



# ARCH NOTES

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President's Communique	...Christine Caroppo	3
AN EFFIGY PIPE DISCOVERY FROM NORTHWESTERN ONTARIO	...Edward J. Hedican	4
The O.A.S. Annual Symposium, 1989		7
Free Trade In Prehistory: A Lesson From The Past		
...William A. Fox and Ronald F. Williamson		9
The O.A.S. Ottawa Bus Trip, July, 1989		
...Christine Kirby		13
MINISTRY NEWS - Grants and Licences		15
Letters To The Editor: Peter Hamalainen		17
Stew Leslie		18
Christine Reid		18
William S. Donaldson		19
FURTHER COMMENTS ON THE POSTMOULD CLUSTERS =		
SWEAT LODGES DIALOGUE	...J.A. Burse	20
CORN, DOGS AND STABLE ISOTOPES	...Charles Garrad	29
OWHISTA	...John Steckley	31
O.A.S. Questionnaire Results	...Robert G. Mayer	36
From The O.A.S. Office ....		37
O.A.S. Chapters		39
O.A.S. Provincial Officers		40

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**The Ontario Archaeological Society**

126 Willowdale Avenue, Willowdale, Ontario, M2N 4Y2

INC.

#15.2).

## 2.0 Owhista Referring to Metal

We can see from dictionary entries such as the following that -whist- was used to refer generically to metal:

2.1 "O8hista...toute sorte de metaux/all kinds of metal/" (Fhc1697:15; c.f., FHO, #59, #65, #67:97, and Potier 1920:630)

The main kind of metal -whist- was used to refer to was iron, the metal the 17th century French imported in the greatest amounts. That iron was considered to be the 'basic' -whist- can be seen in the fact that when -whist- was used to translate iron it did not have to be qualified or additionally described by being incorporated into a verb. The following is typical:

2.2 "fer o8hista/iron/" (Fhc 1697:75; c.f., FHO, #62, and #67:97)

This can be contrasted with silver and gold, which the Huron encountered less often, and which, when referred to on their own, were incorporated into verbs that added further description:

2.3 "Monnoye...d'argent/money...of silver/o8hista,enrat. dor/of gold/o8histanoron" (Fhc1697:123)

Huron	English	French	English
,a8histae(1)	to hit -whist-	forgier, battre le fer	to forge, beat iron
ha8histondiak(2)	he makes -whist-	forgeron	blacksmith
,a8histanneoai(3)	to attach -whist-	ferrer	to iron, add iron to
,a8histandie(4)	to rub -whist-	fourbir du fer	to polish iron
ote8hista8ax8i(5)	bent -whist-	fer courbe	curved iron
,a8histari,i(6)	to press -whist-	etendre le fer	to spread out extend iron

Goldsmithing is given at least one reference. From the verb -ocka8i-, meaning 'to paint, colour' we get combinations such as "aha8histoka il a dore cela / he gilds that./" (Potier 1920:406 #15). The literal translation

The verb -whist- is incorporated into in the first case is -enrat-, meaning 'to be white' (Potier 1920:247 #93), the whole term then meaning 'white -whist-'. Such a combination for silver also exists in Mohawk (Michelson 1973:58). In the second case the verb used is -ndoron-, meaning 'to be valuable' (Potier 1920:295). Again the combination also was used with reference to 'gold' in the related language of Mohawk (Michelson 1973:48).

As seen from the following entries, 'valuable -whist-' was also a general reference to precious metals, and to money:

2.4 "o8histanoron or, argent, metal precieux/gold, silver, precious metal/" (#59)

2.5 "Oo i8a d'ok8istanoron? Combien y a t'il argent?"

Huron/ There is how much valuable -whist-?  
French/How much money is there?/" (Potier 1920:161 #1)

## 3.0 Owhista Referring to Metal Working

There are numerous references in the Huron dictionaries to metal-working, almost exclusively to working with iron. The following are a representative sample:

from the Huron would be 'He colours it with -whist-.'

## 4.0 Owhista Referring to Metal Objects

While there are a number of metal objects referred to as -whist-, the main



## PRESIDENT'S COMMUNIQUE

by Christine Caroppo

Owing to the summer season, holidays, field work and so on, this Communique will be mercifully brief....

It's time to start thinking about the OAS Symposium. Just to remind you, this year's edition of our most popular event will take place on the weekend of October 28-29 in London, Ontario. Members of the London Chapter of the OAS have been working hard to organize this year's Symposium. There will be a wide range of papers given in several areas including: "Archaeology and Native Communities", "Archaic and Early Woodland Studies", a panel discussion around the topic of "The Past, Present, and is There a Future for Avocational Archaeology?" and many other stimulating subject and specialist areas. If you are a new member of the Society I urge you to attend (mind now, this doesn't let long-time members off the hook). The Symposium is a place to meet others interested in archaeology, catch up on the latest news, and one of the best locales to "network". Mark your calendar now and plan to attend. I'm sure that you won't be disappointed.

The 1990 Symposium will be held in Toronto. This will be an extra special event for us as it marks the 40th anniversary of the Ontario Archaeological Society. We are still in the planning stages as yet so if you have any ideas to offer on topics for the Symposium, speakers, special events, commemorations, etc. let's hear from you. Some of the ideas we are currently thinking about include a President's cocktail party at some historical venue in Toronto where members could meet and chat with past Executive members of the Society going as far back as we can. On view will be a rogue's gallery (updated) of

presidential portraits and reminiscences which previously was on display several years ago and drew rave reviews. We also hope to have a retrospective slide presentation of archival photos/slides of OAS activities, personalities and events from the last 40 years. If you have photos or slides which we could view, borrow or copy for this presentation please contact Charles Garrad at the OAS office. Lastly, if you have an idea for a special commemorative project for our 40th year give us a call. We're open to ideas.

It looks like Ontario Archaeology 49 will be out in your hands this summer. By circumstance it looks like the 50th issue (a real milestone) of Ontario Archaeology will be published during our 40th anniversary year. After that the next big celebration will be the OAS's 50th birthday bash in the year 2000! Stay tuned.

If you have been watching educational television lately you may have caught TV Ontario's new series, "Archaeology from the Ground Up". It was nice to see that Cathy D'Andrea, the compiler of the Resource List for Ontario, part of the viewer package for their series, gave the OAS pride of place as the first organization to be listed and also mentioned many of our programmes and member services. I think Cathy would agree that compiling the list was made easier by OAS Special Publication #8, Archaeological Directory of Ontario. Compiled by Charles Garrad the Directory has 21 pages of names, addresses and phone numbers for institutions, organizations, MCC offices, libraries, other government resource (e.g. maps) offices, field schools, and much more relating to archaeology in Ontario. The Directory is an invaluable

*cont'd on page 11*

## AN EFFIGY PIPE DISCOVERY FROM NORTHWESTERN ONTARIO

by Edward J. Hedican

During July, 1986, I pulled my boat up to a short stretch of sandy beach in the northwest corner of Lake Helen, some ten miles from the town of Nipigon on the north shore of Lake Superior (Figure 1). While traversing this beach area I noticed what appeared to be a small, white nodule protruding from the sand about three meters out in the Lake. On closer inspection I discovered this to be an unusual clay pipe bowl. The stem was missing and the top of the bowl that was sticking out of the sand had been eroded somewhat by wave action. Nonetheless, the bowl was in excellent condition. A search of the beach revealed no other artifacts.

### DESCRIPTION

The pipe bowl portrays a bearded man's head, wrapped in a turban, with a band or crown with the words UNITED STATES OF AMERICA on top of the turban (Figure 2). A collar encircles the neck of the figure with lines radiating down over the stem section, most of which has been obscured by the missing section of the stem. A discernible mould line running down through the forehead and between the eyes bisects the bowl. Overall the bowl measures about 4 cm high and about 3 cm across at the widest part of the turban area.

### LOCATION OF SITE

Historically, Lake Helen is part of an important water transportation route linking Lake Superior with the Albany River and Hudson Bay via the Nipigon River and Lake Nipigon (Hedican 1986:21-23). Not long after the establishment of Hudson's Bay Company posts along coastal James Bay and Hudson Bay much of the northern fur

trade began to be diverted away from the French to the south. The French attempted to divert this trade to the English by constructing trading centers at Lake Nipigon and the Kaministikwia River (Innis 1970:49). In later years the Northwest Company traders established numerous and shifting outposts throughout the country north of Lake Superior. In an attempt to compete with these "peddlers" the Hudson's Bay Company built a number of interior posts, such as Nipigon House (1792) on Lake Nipigon. The HBC post at Nipigon, called Red Rock House, remained in operation until the CNR era of the 1890s. In sum, the beach location on Lake Helen in which the pipe bowl was found is one of the better locations for setting up camp on the Lake for Indians and traders moving goods and furs along an historically significant route linking Lake Superior centers (Fort William, Sault Ste. Marie) with those of the interior districts of Albany and Hudson Bay.

### SIGNIFICANCE

The only other report in the literature of a pipe bowl of this type in a northern Ontario context is Conway's (1986) report of excavations at Whitefish Island in the St. Mary's River at Sault Ste. Marie. In this paper he refers to "American effigy pipes, often called Turk's heads" (1986:66) which, with reference to the accompanying illustration in his article, leave little doubt that his discovery is the same as that uncovered at Lake Helen. Effigy pipes, he suggests, are found to be infrequent occurrences in pipe collections from Hudson's Bay Company posts, and then only in contexts that imply American contacts. The "Turk's head" pipe is believed to have been



FIGURE 1

Location of Lake Helen in Northwestern Ontario

produced in England for the United States Market, so we can suggest that such pipes as those discovered at Sault Ste. Marie and Lake Helen came from American suppliers. Part of the significance of these pipe discoveries, then, is the presence of a fur trade component of American origin. Perhaps this is not unexpected at Sault Ste. Marie with its close proximity to the American border, but such a find at a more remote location as Lake Helen has not hitherto been reported in the archaeological literature. Because of Lake Helen's historic importance on the Nipigon River transportation route to the Albany district, it could be suggested that American influences into the interior of Ontario's northland should be the focus of further investigation. Hopefully such discoveries will assist the Archaeologist in gaining a better understanding of the various influences which shaped Ontario's fur trade industry.

## REFERENCES CITED

- Conway, T. 1986  
An Unusual 19th Century Portrait Pipe from Northern Ontario. Ontario Archaeology 46: 63-72.
- Hedican, E. J. 1986  
The Ogoki River Guides. Waterloo: Wilfrid Laurier University Press.
- Innis, H.A. 1970  
The Fur Trade in Canada. Toronto: University of Toronto Press.



FIGURE 2

Effigy Pipe Bowl Found on Lake Helen

## CONTRIBUTIONS INVITED

An invitation is extended to all interested parties to contribute papers, research notes and comments on northern Ontario archaeology to the Wanikan.

The Wanikan is the newsletter of the Thunder Bay Chapter, O.A.S., appears fairly regularly, and deals with archaeology north and west of, say, Wawa.

Whether you are second-under-scrubber on the debitage detail, a distant relative of someone who once found "an arrowhead" while on a fishing trip, or the head of a large consulting corporation licenced for the whole of Ontario, we would like to hear your "northern reports."

