

O.A.S.
40
YEARS
1950 - 1990



ARCH NOTES

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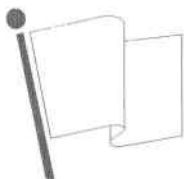
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PRESIDENT'S COMMUNIQUE

Christine Caroppo

Greetings. As we approach the end of another successful year I would like to thank all of the members of the OAS who have supported us over the past year - our 40th. I must also thank all of the persons who served as volunteers to the Society in every capacity. Lastly, I would like to thank those who volunteered as members of Executive Committees of the Chapters and of the whole OAS. Administration is never an easy job. It takes concentration, dedication and imagination. I take my hat off to each and every one of you!

Part of our 40th year's success was our Annual Symposium in October. Those who attended agreed that the whole event was great fun. We had a record crowd of over 150 in the cosy beam and brick atmosphere of historic Oakham House in Toronto. Innovative events like the door-prize draws were very popular, and all events were well attended. Ridley Lecturer Helen Devereux's comical verbal romp through early scenes in Ontario's archaeological development was truly side-splitting. Many members enjoyed the opportunity of playing the Trading Game organized by the Toronto Board of Education's Archaeological Resource Centre at the Friday night reception. Saturday night's liquid refreshment pause before the banquet was especially interesting this year as many members heard and had the opportunity to meet our new Minister of Culture and Communications, the Hon. Rosario Marchese. Final figures have not yet been tallied but I believe that in all respects this year's Symposium was a great success thanks mostly to Charles Garrad, Christine Kirby, Heather McKillop, Ella Kruse and their team of volunteers.

Also in the vein of Symposia, the Ontario Heritage Foundation's "Avocational Archaeologists: Roles, Needs and

Responsibilities" conference and workshop will be held Saturday, January 19, 1991 at Trinity College, University of Toronto. One must register with Mike Lipowsky, Ontario Heritage Foundation, 77 Bloor Street West, 2nd floor, Toronto, Ontario M7A 2R9, and include a cheque for \$25 made payable to the Ontario Heritage Foundation. It should be a day jam-packed with ideas and discussion.

Also upcoming is Heritage Week, February 18-24, 1991. The OAS will again be holding its Open House and Artifact Identification Clinic at our office in Willowdale (Toronto) on Sunday February 4th, noon - 4.00 p.m. Refreshments will be served and we will have on hand various experts in Ontario's artifact record to help identify your artifacts. So bring your friends and any projects you've been working on. Last February we crowded over 40 people into our little office. I hope that we can double it in 1991!

Another feather in our collective cap for 1990 is the recent release of our 40th Anniversary book "The Presidents Remember". It is packed with photos and retrospective words looking back at our development as a Society. If you are a new member and would like to know how we came to be, this is the book! On the other hand, if you've been around a while and would like a guide down memory lane, this too is the book for you! It is available now for \$5.00 plus \$1.00 shipping. It's a good read and a great stocking-stuffer. You'll enjoy it!

Lastly, I look forward to working with an expanded Executive Committee and all the possibilities for new ideas and enthusiasm it will mean. Therefore, I hope that you will support

continued on page 7

OHF NEWS

by GLORIA M. TAYLOR

NEW A.A.R.O. SERIES

On October 25, 1990, the new AARO series was launched at the Ontario Heritage Centre, Toronto. There was an excellent turnout of some sixty archaeologists, historical groups and O.H.F. directors. We have been receiving good feedback. Now is the time to begin to think about the second issue. All licensees and grantees are invited to submit an abstract for work completed in 1990. The deadline is February 15, 1991.

Next grant deadline: Student Grants - January 15, 1991.

AVOCATIONAL ARCHAEOLOGISTS: ROLES, NEEDS AND RESPONSIBILITIES

The Ontario Archaeological Society is one of several key organizations planning a conference dealing with volunteers in archaeology, to be held Saturday, January 19, 1991 at Trinity College, University of Toronto.

The one-day conference, funded by the OHF, will bring together marine, land-based and sacred-site (aboriginal rock art) volunteer archaeologists from across Ontario to talk about their activities as volunteers and their future role in Ontario archaeology.

Conference participants will receive a pre-conference reading package of articles about other marine, land-based and sacred site volunteer programmes in Canada, the United States and Australia.

The conference will include an update on current legislation as it affects archaeology by Allen Tyyska of the Ontario Heritage Policy Review. Keynote speakers will include Tim Jones, Executive Director of the Saskatchewan Archaeological Society, Dr. Ann Early of the Arkansas Archaeological Survey, and Peter Pilles, of the Coconino State Forest in Arizona.

Following the speakers, conference participants will meet in discussion groups to discuss topics relating to volunteer programmes in Archaeology. Topics will include volunteer activities, organization and training (including marine, land-based and sacred-site specializations) and First Nations.

Registration is \$25, payable to the Ontario Heritage Foundation. For further information, or to register, write Mike Lipowski, Ontario Heritage Foundation, 2nd floor, 77 Bloor Street West, Toronto, Ontario M7A 2R9. (416)965-3937.

TOWARDS A CULTURALLY DIVERSE COMMUNITY

The Ontario Heritage Foundation is organizing a three-day conference to be held some time in the spring of 1991. (The location and exact time are as yet to be determined.) The conference will discuss current issues and needs in the heritage conservation community as they pertain to the identification, interpretation and presentation of the heritage of various racial and ethno-specific groups. As well, it will offer suggestions for the development of a more pluralistic perspective. Anyone involved in heritage conservation is welcome.

For more information, please call Lilith Finkler, conference co-ordinator: (416) 965-4021, ext. 26.

THE ONTARIO HERITAGE FOUNDATION LAUNCHES NEW SERIES OF THE ANNUAL ARCHAEOLOGICAL REPORT, ONTARIO

In order to provide an annual overview of the range of archaeological work conducted in Ontario, The Ontario Heritage Foundation has

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JUNIUS BIRD AND FELL'S CAVE, CHILE: A REVIEW OF THE EVIDENCE

by **LAWRENCE J. JACKSON**

Director, Northeastern Archaeological Associates

In 1936-37, Junius Bird of the American Museum of Natural History made his initial finds of distinctive fish-tail projectile points in deep stratigraphic levels of cave sites along the Straits of Magellan (Bird 1938, 1951, 1969). Although a number of southern South American sites have since produced fish-tail points (see Figure 1), Fell's Cave remains the primary stratigraphic example of the early fish-tail tradition in South America (Flegenheimer and Zarate 1989; Menghin 1952; Nami 1989).

From a detailed examination of Junius Bird's pioneering work at Fell's and nearby Palli Aike caves, southern Chile (Bird 1988), it is now apparent that the stratigraphy of these sites presents some problems for interpretation. Although there is a strong appearance of association of early artifacts with extinct fauna, including ground sloth and horse, definitive evidence of butchering activity or primary association is lacking. Remains of extinct fauna occur in several occupation levels, including those dating after 10,000 and even 9,000 B.P. - well past the most recent dates for terminal appearances of these species. It is suggested that the earliest occupants of Fell's and Palli Aike caves were, in fact, extinct fauna and that later human occupations, in the period 11,000 to 10,000 B.P., disturbed and altered faunal remains already present in cave contexts.

In 1936-37 excavations did not attempt to differentiate strata within the lowest section of Fell's Cave. Although Bird noted four small hearths in lowest Layer V, these can not be correlated with actual stratigraphic divisions recognized by Empeaire et al. (1963) during excavations in the early 1950's or in Bird's 1969-70 excavations. Since the Layer V hearths were dug into the cave floor, associations with extinct fauna are by no means convincing. The

general impression provided by careful reconstruction is of a bone-strewn cave floor on which hearths were subsequently placed. The problem of separating natural cave fauna from remains introduced by humans and of distinguishing the effects of hearth fires from natural or uncontained fires in animal dung deposits is endemic to cave site excavations in many North and South American locations.

Bird's (1988) dating of the earliest components of Fell's Cave appears unassailable. Dates of $11,000 \pm 170$, $10,720 \pm 300$, and $10,080 \pm 160$ B.P. on samples associated with levels 20, 19, and 18, respectively, strongly support a terminal Pleistocene age for the Fell's Cave fish-tail component. More recent dating of Fell's Cave I components at sites such as Cerro La China and Cuevo del Medio emphasizes their comparability in age. Apart from two unacceptable dates of 12,390 and 9,595 B.P., there are now five C14 dates ranging between 10,310 for Fell's I material from other sites in South America. An averaged date of close to 10,600 B.P. on fish-tail horizons at Fell's Cave, Cerro La China, and Cuevo del Medio strongly supports time equivalence with Folsom, rather than earliest Clovis, in North America.

Knowledge of the nature and distribution of fish-tail, fluted, and related early projectile point forms is still quite incomplete. It is probably only through radiocarbon dating and linking of regional sequences for Central and South America that questions of origins and relationships may be resolved. Martin's long-held theory of a wave of Palaeo-Indian hunters penetrating rapidly from northernmost North America to southernmost South America may never find adequate data for testing although the efforts of South American researchers suggest some potential. Of interest in this regard is

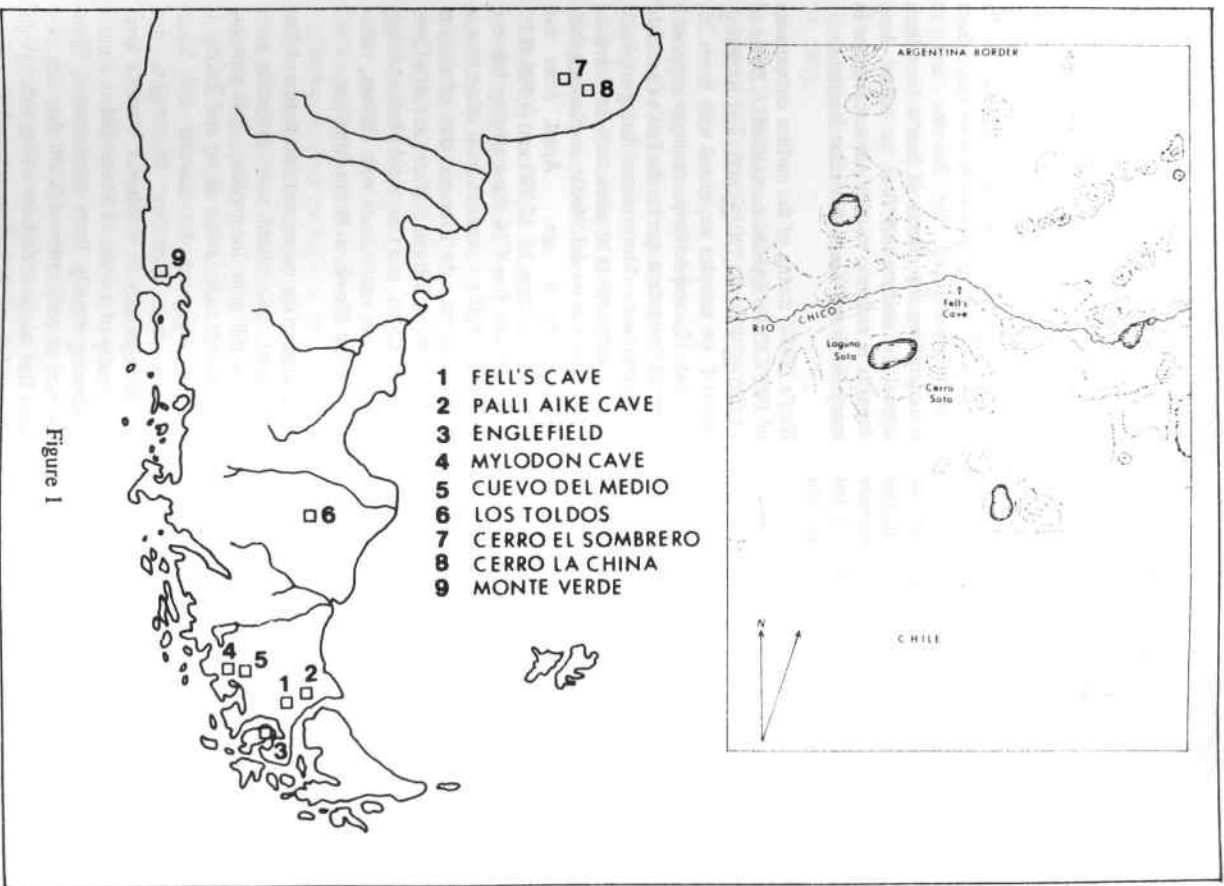


Figure 1. Location of Fell's Cave and Sites of Comparable Age in Southern South America (Englefield is believed to date as early as 10,000 B.P. but produced no fish-tail points; Mylodon Cave has remains of ground sloth as old and earlier than the earliest Fell's Cave levels; Monte Verde is of unknown relationship to "fish-tail" component sites but is alleged to date much earlier; all other sites have produced materials comparable to the earliest levels of Fell's Cave).

Junius Bird's unpublished record of a Clovis-like fluted point from southern Chile. Made on black obsidian, this specimen again raises the question of an earlier occupation than that documented at Fell's Cave and related sites. The position of Monte Verde and its relationship to presumably later "fish-tail" and "fluted" point-using cultures in South America is probably best left unaddressed until comprehensive data on regional sequences is available. Whether or not earlier material will be found in southern South America, and the nature of the relationship between "fluting" and the production of "fish-tail" points must await additional research.

