



ARCH NOTES

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Announcing the

1987 CENTENNIAL PROJECT

An important centennial anniversary will occur in Ontario's archaeological history in 1987. The Ontario Archaeological Society intends to suitably mark the one hundredth year of funding of archaeology in the Province by the Ontario government.

In 1887 the Ontario government first began funding the fieldwork, curation and publication activities of the Canadian Institute and David Boyle. One result was the commencement that year of the Annual Archaeological Reports of Ontario series. Under the stimulus of Ontario government funding these activities flourished and evolved in ways which could not have been possible otherwise. In the same tradition, this Society today receives substantial financial and other assistance from Ontario towards its provision of services to its members.

The Society wishes to recognize this centenary with one or more suitable projects. Members are invited to define a need in Ontario archaeology that can be completed in or before 1987, to be completed by an individual member, a Chapter and/or the Society as a whole. The Society may financially assist a suitable project, or assist in obtaining financial support for it. It may also award a prize or prizes for valuable ideas, including free 1987 memberships or cash equivalent.

Members should submit their ideas in writing to the Society's 1987 Centennial Committee, The Ontario Archaeological Society (Inc.), Box 241, Postal Station "P", Toronto, Ontario M5S 2S8, and watch ARCH NOTES for further news.

* * * * *

O.A.S. PRESIDENT'S COMMUNIQUE --- Dr. Donald Brown

As of May 7, 1986, the Ontario Archaeological Society had 685 members. We are the largest archaeological body in the country and by size alone we should be a considerable heritage lobby group. We are one of the four most respected and influential non-government heritage bodies. The Honourable Lily Munro, Minister of Citizenship and Culture thinks highly enough of our Society that she has provisionally agreed to address us at our forthcoming symposium banquet. Our members represent most parts of the province (we are still weak in many parts of Northern Ontario) and our publications are requested internationally.

Unfortunately, we are a thinly spread organization, and the interests of our members are extremely diverse both geographically and intellectually. The role of the Society is not clearly perceived, even though as members we all agree to abide by the aims of the Society as set out by the Constitution¹. Interpretations of what the Society should or should not be doing are not explicitly delineated, and internal differences of opinion arise. Society policy, based on the accumulation of decisions by members over a 35 year period, has not been passed on successfully to succeeding members. Although a policy manual was begun by the Society Executive at least four years ago, it has not been finished (not surprising since the changes to the Constitution took two years during that same period). It is not unexpected, therefore, that we cannot present a unified voice - one which expresses the interests (or purpose) of the Society beyond that set out by the Constitution.

There is a need for a strong unified voice for the Society, a voice which goes beyond individual interests. This voice must be heard in support of provincial heritage interests (as in the revisions to the Ontario Heritage Act now being worked on by the Ministry of Citizenship and Culture and promised for the end of 1987)². However, we compete for the attentions (and money) of the provincial and federal governments. Our concerns and interests pale when compared with more pressing social issues (jobs, housing, hunger, pollution) yet we must compete with these lobby groups who would also ask for public support and financing. The interest of archaeological groups is becoming more specialized (e.g. underwater archaeology, industrial archaeology) and we must consider the ramifications of this. Archaeologists labeled "Historical" and "Prehistorical", urban and non-urban, professional and amateur, all have specific interests. There are those concerned with specific regions - to the level of county, municipality or river drainage basin. There are those who want only to read or hear about archaeology, and there are those who wish to take an active role. There are those who want to be eclectic in their learnings about archaeology, and there are those who restrict their interests to a specific artifact type from a specific time period. The Society grapples with the political, financial and ideological issues of archaeology in Ontario, while attempting to meet the desires of the individual members.

To cope with this dilemma, the OAS has evolved in a manner unique to any other heritage organization in the province. The Society originated as a small group

of like-minded individuals who primarily lived in the Toronto area, but who were interested in the prehistory of the province. Membership grew and became more geographically dispersed. In 1971 a nucleus of individuals in the Ottawa area, wishing to be part of the OAS but having their own activities and meetings, formed the first Chapter. Until 1982 both the Chapters and the Society held monthly meetings; since 1982 there has been only one annual Society meeting - the Symposium. There are now six nuclei of people interested in archaeology, who also agree to the Constitution of the OAS and who, on their own initiative, applied to the Society for Chapter status (one of the requirements of Chapter status under the revised Constitution is that all members should be members of the OAS - ARTICLE XV: 6.) We have 685 members who have agreed to abide by the Constitution: 39% of whom wish the added benefits of belonging to Chapters (the size of these Chapters ranges from 3% to 9% of the total membership); 61% have no immediate affiliation with a Chapter; and 20% live outside the province.

Since 1982 (the founding of the Toronto Chapter) the Executive has divorced itself from its central population base and has encouraged the Chapters to address the immediate interests of their members (e.g. weekend digs, courses, workshops, lectures, social events). The Executive has still conducted bus tours (as have Chapters) and annual overseas trips.

The first grants to assist Chapters were made in 1979 (\$400) but no budget provision was made for that money. Chapter grant requests for budgeted allocations were made in 1980 (\$692), 1981 (\$150), 1982 (\$400) and 1983 (\$210.84). In 1984 \$200 was sent to each of the Chapters without formal requests for submissions for money. In 1985 \$600 was allocated, of which \$375 was applied for and received within that year. In 1986 \$600 has been set aside (recently increased to \$1200 due to unbudgeted Society credits) and the six Chapters are strongly encouraged to submit grant requests to help defray capital expenses .

Under ARTICLE V of the Constitution the affairs of the Society are managed by five annually elected volunteer Board members. The Arch Notes Editor, the paid Administrator, Committee Heads, and Chapter representatives attend Society Executive Meetings but are not members of the Executive. The Executive represents the interests of the Society but draws upon Society volunteers for specific tasks (i.e. Committees). A number of Committees are being formed: Annual Symposium, Advocacy, Awards, Election Nominations, Education, Publicity, Public Relations, Constitution Revision, Inter-Society Communication, Publications, and Policy Manual. Chapter Executives have been asked via the Executive Minutes to solicit volunteers, but any member of the Society can volunteer for any of these committees. The Society Executive will assist members to formulate suggestions for Society implementation but, contrary to some Society members ideas, we do not have a body of people to immediately draw upon; nor do the Executive members have the time to administer all of these proposed programmes. We need the commitment of volunteers from all over the province, or these proposals will lie dormant.

Society grant requests, to help supplement membership fees, are applied for

annually, but most of our granting bodies request forecasted 3-year budget programmes. Most money is put towards publications, administrator wages (part time), and over-head expenses. All money is closely budgeted, and there is no bottomless pit for new non-budgeted programmes. Constructive suggestions by members have been made recently for increased society travel funds to Society representatives, travelling displays, and increased Chapter grants. These suggestions require input from the membership, and we offer the Society the opportunity to propose resolutions for spending allocations and administrative programmes at the annual business meeting. The ramifications of budget priorities, staffing, overhead costs, etc., should be considered for all budget proposals. All recommendations will be considered by the Executive and can be proposed at the October business meeting. Most grant applications must be made before that date, so accepted proposals can only be acted upon in 1987.

One of the most involved matters which has arisen since March is an expression concerning a lack of communication between the Chapters and the Society Executive. I hasten to add that the Chapter membership is 39% of the Society, so perhaps this concern should be extended to all members. Since 1973 members have been given the occasion to put forward recommendations for Society action, re-action or change at the annual business meeting. Prior to 1982 monthly membership meetings were held in Toronto, but with the creation of the Toronto Chapter comments could only be addressed directly to the Society Executive or via the Chapters. The Society has always, and continues to welcome recommendations and proposals for change. All correspondence can continue to be addressed to the Society Executive. Arch Notes also offers all members an occasion to address the membership in an open forum.

The Chapters have additional lines of communication with the Society. Since 1972 the minutes of the Society Executive have been sent to the Chapter Executives. The Executives are asked to pass on relevant information to the Society members of their Chapters. The Society Executive in return has asked for Chapter Executive and General Meeting minutes, so that events of the Chapters, or Chapter comments, could be passed on to others via the Society minutes. Since the hiring of the part-time administrator, one of his functions has been to telephone or to write the Chapters concerning their events. However, even with these existing mechanisms, dialogue between the Society and the Chapters remains a serious problem which must be faced. Since 1980 an annual President's meeting has been held at the symposium, which offers Chapter representatives an occasion to address each other on mutual issues. This year's meeting is Friday, October 24, 1986, and representatives from all Chapters are asked to bring resolutions from their Chapters which can be tabled at the business meeting on October 25, 1986. Recommendations for votes on policy and amendments to the Constitution are particularly welcome.

It is essential that the roles of the Society, members, and Chapters be clarified and expressed in writing, rather than as continuing as unwritten policy or assumptions. The activities of the members in various regions need to be publicized and encouraged. Lastly, we need to show that we are a unified,

independent institution interested in archaeology in the province, with centres of individuals committed both to the goals of the Society and of the Chapter. The Society needs to be responsive to the needs and desires of its members. To this end we need your voice and your actions. Volunteer to give a lecture, write an article, join a Committee, run for an Executive position, help at the Symposium, or simply support the activities of the Society and the Chapters.

1. Arch Notes 84-3: 19-27, or from the OAS Administrator.
2. Carl Thorpe, Manager, Heritage Programme M.C.C., to Ontario Heritage Act Committee May 15, 1986.

* * * * *

NATIONAL MUSEUM OF MAN - New Dates on Early Man

Collaboration between Simon Fraser University, the National Museum of Man and the National Museum of Natural Sciences has produced new radiocarbon dates that may pertain to the first colonization of North America.

Thirty-six bones from Old Crow Basin in the northern Yukon Territory were dated by means of a new technique called accelerator mass spectrometry (AMS). The AMS technique permits testing of much smaller samples than are required for conventional radiocarbon dating. A single bone can be dated several times, and separate tests can be run on different sources of radiocarbon within the bone.

The most famous bone from Old Crow Basin is a caribou tibia that had been fashioned into a fleshing tool. The flesher was originally dated to 27,000 years old and was therefore thought to have been made during the last Ice Age. This date was based on carbon from the inorganic portion of the bone.

The new AMS dates were based on carbon from the organic portions of the bones. The flesher, two antler wedges, and a caribou antler billet (a hammer used for flaking stone) dated to less than 3,000 years old, showing that they are much more recent than the last Ice Age. The age obtained for the flesher is almost 26,000 years younger than that originally measured, and the discrepancy is thought to be due to massive contamination of the inorganic portion by groundwater carbonates.

Most of the other 32 bones have been identified as mammoth, and they gave expected results indicating that they belong to the last Ice Age. Most of them dated to between 25,000 and 40,000 years old. Some of these bones have been interpreted as artifacts, suggesting that people spread into the northern Yukon before 25,000 years ago.

* * * * *

ARCHAEOLOGICAL LICENCES, 1986

Second List

Licences issued by the Ministry of Citizenship and Culture and/or recommended for approval by the Archaeological Committee.

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Ahrens, Mervin	86-30	Conservation, District of Rainy River
Algonquin Associates (Ann Balmer)	86-18	Consulting, Province of Ontario
Archaeological Services Inc. (R. Williamson)	86-19	Consulting, Province of Ontario
Archaeology Unlimited (J. Chism)	86-31	Consulting, Province of Ontario
Arthurs, Dave	86-32	Conservation, Northcentral Region
Ballantine, Thomas R.	86-33	Consulting, South Central and Eastern Region
Bruechert, Walter	86-34	Conservation, Region of Haldimand-Norfolk
Burgar, Robert	86-35	Survey and excavation, Sawguin Island
Carruthers, Peter	86-36	Conservation, Southcentral Region
Cassavoy, Kenneth	86-37	Continued research at Red Horse Lake Portage
Conway, Thor	86-38	Conservation, Northeastern Region
Daechsel, Hugh	86-20	Continued research on Moira River
Fitzgerald, W. R.	86-39	Continued research at Morrison Site
Garrad, Charles	86-21	Conservation, Townships of Collingwood, Nottawasaga in respective counties of Grey, Dufferin, and Simcoe
Gilchrist, David	86-41	Underwater survey, Lion's Head Wreck
Graves, John	86-40	Conservation, Don Valley
Gregory, Fred	86-42	Underwater survey, Lillie Parsons
Hill, Matthew	86-43	Field School and excavation, New Aberdeen
Hinshelwood, Andrew	86-44	Consulting, Northcentral Region

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Hurley, W. and Doroszenko, Dena	86-45	Excavation, Southwest Campus, University of Toronto
Hutchinson, Albert	86-46	Survey, Lake Abitibi
Jackson, Laurie	86-47	Conservation, Northumberland County
Jackson, Rick	86-48	Underwater survey, Sligo and Lyman B. Davis
Janusas, Scarlett	86-49	Consulting, Province of Ontario
Kapches, Mima	86-26	Conservation, Province of Ontario
Kirby, Michael	86-22	Conservation, Beaver Valley Region
Knight, Dean	86-68	Field School, Ball Site, Simcoe County
Knight, Dean	86-69	Consulting, Province of Ontario
Lambert, Peter	86-50	Conservation, Northwest and North-central Regions
Lang, Carol	86-51	Survey, Collingwood and Nottawasaga Townships, Grey and Simcoe Counties
Latta, Martha	86-52	Field School, Auger Site (BdGw-3)
Legate, Timothy	86-53	Underwater survey, Renfrew County
Lennox, Paul	86-54	Consulting, Southern Ontario
Lutick, Gregory	86-55	Excavation, Ste. Marie-Among-the-Hurons
Maitland, Ronald	86-23	Consulting, Province of Ontario
Marshall, George	86-57	Conservation, Region of Hamilton-Wentworth and Brant County
Mayer, Pihl & Poulton	86-58	Excavation and survey, Oneida Settlement, Middlesex County
McCrodan, Brian	86-56	Underwater survey, Lake Ontario, Georgian Bay and Kawartha Lakes
Ministry of Citizenship and Culture, Southwest Office	86-60	Conservation, Southwestern Region
Mullings, Kenneth	86-59	Underwater survey, Cedardale East Wreck
Museum of Indian Archaeology	86-24	Consulting, Province of Ontario
Museum of Indian Archaeology	86-25	Continued excavation Keefer Site (AKGv-14)

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Museum of Indian Archaeology	86-61	Crawford Lake Area Survey
Museum of Indian Archaeology	86-62	Field School, Winking Bell Site (AiHa-20)
Nixon, Charles	86-63	Conservation, Counties of Brant, Oxford and Region of Waterloo
Oldridge, Kenneth	86-64	Survey, Puslinch Township, Wellington County
Pelleck, John	86-27	Continued research at Ballinamore Site (DkKp-9)
Pelleck, John	86-28	Consulting, Northwest Region
Pendergast, James	86-65	Excavation, Maynard Site (BeFv-1)
Ramsden, Peter G.	86-66	Survey, Regions of Halton, Peel, Hamilton-Wentworth and Victoria County
Rajnovich, Grace	86-79	Conservation, Northwest Region
Reid, C. S. (Paddy)	86-78	Conservation, Northwest Region
Riley, Paul	86-67	Underwater survey, Fathom Five Provincial Park
Settlement Surveys (Dr. J. Pollock)	86-70	Consulting, Province of Ontario
Stewart, Joe	86-71	Field School, Biloski Site (DcJh-9) and Conservation, Northcentral Region
Steinbring, Jack	86-72	Excavation, Rush Bay
Sutton, Rick	86-73	Test excavation, Bark Site (BbGp-12) and Survey, Victoria and Peterborough Counties
Toronto Board of Education	86-74	Field School, Ryerson Senior Public School
Vandermaas, Christian	86-75	Underwater survey, H.M.S. Ontario
Varney, W. J.	86-29	Underwater survey, Narrow Island Wreck
Wall, Robert D.	86-76	Survey, Lake-of-the-Woods area
Wright, Phillip	86-77	Conservation, Eastern Region and Underwater Survey, Province of Ontario

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The Ontario Archaeological Society INC.