Forward contributions to:

Editor, Wanikan  
P.O. Box 3491  
Thunder Bay, Ontario  
P7B 5J9

# THE ONTARIO ARCHAEOLOGICAL SOCIETY ANNUAL SYMPOSIUM 1989

LONDON ONTARIO  
October 28 - 29, 1989

**LOCATION:** The location for this year's symposium is London Ontario. The conference is being held at the Radisson Hotel (formerly the Holiday Inn) in downtown London at Wellington and King. Conference rooms are in the southern portion of this complex (known as the Briarwood Inn), on the south side of King Street. Attractions for conference goers in the downtown area include the London Art Gallery, Eldon House Historical Museum, Labatt's Pioneer Brewing Museum and of course the downtown core of the city (look for all those malls!). Also, don't forget the Museum of Indian Archaeology and reconstructed Lawson site, the Fanshawe Pioneer village, and the London Regional Children's Museum.

**REGISTRATION:** Individuals can pre-register for the conference up to October 15th. Pre-Registration for the Symposium is \$20.00, or \$15.00 for students or seniors (proof of identification required). Pre-registration forms can be sent to the London Chapter of the Ontario Archaeological Society, c/o 55 Centre Street, London Ontario, N6J 1T4. After October 15th and at the door, registration for all individuals is \$25.00. A Registration desk will be set up all day Saturday and until lunch on Sunday by the conference rooms. Pre-registrants can pick up their registration kits at that time.

**ACCOMMODATION:** A number of rooms have been reserved by the hotel for attendees for Friday night, October 27, and Saturday night, October 28. Conference rates are \$88.00 an evening for a single, or \$98.00 for a twin or double. Individuals wishing to reserve a room are asked to phone the hotel at (519) 439-1661. When making your reservation please indicate that you are attending the Ontario Archaeological Society conference hosted by the London Chapter. Conference rates only apply to registrations made before September 27th. As other events are occurring at that hotel during the conference weekend, only a small number of rooms were able to be reserved for OAS symposium attendees, so individuals wishing to reserve a room at the Radisson Hotel are encouraged to do so as soon as possible. Other hotels near downtown include the Lamplighter Inn (681-7151), The Ramada (433-5141), and Journey's End Hotel (661-0233). For those with expensive tastes, try the Wharton Hotel (679-6111). For those looking for something inexpensive and slightly different, try the London and Area Bed and Breakfast Association (471-6228).

## PRE-REGISTRATION FORM

Please register me for the OAS Annual Symposium in London, October 28 and 29, 1989

Pre-registrations at \$20.00      NAME \_\_\_\_\_  
 Pre-registrations at \$15.00      \_\_\_\_\_  
     (Students and Seniors)          ADDRESS \_\_\_\_\_  
 Total registrants                      \_\_\_\_\_

Enclose cheque or money order for total amount and send to the London Chapter of the Ontario Archaeological Society Inc. 55 Centre Street, London Ontario, N6J 1T4. Call (519) 433-8401 for further information.

## OAS ANNUAL SYMPOSIUM Preliminary Schedule

Friday, October 27

7-11 PM President's Meeting (Campaign Room, 1st floor Briarwood Inn)

Saturday, October 28

(coffee provided for both morning and afternoon sessions)

8-5PM REGISTRATION

9:00 AM

SESSION 1: Archaic, Early and Middle Woodland Studies in the Great Lakes  
Christopher Ellis, Chair (Carleton Hall)

SESSION 2: Native Peoples in Ontario Archaeology  
Paul Antone, Chair (Westminster Hall)

12:00 - 1:30 PM LUNCH

1:30 PM

SESSION 1: Archaic, Early and Middle Woodland Studies in the Great Lakes  
Continued (Carleton Hall)

SESSION 3: Ethnic-Osteology: Pioneer Cemeteries in Ontario  
Linda Gibbs, Chair (Westminster Hall)

4:30 - 6:00 PM OAS ANNUAL BUSINESS MEETING (Westminster Hall)

8:00 - 1:00 AM CASH BAR AND DANCE (Westminster Hall)

Sunday, October 29

(coffee provided for both morning and afternoon sessions)

8-1PM REGISTRATION

9:00 AM

SESSION 4: The Past, Present and is There a Future for Avocational Archaeology  
Jim Pengelly, Chair (Carleton Hall)

SESSION 5: Current Research in Northern Ontario  
C.S. "Paddy" Reid, Chair (Westminster Hall)

LUNCH

12:30 PM

SESSION 6: Underwater Archaeology of the Great Lakes  
Phillip Wright, Chair (Carleton Hall)

1:30 PM

SESSION 7: Open Session  
Robert Mayer, Chair (Westminster Hall)



## Free Trade In Prehistory: A Lesson From The Past \*

by William A. Fox and Ronald F. Williamson

In 1987, Archaeological Services Inc., an archaeological consulting firm based in Toronto, Ontario, was contracted to conduct an archaeological resource assessment of a parcel of land within the City of Waterloo, Ontario. As a result of those investigations, a cache of finely-chipped flint artifacts called blades dating to a period in Ontario's past which archaeologists refer to as Meadowood (circa 800 B.C.), was documented and an analysis was conducted to compare the newly recovered blades with those from previously documented caches.

Such caches of Meadowood blades are not uncommon in the archaeological literature of New York state and southern Ontario. Indeed, the Meadowood blade complex would appear to be the result of local Ontario ingenuity in the sense that these blades were made from western Onondaga chert (flint), quarried from the most dense deposits which are situated along the north shore of Lake Erie and extending to adjacent watersheds to the west. That these blades travelled widely is not in question; they have been found as far north as Sault Ste. Marie on the northern shore of Lake Superior, as far east as Batiscan and Pointe de Buisson in Quebec, and throughout Michigan and Ohio. Whether these objects represented preforms sometimes stored as a surplus of blanks from which a variety of tools could have been produced as in projectile points or drills, or whether they were primarily mortuary items as was originally thought, the cache blade rather than any other

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\*Adapted from a Paper Presented at the 1988 Eastern State Archaeological Federation Conference, Toronto, Ontario

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Meadowood artifact would appear to be the most useful cultural diagnostic for focusing on the inter-relationships between attribute (artifact characteristics) clusters and the exchange systems of the time. An investigation of these inter-relationships may lead to a better understanding of the socio-political organization of the day. The primary research question is who made these blades and why or how were they distributed?

The lack of manufacturing debris at the newly discovered site suggests the cache was made elsewhere and later deposited on the site. As with other Meadowood caches, the blades are similar in size and appearance with minimal variation. Despite the small size of the new sample, the relatively normal distributions of length and width suggest populations that centred around a norm. In both cases, the mode, median, and means coincide and the outliers in length and width are different artifacts.

Statistically, they were compared with other Meadowood caches in southwestern Ontario. The spatial distribution of known caches spans the area from the Niagara River on the East to Lake Huron on the west. While statistical analyses suggest that certain interactions of attributes may correlate with the skills of the producer and/or subtle differences in production activities and that the reasons for those differences may be strictly technological, the overall uniformity between the caches is startling. Indeed, the most cogent conclusion of other analyses is that Meadowood blades are a uniform artifact type, within certain limits, and that analyzed site groups show the same characteristics

and trends whether large or small.

Therefore, it would appear that the newly-discovered blades fall within the ranges for sizes and form of other contemporaneous Meadowood caches in southwestern Ontario. Indeed, the macro-regional uniformity of the cache blades suggests some wide-ranging interaction between discrete regional populations, perhaps in the form of distributed assemblages manufactured by only one production centre. Simply, identical material, identical template, perhaps, identical labour.

If indeed, hunter-gatherer bands located around the resource produced these assemblages, then what is certain is that production was occurring well beyond the individual needs of the knapper or even that of the band members. In today's terms, we might best describe this as a secondary industry based on a primary Canadian resource. Indeed, this industry may have employed skilled labour with skills that appear to be beyond the legacy of local earlier populations. It is therefore, not surprising that few if any of the cache sites exhibit any evidence of manufacturing debris. The blades are likely manufactured at the source by a few skilled craftsmen. The observed variation between caches could easily be the result of the use of different grades and sizes of raw material. It is interesting that if one takes into account all of the blades which have been recovered from archaeological sites in the Northeast, it could all constitute the production of one or two flint-knappers over a period of one year.

United States researchers have suggested that the properties of Onondaga chert caused it to be actively sought from the major sources located in the westerly portion of the Meadowood distribution area and that exchange of chert enhanced the communication between bands. They also argue that people near the source of the material could exercise some

control over its distribution. They have further suggested that the bifaces were produced in quantity in western New York and circulated widely, accounting in part for the uniformity of lithic complexes throughout the region. Although this may well be true in part, visually identical cherts outcrop in Ontario and Meadowood blades were certainly manufactured locally. Indeed, barring punitive tariffs, there is every likelihood that blades were exported directly to southern consumers.

Onondaga chert-bearing limestone outcrops virtually continuously for over 100 km along the north Lake Erie shore, stretching from Fort Erie on the Niagara River in the east and swinging inland to the Slack-Caswell quarry vicinity in the west. The latter is the site of an Onondaga chert quarry/workshop. Among the artifacts excavated were five Meadowood notched bifaces, an endscraper on a biface, and two Meadowood biface preforms - one of which, found in two pieces, had evidently been broken in production. Just to the north and adjacent to a chert outcrop along the same creek, a Meadowood biface-preform cache was discovered by a local collector.

Moreover, while there is no stylistically evident predecessor to the Meadowood biface industry in New York, the same can not be said for Ontario. Canadian researchers have described an industry including thin leaf-shaped preforms plus long T-base and expanding-base drills of Ontario cherts and projectile point and/or knife types that are considered to be technically and stylistically transitional from earlier populations. These data suggest a continuous transition in artifact form between about 1000 and 500 B.C.

An important question is why these earlier populations ceased to make artifacts out of locally available cherts. A possible answer is that evolving social stratification and external trade pressures created a need for a uniform

symbol of status. It would appear that the Meadowood blade was a local response to the introduction of materials and concepts from the south, for example, caches manufactured from a stone originating in Indiana.

Toward the end of the Meadowood period, however, there was a proliferation of new goods in Ontario which was the result of influential cultural developments beginning circa 300 B.C. in present day Ohio. Paramount in quantity was the ubiquitous imported Flint Ridge chert ovate biface blade which occurs in caches of substantial size from southwestern-most Ontario to the north of Lake Huron.

The widespread spatial distribution of these exotic chert bifaces in southern Ontario indicates the ready acceptance of these attractive artifacts by local populations. Their appearance, however, signals the rapid decline of the local Meadowood industry. The quality of local products deteriorated, perhaps due to a reduced ability to compete with the southern commodity indicative of a more powerful social and economic system. Could it be that the local Meadowood industry was a victim of prehistoric free trade?

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*cont'd from page 3*

resource in itself to have on your desk. The paper version is only \$10.00 plus \$1.00 postage. We also offer the Directory on diskette in Wordperfect 5 at the same price. Both formats are printed/created on demand. Thus we can ensure that you receive the most up to date information available to us. What a bargain!

Lastly, I'd like to thank two new volunteers who have been working for the OAS on two very important tasks. Celena Campbell has undertaken the indexing of Arch Notes from 1978 to the present, and Elaine Parker is organizing the Society's library and preparing database records for eventual input into our computer. Both of these large assignments will result in better service to the membership through streamlined information access. Good work Celena and Elaine!

