



ARCH NOTES

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newsletter of

The Ontario Archaeological Society

INC.

THE ONTARIO ARCHAEOLOGICAL SOCIETY (INC)
TWELFTH ANNUAL SYMPOSIUM

ARCHAEOLOGY OF THE LAKE HURON AND
GEORGIAN BAY DRAINAGE BASINS

at the

Hampton Court Hotel
1210 Wellington Road South
LONDON, Ontario (519) 681-2020

October 26 - 27, 1985

- . Hospitality Suite
- . 3 Paper Sessions

Your pre-registration leaflet was included in your last edition of ARCH NOTES and we give you here a preliminary list of speakers. Titles and order of presentation may change.

Session 1: Archaeology of Lake Huron and Georgian Bay Basin: Specialty Topics

- S. Branstner: "The Tionontate Huron Occupation at the Marquette Mission Site, St. Ignace, Michigan"
- R. Zurel: "Earthwork Sites of Southeast Michigan"
- W. Lovis & J. Robertson: "Rethinking the Archaic Chronology of the Saginaw Valley, Michigan"
- P. Julig: "The Sheguiandah Site Stratigraphy: A Perspective from the Lake Superior Basin"
- S. Janusas: "Kettle Point Chert - Its Spatial and Temporal Distribution in Regional Prehistory"
- C. Garrad, C. Kirby, M. Kirby: "The Beaver Valley - Surveys and Sequences"
- C. Hanks: "Small Site Archaeology and the Early Archaic North of Lake Huron"

Session 2: Archaeology of Lake Huron and Georgian Bay Basin: Regional Syntheses

- J. O'Shea: "Teetering on the Edge: Current Research in North-eastern Lower Michigan"
- W. Fox: "Archaeology of the Bruce Peninsula"
- B. Deller, C. Ellis, I. Kenyon: "Archaeology of the Southeastern Huron Basin"
- T. Conway: "Archaeology of the Northern Huron Basin"
- R. O'Brien: "Archaeology of the Southern Georgian Bay"

Session 3: Open: Ontario Archaeology

W. Finlayson, D. Smith, P. Timmins: "1985 Salvage Excavations at the Keffer Site"

J. Steckley: "Using Huron Place Names as a Guide to Historic Village Site Location"

A. Pegg: "Nineteenth Century Berlin: Two Perspectives"

J. Hunter: "The Huron Trade Bead Sequence"

M. Cooper: "The Historic Neutral Occupation around Fort Erie"

N. Ferris: "Perfect Pits and Possible Post Moulds: Settlement Data from an Eighteenth Century Ojibwa Habitation Site"

M. Latta: "Archaeology and the Identification of 17th Century French Mission Sites in Huronia: A Historical Perspective"

R. MacDonald: "The Coleman Site Settlement Patterns: Iroquoian Architecture in the Waterloo Region"

R. Pihl & D. Brown: "Archaeology and Palaeo-environment of the Late Archaic Quaker Park Site, Niagara Peninsula"

At the Banquet the Ridley Speaker will be Dr. Ronald J. Mason of Lawrence University, Wisconsin.

The Emerson Medal, the Society's most prestigious award, will be presented to its second recipient, Dr. Howard G. Savage, at the Banquet.

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LETTERS TO THE EDITOR

Dear Sir:

The membership may be interested to learn that on Monday, 5 August, my Museum unearthed a shallowly concave fluted point of Upper Mercer chert from Ohio in close association with fossil bones of a large cervid--perhaps elk or caribou. These finds are within a few meters of fossil mastodon bones that were unearthed in 1959, 1983 and 1984. A radiocarbon date on wood from this site is 10,450±400 years BP (W-1038) as reported in W.A. Ritchie's *Archaeology of New York State* (1965:13).

The site is located on the Charles Hiscock farm, Town of Byron, Genesee County, New York, approximately 25 miles east of Buffalo, New York.

Excavations will continue through August and again for several weeks each year through 1990. The site is extraordinarily rich in fossils, but this is the first fluted point known to have been unearthed there.

Associations of Palaeo-Indian flaked stone tools and faunal remains are rare in eastern North America, and to my knowledge this discovery is only the fifth of its sort made by professional scientists. I expect more fluted points to turn up at the Byron site in the years ahead.

Sincerely,

Richard Michael Gramly
Buffalo Museum of Science

Sep/Oct 1985

-3- Buffalo Society of Natural Sciences

NFB FILM ON FOREST FIRES

An unusual and informative documentary was seen on the CBC Television Network on Sunday, July 14. Sponsored by Parks Canada, From Ashes to Forest introduced the viewer to the latest methods of battling forest fires and a relatively new technique called the "controlled burn", whereby park wardens intentionally set fire to wooded areas.

For generations man has feared fire in the wilderness. Now conservationists have found that fire can be a beneficial natural agent in rejuvenating the forest and protecting wildlife.

The film shows park authorities experimenting with the "controlled burn" technique near Banff. Archival footage shows the fire fighting techniques of fifty years ago and features today's highly technical and mobilized operation.

From Ashes to Forest is now available to the public through National Film Board offices across Canada. This one-hour documentary is one in a series of NFB films being produced for Parks Canada to celebrate the 100th anniversary of Canada's National Parks. The next in the series will be The Great Buffalo Saga a fascinating account of the near extinction and survival of the Plains Buffalo.

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R.O.M. DIRECTOR NAMED

T. Cuyler Young, a 22-year veteran of the Royal Ontario Museum's archaeology staff, has been named director of the R.O.M. after a six-month international search. He succeeds James Cruise, who resigned late last year after 10 years as director.

Young said he will give "top priority" to the development of public galleries, but added that he will "make what we have got run smoother and perhaps faster. We do not need to stop doing what we do. Research and educational work must go on." He also said the R.O.M. "has to find a way with the human resources" currently in place.

Young also expressed his confidence that staff shortages and the construction of new galleries will not affect research by R.O.M. scientists. "The absolutely top quality scholars will continue to produce (important) scholarship. The B-plus curators are the ones who will have trouble. On balance, it is inevitable that in terms of quantity of academic production, the volume will be down. But quality will be as high or higher."

A specialist on the archaeology of Iran--though he has not visited the country since the Islamic revolution--Young joined the R.O.M.'s Near East department in 1963 after studies at Princeton University and the University of Pennsylvania. He is currently curator-in-charge of the West Asian department of the museum, and professor of Near Eastern studies at the University of Toronto. He has been a Canadian citizen since 1973.

From the Globe and Mail

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IROQUOIAN HOUSE ENDS: SEMANTIC CONSIDERATIONS

by M. A. Latta

Iroquoian longhouses frequently exhibit partitioned spaces in one or both ends. These were described by Champlain (Biggar 1929:123) as "...au bout d'icelles cabannes y a une espace, ou ils conseruent leur bleds i'Indes..."; Sagard added that the Huron term for this area was "Aque" (Wrong 1968:320). In several references to such spaces, Sagard always applied the French word "porche" noting that end areas might be used to store grain and firewood (Wrong 1968: 320, 321, 326).

The term "porche" is derived from the Latin "porticus", meaning a covered colonnade; French usage dates from the 11th century, though the term was uncommon before the 15th. Its modern definition, according to the Grand Larousse, is essentially unchanged: "Lieu couvert situe a l'entree d'un temple, d'une eglise, d'un edifice." (1976 Vol 5:4467). Whether he used the word in its Latin or its French sense, Sagard's use of "porche" provides no difficulty for the translator.

Anglophone archaeologists have employed four different terms to describe this space: porch, vestibule, storage area and cubicle. For research and communicative purposes, the most desirable terms would be one which (a) best translates the original French and (b) is least burdened with modern, hence potentially inappropriate, associations. Definitions are from the Oxford English Dictionary (1961):

- porch "An exterior structure forming a covered approach to the entrance of a building; sometimes applied to an interior space serving as a vestibule." (1961 Vol 7:1128)
- vestibule "A chamber or hall immediately between the entrance-door and the interior of a building or house (usually one of some size), to which it gives entrance; an ante-chamber, entrance-hall or lobby." (1961 Vol 12:161)
- cubicle "(a) A bed chamber: in the general sense obs. since the 16th c., but re-introduced in modern use esp. in English public schools, for one of the series of small separate sleeping chambers, which now often take the place of an undivided dormitory." (1961 Vol 3:1234)
- (b) "Hence: any small partitioned space (such as) a carrel in a library." (1972 Vol 1:699)
- storage area "Capacity or space for storing." (1961 Vol 10:1033)

"Vestibule" and "porch" are architectural terms, referring to defined structural elements. Both represent semi-public space, accessible to strangers. There is a secondary suggestion that a vestibule is within a house structure while a porch is external; a vestibule is "indoors" and a porch, "outdoors". From its earliest appearance in the 17th century, vestibule has been a synonym for a porch, but with a somewhat more restricted meaning. As is true of many Victorian polysyllables, vestibule suggests a large building and, by derivation, one of elevated social class or importance. A mansion might have a vestibule, but a slum tenement would have, at best, a porch.

