



ARCH NOTES

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PRESIDENT'S COMMUNIQUE

Dear Members and other readers...here we are again with the last of these missives for the year. Nineteen-eighty-nine has been an extraordinary year for those of us in the heritage sector. One marked by a reactive instead of a proactive mode, I'm afraid. I am reminded of Charles Dickens' opening lines from *A Tale of Two Cities*. You know the one, it was the best of times, it was the worst of times. It seems to me that archaeology is enjoying a continuous increase in popularity among the general public leading to an increase in their expectations regarding services and opportunities to participate. However, at the same time our government is changing its policy direction away from direct service. This leaves municipalities and private organizations to pick up the slack. Whether or not these groups are adequately prepared in terms of infra-structure, finances, and the scope of our own mandates seems to be of less consequence than the push to move the business of direct service down to the "lowest appropriate level". At the same time heritage groups feel compelled to respond to what we feel are changes to legislation and policy development affecting heritage such as, Timber Management on Crown Lands and the Environmental Assessment process; POLARIS and the possible next target for shredding, vital statistics documents; Cemeteries Act revisions; and scores of other topics which demand our involvement or at the very least a well thought-out letter. All of this takes time and lots of it. I am not saying that the OAS should cease to respond to these situations as they arise, because frankly, there are very few others out there who can or will, collectively or individually, respond with an archaeological point of view. Even for us though, it has become an

almost insuperable burden. We have only one paid staff member. We could easily use another but that is not a budget item for which we can apply for funding. We could use a FAX machine to speed up, streamline, and generally make more efficient use of our time but our budget request for one was turned down. You are practically a social pariah without one these days. We could use a couple or more Executive members around the table to do some of the tasks one might assign the Administrator or President, such as attending meetings, doing research, drafting letters, planning workshops, symposia, etc. but this requires a Constitutional change which is cumbersome and even if we started now could not be in place before 1991 or 1992. In fact, the entire Constitution requires reworking just to bring it up to speed in a number of areas. That chore, I'm afraid I must leave to a President who has more energy and time than I.

Enough of the diatribe for now. If you attended the 1989 Annual Business Meeting at the recent Symposium you will have heard about our problems and our minor successes at length. I must stop at this point to thank the record number (nearly 60) of you who did turn up at the ABM. It is very gratifying for the Executive to see so many members who are interested in the operations of the Society. We deeply appreciate your attendance, comments and continued support.

On the subject of the Symposium, those of you who had the pleasure of attending I know will agree when I say what a fabulous event it was. Great attendance, lots of new faces, wonderful and thought-provoking papers. I would like to extend a special thank you, on

behalf of all the members, to the London Chapter Executive and volunteers for their hard work in putting on this Symposium. I only hope that the 1990 edition can measure up favourably!

I will just briefly note here that at the ABM nominations for candidates for Executive office were closed. The current slate of officers was returned to office by acclamation. This is not such a bad thing. It means that for the first time in a long while there is solid continuity around the table and that usually adds to efficiency. However, do not be deterred if you have a secret desire to have a hand in running the OAS. We will probably need new blood in 1991 and even sooner. We still require for 1990 a volunteer to help launch a corporate donation program, a volunteer who would like to tackle a membership drive, someone to assist in developing educational packages and workshops and lots of other activities which the OAS would like to/should be doing but simply lacks the manpower (personpower?) to achieve. Even semi-regular office assistance would be immensely helpful around such times as the Herculean task of stuffing, sorting and mailing Arch Notes, for example. The task would not have to be so Herculean if we had even one person who would come in to help once every two months. Any takers? Please call us if you are interested in contributing to the OAS in any way.

I would like to take this opportunity to thank all of the volunteers who currently help the OAS achieve its goals. Thanks to all of my Executive, editors, special functions co-ordinators and all those who help out from time to time. Thank you also to all those who volunteer at the Chapter level both in elected and appointed positions. The OAS runs on the energy of its volunteers and I thank each and every one of you for your vital contributions. One volunteer who deserves special mention is Mike Kirby, Treasurer and Editor of Arch Notes. Mike has been an indefatigable editor as is evidenced by

this, his 99th issue. We salute you, Michael, for your excellent work over the years as editor of this important information link for the archaeological community!! Arch Notes has grown under his editorship into more than a simple newsletter. It always has interesting and useful information to impart and in a timely way. It's a darn good read. Mike has indicated that he might like to step down as editor after his 100th issue. If there is an eager volunteer out there who would like to accept the honour of this position please let us know. If you do not feel 100% confident I am sure that Mike may let you apprentice for a while to ensure a smooth turnover of responsibility for the editorship.

On a social note, please mark your calendars now for the Annual OAS Open House! As usual, we hold this event during Heritage Week and this time we are inviting you all to attend the Open House on Sunday, February 11, 1990, between Noon and 4 P.M. There will, of course, be refreshments and as a new initiative there will be an artifact identification clinic. So, come out, enjoy some convivial atmosphere and bring along your artifacts for other members to see and to identify!

Lastly, I would like to thank Charles Garrad, our Administrator, for his tireless efforts on behalf of the Society. We certainly could not do without him and I personally would not look half as efficient without Charles working behind the scenes. Thanks, Charlie.

Christine Caroppo

THE HURON MAT OF WAR

by JOHN STECKLEY

An important link between the fields of ethnolinguistics and archaeology exists when the linguist gives 'meaning' to physical objects in a particular culture. In this short paper I establish that there were connotations of warfare with rush mats in Huron culture. More significantly in terms of material that archaeologists are more likely to uncover, I will suggest that parts of ravens, especially their beaks, had the same connotations.

Mentions is made twice(1) in the Jesuit Relations of a warrior spirit or 'god of war' called "Ondoutahte" or "Ondoutaete". In 1642 Jesuit Father Jerome Lalemant wrote that:

"Ondoutahte, whom they recognize as the God of War, often appears to them, -but never without inspiring fright, for he is terrible. Sometimes he assumes the countenance of a man mad with rage; again, that of a woman whose features are only those of fury." (JR23:153)

In a discussion of how the Huron demonstrated some knowledge or a perception of the Christian God in some of their traditional beliefs, we are told by Father Paul Ragueneau in 1648 that:

"In war, and in the midst of their battles, they give him the name of Ondoutaete and believe that he alone awards the victory." (JR33:225)

The name associated with this spirit was more often found in the Huron dictionaries as signifying one who holds a feast or ceremony of war, and who goes on to lead the subsequent war party (FHO "festin" and "guerre", FH62, FH65:43, FHc1693:145 and FHc1697:75). These entries typically employ the verb

-atren-, meaning 'to hold a ceremony or feast' (Potier 1920:203). The following example comes from Father Pierre Potier's dictionary of the 1740s:

"ihotrens ond8ta,ecte(2) - il fait un festin de guerre, il leve du monde pour un parti de guerre/He holds a feast of war; he raises people for a war party./

ondaie ihotren ond8ta,ete - c'est lui qui fait le festin de guerre (metap) q/u/i est le chef./It is he who holds the war feast (metaphorically), who is the chief or leader./

Potier 1920:203 #41)

References also exist to the war leader without specifically making the connection with the ceremony. The earliest occurs in Recollect Brother Gabriel Sagard's dictionary/phrasebook:

"capitaine pour la guerre. Garihou doutagueta."(3) (Sagard 1866 "armes")

The word "Garihou" here is derived from the noun root written as -rih8- by the Jesuits, meaning 'matter, affair' (Potier 1920:453). The combination of this noun and 'ond8ta,ecte' was used in contrast to the name for a 'peace chief' or civil leader, "Garihou andionxra" (Sagard 1966 "armes" and Sagard 1939:149). The noun "andionxra" is derived from the noun root written as -ndi,onr- by the Jesuits, meaning 'mind, thoughts' (Potier 1920:449). It could be that the Huron were employing a simplified or 'pidgin Huron' when communicating with Sagard (or with whomever first copies these words down, see fn #3). For when terms for war leader are presented in later dictionaries, this form is not found. Instead we find a form of -rih8- (-rih-) with the verb root -ont-, meaning 'to

attach, be attached' (Potier 1920:418). Typical examples are these:

"Capitaine...hotrihontack8in'ond8ta,ecte - il e/st/ ch/ef/ de guerre (FHc1697:30; cf, FHO)

"ennonchien ond8ta,ecte esk8arihontak, andi,onra iOochien ta,8arihontak ne me faites pas chef de guerre, mais seulement chef de conseil./Do not make me the war leader, but only the leader of the council./(Potier 1920:420)

There is also a reference (somewhat hidden linguistically by the absence of the first syllable) to the ceremony without a connection being made to a war leader. This comes from the Relation of 1649 in the then largely Christian village of Ossossane:

"Among others, there was a desire of a Douthetha Dance,--to which the Magician, who had come from another village, wished to annex a feast of Endakwandet." (JR34:217)

Two more uses of 'ond8ta,ecte' exist, for speaking of 'ordinary' warriors, and war itself. An example of the former is the following:

"ond8ta,ecte soldat, guerrier/soldier, warrior/(FH59; cf, FH65)

Finally, having 'ond8ta,ecte' signify war occurs fairly frequently in the Huron dictionaries (Sagard 1866 "armes", as "Outtaguete"; FHO, FHc1693, FHc1697:89 and JR64, facing page 58).

I would argue that the main embodiment or 'personification' of 'ond8ta,ecte' was the leader of the feast of war and subsequent raid, rather than to any 'god of war' or warrior. This would make warfare a parallel sphere to civil affairs, in which people spoke of the leaders when they wished to refer to a tribe (JR10:231 and pp257-259). The evidence suggesting that my supposition is correct is mainly relative prevalence in the Huron dictionaries. Of the nine Huron dictionaries used in

my research, seven make reference to the leader embodiment. Only two refer to ordinary warriors, and just one to a 'god of war' (FH62). The main term for warrior appears to have been "oskenra,ecte" (FH59, FH62:121, FH65:177, FHc1693, FHc1697:196 and Potier 1920:251). Further, I suspect that if the Huron believed in a spirit that was primarily responsible for victory or defeat in warfare, its name would have been something like 'Airesk8i'(4), the name of an Iroquois spirit that had that responsibility (see Goddard 1984).

The Literal Meaning of Ond8ta,ecte

So far we have just dealt with the contexts in which 'ond8ta,ecte' was used. We have not yet addressed the question of what the term literally means. This is an important question. In an earlier Arch Notes article I demonstrated how the name for four significant Huron religious ceremonies referred to specific actions that took place in them.(5) To paraphrase somewhat, 'having a meal' was the term for the ceremony of farewell, 'applying ashes' for a curing ceremony, 'singing' for another ceremony, and the enigmatic 'putting someone on his side' for the ceremony of thanksgiving and gratitude (Steckley 1988a). It would be instructive, then, to check for a physical act to which 'ond8ta,ecte' might refer. This might enable us to gain some insight into what took place during the feast of war.

The word 'ond8ta,ecte' has two main components: a verb root and a noun root. The former is -ecte-, which the Jesuits translated as "porter q/uelque/ c/hose/ /to bear or carry something/" (Potier 1920: 250 #1). The Mohawk cognate -kehte- means 'to carry over the shoulder' (Michelson 1980:37). This would seem to be the translation of the Huron verb root as well. For it had incorporated into it noun roots with such meanings as robe, wampum necklace, carrying bag, shoulder strap, load of wood and cradleboard (Potier

1920:250). So, whatever was being carried or borne in 'ond8ta,ecte' went over the shoulder.

