



ARCH NOTES

SEPTEMBER/OCTOBER 1986

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A N N O U N C I N G

THE NIAGARA CHAPTER

of the

ONTARIO ARCHAEOLOGICAL SOCIETY



On August 7, 1986, an application to form a local chapter was presented to the Executive of the O.A.S. by a group of avocational and professional archaeologists from the Niagara Peninsula. The Executive has heartily endorsed our application. Here is your chance to be a charter member of this exciting **NEW CHAPTER.**

Some of our goals are to bring together people who have been working in the Peninsula, to share knowledge and experience, to encourage members to become participants in local projects as organizers and volunteers, the education of the public through field trips and meetings and public and professional reports and lectures. We will be successful if we can

INVOLVE YOU
 INFORM YOU
 ENTERTAIN YOU
 INTEREST YOU
 STIMULATE YOU

But the key ingredient to the chapter is **YOU.**

When: October 16, 1986 at 7.00 pm.
 Where: Room H313, Brock University, St. Catharines
 Speaker: Bill Fox, former Regional Archaeologist.

"TEN YEARS OF ARCHAEOLOGY IN THE NIAGARA
 PENINSULA"

PRESIDENT'S COMMUNIQUE - Dr. Donald Brown

Another summer has come and gone and the archaeology field season has started to wind down. Judging by the number of licences issued this year, especially to consulting archaeologists and firms, 1986 has been an incredibly active year. We hope that members will attend this year's symposium in Toronto not only to hear what the archaeology community has been doing in Ontario, but also to learn more about what the future holds for archaeology in the province. Only by long-term planning by archaeologists and others interested in our below-ground heritage resources can we protect and promote our ever decreasing archaeological evidence of Ontario's past.

The annual OAS bus trip was a tremendous success, largely due to the work of our administrator, Mr. Charles Garrad. Also this summer a number of chapters held their own field trips, excavations and parties. The enthusiasm of the chapter members, together uniting for mutual enjoyment, entertainment and education has yet again surpassed past years' activities.

Continuing on this topic we welcome the newest chapter - Niagara - and offer all our support for continual success. The desire by members of an area to share their mutual interests has led to the creation of all six existing chapters. The long lasting commitment to archaeology and the OAS by a number of people has been the success story for all chapters. As a unified body, rather than a federation of separate entities, we are able to lobby for provincial archaeological issues.

This past summer we saw the retirement of two of the society's long standing chapter newsletter editors. Bill Fox for London's KEWA, and Clyde Kennedy for Ottawa's THE OTTAWA ARCHAEOLOGIST have played extremely active and diligent roles over the years. They have contributed greatly to the dissemination of archaeological information to their respective chapter members and to the society as a whole. The contributions of Bill and Clyde are numerous and for this we thank them. We also wish the incoming editors equal success.

Lastly, it is with regret that we learn of the death of Dr. Walter Kenyon. Dr. Kenyon was one of the pioneers of Ontario archaeology and was an outspoken advocate for heritage preservation. A gentleman and a scholar, a character with his own unique flare, the Ontario archaeology community will long remember this remarkable person who assisted and directed many of us. Thank you, Walter.

* * * * *

OAS PROVINCIAL EXECUTIVE 1987 NOMINATIONS

Nominations are now being accepted for all five Provincial Executive positions for the Ontario Archaeological Society. Members should submit the name of the candidate, the proposer and seconder and the proposed position to the:

Nominating Committee, OAS, P. O. Box 241, Postal Station P,
Toronto, Ontario M5S 2S8

or to any member of the Nominating Committee:

Dr. Donald Brown, Chairman
Mr. Tony Stapells, Toronto Chapter
Mr. Bob Mayer, London Chapter
(for addresses see back page of ARCH NOTES)

Nominations will close at the Provincial Business Meeting at the OAS Symposium, October 25, 1986. Elections will be held in January, 1987. Postal proxy slips will be forwarded to all members in time for return before the January election. Voters, sponsors and candidates for election must be members in good standing on election day.

* * * * *

1987 CENTENNIAL PROJECT

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

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

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

Members should submit their ideas in writing to the Society's 1987 Centennial Committee.