The assistance of the American Museum of Natural History and Dr. John Hyslop of the Dept. of Anthropology in providing access to collections is gratefully acknowledged. Dr. David Wilson of Southern Methodist University encouraged this research.

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PRESIDENT'S COMMUNIQUE

continued from page 3

our recommendation to increase the Executive Committee from five to seven and vote "Yes" on the referendum. The Nominating Committee has found seven eager people to fill these positions. Of course, if you do not agree to expand the size of the Executive Committee then we shall likely have an election in 1991. But we will only know how to proceed once you have returned your Referendum slip and the "yeas" and "nays" are counted.

Thanks, once again, to all of you and especially to the members of my Executive Committee and staff for 1990 for their tireless work on behalf of us all. Have a happy and safe holiday season. See you in 1991. ■

MOTHER-TONGUE STORY MISSES TRUE MEANING

by **LYLE CAMPBELL**

Louisiana State University

It is too bad that typical research on the history of human languages is so unglamorous (though fascinating at least to historical linguists) that journalists prefer sensation over substance, as is the case in Gwynne Dyer's "Mother tongue takes on new meaning" (*The Toronto Star*, Sept. 6, 1990, reprinted in *Arch Notes* 90-5 (Sept/Oct 1990), pp.27-8). Lest non-specialists be taken in too easily, the stance taken by most researchers in this area should also be reported. Dyer chose to highlight the claims of a very small, radical minority of linguists, claims which had received attention in the popular press, though now the flaws are also being reported (see, for example: "Confusion in earliest America," by Virginia Morell, *Science* 244.439-41 (April 27, 1990); and, "America's talk: the great divide," by Bruce Bower, *Science News* 137.360-2 (June 9, 1990)). Balanced reporting would have required Dyer to point out that over 90% of linguists, by the admission even of proponents of these radical views, reject these claims (cf. "American Indian language dispute," by Roger Lewin, *Science* 242.1632-3 (Dec.23 1988)).

Thus, most linguists do NOT believe, contrary to Dyer, "that they are now reconstructing the mother tongue -- what they call 'proto-World'." Many linguists believe it is possible that all the world's languages are genetically related (descend from a common ancestor), but that we will probably never be able to demonstrate this possibility due to the amount of time that has passed, the amount of linguistic change in the languages of the world, and the severe limitations of our methods to recover remote linguistic history. Moreover, it is also possible that human language may have been invented/discovered more than once (though fewer linguists are sympathetic to this scenario), leaving modern descendants which stem from more than one ancestor. Neither of these

possibilities can be ruled out, hunches notwithstanding.

Nostratic, reported by Dyer as the ancestor (spoken 14,000 years ago) of Indo-European, Semitic and Turkic, is itself a highly controversial hypothesis, rejected by most specialists, found possibly worthy of further study (but not yet supported) by a few, and held almost as a religious conviction by a handful. The Amerind hypothesis, which holds that most Native American languages are related, is rejected by virtually all specialists in the field. That is, while such a relationship is possible, the evidence presented to date is unconvincing, and we cannot at present reduce the number of distinct genetic groupings in the Americas to fewer than about 150 language families. Given the lack of supporting evidence and the limitations of our methods, and given that neither Nostratic nor Amerind can be demonstrated even to scholars already sympathetic to them as possibilities, it is totally out of order to claim evidence of connections between the two, as in Dyer's report. The same holds for the postulated linguistic affinity joining North Caucasian with Basque, Etruscan and Sumerian -- the evidence is just not adequate to support this proposal as a plausible one.

Moreover, Shevoroshkin and associates' hypothesis of a Proto-World ancestral language, even if plausible support could be discovered (and it has not), has absolutely nothing to say, contrary to Dyer's claim, about Noam Chomsky's "notion that there is a fundamental structure, an underlying logical grammar, that is common to all human languages." Chomsky's claim is not about 'words', but about the properties of the human mind, of cognition, that guide language acquisition in children and determine what can and cannot be learned by

human beings -- what language attributes could be learned and thus come to be part of the grammar of some language. It makes no claims about history, least of all about ancient cognate 'words', the sole supposed support for Proto-World. Shevoroshkin's claim centers on a handful of words which he believes to be common to many languages. However, methods such as his have been severely criticized and discounted for being loose and imaginative, for not separating out word similarities due to accident, borrowing, onomatopoeia, sound symbolism, infant vocalisms, universal properties, and the like, from those possibly inherited from a common ancestor language.

The assertion that there is some proof to be had in the "recent genetic studies of the pattern of human diffusion" is also false. Thus, Cavalli-Sforza (reported also in "One tongue may be source of world's 5,000 languages", The Toronto Star, Aug. 19, 1990, and repeated in Arch Notes 90-5, pp26-27) did not reconstruct humanity's family tree in independent research and find "it parallels worldwide language family trees drawn by Shevoroshkin and his colleagues". Rather, Cavalli-Sforza merely assumed these as-yet unfounded linguistic hypotheses and proceeded to correlate them uncritically with his human genetic classification (for details see Current Anthropology 31 (1990)). I cite just one example of relevant "recent genetic studies", which goes against the Amerind hypothesis with its assumed linguistic unity of the Americas. Rebecca Cann's Mitochondrial DNA studies found at least 11 and perhaps as many as 33 different 'original mothers' (i.e. probable different genetic lineages) in the American Indian population (cf. "Confusion in earliest America," by Virginia Morell, Science 244.439-41, April 27, 1990). This means either that there were several separate migrations of genetically distinct groups to the Americas, or that the entering population was very large and genetically (and thus probably also linguistically) very diverse.

In short, it is unfortunate that these at best highly controversial and probably quite wrong linguistic notions are reported with no appropriate qualifiers to warn the unsuspecting

that this is by no means generally accepted or even well thought of. Moreover, at issue is not a matter of a recalcitrant establishment unwilling to embrace new findings -- the 'establishment' is working towards the same goals, and many of them are indeed sympathetic to the possibility of these or other more remote linguistic connections. The difference is that the 'establishment' requires a higher degree of supporting evidence and a more careful application of linguistic methods. ■

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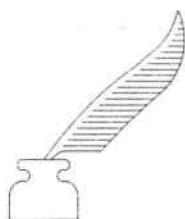
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LETTERS TO THE EDITOR

Dear Editor:

With the Symposium still on my mind I thought I would write to say that I enjoyed myself on Saturday. The program was excellent and the convener, Dr. Heather McKillop deserves plaudits in selecting a nicely balanced one and especially for keeping to schedule. Thank you Heather!

Dr. Helen Devereux was a most delightful speaker and those of us who were not part of the anthropology of archaeological excavation from her past, could relate similar experiences at one time or another. It was a warm and sentimental time. And, those oh so young archaeologists: Walter Kenyon, Jim Wright, etc.!

To all who made Symposium 1990 such a success, many thanks!

Sincerely,

Rita Michael

Dear Editor:

Further to our telephone conversation, I want to express again how pleased I was with "The President's Remember...". I also remember, and the lovely pictures help me to remember the warm, friendly people that used to make archaeology such fun. I'm sure it's just as much fun today, and I will continue to read about it.

Will you please send me four copies of SP9. I want one for each of the children. Perhaps I'll use them as stocking stuffers. Enclosed is my cheque for \$40, \$20.00 for the books and

\$20.00 donation.

My best personal regards,

Sincerely,

Margaret (MEE) Gibson

Dear Editor:

CAN YOU HELP ?

A clay pipe stem fragment bearing the maker's mark of "Peter Dorni" was found during 1990 mitigative excavations at the Ontario Hydro Lambton generating station near Courtwright, Ontario. Little is known about Dorni except that he is believed to have worked in northern France ca. 1850-1880. Examples of Dorni pipes are relatively rare in published reference sources for Ontario and it is hoped that sufficient information can be compiled to document their distribution in a short research article (thanks to Ian Kenyon for the idea). If you have any information concerning other locations where they have been found, please contact:

Bob Mayer
Mayer, Poulton and Associates
Incorporated
1265 Commissioners Road West
London, Ontario N6K 1C9
(519)657-4800

All contributions will be gratefully acknowledged.

Dear Michael,

We would like to inform all ARCH NOTES readers of a tour we are organizing to Central America, with a planned departure date of May 7, 1991. This two week tour to Mexico, Belize and Guatemala will be of special interest to those who were unable to make the O.A.S. Belize trips in 1988, or would like a return visit.

We will have guided tours to at least six archaeological sites on the trip, with a full day at Tikal in Guatemala. We will also be visiting some nature preserves, tropical rain forests, rivers and caves, the Maya Mountains and the barrier reef in Belize.

The final cost should be around \$2,000.00 (Can.) but as this tour is non-profit the final cost will not be known until March. The final cost will include return air fare, hotel accommodations and 3 meals per day, ground transport and insurance. A similar tour we took to Belize in May 1990 cost less than the 1988 O.A.S. Belize trip so we know how to keep costs down.

Any person interested in going on this tour is welcome and urged to contact us at home, in the day or evening, at (416)466-0460. We are looking forward to hearing from our friends in the O.A.S.

Sincerely,

Brian Clarence
Christine Caroppo



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O.A.S. SYMPOSIUM HIGHLIGHTS

by **CHRISTINE KIRBY**

The 17th Annual Symposium, held on the weekend of October 26, 27 and 28 received an overall good report from those who attended - approximately 150 people.

I would like to extend my thanks to all those who volunteered their help before and during the day's papers. Sonia and Henry Van Lieshout assumed the responsibility of taking the registration fees on the day - we were surprised at how many of you left it to the last minute! Tony Stapells (Toronto Chapter President) and Sean Thompson (who could not stay for the day) took charge of handing out program kits to those who preregistered. Ella Kruse (super saleswoman) sold the books, badges, T-shirts and anything else that came her way, in her own inimitable manner. Valerie Sonstenes bravely accosted everybody in her attempt to sell the Grand Draw tickets - and judging from the money she raised, there were not many people she missed. Brian Clarence, Chairman of the Board of Oakham House, was a most attentive host, with eyes in the back of his head at times. However, my special thanks, and the appreciation of all present, must go to Bernice Field, who ensured that all went smoothly with the slide projector during the whole day, changing carousels, and unjamming the odd item.

You will find the abstracts of the day's papers later in this article.

We were most privileged to have the new Minister of Culture and Communication come to our Saturday social after the Business Meeting. An excerpt from his address is given later in this article. He was also gracious enough to draw the Grand Prize winning tickets.

The Dinner-Dance was enjoyed by those present, and the presentation of awards, was as

always, one of the highlights of the evening (more about that below, too). Helen Devereux, the Ridley Speaker at the Dinner, was voted one of the best ever. You will get some idea of her excellent presentation when you read her paper (below, but unfortunately without the adlibs). (Some people felt that this event was too expensive (\$40 per person), although 70 people bought tickets - about average over the past few dinners). However, this year dancing was definitely not a popular option, and the ticket price could be slightly reduced if this were dropped. If you have strong feelings either for or against a disco with the dinner, please call/write to me at the OAS Office.

The overviews of the Howey Report and the APA Conference of the previous day provided interesting sessions on Sunday morning, and led us into the discussion of the future of the OAS on the Sunday afternoon. It was a pity that a storm advisory prevented many people from staying on for this. Moderator of the Vision session, Jan Schroer of the Ontario Museums Association, was also praised for leadership of the afternoon session.

Following is a summary of the comments on returned evaluations forms. The location, historic Oakham House, was generally held to be very appropriate, intimate, private, convenient (except for parking), not quite large enough. Some people were bothered by the cigarette smoke downstairs. The Friday night reception was unanimously held to be a very worthwhile addition to the program - there must have been at least 60 people in and out, including those who played "The Trading Game". The day's papers on Saturday, organized by Dr. Heather McKillop, were generally praised for content and presentation. (The Annual Business Meeting was one of the best attended for many years.)

The overall verdict of most people was that there was not enough of anything - papers (some deserved longer), Business Meeting (would like more discussion time), space (we had to turn a few people away). The food was generally voted good, but inadequate at times; the coffee was good, but there was little choice of other beverages. Everybody enjoyed the chances to socialize - Friday evening, Saturday social hour, lunch and coffee breaks, and feel that this is one of the main satisfactions of the Symposium. The Vision discussion on Sunday was felt by most people to be of use in understanding much of what the Executive is called upon to do, either by way of services to members, or in working with other groups and/or the Ministry in furthering the interests of archaeology in Ontario. They felt that the involvement of the membership in discussing the future role of the Society was timely and valuable. (This session was recorded, and will be transcribed.)

FIVE AWARDS MADE AT SYMPOSIUM

The successful Annual Banquet which formed part of the Society's 40th Anniversary Symposium weekend included the presentation of five awards to qualifying candidates: **Barry Mitchell** and **Ronald A. White** were each presented with **Twenty-Five Year Membership Pins** and Certificates marking their 25 years total membership in the Society. **Helen Devereux**, our featured banquet speaker who revealed reflective aspects of the archaeological process noted during her thirty-nine-year membership, received a **Ridley Lecturer Certificate** as well as a standing ovation. **William S. Donaldson** and **Charles Garrad** received **J. Norman Emerson Silver Medals**. Sixteen Twenty-Five Year Members are now recognized by the Society. Two Ridley Lecturer Certificates have been awarded since the introduction of this recognition in 1985 and the two J. Norman Emerson Silver Medals were the fourth and fifth awarded since 1978.

