



ARCH NOTES

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newsletter of

The Ontario Archaeological Society

INC.

DR. IAIN C. WALKER

With great regret, members of the Ottawa Chapter, Ontario Archaeological Society, learned of the passing on May 6, 1984, of Dr. Iain C. Walker, one of the chapter's founders.

In 1971 a handful of Ottawa Valley people met in the small board room of the Archaeology Division, National Museum of Man, at Bells Corners when Dr. James V. Wright, then president of the OAS, founded the chapter(1).

From the outset Iain, an internationally-known historical archaeologist, contributed liberally to the chores that must be done to make an organization, however small, function effectively. When the chapter ventured into a multi-paged monthly newsletter, Iain in one long period single-handedly ran off the publication, stapled it and mailed it.

For six years he served as secretary-treasurer, keeping a close eye on expenditures and issuing clear reminders to those who were tardy in responding to the call for payment of chapter dues. No dues, no vote, no voice.

Much more important, of course, was his extensive participation in discussion of a wide variety of aspects of archaeology, both at general meetings and at executive meetings. The latter could be counted on to continue on to midnight and beyond.

Iain assisted many members of the Ontario Archaeological Society with the dating of clay pipes and other historical artifacts. He and his colleagues at Parks Canada contributed very importantly to Ottawa Chapter meetings and social events held at Liverpool Court.

He was a prolific writer of papers, notes and commentaries. He responded not only to calls for presentations at chapter meetings but also generously contributed to the Upper Ottawa Valley Annual Historical Symposia and, of course, presented papers at meetings of historical archaeologists.

Iain's four-volume work (2) on clay pipes is just one good example of the thoroughness of his research which is reflected also in many shorter papers. He not only researched the technology of pipe production and the often difficult dating aspects thereof, but also studied the social conditions of the pipemakers and their employees. After he submitted his voluminous doctoral thesis, the University of Bath as a direct result set an upper limit on the length of theses.

Iain Walker served well his professional calling and the societies in which he was a member.

Our kindest thoughts are extended to Iain's wife, Sou, also a founding member of the Ottawa Chapter, OAS.

Clyde C. Kennedy

(1) A history of the Ottawa Chapter, OAS, was published in the April 1981 issue of The Ottawa Archaeologist.

dr iain c walker

- (2) Clay Tobacco Pipes, With Particular Reference to the Bristol Industry by Iain C. Walker. Four volumes 11a to 11d, History and Archaeology Series, Parks Canada, Ottawa, 1977.

Reprinted from THE OTTAWA ARCHAEOLOGIST, September 1984, newsletter of the Ottawa Chapter, O.A.S.

The loss of Dr. Iain Walker to the world of scholarship and to this Society is sad news to receive. Iain was a true scholar with unique interest in various aspects of historical archaeology and will best be remembered for his expertise on the subject of clay tobacco-pipes.

Iain was a long-term member of this Society and a founding member of the Ottawa Chapter. He contributed copies of his various papers to the O.A.S. library, latterly with an emphasis that his work would thus be available to Society members. I was not personally aware that he may have known that the time left to him for such arrangements was limited.

On a personal note I remember telling Iain at our 1979 Symposium that I had just returned from his homeland where I had visited Craigleith, Edinburgh because of my interest in Craigleith, Ontario, but that I really hadn't learned much there. Iain smiled and replied that while attending the University of Edinburgh he had lived with an aunt at Craigleith and knew the area well. In a few minutes I had learned more about Craigleith, Edinburgh, from Iain than I had by going there.

We will miss you, Dr. Walker, and can only take solace in the scholarly legacy you have left to us. Twenty-two of Iain's donations to the Society library are listed in the O.A.S. "Library and Archives - September 1979" list. After that date Iain donated four more items.

The Society extends sympathy and condolences to Mrs. Sou Walker, herself a former member of the Society.

CG

FROM THE O.A.S. OFFICE.....

Bora Laskin Fellowship

Application forms for the Bora Laskin National Fellowship (ARCH NOTES 84:4,2) are available at the O.A.S. Office.

Notice to Life Member Morris Brizinski

Mail sent to your last-known address has been returned to us marked "moved". Please contact the Society with your present address.

O.A.S. Trip to Greece and Crete 1985 - Latest News

For some time the Society has been planning a two-week trip to Greece and Crete in 1985. The dates have now been set: September 14 to 29, 1985. While the itinerary is still to be finalised and the air schedules and prices are totally unavailable at this time, we anticipate the trip will feature a direct flight Toronto/Montreal to Athens on a new 747, extensive tour of Athens and area, a tour of many of the classic and best-known sites of the Peloponnese island, a three-island cruise, an overnight cruise to Crete and visit to a site now being excavated by the R.O.M. As soon as prices become available, a newsletter will be prepared for the membership.

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Sep/Oct 1984

Arch Notes

BOYLE-ATKINSON SITE: TOWN COUNCIL GRANT EXTENDS SALVAGE PROJECT

The archaeological salvage excavation on the Boyle-Atkinson site which was due to be completed in August received a last-minute reprieve. A special grant from the Richmond Hill Town Council will extend the project by at least four weeks. A delegation from the heritage resource management firm of Mayer, Pihl, Poulton and Associates Incorporated which is directing the project made a determined presentation at the council's regular public meeting on September 5, 1984 to stress the project's needs, potential and the direct benefits to the community.

The firm's efforts along with some behind-the-scenes preparations of members from the LACAC, the Rotary Club and the Richmond Hill Historical Society, resulted in an award of \$5,000.00 towards the projected \$11,000.00 total budget that is now being raised. Dr. Mima Kapches of the Royal Ontario Museum's Department of New World Archaeology has already provided the project with a \$500.00 contribution towards bulldozing costs.

The remaining funds are being requested from BAIF Associates (the land developers) and from the Ontario Heritage Foundation. Both of these organizations generously provided much-needed financial support to originally start the project. Pending their respective Board of Directors and Archaeological Committee meetings scheduled for late in September, it is not known if additional support will be forthcoming.

Over the past three months the project has benefited from the efforts of a wide variety of community groups and provincial organizations including: Ajax Big Sisters; Katimavik National Volunteer Youth Organization; Ministry of Citizenship and Culture; Ontario Archaeological Society; Richmond Hill Chamber of Commerce; Richmond Hill Historical Society; Royal Ontario Museum; The Town of Richmond Hill (LACAC, Personnel Office, Parks Department and Fire Department); The University of Western Ontario (Department of Anthropology); and The York Region Roman Catholic Separate School Board. In addition, literally hundreds of enthusiastic elementary school students and other volunteers from as far away as Peterborough have actively participated in the excavation.

The continuation of the project will enable three full-time researchers to determine if the village was palisaded; to recover additional house settlement pattern data including house lengths, widths, extensions, etc.; to complete the excavation of pit features and to recover subsistence data by using flotation techniques. The locations of nine longhouses have already been determined through a system of bulldozing five test trenches across the site at selected intervals and then shovel-shining by hand the top of the undisturbed subsoil to look for postmoulds, pits, hearths and other cultural habitation features. Artifacts recovered include: rimsherds (235+); body/neck/shoulder sherds (4000+); chipping detritus (250+); bone fragments (220+); shell fragments (200+); pipe stem fragments (23); pipe bowl fragments (11); projectile points (5); stone/bone/shell beads (8); and one bone awl.

Volunteers from the Ontario Archaeological Society and the community-at-large are welcome to assist with the excavation. Project personnel will be on site (depending on the weather) Tuesdays to Saturdays (closed Sunday and Monday) until at least October 13. The project will be extended longer if the requested funds are granted. Public donations in support of the Richmond Hill Archaeological Project can be sent to: Mr. John White, OHF Chairman, 77 Bloor St. W., 2nd flr, Toronto M7A 2R9 or Dr. David Fayle, LACAC Chairman, 10,226 Yonge St., Richmond Hill L4C 4Y5. For information on volunteering and site directions call Caroline Julian, Project Manager (416)699-2398 (evenings).

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FREDERICK ASHBAUGH REDWARE POTTERY

SITE AhGx-28 - PROGRESS REPORT

by Rita Michael

A forty-five day season was carried out at the Frederick Ashbaugh Redware Pottery Site (1806-1840), from mid May until July 15th. The site is located in Hamilton at 111 Arkell St. at the south-east corner of Arkell and Newton Sts. Westdale.

Frederick Ashbaugh owned over 100 acres of land in this vicinity from 1806. The southern boundary was the Ancaster-Dundas Road, now Main Street West, and extended north to Coote's Paradise. He also acquired land a bit further east, but south of Main St. between Paradise Rd. and Longwood Rd., now the site of Paddy Green's. Paddy Green's, long a Westdale landmark, is soon to be torn down to be replaced with a small plaza. A toll booth once stood on the site, which might have been the reason Frederick purchased it in the late 1830's.

Testing was continued and completed around the pool for structural evidence of a kiln(s) or other structures related to potting. None was found. All trenches, H, I, K, L, produced large quantities of redware, brick and domestic material. The latter dates from the mid to late 19th century.

