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OF BEER AND BURNT TONGUES: THE APPLICATION OF AN
EXPERIMENTAL APPROACH TO HISTORICAL ARCHAEOLOGY

by

Robin H. Smith and Richard H. Gerrard

ABSTRACT

In an effort to understand the social behaviour surrounding the use of clay tobacco-pipes, in the nineteenth century, the writers attempted to replicate patterns of use and use-wear using modern clay tobacco-pipes. Despite sample size limitations a number of conclusions can be drawn from the study. These results show that clay pipe use-wear can be divided into two categories, mechanical alterations and physio-chemical alterations, and are of relevance to historical archaeologists attempting to understand and analyse tobacco use in the nineteenth century.

INTRODUCTION

Traditionally the archaeological analysis of clay tobacco-pipes has been directed towards the dating of archaeological deposits through the temporal examination of stylistic and technological variation. (Oswald 1961, 1975, Harrington 1954, Binford 1962, 1972, and Noel Hume A. 1963). During the 1970's historical archaeologists moved away from this more traditional approach and began the examination of historic lifeways and the roles artifacts played in them. To date no one has applied this approach to clay tobacco-pipes.

DESCRIPTIVE NONENCLATURE

Figure 1 details the constituent elements that will be used in the following discussion. These categories are presented to facilitate the description of alterations to the pipe as a result of use.

EXPERIMENTAL ASSEMBLAGE

The experimental assemblage consisted of three distinct pipe styles, totaling eleven pipes. Six "SCOA" pipes, illustrated in figure 1. Two stubbies, short stemmed pipes, and finally three churchwarden pipes. All pipes were modern examples of archaeologically known styles.

EXPERIMENTAL PROCEDURE

The experimental procedure followed by the writers stipulated that pipes be smoked daily, on a regular basis, until further utilization of the pipe was not possible. The criterion used to define a pipe as no longer useable was in all cases stem breakage. The break occurring too close to the bowl for the pipe to be comfortably smoked, thus resulting in the phenomena of "burnt tongues". It should also be noted that no bowls were broken during the course of the experiment.

There were several assumptions connected with the experiment which must be considered before a discussion of the results can be presented. These assumptions concerned three elements which interacted during the course of the experiment. They were the clay tobacco-pipes, the tobacco utilized, and the two investigators.

The first assumption concerned the clay tobacco-pipes used in the experiment. The pipes were twentieth century copies of white ball clay pipes of the nineteenth century, made in England by the firm of J. Pollock and Son, Manchester. The pipes were purchased in Toronto from several tobacconists by the writers during the summer and fall of 1984. It was assumed that these twentieth century clay pipes were suitable analogs of nineteenth century pipes. Implicit in this was the understanding that they were manufactured in the same way, that they possessed similar or identical morphological features, and that the physio-chemical properties of the clay were similar. A measure of historical continuity was justified due to the fact that Pollock and Son purchased McDougall's pipe moulds, when the latter went out of business in 1967, and is currently producing pipes using these moulds, (Walker 1977).

The second assumption concerned the tobacco used in the study. The writers assumed that the modern tobacco and tobacco mixtures used in the investigation possessed similar smoking properties as their nineteenth century counterparts, specifically in reference to the temperature at which the tobaccos burned, the rate of burn, and the amount of nicotine present in the tobacco. These are important considerations because of the large range of variation in the smoking properties of modern tobaccos.

The final assumption involved the social behaviour surrounding the use of clay tobacco-pipes by the investigators. For this experiment the writers assumed that the pipes were utilized in a manner similar to that of the nineteenth century, allowances being made for idiosyncratic behaviour.

Should these assumptions prove correct then the patterns of use-wear defined as a result of the experiment should be observable on archaeological pipe assemblages. It is with these considerations in mind that the writers will make statements regarding the patterns of use and use-wear found within the experimental collection.

DISCUSSION OF EXPERIMENTAL RESULTS

Six different use-wear subcategories were identified from the experimental assemblage. These may be grouped into two broad categories, physio-chemical alterations and mechanical alterations. The six subcategories are as follows; (1) Chipping, (2) Chewing, (3) Polishing/Burnishing, (4) Match Burning, (5) Tobacco Burning, (6) Tar/Nicotine Staining.

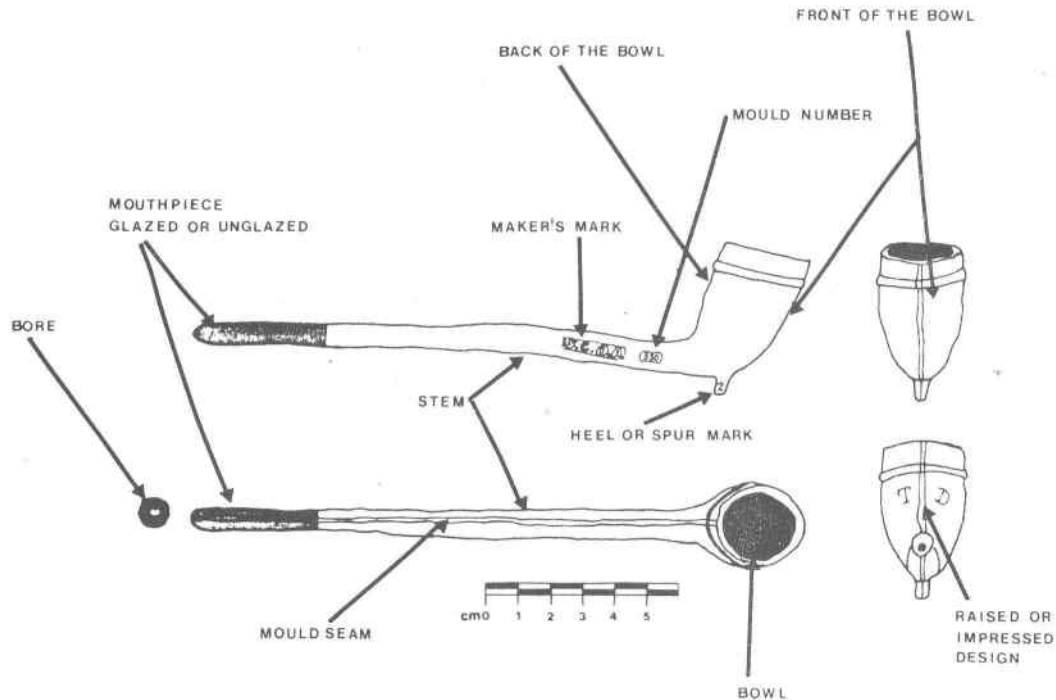
MECHANICAL ALTERATIONS

Chipping - Chipping occurs as a result of bowl tamping to remove ash and waste tobacco. The chipping is characterised as the removal of small flakes from the exterior lip of the pipe bowl. This may occur any where around the rim but is usually concentrated at the front of the bowl.

Chewing - Evidence for chewing occurs in the mouthpiece area and is usually observed on non-glazed or reworked mouthpieces. Chewing has yet to be observed on glazed (vitrified glaze), mouthpieces in archaeological assemblages. Chewing is characterised by notching or grooving near the end of the stem and is caused by the holding and grinding of the pipe with the teeth.

Polishing/Burnishing - Polishing and burnishing occurs as an interaction between the natural oils on the smoker's fingers and the porosity of the clay.

Figure 1 Clay Tobacco-Pipe Constituent Elements



Polishing may be accentuated by the presence of tar/nicotine stains. Polishing and burnishing occurs most often at the base of the bowl and the stem-heel junction. The polishing/burnishing resembles a smooth and more glossy surface as compared to that of the unaltered clay.

PHYSIO-CHEMICAL ALTERATIONS

Match Burning - Match burning occurs as a result of the lighting of the tobacco in the pipe bowl. The burning occurs within a restricted area along the rim of the pipe at the back of the bowl. On very heavily smoked pipes the area of match burning tends to expand around the rim towards the front of the bowl.

Tobacco Burning - Evidence of tobacco burning occurs on the inside of the pipe bowl and is limited to the upper two-thirds of the bowl. Burning does not occur at the bottom of the bowl because of the way the tobacco plug burns. The bottom of the plug tends to be moist as a result of the accumulation of saliva and nicotine juice, therefore preventing burning at the bottom of the bowl.

Tar/Nicotine Staining - Tar/nicotine staining occurs as a result of tar and nicotine juices being absorbed through the clay. On recently smoked pipes the tar/nicotine staining is a brownish-gray mottling found at the bottom of the bowl and the distal section of the stem. On archaeological samples the staining is less apparent due to the leaching of the tar/nicotine from the pipe. Taitman (1984: 19), notes that it was a common practice to bury used pipes, so that rain and natural chemicals would wash out the nicotine. Therefore, in archaeological samples the tar/nicotine stain tends to be less apparent and is characterised by a light gray mottling. It should also be noted that this gray mottling is more readily observed on wet pipes.

DISCUSSION AND CONCLUSIONS

Based on an understanding of the patterns of physio-chemical alteration and mechanical alteration the writers feel that one can begin to separate attributes associated with pipe use and post-depositional events.

Although the writers chose to use clay pipes for this study other types of material culture could be studied with a similar methodology. The reasons for using clay pipes are fourfold.

- (1) The relatively high durability and high visibility of pipe fragments in the historic archaeological record.
- (2) A relatively good chronology is available for historic pipes.
- (3) It is fairly easy to replicate wear and breakage patterns experimentally.
- (4) There is a high rate of breakage and replacement, higher than any other category of material culture. This means that large samples can be extracted from small or briefly occupied sites.

Identifiable use-wear falls into two categories which relate to two different types of events. Physio-chemical alterations to the clay pipe are passive changes directly the result of heating and the absorption of substances produced by the tobacco during smoking. Mechanical alterations are caused by the pipe interacting with the smoker's teeth and hands and can be idiosyncratic in nature. The use-wear patterns that can be categorised as mechanical altera-

tions are therefore highly individualistic as opposed to the physio-chemical alterations which are passive and occur regardless of individual smoking habits. In examining the variations between the two types of alterations one may ultimately be able to observe larger patterns which may be related to specific socio-economic or ethnic groups.

Evidence from the Front Street site pipe assemblage indicates that these use-wear patterns can be identified archaeologically. (Smith 1986). Further research is needed, however, to more fully understand these patterns as they occur in the historic archaeological record.

ACKNOWLEDGEMENTS

This paper would not have been possible without the assistance of many individuals. Most of all the crew of the Front Street Site 1984, who tolerated our eccentricities and provided useful feedback.

Special thanks must be extended to Ms. Dena Doroszenko who kindly donated one of the churchwardens to the experiment. To Mr. Richard Beaudoin who smoked one of the experimental pipes, as well as to Jennifer Beaudoin who endured evenings of beer and burnt tongues. Finally to Mr. Jim Shropshire who provided moral support at critical times during the course of our research.

To all those who assisted in spirit we extend our thanks. All omissions and short comings are the responsibility of the writers alone.