Congratulations are extended to all the well-deserving recipients.

J. NORMAN EMERSON MEDAL RECIPIENTS

The following details are recorded of the two 1990 recipients of the J. Norman Emerson Silver Medal, the Society's highest award for avocational archaeologists:

WILLIAM S. DONALDSON

Bill Donaldson claims his first archaeological discovery was at the age of five years at Chatham Ontario. His desire to learn more about the artifacts he found and the people who made them was frustrated at that time by the lack of readily available information. This inspired in Bill an interest in archaeological education and publication.

Necessarily self-taught at first, Bill's careful excavations and resulting notes interested Kenneth E. Kidd, then of the Royal Ontario Museum. Ken introduced Bill to his secretary and OAS member Helen Devereux as a candidate for OAS membership. Within the OAS, Bill was influenced by the meticulous field techniques, comprehensive knowledge and infectious enthusiasm of Frank Ridley, Dr. C. H. D. Clarke and other senior members, on whom he modelled his own development. He soon built an enviable publication record, with five major site reports to date. His very first OAS publication in 1958 "Research Guide to Pottery Sequences in Ontario" remains a classic, has never been surpassed, and still forms part of any modern Ontario archaeology curriculum.

The Society's 1957 proposal to survey the Rouge River Valley and watershed led to Bill's early specialization in the area and to publications on a number of sites there. This in turn has aided the current movement to preserve part of the Rouge Valley in its natural state.

Bill is widely known and respected for his archaeological knowledge and experience, as well as his personal integrity, wide interest and willingness to help others. He has accumulated decades of reputable archaeological experience in Ontario.

Bill joined the OAS in January 1956 and was elected to the Executive as Treasurer the following year. He actively served archaeology in Ontario through The Ontario Archaeological Society in various capacities over fourteen years. He is perhaps best remembered as a past Editor of ARCH NOTES, but he was also at various times President, Treasurer, and Chairman of several committees. As Chairman of the Educational Committee he proposed an ambitious program of archaeological education and accreditation within the OAS which it is still hoped will be eventually achieved. He was a Charter Member of the London Chapter and holds a Twenty-Five-Year Membership Pin from the Society.

It seems probable that the Bill Donaldson tradition will continue. Reportedly a small boy recently visiting the 1990 Toronto Board of Education archaeological staff proudly announced that his grandfather was also an archaeologist. The boy was identified as the grandson of Bill Donaldson.

CHARLES GARRAD

Charles was initially exposed to archaeology in Ontario in 1961 by Ross Channen on the Copeland Site. He found his mentor J. Allan Blair the same year and for seventeen years was his student and co-worker in the Blue Mountain Petun homeland area of Ontario. Together they and others devised and applied recording, survey, monitoring and sample excavating techniques which resulted in the history of the Petun-Wyandot becoming far better known and understood. The work attracted academic and volunteer involvement creating a team approach and a number of University theses.

A voracious appetite for literature about Ontario history and prehistory quickly lead Charles to the major libraries of Ontario and beyond and to becoming Society librarian shortly after he joined the OAS in 1966.

His specialization in the Petun has resulted in a variety of publications in and outside Ontario,

his recognition by the descendant Wyandotte Tribe of Oklahoma, and his personal adoption in 1975 by the senior matron of the Wyandot Big Turtle Clan as "Tauomee".

Outside his many publications about the Petun, his publication on the Borden Scheme with Dr. Carl Borden's blessing led to the Scheme's widespread adoption in Ontario; his Ontario Fluted Point Survey, originally conceived as an OAS National Centennial Contribution, accelerated palaeo research in Ontario; and he compiled and more recently published through the OAS an Index to the AARO series. His eclectic research and writings include a book about his mentor J. Allan Blair, contributions to the histories of four townships, two towns and smaller communities and the erection of two provincial historic plaques at Craighleith. He is best known outside Ontario for his contribution about the Petun to the Smithsonian's 'Handbook of North American Indians' co-authored with Dr. C.E. Heidenreich.

In 1974 Charles compiled a massive summary of what was known about the Petun which clarified research problems and goals for the next decade. For more than ten years Charles organised and largely funded archaeological work in Petunia. He says he is now digesting and preparing the results for ultimate publication.

In 1975 Charles received the second archaeological licence issued in Ontario and has held one annually since. He is thus the longest continually-licensed archaeological practitioner in the province.

Charles served as OAS President in 1974, and is a life member of both the OAS and the OHS. In 1979 he was appointed first part-time Society Administrator, which he described as full-time work for part-time pay. Now full time he has been able inside and outside office hours to produce a number of useful OAS special publications. While he admits his work on the Petun is not yet finished his contribution to Ontario archaeology to date is exceptional.

...THE MINISTER...

....address to the Ontario Archaeological Society by the Minister of Culture and Communications, the Hon. Rosario Marchese, at the O.A.S. 17th annual symposium on October 27, 1990....

I'm happy to be here talking to you and getting a sense of who you are and I hope you get a sense of who I am. I am also happy to be here as well to get to meet people I have known in the past, in my past life with the Toronto Board of Education, and I've met several colleagues here tonight.

It's a pleasure to join the Ontario Archaeological Society on its fortieth anniversary. I'm here to bring congratulations from my ministry - the Ministry of Culture and Communications. The Ministry has been pleased to support the Society in its endeavours. Such endeavours are important to the understanding of our past.

We value the advice that you give us whether it is on the development of Ontario's heritage policy or proposals for legislation. Ontario archaeologists are crucial to the preservation of our heritage. This is a job you've done very well for the last forty years.

I also wish to take this opportunity to congratulate William S. Donaldson and Charles Garrad for their contributions to Ontario archaeology - the Society has recognized your work by awarding you the J. Norman Emerson Silver Medal. This is a recognition by your peers that you are committed to the preservation of Ontario's archaeological remains, a very important aspect of our heritage.

I wish you the best in your deliberations and look forward to a long and close association with the Ontario Archaeological Society.

THE RIDLEY LECTURE
AT THE O.A.S. 17TH ANNUAL
SYMPOSIUM BANQUET ON
OCTOBER 27, 1990

Helen E. Devereux

It is a pleasure and a privilege for me to meet with you in historic Oakham House on the fortieth anniversary of the Ontario Archaeological Society. I am happy to say, that of those forty years, I have been a member for thirty-nine.

What I have to offer this evening will include first, a few words about Frank Ridley, second, an exploration of the concept of the "anthropology of excavation", thirdly, to introduce or remember a few of the stalwarts of the O.A.S. during its earliest days in the fifties and sixties, and fourth, to show a few slides of some significant sites that were big news during this same time period.

I should like to express my thanks to the Ontario Archaeological Society for this opportunity to remember our old friend and colleague, Frank Ridley, and also his right hand person, June Ridley.

Frank was born in 1904 in London, England. His family emigrated to Canada in 1911. They settled in rural Manitoba where Frank spent his boyhood among the native people. He moved to Toronto in the thirties. He built houses for a living, at which he was very successful.

Frank had a cottage in Huronia. This, in conjunction with his early years among the native people and his fascination with history, must have fed his interest in archaeology in Southern Ontario.

After his discovery of Ossossame Frank became an accomplished Iroquoianist. In the early 1950's he looked northward and pioneered much of the early work in northeastern Ontario. He contributed one of the first chronologies for that area. In the late 1950's Frank turned his interest to the Neutrals and also broadened his archaeological knowledge by visits to China and

Russia. Some of the information he garnered from these faraway places is reflected in his ensuing publications.

In all Frank reported upon 119 sites and his bibliography is impressive in quality and quantity. From 1952 to 1966 barely a year went by that he did not publish at least one article in a respected journal.

Perhaps some of Frank's success was due to the way in which he managed to do archaeology. Being in the construction business he was able to earn a decent living and could finance the research that he wanted to do. The alternative route would have been to have become a harried academic carrying a heavy academic load for a meagre salary. To finance research it was necessary to beat the bushes mightily for funds that, in those days, were practically nonexistent for our field.

I first met Frank in the early 1950's. I have always maintained a healthy respect for his scholarship and his commitment to archaeology. As a friend I have admired him for his dignity, his gentleness and for his generosity.

Here's to you, Frank! ...

My statements about the "anthropology of excavation" are founded significantly on the thirty-nine years of observations in the field. In these observations O.A.S. activities have figured perhaps more than they would have wished.

To introduce this topic let us attempt to define it at least broadly. Anthropology is often said to be the study of human variation. But let us leave aside the biological aspects and pry into the social aspects only. So for our purposes here the study of variation in social behaviour becomes the focus.

Now if we apply this study to our own archaeological profession there are several social aspects we could investigate. Tonight, I would like to explore one of them. I'd like to examine our behaviour as archaeologists as we go about excavating archaeological sites.

It is very clear that we archaeologists distinguish very sharply between the archaeological event (for example, the appearance of a potsherd in a square) and the nonarchaeological (for example, the appearance of fried Spam for dinner). Now it must be abundantly clear that the archaeological and nonarchaeological events are profoundly integral. One cannot exist without the other. Let me give you a couple of further examples of the integration of nonarchaeological and archaeological events. A nonarchaeological dear John, or dear Jill, letter received by a crew member on an isolated site (one you can't afford to send the person home from) will without doubt affect the quality and quantity of the archaeological work done. By the same token the archaeological event of carelessly and markedly trowel-incising an artifact in situ will usually have very negative results in the archaeological analysis of that artifact and in one's relationship with the Field Supervisor.

I would like to emphasize that, despite this integral relationship between archaeological and nonarchaeological, we, the archaeologists, obsessive classifiers, cleave asunder these two aspects and treat them as very discrete and unrelated entities.

The evidence for this cleaving asunder lies in the fact that archaeological events appear in the reports and publications which constitute literature. On the other hand none of us would think to introduce Spam, or dear John-Jill letters, into our reports. Further, our supervisors and editors would slash them out with great explosions of red ink. They would mutter, behind their hands, that we were not very reliable as scientists or purveyors of the archaeological word.

And so nonarchaeological behaviour is seldom, if ever, recorded or reported. Most of it is lost forever as each archaeologist lays down his earthly trowel and passes on to some great midden in the sky.

However, not all of this nonarchaeological context, often consisting of social or unsocial behaviour, has been flushed down the archaeological sump. By some selective process

little smidgens of it have survived, by word of mouth, as "stories". And these stories, often snorted over across the sloshy table in some not too trendy pub, emerge to be referred to in the broad light of day as our "oral tradition".

I am sure we have all participated in this oral tradition in one role or another. But have we stood back and viewed it dispassionately as the valid substance of scientific enquiry? Have we been too involved to see it and ourselves in a true anthropological light?

Tonight I would like, by request, to offer you a few examples of our oral tradition. From beyond the piles of backdirt raised in the distant past, for you I summon these archaeological spectres. For story telling is an ancient and honourable art and this world is a woebegone place if we cannot have a good chuckle at ourselves now and then.

My stories form the context of such excavations as Pic River, the Miller Site, Ault Park and Cahigue. Now these versions are not the only versions but are based on my impressions only. However, I can just about guarantee that NO part of any of these stores has ever surfaced as part of an archaeological report.

The Pic River Site was a summer project of the University of Toronto. It was directed by Norman Emerson in 1957. The Pic River flows into Lake Superior just east of the big bend in the north shore of Lake Superior.

The site is located right on the northwest shore at the rivermouth. It is an area of dune sand, which makes the digging easy, but the profiling decidedly dicey.

The site was discovered earlier on by George Quimby. He told me that he had developed an interest in the north shore of both Superior and Huron during his student days at the University of Chicago. In order to collect data for his thesis, and to supplement his student income, he found it decidedly productive to bootleg liquor north by boat and artifacts south by the same boat. Thus, he killed two birds with one stone!

The Pic River site is a stratified one with lower, middle and upper terraces. These range in time period from the historic on the lower terraces to prehistoric on the upper.

Now the upper terrace was excavated by Jim Wright who was surveying in the area that summer. His trusty companion was Wally Rice of the Ottawa Chapter, affectionately known to us as "Wild Rice". During the early part of the summer these two attempted to penetrate the wilderness to the north of Lake Superior. However, due to the prevalence of forest fires (so they said) and also the thought of a decent meal, they kept coming back to our camp where we were excavating the lower terraces. Each time they departed for the hinterland they managed to wheedle out of us the camp supply of H.P. sauce. They, like us, had learned that this elixir was the only way to take the monotony out of sardines and fried Spam.

Somewhere around their third visit back to our camp, while the forest fires were especially ferocious, they decided they might as well do some very local surveying. It was probably at this time they discovered the archaeological deposit on the upper terrace, a few hundred yards back from the river and our trenches. And so part of our crew were happily shanghaied to excavate the upper terrace. It was, after all, not just historic stuff.