The noun root is -nd8t-/-ndot-. It has two kinds or levels of meaning, one as material, the other as manufactured object. The former is presented in the following entry:

"Andota. le gros bout du jonc, de cane, de bled/the large end of a rush, reed or cornplant/ (FHO; cf, FH59, FH62, FH65, FHc1697: 103 and 129 and Potier 1920:450)

The second, and possibly 'derived' meaning of manufactured product is 'mat'. This can be seen in entries such as the following:

"natte, aienda, and8ta...st8tondiak tu fais une natte /mat/ /you are making a mat./ (FHc1697:129, cf, FHO)

The fact that the same noun root referred to both 'rushes' and 'mat' is demonstrated in the following entry:

"Ondota gros bout de jonc, canne ou natte/large end of the rush, reed or a mat/ (FH65, cf, FH59)

As can be seen from the first entry, there were two terms in Huron for mat. They are both mats made out of rushes. We know that the noun root -(h)i(h)end- realized as -iend- above was associated with rushes from the information present in entries such as the following:

"Jonc a faire v.g., des nattes, ahienda./rush for making, say, mats/(FHc1693:190, cf, FHc1697:103)

What is the difference between the two terms? The difference essentially exists in the use and symbolic meaning of the mats. The noun root -(h)i(h)end- refers to mats used for lying or sitting on. The symbolic meaning was of peace. Both of these points can be seen in this excerpt taken from a discussion of the nine principal gifts presented by the

family of a murderer to the family of the victim, all of the gifts being laden with symbolic meaning:

"...the ninth/gift/is, as it were, to place and stretch a mat for her/i.e., the mother of the victim/, on which she may rest herself and sleep during the time of her mourning, condayee onsa hohiendaen." (JR10:221; additions mine)

The phrase at the end can be translated as 'This is the mat on which she again lies', with the noun root for mat being -hiend-. That this had the symbolic meaning of 'being at peace' is suggested by the meaning given to 'resting on a mat' by their one-time neighbours the Ottawa late in the 17th century. The following is a speech given by an Ottawa war leader, followed by an interpretation by Cadillac, who had lived with them from 1694 to 1698:

"My brothers, it is true that I am not a man; nevertheless, you know that I have already faced the foe. Our men have been killed. For a long time the bones of so-and-so, our brother, have rested in such-and-such a place. It is time that we should go and see them. Now you know that he was a brave man and worthy to be avenged. We have rested in peace on our mat. Today I arise, for the spirit who rules me has promised me broth and fresh meat. Take courage, young men, crop your hair, put on your war paint, fill your quivers and let us console our dead; let our war songs re-echo through the village, awaken our brother who was slain, he will be content when he has been avenged."

It should be observed that the Indians always call one another brothers or companions, and that, in this harangue, the term "broth" or "fresh meat" means killing men and capturing prisoners; "cropping the hair" means taking off the garb of mourning; to "put on war paint" is to dress themselves up and adorn themselves; to "rest on the mat" is to repose and live in peace." (Kinietz 1965:252, emphasis mine)

What, then, was the use to which the

rush mat termed -nd8t-/-ndot- was put? What was its symbolic significance? This is specified in an important entry in Potier's dictionary:

"ond8ta,ecte porte la natte de guerre (avec tous les manitous enveloppes dedans)/carrying the man of war (with all the manitous enveloped inside/ (Potier 1920:251, see also p450)

The literal translation of 'ond8ta,ecte' is 'one who carries the mat of war'. As with leaders, the Huron had mats of peace and mats of war.

The Mat of War in Other Great Lakes Groups

To the best of my knowledge, there is nothing in the ethnohistorical literature about the 17th century Huron that explains what the 'mat of war' could be and what the 'manitous' they contain were. We must search farther afield for such explanations. We find them with two Algonkian-speaking peoples, the Miami and the Illinois, who lived not far south of the Great Lakes. Writing about the Miami of the late 17th and early 18th centuries, and speaking about their "Manufacturers", Kinietz gave this description:

"The war mats or bundles carried by the young men and in which they placed their tutelary birds were made by the women. They took round reeds which grew in the swamps, dyed them black, yellow, and red and made mats three feet long and two feet wide: they folded over one end for about a foot in the form of a comb case." (Kinietz 1965:177-178)

In a 1710 account Kinietz attributes to Antoine Denis Raudot we learn of the use that the Illinois made of the contents of their mats of war. Of particular significance for our purposes are the association of the mat with the leader of the war party and the role of bird manitous or spirit empowered charms:

"Like other savages the Illinois also make war by small parties, which are usually of fifteen to twenty men. To form these parties a war chief gives a feast in the month of February, which is ordinarily the time when they get ready, and tells the warriors that since the time approaches to go to get men, they must render their duty to their birds in order that they will be favorable to them, for all those who go to war among the savages have, besides their manito, birds in which they have great confidence. They keep the skins of them in a sort of bundle made of reeds. The feast finished they go to fetch it, draw out of it their birds, spread them on a skin in the middle of cabin, and sing all night apostrophizing them to the sound of the chichigoue/turtle shell rattles/. One, addressing himself to the crow, begs it to give him the same speed in pursuing the enemy as it has in flying, another speaking to the hawk asks for the same force against his enemies that it has in killing other birds, in order to be admired by his comrades and feared by other nations.

At dawn they take back all their birds, and when the chief of the enterprise wishes to leave he holds a second feast and invites all those who brought their birds. While it lasts this chief harangues them and says to them: "You know that for a long time I have mourned for my brother, he was killed by our enemies, he was your relative as well as mine, since we are comrades. If my powers equaled by courage I would go alone to avenge as brave and as good a relative as he for whom I weep, but I am too weak alone for such an enterprise, I have recourse to you, and it is of your hands that I await the vengeance that I ask. The birds that we have prayed to have assured me of our victory, and their protection joined to your courage must make us dare all. The leader carries the mat of war..., in which all those who march place their birds, and a good supply of herbs and roots for dressing the wounded...

When they arrive near the place where they expect to find their enemies, the chief draws all the birds from his mat immediately, makes them a short prayer, and sends out his scouts. They then fall on the enemy, pursue them while imitating the cries of their birds, and try to take prisoners, for it is a much greater glory among them to take them than to carry back scalps." (Kinietz 1965:404-406, also see pp197-199)

In sum what we have here is a practice in which rush mats are used to keep bird charms in. Men invited to a feast of war bring these charms to the ceremony and lay them out on their mats. The spirits of these birds are addressed at the feast in order to help bring the war party victory. When the war party embarks on the raid the leader carries all the bird charms with him in his mat, to be used when they near the enemy.

How does this relate to Huron beliefs and practices connected with war? The purely linguistic evidence would appear to support the notion that the feast of war had at least one person who had a mat of war in which were kept 'charms' giving access to spirit powers. The 'grammar' or rules of ceremony names, as we have seen, points to the bearing of a mat being part of the feast. For such names contain reference to a key activity that takes place during the ceremony. This supposition is reinforced by the fact that the primary embodiment of the term 'ond8ta,ecte' is the war leader, the one who in the quote above carried the mat filled with everyone's bird charms during the raid.

Did the Huron mats of war contain such charms? It is clear that they had charms to assist them with spirit power in various areas of life. The name of these charms was 'aaskwandik' (JR17:159 "ascwandies", 17:159 and 207 "Ascwandic", 17:203, 207-211 and 215 "Ascwandics", 21:135 "aaskwandiks", 33:211-213 "Aaskouandy", and 39:27 "Aaskuandi". The term literally means 'to take something living (i.e., a human,

spirit or animal, not a plant; see Potier 1920:316, FH65:50 and FHc1697)(6). Father Paul Ragueneau wrote of them in the following way in 1648:

"They believe that these Aaskouandy will make them lucky in the chase, in fishing, in trade, or at play; and they say that some have a general virtue for all those things, but that the virtue of the others is limited to a certain thing, and does not extend to another; and that, to know what their virtue is,—namely, in what they bring good fortune,—one must be told of it in a dream.

Now it is a quite common practice for those who have these Aaskouandy to give them a feast from time to time,—as if, by giving a feast in honor of that familiar Demon, they make him more propitious to them. At other times, they will invoke him in their songs, and will beg friends also to join them, and to help them in those prayers." (JR33:213)

While warfare is not specifically mentioned, I would argue that this does not preclude warfare as an area in which the aaskwandiks were involved. It would be somewhat inconsistent for them not to be so involved. I suspect that the Jesuit missionaries who wrote about aaskwandiks were not as knowledgeable in Huron warfare practices as they were in other areas of life. They did not travel with war parties, nor were they particularly welcome guests for much of the mission period at feasts of war. Throughout much of this time these ceremonies were expressions of independence from the Jesuits, during the early years a forum for venting anger at the association of the coming of the missionaries with the coming of diseases, in later years a focus for traditionalists (see the reference to the Douthety dance above).

Ravens and Huron Mats of War

Birds had spiritual significance to the Huron, both in terms of dream visions and in providing aaskwandiks (see JR10:193 and 26:267 for example). Of

particular significance are ravens. We see in the Jesuit Relations a number of references to "corbeau", a French term that is sometimes translated there as 'raven', sometimes as 'crow', as both are valid translations in twentieth century French. However, as the Jesuits distinguished between 'corbeau' as 'raven' and 'corneille' as 'crow' in their Huron dictionaries (FHc1697:232 and FH62), I believe that they would have done so as well in their Relations.

With this interpretation we have the raven being significant both in visions (JR15:177, 17:153 and 33:193) and its beak as an askwandik (JR33:211-213 and 39:27). They were not alone in this. The Ottawa also placed importance on the raven. Cadillac, writing of his experience with the Ottawa from 1694-1698 spoke of war chiefs having visions of ravens to help them in the feast of war, and having raven symbols on their canoes while on a raid (in Kinietz 1965:251 and 253 respectively). The reference to the "crow" in the Illinois passage above may have been an inaccurate translation of 'corbeau'

The Wyandot were a group made up to a significant extent of the remnants of the Huron (see Steckley 1988b). At the beginning of the 20th century Marius Barbeau recorded stories of historic warfare in which the Wyandot leader of a raid used the skin of a raven as a spiritual helper. The following is part of a story of a Wyandot raid on the Seneca:

"Then he made another small fire, and while throwing pinches of sacred tobacco on the red embers, he repeated his wishes for a great revenge. He now pulled out the dried skin of a kind of large crow, called KorE'ckomEc, shook it, and threw it to the ground. The crow became alive and flew around several times. The chief said, "Uncle KorE'ckomEc, it is now your turn to follow the trail!" And the crow flew ahead all the night long, croaking from time to time, so that the warriors might follow the right trail. The next morning they stopped and ate a little. All

through the day they followed the crow as they could see it flying slightly above the ground. They soon became aware that they were getting near the enemy, as the crow was now often seen flying back and forth.

At night, they stopped, and the head-chief seized the crow and shook it. It had now become a mere dried skin, to be put away." (Barbeau 1915:277)

The bird in question was more likely a raven than a crow. In a footnote appended to the bird's name, Barbeau wrote that this bird was:

"A mythical bird, resembling the raven, but the nature of which is not clearly ascertained in the minds of the informants." (Barbeau 1915:277 fnl)

In a similar story, in which the Wyandot were pitted against the Cherokee, Barbeau terms the bird a raven (Barbeau 1915:281). The word in question is a Wyandot version of the Huron word "onrackBanne" signifying 'raven' (FHc1697:232, cf, FH62).