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ARCHAEOLOGICAL LICENCES 1986

Third 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>
Armstrong, Helen	86-80	Field School, Nathaniel Scharf Site, Kanata
Buchanan, Kenneth	86-81	Conservation/Consulting - North-east Region
Davis, Brian	86-82	Underwater Survey, Stone Lodge Wreck, Sturgeon Lake
Doroszenko, Dena and Cooper, Martin	86-83	Excavation, Montgomery's Inn, Etobicoke
Drabik, Harry	86-84	Conservation, Northcentral Region
Fallon, Darcy	86-85	Conservation, Middlesex County and Bosanquet Township, Lambton County
Frankling, William	86-86	Field School, Zimmerman Site, Region of Halton
Frankling, William	86-87	Conservation, Region of Halton
Harding, Steve	86-89	Conservation, Pond Mills Area, Middlesex County
Kleinfelder, Joyce	86-90	Conservation/Consulting, Northern Ontario
MacDonald, Robert I.	86-91	Survey, Region of Waterloo
Mayer, Pihl, Poulton	86-92	Consulting, Province of Ontario
Mayer, Pihl, Poulton	86-93	Excavation, Dome Stadium, Toronto
Metropolitan Toronto and Region Conservation Authority	86-94	Field School, Seed Site
Michael, Rita	86-95	Consulting, Province of Ontario
Molnar, James	86-96	Test Excavation, White/Coyle Site, Simcoe County
Pengelly, James	86-97	Conservation, Region of Niagara
Rockel, Philip	86-98	Conservation, Wellington County
Sloan, John	86-99	Conservation, Harwich Township, Kent County
Tomlinson, Bruce and Parsons, Richard	86-100	Conservation, Northcentral and Northwest Regions
Towle, Antoinette	86-105	Underwater survey, Lake Ontario, Counties of Frontenac, Lennox and Addington and Prince Edward
Walshe, Shan	86-101	Survey, Quetico Provincial Park
Museum of Indian Archaeology	86-104	Excavation, Lawson Site, London
Foundation for Public Archaeology	86-102	Field School, Wellington County
Schroeder, Bruce	86-103	Survey, Dufferin Creek, Town of Ajax and North Shore, Lake Scugog, Mariposa Township, Victoria County

* * * * *

...the archaeology committee...

AN INTRODUCTION TO THE ARCHAEOLOGY COMMITTEE OF
THE ONTARIO HERITAGE FOUNDATION FOR 1986

The Archaeology Committee of the Ontario Heritage Foundation is responsible for advising the Minister of Citizenship and Culture on matters relating to the archaeological resources of the province. March is the time of year when re-appointments and new appointments are made. The 1986 Committee consists of one returning chairman and 2 archaeologists. The four new members of the Committee represent a very interesting cross-section of professions: a lawyer, an engineer, a historian and an Indian chief. The following brief biographical notes have been prepared to introduce the OAS to the Committee:

Chairman: Dean Syd Wise

It is very difficult to provide a brief biography for a man who has accomplished as much as Dean Wise. Historian, author, professor and world-wide lecturer, Syd is a veteran of the Ontario Heritage Foundation. He first served as a member of the former Archaeological and Historical Sites Board of Ontario from 1968 to 1975. The last two years were as Chairman. He was the first Vice-President of the Ontario Heritage Foundation in 1975 and served in that position until he became Chairman of the Foundation in 1981. Dean Wise took a leave of absence from the OHF for two years returning in 1983. In 1984, he became the Chairman of the Archaeology Committee. Educated at Queen's and the University of Toronto, Dean Wise is currently the Dean of Graduate Studies and Research at Carleton University. He is also a member and executive director of numerous other cultural and professional organizations in Canada and abroad.

Dr. Peter Storck

Dr. Storck is one of the two professional archaeologists on the Committee. Born in southern Wisconsin, Peter obtained his education from the University of Wisconsin. His adventures in archaeology have taken him to sites from southern Alaska to central Mexico. His primary area of interest in Ontario archaeology is Paleo-Indian and Archaic cultures. Peter's current position is as Curator of the New World Archaeology Department at the Royal Ontario Museum. Peter is also a member of the Niagara Escarpment Committee for the OHF and was recently appointed to the Technical Study Team for Hamilton-Scourge Project.

Dr. Morgan Tamplin

Dr. Tamplin is a professor of archaeology at Trent University. His keen interest in the application of computers to archaeology has led to his involvement in the Computer Studies Program at Trent as well. Morgan's educational pursuits took him to three countries: a B.A. from his home town of Toronto, an M.A. from the University of London, England and a Ph.D. from the University of Arizona. In addition to his interests in Ontario archaeology, Dr. Tamplin has been involved in a major archaeological research project in Botswana, Africa since 1977.

Mr. Larry Whalen

Among the Committee's new members is a lawyer from Sault Ste. Marie. Larry is a partner with the firm of Caputo, Sarlo, Irwin, Aiello, Vaillancourt & Whalen. A native of the Sault, he is very active in his community through service groups, the church and local political activities. He is an avid supporter of

...the archaeology committee...

Sault Ste. Marie Symphony Orchestra and a noted performer with the Musical Comedy Guild. He is also a member and past president of the Family Services Centre for Sault Ste. Marie and District.

Mrs. Freda Hall

Mrs. Hall is a life long historian. Her commitment to the preservation of Ontario heritage resources is best exemplified by her home at Evansville. She has maintained her grandparents' original homestead as a historical site at her own expense. Her grandfather was Colin Campbell after whom Campbell's Bay is named. The property also houses the original post office in Burpee Township. Among the many contributions to her community is a 17 year voluntary service record with the Children's Aid Society on Manitoulin Island.

Mr. R. K. (Joe) Miskokomon

Mr. Miskokomon is a resident of the Chippewa of the Thames Indian Reserve 20 miles southwest of London, Ontario. When not attending regional meetings and community councils, he commutes daily to the Union of Ontario Indians in Toronto where he is currently serving his second term of office as President of the Union of Ontario Indians, the province's largest organization representing 40 bands and 27,000 people. He is also Grand Chief of the Anishnabek. Joe has spent most of his working life in native politics. His passionate involvement with his people has taken him around the world. He represented the National Indian Brotherhood during the proceedings leading to the patriation of Canadian constitution in London, England. He also still serves as a band councillor on the reserve where he grew up and still lives.

Mr. L. R. L. (Ric) Symmes

The final seat on the Committee belongs to an industrial engineer from Canada Packers Inc. Mr. Symmes is the Group Vice President of Processed Foods and is the joint holder of a patent for a meat packing process. He has given many papers and testified before a number of Boards and Commissions primarily on energy conservation and related topics. Raised on the Niagara Escarpment near Georgetown, the now resident of Terra Cotta is an active member of a number of conservation organizations, including the Federation of Ontario Naturalists. He is past Chairman of the Sierra Club of Ontario and a director of the Foundation. He also finds the time to be a Scout Leader in his home community.

Deadline for submissions for the next ARCH NOTES is September 17, 1986. The issue will be mailed (Second Class) on October 7. Please note the Editor's new address (on the back page) for your mailing.

FIGGINS AND PATTERSON: THE FORGOTTEN
BEGINNING OF ONTARIO PALAEO-INDIAN STUDIES

by

L. J. Jackson
Northeastern Archaeological Associates

The recent history of Ontario Palaeo-Indian research, with emphasis on south-central Ontario, has been well documented in a review of the field (Storck 1984). Although many noteworthy advances have been made, however, there is a compelling reason to reflect on why such research is only now reaching fruition and why it appears to lack any historical antecedents. This reason is the forgotten beginning of Ontario Palaeo-Indian studies, hinted at by an incidental reference in an earlier archeological paper (Storck 1982), but never explained. This "lost beginning" has profound implications for the present direction of Canadian archaeology and is a poignant reminder of the value of truth and honour in science. It concerns two men of widely differing academic stature, age, and background whose contact briefly connected southern Ontario with epochal events in the American Southwest of the 1930's.

The early Clovis and Folsom site discoveries bring to mind a number of names. Prominent among these are John L. Cotter, Edgar B. Howard, E. B. Renaud, Frank H. H. Roberts, and J. D. Figgins. In the history of Palaeo-Indian studies in North America, it was Figgins who secured recognition of the original Folsom site discovery of a fluted point with remains of extinct bison. As director of the Colorado Museum of Natural History, he pursued the initial finds uncovered by museum palaeontologists at Folsom, New Mexico until the disbelief of North American archaeologists was overcome. He assigned the name Folsom to the distinctive points found at the type site and championed their precedence and validity over the now-obsolete Yuma type favoured by French archaeologist E. B. Renaud. Perhaps the most formidable threat to acceptance of "Folsom man", however, was embodied in the likes of Dr. Ales Hrdlicka of the U.S. National Museum who vigorously represented conservative views of man's recency on this planet.

Between 1927 and 1936, when Figgins left the Colorado museum, his work was the major force in an archaeological revolution which totally revised North American prehistory. H. M. Wormington's (1957) Ancient Man in North America details many events of this remarkable early period of discovery.

Returning for the moment to the more mundane setting of contemporary Ontario, it is necessary to establish how a link was discovered between the early events described above and our provincial archaeological history. In the course of master's thesis research at Trent University between 1976 and 1978, I investigated many early reports on North American Palaeo-Indian sites (Jackson 1979). Some of these were not relevant to my research focus but were checked as a matter of routine. In December of 1977, in response to one of many inter-library loan requests, I received an article copy which dramatically altered my perception of the history of Palaeo-Indian studies in Canada. Titled "Folsom and Yuma Artifacts" and published in the Proceedings of the Colorado Museum of Natural History, this article by Jesse Dade Figgins, dated December 29, 1934, made a startling reference to southern Ontario. This reference should have signalled the beginning of a major research effort by Canadian archaeologists in the 1930's.

"There was recently received from Mr. W.J. Patterson of London, Ontario, a series of artifacts of more than ordinary interest. Mr. Patterson has most liberally consented to their use in this connection and for which I express grateful acknowledgment. All of these artifacts are from the vicinity of Mr. Patterson's city and when certain southern examples are added to his series, it is at once obvious that instead of the Folsom culture being referable to the last stage of an earlier type, they probably had their origin in independent beginnings and were of progressive development." (Figgins 1934: 4)

In one paragraph, accompanied by illustrations of seven London area fluted points, Figgins initiated the study of Palaeo-Indian culture in Canada. Realizing the enormous significance of the Ontario material, he remarked that "Mr. Patterson's finds appear to represent a mile-post on the back trail of Folsom man." (Figgins 1934: 5). With such tremendous incentive, Canadian researchers should have been stimulated to parallel the amazing Folsom discoveries of the late 1920's and 1930's in the American Southwest and a flurry of activity should have ensued.

It became all too apparent, in research into the fate of W. J. Patterson and the 1934 fluted points, that Ontario Palaeo-Indian studies originated not once, but twice, in this century. Ken Kidd's (1951) paper "Fluted Points in Ontario" published in *American Antiquity* is rightly recognized as the landmark Canadian contribution which eventually triggered research into Palaeo-Indian culture in Ontario. Evidence of a beginning almost twenty years before Kidd's paper, however, begs the question of why Figgins' article, and Patterson's contribution, disappeared from the awareness of our professional archaeologists.