A cubicle is also an architectural concept, but it differs from a porch or vestibule in that it represents enclosed individual space, very small in area, for private activities such as sleeping or study. Cubicles do not exist in isolation, but rather in series. This term is not appropriate for the end area in a longhouse, which was public, isolated and exterior to the living area of the house. It may be applied, with caution, to the series of individual living areas along the sides of the Iroquoian longhouse (Biggar 1929:123; Wrong 1968:93), though there is no indication that these were enclosed.

A storage area is functionally defined space. It may have structural integrity, like modern closets, but it may also merge indistinguishably into adjacent non-storage areas: the space beneath a bed, over the rafters, or behind the door. Furthermore, a storage area may be temporary rather than permanent. The archaeological recognition of storage areas rests on artifact and ecofact distributions within longhouses; they cannot be defined on architectural grounds alone. The ethnographic references say that end spaces were used for storage purposes; they do not say that this was their only function or that all ends were used for storage. There thus is no a priori justification for calling the end space of every longhouse a storage area.

On the whole, "porch" remains the best, and simplest, analog of its French cognate, "porche". Of the four terms, porch carries the least conceptual baggage and provides the greatest interpretive flexibility. A porch may be strongly or lightly built. It may serve a variety of functions, serially or all at once: a storage area, an entrance-way, even, in the original Latin sense of "vestibulum", a place for donning outdoor clothing. It has no implications of social status. It requires only one syllable. It is the logical generic term for this entire class of structural feature.

Storage areas and vestibules may be defined as special cases of porches, and their use should be restricted to cases where they are demonstrably appropriate. If differences in house-end use exist, and they do, then they will be useful for interpreting behavioural variation chronologically and ethnically. By restricting the use of these concepts, we open the way to a more precise evaluation of Huron spatial patterning.

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CONJECTURES ON PRE-DISPERSAL PETUN
MEMORIES SURVIVING AMONG LATER INDIANS

by Charles Garrad

In 1899 William E. Connelley of Kansas City, Kansas, published a book, "Wyandot Folk-Lore". His book was the result of research among enfranchised and tribal Wyandot remnants in Kansas and Oklahoma. Included were some interesting myths, some of which were subsequently republished by C. Marius Barbeau in 1915.

Myths may not seem of much use to the fact-oriented historian. However we must acknowledge that myths do form a body of literature that has been preserved. Perhaps, concealed in metaphor and symbol, some useful facts and memories have survived, awaiting a means of recognition.

It's interesting to note that a myth is often found widespread among many groups but changed to suit particular needs. Inconsistencies and revisions, variations and faulty recital between contemporary informants and modification by recorder or translator can cause confusion.

It should be mentioned that the Wyandots in Connelley's day were greatly infused with whites, other Indians and even some negroes. The three-division (Deer, Wolf and Turtle)/ten clan/hereditary chief pattern of Wyandot organization in the Detroit Valley in 1747 (Potier 1920:153, Lajeunesse 1960:37) had long since been swept away. And a century before the Detroit Valley, the Deer and the Wolf had lived together in Ontario's Blue Mountains where they were collectively known to the French as the "Petun" (JR20:42, 33:142-143, Garrad & Heidenreich 1978:394). They were probably joined there by the Turtle just before the Dispersal of 1650. The time period separating the Ontario Petun of the early 1600's and Connelley's Wyandot informants of the late 1800's was one of agonizing, forced acculturation and adaptation.

Despite the admitted difficulties, it seems to me that some useful information may lie hidden in several of the myths Connelley recorded (Connelley 1899:93-98, Barbeau 1915:325, 338-340). Following are two examples.

The first myth, "HOW THE WYANDOTS OBTAINED THE TOBACCO PLANT", contains these phrases: "The village stood by the lake. Clear streams flowed into the lake from the hills. On the hills were large trees. The Hawk Clan lived in this village. In the village lived an old man of the Bear Clan. One day...a large flock of immense Hawks...came flying over the blue hills, to the lake. Then they flew back over the blue hills whence they came." The point of the story is that one of the hawks, the spirit of the dead daughter of the "old man of the Bear Clan", brought the first tobacco to the Wyandot people.

It is easy, perhaps too easy, to equate the 'blue hills' with the Blue Mountains, but the scenery described certainly applies to the Petun Deer sites at Craigleith. The lake, clear streams, blue hills, large trees and birds are all there. Of course the description matches any number of other places and may be intended only as an idyllic backdrop to the story. Nevertheless the Craigleith sites' scenery and the myth's description match. The presence of the Bear Clan man also fits. The Huron Bear country is visible across Nottawasaga Bay, across which the Bear people fled from Ossossane to the

Petuns in 1649. The inference that the Bear clan man's daughter was of a different clan is also acceptable, and that Hawk clan people were among the Deer and Bear is also believable, for people of all clans probably lived in all villages.

Among the 18th century reduced and reorganized Detroit Valley Wyandots the Hawk Clan belonged to the Wolf division (Potier 1920:153, Lajeunesse 1960:37). John Steckley has deduced that this was a continuation of the pre-Dispersal arrangement, and has noted that the Neutrals, or part of the Neutrals, were called Hawks (Steckley 1982:31-33, 1985:18). It was the Neutrals, or part of the Neutrals, who probably provided the Petun with much of the tobacco for which they were named (Champlain 1922-1936:(3)99, (4)282, Garrad & Heidenreich 1978:395).

The direction from the Petun sites to the Neutrals was south and southwest, perhaps viewed as 'over the blue hills'. One wonders if this myth is not really about the Hawk component of the Neutrals supplying the Petun with large amounts of tobacco ('a large flock') when they lived in the 'blue hills' (Blue Mountains at Craighleith). If the trade continued onward to the Bear, this would be consistent with historical probability. To speculate further, the trade may have been inaugurated by families tied by marriage (hawk/bear) but who were distant and separated (the daughter was dead) for some time ('old man'). Perhaps the daughter, product of the marriage union, is a metaphor for the trade, product of the marriage union. Because the Wyandots certainly had tobacco earlier than late pre-Dispersal times, the "first tobacco" does not mean 'first' literally, but first in some other sense, such as the first brought by the Hawks.

The second myth, "ORIGIN OF THE HAWK CLAN", also features the Hawks and seems to echo pre-Dispersal Blue Mountain days. This myth purports that the Hawk Clan of the Wyandots resulted from the forced marriage of a kidnapped Wyandot girl and "a medicine man (who) could assume any form he choose". The real subject of the myth must be something else because the Hawk clan existed from the Origin of the World (JR10:127, 129, Connelley 1899:69-70, 77-78, Barbeau 1915:303-304, 308). Therefore this myth must record a later event or beginning. This particular myth is complex and contains many elements duplicated in other myths. The form the medicine man chose is not stated specifically to be a Hawk, and his attributes as described are more those of a Thunderbird. The following are some of the phrases excerpted from Connelley's account.

"The Big Bird was the Ruler or Mighty Chief of all the Eagles, Hawks, Owls, and other birds of prey, as his name indicates. He lived on top of a rock so high that clouds shut out all view of the lower world.

A Wyandot girl...lived in the woods. One day...a great cloud overshadowed her ...with huge claws to catch her...it was the Great Bird Chief...she found a log which was hollow; she crept into it. The Bird Chief followed her and alighted upon the log. He gave a mighty flap with his immense wings, and the blast caused thereby was a storm that levelled the forest...his voice was like a thunder-crash...he seized the log and carried both log and girl to the top of the precipice where he had his home.

The Bird Chief was a medicine man, and could assume any form he chose. He came back to his lodge on the top of the rock, in the form of a young man. She was his wife." After the girl escaped she bore children who were called

hawks, and "became the ancestors of the Hawk Clan of the Wyandots."