\* \* \* \* \*

#### HOW THE FALSE FACE GOT HIS CROOKED NOSE

On June 6th as part of the great International Choral Festival the Claude Watson School of the Arts (at 100 Princess Avenue, North York) performed "How the False Face got his crooked nose", a work composed by Paul Sweetman in 1970 and published by Waterloo Music Co. This composition was based on a Cayuga legend reported by Frank Speck in his "Midwinter Rites of the Cayuga Long House" (1949). Paul Sweetman (a former President of the O.A.S.) made an adaptation and supplied a narration and dialogue. The composition was written for a chorus of unchanged voices, hand drums, rattle piano and (optional) cello. Drama, Dance, Costumes, Masks, Scenery and choral song are all included in this work. Ms. Jan Szot conducted.

\* \* \* \* \*

**NOTICE OF IMPORTANT FALL CONFERENCE**

On the weekend of September 23 and 24, 1989, a conference to develop Draft Technical Guidelines for Archaeological Mitigations will be held in the Birkbeck Room at the Ontario Heritage Centre, 10 Adelaide St. E. in Toronto. The Association of Heritage Consultants is hosting this event with the generous support of the Ministry of Culture and Communications, and the Ontario Heritage Foundation.

Two workshops will be held on Saturday the 23rd. The morning session focuses on "Assessing the Significance of Historic Archaeological Sites," with moderator Richard Unterman. Dr. Mark Leone of the University of Maryland, College Park, will stimulate discussion with his keynote address. Panellists Janet Fayle, David Cuming, Dena Doroszenko, Dr. Matt Hill, and Bruce Stewart, who represent the viewpoints of different sectors of the heritage community, along with workshop participants, will have a chance to dissect this topic. The discussant will be Ian Kenyon.

In the afternoon, after a catered lunch, Robert MacDonald will moderate the second workshop. The subject will be "Determining Mitigative Options for Lithic Scatters," with guest speaker Dr. Jack Brink of the Archaeological Survey of Alberta. Scheduled panellists include Andrew Stewart, Dana Poulton, and Bill Fox, and the same format of keynote address, response, and discussion will ensue. The discussant will be Dr. Peter Storck.

A banquet at the King Edward Hotel in Toronto has been planned for Saturday night, with a cash bar and sit-down dinner to commence at 6:30 p.m. The highlight of the evening will be the address by Dr. Mark Leone, who is tentatively speaking on the issues associated with self-regulation and archaeology in the 1990's.

On Sunday the 24th, a moderator will lead a day long discussion of draft technical guidelines for the second phase mitigation of archaeological sites. A catered lunch will be served. The conference will close at 4:00 pm.

A rate of \$130 for a room at the King Edward has been assured to those people registering as AHC Conference participants during the week-end of the conference. While registration details have not been finalized, if more information is needed please contact Ms. Eva MacDonald at 416-531-6396 during office hours.



OTTAWA BUS TRIP  
JULY 7, 8 & 9, 1989

by Christine Kirby

Thanks to Charlie Garrad, Marian Clark and Gord Watson, the O.A.S. bus trip to Ottawa was an outstanding success.

The truly cunning members of the group met at Charlie's house, where the bus made its first stop. More people were waiting at York Mills subway, and the last person was personally greeted by Charlie as she got off the bus from Guelph. The driver was the estimable Max Wagg - on his ninth outing with the O.A.S. - and the trip to Carleton University, our bed and breakfast for the weekend, was uneventful. On arrival at the residence, there was a brief wait for keys and breakfast tickets, followed by a mass stampede for the spartan comforts of the students' lodging.

On Saturday morning, after a hearty breakfast, the group waited for Max to get the bus - started! With the help of a towtruck, we managed to hit the road soon after the scheduled time to visit the new National Museum of Civilization. We were met on the bus by Helen Armstrong, President of the Ottawa Chapter, who graciously acknowledged that most of the work for the trip had been done by two past presidents of the Chapter: Marian Clark and Gord Watson. She then handed over to Marian, who had made the arrangements for us with the Museum and A.S.C.

We had been told we would be impressed by the new Museum - and we were. Although a lot of finishing remains to be done, and only one permanent exhibit is complete, there was still a lot to see, and the building itself is outstanding.

There were a few dissenting voices, people who felt that the full entry fee should not be charged for a half finished museum - but we were able to see the process of exhibit building actually going on around us in the History Hall, including a rehearsal for one of the mini-dramas to be staged. The Grand Hall with the magnificent West Coast houses and totem poles is finished, as are the special exhibit areas, so there was plenty to see during our brief visit. We even made it into the Omnimax theatre to see "The First Emperor" - a Chinese film based on the terra cotta army excavated in Xian Province, which in light of recent events in China had some rather ironic moments, and was not given the ovation it would have received in happier times.

We enjoyed an excellent box lunch by the waterside at the Museum, watching waterskiers, boaters and the babbling brook whose source was the fountains outside the Museum. The bus was nice and cool since Max had decided not to shut off the engine until it was back in its depot in Midland, and we made our way to the offices of the Archaeological Survey of Canada at Asticou Centre in Hull. We were met by Dr. Jim Wright, who gave us a brief history of the A.S.C., and explained that at the present time its main effort is in publications and displays for use across the country. He is in fact now writing a "History of the Native Peoples" from 10,000 B.C. to European contact, and has commissioned six paintings to illustrate the major time periods. We were fortunate to be able to see them

all.

One aspect of the display program is that a laboratory for accurate reproduction of museum items has been developed and we were fortunate enough to see both original and copy artifacts during our tour of that facility. Another interesting study under way is the analysis of stone and chert types by thin sectioning and matching - not as simple as it sounds.

Dr. Wright then introduced us to Jean Langdon-Ford, who took us to the storage areas and showed us some of the materials that will go into the permanent displays in the First Nations Hall at the Museum. This was followed by a description from Genevieve Eustache of the work done in the records and archives division of the A.S.C.

Back to Carleton for a brief rest and change into party clothes and on to Marian Clark's home for a barbecue. How did she do this after spending the day with us? By calling on Chapter members to get things going for her, so we met quite a lot of the Ottawa members of the O.A.S. and had a delightful time. Thank you, Marian, for all the work which made our day so pleasant, and for the Museum posters.

Our last night at the University - no air conditioning, of course - and we all pile into the nice cool bus after breakfast to make our way to Parliament Hill for the Changing of the Guard. We had time to wander round and take pictures of the National Museum from the other side of the river - it really is a good looking building - and still get a good place for the ceremony, which lasts for about half an hour. There is a brass band, and lots of marching, and a very set ritual - all explained very nicely in a glossy booklet available from the information stand nearby.

We were on the road again by 11 a.m., and took the scenic route through the Rideau Lakes and Smiths Falls. Our

guide for the day, Gord Watson, gave us an outline of the geological formation of the landscape and outlined some of the extensive archaeological work done in the area.

Our destination was the town of Perth in Lanark County, where we lunched on the lawn of a gracious old stone house, Inge Va, whose history we learned from Arlyce Schiebout, the current tenant of the Ontario Historical Foundation, to whom the house was donated by its last owner. Additionally, Dina Doroszenko was on hand to describe the excavations undertaken in the grounds last summer, and who showed us some of the artifacts from that dig. The house was built by the Scottish stonemasons who were brought to Canada to build the Rideau Canal - and they knew their job because we saw later many more stone houses in excellent structural shape. The architecture and gardens were described to us by John Stewart, who has undertaken several major renovation projects for the O.H.F. and other conservation groups. We were also joined by Michael Smith, President of the Perth Museum Board, and with these two as leaders, walked round Perth looking at some of the more interesting buildings.

Our walk finished at the Perth Museum. This started life in the 1840s as the Matheson House, and has been largely restored to its original state, including some of the earlier furniture. Other parts are Victorian, and the upper floor contains the exhibit area for both historic and prehistoric artifacts. Gord Watson showed us the prehistoric artifacts from some of the sites he had discussed earlier, and Doug McNichol told us about the restoration. There was time for a few moments in the Victorian garden before boarding the bus one last time.

Charlie Garrad presented the new O.A.S. poster to Dr. Jim Wright for the A.S.C., and to the Perth Museum, to express our thanks for the time they spent with us.



## MINISTRY NEWS

The Board of Directors of the Ontario Heritage Foundation is pleased to announce that Gloria Taylor has joined the Archaeology Committee as Administrative Assistant. Ms. Taylor will be located at 77 Bloor Street West, 2nd floor, Toronto, Ontario and may be reached at 416-965-9504.

We would also like to let you know that Judy Buxton has resigned.

Summer Colloquium

This year's summer colloquium will be held in Kenora from July 29th to August 1st, 1989. Archaeology in Northern Ontario will be the focus of study and consideration. Activities planned include meetings with regional archaeologists, a reception for licencees and other interested people to be held in the Ministry's Kenora office, a trip to the site of Manitou Mounds, an OHF program, and a site visit to the Nestor Falls public archaeology project.

In keeping with this initiative, licencees and grants have been given to two Native students; Stacey Bruyere and Christian Keast.

The Board of Directors of the Ontario Heritage Foundation is pleased to announce the following student grants:

Glencross, Bonnie, and Mullen, Grant J., Erindale College, University of Toronto, An Osteological Analysis of the Human Remains from Lucier Site (AbHs-1), Windsor, Ontario - \$630.00

McNally, Robert Hugh, Minaki, Ontario, Petroform Analysis in the Minaki area - \$8,980.

Michael, Rita, McMaster University, Hamilton, Ontario, A Release Time Stipend to Write up the MarMora Report - \$6,750.

Michael, Rita, McMaster University, Hamilton, Ontario, Faunal Analysis of Frederick Ashbaugh Redware Pottery Site Material Site (AhGx-28) - \$800.00.

Saunders, Shelley, McMaster University, Hamilton, Ontario, An Osteological Analysis of a pioneer population - \$8,329.

Attached is the list of licencees to conduct archaeological exploration, survey or field work, which have been granted by the Minister to date (May 17).

ADAMS, Nick: ADAMS HERITAGE CONSULTANTS, Camden East, Ontario - Licence #89-121B, for Consulting, Province of Ontario.

BALLANTINE, Tom, Haliburton, Ontario - Licence #89-138B, for Consulting, South Central and Eastern Ontario.

BALLANTINE, Tom, Haliburton Highlands Museum, Haliburton, Ontario - Licence #89-183C, for a Archaeological Survey in the Haliburton area, for Haliburton Highlands Museum.