In arriving at a partial understanding of why Canadian research on Folsom stagnated, it is necessary to recognize that personal intellectual freedom has a precarious existence where it conflicts with basic social values. The story of W.J. Patterson's long-lost contribution and of provincial ignorance of the work of Jesse Figgins and the Colorado Museum of Natural History is deeply rooted in reactionary sentiment against the very subject of "Folsom man". Clarence Darrow's 1925 defense of teacher John Thomas Scopes in the infamous Tennessee "monkey trial" emphasizes how sensitive the subject of human origins was only sixty years ago. Southern Ontario in the 1930's was no exception. In such an intellectual climate, it is not surprising that Figgins' work associating Amerindians and extinct Pleistocene fauna was bound for obscurity when a connection was made with Ontario prehistory.

W. J. Patterson, a geology student at the University of Western Ontario, closely followed Jesse Figgins' articles and recognized, in 1933, the existence of Folsom fluted material in archaeological collections from the London area. When we recall that David Boyle, a noted pioneer of Ontario archaeology (Killan 1983), died in 1911 without knowing the developmental significance of the Ontario Iroquois culture which had been much of his life's study, Patterson's achievement is impressive. Unfortunately, it was before its time and efforts to bring the Folsom discovery to the Canadian archaeological consciousness were destined to fail.

Between 1933 and 1935, Patterson exchanged a lively correspondence with Jesse Figgins discussing the significance of his Ontario finds and attempting to find

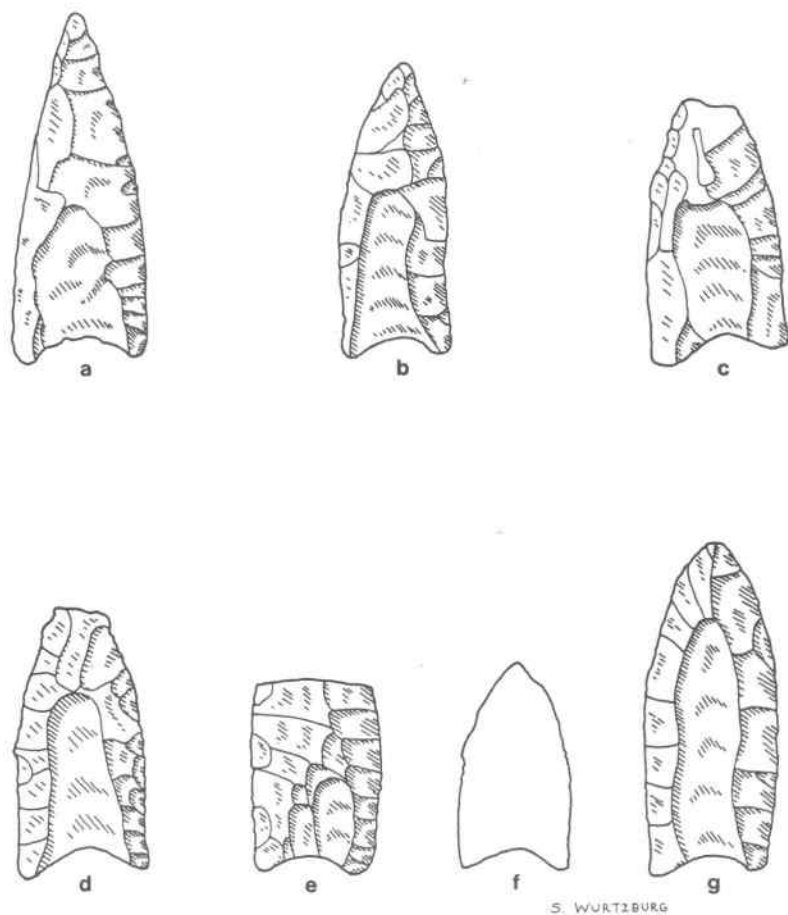


Figure 1. The seven London, Ontario fluted points illustrated by J.D. Figgins (1934: Plates I and II). Specimens c,d,g curated with the Museum of Indian Archaeology, London. All points are redrawn from the Figgins article photographs. Specimen f was not clearly visible.

a reasonable means of announcing these discoveries without arousing the hostility of provincial figures. Patterson's loan of Ontario fluted points to the Colorado Museum of Natural History stimulated Jesse Figgins in his conceptualization of the nature and distribution of Folsom culture. As Figgins wrote, March 9, 1934:

"I hope that conditions will ultimately make it possible for me to see all of the types from the vicinity of London, for the reason that they appear to illustrate progressive stages of development . . . They represent the most northern record that is known at the present time. It is a privilege to have examined these artifacts and I assure you of my appreciation."

Unfortunately, this act of scientific generosity was viewed in a quite different light in Ontario. Although Patterson briefly had the support of a number of local academics, the subtle exercise of bureaucratic pressure ultimately resulted in chastisement, loss of support, and oblivion for his discovery. According to the late Wilfrid Jury (letter of Feb. 24, 1978), he was expelled as a consequence of writing to Figgins on university letterhead without official permission. Whatever the actual events, it is clear that Jesse Figgins' publication and the Ontario Folsom points which W. J. Patterson made known to him never became part of Canadian archaeology.

When I first contacted Dr. Jury concerning the Figgins article and fluted points he replied:

"The Patterson story had long been forgotten. Strangely enough, only an hour before your letter was passed on to me last Friday, I was informed of Patterson's death. I had not seen or heard of him for many years." (letter of Feb. 24, 1978).

Despite living almost half a century after his discovery, W. J. Patterson never had the satisfaction of seeing his early recognition of Folsom material in Canada acknowledged. It did not become, as it should have, the foundation for an exciting new area of archaeological research. For reasons which even now are obscure, our professional archaeologists remained unaware of this early chapter of Ontario's archaeological history and the process of discovery began over again in the 1950's and 1960's.

We now know, thanks to the efforts of Brian Deller and of Elsie Jury, that three of the specimens illustrated in the 1934 article are curated with the Museum of Indian Archaeology in London. The whereabouts of the other four may never be known (Elsie Jury; personal communication 1978), although I have learned that several were from private Ontario collections located by W. J. Patterson during his early searches (Figure 1).

It is tempting to speculate on how far archaeology might have advanced in Canada had Patterson's early recognition been adopted in archaeological practice. Noted archaeologists of that period might easily have shifted fields to become pioneers of Palaeo-Indian studies in the Northeast. It is known that Patterson made contact with T. F. McIlwraith of the Royal Ontario Museum and that McIlwraith expressed reservations as to the significance of the Ontario finds. Patterson also contacted W. J. Wintemberg of the National Museum of Canada and

received a somewhat more encouraging response. In 1934, Wintemberg wrote, despite failing health, that he had often wondered about the occurrence of such apparently early material on Ontario sites.

Had the true significance of Patterson's discovery been appreciated, without fear of social or political repercussions, it is a certainty that Canadian archaeologists would have searched for, and found, further evidence of "Folsom man", particularly in the London, Ontario area. Such efforts, before urban development and mechanized agriculture disturbed much of southwestern Ontario's landscape, may well have produced the first Canadian evidence of human association with extinct fauna. At the very least, we would have had a clear chronological foundation upon which to build a developmental prehistory, long before the advent of radiocarbon dating. With such strong beginnings, Canadian Palaeo-Indian research might have had a florescence literally decades ahead of its present awakening.

An initial search for the trail of W. J. Patterson in 1978, with the assistance of Charles Garrad, was unsuccessful. Recent acquisition of the Figgins-Patterson correspondence and research into background events of 1933-1935, however, has given the missing clues necessary to revive this early episode of Ontario archaeology. Jesse Figgins and William Patterson are revealed as astute individuals who saw the true significance of their discoveries and of the personal and institutional opposition which countered their efforts. Forgotten for so many years, it may only be through the appreciation of Canada's archaeological profession that these two men are finally given their due.

Historically, it is easy enough to understand why Ontario did not support efforts to have its Folsom finds recognized. As natural history essayist Stephen Gould (1977: 15) sagely comments: "Scientists, as ordinary human beings, unconsciously reflect in their theories the social and political constraints of their times." That William J. Patterson, a man whom Jesse Figgins regarded as a young Canadian colleague, was obliterated from our archaeological consciousness speaks eloquently of the stature of our society at that time. Canada simply was not ready to share the excitement of the early Folsom discoveries. Whether we, as a people and a profession, have grown sufficiently to value scientific truths which upset our social values remains to be seen. I would like to think that it will not be so easy for reactionary sentiment to prevail the next time we are on the brink of momentous archaeological discovery.

Afterward

In commemoration of the contribution of J.D. Figgins and W.J. Patterson, both of whom were archaeologists by interest and not by profession, I would like to ask OAS members to break with tradition and contribute to the General Awards Fund. I direct this request to all researchers who have derived benefit or pleasure from their association with the dedicated "amateur" archaeologists of our province. An initial contribution of \$100 has been made by Northeastern Archaeological Associates.

Acknowledgements

I am indebted to the late Dr. Wilfrid Jury for sharing some of the history behind the Figgins and Patterson story. I wish especially to thank Charles Garrad for recognizing the importance of these early events and suggesting that a

paper be written. The efforts of both Brian Deller and Elsie Jury in identifying fluted points in the Museum of Indian Archaeology collections are also appreciated. I would particularly like to thank Elsie Jury who was most gracious in assisting the earlier research even though my request came at a time of great personal difficulty.

I appreciate that both Garrad and Deller, on receiving copies of the rediscovered Figgins article, contributed to my own efforts. Such professional generosity and integrity was a welcome contrast to my experience with a third individual.

The co-operation of the Denver Museum of Natural History Archives in releasing the Figgins correspondence is acknowledged with my sincere thanks. Susan Wurtzburg has also been of great help assisting with some of the background research and preparing Figure 1 from the 1934 article illustrations. I would also like to acknowledge Dr. John McAndrews of the Royal Ontario Museum, an unconventional scientist in his own right, who introduced me to the post-Darwinian essays of Stephen Jay Gould.

Finally, I wish to express my appreciation to Heather McKillop of Northeastern Archaeological Associates for hours of research, travel, and interviews. Her efforts were instrumental in rediscovery of the lost contribution of W. J. Patterson.

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LETTER TO THE PRESIDENT, OAS.....

Dear Dr. Brown:

In recent months the National Museum of Natural Sciences has had to face not only the prospect, but the reality of cutbacks in dollars and person-years to our public programmes and our research and service activities. As you are aware from a number of media reports and responses to your letters of inquiry, the Zooarchaeological Identification Centre was scheduled to be one of those programmes eliminated.

A great number of letters and calls have been received by our Director, Dr. Alan Emery, the Secretary-General of the National Museums corporation, Dr. Leo Dorais, and the Minister of Communications, the Honourable Marcel Masse. These expressions of concern have made it clear that the service provided by ZIC is both highly regarded and indispensable to the work of Canadian and U.S. archaeologists and biologists. Your concerns, expressed so eloquently, have given the Museum greater understanding of the value of the Centre, and have caused us to re-examine our plans for complying with the current restraint policies of the federal government.