Noting that the described attributes of the bird-role the medicine man assumed are those of the Thunderbird, it might be mentioned that at the time Connelley recorded the myth, some of his Wyandot informants were assimilating with the Seneca, onto whose Oklahoma Reserve they had recently moved. Connelley's principal informant was actually a Seneca (1899:54). This may account for the story giving prominence to the Eagle, who fills a role among the Seneca and other Iroquois corresponding to the Thunderbird among the Algonkians. William J. Wintemberg (1928:27-29) and Elisabeth Tooker (1967:82) both noted that the Iroquois gave the Thunderbird human attributes. Wintemberg illustrated several Thunderbirds with human heads. The ability to transform is associated with shamanism or demons and is frequently associated with a high place (as in JR13:227).

The hollow log is a device sometimes used to represent a womb, a birth or a transformation. In summary, the myth could seem to say that people of the Neutral Hawk clan were transformed, born and adopted by the Petun/Wyandot through the agency of a medicine man/bird (Thunderbird) whose place of personal transformation was a high rock. The fact that both such a medicine man/Thunderbird and a candidate rock existed in 1636 among the Petun was recorded by Father Jean de Brebeuf (JR10:145, 195-197), but he did not associate them with each other, nor with any clan.

In Brebeuf's account, the importance of the rock EKARENIONDI ("Where the Rock Stands Out") was that it stood beside the trail to the Village of Souls. Its name was important enough that a village and the surrounding district were known by it. Upon archaeological investigation the village site nearest to the rock EKARENIONDI was found to belong to the Champlain period, some twenty years earlier than Brebeuf's account. It then relocated to its Jesuit period site at Craigleith (Garrad 1982). In either location, as the principal Petun village, it would have been the home of the principal Petun Chiefs and shaman.

The actual rock EKARENIONDI, identified by the writer as being located on the Scenic Caves property west of Collingwood, is not large, but it is placed so high on the Niagara Escarpment (Blue Mountain) that it is often above clouds which "shut out all view of the lower world". The Thunderbird Nest on the Blue Mountain mentioned by the Ojibway Peter York in 1915 (Laidlaw 1915:72) is likely the cavity behind the rock, which would serve as a lookout perch or roost. The rock itself and its immediate environs meet all the requirements for a sacred rock and place, judged by its placement, cracks and fissures, humanoid/animal shape and mysterious remoteness (Molyneux 1978, 1984, Hamell, pers. com.).

The rock has a remarkably ambiguous shape and any modern tourist with some imagination can perceive it to be a variety of entities as the shadows, seasons and viewing positions change. The most frequent interpretations are that the rock resembles a bear, owl, humanoid or monster. From below, it resembles a bear rearing up to fight. From above, a view probably available only to the fully initiated shaman, a wistful seated bear appears in certain lights. It is a reasonable proposition that the Wyandots not only perceived the rock as a bear but referred to it metaphorically as such.

The principal attribute of the Thunderbird is his ability to control the weather. An attribute of the developed shaman is the ability to transform.

Father Brebeuf admitted in effect that the Petun shaman ONDITACHIAE ("Thunderbird") could control the weather (JR10:195-197). His name implies he did so by transforming into a thunderbird.

It is probably of ONDITACHIAE that Wintemberg and Tooker made the statements already cited. As principal shaman, ONDITACHIAE presumably lived in the principal village EKARENNIONDI. The names become associated regardless of whether village or rock is intended.

If the Great Bird Chief in the myth is ONDITACHIAE and rock = EKARENNIONDI = principal village, it follows that the myth could be saying that at that time the Hawk (earlier established as a part of the Neutrals) came to the Petuns, went to EKARENNIONDI, the principal village, to apply for adoption (transformation) and were born into the Petun amalgam at the intercession of ONDITACHIAE himself. Such a possibility is entirely in keeping with what is known about the Petun.

It is easy to suggest that the adoption was favoured because the new people could be sent to bulwark the southernmost and most exposed Petun village, ETHARITA, in the territory of the Wolf Division. Such a move would simultaneously explain the apparent late population expansion in the village (Kelly-Campbell BcHb-10 Site), the presence of Neutral lithics on the site, and the future association of the Hawk and the Wolf.

The proposition does not seem unreasonable that these two Connelley myths encode a memory of actual and explainable historic events concealed in metaphor.

The effect of the metaphorised memories on other peoples surviving among the post-Dispersal Petun/Wyandot might be of interest. The principal people with whom the post-Dispersal Wyandot were in close contact were Algonkians who seem to be proto-Ojibways. The symbology of the Midewiwin, the Grand Medicine Society of the Anishnabeg (Ojibway), suggests that considerable Wyandot influences were incorporated.

About 1665, some fifteen years after abandoning their former Ontario Blue Mountain homeland, the reduced Petun/Wyandot group - still recognizable as the old Deer and Wolf and Turtle ("Wenro") Divisions (Steckley 1985:17-18) - found a haven at last among the Algonkians of La Pointe (Chequamegon). Since leaving Ontario they had been homeless and living among strange peoples and lands which were not theirs. They were no longer strong enough to believe they could best the Iroquois or play inter-tribal politics effectively. Their longing for the old days of power and domain in the Blue Mountains must have been intense. The frequent retelling of stories of the former days perhaps served to keep up morale and maintain unity in the group. These stories probably became even more exaggerated as time passed and the distance from their Blue Mountain Ontario homeland increased.

At La Pointe the Petun/Wyandot built their own village and sought to re-establish themselves. Perhaps they found that the retelling of the old stories had the political advantage of impressing the more numerous but perhaps less sophisticated Algonkians. How often, one might wonder, were the Algonkians of La Pointe invited into the Wyandot longhouses to hear again of the Blue Mountain country, of ONDITACHIAE the living Thunderbird, of EKARENNIONDI the Bear, home of the Thunderbird and Watcher for the Dead, the roles of the Deer, Wolf and Turtle in the creation of the world, the ability of the Thunderbird to

transform and create magic and of the Bear role in making it possible. One might conjecture that these stories might have been repeated and exaggerated until the very longhouse of the Wyandots came to symbolise shamanism and mysticism.

Whether by these means or not, the impressed Algonkians gave the Wyandots leadership they sought, but with disastrous results. The Wyandots provoked a war with the Sioux, lost, and departed to safer ground in 1671 (Tooker 1978:399).

The legacy of the Wyandots' six-year stay may have been one of empty longhouses and confused memories of the stories told in them. Such stories with symbols - the Thunderbird, Bear and the Turtle among them - could have been left to gestate within the Algonkian culture and to unite with and shape existing Algonkian shamanic practices.

The foregoing is entirely hypothetical. However it was at La Pointe, and in the century following the Wyandots' departure, that the Midewiwin "began to assume its distinctive form", to take on vitality, to emerge and spread (Dewdney 1975:174). The 'distinctive form' that the Midewiwin assumed includes special ceremonial longhouses which resemble the elongated longhouse such as the Wyandots used, and a repertoire of symbols prominently featuring Thunderbirds, Bears and Turtles. A further development was the establishment of structured training, recognized degrees or lodges, tutor/priest shamans, a regularized curriculum, and a tuition fee.

The bark scroll drawings illustrated by Dewdney (1975) indicate that the Thunderbird was placed above all. The Bear was still the communicator/transforming aid, but instead of aiding the newly dead on their journey to the Village of Souls, he aids the initiate shaman on his journey through the Mide grades and lodges.

The structured shamanic schooling, which was a practice of the Midewiwin, had no recorded precedent among the pre-Dispersal Petun/Wyandot until 1982, when a feature interpreted as a shamanic school was excavated in the Blue Mountains (Haney-Cook BcHb-27). The site is identified as EKARENNIONDI of Champlain's time, and is overlooked by EKARENNIONDI (the rock). It is not impossible that the school was conducted by ONDITACHIAE himself. It can be assumed that the post-Dispersal Petun/Wyandot at La Pointe included, if not ONDITACHIAE, some of his disciples and graduates (Garrad 1982).

Thus it may be possible that in distorted form some aspects of the Algonkian Midewiwin were influenced by the transient Petun/Wyandot memories of one man, ONDITACHIAE the Thunderbird, and of his associate the Bear, and the Turtle who supports the world. Even the Mide schools may owe their ancestry to this same man.

The origins of the Midewiwin are believed by the Algonkians to be supernatural. The Ojibway version is that the secrets of the Midewiwin were given to the Ojibway at the behest of the Watcher, a being who aids the newly dead to pass by on their journey to the Land of Souls (Johnston 1976:80). The Watcher easily equates with the Bear and the rock EKARENNIONDI.

The rock EKARENNIONDI (The Watcher) stands and watches even yet, not at La Pointe, but in Ontario's Blue Mountains, the ancient home of the Petun/Wyandot. The Watcher can be seen and visited by anyone, believer or not, for the price

of admission to the Scenic Caves west of Collingwood, Ontario.