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WHOSE CHILD IS THIS? - SPECULATION CONCERNING HURON INFANT BURIAL

By John Steckley

In recent years there has been a significant discussion of infant burial in and around the longhouses of Ontario Iroquoians (Kapches 1976; Fitzgerald 1979; and Knight and Melbye 1983). In this short work I will be attempting to add a linguistic voice to this discussion. I will begin with concrete linguistic evidence concerning Huron recognition of the father's role in the conception of a child, and move toward more speculative suggestions concerning the clan affiliation of infants interred in longhouses and along pathways.

1.0 Recognition of the Father's Role in Conception

There is strong linguistic evidence demonstrating overt Huron recognition of the father's role in conception; evidence that suggests that it was considered primary.

The verb "ak8eton", given by Jesuit Father Pierre Potier as meaning, "engendrer, produire ou avoir des enfants/to give birth to, beget, produce or have children/" (Potier 1920: 170 #59), was often used to refer to men. The following are typical examples:

- 1.1 "Stante hak8etonk *il n'a point d'enfans, il est sterile/He doesn't have children; he is sterile./" (ibid)
- 1.2 "ndak ihok8eton il a 4 enfans/he has four children/" (ibid)

This points at least to equality of recognition of the father's with the mother's role. Other evidence suggests primacy.

The term for human semen was "onnenha" (Potier 1920: 450), a word usually used to refer to 'corn'. The analogy made is to a 'seed', the original meaning of the word in Iroquoian generally (Mithun 1984: 272). The Mohawk and Oneida still use cognates (related terms) to refer to seeds (ibid). It could be considered mythological support for the notion of the male 'seed function' that it was a male spirit, "Iouskeha", who:

"...gives them the.../corn/...they eat, it is he who makes it grow and brings it to maturity. If they see their fields verdant in the spring, if they reap good and abundant harvests, and if their Cabins are crammed with ears of corn, they owe it to Iouskeha." (JR10:137-139)

Other evidence that seems to point to male primacy in reproduction comes from the verb "ondi", meaning 'to make' (Potier 1920:408 #26). With the semireflexive prefix -at-, which adds a sense similar to the passive in English, the literal translation is 'to be made'. However, it was typically used with the meanings or connotations of:

- a) 'to be born';
- b) 'to germinate and rise above the ground' (for a seed); and
- c) 'to be on the paternal side of a person's family' (Potier 1920:409).

Not only does this linguistically continue the identification of human birth with plant germination, but it also is used to express that the father's family or clan forms the group of a child's 'makers'.

This occurred in the noun "atondicha"--made up of the form given above plus a nominalizer (noun maker) -ch- and noun suffix -a-. With the verb "aen", meaning 'to have' (Potier 1920:221), it had the meaning, "etre ne de tels ou tels, les avoir pour parens du cote de son pere/to be born or such or such, to have them as relatives on the father's side/ (Potier 1920:408 #26). Examples are the following:

- 1.3 "a,atondichen mes parens du cote paternal/my relatives on the paternal side; literally, I have as my makers/" (ibid)
 1.4 "te sk8a, atondichen je n'ai plus de parens du cote de mon pere/I no longer have paternal relatives/." (ibid)

2.0 Clan Affiliation

Maternal relatives were referred to with the verb, "entio" (Potier 1920:391 #13), as can be seen in the following examples:

- 2.1 "honditio,e ils sont parens du cote maternal/they are relatives on the maternal side/." (ibid),
 2.2 "Øo ichien a, itio,e j'ai la mes parens du cote de ma mere/I have my maternal relatives there/." (ibid)

A noun derived from this verb, "entiok8a", referred to clan (see Steckley 1982:30), although it was also often used with the more generalized meaning, 'group' (see Potier 1920:455). Regarding the former, we have examples like the following in Huron dictionaries of the 17th and 18th centuries:

- 2.3 "famille...de quelle famille as tu? ndia8eron esentio^Ck8ten/Of what nature is your clan? (translated from the Huron)/andia8ich. de la tortue/turtle/. ,annion,en l'ours/bear/." (FHL74)

It is suggested here that the Huron felt that the father, in providing the 'seed', was the 'maker' of the child, while the mother nourished the seed, like the earth nourishes a corn seed, and gave the child its identity by giving it clan membership, just as a corn plant was in a field possessed or worked by a matrilineal clan or clan segment.