Cutbacks will still be necessary, but I am pleased to inform you that Dr. Emery and I have agreed that the important services performed by the Zooarchaeological Identification Centre will continue to be available as long as the need exists. Accordingly, I have authorized ZIC's Head, Dr. Stephen Cumbaa, to start accepting new projects, on a cost-recovery basis, as of the first of October. You may contact him directly concerning the scheduling of your identification and analysis projects.

Be advised that person-year cuts continue to cripple the National Museum of Natural Sciences, and ZIC has not been exempt from these cuts. Providing the same services using a combination of permanent and contract staff will require us to raise the fee schedule by about 25% - the first increases in nearly five years. ZIC will continue to provide estimates and its consultative service at no charge, and Dr. Cumbaa informs me that he and his staff will send out in the fall a newsletter describing more fully the Centre's services and policies.

Thank you very much for your interest and concern, which has had a strong influence on our decision to keep ZIC an integral part of the Museum.

Sincerely,

C. G. Cruchy, Assistant Director,
Collections and Research
National Museum of Natural Sciences
National Museums Canada
Ottawa, Ontario K1A 0M8

* * * * *

PARADISE, A DINNER PLATE AND A PICKERING POT

Charles Garrad

The southern part of Collingwood Township was still covered with a vast hardwood forest, relieved only by cedar swamps and stark rock, unsettled and unwanted, in the 1850s. Immigrants looking for potential farmland shuddered and moved on. When the community of Paradise finally developed in the 1860s, it was dedicated to lumbering. When the settlement had grown enough to open a post office in 1884 under the name Kolapore, the sawmill on lot 5, concession 8, was the largest of several in the area, employing up to sixteen men. One of these was probably Thomas McIlfaterick, a poor Irishman from County Derry, who settled on a nearby lot among the saw-log stumps, swamp and towering rocks. In only one way did his land offer any unusual interest - he found some Indian relics on it.

In 1890 the mill changed hands when other local families assumed control. It was a family business indeed, because the four partners were all brothers or brothers-in-law, the two Johnston brothers being married to two White girls who were sisters both to each other and to the two other partners the brothers White. The two senior partners, John Johnston and Thomas B. White, lived in adjacent houses at the mill site. Other family members came and went. One of these was Edward Francis White, who visited his brother in the one house, his sister and brother-in-law in the next, and their children, two daughters, to whom he was always "Uncle Frank". Where E. F. "Frank" White was living at the time is not remembered, possibly Toronto, although the family home was in Clarksburg, where his brother Thomas B. White had previously operated a barrel hoop business, now moved to the mill site.

When Thomas McIlfaterick's eldest of three daughters was old enough, she was able to work for Mrs. Thomas B. White, remembered as "Aunt Hattie" by the two Johnston daughters. This was possibly arranged by the Johnston side of the family, because it was both to the Johnstons and the Whites that McIlfaterick gave Indian relics from his farm. Two celts, or stone axes, remain with the Johnstons to this day. His most exceptional gift was a complete clay Indian pot that he found in one of his many rock recesses in 1880, and which must have been in his possession about a decade before he passed it to the Johnstons and Whites. The pot was in the Johnston house when E. F. White saw it during a visit to his sister and brother-in-law. He told them of the new museum in Toronto and, with or without their consent, took the pot to David Boyle.

In 1913 the firm broke up and John Johnston moved his family to Saskatchewan. There, in 1959, the eldest of his two daughters, Mrs. Sophia Johnston Hamwood, then aged 90, was contacted, as was her younger sister, Mrs. Rhoda Johnston McClellan, then aged 80, of Vancouver, B. C. Both retain memories of their girlhood years in Kolapore, of "Uncle Frank" and the Indian pot. Mrs. Hamwood remembered that Thomas McIlfaterick had found the pot in 1880, and that it was a familiar part of her young years in the house by the mill. She described the circumstances of the pot at the largest part as "about the size of a dinner plate". She added that after the donation, no trip to Toronto was complete without including the Museum, to see the pot with Uncle Frank's name on. She clearly remembered such a visit to see the pot in 1906. It was on display with a paper label stuck on to show the name of the donor and the township of origin. No-one told David Boyle that he had written the wrong township on the label, and the name of the finder, Thomas McIlfaterick, was not mentioned. Mrs. McClellan

...a pickering pot

charles garrad

The McIlfaterick Pot, Con 10 Lot 5 Township of Collingwood, Ont.
Courtesy of the Royal Ontario Museum, Toronto, Canada.



has two stone axes given by Thomas McIlfaterick to her father, John Johnston.

Over the years, the rarity of complete pots and the importance of this specimen became more appreciated. Both David Boyle and his successor Rowland B. Orr wrote about it in several Archaeological Reports. In the Report for 1919 (p. 85) a full-page photograph of the pot was accompanied by its measurements. The "girth at centre" of the pot is given as 31". As this is the measurement described by Mrs. Hamwood as "about the size of a dinner plate", it was an interesting and simple experiment to measure the circumference of a dinner plate to see how close to 31" the result might be. Those in the writer's home measure 31½". Great going, Mrs. Hamwood!

The writer has visited both the former McIlfaterick farm and the old mill site on several occasions. In 1969 the farm was still productive, the McIlfaterick house and barn still in use. Today, the farm is an abandoned desolation, overgrown, the house intentionally burned, the barn dismantled and removed, a formerly productive farm converted into a wasted irritation at the behest of new owners, the Ontario Ministry of Natural Resources. The nearby mill has long since gone, but the two adjacent houses remain, one a recent fire ruin, the other still occupied.

The pot is now recognized as a good example of Pickering and the only example of the period known to date in the Beaver Valley. It was recently displayed in the "First Potters of Ontario" exhibit in Toronto, still with David Boyle's paper label attached, with which, and the erroneous information on it, the pot might be said to be stuck. The label reads "3135, Clay Pot, Blue Hills, Nottawasaga, E. F. White, Clarksburg." As the Blue Hills (Blue Mountains) and Clarksburg are both in Collingwood Township, not Nottawasaga, the error is obvious. For the record, the evidence is that Clay Pot #3135 was found in 1880 by Thomas McIlfaterick (1853-1898) among the rocks on his farm on S½ Lot 5, Concession 10, Township of Collingwood, County of Grey.

(Many thanks to the nephew of E. F. White and Sage of the Beaver Valley, Mr. Gerald White, of Heathcote).



OJIBWA MYTHS AND TALES - 1986 STYLE

Charles Garrad

In seven issues of the Annual Archaeological Report Ontario series, between 1914 and 1927, Col. G. E. Laidlaw published more than two hundred myths and tales which he recorded among the Ojibwa people of the Rama Reserve. One of his earliest informants was Peter York. Peter's subjects tended to reflect what he had heard from other, older people, traditional stories modified and revised. None of his recorded stories were from his own life and experience.

Mr. Leonard Ingersoll of the Rama Reserve is Peter York's grandson. Mr. Ingersoll's age is sixty-seven. Like his grandfather, he tells a good story and is pleased to be heard. Unlike his grandfather, all his stories are drawn from his own personal experiences and life. Two stories he told Ella Kruse and myself in June 1986 are reported below.

To try to assess the degree of traditionalism surviving on Rama, I asked Mr. Ingersoll if he had any items of traditional dress. The answer was no, but provoked the first story, which must have taken place during the Royal Tour of 1939. The second story is a sample of a number about his adventures as a fishing guide in Lake Huron, Georgian Bay and inland waters.

HEAP OF FEATHERS

When the King and Queen came, all the Indians from Rama went over to Waubashene, where their train was going to stop. One old boy turned up in Indian costume, you know, buckskin clothes and a feather headdress. We all laughed at him. He was drinking, and the tourists kept giving him more. He got very drunk. Just as the train was coming, the old boy passed out, and when the train arrived, there he was on the ground, nothing but a heap of feathers.

HOW AN INDIAN LIGHTS A FIRE WITHOUT MATCHES

I was guiding with another Indian for a group of Americans, fishing. When it was time to cook the fish on the beach the other Indian said he'd start the fire. When it was ready he called out "Any one want to see me start this fire without matches?". I had heard the old Indians could light a fire rubbing two sticks, so I was as curious as the others to see him do it. When we were all gathered round watching him, he just put his hand in his pocket and came out with a lighter. That's how he didn't use matches, he used his lighter!

* * * * *

1986 O.A.S. Executive

Nominations for the vacant position of Director, which closed on July 15, 1986, produced one candidate for election. The Executive welcomes the return to its ranks of Norma Knowlton of Roches Point, Ontario.

ANALYSIS OF HUMAN REMAINS FROM THE
LOUGHEED SITE (BbGw-13)Janet Christie and Gary Warrick
McGill University, Montreal

INTRODUCTION

The Lougheed site (BbGw-13) was found in the course of the Innisfil Upland Archaeological Project. The purpose of this project was to collect site data through field survey for archaeological resource management of Barrie and for Warrick's Ph.D. dissertation on Iroquoian population trends in south central Ontario.

Lougheed was discovered by Andrew Hunter in the late 1890s but due to poor recording and lack of publication, it and many other sites in Innisfil Township are still virtually unknown. Another survey is being conducted this summer to relocate, Bordenize and collect usable data on each of Hunter's Innisfil sites.

The Lougheed site is situated in a ploughed field in southern Barrie. Cultural remains covered 0.6 ha of a sandy knoll between two streams. (See figure 1). The site was located in July of 1985 when the corn was already knee-high, preventing intensive surface pick-up in grid squares. Consequently a transit was set on the southern edge of the site and individual artifacts or clusters of artifacts (i.e. artifacts separated by less than 0.5m) were located using a stadia. It required six man days to record 250 artifacts, mostly concentrated in three middens.

Rim and pipe types suggest that the site was occupied in the early fifteenth century. While only ten rims were collected, most are late Middle Iroquoian types. Pipe bowl fragments are predominantly out-flaring conical forms.

In the initial stages of intensive surface collection, it became apparent that there was a concentration of human bone in the north-west corner of the site - Locus B (see figure 1). The bone scatter was so dense that we decided to collect it in one metre squares. Three of us spent an entire day examining 360 squares on hands and knees. Every visible piece of bone was collected. The surface distribution of bone extended over 20m N-S and 10m E-W. In addition to surface collection, four 1m² units were excavated to ploughzone - subsoil interface in hope of discovering an *in situ* burial(s). None were found, either because we had missed the burial pits or, more likely, because the burials had been completely incorporated into the ploughzone.

THE HUMAN BONE

The human remains collected from the surface and ploughzone were highly fragmented. The fragmentary nature of the sample precluded; 1) the identification of many elements to or beyond the level of body portion, 2) an accurate estimate of age, and 3) the possibility of looking at morphological traits known to be characteristic of Iroquoian populations.