- BREWER, Gary, Kingston, Ontario - Licence #89-165B - personal consulting for Southern and Eastern Ontario, land survey and subsurface testing as well as underwater survey.
- BROADBENT, Heather, Palgrave, Ontario - Licence #89-171C for archaeological survey and conservation in Town of Caledon.
- BUCHNER, Dr. Anthony, University of Winnipeg, Manitoba - Licence #89-186CF for field school at the Rush Bay Road Site.
- BURGAR, Robert: METRO TORONTO & REGION CONSERVATION AUTHORITY, Downsview, Ontario - Licence #89-125CF2 for York University field school at Esox site.
- DEVEREUX, Helen: ARCHAEOLOGICAL SURVEY OF LAURENTIAN UNIVERSITY, Sudbury, Ontario - Licence #89-192B for Consulting, Northeastern Ontario.
- DEVEREUX, Helen, Sudbury, Ontario - Licence #89-192A for Conservation, Northeastern Ontario.
- DIBB, Gordon: YORK NORTH ARCHAEOLOGICAL SERVICES, Peterborough, Ontario - Licence #89-140B, for Consulting, Southcentral Ontario.
- DIBB, Gordon, Peterborough, Ontario - Licence #89-140A for Conservation in York, Ontario and Peterborough counties.
- FINLAYSON, William, London, Ontario - Licence #89-161A for Surface Survey and/or Limited Test Excavations in Duffins and Petticoat Creek drainage.
- GLIDDON, Allyne, Thunder Bay - Licence #89-191A for General field survey, Northern Ontario.
- HAMALAINEN, Peter; Archaeological Resource Centre, Danforth Technical School, Toronto Board of Education - Licence #89-149C for a Field School at the Thomas Wilds Homestead site.
- JAMIESON, Susan, Dept. of Anthropology, Trent University, Peterborough - Licence #89-177CF for Field School for Trent University, Moodie Homestead site.
- JANUSAS, Scarlett, Archaeology Division of Planning & Development, Waterloo, with John D.A. MacDonald - Licence #89-143C for Consulting on behalf of the Municipality of Waterloo Archaeology Division.
- JANUSAS, Scarlett: SCARLETT JANUSAS & ASSOCIATES INC., Weston, Ontario, with Jeff Bursey - Licence #89-143B for consulting, Province of Ontario.
- KAPCHES, Dr. Mima, Royal Ontario Museum, Toronto - Licence #89-181A for Conservation.
- KAPCHES, Dr. Mima, Royal Ontario Museum, Toronto - Licence #89-181A for Excavation and Testing, the Hill property and adjoining yards, North York.
- KARRY, John, Kingsville, Ontario - Licence #89-194A for Underwater Survey of the Pelee Passage, Lake Erie.
- KNIGHT, Dr. Dean: ARCHAEOLOGICAL RESEARCH ASSOCIATES, Petersburg, Ontario.
- LENNOX, Paul, Ministry of Transportation, London - Licence #89-182C for Consulting, Province of Ontario.
- MARSHALL, George, Brantford, Ontario - Licence #89-193A for Surface Collecting, Hamilton-Brantford region encompassing Wentworth and Brant Counties.
- MCNALLY, Robert, Minaki, Ontario - Licence #89-187A for Surface Collecting and Documentation of Pictographs, Petroglyphs and Petroforms, Northwestern Ontario.
- MOLNAR, James, Agincourt, Ontario - Licence #89-154A for Archaeological Survey in the Bruce Peninsula and Test Excavations at Haney-Cook site.

*cont'd on page 19*





## LETTERS TO THE EDITOR

Dear Sir,

Re: Plater-Fleming Site Faunal Remains.

I write in response to requests for comments on the faunal data included in an article in the last issue of ARCH NOTES (Garrad 1989).

As far as the bear skull, the bear jaw tools, the beaver femora and the dog remains are concerned, I am quite happy with what was said.

I am not that comfortable with the raven bones. It was suggested there may be some significance to the fact that only four Petun sites produced raven bones. As I see it, this more likely sampling error, for my impression is that the Petun were treating ravens the same way they treated crows, i.e. pests that raided the cornfields.

As for the rest, I have a few points to add. First, the bear distal phalanges. In my article (Hamalainen 1984) I stated that the Plater-Fleming site was the only one to produce these artifacts. I also appealed to anyone who might have encountered these artifacts to contact me. I have not heard from anyone and in my reading have not come across any descriptions or illustrations of these artifacts. Therefore, as far as I know, these artifacts are unique to the Plater-Fleming site.

Moose antler artifacts are restricted to the Plater-Fleming and the Plater-Martin sites. No other Petun sites produced any moose antler. In my thesis I suggested that this was evidence of trade with the northern peoples and that the Ottawa were the most likely traders (see my thesis Pg. 93).

A very significant factor of the Plater-Fleming site (as well as the Plater-Martin site) are the fish remains. All Petun sites produced fish bone, but most of it were vertebrae and vertebral fragments. I speculated that the fish were processed away from the sites. The processing stations were probably located along the lakeshore and, considering the amount of development there, are now mostly destroyed. The two sites, which were located close to the lake, also served as locations for fish processing. The faunal remains deposited there are thus our clearest, and possibly the only, extant sources of information concerning Petun fisheries.

While on the topic of fish bones, I should add a note on my 1983 article which appeared in Ontario Archaeology No. 39. Whatever the article's merits, it is the only article to appear in Ontario Archaeology that takes a statistical approach to faunal remains.

Another article by Rosemary Prevec and William C. Noble entitled "Historical Neutral Iroquois Faunal Utilization" appeared in the same issue of Ontario Archaeology. There was a section in it comparing Neutral and Petun faunal assemblages. The article is significant as it is the first time the faunal assemblages of two Ontario Iroquois nations have been compared.

Finally, I should note that when I did the faunal analysis of the Petun sites, I was highly impressed with the care with which the faunal samples had been collected. Without a doubt they are among the best that I have ever worked with.

Yours truly,

Peter Hamalainen

## REFERENCES CITED:

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1989 The Plater-Fleming BdHb-2 Site: A  
review. ARCH NOTES 89-3.

Hamalainen, Peter  
1981 Pattern of Faunal Exploitation by  
the Petun Indians. M.A. thesis, Dept.  
Geography, York University.

1983 Statistical Testing of Surface  
Collected and Excavated Faunal Samples  
from the Plater-Martin Site. ONTARIO  
ARCHAEOLOGY 39.

1984 Bear Claw Artefacts from the  
Plater-Fleming Site. ARCH NOTES 84-3.

Prevec, Rosemary and William C. Noble  
1984 Historic Neutral Iroquois Faunal  
Utilization. ONTARIO ARCHAEOLOGY 39.

Dear Editor and/or Executive:

Just a word of praise for the society's  
new brochure. It is attractive,  
colourful and well laid out. I do wish  
you hadn't changed the logo to red  
though. At first it seemed like a  
highway sign; then a no smoking sign  
and I realized the colour does not go  
with the rest of the artwork and layout.  
I hope your committee will decide on a  
more traditional colour when it is  
reprinted. Also, could you add the  
societies area code and phone number.

Sincerely,

Stew Leslie



*cont'd on page 19*

Dear Charlie:

On behalf of Dave Johnston, Mike Payne  
and myself I would like to thank you for  
including us in the O.A.S. Ottawa Bus  
Trip. We had a marvellous time! You  
planned the itinerary with great skill  
and we very much enjoyed each of the  
stops you chose. The Museum was an  
experience of a life time and it was  
sheer pleasure to see the Archaeological  
Survey offices. Perth is one of the  
loveliest towns I have ever seen and I  
would love to have the opportunity to  
be in on the outbuilding excavations at  
Inge Va.

It was a pleasure to meet and talk with  
the members of other chapters  
especially those who were kind enough  
to give us tours or provide us with  
information. We very much appreciate

the hard work of the Ottawa Chapter  
(especially Marian) who entertained us  
so royally. I personally was delighted to  
meet Jim Wright and to hear you and  
the Kirby's talk about Lyman Chapman  
(I can foresee a trip to the Beaver Valley  
in the near future). The food and  
accommodation was very enjoyable.

Thank you for a thoroughly marvellous  
trip! The companionship was great, the  
itinerary fascinating, even the weather  
was a joy! We enjoyed ourselves greatly  
and we were very grateful for the  
opportunity to have been part of the  
tour. We hope to see you all again very  
soon to compare notes again.

Yours sincerely,  
Christine Reid  
WELLAND CANAL SOCIETY ARCHAEOLOGY  
PROJECT.

Dear Editor:

The 89-2 and 89-3 issues of Arch Notes both carried reports on the Plater-Fleming (BdHb-2) site. The first was written by a professional archaeologist, Dr. Robert J. Pearce, the other was written by an amateur, Mr. Charles Garrad.

Mr. Garrad's archaeological work in the Petun area is well documented and extensively published. His Plater-Fleming site work is widely known in Ontario professional circles, as is his willingness to share this information with others. This I can personally attest to for, during my studies on Iroquoian pottery development, Mr. Garrad several times gave me access to his collection.

It was with much the same feelings as vented by the writers in your "Letters To The Editor" column (AN89-3) that I read Dr. Pearce's preliminary assessment of the Plater-Fleming (BdHb-2) site. A man with his academic qualifications should be fully aware of all previously published work on a site before he sinks a trowel (or plow) into

it. He should also have the professional courtesy to consult with all available who have preceded him.

If indeed it is a lack of ethics rather than ignorance of Mr. Garrad's previous work on this site, I would point out that the academic degree required for a professional archaeologist merely attests that the recipient has achieved a certain level of proficiency in this field of study. It does not necessarily follow that the recipient is omniscient in that field, or even that the holder is more proficient than someone not holding such a degree -- and it certainly does not give one the right to act in an unprofessional manner (as several of his professional colleagues have already pointed out).

And speaking of professional standards, I think Mr. Garrad's excellent "The Plater-Fleming BdHb-2 Site: A Review" (AN89-3) should be carefully read by Dr. Pearce.

Yours sincerely,  
William S. Donaldson

*cont'd from page 16*

MOLNAR, James, Agincourt, Ontario - Licence #89-154CF for Bruce County Board of Education field school and excavations at the Boat Site (BeHh-6).

RAJNOVICH, Grace, Ministry of Culture and Communications, Kenora, Ontario - Licence #89-155C for Conservation, Northwestern Region, for MCC.

REID, C.S. Paddy, Ministry of Culture and Communications, Kenora, Ontario - Licence #89-157C for Conservation, Northwestern Region, for MCC.

SAMSON, Jane, Ottawa, Ontario - Licence #89-189A for Underwater Survey, the Rothesay.

STEINBRING, Dr. Jack, University of Winnipeg, Manitoba - Licence #89-185A for Excavation of the Rush Bay Road Complex, Site (DkKr-15, DkKr-16).

STORCK, Dr. Peter, Royal Ontario Museum, Toronto, Ontario - Licence #89-176A for Survey, surface collecting and limited test excavations, Province of Ontario.

STROMBERG, Richard, Toronto Historical Board - Licence #89-167C for Conservation Duties within the Toronto Historical Board region.

WALL, Robert, Pennsylvania - Licence #89-168a for Survey and Test Excavations, Lake of the Woods area.

WEBB, Catherine, Toronto Historical Board - Licence #89-166C for Test Excavations at Historic Fort York.

WOODLEY, Philip, Dundas, Ontario - Licence #89-183A for Survey with limited surface collecting and testing, Peterborough County, Sandy lake and Buckhorn Lake area.

**Further Comments  
on the  
POSTMOULD CLUSTERS = SWEAT LODGES  
Dialogue**

by J.A. Burse

"There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact." Mark Twain

Introduction

Over the past few years I have been involved in a number of excavations of prehistoric Iroquoian village sites with postmould clusters located within longhouse patterns. During the 1985 Keffer Site excavations I had begun to suspect that there might be "more than meets the eye" with the standard interpretation of these features as sweat baths. Subsequent discussions with Dave Smith concerning the use of "inference" and "analogy" in archaeological interpretation prompted me, in the fall of 1987, to prepare a paper on the correlation of postmould clusters with ethnohistorically described sweat baths. I recognized at the time that a number of revisions and possible field tests would be necessary in order to fully illustrate some of the points I wished to make. This paper was therefore pushed further and further into my "back-burner" file as more interesting and easily solvable projects came my way.

It was with great interest, therefore, that I read the recent discussions concerning this very problem (MacDonald 1988, 1989; Steckley 1989; Stopp 1989; Welsh 1989) and I decided to dust off that paper and offer the following condensed version. I will try to refrain from making many specific references to the aforementioned debate but I think many of the main points of contention were included in my paper and so ought to add fuel to this discussion.