The clan identity would come with the naming of the child. There is, to my knowledge, no direct evidence stating when Huron children were first given names. Naming among Amerindian peoples typically did not occur immediately after birth (Driver 1970:368), but awaited the cessation of pregnancy taboos extended beyond birth, the preparation of a suitable ceremony, and the arrival of an appropriate date. Nicholas Perrot wrote of Great Lakes Algonkians around the beginning of the 18th century that a naming ceremony took place as age five or six months (as recorded in Kinietz 1965:276). Thus it seems fair to assume that the following infant burial practice reported by Father Jean de Brebeuf in the Relation of 1636 would happen to children not yet given a name:

"There are even special ceremonies for little children who die less than a month or two old; they do not put them like the others into bark tombs set up on posts, but inter them on the road,--in order that, they say, if some woman passes that way, they may secretly enter her womb, and that she may give them life again and bring them forth...This fine ceremony took place this winter in the

person of one of our little Christians, who had been named Joseph at baptism.¹ I learned it on this occasion from the lips of the child's father himself." (JR10:273)

I would argue that a child not yet named, not yet the incarnation of early members of the mother's clan, would still be considered his/her father's seed and that because of incest taboos this would affect the place of burial. If the child to be 're-born' entered the womb of a woman of his/her father's clan that would be considered incest.

The Huron had well-established rules against incest (JR:119 and JR10:213). Some suggestion that incest considerations were important in the birth of children who had been in the ground can be seen in the story of a short, hunch-backed shaman. He claimed:

"I am a spirit. I formerly lived under the ground in the house of the spirits, when the fancy seized me to become a man; and this is how it happened. Having heard one day, from this subterranean abode, the voices and cries of some children who were guarding the crops and chasing the animals and birds away, I resolved to go out. I was no sooner upon the earth than I encountered a woman. I craftily entered her womb and there assumed a little body. I had with me a she-spirit, who did the same thing. As soon as we were about the size of an ear of corn, this woman wished to be delivered of her fruit, knowing that she had not conceived by human means and fearing that this ocki/spirit/ might bring her some misfortune. So she found means of hastening her time. Now it seems to me that in the meantime, being ashamed to see myself followed by a girl and fearing that she might afterward be taken for my wife, I beat her so hard that I left her for dead; in fact, she came dead into the world. This woman, being delivered, took us both, wrapped us in a beaver skin, carried us into the woods, placed us in the hollow of a tree, and abandoned us." (JR13:105-107)

Of primary significance here is the shaman's incest fear that his 'sister' would be taken for his wife, and he be therefore thought of as one who would commit incest.

The 'safest' (in terms of incest) place for an infant to be buried would be where a member of the mother's clan would be the future mother. This would be either in or around a longhouse of the mother's clan, or on the paths leading to or in fields worked by females of that clan.

While it would be difficult to confirm this hypothesis with archaeological evidence, I would suggest that if the infant were buried in such a way that it could be interpreted that he/she was treated like a 'seed' this would strengthen the hypothesis.

1-The fact that no Huron name was mentioned for this child suggests that no Huron naming had taken place.

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BRUCE TRAIL ASSOCIATION FEATURES ARCHAEOLOGIST

The Annual Meeting of the Bruce Trail Association was sponsored this year by the Blue Mountains Bruce Trail Club. The event was held in the heart of Petunia and an OAS member (and Administrator), who has done some work in the area, was the featured banquet speaker. Charles Garrad drew on his recently completed project "One Hundred Years of Archaeology in the Beaver Valley" and more than a quarter of a century experience in Petunia to provide a presentation that was often humorous and always entertaining and informative. Other OAS members in attendance were BTA members Christine & Mike Kirby.

ASSOCIATION FOR HERITAGE CONSULTANTS

The Association for Heritage Consultants is holding a Founders Meeting on Saturday, November 15, 1986, from 3:00 - 7:00 p.m. at Spadina House in Toronto.

Registration forms will be available at the O.A.S. Symposium, or can be obtained by contacting Bob Mayer at 519-668-2400, or at 134 Commissioners Road West, London, Ontario N6S 1X8.

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NATIVE CANADIAN CENTRE OF TORONTO COMMENCES A LIBRARY

The Native Canadian Centre of Toronto is accumulating resource material for its library on Native Peoples. The Centre would appreciate the gift of any publications concerning native people to be added to the collection. The Centre is located at 16 Spadina Road, Toronto, Ont. M5R 2S7, tel.: 964-9087.