The bone was sorted and those that appeared to be identifiable were accessioned and the rest placed in the unidentifiable category. The potentially identifiable specimens were then identified to body portion or more specific element. In all, only 250 specimens were identified to body portion or more exact ele-

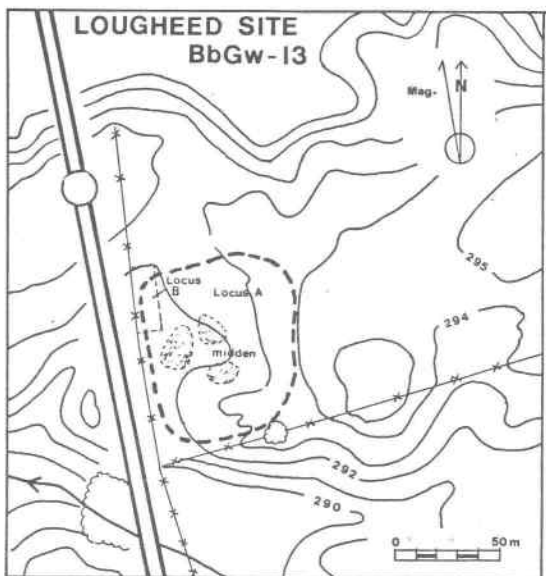


Figure 1. Lougheed Site Plan

ment (39% of the total sample). Of these, 26% were axial, 41.6% cranial, 2.8% dental, 12.4% pectoral limb, and 17.2% pelvic limb elements.

Cranial elements formed the largest part of the identified sample, not because they were more numerous, but rather, because even quite small fragments are easily recognizable. The same principle may be applied to the axial elements but to a lesser degree.

Specimens were plotted on distribution maps according to body portion. These distributions indicated that there has been considerable movement due to the slope of the land as the result of ploughing. For example, cranial elements, except for one specimen, were found over an area of 14m x 9m. See Figure 2 for the distribution of cranial portions.

Attempts were made to mend as many fragments as possible. Thirteen fragments were found to form part of at least three bones, a talus, one femur (possibly 2) and an ulna. The mended fragments were plotted on a distribution map (Figure 3) which also confirmed that there has been movement of the bone in the ground. Fragments of the same bone were found as many as five metres apart. Movement was both parallel to and at right angles to the known direction of ploughing.

A minimum of two individuals were identified. One appeared to be adult in size, the three permanent teeth found were fairly worn, and the proximal end of a femur, although badly damaged, appeared to be fused as was the distal end of a humerus.

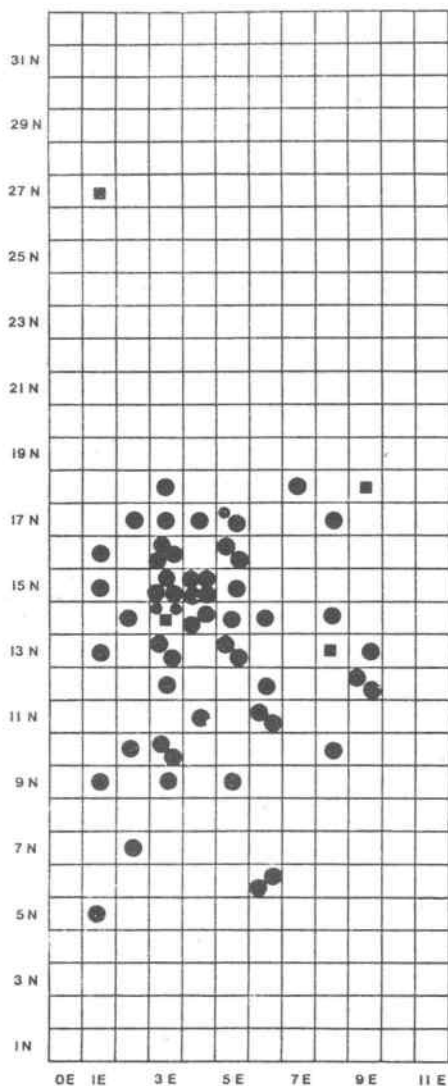


Figure 2
Surface Distribution
of Cranial Elements
at Loughed Site



CRANIAL

■ child

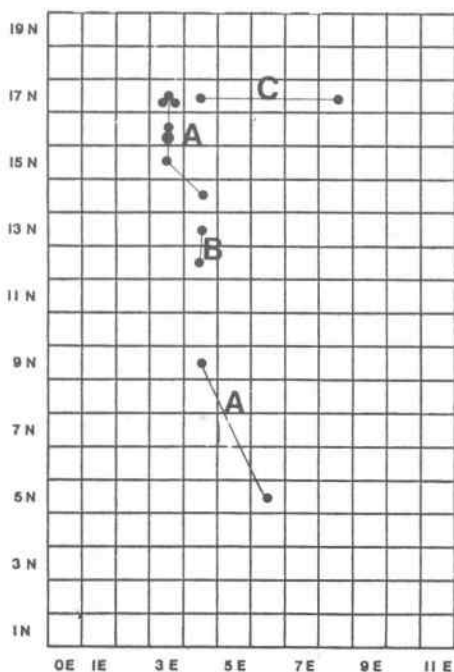
● adult

Figure 3.
Surface Distribution
of mended bone at
Lougheed Site.

ploughing



downslope



Mended Fragments



A FEMUR
B TALUS
C ULNA

The second individual was a small child, aged newborn to two years. This was estimated on the size of the vertebrae and the appearance of several cranial fragments.

It was impossible to identify the sex of either individual, again because of the condition of the sample. While it would be nice to speculate that these remains might be those of mother and child or even that the two were buried together, there is no evidence to support either assumption.

There was no evidence of burning or cut marks on the sample, nor were there any pathologies visible.

Human Remains from Lougheed, BbGw-13

Identified Elements	to Body Portion	% of Identified	% of Total Sample
Axial	65	26.0%	10.1%
Cranial	104	41.6%	16.1%
Dental	7	2.8%	1.1%
Pectoral Limb	31	12.4%	4.8%
Pelvic Limb	43	17.2%	6.7%
Total	250	100.0%	38.8%

Gross Bone Count: 646

Minimum Number of Individuals: 2

Estimated Ages: 1) newborn - 2 years
2) adult - 18+

THE LOUGHEED BURIAL(S) & IROQUOIAN BURIAL PATTERNS

The majority of information regarding Huron and other Iroquoian populations and their burial practices has been gathered largely from the study of ossuaries. While ossuaries are arguably the most spectacular of Iroquoian burial features, they are not the only type. However, as noted by Williamson (1978: 117) "...the literature is poor regarding Huron non-ossuary interment."

From the ethnohistoric record, there is evidence that non-ossuary burial was practiced in unusual circumstances such as drownings or violent deaths. (Tooker, 1964: 132). The Jesuit Relations, which Tooker uses as her source, also indicate that infants who died at less than two months were buried along the road side. (Tooker, 1964: 132).

In the archaeological literature, the most frequently encountered and recorded non-ossuary burials are those found in villages, particularly in house floors along the walls. Sites include: Draper where 13 individuals were interred in long houses (Williamson, 1978); the Keffer site, where 26 out of 29 individuals were interred in the village, most in house floors (Spence, 1986); the Bennett site with 15 individuals, once again most being in houses (Wright & Anderson, 1969); and the Ball site with 6 in-house burials (Knight and Melbye, 1983).

There are only a few reported instances of burials from outside villages proper. At the Keffer site, 3 individuals, 2 adults and one child, were found just east of the village (Spence, 1968: 2).

It is proposed that due to bias in excavation practices burials outside village limits are probably under-represented in archaeological records.

More often than not, once the outer row of a palisade is detected excavations stop and are directed elsewhere. This of course is at least partly due to lack of funding, but also in part due to the idea that nothing of importance will be found outside the village proper.

It is suggested that more intensive surface surveying outside the village limits might reveal important cultural features, such as burials, at minimal cost. This is especially true in ploughed fields where material is slowly brought to the surface.

Despite the poor condition of the sample reported on above, it is obvious that collecting it was not a waste of time and it did yield at least basic information. It is also possible that if more surface scatters are investigated, intact or at least partially intact burials outside the villages may be found. This could give a broader and more complete picture of Huron burial patterns than is presently known.

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PRESS CUTTINGS....

Don't sell the past
The Globe & Mail, June 5, 1986

We note with regret that more information about Toronto's early history has been irretrievably lost (Archaeologists Annoyed By Sale Of Wharf Artifacts-- May 27).

This incident, along with recent findings of archaeological materials elsewhere in the city, indicates that despite Toronto's heavily urbanized core, there exists the potential for undisturbed historic deposits. Contrary to public opinion, we do not know everything about our city's past and the people who lived here.

Further revealed by this incident is the appalling inadequacy of the Ontario Heritage Act. It is unfortunate that situations such as the unrecorded destruction of the Esplanade structures and the sale of associated artifacts are not covered by civic or provincial legislation.

The archaeological community and related heritage organizations must strive to create a better working relationship with developers. Situations such as this do not have to be confrontational. Archaeology does not necessarily mean lost money and work-stoppages. We must work together to save our past. The quality of life is not all modern buildings and expressways; it is also an understanding of our communal heritage.

Christine L. Caroppo, Director
Ontario Archaeological Society, Toronto

* * * * *

Indian heritage
The Globe & Mail, July 10, 1986

Re the article Dig At Site On Don Yields Ancient Clues About Huron Indians (June 28):

I am glad to see that you are reporting important archaeological finds in Ontario - especially this vital work being done by the Museum of Indian Archaeology. However, it is unfortunate that you perpetuate the myth that the Huron were "wiped out" or "virtually destroyed" by the Iroquois in the mid-seventeenth century. A good number of Huron survived that time, following three separate paths.

Those who continued to be referred to as Huron moved east, eventually to settle in Lorette, a short distance outside Quebec City, where they continue to live today. They played an important role in the history of New France, despite their rather small numbers. Another group, mixed with their Petun and Neutral neighbours, went west and became the Wyandot, one of the most politically influential native groups of the Great Lakes area during the eighteenth century.

One segment of the Wyandot remained in Ontario, in the Windsor area, until the beginning of this century. The third path was to join the Iroquois, either voluntarily or by conquest. Huron who became Iroquois were valued members of that nation. The great Mohawk leaders, Joseph Brant and his sister Molly, are reported to have had Huron ancestors on both sides of their family.

As stated in the article, the Hurons' role in Canadian history is important, but it was not brief; it stretched over several centuries.

John Steckley, Director, Ontario Archaeological Society, Willowdale, Ont.

* * * * *

Toronto students dig in to examine history of city

The Globe & Mail, June 23, 1986

By Eric Roher

Many people dream of joining an archaeological dig, packing their belongings and flying off to Israel or Greece to uncover treasures of ancient civilizations.

But such an exotic trip may not be necessary. An archeological dig at Ryerson Public School, on Denison Avenue, operated by the Toronto Board of Education, officially opened on Saturday.

"This is the first facility in North America to operate a hands-on program in city archeology," said Carolyn Smardz, manager of the Archaeological Resource Centre.