Outside the pool area, Tr. J, which had been the last opened in the fall of 1983, was continued. It proved to be the most interesting in terms of potting evidence. The size of the trench was restricted to 95 cm e-w and 2.10 m n-s by the pool fence on the east and the concrete basketball court on the west. The upper level produced large quantities of domestic material from the late 19th century. As clearing continued, it became evident that we were dealing with a waster dump which was confined to the north two-thirds of the trench. The wasters were not overfired, but rather exhibited evidence of structural defects which caused breaks and explosions during firing. This feature was removed layer by layer; each layer was drawn and photographed. Many broken but complete vessels were recovered. These will provide, upon repair, evidence for types, fabric, decoration and glaze from perhaps one firing; a most valuable primary deposit. Over 90 bags of material were recovered.

Tr. J produced the only marked piece of redware recovered so far: a basal sherd, not complete, which carried the signature of David Cassaday. The signature is sprawling and the two ss's are written as f's which was usual during the 19th century.

A one-week archaeology workshop was held with McMaster University from July 9-13th. Twelve students participated. Three new trenches were opened: P, Q, and R, on a line north of the basketball court and west of Trs. J and N. Tr. M, already open on the front lawn, was used for the workshop. All trenches measured 1.50 m². Tr. M was used for two days only as the original 12 was reduced to 10. Trs. P, Q, and R were not excavated deeper than the first layer. This first layer (not including the sod which was removed before the workshop began) is made up of material from the pool excavation and used to re-grade the yard after the pool was installed. It contains material from all the 19th century. The quantity of material in it contributed to the excitement of the workshop, as each trench was producing large bags and in one case 2 large bags of material each day.

The students were divided into groups of 3. Each group rotated at the sieve

and the washing table. Each group learned to take elevations, keep field notes, draw plans and profiles. All material recovered, except for that recovered on the last day, was washed and re-bagged.

The historical research for the site is being carried out by Dale Mark. It has been producing some exciting results. We thought we were dealing with one potter, Frederick Ashbaugh. However, upon examining the numerous land transactions between Frederick and others, we find that some of the witnesses to these transactions give their occupation as potter.

Frederick had ten children; his eldest son, Oliver, acquired land in Windham Township and set himself up as a potter in 1834. This provides a link between father and son in what probably was a family tradition. Frederick came to U.C. from Pa. possibly from Adams Co. where a number of Ashbaughs were potting in several townships, with his parents who settled in Bertie Township. The father, who may also have been a potter, applied for a Crown grant which was granted in King Township. Frederick married Catherine Hagle in 1801 and bought his first piece of land in the Gore of Ancaster in 1806.

Two of Frederick's daughters married potters. Susan, married Michael Fox or Fawkes of Nelson Township and Catherine, married Henry Sutton of Southwold Township.

A notice of marriage had to be accompanied by a marriage bond of two hundred pounds as surety. In 1834, Susan's and Michael's bond was put up by David Klice, potter. In 1836, David Klice was offering for sale 'Pottery Ware'

"which he keeps constantly on hand at his shop one mile and a half from Hamilton on Dundas Rd., all kinds of Pottery Ware manufactured in a manner equal, if not superior, to any in the province...."

Hamilton Free Press, Sept. 22, 1836.

In 1823, David Cassaday is a witness to a land transaction between Frederick and Francis Glover. David gives his occupation as potter. Frederick, who usually gives his as a yeoman, also signs himself potter. No other document thus far examined gives his occupation as potter. It would seem that yeoman carried more prestige than did potter.

In 1834, another potter witnesses a land transaction. John Harvey, potter, witnesses the sale of some land by Caleb Forsyth (the Forsyth farm was just west of Frederick's) to Abner Cassaday. The relationship between Abner and David has not yet been established.

While all the historical research has not yet been completed, what seems to be emerging is that there was a potting community centred around Frederick. He may have employed several apprentices including his own son, Oliver (his other sons, John, William, Frederick Jr. and David are never mentioned in connection with potting). The apprentices eventually went off in several directions both east and west. Thus the craft and trade of potting was expanded in U.C.

A cursory examination of the redware would support the theory that several individuals were potting because of the differences in the quality of the workmanship, the clay fabrics, the vessel shapes and the decorative techniques recovered.

The discovery of so many potters in one area where only one had been known before adds an exciting new dimension to our research. The redware trade is not

well understood for Upper Canada. There are many gaps to fill; this work will help to fill some of those gaps. To the list of Ontario potters which included Frederick, we can now add Oliver, Abner and David Cassaday; Henry Sutton, Michael Fox, John Harvey and David Klice.

Future studies will include, amongst others, vessel replication using local clays. The Hamilton potting community is most supportive of this work. One local potter is doing replicative work on a free lance basis. He has studied at Sturbridge Village, Mass. and at Sherbrooke Village, N.S. When our project is further along, he will join it to carry out this replicative work, funding forthcoming.

The project has received two small grants, one from the Hamilton Foundation and the other from the City of Hamilton, as well as private donations for which we acknowledge gratefully. The project is sponsored by Wentworth Heritage Village which will take the artifacts eventually, and The Head-of-the-Lake Historical Society.

Processing and study will resume mid September on weekends, although it might be possible to arrange mid-week work sessions if numbers warrant. Volunteers are welcome. If interested, please contact Rita Michael at (416) 524-1384.

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DISCOVER RED ROCK HOUSE

A special invitation is extended to O.A.S. members to visit Red Rock House, a Hudson's Bay Trading Post 1859-1903. This historical archaeological site includes displays and excavations and is easily accessible from the Nipigon Museum in Nipigon, Ontario.

For further information contact the office of the Ontario Ministry of Citizenship and Culture nearest to you.

* * * * *

PREHISTORIC ROCK ART OF NORTHERN ONTARIO: ONTARIO'S OLDEST ART

The Museum of Indian Archaeology in London is pleased to welcome an unusual display of 20 illustrations depicting Native Rock Art, Ontario's oldest artistic tradition. Colour photographs, informative text, and a sound slide show on rock art research accompany this exhibition which is organized and circulated by Julie Mately Conway, rock art researcher from Sault Ste. Marie.

Until very recently these Indian Rock Paintings or pictographs were hidden not only in the remote forests of the north but also in the depths of our prehistory. This rich aspect of our heritage is no longer a secret, thanks to the work of archaeologists and modern day artists.

"After nine years of study, we are just beginning to understand the full artistic impact of ancient rock painting on our understanding of the past," says Thor Conway, the Ministry of Citizenship and Culture's Regional Archaeologist for Northeastern Ontario. He and his artist-wife Julie should know as they have travelled by canoe, bush aircraft and snowshoe to the most remote sites between Lake Huron and James Bay in order to study and copy these pictographs. Most are 500 to 1,000 years old and usually portray caribou, mythical beasts, thunderbirds, human figures and abstract designs.

Museum hours are 10 a.m. to 5 p.m. daily. Admission: adults \$2.00, students and seniors \$1.50, Children \$0.50 and Preschoolers free.

Sept/Oct 1984

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Arch Notes



LETTER TO THE EDITOR

Dear Sir:

I wish to thank your readers who responded to my request for assistance in locating the "Narrative of Ezra Buell" (ARCH NOTES: 84-1:12). My search for this manuscript, as a result of the information provided by your readers, is now finished. Unfortunately, there never was a manuscript by E. Buell, as a book written by Milton Hamilton (1976:320-328) conclusively points out. Hamilton, in an Appendix to his book, goes through A.C. Buell's (1903) book page by page noting the many instances where Buell has either incorrectly put down statements or made them up. The latter case applies to the "Narrative" excerpt in which I was interested (Hamilton 1976:326). Hamilton (1976:321) also said that E. Buell was never employed by Sir William Johnson. I am grateful that your readers helped me to find this out before I had incorporated it in my M.A. thesis.

Sincerely yours,
Annie Gould

References Cited

Buell, A.C.

1903 Sir William Johnson. D. Appleton and Co., New York.

Hamilton, M.W.

1976 Sir William Johnson, Colonial American, 1715-1763. Kenikat Press, Port Washington, New York.

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FINE DISTINCTIONS

A fascinating archaeological dig is going on not far from the CN Tower on Toronto's Front Street. The site is reported to have been the location of the Upper Canada parliament buildings from 1832 to 1841, of the legislature of United Canada in 1850, and, some years later, of a lunatic asylum.

Roberta O'Brien, the archaeologist who is co-ordinating the dig, reports that the team is picking up "little tidbits of information about everyday life". We wish them luck in sorting out one era from the other.

From the Globe and Mail,
September 17, 1984

* * * * *

A VOYAGE TO THE ST. LAWRENCE RIVER VALLEY
BY THOMAS AUBERT OF DIEPPE, FRANCE IN 1508

by Robin H. Smith

Abstract

Archaeologists have for some time believed that the aboriginal populations of the St. Lawrence Valley were in contact with Europeans prior to the discovery of the St. Lawrence river by Jacques Cartier. Evidence shows that it is now plausible to state that contact had taken place, in 1508, with the voyage of Thomas Aubert down the St. Lawrence. Aubert's voyage resulted in the exchange of European goods for furs and the subsequent kidnapping of an Indian who was displayed in France.

Introduction

The date of the discovery of the New World has for some time been the subject of much heated and controversial debate. Both historians and archaeologists have argued that the European presence on the shores of the St. Lawrence river valley pre-dates that of Jacques Cartier; however, very little real evidence has been advanced for an earlier date. Bailey (1969) and Trigger (1976) have addressed this apparent lack of information and postulate a probable date of 1500 A.D. as the earliest point at which contact may have taken place. Prowse (1933) makes perhaps the best case for this earlier period in his analysis of the cartographic material for the St. Lawrence gulf area. Prowse claims that Dieppois pilots probably surveyed the gulf prior to Cartier's 1534 voyage. In this article evidence is presented which shows that contact had undoubtedly taken place prior to Cartier's 1534 voyage.