Acknowledgements

The above article is the result of a long fermentation process to which many sources and countless people contributed. I ask the many from whom I have learned to be content with my naming George R. Hamell, Brian Molyneaux and John Steckley. They showed me that valid truth, or at least useful information, may lie disguised in metaphor in, respectively, myth, rock and language.

I am sure my named mentors will readily join me in emphasising that the resulting conjectures are entirely my own.

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A HISTORY OF CERAMIC TABLEWARE IN ONTARIO, 1840-1870

Ian Kenyon

INTRODUCTION

This is a continuation of an article that appeared in an earlier issue of ARCH NOTES (May/June 1985: 41-57), which discussed some of the classes of general store records that can be used to construct a history of ceramic tableware use in Ontario, and outlined the changes in the major ceramic types between 1780 and 1840.

During the 1840-1870 period there were many changes in the British ceramic industry, some of which will be noted in due course. But there were also great changes occurring in the economic life of Ontario. In the 1830's and 1840's there was a massive immigration into Ontario from the British Isles, settlement rapidly expanded as did opportunities for storekeepers and other entrepreneurs. (A side effect of this commercial boom is greater volume of archival material available after 1830.) Accompanying this rapid growth in Ontario's settlement was the further development of transportation routes, the expansion of wholesale networks, and improvements in banking facilities. Before the 1830's storekeepers usually received only one yearly shipment of goods, and they were lucky to get even that. With the opening of the Welland Canal in 1829, continuing road expansion and improvement schemes, and especially with the great railway building projects of the 1850's and 1860's, storekeepers could receive their goods more rapidly and more frequently than before. In wholesaling, the dominance of Montreal was challenged by the growing urban centres of Toronto and Hamilton.¹ In Hamilton, for example, the wholesale crockery firms of A. & T.C. Kerr and James Skinner & Co. developed a good trade with small town stores over much of southwestern Ontario.²

1840-1850

Like the 1830's, the 1840's was also a period of transition and innovation. New ceramic types introduced or popularized during the 1840's include sponged, yellow or cane coloured ware, flowing printed colours, and white granite. Ordinary printed³, painted and blue edge decorated ceramics, however, continued to be widely marketed. C.C. or plain white earthenware, which was still commonly available in the early 1830's, was by the 1840's little stocked by most merchants, save for white chamberpots -- an inglorious end (C.C.'s not the customer's!).

Sponged ceramics were decorated by "...dabbing the ware with a naturally rough sponge filled with coloured 'slip'".⁴

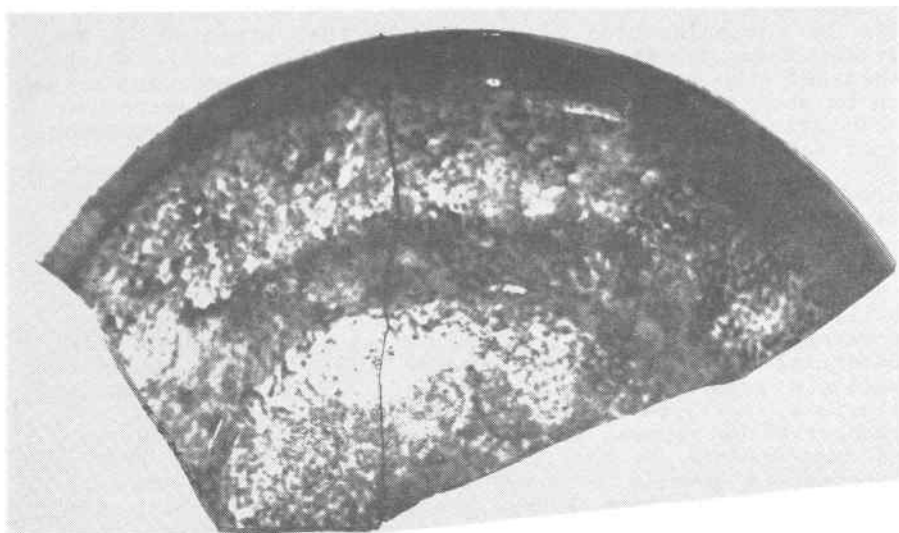


Figure 1. Blue sponged saucer. Sponged teawares are listed in Ontario general store records as early as 1843.

Although the use of this technique extended back to the 18th century (usually in combination with painted designs), all-over sponging (Figure 1) did not become a generic type until the 1840's. By the late 1840's sponged (usually blue) teaware and bowls had become a popular low priced alternative to painted ceramics, sponged being priced only slightly higher.

The earliest indication of sponged ceramics in Ontario general store records occurs in an invoice of a large crockery shipment sent to D.B. Stevenson of Picton in June 1843. This order contained 8 doz sponged cups and saucers as well as the same number of painted ones. Stevenson did not reorder sponged teas in 1844 -- perhaps they did not sell too well at first -- but he did replenish his supply in 1845 and 1846. Just across the Ontario border, Duncan McRae of Dundee P.Q. received no sponged ceramics in his 1844 shipment but ordered some 24 doz blue sponged teas in 1845. Similarly, Smith & Chisholm's Burlington store ordered no sponged in an 1841 memorandum, only painted and printed teas, but the next preserved record in their files, an 1847 invoice, lists 4 doz sponged teas, as well as 10 doz painted and 6 doz printed. Together these records indicate that by 1845-7 sponged teaware was becoming commonplace on tables in Canada West.⁵

Yellow ware, usually called Cane or Cane Coloured in mid-19th century merchant's records, is a minor type that first appeared in the 1840's. This yellow-bodied ironstone was chiefly kitchen rather than tableware; typical vessel forms were bakers, bowls, nappies and pitchers. It has its modern-day descendant in the form of large, white glaze-lined mixing bowls. The first mention of cane coloured ware occurs in a Stevenson invoice of June 1842 ("1 doz Cane Nappies"), and it is also listed in Duncan McRae's 1844 and 1845 invoices.

Another notable introduction of the 1840's was flowing or flown colours, in which the pigment of a printed design was deliberately allowed to run or flow into the ceramic's glaze (Figure 2). Blue was the usual printing colour although browns and blacks were also used. Typically the designs were of Chinese inspiration, as suggested by such archaeologically common pattern names as "Chusan" and "Corean". This was a premium priced ware, selling for about 20% more than common printed ceramics.⁶

The introductory date of flowing colours into the Canadian market appears to have been 1844. Elizabeth Collard cites a newspaper advertisement of July 1844 that mentions "the new... flowing stone ware."⁷ But this advertisement was for a Montreal firm, and it may not have been until the following year that flowing wares appeared on storekeeper's shelves in Canada West. This is certainly suggested by the entries in Stevenson's invoice book. No flowing wares are

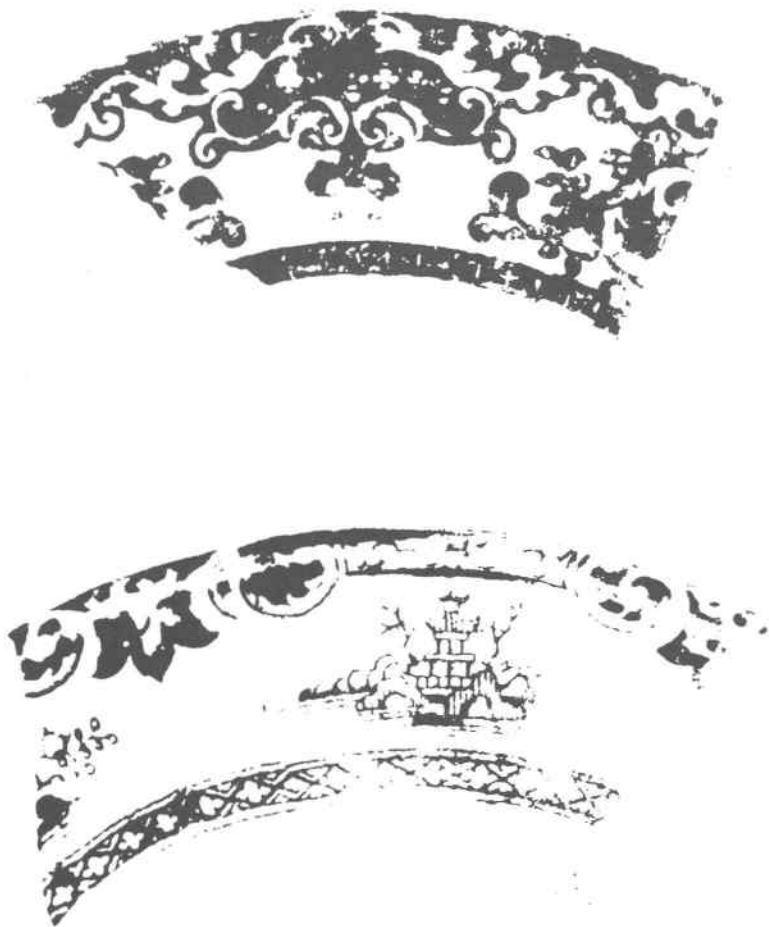


Figure 2. Sherds with flowing colours. In this high-contrast photograph the flown "halo" of the printed designs is not adequately shown. The oriental motifs are typical. Flowing colours are mentioned as early as 1845 in Ontario merchants' records.

listed in his 1844 or June 1845 orders, but in his Oct 1845 shipment (Figure 3) there is a veritable flow of flowing blue, consisting of cups and saucers, teapots, bowls, plates, dishes, and mugs. This new ware, despite its cost, seems to have been a hit with Stevenson's customers for he continued to order flowing blue in subsequent orders.