Conclusions

In sum, I am suggesting that the Huron had a mat of war that held physical objects that gave access to spiritual power. Among the objects were the beaks, skins and possibly other parts of ravens. These were brought out during the feast of war, perhaps by a number of individuals. On a raid a mat containing these objects was borne by the war leader, who would use it to gain such knowledge as where the enemy was located. The beak might be particularly significant in this as there were probably connotations of giving direction with beaks in the Huron language. The noun for beak also referred to the prow of a canoe (Potier 1920:451 "onnonchia").

What are the implications for archaeologists? Huron councils of war were held in the house of a war chief (JR13:59). It is possible that such a house might contain a mat or mats of

war with a collection of objects within that should include parts of a raven. Likewise raven beaks, talons and bones accompanying a burial could suggest that the person was a leader in war.

FOOTNOTES

1. There is also reference, without the term, in JR10:183.
2. In this word '8' represents the same sound as the 'ou' in the earlier reference, 'c' the 'h'. The ',' represents a sound like 'y'.
3. This conflicts with his calling them "ordinary warriors" in his Long Journey (Sagard 1939:149). I believe that in the latter case he has made an error. As the words involved are not in the Bear dialect (shown by the -g- in the words), and as Sagard lived with the Bears, I suspect this error occurred with Sagard copying incorrectly what had been written by someone more familiar with the Rock tribe of the Huron.
4. This name appears in the Huron context as "Aireskouy" (JR33:225).
5. The ceremony termed "Endakwandet" in the quote above is another case of this. The term means 'to fornicate' (Potier 1920:83), referring to the main activity in that ceremony.
6. This could mean that the askwandik was considered to be something living or that it gave a person spiritual influence over something that was living.,

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MINISTRY OF CULTURE AND COMMUNICATIONS - NEWS

Development Plans Review Unit

In the last issue of Arch Notes the Ministry of Culture and Communications announced the establishment of a Development Plans Review Unit, supervised by Bill Fox. The role of this unit is to provide a coordinated Ministry review for statutory plans and for land use management questions. In response to the substantial workload, two new full-time positions for Development Review Officers have been advertised.

Thor Conway, staff archaeologist at the Sault Ste. Marie Office, has left the Ministry to enter private business.

Archeology Unit

The creation of the Development Plans Review Unit has allowed the Archaeology Unit, headed by Elizabeth McLuhan for the last two years, to focus on two key objectives:

(1) to support the education and training of municipalities, Native bands, heritage organizations, other government ministries and agencies to enable them to become more self-sufficient in the conservation and management of archaeological resources.

(2) to facilitate the responsible use of archaeological resources for tourism and economic development.

There have been a number of personnel changes in the past few months. To keep everyone up-to-date, here is a quick rundown on the current staff.

In the Toronto Office, Roberta O'Brien is the archaeological advisor for community programs, including the archaeological master plans now undertaken by a number of municipalities and Native bands as well as other community-based archaeological heritage programs. Within this program falls the archaeological sites data base (Borden files). Kathy (Dandy) Gray, who so ably served as data co-ordinator for three years, has left the unit and is now enjoying a career development assignment as Property Assistant with the Property Management Unit of the Heritage Branch. The new data co-ordinator is Chris Junker-Andersen, whose expertise in both archaeology and computers, combined with his commitment to user-friendly information systems, promises to provide the Ontario archaeological community with excellent support. Leslie Kerwin continues in her role as data clerk, and Evrette Moore, Senior Administrative Clerk, keeps everything running smoothly.

After 12 years as a staff archaeologist in the London office, Ian Kenyon recently assumed a new role in Toronto as an archaeological advisor on intergovernmental issues. Ian is now living in Hamilton, enjoying the fresh air and reportedly happy to have escaped the mall-and-donut-shop ambience of London. Ian is also acting as a special liaison with the OAS. In December, Mike Lipowski, who has a background in both archaeology and museum work, will be joining the Toronto staff as administrative co-ordinator for special projects.

The province-wide marine heritage program (Ottawa) is co-ordinated by Phil Wright with Peter Englebert as marine archaeologist and Kathy McAinsh as administrative secretary. Phil also acts as a liaison with the SOS. This has been a remarkable year for the marine program with requests for their expertise coming not only from Ontario but also from B.C., Michigan and even Bermuda (a tangential project!).

Turning to the north, Bill Ross, in the Northcentral Office in Thunder Bay, is acting northern co-ordinator, with Paddy Reid and Grace Rajnovich as staff archaeologists in the Northwestern Office in Kenora. The northern archaeologists are ably supported by Noella Gawryluk and Marg Saunders. Dave Arthurs has resigned as staff archaeologist in Thunder Bay to take up a position in Winnipeg with the Hudson Bay Company archives. The northern program has had a busy year continuing their innovative public archaeology (this year at Nestor Falls) and Native apprentice projects. In addition, the Kenora office will be working closely with individuals seeking to form a provincial rock art association.

I was pleased to be able to attend the OAS Symposium in London and to see the enthusiasm generated there.

submitted by:

Carl Thorpe, Manager, Heritage Programs Section

* * *

O.H.F. News

Licence Renewal Time

It's hard to believe but 1989 is quickly coming to an end and facing all archaeologists - licence renewal time. Please help yourself by helping us plan for your 1990 licence. If you wish to renew a licence for 1990, please make an application before December 31, 1989. A new licence will not be formally issued

until your final report(s) is in, but in the interim, we can schedule your licence application for review by the Archaeology Committee of the Ontario Heritage Foundation.

*The Committee meets monthly, usually on the third Wednesday in the month.

The following is the list of licences to conduct archaeological exploration, survey or field work, which have been granted by the Minister during the period September 13, 1989 to October 23, 1989:

#89-214 Arnold Tom, for consulting, Province of Ontario

#89-215 Conway, Thor, Heritage Discoveries Inc., for consulting, Province of Ontario.

#89-216 Foster, Gary, survey and excavation, Grape Island Mission (BaGh-6).

#89-217 Pickering, Roy, Underwater Survey of Lake Erie - off Point Aux Pins.

#89-221 Poulton, Dana, Excavation and analysis of the Frandenburgh site (AfGw-28), South Cayuga Township.

#89-218 Smith, David G., University of Western Ontario Field School, Pond Mills Site (AfHh-2), City of London.

#89-219 Syme, Capt. Stuart E., Survey and excavation at Camp Borden, Tosorontio and Essa Townships, County of Simcoe.

The Board of Directors of the Ontario Heritage Foundation is pleased to announce the following emergency grant:

Poulton, Dana - \$10,000 to support the excavation and analysis of the Frandenburgh Site (AfGw-28).

* * *

Archaeology Grants

The Archaeology Committee of the Ontario Heritage Foundation is now

continued on page 22

LETTERS TO THE O.A.S.....

Dear Ontario Archaeologist,

In Arch Notes 89-4 Edward J. Hecican reports on the recovery of a bearded man's head, Kaolin effigy pipe bowl, from the shores of Lake Helen near Nipigon in Northwestern Ontario. The article states that "The only other report in the literature of a pipe bowl of this type in Ontario context ..." was recorded at Sault Ste Marie. In fact a similar pipe bowl was recovered from a site west of Thunder Bay at Lac des Mille Lacs and reported (Dawson 1983:64, Fig. 4).

The author further states that "...it could be suggested that American influences in the interior of Ontario's northland should be.....investigated." For those who may be interested the intrusion of American traders into northern Ontario in the 19th. century is documented in the Hudson's Bay Company records. Known as 'interlopers' the Nipigon region is stated to be free of such traders in 1875 (Dawson 1970:5).

Sincerely,
K.C.A. Dawson, Prof. Emeritus
Lakehead University

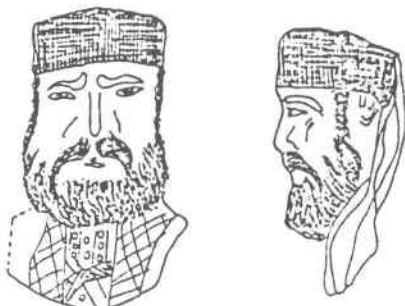
cc: E. J. Hecican

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"Archaeological Investigations at the site of the Trading Post at Sand Point Blacksand Provincial Park." Report Prepared for the Ontario Department of Lands and Forests, Parks Branch, Toronto.

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"An Effigy Pipe Discovery From Northwestern Ontario." Arch Notes, 89-4:4-6.



Dear Charlie,

This is just to say thank you for the hospitality of yourself and the other members of OAS that I met in Toronto. I would be grateful if you could pass on my appreciation to all concerned. Toronto may be 3500 miles away but many of the concerns seemed very familiar - and the finds from Fort York and Leslieville could have come from our own sites.

I hope that any OAS member intending to visit Gloucester will make contact and I will try to arrange a tour for them.

Best wishes,

Malcolm Atkin, BA, FSA, MIFA
Assistant Archaeology Director
Gloucester City Museums and Art Gallery
City Excavations Unit
Barbican Road, Gloucester GL1 2JF.

A WORD ABOUT DEATH: PUBLIC ATTITUDES TOWARDS DEATH AND THE IMPLICATIONS FOR THE EXCAVATION OF PIONEER CEMETERIES

by JAN L. WALLI

(A PAPER PRESENTED AT THE O.A.S. SYMPOSIUM
October 28-29, 1989 in London, Ontario)

ABSTRACT

The excavation of pioneer cemeteries has been more and more frequently obstructed by public interference. Pioneer cemeteries contain the remains of white European settlers, often identifiable by name. The burial practices of those European settlers are remarkably similar to current ones. With the popular trend of concern with the sanctity and dignity of death and dying, the excavation of such recent and similar burials is bound to incite public outcry. Professional archaeologists must address these public concerns before hoping to complete excavations without obstruction.

The purpose of this paper is to describe and to perhaps explain current public perceptions of death and dying, particularly as they are embodied in the public's perception of the cemetery. There is a remarkable similarity between 'the meaning of cemeteries' as held by the public of the seventeenth and eighteenth centuries and the 'meaning of cemeteries' held by the public in this latter part of the twentieth century. I propose to explicate this perception of the cemetery, as well as the North American attitude toward death that developed in the intervening years, in the hope that this description might partially explain why some members of the public object (sometimes vehemently, in the press) to the

archaeological excavation of early Canadian cemeteries. Armed with such an understanding of public attitudes, the archaeological community may be better able to complete excavations with a minimum of interference and bad press.

I will begin with a selected history of the evolution of Death in Europe.(1)

In the Middle Ages and until the latter part of the 17th century, Death was perceived as an entity, punctual and powerful. Death was extrinsic to the individual, an act which was perpetrated upon the individual by great forces which were at loose in the world. Reflective of this, art, literature, and house and bodily adornment were redolent with images of Death's emergence from 'a subterranean world of monsters, cadavers and worms' (Aries, 1981:331). For example, it was customary to engrave maxims recalling the uncertainty of life on the mantels of fireplaces, along the lines of "My fate is in the hands of God" (ibid.:331). Or, in 1554 an Englishwoman left her daughter a ring with "the weeping eye" - a symbol of grief - and her son another ring "with the dead man's head" (ibid.:330). Similarly, the Elizabethan author Philip Massinger advised his audience to "sell some of your clothing and buy yourself a death's head and wear it on your finger" (ibid.). Rembrandt and Holbein portraits often included a skeleton or death's head in their depiction (ibid.).

Even today remnants of this era remain a part of our culture; the Hallowe'en or advertising version of Death is immediately recognized as a shrouded skeleton bearing a sickle. Evidence of this era of the macabre is also seen in latter-day North America, brought over by the Puritans and manifested in their headstones carved with winged Death's heads.