Thirteenth Annual Symposium

ONTARIO ARCHAEOLOGY
AND THE
PLANNING PROCESS

at the

Ontario Institute for Studies in Education (O.I.S.E.)
252 Bloor Street West
Toronto, Ontario

October 25-26, 1986

CALL FOR PAPERS

The theme of this year's programme focusses on archaeological planning by the public and private sectors. Two sessions will present urban and rural perspectives concerning the management of archaeological resources and avenues of mitigation in the face of rapid development across the province. Participants will address the question of how Ontario archaeologists, developers, government agencies, municipalities, the public and other heritage groups interact. An open session will allow contributed papers on current research in Ontario Archaeology. Abstracts (150 word maximum) of proposed papers are requested prior to their acceptance by July 1, 1986.

A cash bar, banquet and dance will be held the evening of Saturday, October 25, 1986. The Honourable Lily Munro, Minister of Citizenship and Culture, has tentatively agreed to address the Society as banquet speaker.

Pre-registration flyers will be sent out with the July/August issue of Arch Notes. Pre-registration fee for the one and a half days of papers will be \$12.00 (\$9.00 for full-time students). Unregistered cost on the day will be \$15.00.

Tickets for the Saturday evening banquet, with guest speaker and Disco to follow, will be \$25.00 each.

Will members wishing to raise any matters at the Annual Business Meeting (to be held on the Saturday afternoon) please forward these, in the form of resolutions, to the O.A.S. office before October 1 for inclusion in the business meeting agenda.

For further information, contact: 1986 O.A.S. Symposium Committee, P. O. Box 241, Postal Station "P", Toronto, Ontario M5S 2S8.

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1886 - 1986
THE CENTENNIAL (?) OF THE DISCOVERY
OF THE WITHROW SITE

By: Mima Kapches
New World Archaeology
Royal Ontario Museum

Introduction

The year 1986 marks the known centennial of the discovery of the Withrow site in the City of Toronto. But what exactly is known about the site is far from clear from the documentary sources available. Neither is it certain that the site was "first discovered" by archaeologists in 1886, an earlier date is possible. In this brief research note I will outline and summarize the data on the site.

The Data on the Site

The Withrow site (AKGu-1) was located at Withrow and Broadview Avenues in the City of Toronto, north of Gerrard, and northeast of the Don Jail. Facing west over the Don River on a high point of sandy soil the site afforded an excellent vista of the Don Valley (Figure 1).

The first published references to the Withrow Site appeared on June 28, 1886: one in the Toronto Evening Telegram:

Indian Relics in Toronto

As many of our readers are aware the Canadian Institute having undertaken the formation of an Archaeological Museum has succeeded in collecting a large quantity of valuable material which is now arranged in cases for exhibition. The recent find on Withrow Avenue has enabled the society to add somewhat to the store.

Last Friday Mr. David Boyle, for the Institute engaged labourers and made a thorough exploration of the ossuary. It is situated on the highest point of land east of the jail. The soil is sandy and easily dug. Upwards of 30 skeletons seem to have been buried in one pit, and as many more in another a few yards off. All the evidences go to show that the bodies had been brought from former burial places and thrown in here somewhat promiscuously-perhaps hastily. Not many implements or ornaments were found in the graves.

Of beads, frequently so numerous there were none. Mr. Boyle, however, secured for the Institute's cabinet one very beautiful small stone axe, one stone chisel blade-thin slate, one fragment of a "banner stone," one stone knife, with hole in one end, two small stone chisels, or skinners, one barbed arrow-head.

Except the first, all these are of slate. In addition to these are a flint "scraper" and several fragments of very thin basket

pottery, also a brass instrument of pale-face manufacture. The collection of skulls secured is very good. Twelve were secured, most of which are in excellent condition as also are the leg bones, some of which indicate "Lo's" tolerably large stature (stature?).

The other, Monday June 28, 1886 in the Toronto Mail:

Indian Relics

As soon as it became known that Withrow Avenue had been the site of an old Indian cemetery, Messrs. Vandersmissen and Boyle, of the Canadian Institute, took immediate steps to secure all that could be had for the Archaeological Museum. On Friday Mr. Boyle engaged men to explore the site thoroughly and with so much success that the following objects have been added to collection:

12 skulls, several perfect femors and tibias, 1 stone tomahawk, 3 chisels, 1 knife, perforated at one end, 1 barbed arrowhead, and a number of small pieces of pottery. It is a great pity that the parsimoniousness of the Provincial Government prevents the Institute from making such a collection as it will speedily be impossible to form at any cost.

References to the finds at Withrow are present in the several issues of the Annual Archaeological Reports of Ontario (AARO's). The first reference is from the AARO for 1886-87, under slate spear heads there is the description of a "specimen found by Prof. Vandersmissen and myself on Withrow Avenue, Toronto, where workmen were engaged in making the roadbed". (1888, page 38).

The AARO for 1888 illustrates a drilled slate knife:

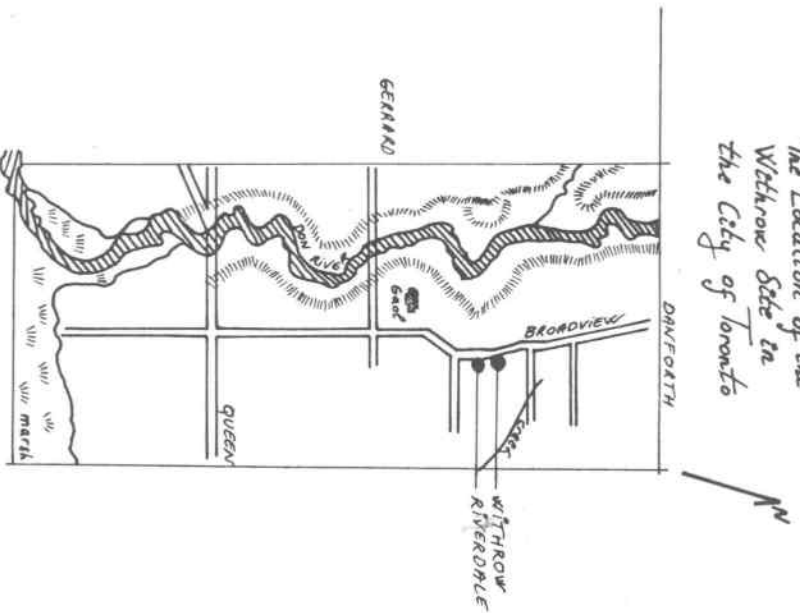
There can scarcely be any doubt that Fig. 46 was intended to be used in the dressing of skins. The material is slate, and the lower edge has been sharpened by rubbing or grinding wholly from one side-like a carpenter's chisel. The hole was for convenience in carrying. Fig. 46 is nearly a perfect specimen in every respect, and is especially interesting as having been found within the city limits. It was taken from a cutting on Withrow Avenue by Prof. W. H. VanderSmisen and myself in the summer of 1887. (1889, p. 35).

The 1887 date is certainly incorrect based on the previous references.

In the AARO for 1888-89 there is a description of the items in the cases in the Museum. In Wall Case 4, items 3, 5, 6, 19, 20 and 22 are crania from Withrow Avenue, Toronto. Three of the crania (nos. 3, 5, and 6) are from the collection of E. A. MacDonald (1890, p. 99).

In the "Catalogue of specimens in the Ontario Archaeological Museum, Toronto"

Figure 1
The Location of the
Withdraw Site in
the City of Toronto



(1897) several specimens are listed in the collections from the Withrow site:

- 2322 Stone axe, Withrow Avenue, (City)
- 2357 Stone chisel, Withrow Avenue, "
- 2358 Stone chisel, Withrow Avenue, "
- 2371 Stone chisel, Withrow Avenue, "
- 3775 Slate knife, Withrow Avenue, Toronto
- 3789 Slate knife, Withrow Avenue, Toronto

12,462 - 12,465 Skulls, Withrow Avenue, Toronto, E. A. Macdonald
 12,502 - 12,503 Skulls, Withrow Avenue, Toronto, E. A. Macdonald

Key points about the site gleaned from the newspaper articles are:

- (1) the interment event is termed an ossuary, two pits are described;
- (2) 30 skeletons in one pit, as many in the other;
- (3) not many implements in the graves;
- (4) a small collection of slate artifacts were recovered;
- (5) "very thin basket pottery" was found; and
- (6) a brass ornament of European manufacture was present;

Of the artifacts and specimens described and listed in the AARO's the following items remain the the ROM collections.

- 3775 a barbed, ground slate point
- 2371 a fragment of an axe head, and
- 3789 a slate knife fragment, perforated, (shown in AARO 1889, p. 35)
- 886.1. 1 NS 12462 skull, Withrow Avenue, Toronto
- 886.1. 2 NS 12463 skull, Withrow Avenue, Toronto
- 894.4. 9 NS 12502 skull, Withrow Avenue, Toronto
- 894.4.10 NS 12503 skull, Withrow Avenue, Toronto

The variety of artifacts described in the Evening Telegram article indicate several time periods for the occupations of the site. Mainly, Late Archaic (slate point and knife), possibly Initial Woodland (represented by the basket-pottery), pre-historic Iroquoian (the ossuary interments, with few grave goods and European (the brass ornament). On the basis of these data one can conclude that the Withrow Site was multi-component, with campsites from several time periods, and with an Iroquoian cemetery component.

This multi-component argument is strengthened by an article that appeared in the Toronto Evening Telegram in May 12, 1887:

Indian Relics

A labouring man employed in digging a garden at the southeast (side ?) of Broadview Avenue and Smith Street yesterday afternoon came upon a tin box containing two fully/developed human

skulls. One of the skulls was in several fragments the other and larger skull was entire. The condition of the teeth would indicate that the original owners' were of mature age at the (time?) of their decease. The relics are in the possession of Ald. F. W. Macdonald's foreman. Upwards of 400 skulls with the tibia and femora were dug up about a year (?) a distance of about 100 yards east of this spot. A slate hatchet and a number of Indian (?) were found at the same time and place it is probable that this locality was the site of an Indian burial ground.

(Authors Note: The very poor quality of the microfiche of this article rendered some words indecipherable, these words are shown by a question mark in parenthesis. Words that are questionable are shown within brackets accompanied by a question mark).

A survey of the present map of the City of Toronto reveals no Smith Street in the vicinity of Withrow Avenue. In the AARO for 1911, under the Additions to the Museum 1909, the following statement is present:

30696 - Skull - Dug up about 20 years ago, on Smith Street (now Riverdale Avenue). Presented to the late Louis Kribbs, of the Empire, and remained over his office door till the amalgamation of the paper with the Daily Mail, when it was given to Sol. Cassidy, by one of the Empire staff. Presented by Sol. Cassidy (p. 99).

Riverdale Street is one street south of Withrow running off Broadview Avenue. The cranium, no. 909.69.1, is in the ROM collections.

Was the Riverdale find related to the Withrow site? It is possible that two of the hundred skulls at Withrow not collected by Boyle were stored in a tin box and returned to the site vicinity for reburial by a local artifact collector. Alternatively, they could be historic crania buried during a discrete interment event at one of the Withrow - Riverdale campsites. That the several campsites on Withrow extended south to Riverdale does not seem unfeasible. However, the question of the cultural identity of the Riverdale crania, and those from Withrow, will have to wait until the results of research currently being conducted by Dr. Shelly R. Saunders of McMaster University is completed.

Having proceeded thus far on the documentary research on the Withrow site it seemed possible to go no further. What was needed for additional information was "eyewitness or secondhand accounts". But, where were they to be found 100 years after discovery? The archaeological notebooks of Andrew F. Hunter on file at the ROM, provided new insight on the site.

In his Notebook No. 4, site no. 11 of York county, the Withrow site (p. 114),

was mentioned. The newspaper article that appeared in the Mail on June 28, 1886 was transcribed. At the end of this entry Hunter added "Mr. Boyle informs me that no traces of European intercourse were found". Further, in Hunter's York County Notebook, the Mail article is repeated with the addition of other comments: "Village site and burial ground. (Isolated graves; not in an ossuary)". As well, he adds:

Miss Gladys Black, June 26, 1918: - "The place where the remains were found on Withrow Avenue was on the north side of the street between house No. 16 and the Withrow Avenue School."

Hunter's comments suggest that the details of the newspaper accounts may be incorrect. Although this is not surprising it is difficult to resolve the differences between Hunter's and the newspaper accounts after so many years. Certainly the artifacts in the ROM's collections indicate an older, pre-Iroquoian, date for the site. Single, or isolated graves, would be the expected interment pattern for this period. However, the fact that multiple burials in pits are mentioned in the articles of the Evening Telegram, published one year apart, lends evidence to the Iroquoian ossuary possibility. In considering the range of artifactual materials reported from the site it is even conceivable that two burial patterns are represented. Perhaps, the analysis of the cranial material will shed some light on this problem.

The statement that "no traces of European intercourse were found" seems to negate the comment that a "brass ornament of pale face manufacture" was found. However, it is possible that a modern European object was found during the road building work which did not directly relate to the native context. As suggested above, the discovery on Riverdale Avenue may relate to a recent depositional event and not to native interment activities at the site. Therefore, it is possible that there was no European occupation at the site.

Apparently Hunter visited the site location in 1918 with Miss Black. Today, no. 16 Withrow Avenue no longer stands, it has been absorbed into the development of the new Withrow Public School and associated playground area. Since road building activities first discovered and damaged the site, additional construction has made the likelihood of any site remaining extremely limited.

In my introduction I made the point that 1886 - 1986 is the documented centennial of the discovery of the Withrow site. Thus alluding to the possibility that the site was known prior to the 1886 date. Certainly in 1886 other sites were known and collected in what is now metropolitan Toronto. Charles A. Hirschfelder, of Toronto, actively worked in York County and York Township. One of his discoveries at the Baby Farm site, overlooking the Humber River, in 1885 generated quite a lot of press for the time (see M. Kapches, "What the People Said: An Archaeological Exchange Revisited", Archaeological Newsletter, No. 213, 1983, Royal Ontario Museum).

I am currently researching C. A. Hirschfelder's archaeological career. In

March of 1884 Hirschfelder sold his very substantial artifact collection to the Dominion Museum in Ottawa for the enormous (even by today's standards) sum of \$4,000. Over 700 items remain in the collection of the Archaeological Survey of Canada, of which less than 100 are from York County. The catalogue of this collection was made available to me. Unfortunately, it is not extremely detailed, lot and concessions, or site names are not mentioned.