Accordingly, one morning Wally and I marched forth with transit, tripod and stadia to perform the feat of producing a map. It was to be a splendid map, tying in the upper terrace with the river some little distance away. We looked around for some suitable permanent, fixed, natural or unnatural structure on which to indelibly etch our Alpha Datum point.

Such permanent, fixed, discrete points are often not easy to find in the natural landscape. Chiselling X's into sturdy rock faces may seem like the thing to do. But these are, in my experience, not always foolproof. The one at Frank Bay, after all, took five people three days to locate where it had lain under a thick coat of moulding moss on the surface of an almost buried rock surface. So we hit upon using the

corner of one of the complex of wooden buildings that made up the living and operational quarters of the logging camp. This complex of buildings was in current use, and in good repair. The white paint shone brightly in the sunlight. We surmised, after a discussion of Canadian economics, that the lumber business on the north shore would continue to flourish at least into the fourth quarter of the century. Our Alpha Datum would be comparatively safe, excepting perhaps for an unlikely act of God. So we spent the day alternately mapping and cussing blackflies and at dinnertime returned to camp. In the evening, we sat down to turn our columns of figures and rough sketches into a final map.

Next morning, we saw fit to return to our mapping site to check a few strange looking configurations in our map and to add a few final points. We walked along the road past the upper terrace and on to the logging camp area. We approximated the original spot where we had first set up the transit and had a little trouble sorting out which building we had used as our Alpha Datum. We just couldn't seem to agree which one it was. This surprised us not a little. So, using the old reconstructural method, we went over our conversation of the previous day regarding the choice of the Alpha Datum, verbatim and in an approximation of sequence. You know, this sort of thing: I said, "Gee, I hate scrambled eggs mixed with asparagus soup for breakfast," and then you said, "there just isn't any rock around here anywhere". That took awhile.

This disciplined approach got us nowhere. We decided that none of the buildings looked like the right one. We could only conclude that both us lacked something or other, or that between 4:30 the previous day and 8:30 the next morning, one of those buildings, our Alpha Datum included, had disappeared. We did not feel comfortable with either conclusion; we had the blackfly welts to witness reality and the buildings in the camp must each have weighed more than a ton.

After wasting more time it occurred to us to take another tack. We got up and walked over to the cluster of buildings. There, before our

astonished gaze, was a rectangle of support posts that had propped up our particular building.

I shall not repeat here what Wally said. His background in the Navy lent it a certain oversaltiness no doubt acceptable on board, but not usually heard on terra firma. My own reaction, was of course, more refined. There flashed into my mind a dictum more than often expounded by T. F. McIlwraith, longtime head of the Department of Anthropology. He would remove a smelly old pipe from his mouth and with authority and wisdom and a little spit, pontificate upon "the innate perversity of things". He was a short man, about my height. I learned eventually when he began a little lecture on this subject to move behind someone else who was taller than I and who only got his tie spattered - not an eyeful.

But to get back to the vanishing building, we found upon enquiry that the building had been removed to another location the previous evening. So, much shaken and not a little frustrated, we had to find ourselves another permanent, fixed bit of landscape into which to tie our splendid map.

"So what", you may say, "you did find another alpha datum did you not?" Yes, we did. But I know that the Pic River report makes no mention of this incident at all. And I do have the feeling that if someone else tries to excavate on the upper terrace at some time in the future he may have more than a little trouble with that rehashed map.

Though I did work on mapping at the Miller Site I remember little about it. Rather, etched very deeply into my memory are the events centred around a somewhat ripe, yellow banana.

The Miller Site is located near Pickering. It was excavated by the Royal Ontario Museum under the direction of one who did so much to bring archaeology to public notice during the fifties and I speak of the incomparable Walter Kenyon. Members of the O.A.S. played a very significant part in this excavation. I recall Bill Donaldson, Bill Renison and Ruth Marshall

among others. The site turned out to be a palisaded village of the Pickering Branch of Iroquois.

The site first came to light when some workmen were removing gravel from the west side of the site. Some salvage work ensued by the O.A.S. under Walter's direction. The following year, Walter and Duncan Cameron, publicist with the R.O.M., with a small grant from Imperial Oil, were looking for a convenient, productive little site to feature in a short film. The Miller Site was selected for its archaeological and aesthetic qualities. It was so aesthetic that, earlier on, it had been the site of the filming of "The Last of the Mohicans". Some of the props were still leaning against the trees on the farm across the road. Another legacy of the filming of *The Last of the Mohicans* was the pond in which we swam. It had been created by damming the creek in order that the *Last of the Mohicans* had some place around which to paddle their canoes.

And so, on the site, a small trench consisting of a very few five foot squares was begun by O.A.S. members. The cameras rolled. Artifacts popped into view. The film called "Village in the Dust" took shape. It was, for its time, a very nice little effort, and was probably one of the earlier films made on Ontario archaeology.

That little exercise in publicity led subsequently to greater archaeological heights for the site. In the subsoil of that little trench lay a very convincing linear arrangement of postmolds. Consequently, plans for a full scale excavation were made for the following summer.

During the summer excavation, there was a skeleton crew, and I remember Rom Vastokas being Walter's chief assistant. On weekends the numbers of excavators on the site burgeoned unbelievably as O.A.S. members and others came to help.

Just as an aside, during these early times, archaeology had little priority and there was a lot less money available for research. Sites in summer were usually manned by a very few. But most of the digging got done on weekends when O.A.S. members and others swelled the

ranks of diggers. For example, there were about eight in the skeleton crew on the first Benson Site dig, but on some weekends there were as many as sixty people. The menu on some weekends was pretty well potluck. Weekenders brought in whatever they could purloin from cupboards and refrigerators at home. One person might donate a watermelon, another a large pot of chili, another a big bag of Dad's Cookies. I recall my own enthusiastic mother sending me forth with a half dozen home-made raisin pies which disappeared at lunch teamed with large platters of some forgettable sandwiches.

Now Walter, it is agreed I'm sure, paid very little attention to what he called "groceries". Groceries referred to food at any stage of its existence from store shelf to the table. In fact, I cannot recall ever seeing Walter eat a meal. He just seemed to sit in front of it, or not appear at the table at all.

And so one Sunday, with the ranks swelling in the trenches, I found myself in the kitchen tent trying to make some sense of the oddly assorted larder. Also, aware of Walter's nonchalance in connection with groceries, and aware that an army marches on its stomach, Eva Kenyon took time from her own busy career to keep the show on the road. She had at this time driven out to the site to bring several cartons of groceries which she was aware would be very desperately needed either on the weekend or even more desperately in the week to follow.

That summer, Walter became the proud father of his first offspring, a tiny daughter with some finicky digestive problems. Into the kitchen tent came Eva, infant in arms, and followed by two minions bearing the cartons of groceries. She left and they deposited the cartons on the tent floor. I peered into these cartons and beheld the usual cans of Spam, Kraft dinners, sardines, loaves of yesterday's bread, cartons of eggs (some retrievable), and other modest camp fare the budget would support. There was little there that could be called gourmet and nothing that anyone but a starving, growing boy would consider.

Within five minutes of the arrival of the cartons, one of these starving, growing boys had descended upon the kitchen tent. Pangs of hunger gnawed at his vitals. This was Bruce Emerson, Norman Emerson's youngest. He was a golden haired, bright-eyed little nipper of about eight or so, who knew his way around an excavation very well. I first met Bruce when he was still crawling. He was sitting on a pile of backdirt teething on a potsherd.

Bruce had come to the kitchen in search of a snack and quizzed me about what was available. I was sympathetic, of course, as one just can't be responsible for stopping a kid from growing. Before I could make any suggestions he had burrowed enthusiastically into the cartons and came up happily with a medium-sized, ripe, bright yellow banana that I had failed to notice.

"Can I have this", he asked, waving the banana aloft.

I looked back in the boxes; one single, ripe banana! It had no future in feeding the five thousand that day and even less in the coming week.

"Sure", I said. And he vanished between the tent flaps to find a quiet corner.

A very few moments later Eva returned to the tent with a fretful infant in her arms. She dug through the cartons and then asked--with an edge in her voice:

"Where is the baby's banana?"

Icy fingers grabbed at my gut. It dawned immediately upon me that I had vaguely heard that this infant had decided digestive problems. I quickly put this together with the banana; she was on a banana diet. She was hungry and crying. I had just given her banana to Bruce. It was Sunday. This was Pickering and the only store open was the drugstore, from noon till four p.m.

"I gave it to Bruce," I confessed and bolted for the great outdoors hoping to retrieve the precious banana. Too late!

I returned to the tent and we both stood there while the wailing infant filled the tent with its misery.

Walter was summoned to see if he had any ideas about how to go about solving this dilemma. Crew members were canvassed to see if any of them were packing the odd banana in his duffel. None were. Several crew offered to drive around Pickering in the hopes of a miracle--but no one had any confidence at all that this could occur.

In the end, there was only one thing to do. Eva had to climb back into her car and take the hungry baby back to Toronto. I did not envy her the trip.

So the nonarchaeological event of the vanishing banana had penetrated the whole camp. Everyone felt terrible: the baby probably felt the worst; I thought I felt the next worst, but maybe it was Eva. Walter doubtless felt terrible; the crew felt terrible. My heart went out to poor Bruce, who was totally crushed and probably had indigestion despite the digestive merits of the offending fruit. In the end, it was only time that healed this scabrous wound.

It would be fascinating to be able to tabulate the effects of this nonarchaeological banana upon the archaeological data of the Miller Site gathered on that hot, Sunday afternoon. But the passage of time has doubtless rendered this beyond the pales of possibility. This banana does not appear in the Miller Site report, no matter how intensively one tries to read between the lines.

Let me introduce now the story of a nonarchaeological event which took place at the Ault Park site. In about the year of our Lord 1955 or so, the government, in its wisdom, decided to embark upon the St. Lawrence Seaway Project. Without getting into such things as deficits, suffice it to say that it became necessary to widen and deepen the St. Lawrence River in order to accommodate more and bigger boats. Among the places which were to disappear beneath the waves forever was a lovely island in the river near Cornwall. It was

called "Sheek Island" though I never knew why. On the island was a significant archaeological site which was to be salvaged. Since the site was located on that part of the Island called "Ault Park" the site became known as the "Ault Park Site". And so, in 1957 I believe, part of the site was excavated during a summer dig. Ultimately, the waters closed over the site and it vanished from view. I once heard that the government had installed over the site a buoy to indicate that the site lay a considerable distance below the surface. This may indeed prove a suitable gesture and enlightening to anyone going past in a rowboat.

The site and our camp were located right in the public park. The site fronted on a steep cliff that dropped perpendicularly into some boiling rapids below. At the edge of this eroding embankment lay a burial ground. Landward of the burial ground lay the general archaeological deposits.

In thinking back nearly forty years it is difficult for me to know all the people who took part in the excavation. The O.A.S. was well represented. The assistant director was, I believe, Bruce Drewitt. The photography was taken care of by Bill Renison and Clyde Kennedy. Both of these had "good" cameras. We were all in awe of Clyde's impressive "Rollei".

Now in those days we unashamedly and in the name of science excavated burial grounds of any denomination without so much as a by-your-leave. And so, as the summer wore on, eleven burials were exposed in the sandy burial ground at the edge of the cliff.

One morning at breakfast, some members of the crew remarked that they "had a bone to pick".

"We saw you fellows, in your white sheets, dancing around in the burial ground last night. You didn't fool us!"

This accusation drew blank looks from the accused, and also a series of strong denials. A lot of remarks flew about how much medication the accusers had taken the night before whilst

sitting around the campfire recovering from the day's activities.

During coffee and lunch breaks the ghostly presences in the burial ground were the main topic of enquiry and argument. The ghost watchers stoutly maintained they had seen white-sheeted figures and eleven of them at that. The accused swore they had slept right through the night as soundly as babes.

Amid the arguments someone of a scientific turn of mind suggested a count be taken of the number of white sheets in camp. Upon the question being asked not a single camper raised a hand. An actual search of the tents revealed the usual midsummer, grungy sleeping bags--hardly suitable attire for any sort of ghostly figures.

In the end, there was no question: white-sheeted figures definitely did not emanate from the archaeological camp. One white sheet would have been an anomaly--but eleven!

That night, in the chill of the evening, we sat around the dancing flames and shadows of the campfire in the deserted park. The mists rose from the roaring rapids below the burial ground. And most of us were glad to crowd into the warmth and cheer of the firelit circle. Norman Emerson picked out on his guitar some of his favourite songs: *You Are My Sunshine*; *I'm Forever Blowing Bubbles* and *Pagan Love Song*. We sang lustily in an effort to dispel the eeriness of the empty graves that lay above the river below.

Well, the Ault Park Report has not yet been published. But when it is, I am pretty sure this event will not appear therein. Frankly, I really don't want to get too scientific tonight. But, if looked into, this particular story would probably tell us something about ourselves. This might be something we would like, or not like to know. And science isn't everything, is it?

This last story is also a ghost story. It concerns the archaeological site which once bore a plaque indicating that it was the site of Cahiguag. This

site is located in Simcoe County, not far from Orillia, in a tiny hamlet called "Warminster".