Another aspect of Puritan life, however, illustrates the transition from one 'death' era to another -- specifically the emergence of the cemetery as the preferred means of burial.

In the late 17th and early 18th centuries, a greater number of people who, in the 17th and early 17th centuries would have been buried in vaults and tombs inside the church as was the precedent, elected instead to be buried out of doors, in a graveyard (ibid.:337). In part this was due to a growth in the concept of humility. Elaborate vaults and tombs were first replaced by humble flat slabs, flush with the church floor. Similarly, burial outside the church in a graveyard, away from the gaze of the congregation, was perceived as an act of humility.

In Paris, by 1763, priests were inundated with such a huge number of parishioners who, "in a spirit of humility" did not wish to be placed in the burial vault of their church, that they petitioned the Parliament to move the graveyards outside the town in order to have sufficient room for all of the bodies (ibid.:337). Objections to the proposed graveyards were based on the aversion (of some parties) to the burying of citizens of the highest reputation alongside and in the same manner of the poorest members of French society. Philippe Aries notes (ibid.), however, that in France this conversion to graveyards was slow, and is poorly documented because very few graveyard tombs of the wealthy are visible today.

In England, however, it is quite

different. After the Restoration, in 1682, John Evelyn notes in his Diary that his father-in-law wanted to be buried in the churchyard, and not the church, because he was 'Much offended by the (canon) of burying everyone within the body of the Church' (ibid.: 338). This was the first indication -- as far as the disposition of bodies is concerned -- of the loosening of the hold of the Church in its position as sole mitigator of the horrors of that entity, Death.

The reasons for the English shift to graveyard burial was something quite different from the ostentatious humility that was professed in France. For example, the Puritans were completely indifferent to the canons of the mainstream church. Similarly, the British class system endorsed the practice of maintaining post-humous rank -- this status was more readily achieved and perceived outside of the crowded church building itself. In short, the practise of graveyard burial was most conducive to reflecting the relative status that was so important to the elite classes in post-Restoration England. Rather than being 'lost' in the church vault, or overlooked in the crowd of edifices and plaques, the status of the person buried outside the church, with appropriate monuments to mark the spot, would be immediately apparent to passers by, and his or her relative status ascertained by a quick glance around the graveyard.

In Britain, then, the change to graveyard burial reflected the emergent separation of church and state, and symbolically reaffirmed the correct social order within the emergent empire.

Concurrent with this trend was the development of the desire to leave behind a memory of the individual. Even trade and the other lesser upper classes could afford inscriptions on stone slabs to mark the character of the deceased, at first both inside and outside the church burial vault, and eventually as a predominant

characteristic of graveyards.

These psychological tendencies were so widespread that the English immigrants transported them to America as fundamental traits of their culture. To quote Aries (*ibid.*:339), "In the English colonies of America, the customary place of burial was the cemetery, a fact whose originality, novelty and precocity American historians do not seem to realize."

American cemeteries also provide another unique marker of the transition to a new era of Death, seen in the change in Puritan headstone inscriptions from the winged death's heads mentioned above to a winged cherub -- a switch from the macabre, physical aspect of Death to the focus of Death on the spiritual aspect, the soul.

The final, significant change in death culture that pertains to the North American phenomenon is the emergence of a new role for the cemeteries themselves. The new graveyards of the early 19th century in Europe as well as in North America had become essentially parks: They were places to visit with friends and family; places to brood alone; places to reaffirm the fundamental unit of society -- the family.

In North America, the cemetery was not under the exclusive control of the municipal governments, as it was in Europe. Consequently, individuals or families could join together to form non-religious, independent cemeteries as non-profit organizations (*ibid.*:549). It was at this time that the word 'cemetery' came to replace 'churchyard' and 'graveyard'. Implicitly, the 'cemetery' became a natural landscape, both in the sense that they were rurally located, and in the sense that they were free of church and state, part of the natural order of things. Naturally, families were kept together in plots. Naturally, the individual's place was perpetually maintained and never disturbed. Naturally, each individual

strove for a 'good' death, not an unjust one or a confrontational struggle with entity Death.

Just as aspects of the macabre era of death have been retained to the present day, so too have several aspects of the 'new cemetery' era. In particular, four concepts have been maintained, though repressed, in our society today: (1) Regardless of the religious denomination, the sanctity of one's immortal soul has been maintained; (2) the integrity of the family unit through time -- ancestry and heritage -- are re-emerging as integral aspects of modern society; (3) the maintenance of the integrity and status of any given individual, including the dead, is highly valued; and (4), in dealing with death the emphasis is on the emotional aspects, with regard to the friends and family of the deceased, rather than emphasis on the beatific and/or horrific aspects adhered to in the Middle Ages and in the early 20th century.

The repression of manifest behaviours of death and grieving in society occurred approximately between the years of 1860 and 1960, coincidentally concurrent with the flourishing of the industrial society. Industrial technology restructured the fabric of society, enforcing standardization, uniformity, synchronization of behaviour, and an unprecedented geographic concentration of power, money, factories and people (Toffler, 1981). These values of the industrial civilization significantly affected the emotional behaviours of North Americans in particular, especially with regard to Death.

When the effects of global wars are added to the social equation, it is not surprising to note that coping with death ceased to be a concern of the whole society for better than 100 years, as a continent-wide period of culture shock ensued. The progressive alienation of the individual has resulted in the sterile, taboo aspect of death that we are most familiar with in our lives.

Aries (1974), in a study of North American funeral behaviour, has noted a sequence in the withdrawal of death from the public venue characteristic of the past 100 years. With wars and progress in medical technology, fewer and fewer people died at home, and fewer and fewer people were buried from their home. Independent, professional funeral "homes" and "parlours" kept the living population firmly separated from the dead. Increasingly, the populace became so isolated from the dying and interment processes that they no longer knew how to die or how to cope with the death of a known individual. Death became the venue of specialists, of medical experts and funeral directors and psychologists. Death was no longer a natural occurrence, nor was the cemetery an emotional icon; in fact, death became virtually taboo. Death was no longer public, but private, and Death had been completely removed from life.

This was the temporal period when the objective scientific perspective was embraced and flourished, the time when changes were quickly wrought by the growth of industrial society.

However, society is changing again, and its worldview is becoming more similar to that of our pioneer forbearers to the new world than it is to the 20th century objective, isolationist, scientific perspective still embraced by most members of the archaeological profession.

There has been a resurgence of popular interest in death and dying, beginning as early as the 1950's, but the peak of interest was initiated by the publication of Kubler-Ross's best-selling book, *On Death And Dying* (1969). Since then, a significant market share in popular non-fiction has dealt with 'how to die a good death', 'how to cope with grief', and, in effect, with how to incorporate death into your life. The key and significant feature of this onslaught of death awareness is that, in a reaction to the modern industrial world, a

countermovement is emerging that is re-emphasizing the family, the emotional self, and the natural state of dying.

This return to the values of the early 19th century stems, of course, from a different set of stimuli than the original death revolution, and is of course manifested in different ways. For example, the current changes in society are prompted by an adverse reaction to the Science of the industrial society. To paraphrase Needleman (Johnston, 1988:4):

Science was to be mankind's servant and friend, set to work bettering the material conditions of life.

This dream has begun to fragment with the gradual realization that the discoveries of modern science, technology, and even medicine have not come without damaging effects, physical, psychological, and spiritual. Furthermore, science has lost much of its credibility as a means of improving life because of the ecological crisis, the threat of nuclear war, and the disruption of our life patterns by advanced technologies. Increasingly, science, once the foundation of a wonderful dream of the human future, has become the object of mistrust and disappointment.

In rejecting earlier 20th century assumptions about science, people are also rejecting assumptions about values, and about death.

Another example of the stimulus for current changes in attitude, is the new emergent high technology (from Toffler, op.cit.). Previously, computers were cumbersome things, requiring specialized operators and requiring that those who both feed the computer or desire access to the computer must live and work in one centralized place. Today, anyone can use a computer, and anyone can own one. Work can be done from the home, and that home can be anywhere that has access to telephone or satellite systems. The decentralization permitted by the new

technology illustrates most clearly the impetus of the trend towards the individual.

The individual identity and the sanctity of his heritage. The work place and the home reunited in the family dwelling. THESE are the 19th century values of our pioneer forebearers that are being re-expressed and reformatted.

With specific regard toward attitudes surrounding death, this same reversion to the 19th century is evident. Among the current literature on death is a subsection of research dealing specifically with the dying process. Ernest Campbell (1969), among others, has monitored the dying process and argues that it is a social role that is donned when the individual reaches a certain age, and when that individual begins to retreat from social life rather than to embrace it. He says (1969:21):

...the death process, in a social sense, begins typically a long time before the burial ceremony. And it begins not only with the person himself but with those who relate to him as well. His friends, his business associates, his family come to the point where they no longer encourage him to enter into new business ventures or to take up new hobbies or to develop new activities or to meet new people. That is, they begin to plan for his departure. Just as the actor takes on what we might call death behaviors - by which we mean dissociation and disengagement behaviors of various kinds - so do those around him begin to reciprocate in kind.

In Canada in particular, almost 50% of the population -- the "Baby boomers" and their elders -- have reached this stage. And, combined with an unprecedented literacy and social awareness, this decline towards death is approached with a conscious discussion of the values of society and of the meaning and role of death in our society.

The upshot of this discussion of the current changes in society is that, for various reasons, the public of today is undergoing a shift in values and in the perception of death -- and this shift has resulted in a public attitude about death that has more in common with those of the earlier North American immigrants than with our more immediate predecessors. This is the point in time when the excavation of pioneer cemeteries is undertaken: This point in time when death is a focal concern of much of the public's private mind. As the cemeteries are excavated, this public is confronted with the issues of the sanctity of the soul, with the respect for the individual rights and legacy, and not least with the question of the naturalness of death, the 'good' death, which is being contradicted by the apparently callous treatment of the graves.

In the latter part of the 20th century, we are seeing the same values expressed in our view of death and dying as were expressed in the cemetery culture of the 18th and 19th century pioneers. With the trend towards preservation of our heritage, which ironically is the reason you and I are excavating the graves in the first place, the members of the public are thrown into an awareness of the pioneers and, I have suggested, identify strongly with them. From this perspective, the archaeologist is not merely disturbing the graves, the archaeologist is more importantly disturbing the emergent valuation of death held by the living culture. THIS is why there have been increasing objections to the excavation of graves.

In ending my explanation of public obstruction to the excavation of pioneer cemeteries, I would only say that much of this paper does not sound like a solution to public interference it nevertheless does provide an answer. That answer is merely awareness.

cont'd on page 22

THE CEMETERIES ACT - UPDATE

by JOHN H. PETERS

Many of you have heard of the revisions proposed for the Cemeteries Act. Those of you who were at the recent OAS Symposium were presented with more of the details through papers by Paul Antone, Heather McKillop and Nora Bothwell. As was outlined the executives of the archaeological/heritage groups met through the coordination efforts of the Joint Committee, and all groups forwarded briefs and letters expressing our shared concerns to the appropriate authorities. Unfortunately we had only limited success in changing the Act to better reflect heritage concerns. The legislation has recently received third reading and we are now trying to achieve our objectives by involving ourselves in the regulation stage of the process.

