



ARCH NOTES

JAN./FEB. 1991

91-1

ISSN 0048-1742

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newsletter published by

The Ontario Archaeological Society Inc.

126 Willowdale Avenue, Willowdale, Ontario M2N 4Y2

Date of Issue:

February, 1991

ARCH NOTES

Published six times per annum by
THE ONTARIO ARCHAEOLOGICAL SOCIETY
 126 Willowdale Avenue, Willowdale
 Ontario M2N 4Y2

Second Class Mail Registration
 Number 7009
 Return Postage Guaranteed

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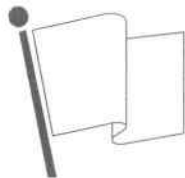
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PRESIDENT'S COMMUNIQUE

Christine Caroppo

Hello and welcome to 1991! There are several items of news to relate. First, I'd like to welcome all of the new members who have been elected and those who have agreed to serve this year on Chapter executives in appointed positions. All charitable organizations, and ours is no exception, rely heavily on volunteer labour. I hope that your experience on an OAS executive will be a rewarding one.

Thanks to each of you who took the time over the holidays to think about, fill in and send back your referendum response. We received about a 10% response rate. This is pretty good considering the time of year and the fact that it wasn't an election per se. The overwhelming majority (ca. 75%) agreed to the Constitutional amendments proposed at the Annual Business Meeting held during the Symposium. Therefore, among the other amendments, the OAS now has an Executive Committee of seven persons. Unfortunately, Bernice Field, who had agreed to serve as a Director, has had to withdraw regretfully from the Executive due to conflict of interest guidelines imposed upon her as a result of her successful job application to the Ministry of Culture and Communications as their Data Coordinator. Good news for her, bad news for us. The remaining Executive, myself, Mike Kirby, Ellen Blaubergs, Laurie Jackson, Art Howey and Bruce Welsh, will make a decision shortly to have a full-blown election or to attempt to fill the position by appointment. Meanwhile, if you think you'd like to join the team and help run the OAS, please phone or write me as soon as possible.

With an ever-shrinking pool of interested and talented people who care about the Society, who are not already occupied with other archaeological organizations and who are not in conflict of interest situations, it becomes

increasingly difficult to find anyone willing to stand for OAS Executive office. What about the scores of under-thirty-five year-olds who are working in the archaeological consulting business? A shocking number do not care enough about the discipline in Ontario to even belong to the OAS let alone to offer to help manage the Society. What will happen to us if this trend continues? Those of us who are already helping will only get greyer and burnt out. It seems to me that there are virtually no young people in this discipline who are willing to learn about it via helping run the Society and, perhaps, one day accept the mantle of responsibility to manage it. Has the time-honoured notion of apprenticeship ceased to be viable in the 1990s

Other news...After his appearance at the OAS 40th Anniversary Symposium last October, I had the pleasure to meet the Hon. Rosario Marchese, Minister of Culture and Communications, again over lunch at an event hosted by MCC for the presidents of several provincial heritage organizations in November. The Minister shared with us his vision for heritage in Ontario and his concern that it should be accessible, representative and equitable. He is especially concerned with communities within Ontario which are ethnically, geographically or racially disadvantaged. He also stated that a new Heritage Act and a new Archives Act were high priorities for him. In a speech to MCC staff in December Minister Marchese said, "For our part, I think we must recommit ourselves to this Ministry and its mandate...We must make the people of this province, including my colleagues in government, understand the importance of culture and communications. I know we can do that." and also "I would like to work with you to see heritage years (1991-93) dedicated to the project of education; to

heightening the awareness of all Ontarians to our collective heritage, architecture, people, and our natural environment. Securing the new Ontario Heritage and Archives acts would be a reasonable goal." (*Insight*, Jan 91, p.2 [employee newsletter: MC and MCC]). Also illuminating, is the following quote from the same publication, same page: "Staff concerns and uncertainty about the separation of the Heritage Branch and the Ontario Heritage Foundation and about the relocation of the foundation to Renfrew were voiced by several members of the audience. It is important to understand that the decision about the relocation of the OHF was not taken on an individual basis but as part of the whole package of ministry relocations, the minister explained. Failure to follow through with the relocations would have resulted in great difficulties for the government, the minister added, but Deputy [Minister] Silcox is part of a committee dealing with the moves, and we urge you to pass on your information and concerns. The same message applies to the separation, he continued. "I want to give it more consideration and will be speaking with the deputy about it. We want to hear from you..."