The centre was set up last year to provide education programs to students and interested members of the public about historic sites in downtown Toronto.

This year's dig concentrates on two homes owned by James Farrance, who lived on the property from about 1862 to 1905. He was a blacksmith who subsequently worked as a lamplighter with the Consumers' Gas Co.

"What we do is dig up people's garbage," Ms Smardz said. "By probing and analyzing bits of garbage, we can determine how they lived."

Garbage collection in that part of the city started in the 1880s, she said. "Before that time people either burned or buried their garbage."

A number of interesting finds have already been made, including a mother-of-pearl button and the arm of a doll.

Judging from the results of last year's dig at the Thornton Blackburn House Site, archeology students can expect to uncover ceramic fragments, pieces of glass, coins and forged nails.

About 210 students a week take part in the archeology program from Toronto Board of Education schools.

"We teach them how to dig and they do the excavating themselves," Ms Smardz said.

* * * * *

Ancient tools found near Kenora

Ontario won't back dig, lecturer says

The Globe & Mail, July 10, 1986

The Ontario Government is refusing to support an important archeological project near Kenora, Ont., that is gathering evidence of the earliest humans in Canada, a University of Winnipeg anthropologist says.

Dr. Jack Steinbring said yesterday that his 400-metre excavation, about 40 kilometres west of Kenora, has uncovered rock art of ancient Indians and a tool "factory" from a human settlement that could date back 11,000 years.

Without financial help, the site will be destroyed by trail bikers and illegal gravel operators; he said.

It is one of the oldest sites, if not the oldest site, of human habitation in Canada, he said.

Dr. Steinbring, 57, who has taught archeology and anthropology for 23 years at the University of Winnipeg, said he has been turned down by the Ontario Heritage Foundation on several requests for small grants.

"I am at a loss to see why they (Ontario) cannot help," he said. "They say there is no money available, but the area is in acute danger of being destroyed..."

An Ontario Government spokesman said yesterday there are at least 100 registered archeologists in Ontario working in the field and about 10,000 sites of early man, and it is difficult to find money for all of them.

Roberta O'Brien, secretary of the archeological committee of the Ontario Historical Foundation, said the finding of flakes of rock from man's early tool-making endeavors is not unheard of.

Dr. Steinbring, who is working at the site with his son Fred and a helper, Rosemarie Gjerek, said his university has strongly supported his efforts but he feels Ontario must lend a hand.

He said the Kenora site offers conclusive proof that man was present 10,000 to 11,000 years ago, and charcoal from beds of ancient fires has been dated to 8,450 years ago. He thinks it is the "oldest flake tool industry" site in Canada.

Dr. Steinbring said the early humans at Kenora are descendants of the first Asians who moved to North America across the Bering Strait about 14,000 years ago.

About 10,000 flakes or stone chips have been found with some crude cutting tools. All are from a fine-grained stone not found in the Kenora area.

Human remains and other evidence of the early people have probably been eaten by the acidic soil in the area, he said. However, he feels more antlers, tusks and mastodon teeth may soon be found.

* * * * *

Fossil find sets new date for Americas
The Globe & Mail, June 19, 1986

Scientists have found human traces in northeast Brazil establishing prehistoric man in the Americas thousands of years earlier than previously thought, a science magazine reported yesterday.

Archeologists previously believed that the first humans crossed from Asia during an ice age 20,000 years ago by walking across the Bering Strait between Siberia and Alaska.

Nature magazine said the discovery of fossils dating back 32,000 years had been made by two French scientists, N. Guidon and G. Delibrias, in rock shelters decorated with cave paintings in the Piau high plateau region of Brazil.

Scientific dating of charcoal from fires and lumps of rock surface that crumbled from the paintings put human occupancy of the shelters between 32,000 years ago and 6,000 years ago, the magazine said.

"This discovery will cause consternation among prehistorians of the Americas," the magazine said. "The new data are certain to cause archeologists to re-think present views on the early occupation of the Americas."

* * * * *

PRINCIPLES OF COLLECTING:
AN ARCHAEOLOGIST'S VIEW

by
Ian Kenyon

I should first explain what an archaeologist is doing at a conference about Our Heritage on Paper¹, since many of you will be wondering what a mere grubber in the dirt has to do with paper records -- other than filling out weekly pay-sheets. But, as you will see shortly, archaeology has a great deal to do with paper.

When I learned that I was to speak about the "principles of collecting", I was perplexed, even after some thought, for I wasn't sure what an archaeological principle of collecting was. And worse, when I asked some colleagues to quickly rhyme off a few principles of collecting, I was greeted by initial silence, sometimes followed by the rubbing of foreheads, and, not rarely, prolonged "aaaaaagh's". Here at least the Ontario Archaeological Society had some ideas, for according to them I was to speak about "archaeology and paper in the context of artifact cards in the field, lab cards, keeping a collection of three dimensional objects in a two dimensional form" -- this last phrase, I suspect, referring to what are vulgarly known as photographs and drawings². These paper records, however, as important as they may be, are methods not principles.

By this time, I was becoming desparate: obviously much of archaeology is collecting, so surely we must have some principles -- it could simply not be true that archaeologists are an unprincipled lot. With continued interrogation of my colleagues, however, certain principles, even if they were not always clearly articulated, began to emerge. The initial stuttering responses elicited by my question about principles was not due to any lack of them, but rather to the fact that most archaeologists are people of action, doers, not introspective, arm-chair philosophers -- it's difficult to sit down in that chair when your pants are dirty. It was even more reassuring to find that, even though they stated them in different ways, my colleagues had similar views; they shared the same vision of archaeology. One thing became clear, to an archaeologist the "principles of collecting" are virtually synonymous with the "principles of archaeology", for archaeology is about collecting, but more than simply the collecting of artifacts.

What are the principles of collecting in archaeology?: they can be summed up simply, if somewhat misleadingly, as "observe" and "conserve".

Although it is obvious that archaeologists collect artifacts, they do much more than this: for the collecting of information about the context of these artifacts is a paramount concern of archaeologists. It is this concern with context that separates archaeology as a scientific or scholarly pursuit from mere artifact gathering. The aim of archaeology, then, is not to fill the cabinets and display cases of museums, although it has that side effect, but to collect and interpret information about past peoples and places.

What is meant by "observe artifacts in their context" -- this is a vague sounding phrase. Archaeological sites are delicate, easily destroyed, and as archaeologists dig it is their duty to record all that they possibly can. Much of what is significant on an archaeological site can never be brought back to a

museum. The houses, walls and trash pits of past communities are now only visible as darkened stains. But the positions of these stains can be measured and maps drawn, turning what at first appears to be a confusing maze of stains, into something close to an architect's blueprint.

Archaeology must do more than observe and record such information, it must conserve it for future generations. Although certain sites might be singled out for preservation, perhaps as a restoration, much of the "preservation" is metaphorical, what we preserve are the artifacts and the records from our excavations.

There is a common misperception about archaeology. It is often assumed that the practice of archaeology is synonymous with excavation, in fact, excavations probably consume less than half an archaeologist's time. The evidence recovered from excavations must be processed, an analysis made of the artifacts, field records collated, and finally the results written into some intelligible form. Without the analysis and synthesis of information, archaeology would fail to serve its goal -- increasing our knowledge of the past.

Even after excavation and analysis, there is one last stage. The information must be disseminated through reports and exhibits, ideally to both professional archaeologists and interested members of the public. Further, provision must be made for the long term curation of artifacts and records.

Much of what I have said conforms to a popular vision of archaeology and archaeologists. The handsome, energetic (or alternatively the wizened, dottering) archaeologist sitting at his museum arm-chair (suitably dirt stained) conceives of a research project, doubtless based on sound, scholarly reasoning, then after a few years or even a decade of excavation, several substantial tomes are published, and the fine specimens put on display so that members of the public can enjoy the wonders of the past.

This popular image is only partly true. Archaeology does not work in an idealistic vacuum, but in a real world with certain pressures, and within a particular legal and institutional framework, grappling with a sometimes confusing multitude of laws, policies and guidelines.

Let's now look at the principles of "observe" and "conserve" within the context of Ontario archaeology. There is a remarkable range of people and groups who do archaeology in this province: of course there are the museum workers and university professors, but there are also government agents, private consulting archaeologists, school groups and amateurs. Although these people represent a variety of institutions, they all work within the legal framework of the "Ontario Heritage Act" of 1974. In this act, among other things, the Government of Ontario expressed a concern with heritage including archaeological sites. This act and related developments also changed the way archaeology is conducted in Ontario. One stipulation of the act is that all archaeological projects are to be licenced by the Minister of Citizenship and Culture, at the recommendation of the Ontario Heritage Foundation.

Unlike certain professions, it is not so much the individuals that are licenced but the projects themselves. This has the significant result in matching an individual's competence with the difficulty of a project.

The Heritage Act also requires that, at the end of each project, a report be

submitted to the Foundation. In the past it had not been uncommon to see excavations done without any ensuing report; there are major excavations that took place 30 years ago, for which only a few pages have ever been published. The net result is that there is now a massive quantity of written information available on Ontario archaeology. Of course there are organs that exist to further disseminate knowledge about Ontario archaeology. Here the Ontario Archaeological Society produces not only a high-quality publication similar in format to Ontario History, but also a number of newsletters that contain scholarly articles.

A related development has seen the expansion of a site data base scheme, where every site located in an archaeological project is to be recorded on a standardized form, the information ultimately being entered into a computer file. Information on these forms includes the location, size and time periods of sites as well as the type of archaeological work conducted and the site condition. Also significant, is that the forms also list the whereabouts of artifact collections and visual and written records. This file, then, has become a massive summary record of what we know about Ontario's archaeological resources. The site file can not only be consulted by academics and students who wish to study Ontario's past, but also by archaeologists who are involved in development planning to insure that significant archaeological sites are not inadvertently destroyed by construction activities.

There is a degree of idealism to this sketch of archaeological practice in Ontario, for there are some problems.

We have seen that archaeology is founded on two principles: observe and conserve, both equally important. Yet funding for the observation component of archaeology - the excavations - has always been more easy to come by than money for the ensuing analysis and care of collections. With the rapid growth of archaeological field work in the last two decades, there has been a corresponding increase in the number of artifacts and records that must be curated. But the institutions and staff necessary to care for this material have not kept pace with the inflow. To make matters worse, few archaeologists have training in museology or conservation.