The following excerpts are from the Hansard Official Report of Debates, Legislative Assembly of Ontario on October 16, 1989, the day the Act was passed. Sudbury East MPP Shelley Martel, the NDP critic for the Ministry of Culture and Communications, presented a thorough summary of the comments of the many groups, including the OAS, who presented briefs to the Standing Committee reviewing the legislation. Only portions of her speech are included here, dealing mainly with the archaeological issues, however I encourage you to also read the unabridged text to fully appreciate her arguments.

Hopefully by the time you read this, members of various heritage groups will be thoroughly discussing with the MCCR regulations that affect heritage

concerns associated with cemeteries and unmarked burials. Should you have any questions or wish to become involved please get in touch with a member of the executive of the OAS, OHS, the APA or the AHC.

1. I will deal with some of the amendments that we proposed, some of the concerns that were raised during the course of the public hearings, in particular the concerns of heritage organizations. Given that I am also the critic for the Ministry of Culture and Communications, I would like to put on record now some of the concerns that those groups in particular had with the process, firstly, and secondly, with some of the implications in this bill for heritage concerns and heritage values in this province.

2. However, I do want to raise the heritage concerns because this appeared to be the only group in the province that was not involved in this particular process. They had in fact no input into the legislation, bills 30 and 31, which this government and this House is dealing with at the present time. I think a very telling tale came from Mrs. Dorothy Duncan who is the executive director of the Ontario Historical Society. She came before the committee and talked about the total lack of input by heritage and historical organizations. She said that their society, the Ontario Historical Society, learned about this bill quite by accident in mid-July 1989.

3. The heritage societies say it best when they say: "We, the heritage community in Ontario, recognize

cemeteries as a source of historical and cultural information that cannot be found or duplicated from any other source. For that reason, the maintenance and preservation of existing cemeteries and the preservation and interpretation of the many unknown burials and cemeteries that we know will be uncovered in the future is of primary concern to us."

4. I would like to go through some of the concerns they raised in comparison with what is actually appearing in the bill and point out again to the government why the concerns exist and why there is a real need to ensure, and I stress, ensure if not guarantee, that these particular groups be involved in the regulation-making process.

First, there was a concern with many of the definitions that are arising out of a particular bill, definitions concerning burial sites, for example. Is that a single bone, a complete body or parts thereof? What does the ministry mean when it talks about discovering a burial site and what kind of protection do we provide to not only an entire skeleton, but pieces of bones and bones that are scattered in a particular area that may well be a First Nations' burial site?

Second, the definition of cemetery; again, does that mean one body? Does it mean more than one body? What are the parameters for what a cemetery actually is and how we are going to define it for heritage concerns? The question of human remains; again, does this mean a complete body or only various parts of the skeleton?

5. The concern the groups had is that in fact people who were totally unqualified to go in and to remove interred human remains would in fact go in and destroy everything in that cemetery, not only bodies and caskets thereof, but also markers and monuments that were related to those particular sites. They also questioned the fact that even if a cemetery were closed, why was it necessary for the

registrar to turn around and order that all those bodies be reinterred somewhere else? Surely the point had to be made that we could be declaring that cemetery a historical site or of heritage value, in which case it would remain intact and it would be maintained by historical societies in this province, if not the municipalities, as well, in conjunction with the historical societies.

6. I say again that I am extremely concerned that we could not have put more of these right into the bill so there would be no question as to whose responsibility was what; what people were expected to do when and where; where the funding was going to come from in order to protect some of these sites, and so on. I say to the parliamentary assistant that the process of regulations is an extremely important one in the context of this bill, given that there are so many areas that are left to regulations to be decided, and I trust that the ministry will involve a broad as group as possible when it starts to undertake this process.

7. We had similar concerns about heritage raised by the Association of Heritage Consultants, by the Ontario Council of Professional Osteologists and by the Ontario Archaeological Society.

Finally, my last concern, which is an overwhelming one, is the manner in which Bill 31, the Cemeteries Act, will impact upon the Ontario Heritage Act. Under an amendment that was moved by the Liberal members on the committee, this act will override section 6 of the Ontario Heritage Act. The problem I have is that the Ontario Heritage Act is now under review, and this Legislature and many historical and heritage groups in the province are awaiting the results of that particular review.

I am left to wonder that if section 6 of the Ontario Heritage Act is changed in any way, what type of implications that

continued on page 22

continued from page 19

FOOTNOTE

(1) The history of the evolution of Death in Europe is a synopsis with some selections from Philippe Aries' The Hours of Our Death.

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accepting applications to provide financial assistance for projects which further Ontario-related archaeology.

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Grants available up to a maximum of \$10,000, dependant upon extent of project and availability of funds.

Application deadline: April 30, 1990.

Application forms from:

The Ontario Heritage Foundation
Archaeology Committee
77 Bloor Street West, 2nd Floor
Toronto, Ontario M7A 2R9

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will have in bearing upon the Cemeteries Act. There was a sense that we should be leaving out that whole question of the heritage act until such time as that review was complete and we would see as a House whether there were any changes in that act which would impact upon cemeteries, markers, abandonments, monuments, etc.

8. I think it is incumbent upon both the Minister of Consumer and Commercial Relations (Mr. Sorbara) and the Minister of Culture and Communications (Ms Hart) that they ensure that those groups are involved in the regulation-making process around this bill.

BOOK REVIEWS...

by **Dr. PETER REID**
WILLIAM A. FOX
CHARLES GARRAD

Cherts of Southern Ontario

Betty E. Eley and Peter H. von Bitter
Royal Ontario Museum, 1989
Publications in Archaeology
University of Toronto Press

Reviewed by Dr. Peter Reid

The authors of this little book have brought together descriptive, geological and locational information about twelve types of Southern Ontario chert, which were used as raw materials by the region's Indians: Kettle Point, Dundee, Onondaga, Bois Blanc, Lockport, Amabel, Fossil Hill, Manitoulin, Upper Bobcaygeon, Lower and Middle Bobcaygeon, Upper Gull River, and Lower Gull River. The work is introduced by a brief discussion of chert geology, the methods by which different varieties may be described and classified, and the macroscopic ("eyeball-visible") and microscopic attributes of the mineral. There follows detailed descriptions of each chert type, including parent material characteristics, the macroscopic traits of the chert itself (colour, thickness, patina, lustre, etc), the microscopic traits apparent when thin sections are examined under a polarizing microscope, and the assemblages of microfossils appropriate to each type. All of these traits are summarized on tables and illustrated with line drawings and photographic plates (including two colour plates showing examples of each of the twelve types). A useful synonymy is provided with each description, giving the "official" geological name together with the

various terms that have appeared in the archaeological literature. An appendix describes and pinpoints forty-seven localities where chert samples were obtained for this study, of which twenty-seven were probably used by the Indians. The appendix, and the accompanying map, give the reader at least a general idea of the source regions of each chert type, though the authors make no claim to have identified all the primary geological sources which may have been used by past Indian groups. Also, no attempt is made to deal with vexatious problem of secondary deposits as past sources of these raw materials.

This book is not for the layman, but will be welcomed by the serious archaeologist and geologist, professional or avocational. In view of the interest which has arisen over the past twenty years in raw materials' analysis, sourcing studies, and the archaeological examination of past patterns of trade, etc, such a synthesis which the authors have put together is long overdue.

Equipped with this book, a simple comparative collection, and a pair of eyeballs, archaeologists should be able to do a "quick and dirty" sorting of their chipped stone assemblages. However the theoretical value of this work is its demonstration that neither macroscopic nor microscopic examinations alone are adequate for distinguishing one chert type from another. The authors suggest that complexes of microfossil genera are more diagnostic of chert types, and that such

information should be used in conjunction with macro- and microscopic traits. Onondaga and Bois Blanc chert, for example, can be indistinguishable to the naked eye and not that easy to discriminate on the basis of their microscopic structure either. Each type, however, shows a distinctive assemblage of micro-fossils.

This reviewed does regret that the authors were not able to extend their typology to include cherts which, though not native to Southern Ontario, do occur in chipped stone assemblages in the region, such as Michigan's Bayport chert or the exotic varieties from central Ohio. This is a minor cavil, however, which does not detract from the synthesis the authors have performed with this book. It will be the standard reference work on the subject for a good many years to come.

Available from:
The Royal Ontario Museum
100 Queen's Park Cres.
Toronto, Ontario, Canada
M5S 2C6
\$19.95

* * *

Cherts of Southern Ontario
Betty E. Eley and Peter H. von Bitter
Royal Ontario Museum (1989)

Reviewed by William A. Fox

This recently published volume is one of the ROM Publications in Archaeology and maintains the high production standard we have come to expect from this series. Betty Eley (Department of Invertebrate Palaeontology) and Dr. Peter von Bitter (Department of Geology) have provided readers with a well organized introduction to the Palaeozoic cherts of southern Ontario. Their initial section presents a cogent definition of chert, along with information on its genesis and a chart identifying chert-bearing rock units. A brief segment on chert

nomenclature admonishes readers to use geological formation names in referencing chert types.

The next section addresses their study methodology and the various techniques of chert characterization which have been attempted by previous researchers. Visual (macroscopic) and thin section (microscopic) approaches to chert identification and their limitations are described. Reference is made to x-ray fluorescence, neutron activation trace element analysis (INAA) and palynological analytical techniques. Eley and von Bitter then select a combination of macroscopic, microscopic and microfossil attributes in their characterization of southern Ontario cherts.

The authors' excellent text figures and plates, and clear writing style help to introduce the general reader to the complexities of geological and palaeontological observations relating to chert identification. They simplify as much as possible what could be very heavy going for a non-geologist. The evident expense of producing Plates 1 and 2 illustrating chert hand specimens with such outstanding colour precision is repaid in reader comprehension and is a tribute to the authors, the University of Toronto Press and The Ontario Heritage Foundation who provided funding.

The Southern Ontario Chert Types section is the meat of the volume for the archaeologist concerned with artifact chert identification. Eley and von Bitter's chert groups are interesting and Tables 3-5 present a range of attributes by geological formation that are reminiscent, albeit more comprehensive than the chart provided by Wray (1948) in his seminal work on New York cherts. The succeeding Data Sheets consider cherts from each formation, providing detailed information concerning subjects such as nomenclature used in archaeological literature, geological age and sources, in situ occurrences, macroscopic

characteristics of the host rock and chert, and microscopic and microfossil characteristics of the chert.

In the Appendix: Locality Information the authors provide comprehensive geographic location referencing, geological map references and a site description for each of the forty-seven collection localities illustrated in text figure 2. These are the sampling localities on which their study is based. Finally, an informative glossary of geological and palaeontological terms precede their literature references.

When I agreed to review this publication, I had not anticipated the amount of time necessary to do it justice. The amount of technical detail in its fifty-one pages is substantial and had me retrieving numerous notes, manuscripts and letters from my files spanning some twenty years of research (Fox 1979).

Eley and von Bitter warn that petrographic identification by thin section should only be used in conjunction with other criteria, while the reader is constantly reminded of Arthur Roberts' (1985) difficulties in visually identifying cherts. Contrary to Luedtke's (1978) optimistic assessment concerning the potential of INAA or other elemental analyses in identifying chert provenience, a recent study by Pavlish, Hancock, Julig and D'Andrea (1987) on Haldimand chert has clearly illustrated its intra-formation variability and hence, the difficulty of simply elemental characterization. The authors credit Parkins (1977) for his pioneering work in the microfossil characterization of cherts, and their volume attests to the importance of this identification criterion.