While it is true that these words and the invitation to tell the minister about concerns were spoken to MCC staff, I believe that the opportunity to tell him what you think about Renfrew should not be missed. I am sure that most MCC Heritage Branch and OHF staff are not in favour of the move as it makes little economic sense. Managing their portfolio of properties and continuing liaison with the archaeological community, largely located well outside of Renfrew, would seem to me to be more expensive and less efficient than the current arrangement. If you feel this way, write the Minister, or the Premier, Bob Rae.

Do you enjoy a good murder mystery book or movie on TV? Do you like Italian food? Well then, have we got a deal for you!! As a result of the favourable response we received to last year's endowment fundraising dinner in honour of our own Michael Kirby (Treasurer and *Arch Notes* editor extraordinaire), the Executive decided this year to offer relief from the cabin fever season in the form of an evening of good

food and entertainment. Mark your calendars for **SATURDAY, MARCH 9/91** and plan to attend our very own **MURDER MYSTERY EVENING** in Toronto. There will be a cash bar (and clues) beginning promptly at **7:00 p.m.** This will be followed by a fabulous 5-course Italian meal prepared by the renowned chefs of the Columbus Centre: mixed antipasto, penne alla Vodka (pasta), vitello al Barolo (veal in red wine), salad, tirami su (dessert to die for), coffee or tea, and more clues. The evening continues as someone is murdered and we all join in solving the crime. Why not put those analytical minds of yours, long-practised at making typologies and sense out of mysterious flakes, sherds and stains, to work on a case of murder! Sorry, nominations for the victim can not be accepted. In addition to all this good fun and good food, the event is designed to raise money for our **Endowment Fund**. Last year we raised \$1500.00 in donations and we hope to equal or surpass that total this year. The ticket price per person is \$70.00 including dinner, entertainment and a donation to the **OAS Endowment Fund**. A receipt for tax purposes will be issued in the maximum amount allowable. It should be around \$20.00 but the exact figure will depend on the number attending and our % GST rebate from the Feds on our food and entertainment costs. I truly hope that you can join us on **MARCH 9th** at the **Columbus Centre** (Lawrence Ave and Dufferin St in Toronto's west end; parking available) for what will be another fabulously enjoyable evening. Shake off your winter doldrums and order your ticket today. Please call **Jane Sacchetti**, event organizer, at (416) 789-7011 ext. 208 or me, (416) 466-0460, for more information or to buy a ticket. If for some reason you can't join us that evening, you may wish to help by sending in a donation to the **Endowment Fund** for which you will receive a receipt for the whole amount.

Remember also, our annual **OPEN HOUSE** will be held during Heritage Week on **Sunday, February 24/91**, between **Noon and 4:00 p.m.** We will have hot coffee and teas, soft drinks

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O.H.F. NEWS

by GLORIA TAYLOR

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

RESEARCH

An amount of up to \$9,253 to Hugh Daechsel for a project entitled Lines House Artifact Inventory & Preliminary Analysis.

An amount of up to \$9,500 to Scott Gillies for a project entitled Cherry Hill Project.

An amount of up to \$1,263.50 for Susan Jimenez for a project entitled Analysis of Injury and Infectious Disease in an Historical Skeletal Sample from Belleville, Ontario.

An amount of up to \$8,858.75 to Martha Latta for a project entitled Beeton Site Analysis.

An amount of up to \$6,888.50 to John Letts for a project entitled Analysis of Charred Plant Remains Recovered from the 1990 Excavations at Ste. Marie Among the Hurons, Midland.

An amount of up to \$9,500 to Heather McKillop for a project entitled Late Woodland Cultural and Biological Adaptations: The Poole-Rose Ossuary.

An amount of up to \$2,375 to James Molnar for a project entitled Analysis of 1990's Hunter Point Excavations.

An amount of up to \$4,613.20 to Shelley Saunders for a project entitled Analysis of Skeletal Remains from St. Thomas Cemetery, Belleville.

An amount of up to \$4,222.25 to Gordon Watson for continuation of a project entitled Rideau Lake - North Sand Island Sites Analysis.

An amount of up to \$2,047.25 to Bernice Field for a project entitled The Nested Shoulder: An Enigma in Shape and Function.

An amount up to \$7,000 to Ron Williamson to assist in the publication costs of The Snake Hill Manuscript.