Work on the Cahiague Site goes back into the late forties. I believe at that time it may have been under the direction of the late T.F. McIlwraith himself. T. F. McIlwraith may have been more of a generalist in Anthropology. His thesis, out of Cambridge, was that famous ethnography on the Bella Coola. It's publication was delayed for twenty years because of the problem of its "pornographic" content. This problem was solved by printing the pornographic parts in Latin. During T. F.'s directorship, both in the Museum and the Department of Anthropology, he was significantly active in the archaeological field. He did his share to promote the O.A.S.

Mr. McIlwraith's right hand person during this earliest days was a young woman named Maggie Thompson. She was probably the first woman to do serious archaeology in Ontario. She produced a little book on how to dig which was published through the Royal Ontario Museum, probably in the forties. Maggie eventually turned her attention to the Middle East where she worked with her husband, Douglas Tushingham.

In the early 1960's Norman Emerson began a long commitment to Cahiague. Extensive areas were opened up during fall blitz digs and during summer long excavations. The O.A.S. here functioned as supervisors for many years.

Now the site of what may be Cahiague comprises a number of farmed acres. These are bounded on the north and south by ravines, on the east by a bushlot and, importantly for our interest here, on the west by extensive swamp. The site overall comprises probably twenty-five acres and supported, during the early 17th century, a thriving Huron village.

One evening, when he thought the group were particularly vulnerable, Norman Emerson recounted the following story:

On a similar evening, several crew, including Jim Gooding, happened to notice some

movement in the swamp to the west of the site. Now in all the time I was at Cahiague, I never did see anything moving in that swamp. It was just not the sort of place anyone would want to be. Not even cattle were drawn to it. But that misty evening, something was moving in its murky depths. Jim and his companions were able to distinguish the figure of a man moving across one of the less bushy areas. Jim was even more surprised when he was able to distinguish the clothing of the figure. Most notable was the tall, wide-brimmed hat with large decorative plume trailing behind. Further, the figure wore a long cloak, not at all common in Simcoe County even back in the sixties.

The figure glided across the swamp and disappeared in the trees of the flanking ravine.

Now Jim was a good student and well up on his local history. It was not at all difficult for him to identify the very distinctive ghost as none other than Champlain himself. Champlain had left a journal of his expedition through Simcoe County and, indeed, of his ten day sojourn on the site of Cahiague itself in 1615. Besides, from the excavation of the site had come a pair of French boot heels, exactly like those Champlain would have worn. These now reside in the collections of the University of Toronto.

And there the story hangs for, to my knowledge, no one has since been favoured with the appearance of this apparition.

What this story signifies is not at all clear to me but it could raise some interesting archaeological questions though it itself is not an archaeological event. For example, perhaps in 1615, when the settlement was a booming village, the swamp may not have been a swamp? Or then again, if it were a swamp, what was Champlain doing down in the swamp? Or then again was perhaps the ghost of Champlain, a bit put out by the cautious wording on the plaque as to whether or not this was really Cahiague, trying to tell us that indeed it was Cahiague? As I recall the wording which T. F. McIlwraith wrote for the plaque went something like: "This is the site of Cahiague according to the best evidence we have at this moment."

The site of Cahigue (if indeed it is) has been the locus of more twentieth century human behavior per five square feet than most local sites I can think of. There is probably more oral history associated with its excavation than most of us can imagine. Interestingly, the final report has not yet appeared. Fellow archaeologists, here we have our golden opportunity to do what we are always preaching at our students to do: to make full use of the context in which our material data appear. This account of the ghost of Cahigue concludes the stories of excavations which I have to tell tonight.

In summary, the general topic of my discussion has been that of the Anthropology of Excavation...the behaviour of excavators on the archaeological site.

More specifically, I have focussed upon the fact that what occurs on a site has been divided very distinctly into two parts: the archaeological (which appears in site reports for the most part) and the nonarchaeological (which definitely does not appear in site reports).

I have suggested that the archaeological and nonarchaeological are profoundly integral, impinging heavily one upon the other. Are we in the habit of presenting only half the picture in our archaeological reports and neglecting some of the critical context?

I have further suggested that the nonarchaeological component is made up of a considerable body of so-called stories. They have not been committed to print and hence are not part of the literature. They have instead become the content of our oral tradition in archaeology.

I have related several examples of stories from the distant past. It is my opinion that these stories function as do the folk tales of any society and culture: they help keep alive the genealogies and personalities of our archaeological forefathers in a lively manner that even pictures cannot do; they document the history of our craft and they teach, by example, our younger generation of archaeologists the

patterns of survival in this unique business which, after all, seems to become a way of life for each of us.

My final conclusion is that perhaps we should pay a little more attention to these stories which float and swim around us. They may just have a significance that we haven't quite caught up with yet. ■

1990 OAS SYMPOSIUM ABSTRACTS OF PAPERS

Pat Julig (University of Toronto), Larry Pavlish (University of Toronto), and Ron Hancock (University of Toronto): **Interregional Exchange of Lithic Artifacts in Northwestern Ontario**

Identification of lithic materials on the basis of visual criteria can result in misidentification, and subsequent errors in postulated trading patterns. To assist in positive identification of geological source, instrumental neutron activation analysis (INAA) is used to test several lithic types which occur in small quantities in northwestern Ontario sites. We report on INAA analysis of: (1) Hudson Bay Lowland (HBL) cherts which are visually similar but chemically distinct from Knife River flint (KRF) (source region in North Dakota), and, (2) Hixton silicified sandstone (source region in Wisconsin). The interregional exchange mechanisms through which these materials were brought to northwestern Ontario sites will be considered.

Barry Mitchell (OAS Ottawa)
The Type, Origin, and Function of Central Eastern Ontario Trade Goods

This paper names the variety of 'European' manufactured items recovered from archaeological site excavation contexts in central eastern Ontario. Shoreside sites on the Petawawa River in the east part of Algonquin Park and eastward on the Ottawa River are used for data. A geographical area of about 75 km E/W and 25 km N/S is represented. An attempt is made to relate the type of artifact with identity of the user, thus cross-checking date of

manufacture. Some items are traceable to European or North American manufacture. Conservation methods and results are also discussed.

Ron Hancock (Slowpoke Reactor Facility and Dept. of Chemical Engineering and Applied Chemistry, University of Toronto), William A. Fox (McGill University), and Larry A Pavlish (Department of Physics, University of Toronto)
Chemical Analysis of Native and European Trade Copper

Although many chemical analyses have been made of geological and archaeological native copper from North America, little has been done to establish the differences between native copper and European copper materials of the 16th to 19th centuries. This research is of interest to archaeologists who can use these data as evidence for early contact and trade between indigenous people and Europeans in their culture reconstruction models. In an attempt to resolve this problem, 43 samples were taken from 19 lots of native copper housed in the Royal Ontario Museum collection. These were analyzed by INAA along with 57 samples of archaeological copper from a number of sites in Ontario. The data are compared both internally and with that previously published. The variability of some trace element concentrations in native copper can cause confusion in the differentiation between native and European copper, unless one looks specifically at concentration enrichments or depletions of groups of elements. Using a multi-element approach, we are able to clearly separate native copper from European trade copper.

William C. Noble (Dept. of Anthropology, McMaster University) and Jacqueline E.M. Crerar (McMaster University)

The Neutral Iroquois Skin Trade

Animal domestication has long interested scholars, and it has been realized that it involves a process of developmental steps along a continuum that includes selected hunting, taming, tending (penning), to full domestic breeding control by humankind. The historic Neutral Iroquois of the early 17th century were

definitely managing white-tailed deer for practical reasons including economic trade, and their endeavors exemplify certain of the early steps in the domestication process. The intentional production of deer hides and the intense culling of squirrel skins for exchange both locally and long distance to Chesapeake Bay was practised in order to obtain European trade goods and the highly valued Snow Whelk in both finished and unfinished forms.

White-tailed deer bones from five archaeological sites dating to A.D. 900 prehistoric to the historic era of A.D. 1651 were compared to each other and to contemporary local deer specimens/live herd studies. From the various relationships noted, it was obvious that Neutral Iroquois hunting practices changed from traditional 'schlepping' to selected hunting in the protohistoric developing into management (tending) in the historic. In this, and many other aspects, the Neutrals stood unique among the former Northeastern aboriginal peoples of Ontario.

Ron M. Farquhar (Dept. of Physics, University of Toronto)

Sources of Lead and Copper Trade Goods in Prehistoric Ontario as Determined by Lead Isotope Analysis

In the Late Archaic and Early Woodland times (circa 1000-400 B.C.), pieces of galena (lead sulphide) were being collected by the Native peoples of southern Ontario, and are now found occasionally at grave and habitation sites. The source of this mineral can be surmised with the aid of lead isotope analysis. This is a technique which makes use of the variations which occur among lead mineral deposits in the relative abundances of lead isotopes. There is now enough isotopic data on local (Ontario, New York) and distant (upper Mississippi valley-southeastern Missouri) deposits to enable us to define sources with reasonable confidence. Most of the Galena found in southern Ontario came from deposits in upper New York State, although one of the samples was undoubtedly from the upper Mississippi valley region, 1000 km from the grave site where it was found.

In principle, the technique can be used with any material which contains lead, even in trace

amounts. We have recently begun measuring the lead isotope ratios in native copper recovered from archaeological sites to determine whether sources of metal can be distinguished. Results to date are promising and will be reviewed.

Christopher J. Ellis (University of Western Ontario) and Brian Deller (Mt. Brydes, Ontario)
Evidence of Regional Interaction (Including Exchange?) on Early Sites in the Lower Great Lakes Region

Analyses of Palaeo-Indian lithic assemblages from the eastern Great Lakes region reveals that they occasionally include in small amounts, exotic lithic materials often obtained from considerable distances. It is argued that these cherts are a product of regional interaction between geographically distinct groups. The mechanism of this interaction probably included both the movement of individuals between local groups as well as exchange systems. Since this exchange would have involved everyday items on what is certainly not a highly localized resource (e.g. chert), it is argued that this exchange was non-utilitarian in nature and was carried out to maintain social ties (e.g. "gift" exchange). Maintaining such ties would have been essential to survival at the low inferred population densities and in the highly unstable environmental situation of Palaeo-Indian times. Finally, some contrasts between the nature of exchange systems in Palaeo-Indian as compared to later Archaic/Woodland times are discussed.

Michael W. Spence (University of Western Ontario) and Brian J. Fryer (Memorial University of Newfoundland)
The Exchange of Silver in the Middle Woodland Period

Trace element analysis was conducted on samples of native silver from a number of Middle Woodland sites in Ontario, Michigan, New York, Ohio, Illinois, Georgia, and elsewhere. Most specimens fell into two major source categories: the Cobalt area in northwestern Ontario, and the Keweenaw Peninsula of Michigan. The paper will discuss the results of the analysis, and will present some

suggestions on the role of silver exchange in the Hopewellian Interaction Sphere and its participating societies.

David M. Strothers (The University of Toledo) and Timothy J. Abel (University of Toledo)
Beads, Brass and Beaver: Archaeological Reflections of Protohistoric 'Fire Nation' Trade and Exchange

Two protohistoric 'Fire Nation' (Assistaeronon) sites located in the southwestern Lake Erie littoral region have disclosed evidence of early historic European trade connections. One of these sites, Indian Hills, represents the terminal, fortified town of the protohistoric Sandusky Tradition/Assistaeronon/Totontaratonhronon. The other site, Petersen, is interpreted to have represented a traditional mortuary district of the same ethnic group. Early historic documentation, in conjunction with the temporal placement of these archaeological components, suggests that early historic European-derived trade items may have been indirectly obtained through trade connections with Algonquian-speaking ethnic groups who occupied the middle St. Lawrence River Valley; and who are historically documented to have established detailed knowledge of routes far westward into the lower Great Lakes, as early as 1603. This documentation suggests that these aboriginal trade networks were well-established in 1603 when European contact was minimal, and were probably derived from and based upon late prehistoric trade connections.

William R. Fitzgerald:
Ceremony or Commerce: The Trafficking of European Commodities during the Late Woodland

Changing European pursuits in northeastern North America during the 16th and 17th centuries are reflected in the quantities and varieties of European material culture recovered from archaeological contexts.

Advances in chronological refinement and the ability to identify the origins of many European commodities have proved to be invaluable for reconstructing distribution networks from the coast into the interior.

An examination of the archaeological evidence for native interregional interaction immediately prior to the early 16th century coastal appearance of European explorers, marine hunters, and fishermen will provide a comparative basis for subsequent developments of networks. As sporadic trading and ceremonial exchanges of fancy furs evolved into a highly competitive commercial beaver trade around 1580, Basque, French, Dutch and possibly Spanish supply spheres became evident from the remains that have been recovered from native sites.

James F. Pendergast

Trade Between the Mid-Atlantic Algonquians and the Ontario Iroquois circa A.D. 1600

Hostile Massowomecke relations with the Susquehannock Iroquoians and the Tockwogh Nanticoke Algonquian band at the head of Chesapeake Bay circa A.D. 1600 will be contrasted with their contemporary amicable relations with the Soraphanigh, nause, Arsek and Nautaque Nanticoke bands at the foot of the Bay to postulate a trading link between these tidewater Algonquians and the Ontario Iroquois, particularly the Neutral, through Massowomecke middlemen prior to A.D. 1600.