Ethnohistorical and Archaeological Setting

One point that has become increasingly clear in recent years is that Huron society was undergoing a series of social and demographic upheavals when visited by the French. These upheavals began in the late proto-historic period and can be associated, in various degrees, to the arrival of increasingly intensive contacts with Europeans on the east coast (i.e. Trigger 1985). This awareness has led many students to become increasingly skeptical of the validity of using the Direct Historical Approach in explaining many prehistoric phenomena (e.g. Warrick et al 1987). For example, research by Gary Warrick has indicated that during the protohistoric period "site packing" occurred where village sites show an increase in hearths per hectare which can correlate with an increase in population density within village limits. Shortly after this period the Hurons coalesced in Simcoe County where the ethnohistorically recorded Huron Confederacy was located. While many of the exact mechanisms of this population relocation have yet to be worked out, forces attendant with an increase in warfare and/or increasing involvement the fur trade remain as the most tenable explanation (Warrick p.c. 1987 - 1989).

A second significant change to occur during this period was the introduction and spread of contagious diseases, especially in the 1630's. Fitzgerald (p.c. 1989) has demonstrated a correlation between the beginning of these plagues and the sudden increase in native artifact forms such as sucking tubes and skeletal effigy pipes, which may have been used by shamans to combat the spread of these diseases.

It was into this setting that the Europeans appeared and it is small wonder that they recorded numerous practices, rituals and beliefs associated with warfare, social integration and the curing of diseases. Significantly, "sweat bathing" functioned at various times for all three of these purposes. Also significant is the fact that of all the post clusters which have been published or described in the literature as being "sweat lodges", only the Warminster site, which has not been published, was occupied during this period. The implications of this will be discussed below (*passim*).

### Form of Post Clusters

Like many of the scholars in the recent debate, I soon observed that there was some variation in the form of these post clusters. With a little comparison of various published plans of postmould clusters and some informal field observations, I settled on three different patterns of post clusters. In order to illustrate my three patterns I have included three idealized drawings and refer to the Draper site (Finlayson 1985) where examples of all three occur.

The first cluster appears to be simply a large amorphous cluster of postmoulds with little internal structuring apparent. Given the little amount of data available, little reliability can be given to statements of which or how many of the posts may have been contemporaneous, whether there is any spatial relationships between them, etc. and therefore inferences concerning function must be treated with a great deal of skepticism. Ethnographic analogies of sweat baths, drying racks, delousers, etc. all become equally likely unless further information can be offered.

Examples of this pattern from the Draper site would include "sweat bath" number 1 in house 6, number 5 in house 10, and numbers 1 and 4 in house 12 (Finlayson 1985: 584, 585 and 587).

The second postmould pattern (figure 2) appears to consist of a circular arrangement of six to eight, evenly spaced circular mini-clusters. Each of these mini-clusters can contain up to 50 or more postmoulds concentrated to such a degree that there are continuous overlaps and frequently, sub-soil has been almost completely removed. Since loci for post placement appears to be constrained to this degree, a number of inferences can be generated about the structure or structures responsible for these patterns. Two possibilities come to mind: either there was a single, relatively permanent structure requiring frequent post replacement on or near the site of worn out post(s) or a structure was repeatedly installed and removed with subsequent constructions of an identical structure in almost exactly the same location.

Two possible analogs from the ethnohistoric records can be suggested to account for this type of pattern. Bear cages or pens were known to occur (Tooker 1967: 66) and frequent post replacement could be necessitated by animal gnawing, accidental scorching and/or accelerated decay due to high acidity in the soil of the house floor.

An alternative hypothesis, offered by Tyyska (*p.c.* 1987) is that sweat baths were ritually constructed with exact post placement possibly determined by the presence of a mnemonic devise which may not have been preserved in the archaeological record. A third possible analog will be offered at the end of this paper.

Examples of this type of pattern from the Draper site can be found in "sweat baths" 2 and 3 from house 8 and sweat bath 1 in house 11 (Finlayson 1985: 586, 591).

A third type of post cluster is illustrated in figure 3 and usually consists of four rows of postmoulds running parallel to the long axis of the longhouse with the central rows slightly

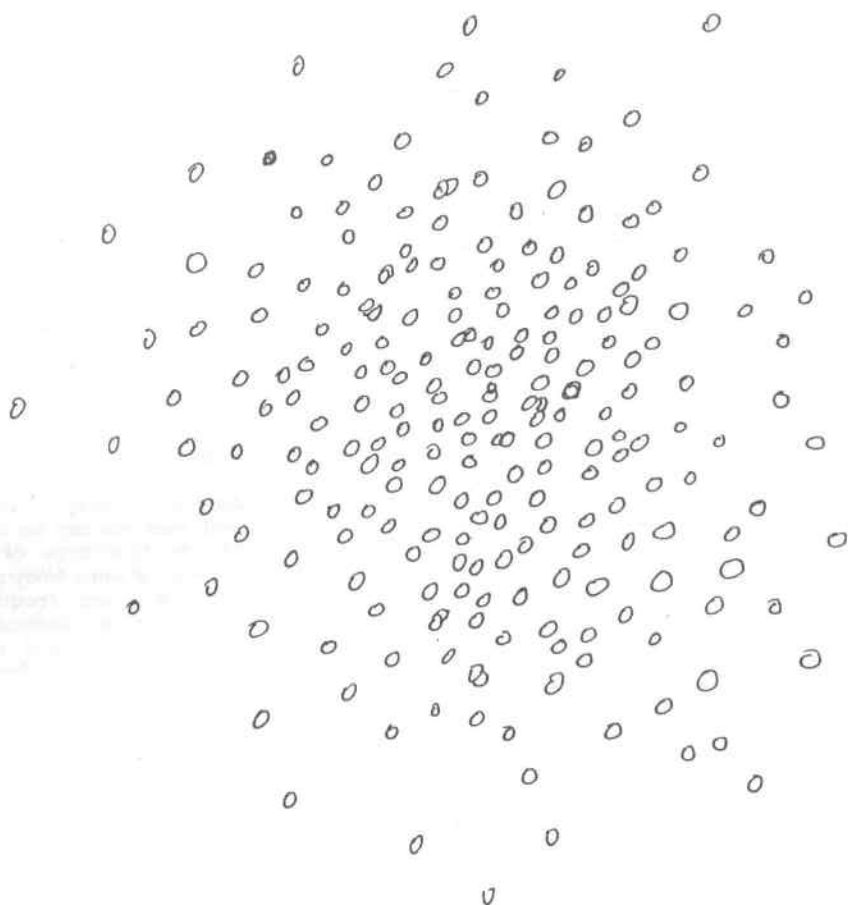


Figure 1: Unstructured Cluster of Posts.

longer than the outside rows.

Suggesting possible analogs for this type of pattern proved to be more difficult than expected (no doubt because of limitations in my imagination). One possibility is that these linear patterns are the result of linear drying racks. A more complex possible analog is adapted from Tyyska's suggestion above. If, for example, ritually constructed sweat baths were located down the central corridor of a longhouse by a sun beam filtering through the roof, then exact placement of the structure might shift according to the time of day of construction. While this sort of "crystal ball" derived analogy may make some readers pause, I refer to Wylie's assertion that any analogy, no matter how derived, can seldom be rejected, but can only be differentiated by relative degrees of strength through testing, etc. (Wylie 1982: 390 - 391 but also 1985: *passim*).

Examples of this type of pattern are found in house 23 and "sweat bath" 8, house 25, at Draper (Finlayson 1985: 592).

To summarize this section I suggest that if there is indeed more than one type of postmould cluster present in Iroquoian longhouses, then it becomes necessary to recognize that more than one kind of structure may be responsible and correlating specific archaeological patterns with specific ethnohistorically documented phenomena becomes more than a simple matter of equating observed archaeological patterns with behavior that may have been present during the time period under study.

#### The Use of Inference and Analogy

By now it should be apparent that my approach to this type of archaeological problem involves recognition of two types of reasoning: "inference" and "ethnographic analogy". I cannot claim to offer any new insights into either of these topics as my views have been

borrowed extensively from two scholars who, coincidentally, are both currently teaching at the University of Western Ontario.

Dave Smith, in his doctoral dissertation (1987), constructed a "Hierarchy of Inference" for generating and testing statements about archaeological data. Inferences are generated through the levels of "form", "space" and "time", an inference of cultural behavior generated at one of these points, and then further inferences of "economic", "social" and/or "symbolic" significance assessed. As inferences are generated at each level of the hierarchy, they must be tested at previous, "lower", levels of the hierarchy in order to maintain as high a degree of reliability as possible. As the levels of the hierarchy increase, inferences become less reliable but more powerful for explaining prehistoric behavior. Inferences of economic behavior, therefore, are more reliable but less culture-specific than inferences of ritualistic or symbolic behavior. Placed in the context of the above discussion, corn drying racks on a Middleport site are easier to test for than ritual sweat lodges: it is relatively safe to imply that Middleport people practiced corn horticulture but, as yet, we have no independence to suggest that our post clusters mean "sweating" was practiced.

The relating of archaeological data to cultural behavior is usually accomplished through the use of ethnographic (or in this case ethnohistoric) analogies. This topic has been of great interest to archaeologists and has produced an astounding body of literature. My understanding of this concept derives largely from Wylie (1982, 1985, and as borrowed by Hodder 1982). A couple of points concerning the use of ethnographic analogy have been discussed in detail by Wylie and concern us here. First, as stated earlier, no matter how an analog is derived, it can seldom, if ever, be entirely rejected but can be "differentiate(d) by relative degree of

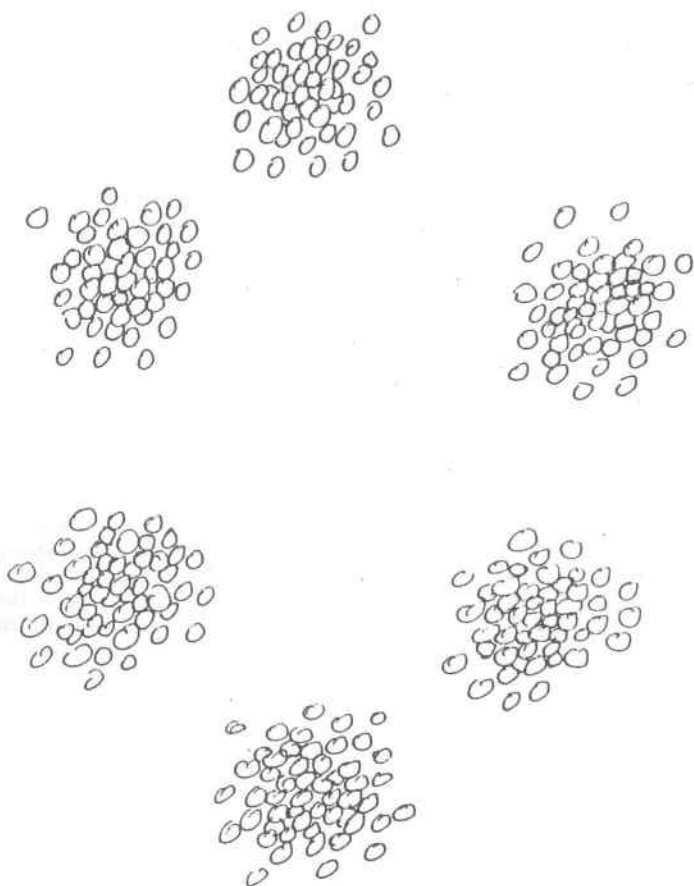


Figure 2: Post Mini Clusters.



strength" from alternate hypotheses (Wylie 1982: 390 - 391). Of importance in assessing these relative degrees of strength is the recognition of different "kinds" of analogies.