The French advances in overseas exploration followed the decline of Channel cod fisheries some time in the mid 1400's. Centred in the channel ports of Honfleur, Dieppe, St. Malo and La Rochelle, the fisheries provided the economic foundation that made the voyages of exploration feasible. The depletion of this resource base stimulated the mercantile families of these ports to look elsewhere for alternate sources of fish. Of these mercantile families perhaps the most notable is the Ango's of Dieppe, a powerful clan headed by Jean Ango the Elder. Ango is primarily known for the financing of the Parmentier expedition that resulted in the discovery of Sumatra (Ramusio 1565, Vol. 3). Among the lesser known voyages sanctioned by Jean Ango was one in 1508 to the New World by Thomas Aubert.

Thomas Aubert, a native of Honfleur, was by 1500 A.D. in the employment of Jean Ango and became one of his foremost captains. From a powerful family which dominated local politics in the early 1500's, Thomas appears to have been the only Aubert to engage himself in a seafaring career. A brother, Nicolas, was in 1550 'procureur-syndic des bourgeois de la ville', and another brother, Richard, was 'receveur du duc d'Orleans pour le domaine de Roncheville' (Le Tenneur 1973:202). Throughout the course of his career, it appears that Aubert may have made numerous voyages to the New World prior to his 1508 expedition, although this could not be further documented.

The Historiography of the 1508 Voyage

The 1508 voyage has been variously and often incompletely described. The earliest description is to be found in the Departmental archives of the Seine-Maritime held at Rouen, France and dated to 1541. The document is remarkably similar to Ramusio's later discourse and is written in Italian:

" In 1508, there went a ship from Dieppe named 'La Pensée', this ship was owned by Jean Ango, father of my Lord Viscount of Dieppe, Master Thomas Aubert was master, or leader of this ship and was the first to return here (France) with people of that country (New France)."

(J-1:121). (1)

Ramusio, writing in 1565, provides us with a similar description:

"and in the year 1508 a ship from Dieppe named 'La Pensée' went under the command of master Thomas Aubert and was the first to bring back people from that country."

(Ramusio 1565:425). (2)

The similarity between these two documents only leads one to speculate that perhaps there is an earlier and more complete description that both authors examined. It is known, however, that Ramusio is not the author of all that appears in his three volumes (Märtijn, 1981). An exhaustive search in the archives of Dieppe failed to uncover an earlier source.

The Jesuit Relation of 1616 provides us with a further description, though it appears that Ramusio was probably used as a source. Written by Father Baird the source is considered highly accurate and will be accepted as such:

" The Normans also assisted in these early discoveries, among whom we read that captain Thomas Aubert, of Dieppe, sailed in the year 1508 and brought back from there some natives whom he exhibited to the wonder and applause of France."

(JR. 3:39).

In 1649 the archives of Dieppe were destroyed during the bombardment of the town. Much of the material that was housed in the archives was lost, although some was salvaged. The only indication of what was held in the archives, relating to the 1508 voyage, is found in Desmarquets's History of Dieppe dated to 1782. There is some controversy over this date as it only refers to the date of publication and provides no reference to when it was written. The archives of Dieppe hold the original manuscripts of the two volumes; however, the pieces are not dated. On the basis of the writing style, Mr. Michel Laisne believes that they probably date to the late 1600's.

Desmarquets provides us, therefore, with a rather more substantial description of the Aubert voyage. The author alludes to ancient manuscripts he has consulted as providing the authority to his statements:

"...their most able captains, named Thomas Aubert and Jean Verassen. These two ships left Dieppe in early 1508 and discovered the same year the St. Lawrence river, which they gave the said name, because it was on that day (August 10) that they began to ascend it; they travelled 80 leagues, finding the inhabitants friendly, with whom they

conducted the most advantageous exchange of furs."

(Desmarquets 1782:100). (3)

Writing some one hundred years later, the Canadian historian J.B.A. Ferland (1861) restates the position taken by Desmarquets, although it is not evident that Desmarquets is the source. Ferland quoting 'Histoire de Dieppe' states:

" two years later, under Louis XII, Thomas Aubert, pilot from Dieppe, visited the gulf of Saint Lawrence; if we are to believe the memories of Dieppe, he ascended the river to a distance of 80 leagues from its mouth, and brought back to France a savage from Canada. (Histoire de Dieppe). He found the inhabitants of the country soft spoken and made with them the exchange of European goods for furs."

(Ferland 1861:11). (4)

The twentieth century historiography of the Aubert voyage is sparse and by-and-large drawn from one or two sources. Bailey (1969), Morrison (1971), and Quinn (1977) rely on both Ramusio and Desmarquets for their authority.

Discussion and Conclusions

It can be stated from the onset that the voyage by Thomas Aubert to the St. Lawrence valley is of tremendous importance to those examining the historical and archaeological evidence of the contact period. Despite the historical arguments to the contrary, I believe it can be stated that the 1508 voyage did indeed take place. Worth (1970) has countered the argument that the voyage was Dieppois folklore in response to the successes of St. Malo sailors by stating that the invention of one Jean Verassen seems rather unlikely:

" it seems unlikely that he (Desmarquets) would have invented outright the presence of someone named Jean Verassen as prominently concerned with the Aubert expedition."

(Worth 1970:8-9).

Finally it is my belief that because Thomas Aubert was from Honfleur, although in the employ of a Dieppois, it seems highly unlikely that Desmarquets would have invented the voyage outright. Would this not have added fuel to the Malouin fire, further aggravating a fierce rivalry that already existed? Of course this does not solve the historical controversy that surrounds the voyage and only further research will clarify the dilemma that exists with this contentious point.

Secondly, there is the problem of the naming of the St. Lawrence river. Desmarquets states that Aubert named the river because he began to ascend it on that day, that is Saint Lawrence's name day, August 10. Prowse (1933) provides an interesting glimpse into the problems of examining the origins of certain names along the coast of eastern North America. It was, as Prowse has shown, common practice to name landfalls according to the Saint's name day on which the landing was made. Cape St. George, Nova Scotia, is an example of a name that has remained in use for some four hundred years (Prowse 1933). Alternately, there is evidence of the same landfall being given three or four different names simply because the place was not recorded on nautical charts or had fallen from use. This, however, is not the place

to speculate as to the naming, but it should be stressed that August 10 falls within the period that the St. Lawrence river is open to navigation.

The final note of controversy surrounds the presence of Jean Verassen as being prominently associated with the voyage. If this person is the same as the later Jean Verrazano who voyaged to the New World in 1524 then what he saw in 1508 would have assured his discoveries in 1524. Lanctot (1944) has presented credible evidence that Jacques Cartier was in Eastern North America in 1524 as a crew member on Verrazano's expedition. This provides an interesting backdrop from which to examine other voyages of exploration. Was it the case that other important discoveries were made after an earlier, as yet unrecorded, visit? Personally, I consider the knowledge of good fishing and trading grounds to be corporate trade secrets. Today, for example, no company that wants to remain competitive publishes its trade secrets. The knowledge of the New World and its resources, I feel, can be viewed in the same light.

That the voyage took place can thus be accepted. Whether the Aubert expedition consisted of one or more ships is difficult to state. It can be inferred that two ships probably left Dieppe because Desmarquets states there were two captains. Only 'La Pensée' is named, however; the second will await further research. The distance travelled from the mouth of the river would have meant that some Iroquoian or Algonkian peoples would have come into contact with Europeans. The presence of other European ships in the gulf area indicates that the European element was not uncommon. Gosselin (1876) states that in 1508 the following ships left Rouen for Newfoundland: the Bonne Aventure, Sibille, Michel, and the Marie de Bonne Nouvelles.

In conclusion, therefore, it can be stated that the Aubert voyage did indeed occur in 1508. With the voyage came contact between Iroquoian peoples and Europeans. Unfortunately, only future research will reveal more about the voyage and the Indians with whom Aubert traded.

Notes

- (1) "...et nell' anno 1508 un navilio di Dieppa detto la Pensée, il quale era già di Giovan Ango padre del Monsignor lo Capitano, et Visconte di Dieppa v'ando, sendo maestro, over patron di detta navilio maestro Thomaso Aubert, et fu il primo, che condusse que le genti del detto paese." (J-1:121).
- (2) "...et nell' anno 1508 un navilio di Dieppa detto la Penfee v'ando: fendo maestro Thomaso Aubert et fu il primo che conduffe qui il genti del detto paese." (Ramusio 1565:425).
- (3) "...leurs plus habiles Capitaines, nommes Thomas Aubert et Jean Verassen. Ces deux navires partirent de Dieppe au commencement de 1508, découvriront la même année, le fleuve Saint Laurent, auquel ils donnèrent ce nom, parce que ce fut ce jour-la qu'ils commencèrent à le remonter; ce qu'ils firent jusqu'a plus de quatre-vingt lieues, trouvant les habitants affables, avec lesquels ils firent des échanges les plus avantageux en pelletteries." (Desmarquets 1782:100).
- (4) "...Deux ans plus tard, sous Louis XII, Thomas Aubert, pilote de Dieppe, visita le golfe Saint-Laurent; s'il faut en croire les mémoires Dieppois, il remonta le fleuve jusqu'a quatre-vingts lieues de son embouchure, et mena en France un sauvage du Canada. (Histoire de Dieppe). Il trouva les habitants du pays fort doux, et fit avec eux des échanges de marchandises

Européenes pour des pelletries."