FORMATIVE MEETING OF PROPOSED NIAGARA CHAPTER OF THE O.A.S. ANNOUNCED

Brock University, Room H313, will be the setting for the first meeting of the proposed Niagara Chapter on the third Thursday of October (16th) at 7:00 p.m. All Society Members and everyone interested in the archaeology of the Niagara Peninsula are invited to attend to wish the proposed Chapter well and get it off to a good start. The speaker will be Bill Fox.

Subsequent monthly meetings are planned for each third Thursday at 7:00 p.m. and tentative Chapter dues have been established - \$6 Individual, \$8 Family. Application for formal Chapter status and a Charter from the Society will follow in due course.

Congratulations go to Margaret Kalogeropoulos, James & Suzanne Pengelly for undertaking the formation of the proposed Chapter, and thanks to Brock University for providing support.

CHAPTERS OFF AND RUNNING

The arrival of September saw the Chapters embark on programs of public meetings for the 1986-87 winter season. Meetings will be held monthly in seven Ontario centres from September to May. The addresses where Chapters can be contacted for program details not given in Arch Notes are found inside the back cover of this issue. The Thunder Bay Chapter also offers an Inwats line 1-800-465-6967.

DONATIONS TO OAS LIBRARY

The Society is pleased to acknowledge donations to the OAS Library by James W. & Suzanne D. Pengelly, and Laurie J. Jackson.

AWARDS FUND DONATION

The Society is pleased to record donations received from Mrs. Jessie Mackenzie Glynn and Andrew M. Stewart.

LOST MEMBERS

Mail for the following members has been returned to the Society office marked "moved". Can anyone put the Society and the following in touch with each other?

- Mark D. Borland, was at London.
- Morris Brizinski, was at Red Earth, Sask.
- Catherine Janes, was at Waterloo.
- Glenn Smeeton, was at Scarborough.
- Lillian Young, was at Toronto.

Sep/Oct 1986

RUSH BAY ROAD EXCAVATIONS, NORTHWEST ONTARIO

By Jack Steinbring

Since 1984, renewed investigations of the Rush Bay Road sites (Hlady & Kucera 1971) have revealed a much earlier and more technologically unique culture than that described by the original researchers. The conclusions reached initially were that the sites belonged to the Shield Archaic Tradition, dated to about 3,000 B.C., and were characterized by large bifaces and many platform flakes suggestive of a "Levallois-like" industry. One of the bifaces was described as a "projectile point". A total inventory of about 300 pieces formed the basis for these conclusions. The excavations were undertaken by Manitoba Archaeological Society members, usually on weekend trips. According to Hlady & Kucera (1971: 204, and personal communications 1985), the sites under investigation had all been destroyed by gravel operations prior to publication of their report.

The rediscovery of several of the original loci, and one major new one, have led to significant revision of the findings. The sites are all located in, or very near, active Ontario Government gravel pits. These loci are situated on the sloping flanks of alluvial outwash fans associated with an extension of the Rainy River moraine (Zoltai 1961, Davies 1965, Nielson et al 1982). The moraine itself appears to date to about 11,000 years ago. How soon human occupation occurred after deposition of the fans is as yet unknown. At present, a radiocarbon date of 8,450 \pm 550 (BGS 1103) on charcoal from a shallow pit containing lithic debris is available for Level 12 (36 cm.) and two samples from levels 22 and 24 have been submitted for assay. Excavations have yielded evidence of human occupation through Level 33 (99 cm.). The outwash sand containing the artifacts ranges from tan (top) to light gray (bottom of culture bearing zone). The fan itself exhibits a complex pattern of cross-bedding, so the profiles can be quite different from unit to unit, or sector to sector. Essentially, the earliest evidences appear to occur in the transitional zone between the upper tan sand member, and the lower gray sand. This is best expressed at the largest and most productive of the sites (Dkkr-15).

The environment which attracted this early group appears to have been periglacial. If an estimated age of 10,000 years B.P. is assigned to it, the Hartman Moraine near Lac Seul (Teller and Clayton 1983: accompanying map) had not yet formed (the glacier had not yet receded to that point), and Glacial Lake Agassiz stood in a narrow channel immediately below the outwash fan. This channel very probably functioned as a game corridor, and may well have seen the movement of Pleistocene megafauna, like mastodons or mammoths. Bone, however, is not preserved in the extremely acidic soils of the site. Since the glacier had not yet fully receded, it would appear that the early peoples were adapted to arctic-like conditions, and the long cold period annually may have permitted the exploitation of numerous high elevations across the ice. One of these may have been a quarry yielding a fine-grained rhyolite porphyry, the exclusive resource for their lithic technology. With over 6,000 artifacts assembled, none is made from a different material, and it does not outcrop at or near the sites.