A first kind of analogy is the "formal" analogy where archaeological data is compared to ethnographic analogs through simply comparing inferred similarities and dissimilarities. This approach has been adapted by Tyyska (1971) and MacDonald (1988) where they listed the circular arrangement of posts, the presence of fire cracked rock, etc., in support of their analogies. While this type of analogy is certainly useful, Welsh (1989) correctly observed that it is equally possible that events may have produced these patterns which as yet have not been proposed. Some method is required to elevate these analogies from "just-so" stories.

A second, potentially more serious, problem discussed by Wylie was illustrated by a discussion of the function of bannerstones (1985: 97 - 104). Briefly, Curren (1977) proposed that bannerstones may have functioned in the production of pottery, an explanation countered by Starna (1979) who observed that bannerstones were most frequently found in pre-ceramic contexts. To extend this example to the problem at hand raises one crucial question: How do we know that prehistoric people practiced sweat bathing? Certainly, as suggested by Steckley (1989: 7) sweat baths may have a considerable antiquity among the Huron but what evidence is there that the intensity of this activity was such that it would result in the post mould densities observed at Draper? As indicated in the first section, the needs for curative and socially integrative mechanisms were intensified during the late proto-historic to historic periods and we have little evidence for the same kinds of stresses in the prehistoric period.

The previous paragraph leads naturally into the discussion of "relational"

analogies i.e. those that offer some underlying relationship between the archaeological record and the "donor" ethnographic case (Hodder 1982: 19 - 24). As Hodder has argued, the "context must include not only function, but also the ideational realm" (1982: 24). If it can be demonstrated that the Coleman site people were under similar demographic stresses as the historic period people and would have reacted in a similar manner, then the use of the sweat bath analogy would be considerably strengthened. Unfortunately, given the possible changes in socio-political patterns from the late Middleport period to the historic period, the use of this particular analogy, while certainly still possible, is weakened.

As an illustration of how the above problem may be solved through the use of alternate analogies and the search for underlying causal factors, I offer the following hypothesis. I offer this specific analogy less as an alternative to the sweat bath model which may still account for some of the post clusters recorded, than as an example of the benefits of the above approach.

Earlier I suggested that the second post mould cluster pattern might be inferred to have been produced by a relatively permanent structure located within the central corridor of longhouses. In searching for a possible analogous structure I noticed that Tuck had suggested that circular postmould arrangements located near the largest houses on the Furnace Brook and Howlett Hill sites may have been above-ground granaries (1971: 62, 85). Similar above-ground granaries have been noted by Waugh (1916: 41 - 42) although their rectangular, gabled shape is almost certainly the result of European influence. To date no analogous structures have been proposed for Ontario Iroquoian sites though MacDonald (1987) has suggested that houses with more than 50 occupants would have had serious storage problems given the size of the end



Figure 3: Linear Rows of Posts.

storage cubicles.

I suggest that one possible analog for my second inferred post mould cluster pattern could be these above-ground granaries. If such were the case, three alternate, but not mutually exclusive, explanations for the high density of posts in the mini-clusters can be offered. First, in order to conserve available space within the longhouse, these bins may have been the first to be emptied each year and then dismantled and removed. Reconstruction after the next harvest could have had new posts installed in approximately the same position in order to provide a consistent standard of measure. Coincidentally, the size of these post clusters overlaps the postulated range of the "average" Iroquoian corn cask suggested by MacDonald (1987: 8).

A second cause of high post density may have been the accelerated replacement of posts due to increased acidity of soils within the house or frequent accidental burning or scorching of posts from the near-by hearths.

Finally, more than one post may have been placed at each locus for structural support reasons.

Support for this analogy may be sought through a positive correlation between the number and intensity of use of these structures with the house length while a negative correlation should occur between these post clusters and alternate storage methods such as large cylindrical pits (that is if we are safe in assuming that these were really used for storage!)

### Conclusions

The use of ethnographic analogies, which is essentially what the "post cluster = sweat lodge" dialogue is centered upon, is so deeply entrenched in archaeology that we often don't realize to what extent we use them.

From the point we label those little stains as "post moulds" to the point where we speculate on ritual behavior, we use ethnographic analogies to correlate the archaeological-observed with the cultural-unobserved. Reflecting the importance of this concept is a large body of literature.

I argue that we must first use a method like Smith's "Hierarchy of Inference" in order to develop reliable statements about archaeological data. Ethnographic analogies can then be derived so long as we are careful to structure our arguments so that they are as reliable as possible and find means to test them.

Since we can almost never be 100% certain that the analogies we employ are correct, we should always keep an open mind about alternate analogs, no matter how they are derived, and continue to find ways to test those we already have.

### ACKNOWLEDGEMENTS

The author would like to thank Dave Smith for his advice, comments and criticisms over the last few years, especially concerning this topic. Others who have made helpful suggestions on the original paper include Janice Calvert, Marianne Stopp, Alan Tyyska and Gary Warrick. As always, Bill Barber and the Region of Peel Heritage Complex have been generous with their moral and logistic support.

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## CORN, DOGS AND STABLE ISOTOPES

by Charles Garrad

The recent several mentions of the presence of domestic dog remains on Petun archaeological sites, and particularly on the Plater-Martin BdHb-1 and Plater-Fleming BdHb-2 sites, is a motivation to report on work currently ongoing at the University of Calgary even though the work is not concluded. The work has demonstrated that the diet of Petun domestic dogs while alive contained corn in sufficient quantities that the corn signature carbon isotope is found in dog archaeological bone collagen residues in the ranges close to that in human bone. The humans are assumed to have eaten corn directly and also the dogs that ate the corn. This may have potential for distinguishing high-frequency corn and dog eaters from lesser frequency corn and dog-eaters in human populations and hence perhaps for the separation of mixed human (and dog !) bone samples into ethnic identities.

Previous work has established that archaeological bone, even washed and scrubbed, may retain detectable collagen residues. Stable

isotopes of carbon and nitrogen in the collagen are detectable by mass spectrometer analysis. When stable isotopes are present in sufficient quantity to measure proportion and ratio, conclusions may be possible concerning the diet responsible for them.

Although the evolution of the technology enabling the process must be recent, Canadian research has already successfully demonstrated that the increasing prehistoric consumption of corn (maize) in southern Ontario matches corresponding and detectable changes in the contemporary human bone collagen carbon isotopic record.

The inference that 51% of historic Huron diet was corn left unanswered the question of whether the acquisition of the signature carbon isotope was due to the direct consumption of corn or indirectly through the consumption of animals which had eaten corn. It was thought that some food animals, particularly dogs and deer, might have eaten corn before themselves being consumed. This raised the questions of the extent to which the diet of animals contributed to the subsequent collagen record of the humans who ate them and hence about the diet of the consumed animals.

These questions were recently addressed by Dr. M. Anne Katzenberg of the University of Calgary. Faunal bone of three fish, three bird and six mammal species from the Petun Kelly-Campbell BcHb-10 Site were analyzed for stable carbon and nitrogen isotopes and related to a human bone sample from the Ossossane ossuary. The work had a number of results. It was demonstrated that the closest correspondence in diets was between humans and dogs. The corn signature carbon isotope ranges were particularly close between human and dog, but deer in contrast rated poorly, inferring the Kelly-Campbell Petun did a good job keeping deer out of the cornfields, at least those deer they subsequently ate. The bone collagen of Petun domestic dogs and one species of fish were found sufficiently high in certain carbon isotopes, and a number of fish species varying but always sufficiently high in certain nitrogen isotopes, that their substantial consumption by humans could potentially reflect in the collagen residues of the human host.

Vegetal and faunal material recovered from all Petun sites indicate the human populations ate corn, dogs and fish.

The human populations of some of the sites included both Petun and Ottawa. The possibility seems to exist that the two groups consumed different amounts and ratios of corn, dogs and fish and thus developed distinguishable collagen. The Petun are assumed to have had abundant all-year corn, had no inhibitions about eating dogs, and consumed the most readily accessible fish species. The seasonal nomadic movement of the Ottawa presumably inhibited extensive corn horticulture and transportation but instead provided meat and fish in greater variety and abundance. Ottawa dogs presumably similarly reflected the diet of their owners and if their consumption by the Ottawa was ritually dictated might have enjoyed a longevity that Petun dogs would have had reason to envy. In summary Ottawa human and dog bone collagen should have lower corn signature carbon and higher fish signature nitrogen isotopic quantities and different ratios between them than those of the Petun. In theory, it should be possible to separate mixed Ottawa/Petun human and dog bone samples into the two populations.

In Petunia, suitable mixed human and dog samples should be available on the Plater-Martin BdHb-1 and Plater-Fleming BdHb-2 sites, both recognized as the remains of mixed Ottawa/Petun/Huron populations. Corn, dog and fish bone samples have been competently recovered from both sites. Human bone is undoubtedly present on both sites. The potential exists at these sites for innovative research utilising modern scientific technology addressed

to the ethnic identification of bone remains of the different human populations who lived there, and possibly even of their dogs, based on differences in diet consumed centuries ago.

There are no plans current to proceed at this time with work on either site, and to raise this possibility is, as mentioned, premature. The recent destruction of the previously undisturbed surface of the unique Plater-Fleming BdHb-2 Site has lost to us the opportunity of detecting surface palisade and house residues there, but it and its partner Plater-Martin BdHb-1 site might yet provide useful examples of the value of properly applied modern technology.

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#### ARCH NOTES

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

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## OWHISTA

by John Steckley

On February 18, 1989, Calvin Martin of Rutgers University addressed what seemed to be a simple question to a pile of trade goods and to a captivated audience in the McLaughlin Planetarium. He asked "What did the Indians think of these things?" (Calvin Martin "The European as Santa Claus" at "Troubled Times: Ontario's Frontier Days", sponsored by the Royal Ontario Museum). This is not a simple question to answer, yet it is one we must try to come to grips with in order to understand trade goods as artifacts.

Europeans brought to the New World a good number of items of material culture that the Huron had not seen before. Even the kinds of substances these items were made of were new. Metal, with the exception of unsmelted copper, was unknown to the Huron prior to contact. Glass was a mystery. What did they think of metal and glass, and of artifacts made of these foreign materials? This short article will provide a partial answer to that question, based on an analysis of how the Huron used the noun *-whist-*, a term used primarily to mean 'metal'.

1.0 Owhista Before Contact

What did the noun root *-whist-* mean prior to contact? Discovering this would help us see what primarily metal and secondarily glass were considered similar to. It seems that one aboriginal use of *-whist-* was to refer to 'fish scales':

1.1 "Escailles. Ohuista  
/(fish) scales/"  
(Sagard 1866, dictionary, page 116)

1.2 "Ecaille de poisson. o8hista  
/fish scales/  
(FHc1697:59; c.f., #65 and Potier

1920:452)

Two typical dictionary entries using the noun with the meaning 'fish scales' are the following:

1.3 "ho8histore il est couvert  
d'ecailles/He is covered with scales./"  
(#62, c.f., Potier 1920:431)

1.4 "sek8istenk ecale le poisson./Scale  
the fish./"  
(Potier 1920:431)

In 1.3, the verb *-whist-* is incorporated into *is -ore-*, meaning 'to cover, be covered' (Potier 1920:431). The verb in 1.4 is *-en-*, generally meaning 'to pick or gather', typically referring to ears of corn (Potier 1920:372).