(Ferland 1861:11).

Acknowledgements

I would like to acknowledge the assistance of those without whose support this research would not have been possible. I would like to thank Miss Raymonde Litalien, Representative in France of the Public Archives of Canada, and Mr. Michel Laisne, Conservateur, Fonds Ancien et Local, Dieppe, France. Also to those who believed enough to care. I thank them all.

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LONGWOODS ROAD CONSERVATION AREA

In the 1600's the Indians of this area marked a crude trail which paralleled the Thames River. This trail wound through a "long woods" between the sites where Delaware and Chatham stand today. Over the years, the improvement of this route by settlers has resulted in the construction of Highway 2. Property was acquired by the Lower Thames Valley Conservation Authority in 1964, and due to its close location to the old road, it was named Longwoods Road Conservation Area.

Consisting of 155 acres of mixed forest, field, valley and marshland, Longwoods is open to the public year-round. Enjoy a pleasant visit to Longwoods where the ideas and concepts of conservation are brought to life.

A visit to Longwoods offers a variety of experiences. You can enjoy nature hikes, picnics and group camping in the summer. Explore Ska-Nah-Doht Indian Village, Burwell House and the Indian Cabins which trace our local history back over 1,000 years. In the winter, cross-country ski on the trails which loop through fields and woods. We also rent snowshoes!

The Resource Centre is open seasonally with conservation and native history displays and audio-visual presentations. School and special groups are welcomed to share in this informative experience.

Longwoods Road Conservation Area is located 6.5 km (4 miles) west of the village of Delaware, on Highway 2. For information on special events, hours, gatehouse fees, etc., contact the Resource Centre at (519) 264-2420 or 264-2457, or the Gatehouse at (519) 264-1002. The mailing address is R. R. 1, Mt. Brydges, Ontario N0L 1W0.

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SOVIET MOUNTAIN CAVE IS "CITY OF THE DEAD"

Soviet explorers near the Afghan border have discovered a "city of the dead" in a mountain cave containing dozens of mummies of primitive men, horses and wild animals, a Soviet newspaper said yesterday.

The cave, in the Palmir-Altai mountain range, just north of Mongolia, is accessible only by descending a 76-metre (250-foot) vertical shaft, the trade union daily Trud said. Trud said it was possible the bodies were the remains of people who were fleeing from marauding armies 2,000 years ago, who had been trapped in the caves by a landslide. A scientific expedition was being organized, it said.

Reprinted from the Toronto Star,
August 18, 1984

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Toronto Chapter Monthly Meeting -- Wednesday, May 16, 1984

Reported by Annie Gould

EKARENNIONDI: BEACON FOR THE DEAD
AND ROOST FOR THE THUNDERBIRD?

By Charles Garrad

Charles Garrad has dug and surveyed in Ontario since 1961 and has been an O.A.S. member since 1966. He is a past O.A.S. president. Charles has also taught archaeology at Centennial and Georgian Colleges and is currently the O.A.S.'s Librarian and Administrator. For further biographical information, see Knowlton (1984:7-9).

The purpose of Charles Garrad's talk was to locate and identify Ekarenniondi's rock, in Ontario's Blue Mountains, sacred to the 17th century Iroquois. Charles showed, by examining contemporary documentary sources, that this rock was important to the Iroquois because one of their myths said it was located beside a path from Huronia which led to the village of souls. Another Iroquois myth said that an eternal being, Oscotarach (or "Pierce Head") would remove the brains of the dead (with their earthly memories) as they travelled this path, thus enabling them to reach the above village. Charles then surmised that Oscotarach is Ekarenniondi, the rock, and he watched from that spot for the approaching dead who would view that rock as a beacon directing them onward to the village of souls. Charles also said that Ekarenniondi might have been thought of as the roost of the Thunderbird by the Iroquois because a noted weather-controlling Petun shaman, Onditachiae (meaning "he destroys pines" or "Thunderbird"), might have used the rock as it provided (a) a clear space in which to shift his consciousness as he took on the rain-making Thunderbird's attributes, and (b) an elevation from which he could see a long distance and so make more accurate weather predictions.

Primary sources also provided clues to the rock's location, in that it was most likely near a Petun village, also called Ekarenniondi, which was in the Jesuit mission of St. Matthias. Charles showed that this mission's principal village was called St. Mathew by the Jesuits and that it was probably the second closest Petun settlement to Georgian Bay because the Jesuits had named it after the eighth Apostle as they followed their practice of naming the missionized Petun villages (9) so that their geographical locations' order was related to the Bible's Apostles' lists. Further documentation showed that the Ekarenniondi village was also close to Georgian Bay and that it was the principal village of the Petun being the home of the Petun's overall Chief, Sastaretsi, who was the leader of the Deer Clan and Phratry. Charles, using the above information, then decided that the Jesuits' St. Mathew village was also called Ekarenniondi by the Iroquois.

Secondary sources were also used by Charles to locate and identify Ekarenniondi. These included the results of searches by several 20th century researchers who used the morphology of the rock as shown by the translation of Ekarenniondi ("The Standing Rock"), the close association of the Jesuit Period Petun villages with it and nearby geographical features that matched those in the above myths. The result of the above was the determination of several locations for Ekarenniondi. One of these was near the Haney-Cook Site where Charles had found a Champlain Period village, which weakened that rock's identification

prospects until Charles' 1982 excavations on this village site uncovered a solitary shaman lodge. Since this lodge contained unfinished stone pipes similar to the nearby Jesuit Period Plater-Martin Site, Charles decided that shamans were teaching initiates at both sites and therefore the latter village was probably the Jesuits' St. Mathew. Final confirmation of the above rock as Ekarenniondi came from a comparison of its morphology as seen by Charles and that which might have been seen by the Iroquois who might have considered the rock to have a bird shape (for the Thunderbird and Oscotarach) with prominent eyes and beak, and a nearby rock pile (Oscotarach's brains) if it was Ekarenniondi. Charles showed that this rock resembled an owl and that it was on a moss-covered boulder-strewn talus slope. He also showed that this rock had other features relating to Iroquois and Ojibwa (who also regarded the Thunderbird and its rock sacred) myths in that the cavity, left in the Niagara Escarpment by the rock's splitting off from it, could have been seen as a Thunderbird's nest and the opening from whence the earth's animals emerged, according to the Iroquois, and a passageway by which the Ojibwa could communicate with the earth's inner regions. Charles concluded by saying that because of the foregoing, he believed that the rock near the Haney-Cook, Plater-Martin and Scenic Caves Sites is Ekarenniondi, and that the Huron and Petun remembered it many years after their 1650's dispersal from Ontario.

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ANNUAL PASSES NOW AVAILABLE FOR TORONTO HISTORICAL BOARD SITES

Individuals and families interested in Toronto's history will want to take advantage of specially priced annual passes just issued by the Toronto Historical Board. These passes, priced at \$15 for individuals and \$35 for families, allow unlimited admission during regular operating hours for one year to all five Toronto Historical Board sites: Colborne Lodge, Fort York, Mackenzie House, Marine Museum of Upper Canada and Toronto's newest historic home, Spadina.

All five sites are open daily year round, Monday to Saturday 9:30 a.m. to 5:00 p.m.; Sundays and holidays noon to 5:00 p.m. Regular admission prices are: Fort York and Spadina \$3 for adults, \$1.50 for seniors and children; Colborne Lodge, Mackenzie House and Marine Museum \$1.50 for adults, \$1 for seniors and children.

Toronto Historical Board all-site annual passes are available from any of the Toronto Historical Board sites. For information call 595-1567.

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C.A.A.

The Canadian Archaeological Association is holding the 18th Annual Conference in Winnipeg, April 24 to 27, 1985 at the Hotel Fort Garry. For further information contact Elizabeth Snow at 621 Academy Road, Winnipeg, Manitoba, R3N 0E7.

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THE SOCIETY FOR AMERICAN ARCHAEOLOGY

In ARCH NOTES 83-6* we promised to publish articles from the two issues of "Bulletin" (1948 and 1949) produced by The Society For American Archaeology. Three articles from Bulletin No. 1 were printed in ARCH NOTES 84-4. The following articles from Bulletin No. 2 (1949) are reprinted in this issue.

IS ARCHAEOLOGY A LUXURY ITEM?

by J. N. Emerson

Today in Canada there are more trained and partially trained archaeologists than in any other period of our history. People in all walks of life are becoming rapidly aware of the new and stimulating history lying beneath their feet. The radio, the press, and the lecture platform are making known the new facts. In Ontario the dawn of history has been pushed back 10,000 years. This increase in our time perspective raises problems of profound intellectual and philosophical interest. It suggests that we, as Canadians, might well take stock of our place in the historical scheme of things. Yet, confronted with our virtual ignorance of this 10,000 years, we may well ask ourselves: "Are not such problems, such speculations, but idle luxuries to occupy our leisure moments in a world that is characteristically modern and realistic, too much confronted with Today and Tomorrow to wonder about Yesterday?"