NORTHERN INITIATIVES

An amount up to \$9,578 to Julie Matey Conway for a project entitled Provincial Parks Rock Art Book.

An amount up to \$7,050 to Scott Hamilton for a project entitled Curation of Archaeology Collections at Lakehead University.

The Student Grant competition at the end of January, 1991 completes the fiscal year 1990/91 grant year. During this period, 18 Research, 10 Northern Initiative and 3 Aid to Publication awards were made.

During 1991/92, the deadlines will be April 30th and October 31st for Research, Northern Initiative and Aid to Publication applications and January 31st for Student Grants. At this time, these are the only grants that will be made during 1990/91.

Following are the guidelines for Research and Aid to Publication grants. Grant application forms are available from my office.

ARCHAEOLOGY RESEARCH GRANT GUIDELINE

INTRODUCTION

The Ontario Heritage Foundation (OHF) recognizes the importance of supporting the valuable research being done to increase the knowledge and improve techniques in archaeology relevant to Ontario. The Archaeology Research Grant program administered by the Archaeology Committee endeavors to maintain this important work through their financial support.

PROGRAM OBJECTIVES

To promote and improve the quality of fundamental research in archaeology relevant to Ontario.

PURPOSE

To provide financial assistance to persons who wish to carry out projects which are directly related to the archaeology of Ontario.

AWARD AMOUNT AND GRANT PERIOD

Up to \$10,000.00 (subject to availability of funds) to be used over a maximum period of 12 months. For a project expected to continue for longer than 12 months, a second application may be made for renewed financial support.

Awards will be granted for up to 100% of project expenses. Partial funding for large projects is available. Application for funding from other sources is encouraged and will not adversely affect the application with the OHF, Archaeology Committee.

DEADLINE

Applications are to be post-marked no later than October 31 for spring and early summer projects and April 30 for projects to be done in late summer and fall.

ELIGIBLE APPLICANTS

Individuals conducting research projects. Applicants may be associated with an organization such as a heritage group, museum or university; however, they must apply on their own behalf and the applicant must be the principal investigator.

ELIGIBLE PROPOSALS

Archaeological studies conducted in or related to Ontario are considered to be eligible. Qualified problem-oriented projects will be given priority over applications such as those involving data gathering.

Research projects could include but are not restricted to fieldwork (both land-based and underwater), laboratory analyses, specialist studies (faunal analysis, etc.), archival research, analysis of existing collections and related subjects.

CANDIDATE SELECTION

Generally, applicants will be considered twice annually for review by the OHF Archaeology Committee at its meetings in the winter for applications received by the October 31 deadline and in the spring for those received by April 30.

Final recommendations for approval of archaeology research proposals will be made by the Archaeology Committee, and must subsequently be approved by the full Board of Directors.

ARCHAEOLOGY RESEARCH GRANT GUIDELINE

Applicants will be notified of the Committee's decision regarding their application within 3 months of the submission deadline.

Successful applicants must take up the first instalment of the grant within six months of the OHF Chairman's letter of approval. All grants will be paid directly to the individuals; if however, the applicant chooses, the grant may be administered by a consenting incorporated agency such as an institution or heritage society which is audited annually.

COMPLETION OF THE APPLICATION FORM

The text of the project description should contain background of the research, objectives of the project, proposed methods, theoretical and practical significance in general and from the standpoint of the discipline of archaeology. Also included should be an appropriate and legible series of maps showing where the project will be located or indicate from where the information under study has been derived.

GRANT IN-AID-OF PUBLICATION GUIDELINE

INTRODUCTION

An important part of any research is the sharing of the knowledge gained from the endeavor. In many cases however, once the project is completed, there are no funds remaining for publication and the information is not shared as widely as it could be. The Grants in-Aid-of Publication program was designed to provide funding for just this reason. By increasing the number and variety of publications, it is hoped that more information will be available to the general public and serve to stimulate their interest in archaeology in Ontario.

PROGRAM OBJECTIVES

To increase the number of publications concerning archaeology in Ontario that can be made

available to the public and the archaeological community.

PURPOSE

To provide financial assistance to persons who wish to publish original material directly relevant to the archaeology of Ontario.

AWARD AMOUNT AND GRANT PERIOD

Up to \$5,000.00 (subject to availability of funds) to be used over a maximum period of 12 months. For a project expected to continue for longer than 12 months, a second application may be made for renewed financial support.