Not only has there been an increase in the numbers of people doing archaeology, the types of people involved in archaeology are changing. Twenty years ago most individuals working in archaeology were affiliated with universities and major museums, institutions that have, or should have, proper curatorial facilities. In the last decade, however, there are many practicing archaeologists who are government workers or privately employed consulting archaeologists, as well there are a number of excellent amateurs. Many consulting archaeologists and amateurs have no direct affiliation with institutions that can insure expert, long-term care of collections. To give an instance, a consulting archaeologist may be paid by a subdivision developer to salvage archaeological sites on a property, to analyse the artifacts and to write a report. There may be no money, however, for the perpetual care of the artifacts and records from this archaeological work. Archaeological offices of the Ministry of Citizenship and Culture have become something of a dumping ground for this material, yet it is not clear that this Ministry should be involved in the museum business itself. Perhaps a centralized repository could be established -- here one thinks of the R.O.M. -- but this certainly would require a considerable infusion of money. And there is a dilemma with a centralized reposi-

tory, in that access by the members of community to material found in their area may be difficult, if one has to drive from Windsor to Toronto to see something found in one's own back yard. There are, of course, many local museums, yet they do not always have the facilities necessary to house artifacts. Further, many archaeologists would be reluctant to hand over collections to institutions where there is no one on staff with archaeological expertise, as is often true for smaller museums.

This problem would be simple if all that was in question was a handful of "goodies", show pieces, that could be neatly tucked into the corner of a display case. But much of what archaeologists find will never be put on display, for they are the mundane things of past worlds. For instance, many prehistoric sites in Ontario produce countless flint chips, in themselves very dull, but from which expert analysis can recreate a long vanished stone working technology. Because of their "conserve" credo archaeologists would not countenance such material being discarded after analysis, for our ability to extract information from artifacts is constantly improving. Hence it is a necessity and a duty to maintain the integrity of site collections for future reference, no matter how much shelf space they inconveniently occupy.

There is no question, then, that a great deal of thought must go into planning for long term conservation of artifact collections, and we are still far away from achieving a satisfactory resolution of this growing problem. It is also clear that the education of those concerned with Ontario's past must change. Archaeologists need to have better training in museology, just as museologists may require more knowledge of archaeology.³

In other talks this afternoon, a central theme has been the underlying tension between the need to use and the duty to preserve. This dilemma is also echoed in archaeology. Archaeologists, of course, excavate sites, in essence, they need to use sites. There is certainly a great number of sites that could be excavated, at last count there was something like 8000 known sites in Ontario, and there is agreement that this figure represents only a minority of the sites that must exist. To fund excavations for all 8000 of these sites would cost something like 2 1/2 billion dollars. Even if this money was available, which is unlikely (unless Ferdinand E. Marcos suddenly develops beneficent feelings about Ontario archaeology), this goal of massive excavation would be undesirable. Money is not enough. As with archaeological analysis, excavation techniques are always improving, current standards are certainly more sophisticated than those of 30 years ago, but we can also expect that techniques of 30 years hence will put ours to shame. Here is the problem: to learn more about sites, we must dig them, but when we dig them we destroy them, leaving only the artifacts and site records. And presuming that excavation techniques of the future will be more effective than ours, it may sometimes be better not to dig a site at all, but rather preserve it for future generations, however, if we do this then little can be learned about our past. This, of course, parallels the dilemma that archivists face: there is a need to preserve archival documents and demands to use them, but use may result in their deterioration. With archaeology this problem is magnified since use -- excavation -- results in the certain destruction of the document -- the archaeological site.

In recent years, this dilemma has been obviated by the urgent need to salvage sites imminently threatened by construction activities. The consequence is that many of the large scale excavations undertaken in recent years have been something more than "neat" research projects, but rather attempts to record

information that must be done now, before the construction of next year's sub-division.

The need to use versus the need to conserve also exists at a more general level. The Ontario Government supports archaeology because it believes that the preservation of our heritage is for the greater good of Ontario's citizens. But there are other greater goods, and these may not always be compatible with the preservation of heritage. Housing developments have immediate and obvious impacts on heritage sites, but through proper planning channels, adverse affects can be mitigated. Every year, however, there are thousands of archaeological sites in Ontario that are gradually deteriorating. In Northern Ontario, the slow but constant disturbance through recreation camping, lumbering and water erosion threatens many known sites. Similarly in southern Ontario, the majority of known sites are on cultivated land, and with each year's ploughing traces of the past become more indistinct. It is this slowly decaying part of our past that is most difficult to rectify, for we cannot ban all farmers from ploughing their fields or all loggers from cutting their forests. Here again is what might be called the "archivist's dilemma", many of our documents -- our sites -- are slowly deteriorating through public use. There are no easy answers, since archaeologists cannot record the material of their discipline on microfilm, for in a sense our archives lie not between four walls with humidity controls, but down back concession roads, exposed to the elements in Farmer Brown's cornfield.

It is possible to monitor this slow deterioration of sites, and, in fact, this is one of the aims of the Ministry of Citizenship and Culture's archaeological program, but Ontario is an immense province, and seems infinitely large to archaeologists.

With my last remaining minute, permit me to do some "hot gosselling". Near the beginning of this talk I spoke somewhat flippantly about "...enjoying the wonders of the past". Perhaps I shouldn't have done so, for the past, Ontario's past, our past, is a wonderous place. I am still continually amazed by archaeology's ability to put its hands on the past in such a literal way. Amazed as what appears to be a broken heap of mud pottery sherds springing back to life as a simple but handsomely crafted cooking pot; or when a mucky 150 year old outhouse yields a collection of fine tablewares; or when we can handle the sparkling glass beads that the French explorers and fur traders brought to the natives of Ontario three centuries ago; when elegant polished stone birds perch enigmatically on our lab tables after 2500 years in the ground; when not-so-strange faces peer at us from the crooks of stone pipes. All of this, it is our duty to observe and conserve.

Footnotes

(1) This is a near verbatim transcript of a talk delivered at a session entitled the "Principles of Collecting" at the "Our Heritage on Paper" conference held at the Ontario Institute for Studies in Education, Toronto, on March 21-23, 1986. Since the audience was largely composed of museologists, archivists, historians and genealogists, this present talk was necessarily generalized. With only 15 minutes of speaking time certain points were ignored and others perhaps slightly exaggerated for the sake of dramatic presentation. Other speakers in this session were Sandra Guillaume, a consulting archivist, and Dr. David Barr of the Royal Ontario Museum.

(2) The two dimensional storage of artifacts was further discussed in the talk by conjuring up visions of a 10,000 lb. power press, which would compact any object to fit within a file folder.

(3) In the question period afterwards, some museum workers expressed an interest in learning more about archaeology. Dr. Donald Brown (President of the OAS), who was present at this session, suggested that this was an area that could be developed by the Ontario Archaeological Society.

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EXPO BOUND?

COME TO THE POINT ---

ESCAPE THE CROWDS AT EXPO . . .

Watch archaeologists uncover remains left by people who lived on Point Grey 2,000 years ago, see examples of the tools they used for woodworking, hide-working, fishing and hunting.

Free guided tours (about 20 minutes long) will run from 9:30 a.m. until 3:30 p.m., seven days a week. (Hours subject to change.) Groups may book in advance for any day between July 14 and August 13, 1986.

The site is in Vancouver, in Marine Foreshore Park - a 10-15 minute walk, west along NW Marine Drive, from the Spanish Banks Beach parking lot.

For more information and to arrange group tours, phone Pam Adory (430-8327 eves.), or Kitty Bernick (873-5958, day or eve.).

The excavations at the Point Grey Site are a University of British Columbia Archaeology Field School project. The Archaeological Society of British Columbia is conducting the public program with financial assistance from the Government of British Columbia through the British Columbia Heritage Trust.

Archaeological Society of British Columbia, P. O. Box 520, Station A, Vancouver B.C. V6C 2N3

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POW-WOW CONGESTION

No less than four pow-wows accessible from southern Ontario were held on three successive recent weekends. The Walpole Island Reserve held a pow-wow on July 18, 19 and 20. Both the Grand River Six Nations and the Chippewas of Newash at Cape Croker held pow-wows on July 26-27. The Wikwemikong Indian Days Pow-wow was staged August 1-4. There may have been others that we didn't hear about.

The Chippewas of Rama 150th birthday event on June 28 was attended by an estimated 2,000 people. There will be further celebrations, and fittingly so, because settlement on Rama didn't begin until 1838, not 1836, which is the date they purchased the land.

The Six Nations Iroquois Pageant will be held at the Six Nations Reserve as usual on August 1, 2, 8, 9, 15 & 16. The theme this year will be "Red Jacket".

Arch Notes

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Jul/Aug 1986

TORONTO CHAPTER'S MEMBERS' MEETING: WEDNESDAY, MARCH 19, 1986
Reported by Annie Gould

"THE AUGER SITE AND ITS RELATIONSHIP IN ONTARIO ARCHAEOLOGY" by Dr. Martha Latta

Dr. Latta received her B.A. at the University of Kansas, and her M.A. and Ph.D. from the University of Toronto, where she is currently an Assistant Professor in the Division of Social Science at Scarborough College. Dr. Latta is past president of the O.A.S. and has excavated in the United States and Ontario.

Dr. Latta's talk had four aspects to it. First, she described the Auger Site's excavation history, recovered information and its interpretation to date. Second, the aims and methodology of the U. of T. field schools (three so far) were discussed. Third, the 1985 field crew was introduced to the audience. Finally, Dr. Latta looked at the settlement history of the Mt. St. Louis Ridge on which the site is located. The history of excavations on the site begins in 1966 when the site was known as Auger-Yates. Dr. Latta said that the years of excavation since then have shown that this 17th century Huron site had a multiple-row palisade, at least four houses (with poorly defined or non-existent eastern walls on the downed ends), middens inside the village and the palisade, and a plaza area. Among the artifacts that have been recovered, there have been trade goods, effigy pipes and part of a stemmed ceramic goblet which may have been inspired by the chalices of the French. Dr. Latta, in discussing the field schools at the site which she directed, noted that although the crews worked very hard they did not lose their sense of humor. Dr. Latta then showed some of the excavation and survey techniques that were part of the field school course and some of the guest experts who came on site to instruct the students.

Finally, Dr. Latta noted that the earliest occupations on the Mt. St. Louis Ridge were Middleport (three sites) followed later by Lalonde (four sites) and Historic Sites (mostly dating to 1615-50 A.D.). She also noted the distribution of the above sites, their possible relationships with each other and other Ontario sites.

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TORONTO CHAPTER'S MEMBERS' MEETING: WEDNESDAY, APRIL 16, 1986
Reported by Annie Gould

"THE THORNTON BLACKBURN HOUSE SITE" by Karolyn Smardz

Karolyn Smardz received her B.A. in Classical Archaeology at Sir Wilfred Laurier University and her M.A. in Classical Studies at McMaster University. She has excavated in Israel, France and Ontario. Karolyn has been the Field School Director of the Front Street Archaeological Project and is currently the manager of the Toronto Board of Education's Archaeological Resource Centre.

Karolyn began by describing the aims of the Archaeological Resource Centre which is the first one in North America to be established by a board of education. She then discussed the Centre's 1985 programs on the Thornton Blackburn House Site which were run for summer and continuing education students and for the public. Over 2000 people participated in the programs which ranged from a field school to volunteer opportunities to guided tours.