Another meaning seems to have existed aboriginally, as seen in the following:

1.5 "o8hista...ecorce de ble d'inde/bark  
or shell of corn/"  
(Potier 1920:452)

It appears that "ecorce de ble d'inde" refers to the shell or hull of a kernel of corn. This can be seen in the following entry:

1.6 "...le casser entre 2 pierres  
kah8istia,i/to break it (i.e., corn)  
between two stones/bled ramoli  
d/e/l'eau p/ou/r f/air/e du pain  
oh8istanda8an.../corn softened by water  
in order to make bread/"  
(FHc1697:23)

In the first case the verb used is *-ia-*, meaning 'to break' (Potier 1920:263 #28). In the second case the verb used is *-nda8a-*, meaning 'to warm, be warm' (Potier 1920:277 #55), a verb sometimes used to refer to softening something in warm or hot water (see Steckley 1987:30

#15.2).

## 2.0 Owhista Referring to Metal

We can see from dictionary entries such as the following that -whist- was used to refer generically to metal:

2.1 "O8hista...toute sorte de metaux/all kinds of metal/"  
(Fhc1697:15; c.f., FHO, #59, #65, #67:97, and Potier 1920:630)

The main kind of metal -whist- was used to refer to was iron, the metal the 17th century French imported in the greatest amounts. That iron was considered to be the 'basic' -whist- can be seen in the fact that when -whist- was used to translate iron it did not have to be qualified or additionally described by being incorporated into a verb. The following is typical:

2.2 "fer o8hista/iron/"  
Fhc 1697:75; c.f., FHO, #62, and #67:97)

This can be contrasted with silver and gold, which the Huron encountered less often, and which, when referred to on their own, were incorporated into verbs that added further description:

2.3 "Monnoye...d'argent/money...of silver/o8hista,enrat. dor/of gold/o8histanoron"  
(Fhc1697:123)

<u>Huron</u>	<u>English</u>	<u>French</u>	<u>English</u>
,a8histaε(1)	to hit -whist-	forgεr, battre le fer	to forge, beat iron
ha8histondiak(2)	he makes -whist-	forgεron	blacksmith
,a8histanneoai(3)	to attach -whist-	ferrεr	to iron, add iron to
,a8histanεie(4)	to rub -whist-	fourbir du fer	to polish iron
ote8hista8ax8i(5)	bent -whist-	fer courbe	curved iron
,a8histari,i(6)	to press -whist-	εtendre le fer	to spread out extend iron

Goldsmithing is given at least one reference. From the verb -ocka8i-, meaning 'to paint, colour' we get combinations such as "aha8histoka il a dore cela / he gilds that." (Potier 1920:406 #15). The literal translation

The verb -whist- is incorporated into in the first case is -enrat-, meaning 'to be white' (Potier 1920:247 #93), the whole term then meaning 'white -whist-'. Such a combination for silver also exists in Mohawk (Michelson 1973:58). In the second case the verb used is -ndoron-, meaning 'to be valuable' (Potier 1920:295). Again the combination also was used with reference to 'gold' in the related language of Mohawk (Michelson 1973:48).

As seen from the following entries, 'valuable -whist-' was also a general reference to precious metals, and to money:

2.4 "o8histandoron or, argent, metal precieus/gold, silver, precious metal/" (#59)

2.5 "Oo i8a d'ok8istanoron? Combien y a t'il argent?  
Huron/ There is how much valuable -whist-?  
French/How much money is there?/"  
(Potier 1920:161 #1)

## 3.0 Owhista Referring to Metal Working

There are numerous references in the Huron dictionaries to metal-working, almost exclusively to working with iron. The following are a representative sample:

from the Huron would be 'He colours it with -whist-.'

## 4.0 Owhista Referring to Metal Objects

While there are a number of metal objects referred to as -whist-, the main



one is 'bell'. Typical entries are like the following:

4.1 "cloche o8hista sonner ,a8histontati ,a8hioiannon/bell/to ring/clocher etio8histandiont/steeples/ (FHc1697:37)

The verb in ",a8histontati" is "ontati", which means 'to move, swing' (Potier 1920:423 #53). Incorporating -whist- we get 'to swing -whist-, with the significance of 'to ring'. Also signifying 'to ring', and composed of a verb meaning 'to move' is ",a8hioiannon", which literally translates as 'to move -whist- many times' (Potier 1920:432 #68). The term for 'steeple' incorporates -whist- into the verb -ndiont-, meaning 'to hang, swing' (Potier 1920:307 #53). With the prefix -eti- we get the meaning 'where one hangs or suspends -whist-' (see Potier 1920:26-27 for a discussion of this prefix).

And -whist- as a bell could be said to have a voice. This can be seen in the following example:

4.2 "a te 8a,ek asken sk8a8eti atsatrendandeska d'o8histato,eti venez je vous prie tous prier toutes les fois que la cloche sonnera. Huron/I wish that all of you will pray every time the 'straight -whist- talks./ French/Come, I ask of you, all pray every time the bell will ring./ (Potier 1920:242 #80)

The word "o8histato,eti" has -whist- incorporated into a verb that literally means 'straight' (Potier 1920:366-368), and came to be associated with the Christian notion of 'holiness', as can be seen in the following entries:

4.3 "doki daat hoatato,eti...spiritus sanctus Huron/the spirit that is very 'straight'/ French/holy spirit/" (Potier 1920:242 #80)

4.4 "Endichato,ecti Autel Huron/'straight' platform/ French/Altar/" (Steckley 1987:26; from FHc1697:13)

Another example of -whist- having a 'voice' is the following:

4.5 "...ska8endarati etie8histonta0a ils sonnent la cloche d'une seul cote...ils tintent Huron/It is one voice when they swing the -whist-./ French/They ring the bell on one side...they toll./ (Potier 1920:337 #23)

Another metal article often referred to with -whist- was a medal, as can be seen in the following entries:

4.6 "a,e8histaterendinnen j'avois oublie un medaille/I would have forgotten a medal./ (Potier 1920:187 #61)

4.7 "medaille o8histato,ecti o8hista,aon medaille antique/medal/old/medal/ (FHc1697:117)

In 4.6 we have the verb form "aterendi", meaning simply 'to forget' (Potier 1920:187 #61). The term "o8histato,ecti" meaning as we have seen 'straight -whist-' indicates that the medal must have been a holy one. It can be seen from this that context would have been important when using -whist-, as a number of metal objects could be designated by the term. Finally, with the second example in 4.7 we have the verb -,aon-, which means 'to be old' in the sense of being old and worn out (Potier 1920:235 #66).

### 5.0 Owlista Referring to Glass

The noun root -whist- was also used with reference to glass. This seems to have been only a limited use, however, confined in the dictionaries, at least, to a few references to 'mirrors' (#59 and #65) and 'windows'. The latter we see in an interesting passage from the Huron writings of Jesuit Father Philippe Pierson, recorded in the 1670s:

5.1 "annonskon achiatatia desa, onta,annonchiarack8at de chie8enda; d'onn'achiak8endondat, aste onacti

achie8ennon,ok,ta ti te stonchiaraxend  
 a,arak8taha, te ,annonchiaharen o8hista  
etio8histarrah8i, stante orak8aes  
 d' o8hista, onta,arak8innion  
 ak8atiaton,otak i0ochien n'ondechon; de  
 t'a8erhon ata,atondechon,ontak, Stante  
 oataechend etiondecha, chie,annen  
 ondechatehsi.

When you speak in a house your voice penetrates through it. When you speak loudly your voice penetrates even though you do not. A sunray does not pierce the house when glass (o8hista) is inserted. The glass does not stop the sunray, even when the glass is not damaged. That is like a spirit entering the earth, wishing to penetrate the earth. It would not be stopped by the great thickness of the earth." (Potier 1920:632)

## FOOTNOTES

- 1-FHc1697:79.
- 2-FHc1697:79.
- 3-FHc1697:75.
- 4-Potier 1920:290 #96.
- 5-Potier 1920:262 #21.
- 6-Potier 1920:347 #43.

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One man keeps Huron language  
 from extinction

by Mark Bourrie  
 Special to The Star  
 June 19, 1989

When the first European explorers travelled into Ontario more than 350 years ago, thousands of Hurons were living in towns around Georgian Bay.

Today, only one person in the world knows how to speak their language.

The lost Huron tongue has been reconstructed by a Toronto college instructor, using ancient dictionaries and snippets of other Indian dialects.

The approximately 30,000 Huron-speaking people were dispersed in 1650 by war, disease and famine.

Fortunately for scholars, the Jesuit priests who lived among them recorded much of the language in dictionaries that were given to newly arrived missionaries. Some of these dictionaries have survived.

John Steckley, a 40-year-old instructor at Humber College, has used the dictionaries to teach himself Huron and has specialized in early Ontario history.

"Seeing a language that had lost all its speakers really affected me," Steckley said. "It's as if you took all of the great books of the English language, put them in a library and that library burned down."

The five tribes that made up the Huron

nation spoke three dialects, but all Hurons could understand each other, he said. With a little practice, they could also understand the languages of the Iroquois who lived south of Lake Ontario and were their enemies.

Within a year of starting his studies as a graduate student, Steckley wrote an academic paper and was suddenly in demand from professors who needed translations of historical documents.

He says he mastered the language within three years.

"Saving a language really appealed to my heart and my mind. I've been working on Huron for the past 15 years and I'll keep doing it for the rest of my life," Steckley said.

He has already translated the Huron Christmas carol, the hymn that was written for the Hurons by St. Jean de Brebeuf. As well, he has deciphered a 17th-century map showing the original location of Indian tribes in Eastern Canada.

Steckley says he would like to see more places in Ontario named in the Huron language.

"Names were sacred to them, but there's only one street in Toronto in Huron: Ontario St. I think we should draw more on their beautiful language for names."

Steckley said many other Indian languages are in jeopardy across Canada. Some have only a handful of speakers.

\* \* \* \* \*

## BETTY COX

Monday February 13, 1989

Just as the OAS trip to Egypt was leaving in 1981, our travel agent Bob Bujic said he had two people from Scarborough who wanted to go to Egypt at the same time as us, and could they go as part of our group. I agreed. When we boarded the Royal Air Maroc Jumbo 747 to Cairo my assigned seat was already taken and I found the last unclaimed seat on the entire plane, next to a nice couple who introduced themselves as Betty and Stan Cox, of Scarborough. They were our unknown couple! Betty and Stan quickly became part of the group, and soon no function was complete without them. They joined the OAS, entertained many OAS members socially in their home, travelled with us on the bus trips in Ontario, as well as to Mexico in 1983 and to Greece in 1985. It was in Greece that Betty confessed to not feeling well. There were respites which became ever briefer, and surgery and chemotherapy, one thing after another. They were booked to travel with us on the recent trip "Belize and Beyond" but had to cancel on doctor's orders when Betty again needed treatment. Over the winter Betty was in and out of hospital as more tumours were found, and on Monday February 13 her despair and pain finally ended. Stan and Betty were inseparable throughout their life together, and Stan was always by her side until the last. Those of us who knew Betty have lost a dear friend, a deeply caring human being. To Stan we offer our heartfelt condolences and share in his grief. Betty, you will be ever remembered and sadly missed.