Upon first glance it would appear that the archaeological treatise possesses little of socially significant value. The archaeologist does not offer freedom from want, or sickness, or fear. His work does not command the dignity of the doctor, the engineer, the churchman, the judge, nor even that of the unskilled worker. In short, the archaeologist must ask himself: "Am I not but a social parasite, preoccupied with problems of little account?" In facing this problem, it is well for the archaeologist to realize that he is but one element in a complex and complicated society, set up and maintained to satisfy the human needs of its people. These needs are many and varied, and the archaeologist must decide where his contribution can be made most constructively. Therein lies his hope for encouragement and support. Just as we cannot insist that everyone be interested in baseball and cocktail bars, so we should recognize that archaeology will not appeal to all. If the archaeologist can clearly recognize this he will avoid the frustration accompanying the response of disinterest and even ridicule. The archaeologist must recognize his place in society, and be prepared to state it honestly and well. Only then can he proceed to his ultimate goals. In order to do this he must know, and be clearly convinced of, the contribution he can make, a contribution which has reference to human needs and human values.

Archaeology makes a contribution on four distinct levels; for convenience of discussion we have delimited these as the aesthetic, historical, scientific, and applied. The nature of each will vary according to the archaeological area under investigation and the ability of the archaeologist to present his finding in a meaningful way. To do this the archaeologist must clearly assess

*A Short History of "The Society for American Archaeology" at the University of Toronto, by Charles Garrad.

the strength and weakness of his own area of investigation. Our present discussion is concerned with the contribution of Canadian archaeology in general, and Ontario archaeology in particular.

There is little doubt as to the abundance and richness of the archaeological remains in Canada. Ontario is perhaps the richest of all, but it is unfortunately without great aesthetic appeal. The Ontario archaeologist would do well to recognize that the Ontario prehistoric Indian was but a "dauber in clay" in comparison with the ceramic and architectural grandeur of the ancient Aztec, Maya, and the Inca. The archaeological search for art objects would lead us to Greece and Rome, to the complex civilizations of native America, not to Ontario. Ontario's aboriginal art is not without interest, but it holds very little aesthetic appeal for our culture.

Historically, however, Ontario has much more to offer. We possess a virtually unknown history of 10,000 years. We know only the last few centuries of this period in any detail. Based upon the writings of traders, missionaries, and military men, Ontario has one of the finest documentary histories of that crucial period dealing with the early contact of the Indians and the White Man. With one or two brilliant exceptions this period has been largely overlooked by orthodox historians. We are convinced that archaeology has and will serve a useful purpose in both supplementing and enriching the story handed down to us by early chroniclers. We may even suspect that scientific archaeological research and excavation may correct some of their errors. Such work will fill out our knowledge of the historic and late prehistoric Iroquoian and Algonquin tribes in Ontario. Back of this, however, lies nearly 100 centuries of unwritten history, to the time when early men hunted and fished along the beaches of Manitoulin Island. There can be little doubt that archaeology has a spectacular and important history to tell. But the archaeologist must face up to the question: "Who is really interested in history?"

The socially significant assumption underlying historical study is that "we learn from the past". It is a truism that we are part of all that we have been, but we may seriously question whether our youthful Canadian society believes that today. Canada is immersed in illusions of modern progressiveness and we are convinced that contemporary hard-headed economic and political rationalism can solve our problems. It would appear ludicrous that we need refer to broken fragments of pottery from a prehistoric refuse deposit. One often feels that enough history has already been written without much ultimate effect.

I do not think it unfair to state that our high-school history texts are woefully inadequate on the problems of the Ontario Indian. But need that concern us? Our geography texts are similarly outmoded. It is difficult to comprehend how a nation can allow its educational system to proceed on a level of outmoded half truths. The graduating student is poorly equipped to meet the challenge of an Atomic World. It is obvious that archaeology, as a historical discipline, must lack support until such time as the knowledge of up-to-date, comprehensive historical data becomes a public social value. Until then the average Canadian must partially sacrifice one of his most precious assets, a knowledge of his Historical tradition.

It is seldom suggested that historical knowledge serves a deep-seated human need. Yet nothing is closer to the truth. Historical understanding makes a very real contribution to the personal and national pride of every Canadian.

In the recognition of this fact, the archaeologist finds a very real reason for being. A profound faith in the future can only be built upon a deep sense and understanding of the past. Human beings thrive upon the secure feeling that their roots are set deep in the soil. They are neither timid, nor reckless in the manner of men without firm foundations. The archaeological deepening of our historical perspective serves by introspection to enhance our concept of "Canada Unlimited".

Knowledge in itself is recognized as one of the greatest defenses of the personality. Ignorance breeds sham and mediocrity, knowledge breeds vitality and enthusiasm. Already American archaeologists have carried out and financed archaeological work in Ontario. We welcome this interest and activity. But it is embarrassing to have the stranger tell you about yourself! We must feel somewhat crestfallen when we realize that we have young men and women trained to do the work, we have the equipment -- but we lack the financial support to carry out the work ourselves. Must we, in all sincerity, become increasingly dependent upon the United States for our intellectual development in the historical field? It can hardly be counted a contribution to Canadian nationalism. Do we really care, not in terms of dollars and cents, but in human values? Great civilizations are in part built upon a deep sense and appreciation of the past.

Upon the scientific level the contribution of archaeology is only limited by the facility of the mind to make use of the excavated data. Year by year new knowledge is added in many fields. Archaeology has provided medicine with knowledge of prehistoric tuberculosis. Knowledge of prehistoric dentition has broadened our understanding of dental diseases and their causes. The archaeological distribution of the red fox is adding depth to the study of animal ecology. Soil profiles derived from excavations are producing important information on problems of soil erosion and changing water levels. The contribution can be indefinitely extended; suffice it to say that archaeology is making an increasingly important contribution to our scientific knowledge in many fields.

The contribution of archaeology at the applied level is only gradually being recognized. Here it can play a very real part in the development of Canadian cultural maturity. The impact is felt at all levels, from that of the small local historical society to that of the large metropolitan museum. We read in the daily newspapers of gang activity and an increasingly menacing delinquency rate. This is the product of a boredom and restlessness that is fostered by our society. Youthful minds are stimulated by a propaganda of brutality, obscenity, and violence. On every side we see the demand for increased recreational and educational facilities. Archaeology can play an important part in such a needed programme. One hesitates to constantly refer to the lead provided by our American neighbours, but there the union of archaeology and recreation has been very successfully done. Many State parks have been established on the site of known Indian villages. The story and legends connected with the site provide the additional impetus to produce a healthful outing. At Starved Rock the imagination is stimulated by the knowledge that it was the scene of the famous exploits of Black Hawk. Starved Rock is the scene of a beautiful State park; it is but one of many. We have our own heroes: Champlain, Brule, Brebeuf, Joseph Brant, Deganawidah, Tecumseh, and the legendary Hiawatha. There is real inspiration in the words of Deganawidah: "I wipe away the tears from thy face, using the fawn skin of pity...I make it daylight for thee...I beautify the sky. Now shalt thou do thy thinking in peace..." This

is solace for tired minds and bodies. Canadians do become tired in the great work of building Canada. How appropriate that they should relax by the side of a stream underneath a broad sky, carried away into realms of prehistory where the imagination is fired by the long past achievements of an alien people. A Sunday outing becomes not only a picnic but an emotional and intellectual rebirth very painlessly achieved. There are such sites within easy reach of all Ontario cities, towns, and villages. Many have already been destroyed and built upon by the expanding metropolis. Archaeological excavations should be part of a national plan for recreation and conservation.

A programme of recreation and conservation grades by stages into one of travel and publicity. The application of archaeology is evident. The actual excavation work itself attracts many visitors. The development of small local museums adds to the interest and appeal of any area. There is added a further reason for going and seeing. Ontario already possesses one of the very finest museums in North America, but our efforts must not cease here. It becomes yearly more important to be able to point with pride to our Canadian achievement in the fields of cultural attainment.

The problem is evident. We are on the threshold of archaeological development. Current demands hang heavy upon us. We have a responsibility to our trained students. Unless we can place them, they must fall into the inevitable pattern of migration to the United States. At the same time we must meet the challenge of American infiltration on its own level. Moreover there is, most important of all, a public demand for archaeological work, a demand which can rationally be solved by a long term programme worked out by local and provincial interests. Ontario, as the richest province in our Dominion, must feel a responsibility in providing the leadership towards a Canada proud of her historical and cultural heritage, a country which can take her place in the brotherhood of nations, a place determined by cultural achievement as well as economic and political considerations. The archaeologist must be aware of his place in this development; by the nature of his work he is not only a scientist, but a public servant. He must share in the responsibility of keeping the minds of his fellow citizens to their mark, the development of a mature set of social values appropriate to an atomic world.

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THE PROMISE OF ONTARIO ARCHAEOLOGY

by William A. Ritchie
Curator of Anthropology, Rochester
Museum of Arts and Sciences

Those of us who have been intensively working in areas contiguous to lower Ontario cannot escape the conviction that many of our most pressing problems of development and diffusion are incapable of solution apart from reference to the Canadian field. This is because areas like New York and upper New England are obviously, with respect to certain cultural manifestations, peripheral to larger centres north of the St. Lawrence. The solution of these problems patently requires a much fuller knowledge than at present exists of that portion of Canada stretching from the north shores of Lake Erie to the Maritime Provinces.