Awards will be granted for up to 100% of project expenses as well as partial funding for larger projects. Application for funding from other sources is encouraged and will not adversely affect the application with The Ontario Heritage Foundation (OHF), Archaeology Committee.

DEADLINES

Applications are to be post-marked no later than October 31 or April 30.

ELIGIBLE APPLICANTS

Individuals with original material considered eligible for publication.

ELIGIBLE PROPOSALS

Any publication involving archaeological studies related to Ontario is considered to be eligible.

CANDIDATE SELECTION

Generally, applicants will be considered twice annually for review by the OHF Archaeology Committee at its winter meetings for applications received by the October 31 deadline and in spring for those received by April 30. Final recommendations for approval of publication grant proposals will be made by the Archaeology Committee, and must subsequently be approved by the full Board of Directors.

Applicants will be notified of the Committee's decision regarding their application within 3 months of the submission deadline.

Successful applicants must take up the first instalment of the grant within six months of the OHF Chairman's letter of approval. All funds will be disbursed directly to the publisher.

COMPLETION OF THE APPLICATION FORM

The text of the project described should contain background of the research, objectives of the project, theoretical and practical significance in general and from the standpoint of the discipline of archaeology.

Supporting documentation should include a letter from the publisher confirming their quote and agreement to publish the work. ■

ARCHAEOLOGICAL FIELDWORK POSITIONS

ENVIRONMENTAL UNIT,

MINISTRY OF TRANSPORTATION

The Ministry of Transportation will be conducting a number of archaeological surveys and salvage excavations in southwestern and south-central Ontario during the summer of 1991. Several fieldcrew positions will be available. Interested applicants should send a curriculum vitae or resume to:

Paul Lennox, Archaeologist

Environmental Unit, Southwestern Region,
Ministry of Transportation, 55 Centre Street,
London, Ontario N6J 1T4

or

Gary Warrick, Archaeologist

Environmental Unit, Central Region, Ministry
of Transportation, 5th Floor, Atrium Tower,
1201 Wilson Ave., Downsview, Ontario M3M
1J8

The Ontario Ministry of Transportation is committed to equity in employment and encourages applications from aboriginals, francophones, persons with disabilities, visible minorities, and women. Applicants from these groups are asked to self-identify. ■

TOOLS for TOMORROW

ARCHAEOLOGICAL METHODS FOR THE 21ST CENTURY

ONTARIO ARCHAEOLOGICAL SOCIETY 18th ANNUAL SYMPOSIUM

This symposium is a special
Ottawa Chapter 20th Anniversary Event
to be celebrated in Ottawa, the Nation's Capital
October 25, 26 and 27th, 1991

CALL FOR PAPERS

The theme of this year's symposium is archaeological methods in the 21st Century. Recently, significant technological advances have been made in many areas. Our purpose is to examine advances in technology and to find out how these may be applied to archaeological research in years to come.

Papers should focus on the application of new technologies to solving archaeological problems. Potential subjects for presentation might include the following: field recording, mapping and survey techniques; remote sensing; records management and information sharing; imaging systems; conservation; dating and chemical analysis; computer mapping and drafting; and public interpretation and education.

We welcome papers from researchers in other disciplines that may be relevant to the field of archaeology.

In addition to papers relating to our theme, we invite papers and posters dealing with recent archaeological research in Ontario.

Please submit paper and poster abstracts (100 words) by May 1, 1991 to:

**Programme Committee
1991 O.A.S. Symposium
P.O. Box # 4939 Station E
Ottawa, Ontario
K1S 5J1**

For further information, please contact Kathi McAinsh during office hours
at: (613) 566-3731

DISCOVERY AND EXCAVATIONS AT THE POOLE-ROSE OSSUARY

by *HEATHER MCKILLOP and LAWRENCE JACKSON*

The Poole-Rose ossuary was accidentally discovered during house renovations in the summer of 1990 by building contractors who were digging a trench for footings to an addition several meters from the back door of a nineteenth century farmhouse. The skeletal remains were reported to the police, who immediately contacted Chief Nora Bothwell of Alderville First Nation, who asked the authors to accompany her to the property to evaluate the site and suggest courses of action. Under the current Cemeteries Act of Ontario, the site clearly represents a cemetery since more than one individual was buried (Cemeteries Act; McKillop 1989, McKillop and Bothwell 1989).