William A. Fox (McGill University):

Michigan Loses Its Chert

Ethnohistoric evidence and ethnographic analogy are utilized in an attempt to understand the meaning of sixteenth and seventeenth century chert distribution patterns in the southern and western Georgian Bay littoral. Odawa lithic material procurement is considered in the context of their documented trading activities.

Nick Adams (Adams Heritage Consultants)

Disturbed French Period Burials from Fort Frontenac, Kingston

This paper is a presentation of the results of an archaeological excavation to examine and remove a number of human burials which had been disturbed by construction at the Canadian Forces Staff College, Kingston (Fort Frontenac) in 1987. The remains of eleven burials dating

to the late French period were recorded *in situ*, and in addition the remains of an undetermined number of burials which had been disturbed during the placement of subsequent burials were also recorded. On the basis of archaeological and historical information, the burials are interpreted as part of a cemetery plot which served the Parish of St. Francis, Fort Royal of Frontenac during the last three decades of the French occupation of the fort (approximately 1730-1758). Osteological and documentary evidence indicates that people of both Native and French ancestry and of all ages were interred within the cemetery.

Rod Crocker, Ellen Blaubergs, and Carole Stimmel

The Trading Game: Archaeology Students Make a Deal

One of the mandates of the Toronto Board of Education's Archaeological Resource Centre is to develop educational curricula and programs which focus on the many subjects encompassed within the field of archaeology. During a 1989 professional development trip to the Licking County Archaeology and Landmarks Society Center for Archaeological Research and Education in Granville, Ohio, Archaeological Resource Centre Staff were introduced to a most innovative "game" used to emphasize the importance of trade in the Hopewell culture. This game was recently redeveloped and incorporated into various curricula and programs at the Archaeological Resource Centre. One of the objectives of these curricula packages is to create an understanding of how prehistoric trade networks operated, and how they are reflected in the archaeological record. The curricular packages which include this game are: an adult program for night school classes, a special program for a student trip to Mexico, an adaptation which assists in the introduction of the study of material culture history to high school students, and its original placement within a program entitled "Prehistoric Art." The paper will describe the development of this effective game. An opportunity for OAS symposium-attenders to participate in a version

of "The Trading Game" will be presented by Archaeological Resource Centre staff.

James Molnar (State University of New York-Albany)

Excavations at the Hunter's Point Site

The 1990 excavations at the Hunter's Point site on the Bruce Peninsula are presented. The site is a mid-seventeenth century Odawa habitation. Excavation methodology is described, featuring use of a total recording base station to generate maps and piece plot artifacts. Preliminary maps are presented with feature and artifact information. The problem of defining a community pattern at a site located on cobble storm beaches is discussed.

Rita Michael (Michael Archaeological Services):
Griffin House: Archaeology of an Ancaster Black Family

Black history in Hamilton is virtually unexplored territory. A reputed fugitive slave, Eneals Griffin, paid 123 pounds in 1834 for a fifty acre farmstead in Ancaster. The Hamilton Conservation Authority bought the farm from his descendants in 1988.

The Hamilton-Wentworth Archaeological Foundation began the first phase of an archaeological research program with a ten day assessment this spring. The results indicate a prosperous family with some standing in the community and evidence for mixed marriages. A field school is planned for 1991 as part of restoration and interpretive objectives for this LACAC designated site. ■

THE MULTICULTURAL HISTORY SOCIETY OF ONTARIO

The Multicultural History Society of Ontario, in conjunction with the Archives of Ontario, is proud to announce a major conference to address the preservation of ethnic records. Titled "THE FUTURE OF YOUR PAST: PRESERVING THE ETHNIC RECORD", this conference will provide an important forum for all ethnocultural groups in the province to exchange ideas and information with other groups, with archivists and others concerned

with archival matters. With your expertise, you are invited to take part in what we believe will be an informative and exciting three days in the world of archives.

Through a series of lectures, workshops, seminars, and roundtable discussions, the conference will contribute significantly to the dissemination of information about ethnicity and archives. The conference will also provide an important forum for demonstrating the importance of ethnic materials to archival collections in the province and to the documentation of Ontario history. The format will consist of presentations by plenary speakers from across the country, thematic sessions, workshops and panel discussions. Invited audience members are archivists, community members, historians, museum workers, historical associations, ethnic organizations, and anyone interested in preserving Ontario's multicultural heritage.

The date for the conference has been set for 8-10 November, 1991 in Toronto. Registration and a reception will take place on the evening of Thursday, 7 November. Several controversial issues in archives and multiculturalism will be addressed during the three day conference. Please let us know if you intend to participate by submitting a 250 word (1 page) abstract briefly describing your proposed contribution.

For further information please contact:
Renee Rogers

For the Organizing Committee
43 Queen's Park Crescent East
Toronto, Ontario M5S 2C3
Telephone: (416)979-2973 ■

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ONE BEAR OR TWO?

by JOHN L. STECKLEY

In the Huron language sources of the 17th century there are three different forms presented for the verb root meaning 'to look'. In the prayers recorded in the Jesuit Relations for 1636 and 1641 we find a form that has a distinguishing -gnr- sequence:

"regardez
atisacagnren"
(JR10:70)

"celui la voit
tehaagnra ichien"
(JR21:254)

In the first published dictionary of Huron, compiled from several sources by Recollect Brother Gabriel Sagard, we have a slightly different form, with an -ndh- sequence corresponding to the -gnr- in the entries presented above:

"Je regarde la. Caté^endha."
(Sagard 1866, dictionary p136; c.f., other entries on pp136-137).

The Relation of 1654 contains a Huron letter in which the verb 'to look' appears with an -nrr- sequence instead of the other two patterns:

"te a o annra...qui regarde"
(JR41:166 and 170)

"te on8a, annra...elle nous regarde"
(JR41:168 and 172)

These examples of the verb 'to look' are indicative of a general threefold distinction of -(n)gnr-/-(nd(h)(r))/-nrr- that exists in the Huron language sources of the 17th and 18th centuries. I believe that this not only reflects ethnic differences within the Huron 'confederacy', but also those within one of the Huron tribes, the Bear. This latter difference is one that I feel is

useful in explaining some of the political divisiveness that appeared between Bear villages during the 1630's. It is a distinction to be pursued archaeologically. In this paper I will establish the source distribution of the three forms, and use that evidence to try to back up my contention that there existed a dialect and hence an ethnic distinction within the Bear tribes of the Huron.

The -(n)gnr- Dialect Feature: The Northern Bear

The -(n)gnr- form appears in the writings of Jesuit Father Jean de Brébeuf, beginning with the Ledesma Catechism (see Steckley 1978), written probably sometime between late 1626 and early 1629, and ending with the work of Brébeuf and his fellow Jesuits in the Relations from 1636 to 1641. In the Ledesma Catechism, we have two words with -ngnr- sequences, both of which, unfortunately, have defied my analysis:

"Akiengnracha...Paresse"
(Brébeuf 1830:12, line 4)

"ihaouangnrakhia"
(Brébeuf 1830:14, line 15)

In the Jesuit Relations from 1636 to 1641, a number of examples of -ngnr- appear that are more easily analysed. In the Huron prayer recorded in the Relation of 1636, we find the following:

"la contagion ongnratarrie"
(JR10:70)

This term shows up in most later Huron sources as "ondratarion" (HF59:121, HF62, HF65:133, FH67:52 and FH1693:207)¹ and in one source as "onratarion" (FH1697:40).

A poorly written form appears in the Relation of 1637, with a woman's statement of:

"ho, ho, ho, Echiongnix² et sagon
achitec
Ah, my nephew, I thank thee; be of
good heart for the morrow."
(JR13:255)

This would seem to be a badly transcribed form of the verb meaning 'to have as nephew, niece (female speaking)', which is seen in later sources as "achiondraka" (FH1693:257 and FH1697:258) and "achionnrak" (FHO, HF59:48, HF62:12 and HF65:59).

In the prayer recorded in the Relation of 1641 we have the following word containing -ngnr-:

"nous ne tirerons de profit
e8atengnrak8at"
(JR21:260)

This is based on the verb meaning 'to profit', which appears in almost all other sources as "atondrak8i" (FH67:164, FH1693:298, FH1697:161, HF59:33, HF62:37 and HF65:39), and in one source as "Atonnra"81" (FHO:166).

I believe -ngnr- to be a dialect form of a northern branch of the Bear for the following reasons. Brébeuf lived in Toanche during his initial stay with the Huron from 1626 to 1628. This was a village in the extreme north of the Penetang Peninsula (see Heidenreich 1971:32 and map 17). When Brébeuf returned in 1634 with his Jesuit colleagues, their base of missionary work was Ihonatiria, a descendant village of abandoned Toanche (Heidenreich 1971:32). They left Ihonatiria for the southern Ossossane in 1637. When the Jesuits lived in Ihonatiria it was one of five northern villages that acted as if they had some kind of corporate unity. Under the headman Aenons the members of these villages considered uniting to form one village (JR8:105 and JR10:241-7; see discussion in Trigger 1976:517-518). In the spring of 1635, feeling that they were being left out of the mainstream of Bear politics, they decided to hold a Feast of the Dead separate from the one being held by the rest of the Bear (JR10:279 and 307; see Trigger 1976:518).

The -nd(h)(r)- Dialect Form: The Main Body of the Bear

The -nd(h)(r)- dialect form is the only one found in the writings of Recollect Brother Gabriel Sagard. His linguistic sources included at least his own experiences living with the Huron at Tequenonquiaye and Quieunonascaran in 1623-1624 and probably the works of Recollect Father Joseph Le Caron, who lived at Carhagouha from 1615-1616, and Carhagouha and Quieunonascaran in 1623-1624. All three of these villages were south of Toanche and Ihonatiria. Although Trigger speaks of the northernmost, Quieunonascaran, as being a village of a northern division of the Bear (Trigger 1976:290-292), there is no clear evidence that it was one of the five villages referred to above. Further, there are more than five other villages that have been placed by Heidenreich (Heidenreich 1971, map 17) in a more northerly position than Quieunonascaran.

The examples from Sagard are the following:

/to dance/

"Allez-vous dancier? Esquatndrauache"
(Sagard 1866:45; for other examples using -ndr- see p45, -ndh- p46 and 144, and -ndhr- p45)

/mushrooms/

"Champignons. Endrachia"
(Sagard 1866:114; also see an example with -ndhr- on p114)

/the stem of an ear of corn/

"la tige ou il tient. Ondraiena."
(Sagard 1866:114)

/to have as nephew, niece (female-speaking)/

"Ma niece (maniere de parler aux femmes & filles). Etchondray."
(Sagard 1866:105)

The -nd(h)(r)- dialect form appears also in the French-Huron dictionaries. With the exceptions of the verbs 'to profit' and 'to be contagion', this form is confined in the Jesuit material to French-Huron rather than Huron-French

dictionaries. The model for the French-Huron dictionaries was developed earlier than the conjugation-based pattern of the Huron-French dictionaries. The latter were said to have been developed in their complete form by Jesuit Father Etienne de Carheil from 1666 to 1700 (Potier 1920:xvii). Dictionary writing was cumulative and conservative, with each new missionary language scholar just copying what

was before and adding to it from what he heard. Therefore, some old Bear forms were bound to stay in, even though the dialect of the dictionaries was not the Bear dialect. With the newer model Huron-French dictionaries, developed when the Bear dialect was not the main dialect used, these holdovers are less likely to occur. There are more instances of -nr- than -nd(h)r- in all dictionaries of both types.