The last introduction of the 1840's was a ware known as white stone, ironstone, or, more commonly, white granite (Figure 4).⁸ This was not simply a new method of decoration, as was flown blue, but a ceramic with a new and improved fabric or body. According to Arnold Fleming:

Royal Ironstone China or White Granite...was an imitation of the white, heavy bodied porcelain made then in France, and in great demand by the Americans. (The French) largely lost this trade, for the British "Ironstone China" manufacturers produced cheaper and more serviceable ware....Its one objection was that it was thick and heavy. The glaze...was stained with oxide of cobalt till it possessed a distinct⁹ bluish hue to match continental porcelain.

Unlike sponged and flowing wares, it took white granite several decades to capture a significant place in the Ontario market. It was, as Fleming suggests, a hard and durable ware, but it was rather plain beside the colourful sponged, painted and printed ceramics of the mid-19th century and expensive too, costing about the same as printed.

An early mention of white granite occurs in a Stevenson invoice of 1847. But the 1 doz handled granite teas ordered seems to have been something of a trial run, in view of the 30 doz painted and 10 doz sponged teas listed in the same invoice.

1850-1860

The 1850's saw a continuation of late 1840's ceramic types, as indicated in the 1 Jan 1852 issue of the Guelph Advertiser, which listed the varied offerings of the "New Cash Grocery and General Store":

CROCKERY & GLASS

Tea Cups and Saucers, with and without handles
Breakfast Services
Tea Pots, Sugar Bowls, Cream Ewers
Bowls and Jugs
Willow and Blue Edged Plates and Dishes
Blue and Yellow Bake Dishes
Flown Blue Tea Services
Basins and Ewers
Chambers, white and coloured

Montreal 23rd Oct 1845

D.B. Stevenson Esq
 Picton, P.E. I.

2 boxes 41 Linn.

8 doz	flowing blue superlans	4/6	10 doz	printed 3 blue	4/6	3	11	"
1/2	"	"	superlans	4/6	1/2	24	13	6
1/2	"	"	saucers	1/2	1/2	17	5	9
1/2	"	"	milk	1/2	1/2	10	3	6
1/2	"	"	Bowls	1/2	1/2	2	4	6
1/2	"	"	plates	1/2	1/2	2	2	9
1/2	"	"	plates	1/2	1/2	1	1	0
1/2	"	"	sup	1/2	1/2	2	1	6
1/2	"	"	dishes	1/2	1/2	2	2	0
1	"	"	Mugs	1/2	1/2	1	1	6
1	"	"	peppers	1/2	1/2	1	1	0
1	"	"	cutts	1/2	1/2	1	6	2
10	alponge superlans	1/2	4	Bowls	1/2	1	1	8
1/2	usual superlans	1/2	1/2	Chambers	1/2	1	1	0
1/2	milk pots	1/2	1/2	Red jeans	1/2	1	12	6
1/2	Bowls	1/2	1/2	cutts	1/2	1	13	6
2	Edged plates	1/2	1	1/2	1/2	1	12	6
1/2	plates	1/2	1	1/2	1/2	1	12	6
1/2	plates	1/2	1	1/2	1/2	1	12	6
1/2	peppers	1/2	1	1/2	1/2	1	14	6
1/2	cutts	1/2	1	1/2	1/2	1	12	6

Total amount

Figure 3. Part of an invoice listing a shipment of ceramics sent to D.B. Stevenson of Picton, 23 Oct 1845. Note the premium price for flowing ware: for example, the wholesale price of flowing cups and saucers was 4/6 (90 cents) a dozen, compared to 3/6 for ordinary printed (top right), 1/8 for sponged (centre left) and 1/6 for painted (centre right, wrongly transcribed as "printed"). (Ontario Archives).

Cashmere Tea Ware (a flowing colour pattern?)
White Glazed ditto (white granite?)
Vegetable Dishes, Flat ditto
Yellow Bowls, Blue Mugs
Painted Creams and Mustards

A 1858 inventory for Watson and Robertson's store in Goderich reveals much the same sort of selection of ceramics that would have been available a decade before: blue, brown and grey printed, blue sponge, painted and blue edge. The one noticeable change was an increase in white granite, which composed about 10% of the stock of teas and plates.¹⁰

Not all stores were as well stocked as the New Cash Store or Watson and Robertson. Some smaller merchants offered limited choices and perhaps even bought their supplies from the larger general store keepers, rather than ordering from the Montreal or Hamilton wholesalers. Some examples of this occur in F.W. Stone's 1854-55 day book for his Guelph store. Stone operated a large general store, counting among his customers many of the more prominent members of the Guelph community and of course offering them a wide choice of crockery, but as a sideline Stone wholesaled to some of the smaller out-of-town shopkeepers. One such merchant, Thomas Caldwell, purchased from Stone a limited selection of ceramics in August 1854 (Figure 5). The teaware included blue and "dove" (grey) coloured cups and saucers, both handled and unhandled, as well as some "Common Teas", meaning ordinary painted (as opposed to "best" painted, which cost slightly more). Despite the variety in teaware, the plates consisted entirely of "B.E." (blue edged) of three different sizes.¹¹

1860-1870

In the 1860's white granite became an increasingly popular commodity, starting to displace the similarly priced printed wares that had been the staple of the "better class" of trade for the previous half century. Whereas in the late 1840's and 1850's storekeepers would proudly advertise their latest stock of flowing printed wares, it was now white granite's turn; it became the ceramic product flogged in the local newspapers. For example, in the 29 Sept 1864 issue of The London Evening Advertiser & Family Newspaper:

F. Rowland
Respectfully calls the
attention of his numerous Friends and the
Public generally to the large stock of
WHITE GRANITE WARE
and
GLASSWARE
which he has just received direct from Europe

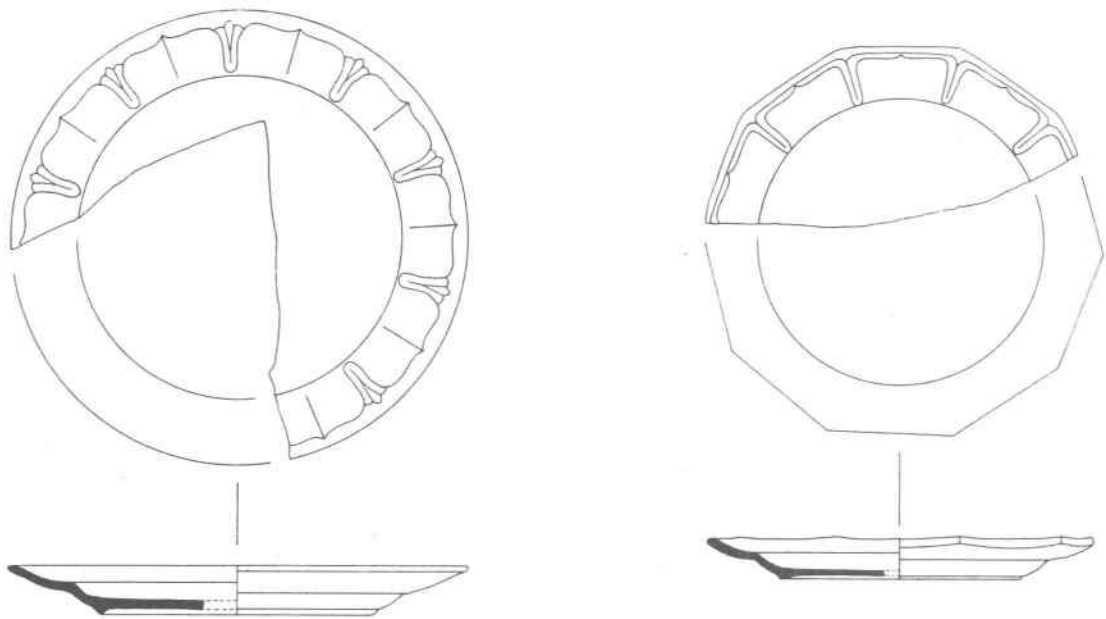


Figure 4. White granite plates. The moulded
brace or ogival motifs are characteristic of
the 1850's.