Of interest are seventeen entries from the "Don River or the mouth of the Don River, near Toronto". Some items listed include, a bird amulet, a stone tube, a flat object made of slate and pointed at one end, and a long chisel like object made of black schistose slate. These items in particular would not be typologically out of place compared to the small ROM collection from Withrow. Other items on the list from the Don River area include; axes, adzes, drills, scrapers, bone heads, an awl, and a pottery pipe. These too, would fit within the general description of artifacts recovered during the 1886 work at the site. A detailed study of these artifacts will be made in the fall.

Apart from typologically similar artifacts I have two additional reasons for wondering if this part of Hirschfelder's collection is from the Withrow site. First, there are no other sites known on the Don River south of the Withrow site that can be interpreted as being at the "mouth of the Don". Second, in other entries in the catalogue Hirschfelder's collection from the Baby Farm site is referred to as being at the mouth of the Humber River. The Baby site and the Withrow site are about the same distance north of Lake Ontario, ca 1.5 km, neither are at the exact mouth of their respective rivers. It is possible that the general reference of site location used at the Baby Farm was also used at the Withrow site.

Unless a more detailed catalogue of the Hirschfelder collection is discovered, one apparently existed according to my research, it is not possible to state definitely that the Withrow site is represented in the Don River materials. However, based on Hirschfelder's wide ranging work in the City I think it is a possibility that cannot be completely disregarded. Therefore, my query about 1886 as the first date of the discovery of the site. It is possible that it was known and collected by Hirschfelder prior to 1884.

Conclusions

In summary then, the details of the Withrow site are not as straight forward as they first seemed based on the 1886 newspaper articles. Although ossuary pits are described in two newspaper articles it is likely, based on Hunter's comments and the typological nature of the artifacts recovered, that single graves were also represented. The unearthing of a tin box containing two crania on Riverdale Avenue poses an interesting development on the interpretations concerning the site. Are these representative of historic interments or did a local pot-hunter rebury crania collected from the Withrow site the previous year? Dr. S. R. Saunders of McMaster University is examining the skulls, in the ROM collections from these two locations. Possibly, her research will shed some light on the date and cultural affiliations of these specimens.

The slate artifacts in the ROM collections indicate a Late Archaic date, and the axe fragment represents an Archaic - Woodland date for occupation. The other artifacts described in the newspaper articles also suggest Initial Woodland to Historic occupations. Certainly, it can be concluded that multiple campsites from different time periods are represented at the Withrow site.

Finally, although it is difficult to prove with current data it is possible that the site was known by Hirschfelder prior to 1886. In the meantime, 1886-1986 must be accepted as the centennial of the discovery of the Withrow site.

Acknowledgement

This paper is one aspect of an ongoing research project in the Prehistoric Archaeology of the City of Toronto I am currently conducting at the ROM. Several new sites, previously unknown, have been discovered using the ROM archival documents, researching newspaper microfiche, and reviewing early historical documents in the City. These data will be compiled to present an archaeological overview of the City.

An additional avenue of research being pursued is the career of Charles A. Hirschfelder. Hirschfelder was an avocational archaeologist who preceded David Boyle in eminence, with his widely known and well-respected reputation for fieldwork and research in the Province.

In collecting material for this brief research note I would like to acknowledge the assistance of Mr. Rick Sutton, Mr. Charles Garrad, Ms. Peta Daniels, Mr. Dana Poulton, Ms. Genevieve Eustache, Ms. Jean Langdon and Ms. Sarah Prower. As well, I would like to thank the Ethnology Department at the ROM for allowing access to the A. F. Hunter Archives.

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LETTERS TO THE EDITOR...

Dear Sir:

It is heartening to learn that the R.O.M. will be offering public courses in archaeology this summer, however it is disheartening to learn that "Introduction to Ontario Archaeology" (Course 1022) will include only Iroquoian archaeology when four-fifths of our province has a very proud heritage of Boreal Forest-Algonkian archaeology. It is even more disheartening to learn that "Iroquois village sites have been identified across the province" when my Northern colleagues and I have never yet located an Iroquois village in the North. Is the R.O.M. keeping some exciting research from us?

Grace Rajnovich
Kenora, Ontario

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BOOK REVIEW...

Mason, Ronald J. 1986. Rock Island. Historical Indian Archaeology in the Northern Lake Michigan Basin. MCJA Special Paper No. 6, The Kent State University Press. 264 pages, 32 figures, 121 plates, 136 tables, references. Paperbound. \$19.95 U.S.

by Beverley A. Smith
The Museum, Michigan State University

Archaeologists concerned with protohistoric and historic native life in the Great Lakes have anxiously anticipated Dr. R. J. Mason's Rock Island II site report. Our patience has been recently rewarded with an informative, well-written, high quality publication.

The archaeological remains at the site represent four discrete periods of historic occupation on this island located at the mouth of Green Bay (Baye des Puants). Mason aptly demonstrates that Rock Island is identified in the ethno-historical literature as "Huron Island" and "Island of the Poutouatamis". The ethnic and temporal assignation of each occupation has documentation in the ethnohistoric record; Mason presents a detailed discussion of this literature in Chapter 1. It is, however, the analysis of the material culture which bears the burden of proof in the interpretations and the bulk of the report is devoted to archaeological analysis.

The complexity of this multicomponent site is due in part to a discontinuous stratigraphy over a wide area. Mason steers the reader carefully through each block of excavation (Chapters 3-13) tying together the natural stratigraphy and the material cultural assemblages. The discussion is highly empirical. Further discussion of certain artifact classes, such as glass trade beads, pottery, gun parts, bone and antler harpoons, Jesuit rings (by Dr. Carol I. Mason), is presented in Chapter 14. Mason's objective presentation of this wealth of information allows an independent assessment of interpretations by the reader and, in this way, the report will be important for inter-site comparisons and examinations of specific anthropological problems.

The first historic occupation (Period 1) is considered to represent a small encampment of Potawatomi people who fled their homeland in Michigan's lower peninsula and lived on Rock Island in the 1640's. The occupation is stratigraphically discrete and includes some French trade items as well as certain pottery types, including Bell Site Type II, which hallmarks the later and larger Potawatomi village in Period 3.

The Period 2 occupation is of considerable interest to Ontario archaeologists because it represents a population of Ottawa-Huron-Petun people who found refuge on Rock Island from 1650/1 to 1653. A palisade was erected in this period although there is no evidence to suggest the nature of the domestic dwellings. The pottery assemblage is quite diverse. Mason describes and illustrates such familiar types as Huron Incised, Sidey Notched, and McMurchy

Scalloped; certain type designations may spark debate although it is clear that the pottery falls within the late Petun-Huron range of types. A Michipicoten Stamped Rim vessel is reported. The identification of certain Oneota wares in this assemblage may suggest their historical continuance. Mason includes an interesting survey and discussion regarding the presence of notched filleted wares (such as LaSalle Filleted) at Rock Island and other early historic sites in the Great Lakes region. The Ottawa-Huron-Petun assemblage also includes French trade items (although not in great profusion), lithics, bone and antler tools, and a perforated bear mandible.

The Period 3 occupation by the Potawatomis (1670-1730) is responsible for a large proportion of the artifactual and structural remains at the site. Certain excavation blocks revealed stratigraphic profiles that allow Mason to subdivide this period. The artifact assemblage is extremely rich and includes elaborate items of bone, antler, and catlinite, pottery, Jesuit rings, glass trade beads, and many other classes of French trade goods. It was at this palisaded village that La Salle traded for furs and from which the early sailing ship, The Griffon, never returned.

Period 4, the final historic occupation at the Rock Island II site, is a brief Ottawa encampment dated to 1760-1770. The fascinating feature of this period is a fourteen grave cemetery that, by age profile (12 individuals under the age of 12 years at death), is considered evidence of a disease epidemic. One victim was a young man who, based upon grave inclusions and ethnographic evidence, is interpreted to have been a high status individual of the Great Hare clan of the Ottawa. The wealth of artifacts from Period 4 is astounding.

The extensive descriptions of stratigraphy and material culture in Mason's report appears at the expense of information and interpretations of the daily life of the site's inhabitants. Faunal remains and palaeobotanical specimens are not completely analyzed. For example, only mammalian elements are identified; large quantities of fish bone and other faunal material are recorded only to Class.

The Rock Island II site report makes a major contribution to our understanding of the early historic period in the Great Lakes. Mason addresses several important research problems of this period. For example, he is concerned with the issues of retainment and abandonment of various artifact classes and raw materials due to the introduction of European trade goods, and the association between artifacts and the ethnicity of their manufacturers. We can expect the Rock Island II site report to be widely referenced and will stimulate much research in the near future.

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(Editor's Note: The review copy has been placed in the O.A.S. Library and is available to members.)

AN IROQUOIAN SITE SEQUENCE FROM INNISFIL TOWNSHIP,
SIMCOE COUNTY

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Introduction

Archaeologists have come to realize that it is very difficult to provide precise dates for Iroquoian site occupations. Radiocarbon dating has serious shortcomings, namely the "old carbon" problem, large error estimates associated with dates often much larger than site durations themselves, and kinks in the calibration curves (Timmins 1985). However, radiocarbon dating has made it possible for Iroquoian archaeologists to construct useful seriation curves based on prehistoric ceramics (e.g. Lennox and Kenyon 1984.) Yet, while contact sites can be accurately placed within twenty year periods using glass bead chronology (Fitzgerald 1983; Kenyon and Kenyon 1983), rates of ceramic change are still too poorly understood to do the same with prehistoric sites.

Following Tuck's (1971) pioneering study, Ramsden (1977) attempted to apply the site sequence approach to dating prehistoric Huron sites. In order to construct a site chronology using this approach, the archaeologist selects a relatively small region (a single drainage or other geographically defined locality), locates most of the sites, and collects ceramic samples from them. Then, using established seriation criteria, orders the sites in a chronological sequence. Inferred site duration and relocation distances are called upon when ceramic dating is inadequate for distinguishing one site from another. The local site sequence is fast becoming the accepted way of figuring out chronologies in Iroquoian settlement archaeology (Finlayson and Smith 1982; Pearce 1984; Finlayson 1985; Williamson 1985; Nixon 1985). This study can be considered yet another application of the site sequence method to Iroquoian archaeology.

There are certain key assumptions when using the site sequence approach. First of all, one assumes that the defined study region contained a single, closed community whose pattern of settlement relocation is confined totally to that region. This assumption seems justified here. The Innisfil Upland (see Figure 1) is a well-drained sandy plateau which is geographically circumscribed by a steep bluff to the north and by cedar swamps adjacent to Lovers Creek on the east. In addition, the central portion of the plateau has no water sources and poor agricultural soils.** These features of the upland area would

**According to the ARDA Canada Land Inventory, Soil Capability for Agriculture Map 31D, most soils on the Innisfil Upland were within the limits of Iroquoian farming techniques (see Figure 1). The differences between soils with limitations and those with moderately severe limitations for Iroquoians would have been lower crop yields and quicker exhaustion of the latter soil groups. Specific limitations of unsuitable soils are undesirable structure, low permeability, low natural fertility, or low moisture holding capacity.

have encouraged Iroquoians to restrict their relocations to the plateau edges adjacent to springs, streams and good growing soils. It seems most unlikely that Iroquoians would have trudged through swamps or scaled bluffs to relocate their villages, when perfectly suitable sites existed a short walk through the woods. Thus, it is probable that, except for the west and southern borders of the study area, the sites do in fact represent sequential moves of a single community.

Another assumption concerns site duration. On the basis of historical documents, it is generally accepted that Iroquoian villages were occupied for 20-30 year periods.

Lastly, it is assumed that villages moved relatively short distances when re-locating.

Under normal conditions, it seems that Iroquoian communities occupied discrete territories sometimes for two or three centuries (Pearce 1984). While inferred territories of single communities cover areas that vary from a few (Ramsden 1977) to over 200km² (Pearce 1984), the area normally occupied by an Iroquoian community appears to have been about 70 km² (Finlayson and Smith 1982; Pearce 1984). In the case of the Innisfil sequence, the local community seems to have utilized no more than 40 km². In an area of 100 km² or less, it is unlikely that a village would have moved more than 10 km when relocating, unless conditions were exceptional (large-scale warfare, epidemic disease, European trade). In fact, even the historic Huron, who relocated villages for other than ecological reasons (e.g. defence), generally moved less than five km (e.g. Ossosane (Heidenreich 1978:369)).

Innisfil Upland Archaeological Project

The Innisfil Upland Archaeological Project was designed to supply information about the location, size, date, and function of Iroquoian settlement sites in the Simcoe Uplands of Innisfil Township, Simcoe County. The purpose of the project was to collect site data for archaeological resource management of the Barrie area and for fulfilling requirements of the senior author's Ph.D. dissertation research: to ascertain and explain Iroquoian population trends in south central Ontario from A.D. 900 to A.D. 1650. Archaeological settlement data provide the most reliable estimates of past population numbers (Hassan 1981).

Although Innisfil Township was surveyed by A. F. Hunter in the late nineteenth century, site locations were vague and never published. Site data from Hunter's Innisfil survey is essentially useless not only for the dissertation, but also for archaeological resource management. In 1984 it was learned that urban and industrial expansion south of Barrie is proceeding at a rapid pace and threatening archaeological resources. Consequently, a regional survey was proposed for the Barrie area in order to compile a site inventory for southern Barrie and to assess the reliability and representativeness of A. F. Hunter's survey by relocating and identifying Iroquoian sites that he found a century ago.

The study area is located in northwest Innisfil Township, Simcoe County and comprises an area of about 38 km² of mostly cleared land. Andrew Hunter's early survey hinted that upland areas adjacent to creek sources or springs were preferred Iroquoian village locations in Innisfil Township. Therefore, survey was restricted to land above the 900' contour of the Simcoe Uplands west of Lovers Creek.

The original research design called for block coverage of all areas within 200 m of a reliable water source and probabalistic coverage of the dry interior and forested areas. Due to time and financial constraints, this design was abandoned and the study area reduced to only those cultivated lots in which either Hunter had recorded an archaeological site or there was a high probability of finding one (i.e. upland lots within 200 m of a water source). Lots not planted in corn (e.g. winter wheat, beans, mustard) were inaccessible to survey, further reducing the study area. Despite these restrictions, however, we did manage to survey close to 25% of the originally proposed study area.

Field Methodology

Fieldwork was carried out during May and June 1985 with a crew size varying between two and four. In total, 25 man days were spent surveying and 69 man days surface collecting and testing sites.

Regional survey involved walking cultivated fields that were not in crops that could be damaged by trampling. Because absentee landowners are common in Innisfil, in some cases renters (i.e. farmers) provided permission to walk the land. No one denied access unless crops were too advanced to permit field walking.

Survey procedure for each field involved a crew spacing of 20 metres and walking across the field in the direction of ploughing. The survey intensity was designed to locate sites larger than 30 metres in diameter, since Iroquoian villages were the sites of interest. A map, flagging pins, and tapes were carried by surveyors to locate cultural material immediately upon discovery. When cultural material was encountered, it was flagged and then an area 10 to 20 metres around the find was carefully examined in one metre transects. If no further material was observed, the isolated find was recorded, marked on the map, and bagged. When several pieces of cultural material were found together, each surveyor selected a cardinal direction and, beginning at the cluster centre, proceeded to walk outwards in a straight line, flagging cultural material until its dispersal. In this manner, site limits could be quickly determined.