The owners of the property—a family renovating an old derelict house in the country for their home—were faced with a dilemma: It was inappropriate to have a registered cemetery a couple of meters from their back door. They were made aware of the significance that the large burial site held for the First Nations' peoples, and the fact that they, as owners of the property, were legally and financially responsible for closing the cemetery and having the human remains removed, if that became an option. Alderville First Nation people knew that cultural and biological information about Amerindians can be obtained from the study of skeletal remains and that archaeologists and osteobiologists can often provide information about the age at death, sex, lifeways, and health of the people from their bones. Alderville has only accepted native skeletal remains for burial if the remains have been studied with respect to age, sex, and health status.

The property owners made an agreement with Alderville to have the ossuary archaeologically excavated and the skeletal remains studied with final reburial at Alderville, with attempts to

recover the costs of the excavation from government and other agencies. The Registrar of the Cemeteries Branch of the Ministry of Consumer and Commercial Relations requested a "Site Disposition Agreement"—a requirement of the new Cemeteries Act which is not yet in force because the Regulations to the Act have not been finalized. The landowners complied with this request. Another section of the new Cemeteries Act states that when the investigation of a burial site causes undue financial hardship on the landowners—which this Poole-Rose Ossuary clearly did—the Registrar of the Act would undertake the investigation. All appeals made to the Registrar for financial assistance have been refused to date, on the basis that the new Cemeteries Act is not yet in place. However, efforts will continue to provide financial compensation to the landowners for their attention to the heritage value of the ossuary and their respect for the First Nation's views on disinterment.

Background

Fieldwork consisted of two phases: an initial investigation to determine the nature, size, and cultural identity of the remains; and a secondary phase consisting of complete excavation of the site. The site was deeply buried and had been largely preserved until recently (except for pipes to the barn and the well) under an old addition to the farmhouse. However it was not until skeletal remains were exposed in the trench dug by building contractors in 1990 for footings to an addition that the site's existence became known. The trench exposed skeletal remains in two small areas, giving the false impression of a very small burial event. In fact, the police report suggested that two bundle burials were represented. Our subsequent initial investigation revealed that the site was a major ossuary of great significance both to archaeologists and to the First Nation's peoples in eastern Ontario.

The term "ossuary"--meaning burial pit--has been used in the Northeast to refer to a variety of multiple burial practices. These include articulated human interments in one or more burial pits, such as at the Grimsby Site (Kenyon 1982), disarticulated human skeletal remains in a large burial pit, such as at Uxbridge (Pfeiffer 1980), Fairty (Anderson 1963), Ossossane (Kidd 1953), among others, or both articulated, bundle, and disarticulated burials, such as at Indian Neck (McManamon et al. 1986) and the Poole-Rose ossuary.

The practice of ossuary burial emerged as a common burial type during the Middle Ontario Iroquois stage of the Late Woodland Period (Molto 1983: 51), but was present also in the Middle Woodland Period, for example at the Kipp Island Site in New York State (Ritchie and Funk 1973: Figure 16). In Ontario, there are a number of Late Woodland and early historic ossuaries geographically concentrated in south-central Ontario between Lake Erie and Lake Huron (Figure 1; Molto 1983: Table 2.1, Figure 2.2, Table A1).

Fieldwork

Our initial investigation consisted of delimiting the horizontal extent of the burials and their depth. We discovered that the site is approximately 2.5 meters in diameter and densely packed with human skeletal remains. The top of the ossuary is some 2.5 meters below the present ground surface, which has been modified during the last century. The maximum depth of the ossuary is about 1.5 meters.

In excavating the ossuary we devised ways of exposing, recording, and excavating the remains quickly and effectively. A grid network consisting of one meter units was established over the ossuary area and related to a permanent datum located adjacent to the house. The grid was a semi-permanent wood frame that was leveled so that depth measurements could be taken from the frame. Additionally, the grid supported portable string-grid frames used for drawing plan views and taking photographs of the skeletal remains.

The ossuary was excavated in one by one meter units. A bone layer was exposed and each bone in that layer was identified and labeled on a

drawing or photograph and removed into a separate paper bag with a number corresponding to the number on the drawing or photo. Proximal and distal ends of long bones and depth measurements were also recorded for individual bones. The latter part of the excavation was conducted in 20 cm levels since it was clear from the disarticulated nature of the remains that nothing could be gained from continuing to expose each bone layer and record each bone in situ.