A month later in the same newspaper, a rival London merchant announced:

FINE GRANITE WARE, CUTLERY, and GLASSWARE

In the 1860's and later, the most popular of the white granite patterns was the "wheat" or "Ceres" shape (Figure 6), with its characteristic moulded wheat sheafs arranged around the borders of the ceramic items.¹² The earliest mention of this pattern so far seen in Ontario records occurs in a Blenheim day book, where "1 doz wheat plates" were sold for \$1.00 on 3 May 1865.¹³ The wheat pattern was to white granite, what willow was to printed: it was the archetypal pattern needing no further qualification other than "wheat". Like willow too, the wheat pattern was made by dozens, perhaps hundreds, of British manufacturers, and it was said to be particularly popular with overseas customers, as Arnold Fleming relates:

The pattern, used in a great variety of domestic articles, was in demand by farmers and their folk wherever wheat was grown. In Spanish South America it was equally esteemed as "Espiga," as with the Australian or Canadian wheat-growers as "Ceres," or "wheat." When it was first introduced there were no railway lines like the Canadian Pacific Railroad. It was nothing strange in those pioneer days for a china merchant in Ontario to set out with his waggon of ware, and his farewell to his friends was, "I will burst or make good," which really meant he was going "out west" into the unknown and exposed Western States. The ware had to be, therefore, thick and hard-fired in the kiln, to stand all the abuse it was likely to get over the rough prairie tracks those days...

It is difficult to conceive a pottery with 600 operatives subsisting on one single pattern, such as 'Ceres,' for fully fifteen years without a hitch in its prosperous career¹⁴

Yet despite the growing popularity of white granite, the old standbys -- blue edge, printed (including willow), painted and sponged -- continued to be available. Even C.C. (Figure 7), inexpensive plain white earthenware, was still being made, and in fact increasing somewhat in popularity during the 1860's, perhaps being sold to those who liked the all-white, Calvinistic, look of graniteware -- but not its cost. In earlier decades C.C. teaware was seemingly produced from the same moulds that yielded the ceramic pieces that were to be decorated by sponged or painting. In the 1860's, however, there was in addition to this ordinary C.C. a "luxury" version that had moulded designs and was priced midway between sponged and white granite. One such pattern

was "C.C. Royal flute" that was being shipped to Robert Morrison of Bayfield in 1866 and 1867.¹⁵

Flowing printed colours were still available in the 1860's, although in somewhat lesser quantities than in their heyday of the late 1840's and 1850's. By the 1860's there was a tendency for flown ceramics to be sold as complete teasetts rather than as individual units. A wine-brown tint, usually called "mulberry", was a fairly popular flowing colour in the 1860's, as noted, for example, in an 1861 invoice (Figure 8) listing a teaset each of flown blue and mulberry, and in an 1868 store inventory of Waterford that lists 7 mulberry plates (perhaps old stock) amidst a plethora of white granite.¹⁶

ACKNOWLEDGEMENTS

This is a revised portion of a paper presented at the 1984 annual meeting of the Ontario Archaeological Society in Toronto.

Many thanks to the following institutions from which archival material was used: Ontario Archives, Toronto; Guelph Civic Museum, Guelph; Chatham-Kent Museum, Chatham; and especial thanks to Ed Phelps and John Lutman, University of Western Ontario, Regional Collection.

END NOTES

1. An introduction to the economic history of Canada in the 19th century can be found in Mary Quale Innis, An Economic History of Canada (1954) and in W.T. Easterbrook and H.G.J. Aitken, Canadian Economic History (1958). A case study of a Hamilton dry-good wholesaler is Douglas McCalla's paper "The Decline of Hamilton as a Wholesale Center", Ontario History, Vol. 65, pp. 247-254 (1973).

2. The letter book of James Blackwood, a St. Thomas merchant, illustrates the inroads being made by the Hamilton wholesalers. Up to 1840 Blackwood was ordering his crockery from Shuter and Glennon, probably the largest of the Montreal ceramic wholesalers, but in 1841 he switched his orders to Kerr of Hamilton. University of Western Ontario, Regional Collection, has a microfilm of the Blackwood letter book.

3. Petra Williams' most useful Staffordshire Romantic Transfer Patterns (1978) contains about 600 illustrated and named printed patterns, many dating to the 1830-1860 period.

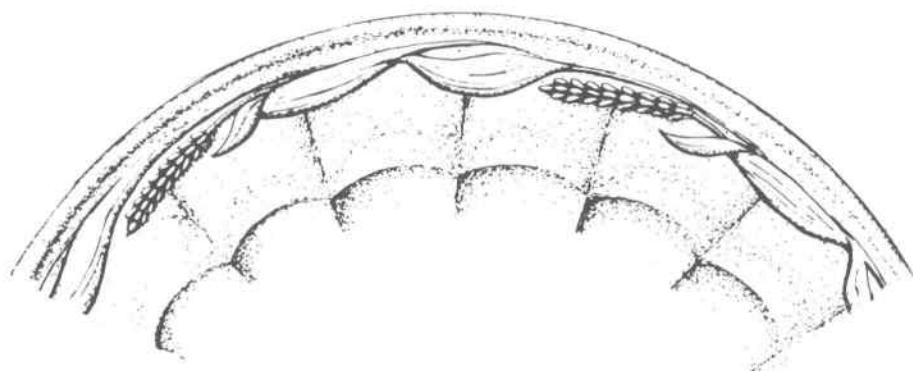


Figure 6. The "Wheat" or "Ceres" pattern. This moulded design dates back to the 1850's but the earliest mention of this pattern in Ontario records is 1865.

4. J.A. Fleming, Scottish Pottery, pp. 59 (1923). There are two varieties of sponged ceramics: one has an all-over sponged decoration, a technique often misleadingly called "spatterware" by American collectors; the other, sometimes called "Portneuf" by Canadian collectors or "stamped" by archaeologists, was, according to Arnold Fleming, decorated

...by means of portions cut out of the smooth root of a sponge, which are dipped in moistened colour and then brought into contact with the ware, leaving a stamp of the pattern, and this is repeated probably a dozen times with one supply of colour in the sponge. Hence it is by far the most rapid and cheapest method (of decoration)...This style of decoration, many maintain, had its origin in Scottish potteries, and certainly it is more widely practised and sold in Scotland than anywhere else. (p. 65).

There is no evidence that Ontario merchants made any distinction between the "true" sponged and the stamped ceramics: both apparently being listed as "sponged" in their invoices and inventories. Illustrated works on sponged ceramics include R.W. Finlayson, Portneuf Pottery and Other Early Wares (1972); G. Cruickshank, "Scottish Spongeware", Scottish Pottery Studies 1 (1982); A. & P. Greaser, Homespun Ceramics (1967). The first two studies mostly illustrate the stamped variant of spongeware, but the Greasers' book contains numerous photographs of both types, although their text is most unreliable.

5. Ontario Archives, D.B. Stevenson Papers, Invoice Book, 1842-1848. University of Western Ontario, Regional Collection, McRae Papers, Duncan McRae Ledger and Invoice Book. Ontario Archives, Smith and Chisholm Papers, invoice of 28 Sept 1847 from A. & T.C. Kerr, Hamilton.

6. Petra Williams has published two illustrated guides to flow blue: Flow Blue China: An Aid to Identification (1971) and Flow Blue China II (1973). Williams includes a wide range of mid-19th century flow patterns as well as many late 19th and early 20th century ones (there was a turn-of-the-century revival of flow blue). Many of the earlier patterns are listed under her "oriental" genre category. Unfortunately some of her dates are not accurate.

7. Elizabeth Collard, Nineteenth-Century Pottery and Porcelain in Canada, p. 118 (1967).

8. An illustrated guide to white granite is Jean Wetherbee, A Look at White Ironstone (1980).

9. Fleming, op cit, pp. 105, 111-112.

Montreal, 13 November 1868

Robert Morrison Bayfield

Bought of WILLIAM MINCHIN & CO.,
IMPORTERS OF CHINA, GLASS & EARTHENWARE.
WHOLESALE.