The industry is unique. It is a variation of an Unmodified Flake Tool Industry, with much of the production based upon the removal of flakes from a bihedral core. The bihedral core superficially resembles a very large bifacial



Figure 1 DkKr-15. Looking Southwest. Gravel pit cut exposing culture-bearing zone on left. Abandoned river valley in background. High elevations to South and Southwest completely isolate site from Glacial Lake Agassiz during time of occupation. Photo by author.



Figure 2 DkKr-15. Excavations - 1986. On glacial outwash fan overlooking abandoned water course. Photo by author.

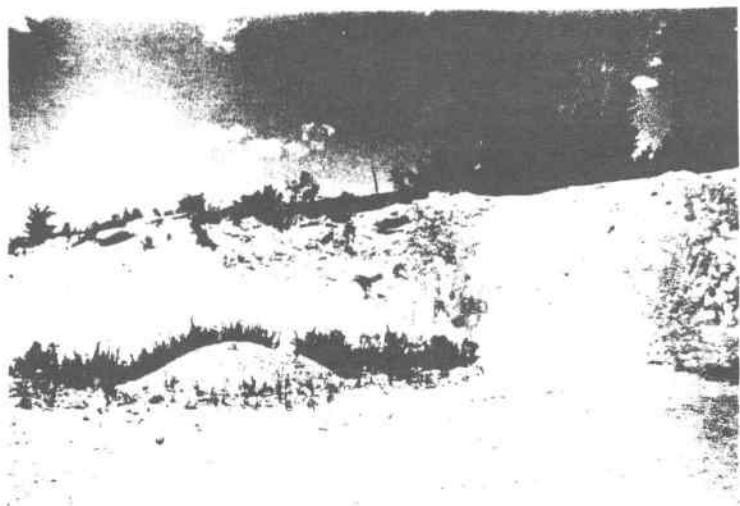


Figure 3 Gravel pit exposure of occupation zone at DkKr-15. Rhythmites from proglacial flows in upper centre of view, just beneath outwash sands containing artifacts. Photo by author.

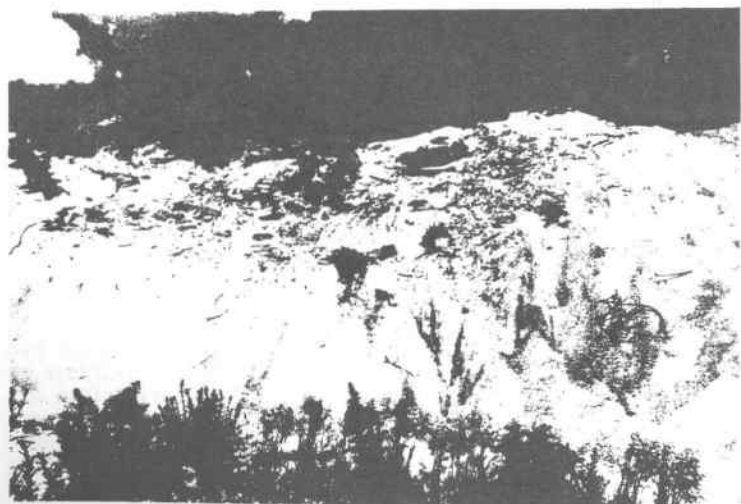


Figure 4. Closer view of #3. Artifacts fall from top bank cut during gravel operations. Numerous specimens observed "in situ" at transition between tan and gray (lower) sand members. Photo by author.