Methods of site surface collection varied with site size. Small, low density sites (e.g. Loughed (BbGw-13)) received 100% collection by flagging every artifact or cluster of artifacts (i.e. clusters included all artifacts with less than 50 cm separation) and then mapping each find with a transit and stadia. Medium-size sites (e.g. Roof (BbGw-11)) received 25% collection using a stratified systematic unaligned design with units of 25 m². Units were located using a baseline, transit, and flagging pins. Portable rope grids (five metres on a side) allowed rapid delineation and collection of each unit. Large

sites (e.g. Cleary (BbGw-10)) received a 6-10% coverage using the same sampling design but with circular (5 metre diameter) units. Circular units are easier and faster to locate and collect than grid squares, particularly when using a "dog leash" method (see Binford 1964; Flannery 1976: 58-59). In all sites, obvious midden surfaces were entirely collected or sampled in 10 metre diameter circles. Artifacts were bagged according to collection unit.

As a final note, the Molson site (BcGw-27) was almost completely collected in 25 m² units. In addition, an area of 900 m² was collected in 1 m² units in order to assess the correspondence between surface and subsurface artifact assemblages. Preliminary analyses of artifact distributions at Molson and other sites suggest that intensive surface collection can provide reliable information about the size, structure (i.e. house and midden locations), and age of sites, and also the extent of collecting by amateurs.

Site Data

The 1985 Innisfil Upland survey substantially increased our knowledge of the archaeological site inventory and Iroquoian culture history of southern Barrie and environs.

Table 1 summarizes the Iroquoian sites discovered or visited in 1985 and Table 2 presents rim type frequencies for each.

Site Sequence

Although we don't have all the sites, we do have enough of them to construct a believable sequence of village relocation and history of the Iroquoian occupation for northwest Innisfil Township (see Figures 1 and 2).

Sites were dated on the basis of rim types, pipe styles, and relative site location. MacNeish's (1952) typology was used to identify rims and sites were ordered in time following Lennox and Kenyon (1984), O'Brien (1976) and Pearce (1984). When ceramic samples were inadequate, site location and size were used to infer the relative position of a site in the relocation sequence. Because it would have taken 30-80 years for secondary forest to regenerate in Iroquoian garden clearings (Likens et. al. 1978), sites less than two kilometres from one another (e.g. Little and Little II) or within each other's agricultural catchment must be at least 30 years apart. It is interesting that the Innisfil site sequence, if accurate, indicates an evolution of pipe bowl form from the early 14th century to the early 16th century (i.e. elongated ring - conical - outflaring conical - crude trumpet - trumpet).

With the exception of a couple of Late Archaic and Early-Middle Woodland sites, no sites earlier than A.D. 1300 have been discovered in the region. The earliest Iroquoian site, Little II, was a small mid-14th century village. Rim sherds from this site have typical early Middle Iroquoian with some Early Iroquoian decorative motifs. The few pipe fragments are barrel forms. The lack of previous Iroquoian sites in the vicinity implies that the occupants of this site settled in a natural clearing or cleared primary maple-beech forest.

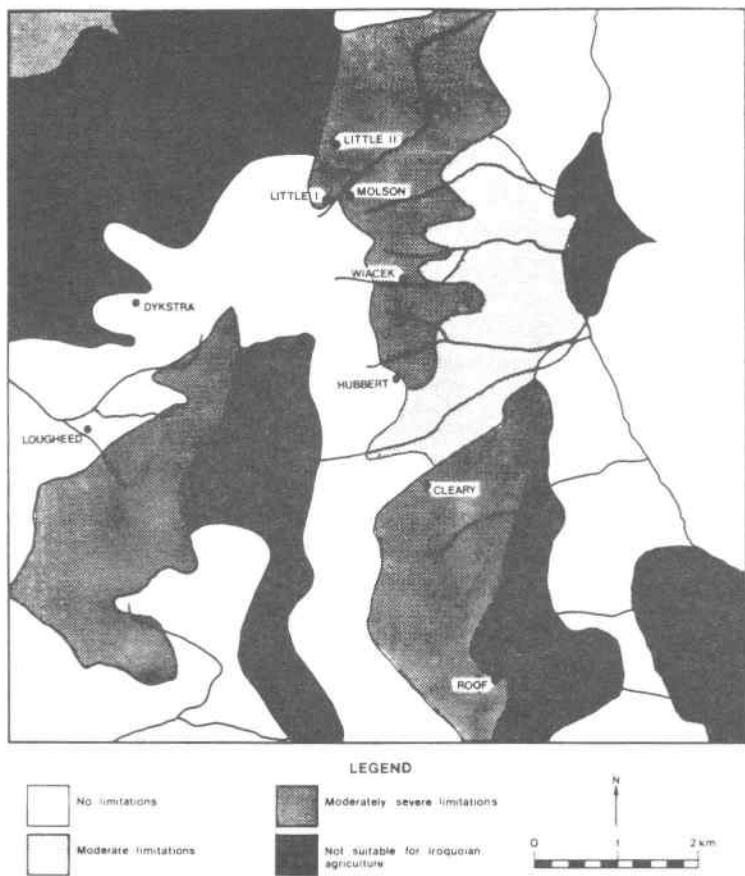


Figure 1. Distribution of Iroquoian village sites and cultivable soils in northwest Innisfil Township.

On the basis of ceramic data and site size, the Little II site probably relocated at the Dykstra site, a mid-14th century occupation. Sometime in the late 14th century, the Dykstra people joined another community to form the large Little I village, only 0.7 km away from the ancestral Little II site. This close spacing implies that Little II and Little I occupations are separated by at least 50 years, assuming that the Little I village was located to take advantage of the secondary growth produced by the agricultural activity of the earlier Little II village. Stands of secondary trees would have been preferred by prehistoric Iroquoians because they would have supplied suitable construction materials and would have been far less work to clear with ground stone axes than primary forest (Heidenreich 1971).

Available evidence suggests that the Little I village fissioned to form two daughter communities - one moved to the west (Lougheed site) and the other to the south (Wiacek site). Similar site distributions are produced when Yanomamo villages fission into two daughter villages - one remains close to the parent community and the other moves as far away as possible (Chagnon 1968).

Although the collected sample is very small, rim types from Lougheed resemble those recovered from Wiacek. The Wiacek site was partially excavated by Paul Lennox in 1983. Two house floors and portions of others were sampled. Carbonized wood suggests that the Wiacek village was built in virgin forest and the impoverished zooarchaeological sample supports this inference (i.e. virgin forest has low biotic diversity and is sparsely populated by food animals) (Paul Lennox, personal communications). It is suspected that Lougheed too was established in primary forest.

After the Wiacek occupation, the sequence becomes more tenuous. South of Wiacek, survey was less intensive. Thus, there are probably several undiscovered sites in this area. Yet site data suggest that the Wiacek village moved south, first to Hubbert and then to the Roof site.

The limited artifact sample from the Hubbert site indicates that it may have been a Lalonde village (Hunter 1976). Unfortunately, this site was in pasture in 1985, so no surface collection was made. The Roof site, on the other hand, contains a Lalonde occupation (High Collar rims and crude trumpet pipes). Given its location, the Roof villagers were probably forced to make their gardens in virgin forest. However, the adjacent swamps at the source of Lovers Creek to the east would have provided abundant cedar for village construction.

The largest village in the sequence is Cleary, covering 4.6 ha. It was tested by the OAS in 1963-64 and has been surface collected extensively by amateurs. Nevertheless, we did manage to acquire a sufficient ceramic sample which dates the site to the early 16th century. On the basis of Cleary's age, size, and high ratio of Onondaga chert, it is tempting to postulate that it was formed by the coalescence of local communities (e.g. Roof) and groups from the Toronto area who had abandoned the north shore of Lake Ontario and presumably migrated northward in the late 15th century. It is significant that this village was built close to the abandoned fields of the Hubbert site. Given the age difference between these two sites, Hubbert's old fields would have provided most of the saplings required to construct a village the size of Cleary.

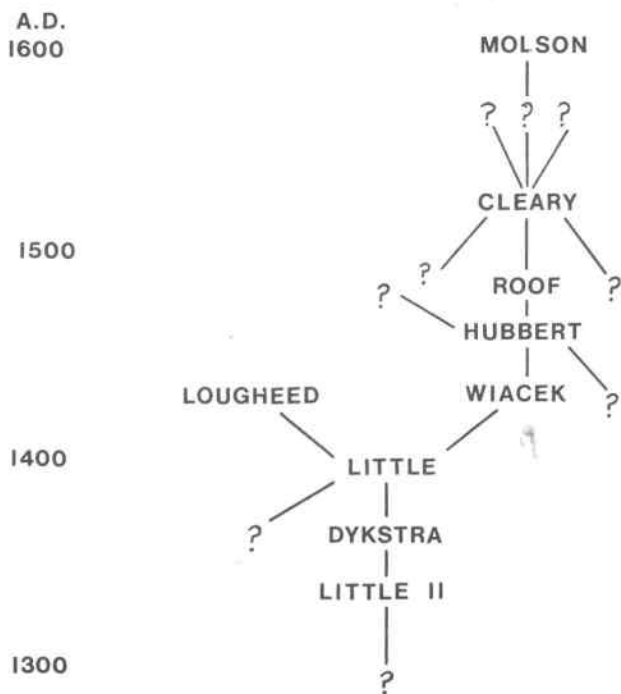


Figure 2 - Site sequence

It is uncertain what happened to the Cleary village. No sites dating to the mid-16th century have been discovered in the region. However, at least two destroyed sites (Diabole's and Painswick) and a third reported but undiscovered site in southern Barrie might be the remains of some of Cleary's daughter communities.

The last site in the sequence is Molson - a Period I contact village (ca. A.D. 1580-1600). This site was salvaged in the summer of 1985 by Paul Lennox and Heritage Barrie. A complete surface collection of this site revealed 72% Sidey Notched vessel rims. Excavations uncovered a dispersed village plan containing at least 12 longhouses. Only a small amount of European trade material was found (mostly bits of copper scrap and rolled beads, glass bead fragments, and iron knife and awl fragments). Considering that no other contact village has been discovered in this area of Innisfil, it seems likely that the Molson inhabitants abandoned this area in the early 17th century to become members of either the Petun (supported by rim type frequencies) or the Tahontaenrat.

Discussion

Several important findings have already surfaced from our initial investigations of the Iroquoian occupation of Innisfil Township. The most significant concern trade, subsistence, and Iroquoian ecology.

Prehistoric trade in chert is documented by small quantities of Onondaga chert in all sites examined. Finished bifaces are rare but almost exclusively made from Onondaga chert. This suggests that the historic Neutral-Huron exchange network has considerable antiquity.

Regarding subsistence, there is a general lack of zooarchaeological remains in village sites, particularly mammals and birds. While most sites are known only from surface collected assemblages, poor preservation of surface bone cannot account for the lack of zooarchaeological remains in excavated sites such as Wiacek. It is suspected that colonization of virgin forest by Iroquoians would produce zooarchaeological assemblages with poor showings of animal remains. Even fish and reptile bone from the Wiacek site indicate that 15th century Innisfil Iroquoians captured and ate any animal protein that was available (Christine Dodd, personal communication). It appears, then, that Ontario Iroquoians had become so dependent on agricultural foods in the 13th century, that they were able to colonize previously uninhabited lands and not have to worry about where their sources of protein were coming from.

Various aspects of Iroquoian ecology, namely the extent and location of agricultural fields and village relocation, can be inferred from the Innisfil sequence. While this facet of the research will be published in detail elsewhere, some general comments are in order.

Contrary to Sykes (1980), the agricultural catchments of Iroquoian villages, at least in Innisfil, do not appear to have exceeded a two kilometre radius.

Table 1
Iroquoian site data

Site name	Boyden desig.	Size (ha)	Estimated date of occupation	Collected artifact sample
Hubbert	BbGw-9	2.4	15th C. A.D.*	2
Dykstra	BbGw-5	0.3	14th C. A.D.	824
Cleary	BbGw-10	4.6	16th C. A.D.	908
Roof	BbGw-11	1.0	15th C. A.D.	982
Lougheed	BbGw-13	0.6	15th C. A.D.	267
Little I	BcGw-15	1.5	14th C. A.D.	633
Molson	BcGw-27	1.8	16th C. A.D.	1172**
Little II	BcGw-28	0.5	14th C. A.D.	460
Birch	BcGw-29	0.08	15th C. A.D.	7

* Source: Hunter 1976

** 30 m x 30 m (i.e. 1 m² units) area only

Even the largest site, Cleary, seems to have had less than a two kilometre catchment radius. Interestingly, most villages were themselves built on moderately suitable soils for digging stick agriculture, but immediately adjacent to prime arable land. The rationale for this placement is that the land that the village itself occupied would not have reduced the amount of arable land by the village. Alternatively, as these were "pioneer" habitations of virgin forest, any difference in soil types may have been reflected in forest vegetation. For instance, areas of soils with limitations would have had less dense cover or smaller trees, making them easier to clear. In colonizing virgin forest, the priority would have been to construct the village. Once the village was completed in an area that was not only less effort to clear but that also provided suitable-sized trees for building poles, agricultural fields could be hacked out of the thicker forests on the most fertile land at a more leisurely pace. Because of the pattern of village locations thus formed, agricultural fields must have been dispersed in asymmetrical or fan-shaped catchments (see Heidenreich 1978: 381 for similar field configurations for selected historic Huron villages). The limiting factor in village to field distance may have been walking time - in many simple agricultural societies, the critical value is about a one hour walk or a two to four kilometre distance, depending on terrain.

In most cases, villages were located adjacent to recently abandoned fields, secondary forest stands, or cedar swamps. This is no accident. All these areas would have provided suitable-sized saplings for village construction and abundant firewood. Both resources would have been essential to any Iroquoian community (Heidenreich 1978:375). If the reconstructed Innisfil sequence is accurate, village relocations average two kilometres ($\bar{x} = 2.5 \pm 1.0$ km) and never exceeded four kilometres. This suggests that Iroquoian villages were moved when firewood and harvests had to be carried back to the village from fields that were both too dispersed and too distant. Transportation to and from fields accounts for a substantial portion of the energy output in simple agricultural societies (Ellen 1982). Since Iroquoian women were responsible for carrying firewood and tending the crops, as distances to fields increased, the frequency of domestic disputes probably rose also. Under normal circumstances, this process would have inevitably resulted in village relocation. Intersite distances in Innisfil suggest that new villages were built just beyond the outermost fields of old villages.

Conclusions

Recent archaeological survey and excavations on the uplands of northwest Innisfil Township, Simcoe County has resulted in a sequence of Iroquoian village sites, dating from A.D. 1350 - A.D. 1600. This was inferred to be the result of successive moves of a single Iroquoian community. The main implications of the sequence for Ontario prehistory are:

1. The territory occupied by the Innisfil Upland Iroquoian community appears to have been about 40 km² in size. Researchers working with other local sequences (Finlayson and Smith 1982; Pearce 1984) have found similar territorial areas.