With the exceptions of Wintenberg's excavations and the more recent investigations of Leechman for the National Museum of Canada, the researches of McIlwraith, Kidd, and Emerson for the Royal Ontario Museum and the University of Toronto, and Jury's explorations for the University of Western Ontario, very little work of a scientific character has been conducted over this large expanse. It is true that the late David Boyle and his collaborators have left us some utilizable data, well enough gathered considering the period of their work, but the larger part of the province still remains terra incognita for the archaeologist. While a great deal of irresponsible digging has been done by amateurs, especially in the Peninsular region, it is undoubtedly a fact that such depredations have been both less extensive and less severe in Ontario than in neighbouring New York state and adjacent parts of the northeastern United States. To this happy fact we may add the encouraging observation that not only have the large Ontario museums recently renewed their interest in this investigation, but a new crop of intelligent non-professional workers have shown their eager willingness to sublimate selfish acquisitive motives to the infinitely richer rewards of cooperative enterprise.

This highly desirable change is, I think, primarily owing to the excellent achievements of the museums and university in conveying by various educational means a comprehension of the broader significance of archaeological research both for the purpose of historical reconstruction and for its bearing on the still greater subject of human cultural development. Once the problems are elevated to the intellectual plane, the old obsession with Indian relics fades into insipid insignificance. The active curiosity then feeds upon the mysteries of cultural origins and relationships, of the facts and reasons for the development and decline, and a host of kindred topics more fascinating than the best detective thriller.

There are a myriad of riddles facing the archaeologist in the Ontario field, some of which seem to be unique. One of the most salient of these relates to the complex matter of Iroquois cultural beginnings and evolution. I personally believe that, before Iroquois cultures appeared in New York, the main outlines of a basic Iroquois pattern were drawn in southern Ontario. I suspect that its later Woodland antecedents, as well as its early differentiations, may be traced within the large peninsula formed by a line drawn from the east end of Lake Ontario to the mouth of the French River.

Our excavations of last summer on Rice Lake, the Trent River, and the Bay of Quinte, for the Rochester Museum of Arts and Sciences, supported by grants from the American Philosophical Society and the Rochester Museum Association, revealed the suspected fact that one of the cultural streams contributing to the Pt. Peninsula complex flowed across Ontario into northern New York and eastward into upper New England, bringing early Woodland ceramic types into both areas. This culture must be worked out in detail on the Canadian side of the lower Great Lakes, and I believe that it will eventually be traced far to the west and northwest of the province.

We also found suggestive evidence of Owasco development from a late stage of this Pt. Peninsula horizon and sites which may clarify this important point probably exist in Southern Ontario. We also opened a cemetery of the still little known Glacial Kame culture, a surprising fact since previously this Early Woodland culture, probably on the Adena time level, has been reported only from southern Michigan, northwestern Ohio, and northeastern Indiana. Remains of the still older Laurentian phase of the Archaic horizon were found

to underly the earliest Pt. Peninsula pottery-bearing sites in the Trent Valley, confirming my long held belief that this occupation likewise diffused into New York through lower Ontario and Quebec. I have enumerated only a few of the enigmas which await solution in the Ontario field. I hope at least some of the answers will not be too long in coming.

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REPORT ON THE O.A.S. 1984 BICENTENNIAL BUS TRIP

On August 18, 1984, the Society operated a Bicentennial Bus Trip principally involving the two opposing forts of the Niagara River outlet, Fort George and Fort Niagara, each in turn being attacked by the other in the War of 1812. Also during the day we planned to see the St. David's Neutral Ossuary cairn, Navy Hall, Butler's Barracks, have a pleasantly leisurely dinner in the U.S.A. (all of which we did) and visit the Lewiston Mound (which we didn't).

Thirty-three members and four guests participated in the long one-day trip, which lived up to the high standards of previous years. The group included Honorary Life Member and senior member present, Lorna Procter; Jim and Margaret Brennan who have never missed a bus trip yet; Dorothy Hunt, who also has never missed a trip and travelled the furthest to be with us and to represent the Windsor Chapter; Jack and Marcia Redmond of the Grand River/Waterloo Chapter, and a whole bunch of nice people from the Hamilton area whom we picked up at Burlington. We were fortunate in having as driver Max Wagg. Max has driven us before, has a personal interest in archaeology and an intimate knowledge of the Niagara Peninsula area. It was at his suggestion that we made unscheduled stops at fruit stands and the Flight Locks of the Welland Canal.

The condition of the St. David's Ossuary Cairn indicates its age. The large concrete reproduction of an archaic Brewerton side-notched point which surmounts it also gave us cause to wonder. What might some future archaeologist make of it should he find it in the 1984 level?

Jon Jouppien met us at Fort George and did all that he said he would and more. After Jon's orientation talk about the history of the fort and its reconstruction he toured the Fort with us. A feature was that the condition of the grass covering was exactly right to show the location of one of the previous buildings. After Fort George, Navy Hall and Butler's Barracks, Jon left us, having donated his own time to ensure the success of this part of the trip.

After a pleasant picnic lunch on Queenston Heights and the minimum acknowledgment of international formalities after crossing Queenston Bridge, we arrived at Fort Niagara in good time and condition. Here, our group dissolved into clusters and the guide, Nellie, assigned to us probably gave up in despair. Dr. Stuart Scott, whose archaeological program we had come to see, reported on his work in the hot sun. After we had seen all there was to see and rounded up missing stragglers, Dr. Scott and his wife Pat were our guests for dinner. Fully satiated with the day's activities and an excellent meal in good company, we somehow overlooked seeking out the Lewiston Mound in the gathering dusk and beginning rain, and returned to Canada, delaying a while at the Flight Locks where we inadvertently tested the security system (very slow to react). After farewells at the Burlington drop-off and again at York Mills terminal, we dispersed fully satisfied with the Bicentennial Bus Trip.

C.G.

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The Ontario Archaeological Society announces:

ELEVENTH ANNUAL SYMPOSIUM

Saturday-Sunday October 20-21, 1984

The Society's ELEVENTH ANNUAL SYMPOSIUM will be held Saturday and Sunday, October 20-21, 1984, at the Bond Place Hotel, 65 Dundas Street East, Toronto, a short distance from Dundas Subway station. Registration will commence at 8:15 a.m. and the first speaker at 9:00 a.m. Preregistrants' kits will be available from 8:15 a.m.

During the two-day event, speakers from throughout the Society and beyond will report the latest discoveries and theories concerning Ontario archaeology. The Saturday sessions will be followed by the Society's ANNUAL BUSINESS MEETING, during which nominations for the 1985 Executive may be made. A cash bar will follow in Freddy's Lounge. The Saturday EVENING BANQUET will feature Roast Half Chicken Grandmere and music for dancing.

Admission to the BANQUET and to the sessions at reduced preregistration rate is available only by mailed application to the Society by Friday October 12. Admission to sessions at the door will cost \$12 for the two days. Name tags will be provided as proof of payment and must be worn. For further information, to arrange sales tables, display space, reduced-rate hotel accommodation, contact the Society's office at 223-2752 or by mail.

O.A.S. Symposium Update

Due to an enthusiastic response to the Call for Papers, it has been possible to prepare an interesting and quite varied program of speakers for the upcoming symposium. As can be seen from the following preliminary list, there should be something of interest for almost everyone, so do not hesitate to send in your advance registration if you have not already done so. Remember that, with this year's change in format, there will be a Sunday morning session beginning at 9:30 a.m. This should allow everyone time to at least partially recover from the Saturday evening festivities, which will feature music for dancing following the Banquet. So put away the work boots, bring out the dancing shoes and join your colleagues for a pleasure-packed weekend in Toronto.

O.A.S. Symposium 1984 Speakers (in alphabetical order)

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|----------------------|--|
| R. Kenneth Armstrong | - The Impact of the Bicentennial on Site Awareness and Conservation |
| Claus Breede | - Dive '85 - Project Planning (Hamilton-Scourge Project) |
| Dena Doroszenko | - Archaeology Above and Below Ground: The Basement Excavations at Spadina 1982-1983 |
| Neal Ferris | - Sifting Through the Stereotypes: Some Preliminary Patterns of Ethnicity from 19th Century Domestic Sites |
| Bill Fox | - The Elliott Village and Glen Meyer Ceremonialism |
| Peter Hamalainen | - The Effect of the Environment in the Patterns of Faunal Exploitation by the Petun Indians |
| Malcolm Horne | - An Analysis of Middleport and Prehistoric Neutral Settlement Criteria in the Waterloo Region |
| James Hunter | - Ontario's First Archaeological Society: The Ontario Archaeological Association 1919-1925 |
| Ian Kenyon | - A History of Ceramic Tableware in Ontario, 1784-1884. |

- Paul Lennox - Ten Metre Transects and One Meter Squares: Archaeological Survey and Salvage on a Highway Corridor
- Robert Mayer - The Richmond Hill Archaeological Project: A Case Study in Marshalling Community Resources
- Dana Poulton - The 1983-84 C.O.E.D. Program of Archaeological Salvage in the City of London, Ontario
- John Steckley - Huron Village Names

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THE 51st ANNUAL MEETING OF THE E.S.A.F.

The 51st Annual Meeting of the Eastern States Archaeological Federation, hosted by the Archaeological Society of Maryland, Inc., will be November 2, 3, and 4, 1984 in Annapolis, Maryland.