Any archaeologist faced with bags of chert debitage, cores and tools understands that macro and microscopic visual inspection is the only practical method of routinely identifying chert types. While thin sectioning and maceration of chert specimens for

palynological analysis may have a substantially lower unit cost than geophysical techniques, they are impractical for large archaeological assemblages, not to mention destructive!

Comparison with hand specimens from an extensive reference collection, considering a wide spectrum of attributes can prove an effective and efficient identification technique. I have suggested that anyone attempting visual identification should be prepared to spend at least a hundred hours with a large reference collection and microscope. Such a reference collection should include glacially transported samples from secondary deposits, as no available southern Ontario outcrop or series of outcrops provides the entire range of variability for any chert type. Study of the reference collection should be augmented by viewing numerous artifact collections, because there will be additional variations in chert type colour and patina, patterning, lustre and/or macrofossil inclusions represented among prehistoric tools. Cherts are variable.

Diagnostic physical attributes can be altered in some cherts by purposeful heating (thermal alteration), which should not be confused with fortuitous burning. The latter tends to destroy chert structure through "potlidding" and crazing fractures and often changes colour and obliterates patterning to the point where chert is unidentifiable. Likewise, heavy patination and iron staining characteristic of artifacts buried in gleysols can impede visual identification.

It should be emphasized that beyond those burnt, patinated and/or stained chert specimens, there are going to be cherts which cannot be visually identified with a reasonable degree of certainty. This is usually because they present the analyst with a hitherto undocumented constellation of physical attributes or the specimen represents a "grey area" between chert types,

without any identifiable attribute to determine one provenience as opposed to another. Should the enigmatic artifact be suspected of being exotic in origin (material obtained from a distant source), then the cultural information potential would warrant a battery of geological and palaeontological tests. If not, then the "honest analyst" will assign the specimen to the residual unidentifiable category (usually 5-15% of an Ontario assemblage in the reviewer's experience).

Eley and Von Bitter note the reviewer's preference for geographic chert names, citing the Saugeen, Haldimand and Colborne types in the Bois Blanc Formation and the Collingwood type from the Fossil Hill Formation. While ignorance of specific geological provenience initially prompted the use of the term "Collingwood", it was retained because visually distinctive cherts have been recovered from the Fossil Hill Formation on the Bruce Peninsula (Bruce chert) and on Manitoulin Island (Manitoulin and Wike cherts). Obviously, if physical attributes can separate cherts derived from the Fossil Hill Formation in the Beaver Valley and Manitoulin Island, this has considerable interpretive value in prehistoric culture reconstruction relating to trade and/or travel. The same is true of the Bois Blanc Formation chert types where the distinctive and geographically limited white Haldimand chert was selected by HiLo and other Archaic groups (Parker 1986), and the Saugeen chert type which has been misidentified as Ancaster chert from the Hamilton vicinity on a nearby Bruce County site.

Another culturally significant aspect of Native chert procurement which is beyond the scope of Eley and von Bitter's present study involves secondary or glacially transported chert sources. Archaeological evidence indicates that the vast majority of chert acquired by prehistoric flintknappers derived from pebbles and cobbles collected from stream and riverbeds,

beaches and even from agricultural fields (Fox 1979a). Some of these deposits were adjacent to primary sources (chert-bearing bedrock outcrops) and others were many kilometres away. Large usable cobbles of Onondaga chert and even Precambrian Huronian quartzite have been recovered from Pelee island till deposits.

A few specific problems were noted in the data sheets. One has to do with nomenclature related to geological provenience. Kettle Point chert is called Kettle Point Formation Chert and identified as deriving from the Late Devonian Kettle Point shale formation. Presumably, this is in part due to Winder's (1967:716) assumption that the "conodont hash" layer "occurs on the underside of the chert bed". It does not, in fact, but infills the irregular (eroded?) upper surface of the chert bed. The lower zone of the chert deposit shows some interbedding with the host Ipperwash Formation limestone, indicating its Middle Devonian genesis, consistent with the contemporary and visually similar Prout Formation Pipe Creek chert from northern Ohio (F. Huntley pers. comm. 1979).

A second difficulty in nomenclature involves the Lower and Middle Bobcaygeon Formation Chert versus Upper Gull River Formation Chert types which span the contact between the two formations at Brysons Bay (Loc. 35), Marmora (Loc. 36/46) and perhaps Four Mile Point (Loc. 37) where "the cherts contained in the two formations appear indistinguishable". (infra.:25). Such a situation weakens the validity of geological formation nomenclature which appear in this case to artificially bisect the Trent chert type, while providing no heuristic advantage to archaeology.

A more general problem reflects the aforementioned greater variability within chert types as represented in secondary sources. This is the case particularly for cherts deriving from formations with limited outcrop

exposure, such as the Huronian chert type from the lower Gull River Formation. Archeological specimens from prehistoric and historic Huron sites and cobbles from Simcoe County glacial outwash deposits indicate that the Port McNicoll Quarry source does not represent adequately the size and knapping quality of Huronian chert available to and utilized by local Native groups.

Finally, Eley and von Bitter note of Amabel Formation Chert that it "is not present in either member in sufficient quantity, or quality, to have been a suitable source of raw material" (Infra:21). The same could be said for Manitoulin Formation Chert. On the other hand, additional culturally significant southern Ontario Palaeozoic cherts could have been included in this study; such as, Saugeen chert from the Dunkeld Locality outcrop (Bois Blanc Fm.), visually distinctive cherts from Ottawa valley Ordovician formations which crossed the Frontenac Axis to the west in biface form during Late Archaic times, and perhaps even a peloidal chert from the Reynales Formation in the Niagara Peninsula. Certainly, more Ancaster chert sources from further east in the Niagara Peninsula would have illustrated a greater range in physical variability for Lockport Formation Chert.

The above difficulties do not in the reviewer's opinion compromise the substantial contribution of Eley and von Bitter's publication. Future chert type-specific studies such as those of Parkins (1977), Janusas (1984) and Parker (1986) will clarify and enhance the foundation which Betty Eley and Peter von Bitter have provided to our geological and archaeological understanding of this formerly important Native economic resource.

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TIME AMONG THE MAYA by Ronald Wright 1989 Penguin Books Canada Ltd. 451p. hardcover \$25.95

Reviewed by Charles Garrad

This book is a must for anyone who has been on any of our OAS trips to Central America, or who has any interest in the Maya. Subtitled "Travels in Belize, Guatemala and Mexico" the book records the author's journey in both space and time. He begins by following the same route from Belize City to Tikal and Flores as we did in 1988, passes through Guatemala into Mexico, and from Palenque north and east to Cancun, visits the sites well known to us from our 1979, 1983 and 1988 trips. Each site and nearly every passing hamlet, village or town is briefly described with a history of how the Maya have suffered and endured there.

This is not an archaeological treatise nor a travelogue. Ronald Wright's quest is to find if the ancient Maya beliefs, especially as to time and the several ancient Mayan systems for counting it and associated shamanism, yet survive. He concludes the old beliefs were never displaced by viciously imposed European religion but went underground, the old surviving under the cloak and appearance of the new. The causes of the oppression, repression and dispossession of the Maya in Guatemala continuing to this day are examined and the future of the Maya in a world which has bypassed and superseded them reviewed with the surprisingly optimistic conclusion that "If there is to be a twenty-first century, the Maya will be part of it".

Ronald Wright's scholarship is impressive, however it prevented his enjoyment of the excellent Sound-and-Light at Uxmal because he knew the plot was historically inaccurate.

EGYPT A JOURNEY THROUGH THE LAND OF THE PHARAOHS by James Henry Breasted with the Stereographs of Underwood and Underwood 1979 Irwin Wolf.

128 p. softcover \$5.99

Reviewed by Charles Garrad

Originally published in 1905 as "EGYPT THROUGH THE STEREOSCOPE" to accompany a boxed set of 100 stereoscopes, this edition incorporates both the stereoscopic photographs and the original 1905 texts. These are unaltered but supplemented by a new preface and introduction.

The leading American Egyptologist of his day, Dr. Breasted (1865-1935) worked with Howard Carter and Lord Carnarvon in translating the Tutankhamun texts some twenty years after the Underwood brothers published a hundred stereoscopic views of Egypt selected by Dr. Breasted and accompanied by his text. To see these views he selected is to see Egypt through this scholar's eyes; the accompanying texts provide information few on-site tour guides could match. His accompanying treatise on Egyptian history was unique and advanced in its day. All this is a real treat for anyone interested in Egypt and especially interested in going there.

This edition has been available since 1979 but it is of special interest at the moment because it is currently on sale at the "World's Biggest Bookstore", Toronto, for the bargain price of \$5.99.

* * * * *

FYI

A compendium of views, gossip and news of the Ontario archaeological community

This has been a confusing year for archaeology. Is this our watershed year? Where are we going next year? One thing of which we can be sure - the ministries most closely associated with us are certainly not providing any direction whatsoever. And, let's face it, they are not seriously interested. At present, politically, we are not worthwhile!

Isn't it now time for the profession to come-of-age, to provide its own guidance and use the ministries for what they can do? And what can they do that professional or avocational archaeologists can't do for themselves....?

What, for instance, are the responsibilities of the Archaeology Unit and the Development Review Unit of the Ministry of Culture and Communications? We have the following answer from Robert Montgomery, Director, Heritage Branch, MCC.

"The Archaeology Program supports the efforts of municipalities, heritage organizations, schools, government agencies and the private sector in conserving and making use of the archaeological and marine heritage of Ontario.

To achieve these aims, the Program maintains an archaeological sites data base, provides advice and guidance on archaeological matters to government and groups planning archaeological programs; encourages archaeology service partners to take a more active role in organizational development, particularly at the local level, through the recruitment and training of volunteers; identifies areas of archaeological need and conservation priorities; develops public education programs; promotes responsible

archaeological site management, both independently and with provincial archaeological organizations, such as the Ontario Archaeological Society and Save Ontario's Shipwrecks; provides assistance with project planning; and provides information and access to government programs and funding.

Planning and Development Review is responsible for supporting the efforts of municipalities, provincial agencies and other government ministries in the preservation of significant heritage resources threatened by development activity. The Program reviews and comments on municipal and provincial agency development project proposals circulated by the Ministry of the Environment or the Niagara Escarpment Commission. At the request of the Ministry of Municipal Affairs and selected municipalities, Planning and Development Review, reviews official plans, official plan amendments and subdivision plans in order to ensure the protection of heritage significant resources. Staff provide advice to private sector developers, municipalities and provincial agencies concerning heritage resource conservation requirements. The Program works with municipal and provincial development control agencies, developers, and heritage organizations to develop provincial heritage resource assessment and mitigation technical guidelines. For example, this Ministry developed an agreement with the Ministry of Transportation outlining guidelines for MTO to follow when dealing with archaeological resources (potentially destroyed during construction of roadways). This 'protocol' or agreement is regarded by the Ministry of the Environment as a model agreement for this kind of inter-ministry negotiation."

Let's study that answer over Christmas!



NATIVE ARCHAEOLOGY IN ONTARIO: A STATUS REPORT

by WILLIAM A. FOX

(A PAPER PRESENTED AT THE O.A.S. SYMPOSIUM
October 28-29, 1989 in London, Ontario)

Native burials were the initial focus of Ontario First Nations involvement in archaeology. In 1956, the University of Toronto salvage excavation of the Tabor Hill ossuary in Scarborough resulted in a request by Six Nations Longhouse chiefs for reinterment of the remains, with appropriate ceremony. This was acceded to in part by Walter Kenyon.