417 SAINT PAUL STREET.

Terms: All Payments to be made direct to us, payments to Agents at your own risk. No allowance for breakage.

6	do 66 leas	33	195
6	do 66 Spanglet.	35	210
5	do 66 White.	55	170
3	do 66 H.A.	95	255
1	do 66 2/2 1/2 1/2 1/2 1/2		400
2	do 66 2/2 1/2 1/2 1/2 1/2	250	500
1	do 66 2/2 1/2 1/2 1/2 1/2		900
1	do 66 2/2 1/2 1/2 1/2 1/2		255
1	do 66 2/2 1/2 1/2 1/2 1/2		110
1	do 66 2/2 1/2 1/2 1/2 1/2	55	435
2	do 66 2/2 1/2 1/2 1/2 1/2	120	240
2	do 66 2/2 1/2 1/2 1/2 1/2	210	420
12	do 66 2/2 1/2 1/2 1/2 1/2		625
	do 66 2/2 1/2 1/2 1/2 1/2		100
	do 66 2/2 1/2 1/2 1/2 1/2		4571

Figure 7. Invoice of a shipment of ceramics sent to Robert Morrison of Bayfield, 13 Nov 1868. Unlike the invoices shown in figures 3, 5 and 8 where prices are given in "Halifax" currency, this invoice is in decimal currency (20 cents = 1 Halifax shilling). This invoice reflects the revival of C.C. teaware, which at this time cost only slightly less than sponged. White Granite cups and saucers were available in both unhandled and handled ("Hd") versions, the handled costing 10 cents per dozen more. (University of Western Ontario, Regional Collection.)

Messrs. Cannon & Henderson Montreal 30 March 1861

Bought of **JOHN WATSON & CO.,**
IMPORTERS OF
 China, Glass and Earthenware,
 No. 11, LEMOINE STREET.

✓	9	Do C. C. Plates	$\frac{1}{6}$	$\frac{3}{10}$	"	14	6
✓	3	Willow "			"	6	"
✓	6	" Spanged Bkft Teas			"	18	"
✓	2	" Spanged Teas			"	3	4
✓	3	" Granite "			"	11	3
✓	1	" Willow Flat Dish			"	17	6
✓	$\frac{1}{2}$	" C. C. Chambers			"	6	3
✓	$\frac{1}{2}$	" Spanged "			"	4	4 $\frac{1}{2}$
✓	1	" Spanged Teapot			"	13	"
✓	1	Blue Printed Teaset			"	12	6
✓	1	Slown Blue "			"	14	6
✓	1	Milk Jug			"	14	6
					"	3	"
					"	2	"
					"	7	4 8 $\frac{1}{2}$

Wm. G. C.

Figure 8. Invoice of a ceramic shipment sent to Cannon and Henderson of Elora, 30 March 1861. "Bkft Teas" refers to Breakfast or large size cups, which, according to the attached note, were sent in place of the small sized ones that were ordered. The 44 piece teaset would likely have consisted of the following items: 12 cups, 12 saucers, 12 tea plates, 2 bread plates, 1 teapot (2 pieces), 1 sugar bowl (2 pieces), 1 milk jug, 1 slop bowl. (University of Western Ontario, Regional Collection.)

10. University of Western Ontario, Watson and Robertson's Inventory Book.

11. Guelph Civic Museum, F.W. Stone's 1854-55 Day Book.

12. The best study of the wheat pattern is Lynne Sussman, The Wheat Pattern: An Illustrated Survey (1985).

13. Chatham-Kent Museum, Day Book for a Blenheim store, 1864-67. Although the book does not bear the storekeeper's name, the merchant was almost certainly Orastus Burk. (Thanks here to Malcolm Horne for information on the Burk family.)

14. Fleming, op cit, p.112.

15. University of Western Ontario, Regional Collection, Morrison Papers, Invoices from John Patton & Co., Montreal, 10 Aug 1866 and 26 Feb 1867.

16. University of Western Ontario, Regional Collection, Connon Papers, Invoice of 30 March 1861 from John Watson & Co., Montreal, to Connon & Henderson, Elora. Ontario Archives, Surrogate Court, Norfolk Co., Will of George W. Park, Waterford, died 18 Aug 1868 (Will #8, old series).

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continued from page 12

- Steckley, J.
1982 "The Clans and Phratries of the Huron". Ontario Archaeology (37)29-34, The Ontario Archaeological Society, Toronto.
- Steckley, J.
1985 "Why Did the Wenro Turn Turtle?" Arch Notes 85-3:17-19, The Ontario Archaeological Society, Toronto.
- Tooker, E.
1967 "An Ethnography of the Huron Indians 1615-1649", Midland.
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1978 "Wyandot". Handbook of North American Indians (15)398-406, Washington.
- Wintemberg, W.J.
1928 "Representations of the Thunderbird in Indian Art". Annual Archaeological Report, Ontario, 1926-1927-1928:27-39, Toronto.

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from the o a s office ...

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

Humber River Seminar - Reduced Student Fee

The Seminar "The Humber River, Its History and Role in the Development of Ontario" will be held September 28 and 29, 1985. The registration fee of \$50 will include two lunches and one dinner. For student entrants a special registration fee of \$25 is now announced, including the two lunches and one dinner. A valid Student Card is required.

O.A.S. Awards Fund

Enclosed with the previous issue of ARCH NOTES was the announcement of the O.A.S. Awards Fund and a donation form to encourage members to donate to the Fund. It is suggested that this could be a means of permanently commemorating worthy past and present members. Additional forms are available from the Society office. Please consider your commemoration and donation to the Fund.

Carnegie Museum Appeals for O.A.S. Publications

To complete its holdings of O.A.S. publications, the Library of the Carnegie Museum of Natural History, Pittsburgh, has requested that we advertise to our members on their behalf for the following back issues of ONTARIO ARCHAEOLOGY: 1(1954), 3(1956), 5(1958), 24(1975), 26(1976) and 30(1978). They are willing to pay for good used copies at regular prices. If you have spare back copies of these issues and are willing to help the Carnegie Museum out, please contact the O.A.S. office.

Canada Post Strikes Blow at O.A.S.

The recent Canada Post cost changes included the elimination of Third Class Mail. We have to mail our publications First Class in Canada henceforth whether we like it or not. A comparison with what we had to pay to mail the last ARCH NOTES with the costs that would have applied before the rate change revealed that our mailing costs were hiked 40%.

Arch Notes Deadline

For the next issue of ARCH NOTES (November/December) the deadline for receipt of articles, information, etc. is November 13th. The issue will be mailed on December 2nd.

O.A.S. 12th Annual Symposium

This is a reminder to get your pre-registration and banquet orders in now.

O.A.S. Annual Business Meeting

Items for the Annual Business Meeting should be referred to the Secretary for inclusion on the Agenda. As she will be away on the O.A.S. trip to Greece and Crete during September, correspondence to her should be sent to the O.A.S. mail box.

General Interest Courses in Anthropology and Archaeology

The Etobicoke Public School Board offers a general interest course "Anthropology - The Study of Man" 6 p.m. to 8 p.m. and "Archaeology - Amateur" 8 p.m. to 10 p.m. at Etobicoke Collegiate Institute on Monday nights commencing in October and January. For details phone 622-6360 to October 4, thereafter 626-4360. No details are known of the course content or names of instructors.

Lost Members

The following should contact the Society with their new addresses: Wayne Hagerty, was at London, Ontario; James Nottrodt, was at Brampton, Ontario; C.F. Ritchie, was at Thunder Bay, Ontario.

O.A.S. Office

The office will be closed from September 11 to October 7 because of the trip to Greece and Crete. The postal box will continue to be cleared regularly.

* * * * *

O.A.S. PROVINCIAL EXECUTIVE 1986 - NOMINATING COMMITTEE

A Nominating Committee has been appointed to produce a slate for the 1986 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 26th, 1985. Election of the Executive will take place in January 1986.