Room reservations must be received no later than October 19, 1984 by the Holiday Inn of Annapolis, 210 Holiday Court, Annapolis, MD 21401 (Telephone: 301-224-3150). Be sure to mention you are with the ESAF convention to get the low rate. Single \$43.00, double \$53.00, extra person, \$4. Directions to the hotel: from Washington take first Annapolis exit (Crownsville/Annapolis/RT 450); proceed straight from exit ramp onto Riva Road (cross West St. at a right angle). From East Shore or Baltimore via RT 2 take the third exit (Solomons Island Rd/RT 2) after crossing Severn River; then take first right (West Street), and then turn left onto Riva Road at first traffic light; keep in right lane on Riva Road. Inn is set far back on right. Entrance road is 0.3 miles from West Street. TRAINS: Take AMTRAK to Baltimore-Washington International airport. Free shuttle to airport terminal where limos are available. PLANE: Limos from airport are at 3-hour intervals from 7:45 a.m. to 7:45 p.m. The fare is \$9.00 one way.

The banquet speaker is Dr. James Deetz, Director of Archaeology for Flowerdew Hundred, Director of the Lowie Museum of Anthropology at the University of California at Berkeley, and author of *IN SMALL THINGS FORGOTTEN* and *INVITIATION TO ARCHAEOLOGY*. His topic will be "Flowerdew Hundred: Scholar and Public Involvement" from his research along the lower James River in Virginia.

An open bar Friday evening will be hosted by Colonial Annapolis, Inc. Reception at Calvert House, 58 State Circle, Annapolis, Friday at 4:30 hosted by Archaeological Society of Maryland, Inc. Saturday evening cash bar from 6-8 p.m. on the Concourse, Holiday Inn.

FIELD TRIPS: Friday (1:30 p.m.): Archaeological Sites of Colonial Annapolis, led by Robert Sonderman, Staff Archaeologist, Historic Annapolis, Inc. Sunday (9:30-noon): St. Mary's City Archaeology, led by Garry Wheeler Stone, Archaeologist, St. Mary's City Commission. Field trips are free, courtesy of the Maryland Humanities Council, but it is absolutely essential that seats be reserved in advance.

Please make cheques payable in US funds to ESAF and mail to: Louise Akerson, 6601 Belleview Avenue, Columbia, MD 21046, U.S.A.

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ETHNOLOGY MONOGRAPHS FROM THE UNIVERSITY OF PITTSBURGH

The following archaeological titles are now available through ETHNOLOGY MONOGRAPHS that will be of particular interest to archaeologists whose research area includes the eastern United States.

Ethnology Monographs No. 4: Excavations at Dameron Rockshelter (153023A) Johnson County, Kentucky by F.J. Venta, J.M. Adovasio and J. Donahue with sections by J.D. Applegarth, R.C. Carlisle, D. Dirkmaat, W.C. Johnson and K. Lord.

235 pages, 60 illus., 15 tables

\$11 (softcover) includes postage and handling

Dameron Rockshelter was excavated by the University of Pittsburgh in 1977. The report presents an extensive discussion of the stratigraphy, cultural features and methodology of excavation. The site is dated by five radiocarbon dates that range between 2355 ± 65 B.C. and A.D. 1795 ± 85. Detailed descriptions and discussions of 28 named or typed projectile points and a wide variety of other lithics are provided. Prehistoric ceramics, shell, bone and historic period artifacts are described and discussed as are faunal and floral remains.

Ethnology Monographs No. 6: The Prehistory of the Paintsville Reservoir, Johnson and Morgan Counties, Kentucky compiled by J.M. Adovasio and written by J.M. Adovasio, R. C. Carlisle, W.C. Johnson, P.T. Fitzgibbons, J.D. Applegarth, R. Drennan and J.L. Yedlowski with sections by J.M. Adovasio and R.C. Carlisle, D. Dirkmaat, D. Beynon, A. Ferenci Fitting, W.C. Johnson, H.B. Rollins and F.J. Vento.

lxii plus 1074 pages, 320 figs. 279 tables.

\$24 (softcover) includes postage and handling

This monograph synthesizes archaeological research by the University of Kentucky and the University of Pittsburgh in the Paintsville Reservoir in eastern Kentucky. A thorough geological assessment of the study area is presented together with examinations of contemporary climate, flora and fauna. The history of prior research in the area is summarized, and descriptions of 19 excavated or tested and 81 surveyed sites are provided. Hundreds of projectile points ascribable to virtually all major temporal periods are described and compared to points from sites outside the project area. All other flaked stone and ground stone tools are also described and discussed in detail. Macroscopic and microscopic examination of lithic raw materials are presented with particular attention to chert sources. Sixteen ceramic types are discussed together with elements of perishable technology discerned from an examination of ceramic surface treatments. Historic period artifacts, vertebrate and invertebrate faunal remains as well as floral remains from the sites are assessed as are aboriginal settlement patterns within the reservoir, matters of subsistence, seasonality and intensity of site utilization. The report concludes with a summary of external correlations between sites in the reservoir and those outside its borders.

Cheques should be made payable to ETHNOLOGY and orders mailed to: ETHNOLOGY, Dept. of Anthropology, University of Pittsburgh, Pittsburgh, PA 15260, U.S.A.

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HUGE CAVES ONCE USED BY MAYAS ARE DISCOVERED IN BELIZE JUNGLE

It took a 20-kilometre walk through the jungles of Belize, carrying backpacks weighing up to 40 kilograms just to reach the cave entrance. The explorers had to make the excruciating journey as many as three days in a row just to haul in supplies and gear. Once there, they camped underground for weeks at a time, eating only freeze-dried food and getting water from an underground spring.

But, for Thomas E. Miller, an assistant professor at Eastern Washington University, and his colleagues, the effort was worth it. When the expedition emerged from the sweltering jungle in May, it reported that it had found one of the most extensive cave systems in the Western Hemisphere, including one chamber that is the second largest in the world.

In addition, the team found a large collection of Maya artifacts left in the cave at least a thousand years before. They also discovered a new species of blind white crab, Prof. Miller said. Prof. Miller, who has been studying caves in Belize since 1973, tends to belittle the physical difficulties of the trip. The Maya helped, he said.

"We camped in a large chamber that had a permanent stream falling into a large lake where we could get water and also wash off," he said. "There were about 33 Maya walls and terraces built into the cave, and these flat areas we camped on. It was an extremely comfortable camp." As for the hike in, said Prof. Miller, "People got in shape quickly."

Prof. Miller went to the Chiquibul River area after studying aerial photographs that suggested an extensive karstic system was there. A karst, he explained, is a region of porous limestone cut by water into various forms such as sink-holes, fissures, and caves. An eight-day solo journey in 1982 confirmed his judgment, and he began to plan for his spring 1984 expedition. The result was the discovery and mapping of a cave system that consisted of two distinct caves, each about 11 km long, separated by a 3-km surface stretch in which the caves disappeared.

"The whole cave system is basically due to the Chiquibul River, which sank millions of years ago in the limestone and formed a very large cave system." Prof. Miller said. "This was once an active route for the river, but some time in the last several hundred thousand years, the river developed new routes into the limestone at lower elevations." Such a change of route leads to the formation of caves, which is to be expected in the conditions there, he said.

"The limestone is dense and well-fractured, which is the basic geologic condition you need for cave formation," he explained. "There is an enormous volume of rainfall, and the tropical climate produces carbon dioxide in the soil. That combines with rainfall runoff to provide an acidic condition that weakens the stone and produces a cave."

Most of the Maya region of Central America, from southern Mexico through Guatemala and Belize, has such karstic caves. What makes the Chiquibul caves special is their size. The chamber in which the team first camped is about 240 metres long and more than 150 m wide. Even that, however, was no match for the second chamber, which was about twice that size.

"It would swallow the biggest room at Carlsbad and still have a third left over." Prof. Miller said. "The ceiling is 213 feet (65 m) high."

The team found evidence of extensive use of the caves by the Maya. They left

Large quantities of pots, storage vessels, painted bowls, clay figures, and even a whistle that can still be played. Fortunately for the scientists, the area is almost completely isolated. Looters who have stripped other Maya sites have done little damage there. Only a few loggers and chicle tappers have been in the area in the millennium since the last Maya left the caves.

Archaeologists and Maya specialists who took part in the expedition say that few of the finds alone are spectacular. But the accumulation of discoveries, dated between AD 600 and AD 1000, contains clues to everyday Maya life. The expedition brought out about 50 kg of artifacts and returned with them to Belmopan, the capital of Belize, according to Logan McNatt, a U.S. Peace Corps volunteer working with the Belize department of archaeology.

"That includes about five or six complete or nearly complete vessels," he said. "But there were others that would have been impossible to carry out on our backs. My rough estimate is that we took out probably about 1 per cent of the artifacts in those caves. There's still an incredible amount of stuff in there."

From the Globe and Mail,
September 10, 1984.

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Archaeology of Eastern North America

New Experiments upon the Record of Eastern Palaeo-Indian Cultures

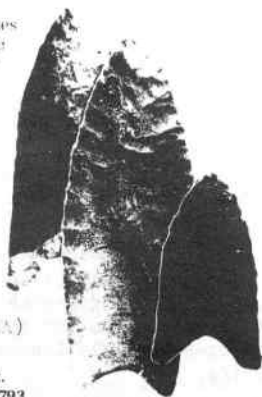
Richard Michael Gramly, Editor
Buffalo Museum of Science

The Eastern States Archaeological Federation celebrates its 50th Anniversary and is pleased to make available a special volume made of a collection of 16 essays with an introduction by Drs. William A. Ritchie and Robert E. Funk, New York State Museum. Fresh data and new radiocarbon dates for eastern North American fluted points and early Archaic cultures. A preliminary analysis of an important Palaeo-Indian cremation deposit. Sites and archaeological reconnaissances in the following areas are discussed: Maine, Massachusetts, New Hampshire, New York, Pennsylvania, Ontario, Michigan, and Ecuador.