Table 2. Rim sherd types

Rim Type	Sites															
	Little II		Dykstra*		Little I		Lougheed		Wiacek**		Roof		Cleary		Molson***	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
Ontario Oblique	1	3.5	1	5	1	3.7			1	1.2						
Iroquois Linear	1	3.5	1	5	1	3.7			2	2.3						
Ontario Horizontal	12	42.9	4	20	3	11.1			6	7.0						
Middleport Oblique	10	35.7	9	45	9	33.3	2	20	11	12.8						
Middleport X-X			1	5	1	3.7			2	2.3						
Pound Necked	3	10.7	2	10	7	25.9	2	20	20	23.2						
Pound Blank									5	5.8						
Copeland Incised			1	5	2	7.4			3	3.5						
Lawson Incised									6	7.0						
Huron Incised							4	40	4	4.6	3	12	6	15.8	3	16.7
Ripley Plain	1	3.5	1	5	3	11.1	1	10	1	1.2						
Niagara Collared									2	2.3						
Lawson Opposed									5	5.8	1	4				
High Collar									4	4.6	9	36	18	47.4		
Black Necked							1	10	13	15.1	9	36	13	34.2		
Warminster X									1	1.2	1	4				
Warminster Horiz.											2	8	1	2.6	1	5.6
Sidey Notched															13	72.2
Sidey Crossed															1	5.6
TOTALS	28	99.8	20	100	27	99.9	10	100	86	99.9	25	100	38	100	18	100

*test excavation and surface collection

**excavated sample (Paul Lennox, personal communication)

***900m² surface collection

2. The Innisfil Upland was colonized by Iroquoians sometime in the mid 14th-century. For most of their sojourn in Innisfil, Iroquoians cleared primary maple-beech forest as substantiated by village locations, zooarchaeological assemblages, and charred wood from the Wiacek site (Paul Lennox, personal communication).
3. The Innisfil villages appear to have had agricultural catchments no larger than about two kilometres in radius, independent of village size.
4. Most village relocations involved distances of less than four kilometres. The average was two and a half kilometres.
5. Given the intersite distances and the demands of Iroquoian agriculture, villages were probably relocated for ecological reasons. Once fields and firewood became too distant (i.e. greater than an hour's walk), the village was moved.

At the beginning of the paper, we noted that the major reasons for constructing local site sequences is to obtain more precise estimates for the age of site occupations. Not only has the Innisfil sequence provided considerable insight into the dynamics of Iroquoian settlement-subsistence, but also has implications for estimating site duration. The consistent two kilometre intersite distances imply that villages were occupied only for as long as the soils and firewood held out within a "reasonable" walk of the village. Given that the size of agricultural catchments of the Innisfil sites did not appear to vary substantially with the site size, site duration could be estimated as some function of site population (Trigger 1981). Until we compile more site sequences which might enable us to place an empirical value on site duration, the dating of prehistoric Iroquoian sites will remain a serious problem.

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SOME NOTES ON THE CHIPPEWA OF BEAVER ISLANDS IN LAKE MICHIGAN

By Charles Garrad

The Beaver Islands are an archipelago island cluster in Lake Michigan, almost central between Rock Island, Wisconsin (about 60 miles), and Mackinac Island, Michigan (about 40 miles), each about a full day's canoe journey distant.

The principal islands of the cluster are today called Beaver, Garden, High and Hog. In earlier times it seems that the largest island was called Grand (from the French), Great or Big Beaver to distinguish it from the smaller islands (de Peyster 1813: 274, Strang 1959: 80). The French called the islands collectively *Isles du Castor*, as did the Englishman Alexander Henry in 1763 (Armour 1971: 62, 63, 64), of which Beaver Islands is the English translation. Both are translations of the original Chippewa AMIKIMINIS (Schoolcraft 1853 (III)526). The name presumably recorded the presence of beavers. The custom of naming places to record the presence of beavers is known both in the Old World and the New (Wilson 1859: 359-387).

An early local writer believed that in ancient times Beaver Island and some of its neighbours had been partly cleared for cultivation, and that Garden Island, for which he gave TAGONING as the Chippewa name, was so called for this reason. He thought the garden clearings had supported a lost European colony and that the Chippewas had arrived subsequently, perhaps not long before the French reached the upper Lakes (Strang 1959:6, 80-84). A modern writer, with personal knowledge of the resident Chippewa traditions, believes the garden clearings were the work of Indians resident on Garden Island, for which she gives KITIGAN as the Chippewa name, "from time immemorial" (Keewaydinoquay 1980:29, 31). An archaeologist thought that the clearings he found on Beaver Island appeared to be of natural origin, but confirmed there was evidence of Indian occupation extending back in time thousands of years. He did not visit Garden or the other islands (Fitting 1976:1, 6).

In 1751, a French report mentioned a "Beaver tribe" of the Chippewa (La Jonquiere 1908(18)81). This would not appear to support the interpretation that this is evidence of a Chippewa village on Beaver Island at the time, as has been claimed (Kinietz 1940:319), even though this is more than likely true. The successful Chippewa attack on Fort Michilimackinac in 1763 may have been staged from the Beaver Islands, as the Chippewa intended to take their prisoners there (Armour 1971:62-64). There was certainly a village on Beaver Island in 1832, when it was visited and described by Friedrich Baraga. There were eight bark-covered lodges, and that of the Chief was large enough to contain "many" Indians and the ceremonial council that was called to welcome and hear him.

Baraga's attempt to convert the Indian from traditional to Christian beliefs was only partly successful because of the opposition of the adherents to the traditional way. On his last visit, in 1833, Baraga found most of the people away in Canada to receive their annual presents from the British government, and that his Christian converts, who were among those then in Canada, were planning

to move to L'Arbre Croche, his mission base (Hart 1976:104-106), on Little Traverse Bay.

It would seem that the Beaver Island Chippewa had overcome their initial hostility to the British, whom they had attacked in 1763 (Armour 1971) but with whom they had subsequently become trading and military partners. During the British regime the Chippewas surrendered Mackinac Island. Two of the Chiefs who participated were recorded as POUANAS (Canada 1891(I)I).

The Beaver Islands were included in the general surrender of area Chippewa and Ottawa lands to the United States in 1836 but were reserved "for the use of the Beaver-island Indians" for a further minimum five-year period. Among other reservations was a parcel of land on Little Traverse Bay. None of the assenting Chiefs gave their location as Beaver Island, but among the "persons" named to receive money were "KAINWAYBEKIS and PAZHIKWAYWITUM of Beaver islands." Another recipient was KIMMEWUN, a Chief at the Cross on the Little Traverse reservation (Kappler 1904(II)450-465).

In 1840, the "Beaver-island Indians" numbered 199, being 39 men, 51 women and 109 children in seven families. There were two Chiefs and seven warriors. Eighteen people still adhered to the traditional religion, but thirty-five were recorded as members of Christian churches. The people still lived in temporary dwellings and by fishing, hunting and making maple sugar. However, on 120 acres of cleared land, thirty-five agriculturalists raised corn, potatoes, beans, turnips and melons. Thirty hogs were owned. The band lived on several islands, and drew payments at Mackinac from the 1836 surrender (Schoolcraft 1851(I)458-467, 1853(III)526, 1854(IV)558).

In 1847, the Beaver Islands became the Township of Peaine, and the band was reportedly living entirely on Garden Island, except for Indian women married to white men and people of mixed blood, remaining on Beaver Island. On Garden Island the band was flourishing and increasing, and a number adhered to the tradition religion (Strang 1959:38, 39, 84).

During the winter of 1850-1851, antagonism to Mormon encroachment resulted in a confrontation between them and the resident Indians and white traders. Some thirty Indians, wearing war paint, led by four "influential chiefs", supported the white traders. The names of the Chiefs on this occasion are given as KIMMEOUE, PEAINE, WATANESA and CHENOTIN. As the force by far exceeded the resources of the resident band, it had evidently been augmented. None of these Chiefs were signatories to the 1836 surrender, but KIMMEOUE, as recorded by Strang, is probably the same KIMMEWUN from Little Traverse, and PEAINE, for whom the Township had been so recently named, is a name not greatly dissimilar to the Chiefs recorded as POUANAS at the time of the surrender of Mackinac Island in 1781.

At the end of the five-year period following the 1836 surrender, the Beaver Island Band was still in possession "having been tacitly allowed to remain thereon since the treaty." The United States assumed jurisdiction but with-

held the land from public sale. To formalize this state of affairs, a new Treaty was made in 1855. High Island and Garden Island were withdrawn from public sale and allotted in parcels to Indians individually. The Little Traverse lands were similarly allotted to the resident bands and also "... such ... Beaver Island Indians as may prefer to live with them." Among those who did was the Beaver Island "person" in the 1836 Treaty, PAZHUKWAYWITUM, who, in the 1855 Treaty is shown as PI-A-ZHICK-WAY-WE-DONG, headman of the Little Traverse Bands. The name of the other Beaver Island "person", given as KAINWAYBEKIS in 1836, appears in an 1856 amendment to the 1855 Treaty as KAIN-WAW-BE-KISS-SE, location not given, but signed at Little Traverse. The name PEAINE, possibly recorded as POUANAS on Michilimackinac Island in 1781, does not seem to appear in the 1836 Treaty, possibly because of the pro-British sentiment attached to it, but is found in both the 1855 Treaty and the 1856 amendment, the first as PE-ANE, headman, Mackinac Bands, and then as PE-AINE at Little Traverse (Royce 1899(2)756-757, 810).

And so, many of the Beaver Islanders, and the Chippewas of Garden Island in particular, continue in possession of their ancient inheritance, having survived the intrusion of the French, British, and Americans, and the assault on their traditions by Mormons, Christians and others. Even yet "one family keeps the sacred pipe, and another family keeps the sacred drum" and the spirit power may still be felt and heard (Keewaydinoquay 1980:44). May this ever remain so.

As for the beavers for which the Islands were probably named, Beaver Island can claim a rightful place in history. Possibly the only albino beaver ever seen in the Lake Michigan region was trapped on Beaver Island in the winter of 1777-1778. That its pelt survives today in England rather than in New York was due to the American Revolution. The Commandant of the British troops then at Fort Michilimackinac, Arent Schuyler de Peyster, to whom the pelt was given, was a New York-born American. Forced to choose between loyalty and the rebel cause, as Americans had to do, he rejected the rebels, his homeland, and his relatives who remained, and took the pelt and his other possessions to Scotland. His regiment was based in Liverpool, England, and so the pelt from Beaver Island with many other artifacts from the time of British Michigan are today in the Merseyside County Museum there.

In 1853, Beavers were reportedly extinct on Beaver Island (Strang 1855:282) but are said to flourish there today, having been intentionally reintroduced in the 1930s (Gladish 1986).

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Toronto Chapter's Members' Meeting: Wednesday, February 19, 1986
Reported by Annie Gould

"TO KNOW THE HURONS: AN EXPERIMENT IN RESCUE ARCHAEOLOGY" (1977)

Due to unforeseen circumstances, the scheduled speaker, Jamie Hunter, could not attend that evening. Instead, Chapter members saw a film on the 1975-76 salvage excavation of the Draper Site. The site is located twenty-five miles northeast of Toronto. In the 1970's its existence was threatened by a planned international airport. Consequently, an archaeological project, under the direction of Dr. W. D. Finlayson, was carried out to salvage information on the Huron Indians who had once lived there.

The film introduces viewers to the reasons for having archaeological excavations, the excavation equipment and sampling strategies used (their advantages and drawbacks), the archaeologists and their research specialties, the information on the Huron that is being sought (settlement patterns, technologies, diet, etc.) and its interpretation (always changing during the excavation).

The interpretation of the results of the 1975-76 excavations on the Draper Site noted that it covered a larger area (12-15 acres) than earlier surface collections had indicated. This made Draper one of the largest sites inhabited by the Huron. The salvage excavations, in uncovering the biggest area on any site to date, had revealed the settlement pattern of one village that had grown rapidly in stages (7) during its occupation. However, the reasons for this rapid growth were not clear. The village was organized for easy defence with a palisade and carefully arranged longhouses. Smaller structures had also been found but their purpose(s) had not been firmly established by 1977. An examination of the ceramics' decoration styles suggested that the site had been occupied by the Huron around 1500 A.D. This examination also revealed that several vessels had been made by St. Lawrence Iroquois women but no conclusions were made as to how the vessels had arrived on the site. Further studies of the distribution of the vessels and smoking pipes were also underway in hopes of revealing more of the site's social organization. Other significant artifactual finds on the site included three pieces of European metal which may have been traded down from the St. Lawrence where the St. Lawrence Iroquois were having direct contact with Europeans. Finally, faunal (dog burials) and floral (the first evidence of tobacco seeds on a site excavated before 1977) remains were discussed as to their significance to the Huron and to Ontario archaeology. The film concluded by noting that the identity of the Draper Site's inhabitants would not be firmly established unless other nearby sites were examined as well.

After the film, Chapter members were invited to look at the latest publications on the Draper Site by Dr. William D. Finlayson (1985) THE 1975 AND 1976 RESCUE EXCAVATIONS AT THE DRAPER SITE: INTRODUCTION AND SETTLEMENT PATTERNS. National Museum of Man Mercury Series. Archaeological Survey of Canada Paper No. 130.

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NEW RELEASES FROM PARKS CANADA...

Catherine Sullivan

Legacy of the Machault
A Collection of 18th-century Artifacts

Parks Canada, Ottawa, 1986. Studies in Archaeology, Architecture and History. 107 pp., 26 colour illus., 192 b&w illus.

The loss of the Machault at the Battle of the Restigouche in July 1760 signalled the end of French sovereignty in Canada. Munitions, men, and supplies that might have recaptured Quebec City for France never reached their destination, and Canada became a British colony. Archaeological investigations of the Machault recovered material remains that included portions of the ship and its fittings, everyday household items, weaponry, clothing, and luxury goods - a rich and varied collection of 18th-century artifacts.

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Brian S. Osborne and Donald Swainson

The Sault Ste. Marie Canal
A Chapter in the History of Great Lakes Transportation

Parks Canada, Ottawa, 1986. Studies in Archaeology, Architecture and History. 148 pp., 33 illus.

Building a Canadian canal at Sault Ste. Marie was the Sir John A. Macdonald government's response to economic and nationalistic arguments by entrepreneurs who wanted to exploit the natural resources of the Lake Superior region and provide an all-Canadian route for grain shipped from the Canadian West. The Canadian canal, opened in 1895, served well the passenger ships and small freighters that plied the Great Lakes, and it was essential to the industrial growth of the adjacent town even though improvements to its American counterpart soon relegated it to a secondary transportation role. Yet at its heyday at the turn of the century, the pioneering adaptation of hydroelectric power to the canal operations put Canada in the forefront of innovative canal technology.

Order from the Canadian Government Publishing Centre, Supply and Services, Hull, Quebec, Canada K1A 0S9. \$7.50 in Canada (\$9.00, Canadian funds, outside Canada). Mail orders should be accompanied by cheques or money orders payable to the Receiver General for Canada. Cat. no. R61-2/9-32E. (Aussi disponible en français, n° cat. R61-2/9-32F.)