Charles Garrad.

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## O.A.S. QUESTIONNAIRE RESULTS

In response to the decisions of the Ontario Ministry of Culture and Communications to withdraw its regional archaeological field services and to terminate the Archaeological Conservation Officer Program, the Ontario Archaeological Society polled its approximately 775 members by means of a mail survey during the Spring of 1989. Three questions were asked. Each question was prefaced with an explanatory statement.

The M.C.C. is withdrawing its regional archaeological field services and there is now no one to respond to calls from the field concerning human remains, site assessment, emergency situations, licence infractions, etc.

1. Should the O.A.S. create a Staff Archaeological position to replace these services where possible?

The A.C.O.P. required specific, licenced researchers to be responsible for conservation and surveying activities, and, perhaps, emergency response, in defined areas or regional districts within the province.

2. Should the O.A.S. attempt to re-create this program?

The Archaeological Committee of the O.H.F. is advocating a specific accreditation level for licence applicants.

3. Should the O.A.S. attempt to establish an acceptable system of formal education and accreditation?

One hundred and forty-four responses were received. The results are as follows:

	<u>YES</u>	<u>NO</u>	<u>Maybe/Unsure/ No Response/?</u>
Question 1	102	40	2
Question 2	110	30	4
Question 3	101	36	7

Eighty-two responses have "YES" to all three questions while sixteen have "NO". Although comments were not asked for, fifty-one individuals appended comments (including seven letters) to some or all of the questions. Rather than reflect a lack of support for the O.A.S. to undertake these responsibilities, the tenor of most of the comments on "NO" responses indicates reservations or concerns about the adequacy and continuity of provincial funding that might be available as well as the appropriate delegation and reallocation of provincial authority for implementation and operation of the program. Therefore, the "YES" support of the respondents to all questions is, in fact, even stronger than is suggested by the raw data from the poll.

Robert G. Mayer, Director, O.A.S.  
June 4th, 1989



## From the O.A.S. office .....

### Returned Mail

Mail returned by the post office is waiting in the office for:

Carl R. Murphy, last known at Thorndale  
Frank Ryan family, Caledon  
Arthur Schultz, Waterloo

If you know these people please ask them to contact the OAS office.

### July Renewals

130 of our members have a July-to-June membership year. For these good folk a renewal reminder was enclosed with the last ARCH NOTES and many have already renewed. A second reminder is enclosed in this issue for those who did not respond to the first. Please respond as soon as you can to prevent our heartless computer terminating your membership. If a July-June 'year' is inconvenient, you can change to the calendar year by sending only half the fee.

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### TRIP AND TRAVEL PLANS

**EGYPT 1990:** The Society is pleased to announce plans for a two-week tour of Egypt in November 1990. While based on the itinerary we followed in 1981 we have been able to incorporate better combinations and inclusions now available, and an optional extension to Jordan to see Petra, Jerash, Amman and Aquaba. A flyer accompanies this issue of ARCH NOTES. We are not able to obtain a guarantee of prices so far ahead but this information will be available at least a year before departure. You are invited to register your interest so that we can keep you informed. Space is provided on the flyer.

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### CONGRATULATIONS TO THE COLLINGWOOD MUSEUM

After years of contentedly recognizing the Collingwood area's extensive archaeological heritage by means of simple artifact displays in old glass-cases (some ROM cast-offs) the Collingwood Museum has taken a leap by devising a walk-through exhibit "The Times of the Petun" nominally dedicated to local archaeological work. After passing through a 'time-tunnel' covering the period from the Ice Age to ca. 1600 the visitor emerges into an area of diverse displays, photographs, texts and a model concerning the Petun and their habitat. Largely researched by local High School students and accompanied by a sand-box 'square' in which the younger set can 'excavate', the exhibit is refreshingly more light-hearted than scholarly. Open until October 15, Monday-Saturday 10-5, Sunday 1-4, the exhibit features the OAS poster and P.A.S.T. buttons and results from the energy and enthusiasm of the museum's new curator/director Tracy Marsh. Mrs. Marsh deserves congratulations for creating an exhibit which represents a new level of recognition of the Collingwood area's archaeological heritage.

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### ARCHAEOLOGY FROM THE GROUND UP

It is still not too late to see the entire five-part TV Ontario series **ARCHAEOLOGY FROM THE GROUND UP**. It starts again on August 4, 8, 12 and 28. For times and more details see ARCH NOTES 89-2:38.

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## WINDSOR BORDER REGION REPRINTED

Father Lajeunesse's "The Windsor Border Region" is now available in reprint. Originally issued by the Champlain Society the reprint of this invaluable research work is available at The Bookstore of the Windsor Public Library, 850 Ouellette Avenue, Windsor, Ontario N9A 4M9 at \$21.00. Mail orders will be accepted but postage and handling will be charged extra.

\* \* \* \* \*

## MASTER'S DEGREE IN ARCHAEOLOGICAL HERITAGE MANAGEMENT

The Department of Archaeology of the University of York, England, will introduce a Master's degree in Archaeological Heritage Management in October 1990. It may be obtained in one year full time, or up to three years part-time. Participation with an international dimension is stressed and the course work includes placement with an archaeological heritage management organisation in the UK, presentation of assessed seminars, and a dissertation. Presently offered is an MA in Archaeological Practice, which is concerned with the design and implementation of field work projects.

For further details contact the OAS office or the Department of Archaeology, University of York, Micklegate House, Micklegate, York YO1 1JZ, England.

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## TORONTO CHAPTER SUMMER SOCIAL AND POOL BASH

The Toronto Chapter announces a Summer Social and Pool Bash for Saturday August 26 at 1.00 p.m. at 42 Gibson Lake Drive, Palgrave. BYOB and Pot Luck. For more information contact Greg Purmal 1-880-4481 or Bernice Field 285-7329.

\* \* \* \* \*

## THE P.A.S.T. IS PAST

The Society's supply of Preserve Archaeological Sites Today (P.A.S.T.) buttons has finally become exhausted when the Collingwood Museum took the remaining stock for its current "The Times of the Petun" exhibit. These buttons have been part of the landscape for quite a few years and the world will seem a different place without them. Should the Society obtain more? Please communicate your views to the OAS office.

\* \* \* \* \*

## NEW UNIT AT MINISTRY

An announcement concerning a new unit at the Ministry of Culture and Communications will be carried in the next issue of ARCH NOTES by which time a telephone number should be available. The new unit's Supervisor is Bill Fox.

\* \* \* \* \*

## TOD AINSLIE POTTERY AVAILABLE

Ceramicist *par excellence* Tod Ainslie of Tod Ainslie Pottery has decided to cease manufacturing Huron/Iroquois pot, pipe and effigy museum reproductions to devote time to painting. His work is presently for sale or may be seen at, among others, Ste. Marie-Among-The-Hurons, where his clay owl-effigy pendant was introduced, at Huronia Museum, Crawford Lake Conservation area, and at the Toronto Board of Education's Archaeological Resource Centre. His excellent reproductions became well-known and much admired during the five years he produced them. At last report he had a few of his range of pots, pipes and effigies still available. Tod may be contacted at 634-9217 in Burlington.

\* \* \* \* \*

## O A S CHAPTERS

### GRAND RIVER/WATERLOO

**President:** Ken Oldridge (519) 821-3112  
**Vice-President:** Marcia Redmond   **Treasurer:** Marilyn Comies-Milne  
**Secretary:** Nan McKay, 106-689 Woolwich St., Guelph, Ontario, N1H 3Y8  
**Newsletter:** THE BIRDSTONE - **Editor:** John D. A. MacDonald  
**Fees:** Individual \$7   **Meetings:** Usually at 8.00pm on the 3rd Wednesday of the month, except June - August, at the Adult Recreation Centre, 185 King Street W., Waterloo.

### LONDON

**President:** Neal Ferris (519) 432-2165  
**Vice-President:** Paul Antone   **Treasurer:** George Conroy  
**Secretary:** Megan Cook, 55 Centre Street, London, Ontario, N6J 1T4  
**Newsletter:** KEWA - **Editor:** (Editorial Committee)  
**Fees:** Individual \$15   **Meetings:** Usually at 8.00pm on the 2nd Thursday of the month, except June - August, at the Museum of Indian Archaeology.

### NIAGARA

**President:** Margaret Kalogeropoulos (416) 934-8560  
**Vice Presidents:** Ian Brindle, William Parkins   **Treasurer/**  
**Secretary:** Bernice Cardy, 16 Woodington Cres. St. Catharines, Ont. L2T 3T7  
**Newsletter:** THE THUNDERER - **Editor:** Jon Jouppien  
**Fees:** Individual \$10   **Meetings:** Usually at 8.00pm on the 3rd Friday of the month at Room H313, Science Complex, Brock University, St. Catharines.

### OTTAWA

**President:** Helen Armstrong (613) 592-5534  
**Vice-President:** Ian Dyck   **Treasurer:** Jim Montgomery  
**Secretary:** Karen Murchison, 10 Pinetrail Cres., Nepean, Ont. K2G 4P6  
**Newsletter:** THE OTTAWA ARCHAEOLOGIST - **Editor:** Peggy A. Smyth  
**Fees:** Individual \$15   **Meetings:** Usually at 8.00pm on the 2nd Wednesday of the month, except June - August, at the Victoria Memorial Building, Metcalfe & McLeod Streets, Ottawa.

### THUNDER BAY

**President:** Frances Duke (807) 475-6502  
**Vice-President:**   **Treasurer:**  
**Secretary:** 331 Hallam St., Thunder Bay, Ontario, P7A 1L9  
**Newsletter:** WANIKAN - **Editor:** A. Hinshelwood  
**Fees:** Individual \$5   **Meetings:** Usually at 8.00pm on the last Wednesday of the month, except June - August, in the Board Room, M.C.C., 1825 East Arthur Street, Thunder Bay.

### TORONTO

**President:** Tony Stapells (416) 962-1136  
**Vice-President:** Duncan Scherberger   **Treasurer:** Greg Purnal  
**Secretary:** Annie Gould, 74 Carsbrooke Rd., Etobicoke, Ontario, M9C 3C6  
**Newsletter:** PROFILE - **Editor:** Jane Sacchetti  
**Fees:** Individual \$8   **Meetings:** Usually at 8.00pm on the 3rd Wednesday of the month, except June - August, at Room 561A, Sidney Smith Hall, St. George Street, Toronto.

### WINDSOR

**President:** Rosemary Denunzio (519) 253-1977  
**Vice-President:** Marty Schawntz   **Treasurer:** Norman Vincent  
**Secretary:** Garth Rumble, 454 Tecumseh Rd., R.R.1, Tecumseh, Ont., N8N 2L9  
**Newsletter:** SQUIRREL COUNTY GAZETTE - **Editor:** Peter Reid  
**Fees:** Individual \$5   **Meetings:** Usually at 7.30pm on the 2nd Tuesday of the month, except June - August, at Windsor Public Library, 850 Ouellette Ave.



## The Ontario Archaeological Society

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### EXECUTIVE 1989

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#### PUBLICATIONS

Scientific Journal: ONTARIO ARCHAEOLOGY  
Newsletter: ARCH NOTES  
Monographs: MONOGRAPHS IN ONTARIO ARCHAEOLOGY  
Special Publications: (As advertised)

#### FEES

Individual: \$20  
Family: \$25  
Institutional: \$39  
Life: \$320  
Chapter Fees Extra