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: Michael Kirby, Chairman
29 Tournament Drive
Willowdale, Ontario M2P 1K1
(416) 223-7296

Mima Kapches
(416) 465-9744

Gayle Winship
(416) 923-5308

1986 Executive Positions: President
Treasurer
Secretary
2 Directors

Members who wish to be considered by the 1986 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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and Culture

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e s a f annual meeting

E.S.A.F. 52ND ANNUAL MEETING - OCTOBER 31 to NOVEMBER 3, 1985

The Eastern States Archeological Federation holds its 52nd Annual Meeting this year at the Buffalo Museum of Science and the Buffalo Hilton, Buffalo, N.Y. The following is a Provisional Schedule for the meeting:

Thursday, 31 October

- 9:00 a.m. - 5:00 p.m. Conference registration. Buffalo Museum of Science lobby.
- 12:00 noon - 6:00 p.m. Fieldtrip to Indian Mound at Artpark, Lewiston, N.Y., walking tour of Niagara Gorge, visit to Schoellkopf Museum and Horseshoe Falls.
- 1:00 p.m. - 6:00 p.m. Guided tour of Old Fort Niagara, a military installation controlled at various periods by France, England, and the United States, with a visit to Horseshoe Falls.
- 8:00 p.m. E.S.A.F. Executive Committee Meeting, Buffalo Hilton.

Friday, 1 November

- 9:00 a.m. - 9:30 a.m. Welcome and Introductory Remarks. Museum of Science Auditorium.
- 9:30 a.m. - 12:00 noon General Session, Marshall J. Becker, Chairman. Museum of Science Auditorium.
1. Nobles Pond: A Fluted Point Site in Northeastern Ohio. Richard Michael Gramly and Garry L. Summers.
 2. The Trojan Site (36BR149): A Preliminary Report on a Paleo-Indian Manifestation in Bradford County, Pennsylvania. Richard J. McCracken.
 3. Excavations at the Bachman Site (36NM80): A Stratified Multi-Component Late Archaic, Early and Middle Woodland Site on the Delaware River. Robert Hoffman.
 4. Prehistoric Settlement Patterns of Eastern Long Island, New York: A Consideration. Kent Lightfoot, James Moore, and Robert Kalin.
 5. The Anastasi Cache. David Kohler.
 6. The Origins of Trade Silver: Pewter Pieces from Southeastern Pennsylvania as Possible Clues. Marshall Joseph Becker.
- 1:30 p.m. - 5:00 p.m. Iroquois Session, William Noble, Chairman. Museum of Science Auditorium.
1. Iroquoian Chiefdoms and Confederacies. William Noble.
 2. The Prehistoric Eel Fisheries of the St. Lawrence Iroquoians. Christen Junker Andersen.
 3. Food for Feasting: Differential Utilization of the White-Tailed Deer among the Ontario Iroquois. Jacqueline Crerar.

e s a f annual meeting

4. A Re-Examination of the Ceramics from the Silverheels Site. William Englebrecht.
5. Late Woodland Settlement in the Genesee. Mary Ann Niemczycki.
6. Differential Mortuary Treatment of Seneca Women: Some Social Differences. Martha Sempowski.

4:00 p.m. - 8:00 p.m.

Open House and Refreshments.

9:00 p.m. - ???

Annual Canadian-American Party.

Saturday, 2 November

9:15 a.m. - 12:00 noon

E.S.A.F. Research Update. Museum of Science Auditorium. William Engelbrecht, Chairman.

1. Introductory Remarks. William Engelbrecht.
2. Maine. David Sanger.
3. New Hampshire. Victoria Bunker Kenyon.
4. Ontario. James V. Wright.
5. Massachusetts. Elizabeth Little.
6. Rhode Island. Pierre Morenon.
7. Connecticut. Lucinda McWeeney.

1:30 p.m. - 4:30 p.m.

E.S.A.F. Research Update. Museum of Science Auditorium.

8. New Jersey. Herbert Kraft.
9. Delaware. Jay Custer.
10. Maryland. Tyler Bastian.
11. New York. Robert E. Funk.
12. Pennsylvania. Steve Warfel.
13. Michigan. John Halsey.
14. Ohio. Martha Potter Otto.
15. West Virginia. Charles Hostetler.

4:45 p.m. - 6:00 p.m.

E.S.A.F. General Business Meeting. Museum of Science Auditorium.

8:00 p.m.

E.S.A.F. Annual Banquet, Buffalo Hilton Ballroom. All tickets must be purchased in advance.

9:30 p.m.

Annual Banquet Lecture, Buffalo Hilton Ballroom. Open to all conference registrants and E.S.A.F. members. "Mapping Canada's Prehistory," Dr. James V. Wright, Archaeological Survey of Canada.

Sunday, 3 November

9:30 a.m. - 12:00 noon

General Session, Museum of Science Auditorium. Roger Moeller, Chairman.

1. 28Pal36: A Terminal Woodland and Contact Period Site in the Northern New Jersey Highlands. Edward J. Lenik and Kathleen L. Ehrhardt.
2. The Upland Project, A Study of Cultural Processes and Settlement Patterns in SE Berks County, Pa. Harry J. Tucci.

3. The Croghansville Site: Prehistoric Archaeology in an Urban Setting. Jonathan Bowan.
4. Title to be announced. Joseph Granger.
5. Title to be announced. Nathan Hamilton.

Pre-registration for Conference \$12.00. Fieldtrips each \$11.00. Banquet at the Buffalo Hilton, 2 November, 1985, \$15.00 (Please indicate choice of entree: roast beef or chicken).

Enquiries to: E.S.A.F. 52nd Annual Conference, Buffalo Museum of Science, Humboldt Parkway, Buffalo, New York, 14211, U.S.A.

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OCCASIONAL PUBLICATIONS IN NORTHEASTERN ANTHROPOLOGY, NO. 9

Part I. The Nelson Island and Seabrook Marsh Sites: Late Archaic, Marine Oriented People on the Central New England Coast, by Brian S. Robinson. vii + 107 pp., 15 plates, 29 figs., 11 tables, appendices.

The comparative analysis of data from two partially submerged islands in salt marsh estuaries provides evidence of a Late Archaic, coastally-adapted culture that may be related to the Small Stemmed Point tradition. The Seabrook tool assemblage establishes a typological model for the definition of a related complex in the large, multicomponent surface collection from Nelson Island. A detailed perspective on the nature of coastal adaptive strategies of a relatively high population suggests that the society achieved a level of cold and warm weather stability in their particular environment. Recovery of burials complements the study with insights into the ritual life of the population.

Part II. Ceramic Analysis in the Northeast: Contributions to Methodology and Culture History, edited by James B. Petersen. iii + 159 pp., 9 plates, 22 figs., 27 tables.

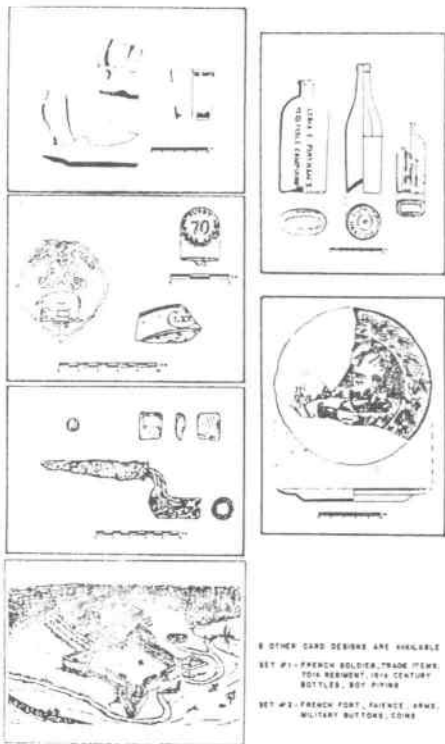
This collection of papers from the 21st Annual Meeting of the Northeastern Anthropological Association provides suggestive examples of varied analytical procedures as well as cultural historical reconstructions. The near absence of ceramic chronologies for large portions of the Northeast as well as a general lack of comparable methodologies in the region have tended to retard the advance of research in northeastern archaeology. This collection seeks to remedy that situation by stimulating more researchers to join in the comprehensive analysis of northeastern ceramics.

The following papers are included:

- Ceramic Analysis in the Northeast: Resume and Prospect - by James B. Petersen
- An Analysis of a Southwestern Connecticut Prehistoric Ceramic Sample - by Ceceilia S. Kirkorian and Nancy S. Dickinson
- Early, Middle and Late Woodland Ceramic Assemblages from Great Diamond Island, Casco Bay, Maine - by Nathan D. Hamilton and David R. Yesner
- The Ceramics of the Forst Dummer Site (VT-WD-13), Brattleboro, Vermont - by Martha E. Pinello
- The Prehistoric Pottery of the Smyth Site - by Victoria B. Kenyon
- Three Middle Woodland Ceramic Assemblages from the Winooski Site - by James B. Petersen and Marjory W. Power

Mail your order with payment (U.S.\$15.00 for the 2-part publication, including postage and handling to Fund for Anthropology, Dept. of Anthropology, Franklin Pierce College, Rindge, N.H. 03461, U.S.A.

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