the exhibition are Joan Winearls, map librarian, University of Toronto Library, and Isobel Ganton, historical geographer.

The curators assembled maps from the National Map Collection; Public Archives of Canada; Archives of Ontario; City of Toronto Archives; Toronto Historical Board; Metropolitan Toronto Library Board; Thomas Fisher Rare Book Library, University of Toronto; and the working map collection of the Ontario Ministry of Natural Resources Survey Records.

"Mapping Toronto's First Century: 1787-1884" is being exhibited at the Sigmund Samuel Canadiana Building, 14 Queen's Park Crescent West, Toronto. Exhibition hours are: Mon.-Sat. 10 a.m. to 5 p.m.; Sun. 1 p.m. to 5 p.m. Admission is free.

* * * * *

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Emerson, J.N., March 1968

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AMERICAN CULTURE ASSOCIATION AND POPULAR CULTURE ASSOCIATION
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The American Culture Association and the Popular Culture Association will be holding joint meetings in Toronto from March 29 to April 1, 1984. An archaeological symposium is scheduled for the meetings, entitled "Archaeology and Folklife Research: Contributions from the U.S. and Canada".

The symposium combines archaeological and folklife approaches in the study of folk culture. The papers use methods of historical archaeology to examine various topics in folk culture study. These include the foodways, taxonomics, and architecture of past groups in Canada and the U.S. A list of participants and the titles of their presentations is as follows:

"Folk Taxonomies and Historical Archaeology"

Mary Beaudry, Assistant Professor, Department of Archaeology,
Boston University, Boston, Massachusetts. (chairperson)

"Foodways Research in Canada"

Jean-Francois Blanchette, Head, Material Culture Research,
Canadian Center for Folk Culture Studies, National Museum
of Man, Ottawa, Ontario.

"Subsistence in a Rural 18th-century New England Community"

Joanne Bowen, Staff Zooarchaeologist, Department of Archaeological
Excavation and Conservation, Colonial Williamsburg Foundation,
Williamsburg, Virginia.

"From Table to Trash: A New England Perspective in Foodways Research"

Gray Graffam, Research Associate, Trent University, Peterborough,
Ontario.

"The Site of the First Palace of the Intendant: A Historical Ethnology
Perspective"

Marcel Moussette, Assistant Professor, History Department, Laval
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For further information, write to the symposium organizer Gray Graffam,
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contd. from page 7

financial commitment from the Ministry. Once this has been formalized, MOA 2 will arrive shortly thereafter.

In 1984 we hope to see the presentation of the new constitution to the membership for ratification. As well, we will be able to begin working in earnest on a Policy Manual outlining in detail the procedures of the operation of the society. Also, we plan to host a more ambitious Symposium, a two-day event, with the opportunity for many more papers from the members. Through Arch Notes you will be informed of all developments.

I would like to remind you that as members of the O.A.S. you may feel free at any time to contact any member of the Society executive, administrative, or appointed members to discuss matters of concern to you. Furthermore, if you would like to volunteer to help on committees or in the operations of the O.A.S., we can use your assistance.

* * * * *

1984 O.A.S. EXECUTIVE

On Wednesday, January 18th, 1984 the ballots submitted for the election of the 1984 Corresponding Secretary were counted and scrutinised by the Committee appointed for the purpose and the winning candidate's name was announced. Other positions on the 1984 Executive were filled by acclamation. The 1984 O.A.S. Executive Officers are:

PRESIDENT:	Dr. Mima Kapches
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Appointments to the 1984 Committees will be made at the first meeting of the 1984 Executive to be held February 1st, 1984.

CORRECTION --- ONTARIO ARCHAEOLOGY #39

On page 41 of Ontario Archaeology #39 Table 3 should have been headed as follows:

TABLE 3
HISTORIC NEUTRAL FAUNAL ARTIFACTS*

ANTLER	Cleveland	Fonger	Christianson	Thorold	Walker	Hamilton	Other Sites
1 Flaking Drifts	X	X	X	X	X	X	X
2 Perforated Tines	X	-	-	-	X	X	X
3 Discs	-	X	-	X	-	-	-
4 Chisels or Picks	X	X	-	-	-	-	X
5 Pottery Decorator	-	X	-	-	-	X	X
6 Harpoons	-	-	X	-	X	X	X
7 Combs	-	-	-	-	X	X	X
8 Pendant	-	-	-	-	X	X	-
9 Projectile	-	-	-	-	-	X	-
10 Effigy Pin	-	-	-	-	-	X	-
11 Pipe	-	-	-	-	-	-	X

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