Description and Significance

The ossuary consisted of the disarticulated remains of several hundred individuals and three articulated, flexed burials of adults. The condition of the skeletal remains was excellent. The skeletal samples appear to represent a natural population, with a wide range of ages from infants to the elderly, and both males and females.

With no associated artifacts to date the site, we were fortunate that Alderville agreed to radiocarbon dating of a bone sample to determine the age of the ossuary. A late prehistoric age is indicated by the radiocarbon date of A.D. 1550 +/- 50 years--indicating there is a 68% probability that the age is somewhere between A.D. 1500 and 1600 (Beta-39029).

The study of burials represents a valuable opportunity to learn of peoples' past lifeways. Unlike the secondary deposits of middens, burials represent the material remains of a recognizable activity or event: Archaeological excavation at the Poole-Rose ossuary clearly indicates that the human skeletal remains were deposited as a single event, since the matrix of the bone deposit lacks soil fill or soil layers separating bone layers. Certainly the patterning of the human skeletal remains from the Poole-Rose ossuary fits the description of the "Feast of the Dead" ceremony witnessed by the Jesuit missionary Father Brebeuf in 1636 of a Huron burial ceremony. The ceremony evidently included the people who had died in the previous 10 years (Trigger 1969; Tooker 1964). Ken Kidd (1953) has convincingly argued that the Ossossane ossuary near Midland in Huronia that he excavated in 1946 was the remains of the Feast of the Dead ceremony witnessed by

Brebeuf. Some 680 individuals were excavated from the Ossossane ossuary.

Various researchers have suggested that ossuary samples may not represent such a representative cross-section of the community as is implied by the historic accounts (Sutton 1988; Katzenberg 1984; Molto 1983, among others). Certainly at least some infants who were buried inside villages were not disinterred (Kapches 1976; Saunders and Spence 1986; Fitzgerald 1979; Knight and Melbye 1983; Williamson 1978). Others, including warriors, suicides, and drowning victims were evidently not buried in ossuaries (Sutton 1988). However, valuable demographic and cultural information has been obtained from analyses of ossuaries in Ontario and elsewhere in the Northeast. Analysis of the Poole-Rose ossuary remains will provide a rare glimpse into Late Woodland cultural and biological adaptations in eastern Ontario.

Acknowledgements

The initial investigation and subsequent excavation was funded by the landowners, which has caused them financial hardship. Chief Nora Bothwell and others from Alderville encouraged and supported the project in many ways. The capable and energetic field team consisted of Diane Poirier, Bev Bly, Sean Watts, Martin Betcherman, Kevin Armstrong, Cathy Ysinga, and Nicole Ough. Barbara Poole, David Crowe, Julie Bothwell, Lorelyn Giese, Marian Clark, Bev and Thomas Boyce, and Julie Cormier also assisted in the excavations.

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1989 Bill 31: An Act to Revise the Cemeteries Act, Province of Ontario. ■

Figure 1. → →

Location of Selected Ossuaries in Southern Ontario (after Molto 1983: Fig 2.2 and Table A1)

1. Poole-Rose
2. Williams
3. Uxbridge
4. Garland
5. Fairy
6. Tabor Hill
7. Keffer
8. Kleinburg
9. Glen Williams
10. Carton
11. Middleport
12. Orchid
13. Ossossane
14. Maurice
15. Syers
16. Bosomworth
17. Innisfil
18. Nottawasaga
19. Milne
20. Wentworth
21. Aaron Main
22. Dorchester
23. Humberstone
24. Sherk's
25. Clearville
26. Grimsby