Examples of the -nd(h)r- forms in the Jesuit dictionaries are as follows:

<u>Verb/Noun</u>	<u>Basic Entry Form</u>	<u>Sources</u>
'to have as nephew, niece (female-speaking)'	,achiondra ^c ka	FH1693:257, FH1697:258
'to dance'	,andra8an	FH67:66, FH1693:88, FH1697:47
'to get dirty'	endrandi	FH67:176
'nest'	ondre ^c k8a	FH1693:239 and FH1697:131
'stem of an ear of corn'	ondrahenia	FH1693:368
'leaf'	ondrata	FH1697:76

The -nr- Dialect Form: Non-Bear

The -nr- dialect form was one of several dialect features characterizing non-Bear Huron. It appears consistently in the Relations after 1641, in the Huron-French dictionaries (outside of the

exceptions noted above), and in most entries in the French-Huron dictionaries. This can be seen in the following listing of entries containing the appropriate sequence. Unlike the -nd(h)r- listing, it is not exhaustive, but illustrative:

<u>Verb/Noun</u>	<u>Basic Entry Form</u>	<u>Sources</u>
'to look'	ka,annra	FHO, FH1693:315, FH1697:173, HF59:63, HF62:24, HF65:74
'to have as nephew, niece (female-speaking)'	,achionnra ^c k	FHO, HF59:48, HF62:12, HF65:59
'leaf'	onnra ^c ta	FH67:104, hf59:121, HF62:85, HF65:134
'to dance'	,annra8an	FHO, HF59:121, HF62
'to tie'	,annren	FHO, FH67:121, FH1693:200, FH1697:109, HF59:121, HF62:84, HF65:134

<u>Verb/Noun</u>	<u>Basic Entry Form</u>	<u>Sources</u>
'to get dirty'	innrandi/,ennrandi	FHO, FH1697:190, HF59, HF62, HF65:226
'nest'	onnre ^c k8a	FHO:140, HF59:121, HF62:84, FH67:140, HF65:134
'provision'	,annrasta	FH1693:300, HF59:121, HF62:84, HF65:133
'pole'	,annre ^s a	FH1693:45, FH1697:234, HF59:121, HF62:84, HF65:134
'mushroom'	onnrachia	HF59:121, FH1697:32, HF62:84, HF65:133
'penis'	hannra	FH1697:239, HF59:121, HF62:84, HF65:133
'to play'	,annrandi	FH1697:104, HF59:121, HF62:84, HF65:133
'rooster's comb'	onnrachiara	FH1693:85, FH1697:44, HF59:121, HF65:133
'stem of an ear of corn'	onnra,enhia	FH1697:215, hf59:121, HF62:84, HF65:133
'to whiten'	,annraten	FH1697:89, HF59:121, HF62:84, HF65:134
'to disdain'	atiannrati	FH67:69, HF59:25, HF62:29, HF65:32
'to happen by accident'	,aannron ^c k8i	HF59:41, HF62, HF65:49, FH67:3, FH1697:16
'to be rich'	,aannrak8annen	FH67:173, FH1697:184, HF59:41, HF62, HF65:49

FOOTNOTES

1. At this point I'm not altogether sure what sound the -g- represents in the -ngnr- sequence. Suffice it to say at this juncture that it makes the sequence different from the other two.

2. I suspect that the -i- before the -x- is a

typographical error for -r-. This happens more clearly elsewhere in the Relations, with "te sk8annia" representing what is more accurately "te sk8annra" (JR41:166).

continued

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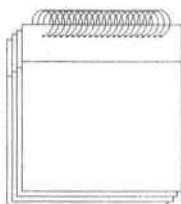
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SOCIETY CORRESPONDENCE

Responding to a member's concern that Ontario archaeological artifacts are being looted from Ontario sites and immediately exported to the United States, the Society recently undertook to contact the U.S. Customs Service to explore their involvement in controlling this situation. Their initial response follows and the matter will be pursued by the Executive Committee.

Mr. Lawrence Jackson
Director, O.A.S.

October 31, 1990

Dear Mr. Jackson:

This is in response to your letter dated September 26, 1990 requesting that we open dialogue between the U.S. Customs Service and the Ontario Archaeological Society. We are of course concerned about reports of smuggled archaeological artifacts from Canada into the United States. We are entrusted with enforcing 19 U.S.C. 2606 and 19 U.S.C. 2607 which cover the importation of archaeological and ethnological material and articles of cultural property.

I agree as you suggest, a means of stemming the flow of these illegal importations may well be to increase public awareness and to provide special training for our inspectors. An important key to detection and apprehension of these smugglers, would be to encourage the reporting of individuals suspected of such activity. With subject identification and vehicle information, we could perform more thorough screening and inspections.

The dialogue you are suggesting would be best opened with the U.S. Customs Regional staffs that cover the U.S.-Canada border areas. I am enclosing our Customs service map that

identifies the ports of entry within each state and shows the boundaries of the three northern border regions (Pacific, North Central and Northeast). I will forward a copy of your incoming letter and my reply to each of the Regional Directors of Inspection and Control, for their information. I would like to recommend that your office contact the region or regions in which you might be interested, and determine what can be done to help stem this illegal trade at the border.

The following are the appropriate contacts for our three northern border regions: Northeast Region, Acting Regional Director Inspection and Control, Joseph Wilson, 10 Causeway Street, Suite 801, Boston, Massachusetts 02222-1056, or (617) 565-6321; North Central Region, Regional Director, Inspection and Control, Henry Ristic, 55 East Monroe Street, Suite 1501, Chicago, Illinois 60603-5790, or (312) 353-4745; and Pacific Region, Regional Director, Inspection and Control, Aileen Colon, 1 World Trade Center, Long Beach, California 90831, or (213) 491-7300.

Thank you for bringing this important concern to our attention. If I can be of any further assistance, please let me know. I can be reached at (202) 566-5607.

Sincerely

Robert A. Bartol
Director, Office of Passenger Enforcement and
Facilitation
Department of the Treasury
U.S. Customs Service
Washington, D.C. ■



PRESS CUTTINGS

Legendary moated city unearthed in Japan

When archeologists unearthed the remains of a third-century city at Yoshinogari last year, they discovered a legendary community described in an ancient Chinese history book.

Now historians are rewriting Japanese history after the discovery of the moats, dwelling areas and burial mounds at this site in western Japan, the largest and most spectacular third-century community excavated in the country.

What most surprised archeologists was the scale and scope of the moats and fortifications, never before discovered in Japan.

"Before, historians thought that third-century Japan was a peaceful period of tiny, isolated, rice-growing communities," said Ryosuke Yamada, chairman of the Yoshinogari Preservation Committee.

The city, which was surrounded by triple moats, 40-foot-high watch towers and earthen walls, tells a different story.

Most dramatic for the ordinary visitor is the headless skeleton of a young adult male, possibly a warrior beheaded in battle and perhaps an early samurai.

Another skeleton had a dozen arrowheads embedded in it.

"It was obviously a time of wars," said Tadaaki Shichida, director of the Yoshinogari excavation.

"The watch towers, granaries and extensive moats here correspond to the Wei Chronicle account as no discovery has ever done before."

Yoshinogari is the first city to be excavated that fits descriptions given in the only over-all account of early Japan, the Wei Chronicle, compiled by a court historian of the Wei Dynasty (220-265 A.D.), whose capital was in Loyang, central China.

It speaks of Japanese cities surrounded by walls and watch towers protecting numerous granaries and houses.

Until Yoshinogari, no such city had been found, and historians had dismissed parts of the Wei account as hyperbole.

The city is to be preserved as a national historic site and is a magnet for visitors intrigued by the Wei Chronicle.

The central character in the Wei Chronicle is shaman-queen Himiko of the dominant state of Yamatai, the ruler of the first Japanese dynasty. She paid tribute to the Wei king and received a golden stamp.

Although Yamatai was not ruled by the Wei, it was part of a system of tributary relations which the Chinese established with "outer barbarians," such as Mongolians, Koreans and Japanese. These people paid tribute and received imperial gifts in return.

from The Toronto Star
Oct. 7, 1990

Bones found in north likely 7,000 years old

Scott Hamilton blames "a lot of dumb, blind luck" for the discovery of human bones believed to be more than 7,000 years old.

"It's a rare event to find archeological deposits, even rarer for them to contain human bones and rarer yet to get a set of this very considerable age," said the Lakehead University anthropology professor.

"It was just the coincidence of an airstrip being constructed and the co-operation of the band."

The Wapekeka Indian band called in Hamilton and his crew after finding bone fragments near the shore of Big Trout Lake while building the strip to provide year-round access to the remote reserve about 600 kilometres (372 miles) north of Thunder Bay.

When the samples were submitted for carbon dating this year, Hamilton had expected to hear they were no older than 3,000 years.

Instead, results from the University of Toronto suggest at least one of the fragment is more than 7,000 years old.

Studies show a continental ice sheet retreated from the area about 8,600 years ago, leaving behind a devastated landscape that would need a great deal of time before becoming sufficiently fertile to support vegetation - and human life.

The bones predate the oldest previous archeological find in the surrounding Hudson Bay Lowlands by 3,000 years.

Hamilton said human habitation only 1,600 years after the retreat of the ice is extraordinary.

He said there's no way of telling if the bones found were from Wapekeka ancestors.

Most of the fragments unearthed by band members before Hamilton moved in to have been interred in a burial ground on the reserve.

from The Toronto Star

New Service Introduced By OAS

Through the cooperation of the Chiefs of Ontario, The Ontario Archaeological Society will now make available to researchers needing to identify and contact the nearest First Nations, the current list of the 129 organized First Nations in Ontario, the names of current Chiefs, addresses, telephone and fax numbers. While this information is primarily intended to aid archaeologists encountering native human burials to obtain disposition consent of a First Nation's representative in compliance with the Cemeteries Act, the data should also assist and be of interest to other researchers.

The Chiefs of Ontario have provided it to ensure that "the First Nations in Ontario are fully involved when human burials are discovered".

If demand is sufficient, the information will be made accessible as an on-line database through the TRILLIUM or related e-mail network. At present it is available by contacting The Ontario Archaeological Society, 126 Willowdale Avenue, Willowdale, Ontario M2N 4Y2, telephone and Fax (416) 730-0797, e-mail TRILL.OAS. There is no cost for this service other than photocopying

from the OHS Bulletin, October, 1990.

The Premier's Views on Heritage...from a letter to Beth Hanna, President of the O.H.S. published in BULLETIN, October 1990...

Dear Ms. Hanna:

Thank you for your letter of July 27 on Ontario's heritage resources.

Since Canada is a relatively young country, it is essential that we keep close track of our historical artifacts and other heritage resources. Moves to destroy historical documents, raze architecturally significant buildings, or ignore the value to First Nations of aboriginal archeological sites must be halted.

The New Democratic Party strongly believes that the provincial government should **not** delegate responsibility for the preservation of Ontario's history and heritage resources to municipalities through the creation of Municipal Heritage Boards, as envisaged in the May 1990 proposal by the Minister of Culture and Communications. I can make the analogy with our precious farmland resource. In the absence of strong provincial leadership, in the form of policy or legislation (or both) to preserve agricultural land, municipalities in Ontario are apt to succumb to development pressures that are or seem to be financially lucrative. Just as no one can make any more prime farmland, neither can anyone create more heritage resources. For that reason, it is imperative that the primary responsibility for policy on and administration of heritage resources lie with the Province of Ontario.

I agree with the argument of The Ontario Historical Society that the Liberal government proposal to delegate responsibility for the preservation of heritage resources to municipalities is an untenable one. As you so rightly point out, the proposal ignores municipal realities in Ontario - since municipal organization extends only to part of the province, citizens such as First Nations and those in unorganized areas are being left out.

I believe that whatever government is formed after September 6 must introduce in the Legislature an amended and improved Ontario Heritage Act. A New Democrat government would. The Ontario Historical Society has the full support of the New Democratic Party in ensuring that this happens.

Yours sincerely,

Bob Rae,
Leader of the Official Opposition

August 8, 1990 ■

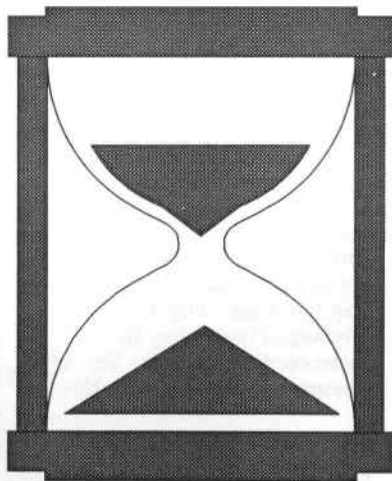
1842 MAP OF HAMILTON

Our Foundation is selling a poster of an 1842 coloured map of Hamilton. It is approx. 18 x 24". The cartographer remains anonymous but several of Hamilton's prominent people are named. A brochure giving some historical background keyed to the map comes with the poster. It looks great!

The poster sells for \$17.00 plus shipping for non-members of the Foundation and \$15.00 for members. Mounted copies are available for \$95.00 plus shipping.

Interested buyers should contact me by phone to arrange shipment or write to the address below. Cheques should be made out to the Foundation.

Rita Michael
Executive Director
Hamilton-Wentworth Archaeological Foundation
McMaster University Post Office Box 84
Hamilton, Ontario L8S 1C0
416-577-6444 or 524-1384 ■



The O.A.S. Endowment Fund
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O.H.F. NEWS

continued from page 4

published the first Annual Archaeological Report, Ontario in the new series, which was launched at an informal reception at the Ontario Heritage Centre on Thursday, October 25, 1990.

From 1887 to 1928, the Ontario Minister of Education annually published this extremely rare record of archaeological work in the Province. It contained abstracts which outline licence holders' archaeological activities during the given year. The Foundation's first issue in the new series will cover work done from 1987 to 1989.

"This resurrected Report will be an invaluable reference publication, as well as serve as a useful communications tool in promoting archaeology in Ontario," says Richard M. Alway, Chairman of the Foundation.

The first issue will be given out free of charge, however, future issues will cost subscribers \$5.00 to cover postage and handling. For more information on the Report, please write to The Ontario Heritage Foundation, 77 Bloor Street West, 2nd Floor, Toronto, Ontario M5S 2R9.

ARCH NOTES

Deadlines for 1991:

January/February issue - Jan. 9

March/April issue - March 13

May/June issue - May 8

July/August issue - July 10

September/October issue - Sep. 11

November/December issue - Nov. 13

This issue of ARCH NOTES was produced on an XT type computer using Wordperfect 5.1 and an HP LaserJet III printer.