ONTARIO RESEARCH UPDATE*

by

J. V. Wright

More archaeological field work and publication has taken place in Ontario over the past decade than all of the preceding decades combined. This activity is predominantly the result of the following factors: the Ontario Heritage Act of 1975; the Environmental Assessment Act of 1975; the increased availability of both provincial and federal grants; and a major salvage operation and publication outlet provided by the National Museum of Man. Although much of the new work has been initiated by cultural resource management requirements, a significant percentage has been directed towards pure research problems.

An examination of the archaeological work permits issued since 1975 reveal some interesting patterns. Archaeological survey (i.e. non site-specific operations) account for approximately 70% of all the permits and although there has been a drop in this percentage over the past four years this has been mainly due to an increase in site-specific historical archaeological projects. The ratio of historic archaeology to prehistoric archaeology has remained relatively constant at 1:5. The ratio of research to resource management mitigation also appears to have remained relatively constant with the latter category accounting for 35% of the permits although this percentage would undoubtedly increase if all the consultant permits could have been accurately identified as such.

A perusal of the past decade of articles in the journal *Ontario Archaeology* reveals that over half pertain to Iroquoian subject matter, nearly 20% to Palaeo-Indian, and under 15% to Northern Ontario archaeology ranging from Laurel to historic Algonquian. Work on Southern Ontario Archaic and Initial Woodland problems is represented by less than 8% in both instances perhaps reflecting a reason for our limited understanding of these two critical periods. Of the 103 Mercury monographs of the Archaeological Survey of Canada, National Museum of Man, produced in the last decade 22% pertain to Ontario. Of this number, almost half relate directly to Iroquoian archaeology compared, for example, to two monographs on Southern Ontario Archaic or Initial Woodland sites and three monographs on Northern Ontario archaeology. It is strikingly apparent that over the period under consideration, Iroquoian archaeology in Southern Ontario has received a priority in excess of its admittedly important position in the prehistory of the province. Bruce Trigger's landmark two volume study on the Huron, "The Children of Aataentsic", also appeared in 1976.

Efforts to convey information on the prehistory of the province to the non-specialist were represented by "Archaeology in Northeastern Ontario" by Thor Conway, "Prehistory of Northern Ontario" by Ken Dawson, and a Canada's Visual History version of "Ontario Prehistory" by myself. Other efforts to communicate archaeological information to the non-specialists consisted of a multimedia kit and a film "To Know the Huron" produced through the combined efforts of the Museum of Indian Archaeology in London, Ontario, the National Museum of Man, and the National Film Board and which won an international award at a

archaeological film festival in Italy. Longhouse and/or partial Iroquoian village reconstructions, intended as tourist attractions and educational devices, were erected at the Lawson site beside the Museum of Indian Archaeology in London, at Ste. Marie I in Huronia, and at the Crawford Lake Conservation centre north of Burlington. The Huron village reconstruction at Midland survived the decade, but the partial restoration of a mid-14th century Iroquoian village outside Port Elgin on Lake Huron was sacrificed to a housing development.

Much of the effort dedicated to Iroquoian archaeology has focused on settlement pattern with all of its various ramifications. Certainly, the New Toronto International Airport archaeological mitigation effort involving the National Museum of Man and Transport Canada and the directorship of Bill Finlayson of the Museum of Indian Archaeology has to stand out as a major advance in both settlement pattern research and archaeological mitigation. Not only was a sequence of village movements involving 18 sites traced from ca. A.D. 800 to A.D. 1550, but the largest excavation in Canada of a single village site was carried out. In addition to the wide range of the information acquired from the 3.4 hectare (8.5 acres) Draper site, the computerized system developed to record and manipulate the mass of settlement pattern and category location data has greatly increased the efficiency with which other rescue operations can be expedited, such as is currently taking place on the 5 acre Keffer site in north Toronto.

Under the supervision of Bill Noble of McMaster University, a quantum leap has been made in our understanding of historic Neutral settlement patterns and technology as is clearly reflected in the publications of Milt Wright, Paul Lennox, and Bill Fitzgerald. Considerable work has also been carried out on early Iroquoian villages in southwestern Southern Ontario, but with the exception of reports on the Princess Point complex by Dave Stothers, the Van Besien site by Bill Noble, the Porteous site by Bill Noble and Ian Kenyon, and the DeWaelae site by Bill Fox, little of this information is available in published form other than as short notes. Similarly, the detailed data on the historic Huron Ball site excavated by Dean Knight and the nearby Cahigue site is still not in published form although a report by Dick Johnston is available on another historic Huron site in Simcoe County, the Le Caron site. The detailed report on the Grimsby site by Walter Kenyon provides unique insights into late historic Neutral burial practices. New information also appeared on the St. Lawrence Iroquois during the decade due to the considerable efforts of Jim Pendergast.

This greatly expanded data base in Iroquoian archaeology has permitted new insights into prehistoric demography, village relocation-coalescence-fragmentation as seen in particular at the New Toronto International Airport and the Crawford Lake region, the relationship of contemporaneous hamlets and campsites to a major village such as the Lawson site, the testing of the validity of random samples from near totally excavated villages such as *Nodwell* and *Draper*, and a host of other issues. With reference to prehistoric demography, for example, we are now able to estimate with some accuracy that approximately 250 people are represented by each acre of village prior to the epidemics of the 1630's. In turn, these calculations suggest the 17th century population estimates were more accurate than recent 20th century recalculations and that

modern scholars may have grossly underestimated the magnitude of the disastrous epidemics of the early 17th century.

Efforts to reconstruct longhouses and palisades have resulted in new insights through the transformation of floor plans into approximations of former structures. Winter camp-outs in these houses have led to a new awareness of the relationships of wood to smoke to comfort as well as the hardness of the prehistoric Iroquoians. Subsistence studies have increasingly used flotation to acquire botanical and zoological data, although with not too many exceptions the new data base appears to have only added marginally to our knowledge. The re-testing of the wet site deposits at the Roebuck site, which were first explored in 1912 by W. J. Wintemberg, suggest that the kinds of recoverable data from such sites are critical to any appreciation of the impact of a prehistoric farming community upon the surrounding plant community. The absolute recovery of preserved plant materials from wet-site deposits also apprises us of the non-representative nature of the accidentally preserved plant materials recovered from the terrestrial portion of the same site. At Roebuck, for example, the abundance of squash seeds in the wet deposits relative to their scarcity on the dry portion of the site, likely relates to the tendency for squash seeds to shatter into unidentifiable fragments during the process of carbonization and, hence, leave an unjustified impression of the relative importance of this cultigen when only dry site carbonized remains are considered.

In addition to the massive expansion in our knowledge of Iroquoian prehistory and early 17th century history in the province, our understanding of the Early Palaeo-Indian period has taken a quantum leap thanks to the efforts of such people as Peter Storck, Brian Deller, Chris Ellis and Bill Roosa. Even the seasonal rounds of these first inhabitants of the province are now being traced in a late Pleistocene environmental setting with some conviction. Indeed, in an effort to extract all possible information from the limited data base, appropriate methods of analyses are providing new insights into tool production and reduction systems, the central role of quarry sources to overall settlement pattern strategy, and a range of other facets vital to our increasing understanding of these early societies.

With only a few exceptions, detailed publications pertaining to Archaic and Initial Woodland prehistory in Southern Ontario and most of the prehistory of Northern Ontario have not kept pace over the last part of the decade with the rapidly expanded data base on the Iroquoian and, to a lesser degree, the Palaeo-Indians.

Other developments of note to take place in Ontario between 1975 and 1985 but which can only be briefly touched upon are as follows:

1. The creation of the Museum of Indian Archaeology at London which opened in 1981 and is the first institution of its kind in Ontario. Another unique aspect of this institution is its integral relationship to the directly adjacent prehistoric Lawson site.
2. Archaeology, Native people and the Law were closely involved during this decade but not always to the advantage of archaeology as the Grimsby affair

with Walter Kenyon of the Royal Ontario Museum and the Beckstead affair with Jim Pendergast of the National Museum of Man were to demonstrate. Indeed, the political ineptness of archaeology as a discipline was clearly demonstrated by these unfortunate events. Further, the ethical responsibilities of professional archaeologists first and foremost to their discipline as opposed to short term political convenience must be one of the disciplines most critical resolutions in the next decade. Of a more positive nature from the standpoint of archaeology are the first conviction in 1985 under the Ontario Heritage Act, the Timagami hearings in the Supreme Court of Ontario, and the increasing realization of the absolute need for archaeologists and archaeological societies to lobby for such vital matters as changes in the Cultural Properties Export and Import Act and the establishment of effective Federal legislation.

3. The production of a number of monographs by physical anthropologists such as Eldon Molto, Susan Pfeiffer, Mary Anne Katzenberg, and David Patterson Jr. on the skeletal biology of human remains and related matters made essential contributions to a balanced interpretation of the prehistory of Ontario. Despite some inexcusable instances of archaeologists denying the significance of the physical anthropological contribution to prehistory, which, in truth, appear to be less denials than excuses to "duck" the potential wrath of Native activists, the majority of archaeologists clearly support the principles of their sister discipline as indicated by a unanimous motion of approval during the 1983 business meeting of the Canadian Archaeological Association.

4. There has been an increasing use of avocational people to meet the needs of expanding research and salvage requirements and as custodians of the archaeological heritage. These volunteer services to the discipline can be seen in the archaeological conservation officers of the Archaeological Conservation Programme of the Historical Planning and Research Branch of the Ministry of Culture and Recreation and with particular reference to the efforts of Bill Fox, the involvement with International Workcamp Canada of Paddy Reid at Kenora, and, of course, the Ontario Archaeological Society volunteer programme.

5. The first results of tandem accelerator mass spectrometer dating by Atomic Energy of Canada were received in the spring of 1982 and among the dates was a reading of 6530 +/- 390 BC for the Plano culture Cummins site near Thunder Bay.

6. There has been a growing appreciation of the kinds of vital information which can be obtained by finger-printing a range of archaeological materials to their geological or biological sources. Most of this finger-printing pertains to silica rich rocks. Unfortunately, there is still a tendency to not distinguish between "eye-ball" identifications and those identifications supported by petrographic analysis, atomic absorption, X-ray powder diffraction, and other techniques.

7. The full chronological implications of the internal seriation variability demonstrated at the Nodwell site, as well as the likely erroneous earlier assumptions of what constitutes a random sample from Iroquoian villages, as indicated by the testing of statistical sampling procedures at the Draper site, are both critical analytical variables which do not appear to have received the attention they deserve.

Although the organizer of this symposium requested that limited attention be given to archaeological cultural resource management, perhaps a few brief comments are in order. Although all six regional offices of the Historical

Planning and Research Branch have funding and staff problems, it must be noted that their relative effectiveness and the quality of publications are quite variable. There also still appears to be the critical problem of too much "up front" activities with little or nothing expended upon the curation of specimens and records with the concomitant effect upon access. This last matter is extremely serious and the seriousness will only be compounded by inaction.

Throughout the decade the Ontario Archaeological Society has played a vital stabilizing role by means of its publication outlets, the chapter relationships to regional provincial archaeology offices, annual meetings, and, in general, the exemplary blend of vocational and avocational individuals working for the common good of Ontario archaeology. Indeed, it is difficult to see that archaeology in Ontario would be where it is today without the various activities of the Ontario Archaeological Society over the years. The principles upon which the Society was based by its founder J. Norman Emerson have served it well over the years.

With reference to the next decade, it is hoped that some greater degree of rationalization of the functions and reciprocal interrelationships of the cultural resource management agencies, the universities, and the museums, will be achieved. Also, a more serious response to the public thirst for archaeological information in the form of publications, exhibits, restorations, TV video, or whatever medium, would most definitely be in the self-interest of the discipline. Finally, there needs to be a more balanced perception of the relative strengths and weaknesses of the total prehistoric record in the province and action taken to rectify the latter. If these basic matters of organization and emphasis can be accommodated to some degree then the future of archaeology in Ontario looks very promising indeed.

*(Paper presented in the symposium "Eastern States Archaeological Federation Research Update", November 2, 1985, Buffalo, New York.)

Reprinted from *The Ottawa Archaeologist*, April 1986, Newsletter of the Ottawa Chapter, O.A.S.

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ANCIENT CULTURES OF PERU...

The Exhibition Ancient Cultures of Peru is showing in the Special Exhibitions Hall of the National Museum of Man to October 13.

The 120 ceramic pieces exhibited are representative of five separate cultures-Chavin, Vicus, Nasca, Viru and Chimu - spanning the period 1500 B.C. to A.D. 1400.

The ancient Peruvians imbued ceramic pieces with their unique vision of the world, moral values and religious experiences. Since the ceramics have a deep religious and mythical meaning, they are more an expression of cultural roots than of use.

The National Museum of Man, corner of Metcalfe and McLeod Streets, is opened from 10:00 a.m. to 5:00 p.m. daily as of May 1.

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Guy Blomeley's Archaeological Collection from Eastern Ontario

Guy Blomeley of Kingston recently donated his extensive collection of prehistoric and early historic artifacts to the Cataraqui Archaeological Research Foundation. The collection will be incorporated in a permanent display focusing on the archaeology of the Kingston area, to be housed in the Foundation's new headquarters at 370 King Street West.

Guy's abiding interest in the Native cultures of Eastern Ontario led to his discovery and investigation of numerous archaeological sites. His experience and knowledge as an outdoor's man enabled him to develop an enviable ability to pick out spots which were used in the past, yet which might easily have been bypassed by others less well versed in the habits of hunter and prey. In particular, Guy's investigation of sites in the Upper Napanee River Valley has led to a more general appreciation of the archaeological significance of this environmentally rich area along the skirt of the Canadian Shield.

The collection contains artifacts representing a wide chronological and cultural range. Although the Paleo-Indian period is poorly represented, there are numerous Archaic, Early Woodland, Middle Woodland and Late Woodland artifacts. Phill Wright, Regional Archaeologist for Eastern Ontario, has cataloged and analyzed much of the collection, and it is hoped that a publication focussing on Guy's material will be forthcoming in the not too distant future.

Guy was concerned that the results of his work should be accessible to scholars interested in Eastern Ontario Prehistory. However, he was especially keen for the artifacts to remain in the Kingston area and be displayed in the Kingston area.

When he heard of our plans to create a public display of the archaeology of the Kingston area, he recognized an opportunity to make his results available within the area where they would have the greatest relevance.

Once the current renovations at 370 King Street West are complete, we will be able to start planning towards the establishment of permanent displays. Obviously, this will entail consideration of the appropriate humidity, light and temperature, and problems of security and storage will need to be resolved. Until then, Guy's collection will be stored in the Foundation's lab area.

Researchers requiring access to the collection are requested to contact the Cataraqui Archaeological Research Foundation.

Nick Adams
Staff Archaeologist

STOP PRESS

ARCHAEOLOGIST WANTED

MAY 22

ARCHAEOLOGIST wanted by the Region of Waterloo on a two-year contract. Masters degree and a minimum 2-3 years field experience.

For further information contact: Commissioner of Planning and Development, Region of Waterloo. (519) 885-9535.

ATARONCHRONON: THE LINGUISTIC EVIDENCE

by John Steckley

In the Huron dictionaries of the 17th and 18th centuries the noun ",atara" ("ata" when not in combination with a verb) was given as meaning:

- a) "terre" /earth/ (Potier 1920: 463);
- b) "fange" /mire/ (ibid);
- c) "argile" /clay/ (FHL207);
- d) "boue" /mud/ (ibid);
- e) "terre glaize" /loam, clay/ (ibid).