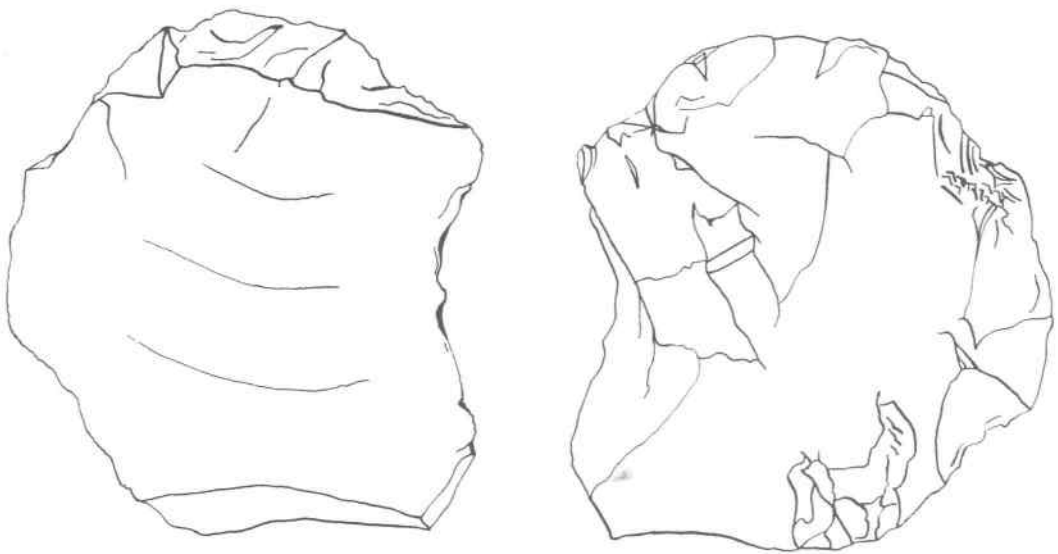


Figure 5. Massive flake tool from Level 7, Dkkr-15. Platform at top. Full scale. Drawing by Fred Steinbring.

blade and thus the flakes are also mistakenly judged to be "biface thinning flakes". Close observation of the exhausted cores shows that they have a heavily scoured or abraded edge, with alternate detachments of flakes, each of which retains a facet of the prepared edge. They are technically referred to as platform flakes, but are derivative from a bihedral core. Great skill is evident in the detachment of these flake tools, making it possible to produce flakes for the performance of any necessary task without modification. Among the more recognizable tools are flakes with roughly parallel sides closely resembling "classical blades", well known among early North American technologies.

With an inventory of our 6,000 pieces, the complete absence of bifaces, along with the large assemblage of used flakes, and the bihedral cores, strongly suggest that the main component at Dkkr-15 is a flake tool complex representing an industry often called the Pre-projectile Point Stage. This does not mean that it is by itself necessarily earlier than early bifacial industries elsewhere in North America. The Precambrian Shield, in which these sites occur, is a classical refugium and could sustain cultures well beyond technological developments outside it. In fact, no explanation of early Dkkr-15 occupation is possible without placing these peoples to the north prior to their descent to the 362 - 384 m level of the outwash fan. Glacial Lake Agassiz prevented any entry from the south. At present, one explanation occurs in the presence of an unglaciated and non-inundated peri-glacial embayment stretching east west for 200 miles, just north and east of the site. It would seem, from this theory, that early groups passed inadvertently from a larger periglacial embayment in northeastern Minnesota, over soil and vegetation-covered stagnant ice, to enter it north of Thunder Bay. Studies of "living" continental glaciers in Iceland and Greenland show this to be entirely feasible. If this did happen, the isolation these early groups experienced (from as early as 12,200 years ago) could account for the perpetuation of such a basic lithic industry.

Exciting theoretical issues about the origin and development of both unifacial and bifacial lithic industries can arise from a broadened knowledge of this culture and its immediate descendants. Did the bihedral cores form the basis for true bifaces? Did the bold flake tools experience elaboration in time to become unifaces? At least one later component lies at a lower elevation in the valley below the outwash fan and regional sites (like Dkk-4, Canada's earliest prehistoric rock art site) have long continua of occupation. They contain appropriate forms for comparison, as do more distant complexes like the Lakehead Complex near Thunder Bay, Ontario (Fox 1977) which yielded a few bifaces with curiously abraded edges, or the "Reservoir Lakes Phase" (Steinbring 1974) near Duluth, Minnesota, which yields many large bifaces, along with some crude variations of Plano (10,000-9,000 years ago) projectile points.

The Rush Bay Road sites appear to be forming a body of data critical to some basic questions in early man studies in the Americas. Perhaps because such a situation was unexpected in the North, some quarters, especially government archaeology, have not been entirely sympathetic with the need to protect these sites from the onslaught of gravel operations, and to fully research them. It is already clear that at least one major locus of Dkkr-15 lies among the glacial gravels which form the base of the Trans Canada Highway!