By the 1970's, the strong spiritual and continuing ethical concerns of the Native community regarding burial excavations led to the well publicized confrontations in Windsor, Grimsby and at the Beckstead site in Eastern Ontario. First Nations lobbying resulted, by the end of the decade, in a provincial government operations policy that only unmarked graves threatened with destruction would be archaeologically investigated, and in the event that the remains proved to be Native, ultimate disposition was subject to an agreement with the closest Native band council. Consultation on this subject continues to the present and has intensified with the impending passage of the revised Cemeteries Act and regulations.

On a more positive note, consultation and communication with the Native community has continued on a regular basis in Northwestern Ontario since the early 1970's when the Ministry of Natural Resources initiated their parks archaeology program. Students from the Manitou Rapids Reserve participated on the archaeological survey of provincial lands west of the Manitou Mounds federal reserve.

Since that time, Native students have

participated in ever increasing numbers on cultural resource management (CRM) and tourism based surveys and excavations. This season 7 of the twelve crew members on the Nestor Falls excavations were local Native students, including two - Stacey Bruyere and Chris Keast - who are second year archaeology students at Brandon and Trent Universities, respectively. Their activities have included not only excavation and lab work, but also public relations activities where they interpreted their heritage to tourists.

In Southern Ontario, First Nations students have participated on salvage excavation projects at Longwoods in 1980 and 81, and at the Spang Village east of Toronto in 1978. The latter included a crew of 12 Huron from Loretteville, Quebec hired through federal funding connected with the Pickering Airport project. More recently, the Ministry of Transportation negotiated with Six Nations regarding Highway 54 improvements crossing the Middleport village site on their lands. The agreement included disposition of the recovered artifacts at the Six Nations Woodland Indian Cultural Centre in Brantford, as well as employment of Native crew members on the project. These students excavated, monitored and interpreted the site to visitors - an immense change from 1930, when W. J. Wintemberg simply obtained permission to excavate from the federal "superintendent of Six Nations Reserve".

As you will soon be hearing, First Nation band councils have begun to sponsor archaeological projects on

reserve lands. The Ministry has provided grants in support of CRM and tourism related surveys and excavations on the Oneida, Walpole Island and Beausoleil Island reserve lands. These projects all consist of Native/non-Native collaborators to varying degrees and have been crucial vehicles for communicating the value of archaeology to the participating communities. Native staff heritage research skills have developed to the point where Oneida's program is entirely self-directed, and perhaps most importantly, the information derived from these archaeological master plan projects is being incorporated into the curriculum of the community schools.

Returning to Northern Ontario, the First Nations there have been investigating the potential economic benefit of archaeologically derived information and the preservation of regional prehistory from a tourism perspective. While the Manitou Mounds development proposal on the Rainy River is by far the most ambitious to date, training programs for Native hunting and fishing guides have included archaeological information for interpretive purposes and an archaeologically based tourism project has been proposed on Lake Abitibi. The recently initiated Heritage Canada regional tourism project on Manitoulin may well promote a local Native interpretive program involving archaeology. Certainly, the Beausoleil Island band hopes to improve tourism on Christian Island through their master plan project at St. Marie II and associated Huron sites.

Another land-based heritage resource of major concern to the Native community is the sacred site. Beyond burial sites or cemeteries, specific geographic features and landscapes have been venerated by many bands and tribal groups. While we have relatively limited documentation concerning former Ontario Iroquois religious rites (Ekarenniondi near Collingwood is an exception), the Algonkian-speaking peoples of the Canadian Shield have a rich tradition of spiritual rites. A silica

quarrying proposal near Killarney recently motivated the Whitefish Falls band to approach the provincial government to assist them in protecting a vision quest hill.

The continental First Nations movement toward ownership of their heritage has not been lost on the archaeological community, for, are we not highly trained observers? Presentations by Robert McGhee and Bjorne Simonsen at the Canadian Archaeological Association annual meeting this year reflect a growing awareness of the breadth and depth of Native concerns regarding preservation of their heritage and the practice of archaeology. The Bering land-bridge versus spiritual creation origin controversy has sensitized non-Native Canadians to the extent that interpretive displays at the Head Smashed In bison jump in Alberta present both traditional Native and scientific Western explanations for the presence of glacial erratic boulders.

At the recent Canadian Association of Heritage Consultants archaeological mitigation workshops in Toronto, Jack Birk of the Archaeological Survey of Alberta observed that both the Native and archaeological communities have benefited from the new dialogue in his province. Elders are routinely consulted regarding excavation plans and the interpretation of archaeological data, leading one Blackfoot elder to observe that archaeology nowadays "had done more for the betterment of Native peoples than all of the missionaries and government agents had ever done".

Here in Ontario, such consultation and communication has been underway to a limited extent for over a decade. The results, as I hope you will see and hear today, are beginning to be felt. Native ownership of their archaeological patrimony (or "matrimony" from an Iroquoian perspective!) has begun to be asserted. I am honoured to have been offered the opportunity to speak at this historic session.

ONTARIO AVOCATIONAL ARCHAEOLOGY IN THE PAST

by CHARLES GARRAD

(A PAPER PRESENTED IN A PANEL SESSION
AT THE O.A.S. SYMPOSIUM
October 28-29, 1989 in London, Ontario)

When I was asked to make a statement about avocational archaeology in the past in Ontario I began by looking at the literature. In the writings of Jim Keron in KEWA ten years ago I found a definition which I would like to borrow to define 'what is an Avocational Archaeologist'.

An avocational archaeologist earns a living outside the field, but possesses the skills and has learned and accepted the tenets of the discipline of archaeology, has developed a professional and ethical attitude and, I would add, has respect for the archaeological resource.

The literature also suggested that many if not most regional archaeological societies like ours were founded principally by people whose interest in archaeology was avocational and with the intention of achieving better archaeology through self-help and self-education; that journals such as ONTARIO ARCHAEOLOGY evolved as part of this process, and that at a point in time the same process began to produce professional archaeologists, spawned as it were from the avocational base.

In Ontario it was a self-help, self-educational organization, the Canadian Institute, that was first moved to value Ontario's prehistoric heritage sufficiently to do something about it. Government funding was secured to support the Institute's archaeologist, David Boyle. He necessarily remained an avocational, there being no formal archaeological training available at the time, but he brought to the position the

personal need to understand so as to explain, to record, to teach, to promulgate, which had manifested in his being at times a teacher and a bookseller. He gathered the support of avocationalists of similar mature work ethic and life experience and with enlightened government support created the independent Ontario Archaeological Museum.

Years later when Norman Emerson was simultaneously teaching both university students and the general public through lectures, he found similar qualities among the more mature avocational group so advantageous, their ability to learn and consistently perform so marked, that he advocated their idea of forming a society to stay together as a resource on which he could draw in the training of university students. Thus in the late 40s and early 50s some of the earliest avocational members of the OAS participated in the field training of several generations of future professionals.

As I see it, Ontario archaeology has always combined three component forces, avocational, professional and government. Avocationalists can achieve little in isolation. The Heinrich Schliemann and General Pitt-Rivers view that archaeology is a matter of having enough money to hire enough labourers to shift enough earth, has never applied here. From the beginning Ontario archaeology has been a tripartite cooperative relationship. The governments participated with funding and sometimes even leadership. The professional component continues to evolve into a variety of expert

specialisations. The cost of modern support technology, from computers to atomic reactors, promises to make parts but not all of the archaeological process ever more expensive and institutionally based. Avocationalists caused and cooperated with these developments but there has always been room and the need for them.

When the three components worked well together, as in the time of David Boyle, Ontario led the way and served as the model which surrounding jurisdictions envied and copied. But in Ontario the pendulum swings. Government has proven to be the weakest of the three. With support of an enlightened government the avocational/developing professional segments created the independent Ontario Archaeological Museum. A later government of lesser vision destroyed it. In the dark ages of the thirties and on, Ontario archaeology was kept dimly alive by one of David Boyle's avocationalists-turned-professionals, W. J. Wintemberg, employed by the federal government, and a small discouraged band of avocational researchers. The avocational component held the flag, as it were, while the other two components were in disarray.

And now, in our own time, as the chairman has mentioned, we seem to be witnessing another reversal of government commitment to Ontario archaeology.

Mr. Chairman, to the question "is there a future for avocational archaeology in Ontario?", I respond that if history is about to repeat itself, in what future there is for archaeology in Ontario the avocational component will play its part.

...how others see us!...



THE ONTARIO ARCHAEOLOGICAL SOCIETY

Invites you to join them
in an organized trip to

E G Y P T

The OAS is the most charming mix of professional archaeologists and amateurs one can fit into a frame. Their members may be university professors, office employees, students, doctors, teachers... well, you've got the picture.

Although their goals are multifaceted, in general they work hard in preserving Canadian heritage, and learning more about our past. They love to get together informally, not only to exchange opinions, but to have a great time. The society is a non-profit organization.

In November 1990, the Society is organizing a trip to Egypt, which the OAS visited for the first time in 1981. If you are curious and interested in joining them for a two-weeks' visit to the "cradle of civilization," please give them a call in Toronto at 730-0797, or write to The Ontario Archaeological Society, 126 Willowdale Ave., Willowdale, Ontario, M2N 4Y2.

AN ARCHAEOLOGICAL FACILITIES MASTER PLAN FOR THE REGIONAL MUNICIPALITY OF WATERLOO

by SCARLETT E. JANUSAS

The management of archaeological heritage implies the establishment of priorities, a decision making process, management options based on a concise evaluation of known archaeological resources, and an established licensing and review process for work conducted in the Regional Municipality of Waterloo. The archaeological heritage must be evaluated not only on an individual site basis but also as part of the larger cultural and natural heritage that collectively contribute to the significance of any site.

Over 300 archaeological sites have been registered (under the Borden system of site designation) with the Ministry of Culture and Communications, Archaeological Sites Data Base, for the Region of Waterloo. There is a strong likelihood that many more archaeological sites will still be found.

The development of an Archaeological Facilities Master Plan was proposed by the Regional Municipality of Waterloo as a result of the Region's commitment to its cultural, natural and archaeological heritage and the requirement for developers to undertake an archaeological resource assessment on property which exhibits a moderate to high potential for the recovery of archaeological remains. This requirement occasionally caused increases in costs and scheduling delays to the development industry. The production of an Archaeological Facilities Master Plan was viewed as a means to assist the development industry and to protect the archaeological resources of the Region.

An Archaeological Facilities Master Plan

addresses immediate archaeological concerns and provides a comprehensive set of planning policies that deal specifically with archaeological resources. Use of the Archaeological Master Plan allows for the modification of development plans at an early stage of planning (that is, pre-draft plan stage) by allowing developers to arrange for an archaeological assessment of property which exhibits moderate to high archaeological potential, to arrange for any required site specific mitigation (such as test excavation, intensive background research, avoidance, preservation, incorporation of parts of the site into development plans, or full-scale excavation), or selecting an alternative area for development, or of incorporating known archaeological sites into greenspace. The Archaeological Facilities Master Plan has produced a detailed inventory of known archaeological sites, a synthesis of the prehistory and history of the Regional Municipality of Waterloo together with a series of maps covering the entire Region identifying areas of high, moderate and low archaeological potential.