The Thornton Blackburn House Site was chosen to be the first subject of the Centre after archival research had revealed that the house might still be under the schoolyard of the Sackville Street School. Testing in the spring of 1985 confirmed that there were remains and the site was excavated during the summer and fall. These excavations were the first to be done in Toronto on (a) a lower income residence, (b) a business location (Thornton Blackburn had established the first taxi (horsedrawn hackney) cab business in Upper Canada and had a stable to shelter his cab and horses on the site), (c) property that had belonged to escaped slaves (Thornton (died 1890) and his wife Lucy (died 1985) were freed slaves who had escaped to Upper Canada in 1834), and (d) a 19th century schoolyard (the Sackville Street School was built in 1887 and had expanded its schoolyard to cover the house site after the house was torn down in 1892). The excavation of the site on the north side of Eastern Avenue exposed several layers of activities on it. Beneath the current paved (since 1925) schoolyard was a cinder-silt schoolyard with plank sidewalks. Recovered were childrens' school equipment, toys, the sidewalks' nails and evidence of the dressing of the school's foundation blocks. The cinder-silt schoolyard's south end had been lain down in 1892 over the graded post demolition surface of the Thornton Blackburn property. This grading had broken up most of the pre-1892 artifacts and had removed them from their areas of primary deposition. Excavation beneath the graded surface revealed that the south end of Thornton's 1834 single story frame house had survived as shown by a root cellar, a fireplace, a collapsed chimney and stains from the wood sills of two walls. The demolished house and surrounding primary garbage deposits had been pushed into the cellar, the land graded flat and the excess demolition debris burnt just to the northwest of the cellar. Artifacts recovered from the cellar confirmed the 1834-92 occupation time of the house. Excavation of the stable (built in the 1840's), a one and a half story frame building on the west side of the house, revealed stains from two walls, support posts, a surviving floor plank, and a possible forge location. Karolyn concluded her talk by saying that as so many research firsts had occurred during the excavation of this site, more excavations of similar sites are needed in order to find out exactly where the site fits in 19th century Toronto life.

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TORONTO CHAPTER'S MEMBERS' MEETING: WEDNESDAY, MAY 21, 1986

Reported by Annie Gould

"THE HISTORY AND ARCHAEOLOGY OF FORT FRONTENAC" by Bruce Stewart

Bruce Stewart received his B.A. at the University of Calgary and his M.A. at Wilfred Laurier University. He has excavated in western Canada, the Maritimes and in the Near East. He is currently the Executive Director of The Cataraqui Archaeological Research Foundation.

Bruce Stewart's talk outlined the history of Fort Frontenac's development, occupations and excavations. He said that the French first erected Fort Frontenac in 1673 on the future site of Kingston as a wooden palisaded fort. The Fort was later refitted with limestone curtain walls and abandoned by the French between 1689-95. In 1758, it was captured by the English and abandoned until 1783 when they returned to set up temporary facilities inside its ruins which they later rebuilt. The French structures were torn down after 1812 in order to erect the military facilities now found there. Stewart said that during its history Fort Frontenac served as a trading center, an entrepot and

a military establishment.

Bruce Stewart then described the history of excavations at the Fort which started in 1937 when the Fort personnel's trenching uncovered the first British fortifications. The 1950's saw another excavation by the Fort's personnel which revealed the French-built southeast bastion. Archaeological studies of the Fort began in 1980 when the site of the British Royal Engineers Workshop was uncovered. The Cataraqi Archaeological Research Foundation started its investigation of the Fort in 1982. Since then they have determined the nature of some of the French and English buildings associated with the 1680 western and 1686 northern curtain walls. The northwest bastion and its associated features, and the 1675 northern palisade have also been documented by the Foundation. Areas near the Fort have also been examined by the Foundation. These excavations have uncovered more recent foundations of non-military buildings, buried utilities and railroad structures. They have also revealed some of the materials used to fill in the original Cataraqi Bay shoreline between 1816-24. Bruce Stewart concluded by saying that the Foundation has and is continuing to develop the public's awareness of Kingston's archaeological resources. He also said that the Foundation will stabilize and rebuild the Fort's French structures.

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ANNOUNCING "OLD AND IN THE WAY" - ARCHAEOLOGICAL CONSULTANT

Member Andrew Hinshelwood has written from Thunder Bay to say "the company I have formed is named "Old and in the Way" ... I have taken on the task of showing that archaeological materials are not just old and in the way. They deserve respectful professional handling..."

Andrew Hinshelwood can be contacted at either 1825 E. Arthur Street, Archaeology Unit, Thunder Bay, Ont. P7E 5N7 or 5-6699 Mapleward Rd., R. R. 12, Thunder Bay, Ont. P7B 5E3, tel: (807)767-1595.

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CONGRATULATIONS AND BEST WISHES TO DICK JOHNSTON AND TORONTO GENERAL HOSPITAL

On behalf of all the members of the Ontario Archaeological Society, the Executive has relayed to Dr. Richard B. Johnston, Editor (since 1977) of ONTARIO ARCHAEOLOGY and (since 1983) of MONOGRAPHS IN ONTARIO ARCHAEOLOGY, congratulations on the successful lung-transplant surgery Dick underwent June 5th after years of waiting for a donor organ, and best wishes for a continuing and complete recovery. Dick's progress has been remarkable. He left the hospital five weeks to the day following the major surgery and was formally discharged as an in-patient the next day, July 11. The Globe & Mail (July 9) stated he is one of five people to survive the transplant operation.

Dick's association with the Toronto General Hospital will continue as an out-patient so that his continuing recovery can be monitored. Asked if he still had to take drugs, Dick replied "Breakfast consists of nine different drugs and a little cereal". He also advised that the membership can expect ONTARIO ARCHAEOLOGY 45 and MONOGRAPH 2 before the year end.

The fine surgical work of the Toronto General Hospital team incorporated for the first time an experimental procedure newly developed at the University of Toronto. Congratulations to you all.

Jul/Aug 1986

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Arch Notes

MUSEUM OF INDIAN ARCHAEOLOGY (LONDON)

MAJOR 15TH CENTURY HURON VILLAGE
IN THE TOWNSHIP OF VAUGHAN

Early in 1985, the Museum of Indian Archaeology was awarded a contract by Magna International Inc. to conduct a major salvage excavation of a 15th century pre-historic Huron village located near Maple, Ontario in the Township of Vaughan. Part of this large village that was home to approximately 1,000 Hurons is located on land owned by Magna International Inc., Canada's largest auto parts manufacturer. The Museum was able to mount a full scale salvage project to recover as much archaeological information as possible from that part of the site - known as The Keffer Site - that is scheduled for development.

The outstanding feature of the Huron village is its unusual location. Common practice was to build the village on a plateau. However, this village of 16 longhouses was built on two distinct elevations of land. The southern or higher level of the village was built in the typical fashion on a plateau surrounded by relatively steep banks leading down to the Don River. However, the lower portion of the village is located in a small valley and separated from the higher village portion by a steep slope. It is also evident that extensive rebuilding of the longhouses occurred since several of the excavated houses were shown to have overlapped. Since some of the longhouses overlap a row of palisade wall, it is apparent that the village underwent at least one expansion or contraction.

In the spring of 1984, the Museum of Indian Archaeology first conducted an archaeological resource assessment for Magna International Inc., to relocate this site, to determine its size and to assess its significance as a heritage resource. The complexity of the site, and the unusually large number of undisturbed or intact middens (garbage dumps) combined with the inclement Autumn weather that hindered excavations, all combined to delay the completion of this major salvage excavation until the end of November, 1985. The publication of this analyses was completed this spring.

The Museum is also pleased to announce commencement of the initial stages of a major exhibition on the Keffer site excavation that will be developed and permanently housed at the Museum of Indian Archaeology. Two professional publications and a catalogue on the exhibition have been produced. This exhibition is made possible by the generous support of the Ministry of Citizenship and Culture through a grant from its Community Facilities Improvement Program.

FUNDING FOR THE KEFFER SITE PROJECT

<u>Federal:</u>	
Employment and Immigration Canada	\$20,443.00
Challenge '85	
Summer Employment/Experience Development (S.E.E.D.)	
<u>Provincial:</u>	
Ministry of Citizenship and Culture	\$240,000.00
Community Facilities Improvement Program (C.F.I.P.)	
Ministry of Skills Development	\$13,165.00
Ontario Youth Opportunities (O.Y.O.)	
<u>Municipal:</u>	
Town of Vaughan	\$28,500.00

Private:

MI Realty

A Division of Magna International
(Canada) Inc.

\$182,527.00

TOTAL FUNDING TO DATE FOR THIS PROJECT

\$484,625.00

An Outstanding Exhibition of Beads and Beadwork

"A TELLING OF BEADS"

June 13 - September 1, 1986

at

The Museum of Indian Archaeology

This colourful exhibition will trace the use of beads by Native North Americans from as early as 2,000 B.C. to the 20th century. Prehistorically Native-made beads were fashioned from bone, stone, shell, copper and other available raw materials. Contact with European explorers introduced the glass bead which subsequently altered the face of Canadian history.

Not to be missed are the early Venetian glass trade beads which were exchanged for beaver pelts. Eventually the introduction of colourful tiny seed beads led to the production of exquisitely beaded articles of clothing and personal possessions such as tobacco pouches, belts, bags, mocassins, leggings, mittens, and saddlebags. The fascinating story of glass bead-making will also be portrayed as it depicts the strong influence of the glass bead trade on Canada's history.

The Museum gratefully acknowledges the generous donations to the Museum's permanent collection by the following: Mr. & Mrs. John H. Moore, Dr. & Mrs. Stuart Busby, Miss Helen Dow, Mrs. Elsie Jury and the late Dr. Wilfrid Jury, and John Labatt Limited.

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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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CERAMIC NOTES

OCCASIONAL PUBLICATIONS OF THE CERAMIC TECHNOLOGY
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CERAMIC NOTES no. 3, entitled "Papers in Ceramic Analysis," is now ready for distribution. The eight articles treat various aspects of technological, functional, stylistic, and statistical analyses of pottery, and are focused primarily on materials from the Southeastern United States.

The Technology of Ceramic Production of Wanka and Inka Wares from the
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The Southeastern Fiber-Tempered Ceramic Tradition Reconsidered
. George Ward Shannon, Jr.

Analysis of Ceramics from the South Prong I Site (8-HI-418), Hillsborough
County, Florida Jeffrey M. Mitchem

A Preliminary Report on Investigations of Sponge Spicules in Florida
"Chaiky" Paste Pottery Nina Thanz Borremans and Craig D. Shaak

Extraction and Thermal Alteration of Pollen Embedded in Clay
. Donna L. Ruhl

QOWER: A Program to Calculate Similarity from Mixed-Level Data
. Marian E. Saffer, Roger K. Blashfield, and Prudence M. Rice

Pottery Manufacture and Design Symbolism of Late Swift Creek Phase
Ceramics at Kings Bay, Georgia Rebecca Saunders

Papers in Ceramic Analysis, edited by Prudence M. Rice. CERAMIC NOTES no. 3.
1986. 198 pages. \$8.00 US.

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Order BOTH available issues of CERAMIC NOTES, no. 3 and no. 2 ("Ceramic
Technology at a Weeden Island Period Archaeological Site in North Florida,"
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