In Wyandot place names of the 18th century, names with ,atara seem to focus on river areas:

- 1) ",ataraske *R/iviere/ de la baye" (Potier 1920: 155);
- 2) "ts8tara,en R/iviere/ (ibid); and
- 3) ",atarok8i *catarak8i (a Wyandot translation of the Iroquois word for the river; Potier 1920: 154).

Three names in contact Huronia appear to bear the noun ,atara: the villages "Ataratiri" and "Koutarcano" and the ill-defined political entity, the "Ataronchronon", all three in the same area. It is suggested here that this is no coincidence, that all three names refer to the same riverine swampy area - of the Wye, Hogg and Sturgeon Rivers - that was the defining characteristic of the 'tribal area' of the Ataronchronon.

Ataratiri

The village name "Ataratiri" appears in the two maps "Description du Pais des Hurons" (map 15 in Heidenreich 1971) and Bressani's "Huronum Explicata Tabula" (map 13 in Heidenreich 1971). It means 'it is supported by a swamp, clay' (Potier 1920: 191). I feel this is the Huron name for the village termed St. Louis by the French, which is associated with the same area.

The evidence for this supposition is twofold. First, of the four maps of the time, in Du Creux's "Chorographia Regionis Huronum" (map 12 in Heidenreich 1971) and the "Corographie du Pays des Hurons" (map 14, op cit), St. Louis is written but not Ataratiri; in Bressani's map Ataratiri appears, but not St. Louis; and in the one map that has both names, "Description du Pais des Hurons", where Huron and French names for villages are given in a number of cases, St. Louis and Ataratiri are side by side.

Second, sometime probably in the 1670s Jesuit Father Philippe Pierson wrote:

"haesk8aio ichien n'ondaie Ataratiri ,ehen tendi te haesk8atsistore Hechon ,ehen Atironta ,ehen. /You (the Iroquois) tortured with fire and killed Brebeuf and Gabriel Lalemant in what used to be Ataratiri/." (Potier 1920: 661)

Pierson, who was still in France when Brebeuf and Lalemant were killed, must have confused Ataratiri/St. Louis (where the Jesuits were captured) with St. Ignace (where they were tortured to death with fire).

The village name "koutarcano" was the Huron term for Sainte-Marie Among the Hurons, according to the "Description du Pais des Hurons". While the word is poorly transcribed, it is possible that it means 'where the swamp is penetrated, entered' (Potier 1920: 413), a good description of the place by the Wye River where Sainte-Marie was located.

Ataronchronon was 'translated' by Rev. A. E. Jones as the "Nation beyond the intervening fen of mud-bottom-lake" (Jones 1908:314). He made two major mistakes in his translation: a) he used the form of the noun that doesn't combine with verbs in combination with a verb; and b) he used the particle "chi" (Potier 1920: 92) in combination with the verb as well, something it could not do.

The translation I propose is that the name Ataronchronon was composed of ,atara and the verb -o- /be water, wet/ (Potier 1920: 401). The vowel -o- was nasalized because of the following nasal vowel, much like the -e- was in some recordings of the name for the Rock tribe of the Huron. The meaning would then be, 'people who live where the earth is swampy'.

The name "Ataronchronon" appeared only in 1637 (JR13: 61) and 1640 (JR19: 125). The people were said to live in the four villages named by the French Sainte-Anne, St. Denis, St. Jean and St. Louis, the first two and the last located near the Hogg River, and the third close to the mouth of the Sturgeon River.

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CANADIAN ARCHAEOLOGICAL ASSOCIATION

An address by The Honourable Marcel Masse, M.P. for Frontenac, Minister of Communications. Toronto, April 26, 1986.

I am very pleased that I can participate, if only for a few hours, in this Eighteenth Annual Meeting of your Association. It gives me the chance to share my ideas about Canada's archaeological heritage, a topic which is close to my heart. I find it very appropriate that this meeting should be taking place in Toronto, a city which, thanks to its geographical position, its archaeological institutions, and the many distinguished researchers who founded them or have come from them, has long influenced the development in Canada of prehistoric archaeology.

The role which your Association has played in this same field and, more specifically, in such areas as the development of research techniques, management and promotion has also been of undeniable importance.

Since its foundation eighteen years ago, the C.A.A. has established itself as an effective advocate for the preservation of archaeological sites and remains in every part of our country, as well as a respected public forum for the expression and discussion of archaeological concerns.

As a matter of fact, one can only be impressed by the persistence with which the Association has, for more than a decade, attempted to alert the previous Government - unfortunately to no avail - to the pillage, to the natural and industrial destruction and to the rapid disappearance of what is incontestably a fragile and non-renewable cultural resource.

In response to the complaints by the Archaeological Association to the Department over many years that the Cultural Property Import and Export Act was inadequate, that it did not protect archaeological heritage in Canada, I asked my personal staff -- and particularly my Cultural Adviser Patricia Finlay, -- to organize meetings with the Archaeological Association, Departmental officials and my office.

Au printemps de 1985, L'ACA rencontre Patricia Finlay et des fonctionnaires du Ministère. Il est convenu que Le Memoire de L'ACA sera distribue aux provinces, aux organismes patrimoniaux, aux agences et ministeres federaux responsables du patrimoine et aux autochtones pour avoir leur opinion sur le document en question.

En automne 1985, Patricia Finlay et des fonctionnaires du ministere expliquent a L'ACA, au cours d'une conference telephonique, que la consultation ne portait pas a conclure qu'il etait necessaire d'amender la Loi Sur L'Exportation et L'Importation des Biens Culturels, mais qu'elle soulignait plutot la necessite de mettre sur pied une politique dont s'inspirerait une legislation pour une meilleure protection du patrimoine archeologique, particulierement en ce qui concerne les excavations des sites archeologiques.

Your position papers, recently submitted to me, have decisively influenced our awareness of the archaeological realities in Canada. They have also led to the crystallization of a number of on-going initiatives within the government of Canada and they have provided us with the means to focus clearly our discussions. In this respect, I have adopted the recommendations made in your last position paper, namely that:

- we undertake the drafting of legislation;
- a process of consultations be initiated regarding the proposed legislation;
- and that alternatives be developed for a rational and effective management of archaeological heritage resources in areas of federal jurisdiction.

Furthermore, you should rest assured that the implementation of this approach will give full consideration to your many concerns regarding the professional, social, ethical and legal facets of the archaeological endeavour.

For example, we will examine such issues as traditional native sites and burial grounds and I would like to thank the Inuit people for sending me a position paper on their views. We will deal with the interpretation of controversial legislation such as underwater archaeology, the question of ownership rights and that of illegal trade in archaeological specimens. I want to assure you that I share these concerns with you, and that this Government is committed to working with you in addressing them as effectively as possible.

Archaeology in Canada

Through its long and exciting developmental history which began with the early investigations of many 19th-century "Naturalists", in pre-Confederation days, your discipline has developed into what we consider to be "L'Instrument Privilegie" for study and thoughtful appreciation of the Prehistoric and Early Historic Past.

Thanks to your continuing work - increasingly carried out in an inter-disciplinary fashion - the whole of the country is now better able to understand the ancient foundations of the nation.

There is no doubt in my mind that the realization by us all of how lengthy and complex have been the cultural processes which underly our society results very much from your collective efforts as expressed by your relatively young but dynamic Association.

This is especially well illustrated by your Canadian Journal of Archaeology which, over the years, has served to advance our knowledge on topics such as the early peoples of the new world, the importance and geographical extent of aboriginal trade in Prehistoric times, the many facets of Prehistoric land use, social organization and artistic expressions, and not the least, the need to properly manage such important resources. As an Association and as individual professional or avocational archaeologists, you have become the principal advocates on behalf of Canada's archaeological heritage and for its constant diffusion and celebration.

However, despite its illustrious history, despite the progress made in the field and in the laboratories, archaeology in Canada still faces many serious challenges. For example, the rapidly expanding industrial forces at work in many regions of Canada are disturbing or destroying archaeological sites at an alarming rate, and jeopardizing the record of our past.

I also realize that this problem is particularly acute in our northern regions, which recently have become increasingly accessible and where, especially in the Arctic, archaeological remains are very vulnerable to the effects of industrial development. However, the present conjuncture indicates that this situation - the constant and rapid loss of our archaeological resources can be rectified. In fact, Native Groups, Governments and private industry are now inclined to agree that the preservation of our northern archaeological heritage and, for that matter, of our "Patrimoine Archeologique National", should be a major element of any industrial expansion strategy.

Over the past few years, this attitude has been reflected in the creation of agencies in Yukon and in the Northwest Territories which, in coordination and collaboration with the Archaeological Survey of Canada, are working towards the study and conservation of archaeological resources.

It is also reflected in the application of guidelines for northern land use; in financial measures designed to facilitate and accelerate the development of research and management and in the recent inclusion of the same concerns as key elements in the elaboration of a global northern conservation approach by the Department of Indian and Northern Affairs.

Given this context, it is clear that the time has come for the Government of Canada to help create the necessary conditions and for it to act as a facilitator in the development of a rational approach in the area of Archaeological research, management, protection, conservation and dissemination. The time has come for the Government to coordinate its various efforts and initiatives and to undertake the appropriate research and consultations in order to reach a lasting and satisfactory solution.

It therefore gives me great pleasure to announce that I have established the necessary mechanisms for the development of an overall policy and a coordinated body of legislation regarding matters of archaeological heritage.

We are already in the process of examining legislation in the Provinces and in other countries: the policy developed by the Government of Canada will respect the specific needs of Canada's archaeological scene. In doing all this and much more, we intend to consult with you most actively. As a matter of fact, tomorrow morning, officials of my Department will be holding an information session on the subject, during which you will be able to present your views on any number of concerns and thus initiate what should be a most productive consultative process.

In the same vein, I can tell you that officials of my Department have also established close working relationships with other Departments and agencies

which have responsibility for and expertise in the care of Canada's archaeological resources. More particularly, I am referring to the Departments of Environment, of Indian and Northern Affairs, and to the National Museums of Canada, which have important mandates and many years of experience in the area under consideration. In short, the main goal of the initiatives, research and consultation which have been undertaken is to develop or achieve a positive consensus on the issues we are discussing here today.

If we are to reach our objectives, it will be necessary for all concerned Federal agencies to join forces. Similarly, we will need to consult very actively with our provincial and territorial counterparts in order to ensure compatibility and complementarity between the various levels of jurisdiction. Finally, the success of this approach will very much depend on the participation of Native Groups and Associations and, needless to say, on your collective collaboration.

You have already demonstrated your deep concern and your spirit of cooperation in the discussions that have been held for some time now. The momentum you have helped to develop is further motivation for me to move forward, towards a positive and, as I said, innovative solution to the many problems confronting our prehistoric and historic archaeological heritage.

I hereby invite you to pursue the discussions already undertaken and I look forward to your many contributions to the up-coming consultations.

Archaeological heritage is a powerful educational tool for instilling a deep appreciation for the past. If it is to fulfill its vital mission, however, we cannot permit the pillage, degradation and destruction of the sites which it must explore.

Otherwise, our culture and that of future generations will be sadly impoverished. It is our responsibility to recognize the severity of this problem and to re-evaluate our thinking regarding research and the management of archaeological resources.

We must therefore do everything in our power to foster, and to coordinate through efficient management, all of the complex elements of the archaeological enterprise: namely, inventory as well as excavation; pragmatic as well as philosophical considerations; analysis, conservation, dissemination of information, as well as various promotional measures.

In this respect, the Government of Canada is pleased to contribute to the construction of the new Museum of Man which, in the years to come, will betoken our dynamism and ability in demonstrating to ourselves and to the world the wonders of our past, whether they find their expressions in ancient stone tools, in petroglyphs, in modest dwellings or in the shipwrecks of early European explorers.

Comme vous le savez tous, les problèmes dont nous traitons aujourd'hui s'inscrivent dans le contexte beaucoup plus vaste du patrimoine culturel au sens

large du terme. A ce projet, j'ai déjà annoncé la formation d'un groupe de travail chargé d'évaluer le mandat des Musées Nationaux du Canada. Je m'attends à ce qu'il me remette très prochainement son rapport. Notre attention s'est aussi portée sur de nombreux autres aspects de la question dont, en particulier, l'importance économique grandissante des diverses activités reliées au domaine patrimonial.

It goes without saying that because of its complexity and its unique concerns, archaeology must be given special consideration.

I would like to say that we are witnessing the emergence of a collective, genuine understanding of the importance of archaeology to our cultural history. There is also the corollary desire to ensure that through appropriate methods, techniques, as well as management and legislative mechanisms, these remains which bespeak of our predecessors will be protected for our pleasure and enlightenment as well as for that of future generations.

Let us, then, join forces in order to achieve the goal with which we all agree: the development of a body of policy and legislation for the lasting protection of our Canadian Archaeological Heritage. In closing, I want to congratulate Robert Janes, the previous President of your Association, for his persistence and dedication and to extend a welcome to your new President, Dr. David Burley. I am sure we will work well together.

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IS TRADE IN OUR HERITAGE TOO FREE?

By Robin Rowland, Toronto Star, Saturday, April 5/86

There is already one kind of free trade between Canada and the United States-- in Canadian heritage artifacts.

The Canadian Archaeological Association made that claim a year ago in a brief sent to Marcel Masse, minister of communications, as part of a campaign to stop what they see as the unrestricted export of Canadian artifacts.

"Objects of national cultural significance are more or less pawns in a highly competitive international market and are sold to the highest bidder," said Dr. Robert Janes, director of the Prince of Wales Northern Heritage Centre in Yellowknife and president of the association.

The archaeologists hope to meet Masse during their annual convention in Toronto in April to ask him to toughen the 1977 Cultural Property Export and Import Act.

The Act is designed to do two things: Prevent the export of Canadian historic or pre-historic objects of "national importance" and to allow customs to seize illegally exported objects from other countries and return them.

According to Janes, valuable Canadian objects are falling between the legal

cracks in the act. The official guide to the Act says it was adapted from a British system which is a compromise between scholars who believe heritage objects should not be sold and the demands of private dealers and collectors.

Under the Act, an object must be of "national importance" before export can be restricted. If someone wants to export an object of any kind - a fossil, an archaeological find, ethnological art or a piece of Canadiana - it is sent to an expert examiner who decides if it is of "national importance" and who estimates its minimum monetary value.

In 1979, the Canadian Archaeological Association voted to refuse to place a value on any archaeological object that is submitted for an export permit.

"We question why archaeological objects have a government sanctioned monetary value," James said. We think that increases the markets in such objects." The archaeologists' brief said that the government made a mistake in believing only "rare and important pieces" will be subject to export control. "In reality such 'rare pieces' constitute the norm in the market where uniqueness and rarity are the primary factors regulating price.

If a permit is denied, the Cultural Property Review Board can delay the export of any object from two to nine months to allow a Canadian institution to buy the object by matching the export price. If no offer is forthcoming, the object can then be exported even if it is of "outstanding significance and national importance."

The most controversial export, of three British Columbia works of native art, was perfectly legal under the act but it left the archaeological community fuming and an art dealer caught in the middle.