The development of the Archaeological Facilities Master Plan was active (the Region chose to hire staff as opposed to a consultant) and had the distinct advantage of being continually tested during its development. The programme involved a number of functions such as the review of circulated draft plans, review of archaeological resource assessment and site specific reports, conducting archaeological assessment and site specific work, producing an inventory of archaeological sites,

continued on page 36

THE O.A.S. HERITAGE-FUTURE FUND

At the Annual Business Meeting of the Society on October 28 in London, Ontario, mention was made of the necessity for the Society to consider its long-term financing. It was suggested, moved and approved that an endowment fund be initiated and that the interest from this fund be used by the Society as operating income. While this interest wouldn't amount to much until ten, maybe twenty, years had passed we were at least considering our "archaeological heirs" in getting this fund under way.

It was felt that the Society, now just on forty years old, is still in effect, living from hand-to-mouth, and on charity. Our government grants, for instance, amount to four times as much as our membership income. While we know we are a charitable, non-profit organization run by volunteer directors with one employee, should we not really be aiming at being somewhat less of a "charity case"? The meeting agreed that this could be achieved when the Society has a strong endowment base that would guarantee our ongoing operational income.

Into this endowment fund - our Heritage-Future Fund - we should place all our donations (except those given for another, specific, purpose), our life membership capital, any budget surpluses, plus an amount budgeted annually for this purpose - and our endowments.

The dictionary describes "endowment" as "money or property given for the permanent use of an institution". The word "permanent" has a comforting sound and great significance for both the charity and the donor who, being mortal, can make a gift whose benefits to the Society can become practically immortal! The Society needs your immortality to ensure its own.

Traditionally endowment is by estate planning and inclusion in Wills. However, while the Society is not averse to this, it has its disadvantages. In many cases the gift by Will never materializes. At best it is only a promise and promises are often broken. The wishes and the Will of the testator may change. Or perhaps insufficient funds remain in the estate to allow the bequest after other legacies have been settled. Canadian Family Law freely allows for Wills to be challenged, particularly where the charitable gift is substantial or represents, in the heir's view, too big a percentage of the net estate.

A more favourable method of endowment is by life insurance. The Canada Income Tax Act allows a taxpayer to purchase a life insurance policy (both "whole life" and "term life") with, in this instance, the Ontario Archaeological Society named as the beneficiary. The premium payments are considered to be charitable donations and therefore deductible in computing taxable income.

The cost, especially after reduction by the tax savings, can be so modest that practically everyone, not just the prosperous few, can provide a substantial and guaranteed gift. All that's required are comparatively small annual deposits from current income, as against a large sum from the estate one hopes to accumulate. The payout is never reduced by legal or probate costs and is made in full and directly by the insurance company to the Society. By comparison with other forms of investment, life insurance is unique in that it attracts no administrative or supervisory expenses during the build-up period or at settlement.

What are the benefits to the donor of giving through life insurance?

*The donor may choose where the money is spent.

*The donor supports the organization of his or her choice.

*Contributions are tax deductible.

*There is a sense of belonging. Commitment, security and immortality are established.

*People can give out of income instead of wealth at a minimal cost, i.e. discounted dollars.

*It gives the life insurance benefits to the Society without depriving the donor's family of other estate assets. One can guarantee future funding to a cause which one truly believes in.

*A life insurance bequest cannot be contested.

*The proceeds are paid directly to the Society upon the donor's death without delay of probate and without deduction of an amount due to taxes or administrative charges.

*Unlike a donation made through a Will, there is no public record - which may be what the donor wants.

If all this still sounds too expensive for you, there are alternatives - you don't have to take out a new whole life policy, or even a term life policy. You can transfer an existing policy to a new beneficiary, or you can name two beneficiaries - one, your spouse or family and, two, the Society. You could apportion the size of each share as you like - 90% to your spouse, 10% to the Society, or 50/50 - whatever you like.

(When beneficiaries on whole life, term life, even accidental death policies, are more than one, it may not be possible to recover any tax savings on the Society portions of the premiums).

It is possible, with very small contributions, to leave relatively large endowments to the Society's Heritage-Future Fund.

Please give some consideration to these ways of ensuring the long and healthy life of the Society - its immortality and yours - talk to your insurance agent or talk to ours as soon as possible.

Our agent is:

Diane Young, London Life
Suite 302, 1210 Sheppard Ave. E.
Willowdale, Ontario M2K 1E3
(416) 492-7600

Mike Kirby
Treasurer, OAS

* * * * *

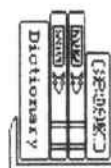
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identifying the archaeology of the Region vis-a-vis major temporal and cultural designations, running an archaeological field school, hosting an archaeological workshop for planners, establishing an archaeological collections policy, producing guidelines for developers, conducting public programs, running a volunteer programme, creating and organizing an Archaeological Resources Centre, preparation of the archaeological background reports on historic vegetation, drainage, physiography, past research and historic overview, the development of archaeological potential maps, project grant applications, and the inception of an urban archaeological inventory.

Recommendations for the effective management of the Regional Municipality of Waterloo's archaeological resources have been divided into three categories: 1) recommendations for inclusion in, or amendment to, the Regional Official Policies Plan 2) recommendations for amendments to provincial legislation and 3) general recommendations. The fulfillment of the general recommendations will be sought through education, good will and daily administrative functions.

For more information contact:

Archaeology Division
Scarlett E. Janusas, Regional
Archaeologist
Planning and Development Department
Marsland Centre
20 Erb Street West, 9th Floor
Waterloo, Ontario N2J 4G7
(519)888-6734.



From the O.A.S. office

Merry Christmas to everyone !

Returned Mail

This month's list of missing members consists of:

Rob PRIOR, was at Prince of Wales Drive, Ottawa, and
 Elisabeth SMITH, was at Crescent Road, Toronto.

If you know the current location of these people please help by passing this information to the office.

The Notice Board

The following are the notices on the OAS notice-board at the time of writing:-
 [regular notices]

Order Information for back issues of OAS publications; Membership Application Form (1989); Passport-to-the-Past Information; Meetings Open to the Public in 1989; Egypt Trip Bulletin #1.

[new notices]

OAS POSTER OFFER to Ontario Museums reprinted from CURRENTLY, newsletter of Ontario Museum Association; UNCOVER THE PAST ! Archaeological courses and programs offered by the Archaeological Resource Centre of the Toronto Board of Education; CAMP NIAGARA, an appeal for contact with anyone who soldiered at Camp Niagara; EGYPT clipping about OAS trip to Egypt from a travel newspaper; ARCH NOTES Advertising Rates.

Sorry, no jobs this month.

Renewal time !

At the time of writing our membership has achieved the all-time-high total of 823. 573 of these memberships lapse December 31, 1989, including ten which have already renewed for 1990. The

Institutional class members were sent invoices in November. The other 499 will find a coloured Renewal Notice tucked into this issue of ARCH NOTES. Please attend to this right away. 1990 is going to be a tremendous year as we celebrate the Society's fortieth anniversary.

Publication Update

ONTARIO ARCHAEOLOGY 50 is nearing the typesetting stage and should arrive as a late Christmas present. ARCH NOTES is always on time but it should be noted that this issue is the Editor's 99th and he has long said he would resign after editing 100. MONOGRAPH IN ONTARIO ARCHAEOLOGY 3 continues to be delayed to the degree that it has become a major concern which will be addressed by the Executive Committee at its next meeting. It is hoped to publish another MONOGRAPH during the winter but it will probably not be the ms. anticipated for the past two years.

* * * * *

TEX-MEX-XMAS

Come to the Toronto Chapter's Christmas bash (with a southwestern flavour) at Roberta O'Brien's and Jane Sacchetti's pad at 723 Manning Avenue, Toronto, four blocks west of Bathurst Street, 1 1/2 blocks north of Bloor Street West, Saturday December 9, 1989, sixish to whenever. Bring cactus, tacos, tequila or reasonable substitutes. Prizes given for best southwestern garb. Hitching rail provided for horse-borne arrivals. All OAS members welcome.

* * * * *

CHRIS ANDERSEN REPLACES KATHY GRAY AT MCC

The position of Ontario Archaeological Sites Data Co-ordinator at the Ministry of Culture & Communications, Toronto, is now filled by Chris. Andersen. The telephone number remains unchanged, 965-4490.

* * * * *

CORNELL UNIVERSITY JOINS OAS

The newest Institutional Member of our Society is Cornell University's Olin Library of Ithaca, New York. Cornell joins the many prestigious US libraries, museums and universities from New York to California (including the Carnegie Library, Library of Congress and Harvard University, and don't forget the British Library of England and the many Canadian institutions) which find OAS publications desirable and in particular regard ONTARIO ARCHAEOLOGY as the leading journal of its kind in the north-east. The Society finds itself representing the province of Ontario and the nation of Canada to the world outside our borders, but during this year the Federal Social Sciences and Humanities Research Council of Canada tried to halt funding support entirely and the Ontario Ministry of Culture and Communications rejected the OAS application for an endowment to ensure continued publication of ONTARIO ARCHAEOLOGY. Counterpart journals published by our sister heritage societies are receiving much better appreciation and government funding. Both agencies somewhat modified their stands but ONTARIO ARCHAEOLOGY obviously does not enjoy the appreciation at home that it receives in, for example, Ithaca, New York.

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ABM HIGHLIGHTS

The minutes of the Annual Business Meeting held October 28, 1989, at London, Ontario are in preparation.

Meanwhile the highlights include:

- The 1989 Executive Committee Officers were all returned for 1990 by acclamation
- Fees for 1990 are moderately increased effective January 1: Individual from \$20 to \$25, Family from \$25 to \$30, Life from \$320 to \$400, Institutional from \$39 to \$50
- The Society seeks nominations for the J. Norman Emerson Silver Medal and the Ridley Speaker for 1990

* * * * *

EGYPT TRIP UPDATE

No news is good news as regards the November 1990 trip to Egypt. All continues to go well in the planning. Dr. Ted Banning of the University of Toronto has benefitted us from his experience excavating in Jordan. Registrations of interest continue to arrive at the office and a newsletter is in preparation to be returned to those who have registered. This is without obligation. Confirmation of intention to participate will be called for next February.

ARCH NOTES

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

ARCH NOTES

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O A S CHAPTERS

GRAND RIVER/WATERLOO **President:** Ken Oldridge (519) 821-3112
Vice-President: Marcia Redmond **Treasurer:** Marilyn Cornies-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 Jouprien
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,
Metcalf & McLeod Streets, Ottawa.

THUNDER BAY **President:** Frances Duke (807) 683-5375
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

126 Willowdale Ave., Willowdale, Ontario M2N 4Y2
(416) 730-0797

EXECUTIVE 1989

Treasurer

Mr. Michael W. Kirby
1225 Avenue Road
Toronto, Ontario
M5N 2G5
(416) 484-9358

PRESIDENT

Ms Christine Caroppo
142 Glebeholme Blvd.
Toronto, Ontario
M4J 1S6
(416) 466-0460

Secretary

Ms Ellen Blaubergs
77 Quebec Ave. #1233
Toronto, Ontario
M6P 2T4
(416) 767-2393

Director

Mr. Robert G. Mayer
Rural Route #4
Komoka, Ontario
N0L 1R0
(519) 668-2400

Director

Dr. Heather McKillop
P.O. Box 493
Port Hope, Ontario
L1A 3Z4
(416) 342-3250

EDITORS 1989

ARCH NOTES

Mr. Michael W. Kirby
1225 Avenue Road
Toronto, Ontario
M5N 2G5
(416) 484-9358

ONTARIO ARCHAEOLOGY

Dr. Peter Reid
University of Windsor
Windsor, Ontario
N9B 3P4
(519) 253-4232

ADMINISTRATOR

Mr. Charles Garrad
103 Anndale Drive
Willowdale, Ontario
M2N 2X3
(416) 223-2752

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