Figure 6. ^a Blade-like flake tool Dkk-15. Bipolar technique.
Full scale. Drawing by Fred Steinbring.

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'Very close' to Cheops, drillers say

Two French architects looking for the missing mummy of Cheops said, after drilling three holes in Giza's Great Pyramid, that they were close to secret chambers undetected for more than 4,000 years.

"We are very close now. We see a wall and something like a door and a crack in the wall, too. The curve of the gravimeter shows something very close, no farther than three metres," Jean-Patrice Goidin told reporters at Giza.

He and Gilles Dormion said they will return to France to assess their findings before a decision is made on whether to resume drilling into the pyramid.

They had hoped to drill as many as eight holes, but the Egyptian Antiquities Department permitted only three. The department's Fattah Sabbahi said Egypt wants to avoid damage to the pyramid. "We have to analyze the best way to get into the cavities."

From The Globe & Mail, September 9, 1986

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The Ontario Archaeological Society (Inc.) @

presents its 13th Annual Symposium

with open session for current research

at 252 BLOOR St WEST TORONTO

in the basement of

Ontario Institute for Studies in Education

**SATURDAY and SUNDAY
OCTOBER 25 - 26 . 1986**

Advance Registration (by October 17, 1986)

Regular Admission \$12

Full-time Students \$ 9

Admission at the Door \$15

Saturday evening Banquet and
Dance (Advance Registration
only)

Speaker: The Hon. Lily Munro
Minister of Citizenship and Culture

A Two Day Symposium

In the course of rapid development within the Province the destruction of archaeological resources continues at an ever increasing pace. As a result, the necessity for co-ordinated archaeological mitigation projects on subdivisions, utility corridors, transportation routes and other large tracts of land has reached the critical level. Therefore, this year's Annual Symposium will provide an occasion to examine how Ontario archaeologists, developers, government agencies, municipalities, consultants, the public and heritage groups interact. This multi-level interaction of concerned agencies and bodies may well indicate the future direction of archaeology in the Province.

On Saturday, in two sessions, fourteen speakers will address aspects of archaeological planning in Ontario on provincial and regional scales. The Society's Annual Business Meeting will follow the sessions. In the evening, the Ontario Heritage Foundation will host a reception before the Annual Banquet. The banquet speaker will be the Hon. Dr. Lily Munro, Minister of Citizenship and Culture. Disco-dancing will be available in the later hours.

On Sunday morning, six speakers will report on current archaeological and related research. In the afternoon, the Ontario Heritage Foundation in conjunction with the Ontario Archaeological Society will offer a Workshop on Archaeological Field-Schools.





I am writing with a comment on the paper by Janet Christie and Gary Warrick in the July/August 1986 issue of Arch Notes (Analysis of Human Bone from the Lougheed Site). With all due respect to the authors and their fine paper, I would like to comment on their statement on page 27 that excavations beyond the limits of the palisade are rarely undertaken on Iroquoian sites because of lack of funds or "the idea that nothing of importance will be found outside the village proper." While I may be misreading this, it seems to me the implication here is that failure to excavate outside the village is either a regrettable necessity or a result of ignorance or lack of imagination. Somewhere in the hazy recesses of my mind I seem to recall that for several years now we have been reiterating the Binfordian dictum that one's field strategy and tactics must be determined by sound research objectives. Surely there are many sound research objectives that can be pursued on an Iroquoian site that do not require a knowledge of what lay outside the village.

The point is a trivial one, and quite incidental to Christie and Warrick's paper. But I think there is a tendency among archaeologists to be critical of others' field strategies (usually criticising others for failing to do something the author has just started doing) without recognizing the existence of legitimately different research goals and legitimately different tactics for achieving them. This does not, of course, excuse genuine ignorance or unimaginativeness, but in my experience these are just as likely to take the form of carrying out a procedure simply because something might turn up, or because it is the new thing to do.

No doubt I have overreacted to a simple, harmless statement, but I think the point can stand to be made in any case.

Peter G. Ramsden
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The Newfoundland and Labrador Association of Amateur Archaeologists (NLA3) was founded in January 1983. It arose out of a series of lectures given by Jane Sproull Thomson and Callum Thomson in the Fall of 1982 at the YW-YMCA. The association was founded by a small group of people with a keen interest in