ARCH NOTES

ADVERTISING RATES - 1991

Full Page - per issue	\$70.00
Half Page - per issue	\$45.00
Qtr. Page - per issue	\$30.00

Discount 25% for six issues

Discount 10% for two or more advertisements per issue

Minimum = Qtr. Page

Copy must be "camera-ready" and should not exceed 6½" x 9" for a full page (will be reduced approximately 70%); advertised items must be of interest to archaeologists and are subject to the usual editorial criteria.

ARCH NOTES

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

DEVELOPER'S/LANDOWNER'S AWARD

IN RECOGNITION OF THE SIGNIFICANT CONTRIBUTIONS MADE BY MANY COMMERCIAL/RESIDENTIAL DEVELOPERS AND ALSO LANDOWNERS TO THE CONSERVATION OF OUR ARCHAEOLOGICAL HERITAGE, THE O.A.S. WISHES TO ANNOUNCE THE CREATION OF A NEW AWARD. THE ARCHAEOLOGICAL HERITAGE PRESERVATION AWARD WILL BE GIVEN TO DESERVING RECIPIENTS IN THE BUSINESS AND PRIVATE SECTORS NORMALLY ONCE EACH YEAR. THE AWARD RECOGNIZES SIGNIFICANT VOLUNTARY CONTRIBUTIONS TO HERITAGE PRESERVATION AND/OR IMPLEMENTATION OF AN ARCHAEOLOGICALLY SIGNIFICANT PROJECT WHICH CONTRIBUTES TO HEIGHTENED AWARENESS OF ETHICAL RESPONSIBILITY IN THE COMMUNITY. NOMINATIONS MAY BE MADE TO THE AWARDS COMMITTEE BY ANY O.A.S. MEMBER IN GOOD STANDING.

Task Force on Museums and First Peoples

Groupe de travail sur les musées et les Autochtones

"A joint project between the Canadian Museums Association and the Assembly of First Nations"

"Un projet conjoint de l'Association des musées canadiens et l'Assemblée des premiers nations"

280 Metcalfe, Suite 400 Ottawa, Ontario K2P 1R7 (613) 233-5653

Fax (613) 233-5438

CALL FOR SUBMISSIONS

The Task Force on Museums and First Peoples invites your written submissions on the issues it has been given a mandate to examine, specifically:

- 1) increased involvement of Aboriginal peoples in the interpretation of their culture and history by cultural institutions
- 2) improved access to museum collections by Aboriginal peoples
- 3) the repatriation of artifacts

The Task Force, established in the winter of 1990, is working to develop a set of guidelines/ethics on the above-mentioned issues, which will serve as an example for the development of working policies for museums, museum associations, Aboriginal cultural centres and organizations, and government-run culture and heritage programs. The Task Force came about as a result of a symposium held in November 1988 entitled "Preserving Our Heritage: a Working Conference for Museums and First Peoples", jointly organized by the Assembly of First Nations and the Canadian Museums Association.

The Task Force will review submissions during the spring and summer of 1991, producing its recommendations in a final report by the end of that year at a major conference to discuss and ratify recommendations. At that time the need for an on-going process to monitor implementation of the proposed guidelines/ethics will be assessed.

The deadline for the receipt of submissions, which must include an executive summary, is March 31, 1991. Submissions may be sent to:

Co-ordinator
Task Force on Museums and First Peoples
c/o Canadian Museums Association
280 Metcalfe Street, Suite 400
Ottawa, Ontario K2P 1R7
Telephone: (613) 233-5653
FAX: (613) 233-5438



FROM THE O.A.S. OFFICE

Charles Garrad

REPORT OF THE NOMINATING COMMITTEE

The Nominating Committee for 1991 officers was set an unusual task in that it had to work to two slates, one of five members, this being the size of the Executive Committee authorised under our present Constitution, and one of seven, this being the proposed future size of the Executive Committee to be authorised by an amendment to the Constitution now the subject of a referendum before the membership.

Of the five directors currently serving on the Executive Committee, one (Dr. Heather McKillop) will stand down and four will run again in 1991. This would normally create only one vacancy. However because of the proposed enlargement of the Executive Committee from five to seven, three candidates were sought. If the current Referendum by the membership allows the amendment of the Constitution to provide for seven Directors then all three will take their place at the Board table. If it does not, then there will be an election to determine which five of the seven will become Directors in 1991. The seven candidates for 1991 Directorship were announced at the Annual business Meeting, October 27, 1990, and are Christine L. Caroppo, Ellen Blaubeurgs, Michael W. Kirby, Lawrence J. Jackson, Bernice Field, Arthur Howey and Bruce Welsh.

O.A.S. EXECUTIVE - 1991 ELECTION PLATFORMS

The three new candidates willing to serve as Director for 1991 have provided brief statements about themselves and their goals for the O.A.S. The Society is especially grateful that these candidates are willing to wait the results of the

referendum to increase the Executive Committee from 5 to 7 before knowing if they will be able to take their seats by acclamation or face an election.

BERNICE FIELD, M.A.

After watching our OAS executive in action over past years, it is an honour to be asked to serve on this board as a director. Being programme convenor for the Toronto Chapter from 1984-1990 has enabled me to meet many out-of-town OAS members and I look forward to future contact in my new capacity.

I have been a member of the OAS since 1983 and have been involved in some of it's numerous activities: OAS bus trips, Chapter Christmas parties and helping to organize the Toronto Chapter's first Archaeo-Quest (car rally) for the 1989 summer social. Volunteer stints at the annual symposiums, when held in Toronto, culminated this year in operating the A/V equipment, for the Saturday lectures.

As a U. of T. PhD candidate specializing in Iroquoia I am aware of current archaeological concerns in this province. Further, as an excavator, on pre-contact Iroquoian and European settlement sites, in both vocational and avocational capacities I understand the contribution of these dual roles in archaeology. By becoming a Director of the OAS I believe I can continue to support these interests.

ARTHUR HOWEY, P.Eng.

I am a chemical engineer by training, retired after some thirty-five years with Procter & Gamble. My introduction to archaeology came

with my chance discovery of a large multi-component site during the extension of the Hamilton Golf & Country Club course in Ancaster in 1974. With the help of Stew Leslie, Dr. Kenyon, Dr. Storck and many others I began my education in and understanding of the science of archaeology. Monthly trips with the Hamilton crew to the OAS meetings in Toronto in the 1970s provided a wonderful source of information and means of networking. I was a member of ACOP and have held a licence under the Ontario Heritage Act almost every year since 1975.

Unfortunately our archaeological resources are normally invisible to the general public, unlike architectural landscape and literature resources. In addition, the threat, real or imaginary, of pot hunters, has tended to put the archaeological candle under a basket. The OAS, with its broad representation of professional and avocational archaeologists as well as interested general public, can be a major force in the advancement of the public's understanding of our archaeological resources.

In my opinion, public education will do a great deal more to protect those resources than any laws or regulations. I see the OAS as having to play a major role somehow or other in this advancement. In addition I would like to return to the Society some of what it has given me over the last 15 years.

Dr. BRUCE WELSH

Having recently been nominated as a new Director of the OAS I should like to provide this brief commentary on my past archaeological experience and interest and aspirations in the OAS.

From humble beginnings at the Draper Site in 1975, I decided to seek a Ph.D. and conquer other archaeological worlds. Luck was with me and I achieved both, simultaneously increasing my capacity for babbling and alcohol consumption, a true archaeologist one might say. After twelve years of studying, working and wandering around exotic sites and lands, I returned to Ontario, a land by which time

(1988) I began to consider exotic. My luck continued and two old friends, Ron Williamson and Carol Ramsden, thought me an ideal candidate to be let loose in exotic Ontario as staff archaeologist for Archaeological Services Inc. I've enjoyed and learned much since my return and have been especially impressed by the work of the OAS, a Society whose organisation, membership and community involvement is as impressive as any I have seen in Britain.

I've recently hoped that my foreign experience, both field and administration work, might some day provide an added dimension to the Society. With my recent nomination as Director this opportunity may arise and in that capacity I shall endeavour to further enhance the name and work of the OAS. Thank you.

NOTICE OF AMENDMENT TO THE CONSTITUTION

A "Preliminary Notice of Proposed Motion to Amend Constitution" was given in AN90-4:43 accompanied by an explanation that the intention was to increase the number of elected Directors from five to seven and to provide for the speedy replacement of any who resigned during term. Please refer to AN90-4:43-44 to refresh your memory and also to the existing Constitution, published in AN84-3:19-27, since slightly amended, see AN87-1:33.

At the time of the Preliminary notice the Executive Committee had unanimously resolved to place the Amendments before the membership at the Annual Business Meeting (ABM) and, with the consent of the members present at the ABM, to the membership at large by means of a Referendum. Following discussion with and the consent of the members present at the ABM, the matter is now addressed to the entire membership by means of a Referendum enclosed with this issue (AN90-6).

Please give this matter your attention and return your Referendum slip duly marked to indicate your choice in an envelope addressed to the Society and additionally marked "Referendum". Envelopes so marked will be opened before

three witnesses at the first 1991 meeting of the Executive Committee.

Institution, Honourary, Life and Individual Members receive one Referendum, Family Members will receive two. All members are asked to complete and return them as soon as possible and before January 2nd, 1991.

STILL LOOKING FOR DUG-OUT CANOES

Member Timothy Kent's interest in learning about every dugout canoe ever made has been mentioned in a previous issue of ARCH NOTES. Timothy now reports "My dugout canoe research is progressing excellently. To date, I have completed the detailed study of 130 dugouts, and have about 300 more located on the list to study. I have located, so far, dugouts in thirty-one Ontario museums, plus the estimated forty or fifty from my study area. Also two of the dugouts to be studied at the Canadian Museum of Civilization at Hull are from Ontario."

If you can contribute news of a dugout canoe, contact Timothy J. Kent at 543 S. Scoville, OAK PARK, Ill. 60304, USA.

Returned Mail

This month we are missing Gary Brewer of Kington, Francine Elvidge of Toronto, and the Ontario Council of Archaeology c/o Peter Ramsden (who has gone to Ireland). Will any friends of the above please give them a nudge and the Society the news of where they can be found. Thanks.

Publications Update

Since the last issue of ARCH NOTES the Society has released two major publications. OA51 was mailed out early in October. SP9 (fortieth anniversary special) was released at the Symposium in late October. Both publications have been well received.

Renewal Time

Calendar-year memberships lapse December 31. Seventy-seven Institutional Class members have been mailed invoices for their January 1, 1991 renewals. Four hundred and eighty-one other class members will find enclosed with this ARCH NOTES a reminder to renew their membership effective January 1, 1991. Please note that due to the superb business management, financial restraint and administrative skills for which the Society is rightly famous, there will be no fee increase for 1991.

Passport-to-the-Past

Since the program's inception no one has been asked to pay anything beyond the initial joining fee although the cost of distribution only, for the twelve Volunteer Opportunity Bulletins sent to participants in 1990, amounted to about \$12 per participant. From now on a small annual renewal fee will be requested after the first full year of participation. Invoices are being prepared for all those who joined the program prior to December 31, 1989.

Egypt Trip Update

At the time of writing, our group in Egypt are nearing the end of their tour. By the time you read this, they will be home and probably regaling every available audience with their newly developed slides and photos. Look for the next ARCH NOTES for a participant's account of the trip.

Open House

It's not too early to note on your calendars that the Society's annual Open House will be held in its office at 126 Willowdale Avenue on the Sunday of Heritage Week 1991, February 24. An artifact identification service will be featured.

MERRY CHRISTMAS

and a Happy New year to everyone ! ■

O.A.S. CHAPTERS

GRAND RIVER/WATERLOO President: Ken Oldridge (519) 821-3112
 Vice-President: Marcia Redmond Treasurer/
 Secretary: 62 Metcalfe St., Guelph, Ontario, N1E 4X6
 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: Megan Cook (519) 473-1601
 Vice-President: Pat Weatherhead Treasurer: Wayne Hagerty
 Secretary: Bev Morrison, 55 Centre Street, London, Ontario, N6J 1T4
 Newsletter: KEWA - Editor: Tom Arnold
 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: Dave Briggs, PO Box 571, Niagara Falls, Ontario, L2E 6V2
 Newsletter: THE THUNDERER - Editor: Jim Pengelly
 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: Clive Carruthers Treasurer: Jim Montgomery
 Secretary: Karen Murchison, 10 Pinetrial Cres., Nepean, Ont. K2G 4P6
 Newsletter: THE OTTAWA ARCHAEOLOGIST - Editor: Peggy A. Smyth
 Fees: Individual \$15 Meetings: Usually at 8.00pm on the 2nd Wednesday
 of the month, except June - August, at the Victoria Memorial Building,
 Metcalfe & McLeod Streets, Ottawa.

THUNDER BAY President: Frances Duke (807) 683-5375
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 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
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 Newsletter: PROFILE - Editor: Duncan Scherberger
 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: Rosemarie Denunzio (519) 253-1977
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 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 the Public Library, 850 Ouellette, Windsor.

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126 Willowdale Ave., Willowdale, Ontario M2N 4Y2

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PUBLICATIONS

Scientific Journal: ONTARIO ARCHAEOLOGY
Newsletter: ARCH NOTES
Monographs: MONOGRAPHS IN ONTARIO
ARCHAEOLOGY
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