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In order to cover postage costs to Canada, an additional \$1.35 must be levied or \$15.35 (USA) each copy.

RESCUING RAT PORTAGE PREHISTORY PROJECT

Along the Winnipeg River, within the town limits of Kenora, is an area designated DkKp-8. For the past 2000 years, it has been one of the most popular campsites in northwestern Ontario. And almost every visitor, from prehistoric native peoples to French fur traders to modern-day fishermen, has left some trace. In short, the soil of the area is steeped in history. Project head Paddy Reid, regional archaeologist of the heritage branch of the Ministry of Citizenship and Culture, began excavations last year in an attempt to uncover the many mysteries of DkKp-8 and excavation continued this summer in an expanded area.

Rat Portage is the original name of Kenora and the project is a full-scale rescue operation to retrieve data before it is damaged or destroyed. Like many other archaeological sites along the Winnipeg River and the Lake of the Woods, DkKp-8 is a threatened site.

"We're losing a portion of all sites because of water erosion," Mr. Reid says. "There are three outlets to the Winnipeg River and every one of them is dammed causing a two-to-four metre difference in water levels. A logging operation or careless souvenir hunters can also destroy a site. It's always a race against time and sometimes it's a really hard choice to decide which site to save." He estimates that on the Lake of the Woods alone there are close to 1000 sites but only one-half of the shoreline is inventoried.

The Laurel people were among the first to enjoy the benefits of the DkKp-8 site which comprises a sheltered area, natural dock and close proximity to a bay teeming with wildlife. The Laurel culture predominated in northwestern Ontario and Manitoba from 200 BC to AD 900. Last year, a Laurel lodge dating to between AD 500 and AD 900 was discovered at the site; it was probably a dome-shaped structure constructed of posts and covered with birch bark or caribou hide. It likely housed an extended family.

Post moulds, soil stains, artifact remnants and storage pits were all uncovered. The lodge measured 9.5 m by 5 m. Because the area is discoloured, archaeologists speculate the house burned down. Mr. Reid says it is the only complete lodge to have been found in Canada.

"Having found the house structure, we will now try for a complete village," he adds.

Also at DkKp-8 is evidence of the Blackduck and Selkirk Indian culture, circa AD 1000. It is not clear if the Blackduck and Selkirk people were descendants of an earlier Laurel people or if they moved into the area from the south and displaced the Laurel people or a combination of both. Whatever their origins, these two groups introduced a new source of food, wild rice.

By the 17th century, the fur traders had arrived in the area. As the only water route west, the Winnipeg River was a major fur-trade route. A trading post at Rat Portage was established by the Hudson Bay Company. Mr. Reid says it is very unusual to find French fur trade sites with goods intact. At DkKp-8 Jesuit rings, trade beads, and gun flints have been found. The Jesuit rings are a rare find; apparently the Jesuits only gave brass rings to their converts in North America.

This summer Mr. Reid has had much-needed extra help because his office is hosting Canada's first international student archaeology work camp. With the students' extra help at the site this year, Mr. Reid says "I'm hopeful we'll get two-thirds of the village done and, if we are really lucky, all of it."

From "Topical", August 10, 1984.

bulldozers put end to huron village dig

BULLDOZERS PUT END TO HURON VILLAGE DIG

Midland, Ontario. - A team of archaeologists watched Friday as a 375-year-old Huron Indian village site they were excavating was destroyed by bulldozers from an adjacent gravel pit. The site, which was inhabited by about 1,000 Hurons at about the time the first French traders and explorers visited Ontario, was being excavated by a team of 23 archaeologists supervised by officials of the Ontario Ministry of Citizenship and Culture.

Roberta O'Brien, regional archaeologist for the Huronia area, said the village gave archaeologists new information about the Hurons at the time they were visited by Samuel de Champlain. It was one of the larger Huron villages and had an unusually large wall and a village plan that did not conform to the standard Huron village layout.

"A great deal of non-renewable information has gone forever. There is no way to reconstruct it or regrow it. It's wiped off the face of the Earth." Ms. O'Brien said in an interview at the site Saturday. The site was being excavated for use by the gravel pit operator. The pit provides gravel for a six-kilometre extension of Highway 400 north of Coldwater, Ontario. The excavation was partly paid for by the pit operator, Bot Construction Ltd., of Oakville, Ontario, which holds the \$5-million contract for the highway extension. Company director Roy Bot said the firm had contributed about \$10,000 to finance the dig; but "they were too slow. It got to the point where we ran out of time. The site was always planned for a gravel pit. Even using what is there, we're still going to be short," he said. Mr. Bot said there was nowhere else on the property to extract gravel and no other land in the area suitable for a pit. He said if the Huron village area were not put into production, work on the highway project would have been delayed.

Ms. O'Brien said the pit operation had expanded through the summer to areas of the site that had already been excavated, but late Thursday night men from the pit visited the archaeologists' camp and told them the unexcavated parts of the village would be bulldozed the next day.

"I heard about it Friday when I was in a meeting in Toronto and by the time I could get up here, they had already done it. We're trying to determine if there is anything we can salvage," she said.

Ms. O'Brien said the site was unique because of its large size, its large wall made up of five rows of wooden stakes and the layout of the village. Longhouses were crowded together despite the Huron's usual concern for fire.

"The people who lived here were obviously very afraid of something. The village was built at a time when the Hurons were incorporating a tribe of outsiders, though we don't know for sure who they were or where they came from. We were hoping to find artifacts that would give us some idea," she said.

The Hurons were a confederacy of five tribes that settled in the Georgian Bay area in the 200 years before 1600. The fifth tribe to join the confederacy may have come from the St. Lawrence valley and could have been the tribe that Jacques Cartier visited at Hochelaga, the site of present-day Montreal.

Officials of the Ontario Ministry of Natural Resources said the construction company had a permit to use the site for its gravel pit. Ms. O'Brien said the Ministry of Citizenship and Culture has the power to issue a stop-work order to prevent a site from being destroyed, but the bulldozers moved before ministry officials could act. She said the team had found pottery, arrowheads, beads, animal remains and post holes from the wall and the longhouses.

Ms. O'Brien said mapping of the site and salvaging of artifacts from the soil already stripped from the village area will continue, but the work will end soon. Students and supervisors have camped on the site since July 3.

From the Globe and Mail,
September 10, 1984.

O.A.S. PROVINCIAL EXECUTIVE 1985 - NOMINATING COMMITTEE

A Nominating Committee has been appointed to produce a slate for the 1985 Executive of the Society.

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

Nominations will close at the Business Meeting to be held on October 20, 1984. Election of the Executive will take place in January 1985.

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

Nominating Committee: Margaret Brennan, Chairman
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(416) 223-7296

1985 Executive Positions: President
Treasurer
Secretary
2 Directors

Members who wish to be considered by the 1985 Executive for appointed positions within the Society are reminded that existing positions automatically become vacant on election of a new Executive and that re-appointment or new appointments are made by the new Executive.

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ARCH NOTES is published with the assistance
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O.A.S. CHAPTERS

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WATERLOO Executive: President Jack Redmond (519) 578-3064
Vice-President Ken Oldridge
Treasurer Malcolm Horne
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Chapter Fees: Individual \$5

Meetings: Usually at 8.00 p.m. on the 3rd. Wednesday of each month, excluding June, July and August. Adult Recreation Centre, 185 King St. S., Waterloo.

LONDON Executive: President Robert Pihl (519) 225-2527
Vice-President David Smith
Treasurer George Connoy
Secretary Linda Gibbs

Newsletter: KEWA - Editor: Bill Fox

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

Meetings: Usually at 8.00 p.m. on the 2nd. Thursday of each month, excluding June, July and August. Museum of Indian Archaeology, London.

OTTAWA Executive: President Susan Johnston (613) 722-3523
Vice-President Phyllis Lenethen
Secy/Treasurer Marian Clark

Newsletter: THE OTTAWA ARCHAEOLOGIST - Editor: C. Kennedy

Chapter Fees: Individual \$10, Family \$12, Student \$8.

Meetings: Usually at 8.00 p.m. on the 2nd. Wednesday of each month, excluding June, July & August. Victoria Memorial Bldg., Metcalfe & McLeod Sts.

THUNDER BAY Executive: President Frances Duke (807) 683-5373
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Newsletter: WANIKAN - Editor: Marge Roberts

Chapter Fees: Individual \$4.

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Vice-President Peter Hamalainen
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Secretary Annie Gould

Newsletter: PROFILE - Editor: Jane Sacchetti

Chapter Fees: Individual \$8.

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WINDSOR Executive: President Jean Rochefort
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Newsletter: SQUIRREL COUNTY GAZETTE - Editor: P. Reid

Chapter Fees: Individual \$3.

Meetings: Usually at 7.30 p.m. on the 2nd. Tuesday of each month, excluding June, July & August. Windsor Public Library, 850 Ouellette Ave., Windsor.



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