In 1983, Howard Roloff, a Victoria-based dealer in U.S. Indian art purchased a Haida tobacco mortar and a Salish "seated human figure bowl with rattle-snakes" and applied for an export permit. The objects, from a private collection, were discovered in 1960 on private property.

The expert examiner in the case followed the policy of the Canadian Archaeological Association and refused to put a monetary value on the objects. The export permit was issued and archaeologists began a campaign to retain the mortar and bowl in Canada.

Donald Bunyan, president of the Archaeological Association of British Columbia, sent protest letters to then communications minister Francis Fox and B.C. provincial secretary James Chabot. "We got a sympathetic but essentially delaying reply," Bunyan said. Roloff then sold the objects to a client in the United States.

In 1984, Roloff obtained a second seated human figure bowl and applied for an export permit. The expert examiner again refused to issue a permit. The Cultural Property Review Board then set a two month period to allow a Canadian institution to buy it. No one came forward.

"We offered to donate the object to a museum in Canada," Roloff said, "However, we can't receive any tax benefits (under the cultural property act) from the donation because it is our 'stock in trade.'" Roloff said that after three months, Ottawa issued the export permit.

At that time, the archaeologists appealed to the B.C. cabinet to have the bowl declared a heritage object.

"We were informed by Ottawa of what was taking place," Roloff said, "and, of course, moved our specimen out of the province (before it was designated). When the hold had expired we exported it out of the country."

In late December, the B.C. Heritage Branch accepted arguments by Roloff's lawyer that the dealer had acted in good faith. Because the bowl was designated after the export permit was granted, the province had no choice but to rescind the designation.

Roloff agrees with the archaeologists the act is not working. "It doesn't necessarily restrict the flow of art from leaving the country," he said. "The problem from a dealer's standpoint is that the government has a legally binding way of tying up one's capital without paying interest or making financial benefit to the dealer."

Said Janes: "That these two stone bowls could go out of the country, is serious in my view. The bottom line is that archaeological property that is considered to be significant shouldn't be allowed to leave the country, irrespective of what somebody wants to pay."

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Letter to the Editor
The Toronto Star
One Yonge Street
Toronto, Ontario

Dear Sir:

Our compliments to Mr. Robin Rowland and The Star for the well researched article concerning the sale of archaeological artifacts from Canada and problems with the 1977 Cultural Property Export and Import Act (April 5/86). The Ontario Archaeological Society fully supports the Canadian Archaeological Association and the Archaeological Association of British Columbia but can sympathize with the dilemma of artifact/art dealers. It is long overdue that the Act be changed to effectively protect our heritage resources.

Dr. Donald Brown
President, Ontario Archaeological Society

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PRESS CUTTINGS...

CONSTRUCTION HALTED OVER GRAVE SITUATION

Ruby Gaetan's dream house will just have to wait.

The 54-year-old Milton resident began digging the foundation for his new family home in a vacant lot near the Niagara Escarpment on Tuesday, only to have a startling encounter with the previous tenants.

When an excavating machine began scooping out buckets of earth, a shocked Mr. Gaetan watched dozens of human bones tumble out of the shovel.

Officials of the Ontario Ministry of Citizenship and Culture confirmed yesterday that Mr. Gaetan's property is the site of a 300-year-old Indian burial ground.

Halton Regional Police cordoned off the site yesterday as provincial archaeologists from the ministry and the Ontario Heritage Foundation began sifting through the bones, skulls and artifacts.

Peter Carruthers, leader of the archaeological team, said the site is "very definitely a significant find. It's impossible to determine the scale of the site, but it could be quite extensive."

Mr. Carruthers said those buried at the site "were probably an Iroquoian people who lived in the area" about 300 years ago.

Along with several intact bones and hundreds of fragments, archaeologists have found a copper tub built in France, pieces of deer hide and a conch shell in the 10-metre-square hole. Mr. Carruthers said the Indians probably got the tub and the shell from early white explorers.

Peter Watson, who was operating the excavator on Tuesday, said, "I was bringing out a scoopful when out rolled a bunch of bones.

"I decided to go back in for another bucket. . . . When a head rolled out, I figured I'd better stop."

Mr. Gaetan, who works at a Milton limestone quarry, said his construction plans are on hold until ministry officials decide what to do with the site.

"I don't know what to do," he said. "But I know I don't want to build on top of it."

He currently lives with his eldest son in a house across the street from the burial ground, and planned the new house for him, his wife and a younger son.

Mr. Carruthers said no decision will be made about the future use of the site until native groups and historians have been consulted.

"These things are never cut and dried, because there are very many interests involved.

"But the landowner is being very co-operative, and that's always nice."

From The Globe and Mail, May '86

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THE GAETAN (Milton Heights Cemetary) SITE

The news of the accidental discovery of another historic Neutral Indian cemetery possibly similar to Grimsby made its way into the newspapers early in May. Excavations for the foundations for a new home resulted in the disturbance of a number of human burials. Investigation of the disturbance by M.C.C. Southern Region archaeologist Peter Carruthers resulted in the finding of copper trade kettles, a complete whelk shell and cut shell fragments including many discoidal and tubular white shell beads, among the bones.

The O.A.S. offered any services it could provide including the volunteers who are listed with the Society as available. At the time it was not possible to state if the site would be excavated or not, so the volunteers were sent a preliminary notice to stand by.

At the time of writing the decisions concerning the site's immediate future are not yet made. The Six Nations Indian Council, the owner Mr. Gaetan, the Ministry of Citizenship and Culture and the Cemeteries Branch are involved in discussions towards a solution that will combine the interests of all parties without depriving the land owner. Details are still in process of being worked out. The cooperation of the land owner, and the enthusiasm and interest of the local community have been commendable. One of the options available is to cover the site and conserve it in place. Our sympathies and thanks go to Mr. Gaetan for his willingness to adjust his plans. We also thank the volunteers who responded that they were ready if called upon.

C.G.

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The views expressed in items in this publication do not necessarily represent the views of the editor or of the Ontario Archaeological Society.

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from the o a s office

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

ONTARIO ARCHAEOLOGY PAST ISSUES

The Society is pleased to announce that the price of past issues of ONTARIO ARCHAEOLOGY 41, 42, 43 and 44 has been reduced from \$8 to \$6, and that ONTARIO ARCHAEOLOGY 31, the Index Issue, has been reduced from \$4.50 to \$1. This volume is provided with an update sheet to the current issue. Postage and handling are extra if required, as before. Please enquire at the Society's office for specific issues and terms.

Future issues of ONTARIO ARCHAEOLOGY and MONOGRAPHS IN ONTARIO ARCHAEOLOGY will continue to be issued to the members free as they appear and for sale to non-members at prices to be determined, plus postage and handling.

* * * * *

CONGRATS, MIMA & CHRIS

Past-President Mima Kapches has brought forth a fine baby boy, born April 18, and named Constantine. So that's why you missed the CAA, Mima?

* * * * *

MISSING

Please advise OAS office if you know where these good people are:

Corinne Gerbis, was at London
Catherine Janes, was at Waterloo
Beverly Anne Lee, was at Sudbury
Gail Jackson, was at Thunder Bay
Sue Paglia, was at Woodbridge
Grant H. Tomlinson, was at Toronto
Roger Eacock, was at Mississauga

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WANTED - HOME COMPUTER ADDICT

To put our mailing addresses on disc (800 approx.), keep them updated, and print off adhesive address labels, in sequence, approx. once per month. (Preferably IBM compatible; sequence determined by 2nd class mailing requirements - supplied.)

Make your hobby pay - quotes to or further information: Mike Kirby, (416)-484-9358.

* * * * *

from the o a s office

Deadline for submissions for the next ARCH NOTES is July 16. The issue will be mailed on August 4, 1986. Please note the Editor's new address (on the back page) for your mailing.

* * * * *

O.A.S. NOMINATING COMMITTEES

- 1) 1986. The closing date for nominations for the vacant position of Director on the 1986 Executive will be July 15, 1986. Please submit your nominees' names to: Mike Kirby, (416) 484-9358, Mima Kapches, (416) 465-9744, or Gayle Winship, (416) 789-0718.
- 2) 1987. Three volunteers are required to serve as a Nominating Committee for the 1987 O.A.S. Executive. If you are interested, please let the O.A.S. office know as soon as possible.

* * * * *

ROCHESTER ACCOMMODATIONS

For those attending the shell conference in Rochester, N.Y. later this year and seeking overnight accommodation, a list of available hotels and motels in the Rochester and Monroe County area has been provided by George R. Hamell. For information please contact the Society office at (416) 223-2752. Also see AN86-2:27.

* * * * *

TORONTO CIVIC MUSEUM

The Toronto Historical Board's Civic Museum Task Force filed its report in March 1986. It recommends "that the concept of a museum to interpret the history of Toronto be endorsed in principle" and calls for a \$100,000 further Planning and Financial Feasibility Study. The Toronto Star has supported the idea of a Toronto museum editorially and the Sunday Sun poll last July indicated the majority of respondents were in favour of such a museum, that it should be downtown, in a reclaimed historic building and there should be a nominal entry charge.

A copy of this report is available in the Society's library.

* * * * *

CHAMPLAIN SOCIETY OPEN FOR MEMBERS

The Champlain Society is a unique organization specialising in the publication of previously unpublished or rare material relating to the history of Canada, and collections of documents on different themes. These are provided to members as they appear. The annual fee is \$30. Application should be made to

from the O.A.S. office

the Champlain Society, Royal York Hotel, 100 Front Street West, Toronto, Ont. M5J 1E3.

The Annual Meeting of the Champlain Society will be held at the Grange, 317 Dundas Street West, Toronto, June 16, 1986 at 4:00 p.m. Following the formal meeting there will be an address by Dr. Barry Gough concerning his editing The Journals of Alexander Henry the Younger, followed by refreshments.

* * * * *

1986 BUS TRIP

As promised in our last issue (AN86-2:42), details of the Society's 1986 COL-LOSAL SPECIAL BUS TRIP accompany this issue as a separate flyer. Once again many O.A.S. members are volunteering time to assist the group on sites of their specific knowledge and interest, and whose on-site expertise makes our trips so unique and valuable. The Society would like to thank Dr. Richard B. Johnston, Sheryl Smith, Dr. James Pendergast, W. Bruce Stewart and Nick Adams for their intended participation as guides, the provincial and federal guide staffs waiting for us at Serpent Mounds and Petroglyphs Provincial Parks, Battle of the Windmill, Fort Wellington National Historic Park, Chrysler Farm Battle Field and Upper Canada Village, the Cataraqui Research Foundation and Queen's University staff.

(EDITOR'S NOTE: and an editorial thanks to Charlie, who makes it all possible)

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VOLUNTEERS AVAILABLE!

Volunteers are already registering in the hope of being part of a crew this coming season. If you are excavating and can accommodate volunteer help, please contact OAS office.

* * * * *

SMITH SYMPOSIUM

The Smith Symposium, to be held at the Buffalo Museum of Science in October (unfortunately conflicting with the dates of the O.A.S. Symposium), covers the late pleistocene and early holocene paleoecology and archaeology of the eastern Great Lakes region. Speakers will include Paul Karrow, Jock McAndrews, Peter Storck, R. Michael Gramly and Arthur Roberts.

* * * * *

TO GIVE AWAY !

The following are available free (f.o.b. Society office) to anyone who wants them:
INTERNATIONAL WILDLIFE MAGAZINE, approx. 19 issues, 1978-1987;
NATURAL HISTORY MAGAZINE, approx. 70 issues, 1970-1978.
Please contact office at (416) 223-2752 to pick up or make arrangements for shipping.

* * * * *

from the o a s office

MEMBERSHIP NOTE

The O.A.S. now has members in every Province of Canada except P.E.I. and in a Territory (thanks, Margaret), also in twenty four of the United States and four other countries.

* * * * *

VOLUNTEER OPPORTUNITY...

Excavations at the Ballynacree Site (DkKp-8) on the Winnipeg River, Kenora, in Northwestern Ontario. This is a multi-component Archaic, Laurel, Blackduck, Selkirk, French Fur Trade, and English Fur Trade site. Room and board are provided (tent camp on the Winnipeg River). For further details contact:

C. S. "Paddy" Reid
Regional Archaeologist
Ministry of Citizenship and Culture
P. O. Box 2880
Kenora, Ontario
P9N 3X8
(807) 468-8928

* * * * *

SKYGRASPER...

"In the great past, deep water covered all the earth. The air was filled with birds, and great monsters were in possession of the waters, when a beautiful woman was seen by them falling from the sky."

- A. E. Smith

The Museum of Indian Archaeology proudly presents the play: "Skygrasper: an entertainment based upon a Seneca Legend." It will be performed outdoors at the Lawson Prehistoric Indian Village adjacent to the Museum of Indian Archaeology, 1600 Attawandaron Road, London, Ontario from June 11 to June 14, 1986 and June 17 to June 21, 1986. The performances will commence each evening at 7:00 p.m.

This unique and powerful story lies at the base of Iroquoian legend. It explains the mysterious origin of the human race, and the spirits of good and evil.

The Museum of Indian Archaeology encourages the public to take this unique opportunity to view a native legend come to life!

Tickets will be available after May 11, 1986 at The Museum of Indian Archaeology.

For more information call Sarah Weisman (519) 473-1360.

* * * * *

STUDIES IN SOUTHWESTERN ONTARIO ARCHAEOLOGY

STUDIES IN SOUTHWESTERN ONTARIO ARCHAEOLOGY

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References

William A. Fox, *Editor*
Occasional Publications No. 1
of the

LONDON CHAPTER OF THE ONTARIO ARCHAEOLOGICAL SOCIETY (INC.)

The London Chapter of the Ontario Archaeological Society is pleased to announce that the first in a planned series of publications will be available in May:

OCASIONAL PUBLICATIONS OF THE LONDON CHAPTER OF THE

STUDIES IN SOUTHWESTERN ONTARIO ARCHAEOLOGY

A collection of research articles selected from ten years of the London Chapter's newsletter, KEWA, covering the full range of Ontario culture-history from the Paleo-Indian period to the nineteenth century (see over).

"...(this volume) is an indispensable research tool for serious archaeologists working throughout the Great Lakes region, and farther afield....Nor can I imagine that after reading this volume anyone truly interested in the archaeology of the lower Great Lakes region could fail to become a regular subscriber to KEWA."

Bruce G. Trigger
McGill University

FUTURE PUBLICATIONS:

No.2 Archaeological Consulting in Ontario: Papers of the London Conference 1985

A volume of contributed papers from archaeologists representing both the public and private sector. Survey assessment reliability, heritage legislation and Native burials are among the topics addressed through case studies.

No.3 The Savage Site: Iroquoian Expansion in Southwestern Ontario Carl Murphy

This study reports on the findings from the Savage Site, an early 15th century Iroquoian occupation in Kent County. Southwestern Ontario late prehistory and relations between Iroquoian and Young Tradition peoples in this frontier region are outlined.

No.4 Ceramic Tableware in Nineteenth Century Ontario Ian Kenyon

A survey of ceramic use, as documented in historical and archaeological sources is presented. Form and stylistic change of ceramics during the nineteenth century are discussed, as well as emphasizing the social and economic dimensions of interpreting this artifact class.

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Studies in Southwestern Ontario Archaeology

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