continued from page 16

ONE BEAR OR TWO TOO

Sagard, Gabriel

1866 Histoire du Canada (page refs. to dictionary) Paris, Edwin Tross

1939 The Long Journey to the Country of the Hurons. Toronto, The Champlain Society

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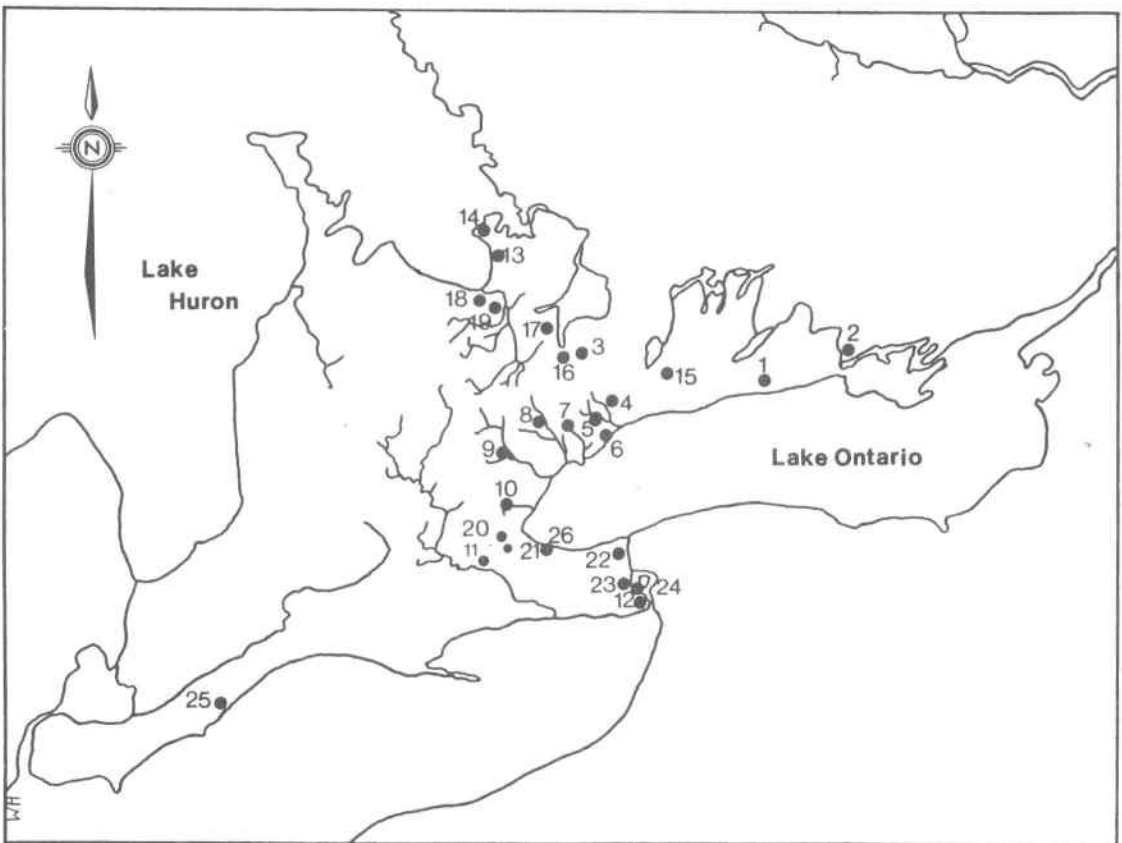
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ONE BEAR OR TWO TOO

In a recent edition of Arch Notes I contended that "there existed a dialect and hence an ethnic distinction within the Bear tribes (sic) of the Huron." (Steckley 1990:29). My evidence came from a three-fold distinction of -(n)gn-/nd(h)r-/-nr- sound sequences in the Huron language sources of the 17th and 18th centuries. The first-named sequence appeared in Jesuit Father Jean de Brebeuf's Ledesma Catechism and the early (up to 1641) Jesuit Relations. The second sound sequence could be found in the works of Recollect Brother Gabriel Sagard and in a minority of examples in the French-Huron dictionaries. The third variant appeared in the later Jesuit Relations (i.e., after 1641), in the Huron-French dictionaries (which were designed later than the French-Huron ones) and a distinct majority of examples in the French-Huron dictionaries. For my hypothesis the most important distinction was between the first two sound sequences, as they both came from writers recording the speech of members of the Bear tribe. My claim was that as Brebeuf and the other early Jesuit writers were living in villages in the northern part of Bear territory, and as those villages were acting independently at that time in key political matters, then the -(n)gn- form recorded there represented a northern Bear dialect. Further, I asserted that as Sagard (and Le Caron, who supplied him with much of his linguistic material) lived in more southerly villages, then the nd(h)r- recorded was a feature of a southern Bear dialect. Admittedly, that is a lot to claim based merely on one feature. Since that time, however, I have applied the hypothesis of a southern/northern dialect split in the language of the Bear to reanalyse other distinctions that arise in the Huron linguistic sources of the 17th and 18th centuries, and have come across supporting evidence: the -kr-/-tr- distinction.

The -kr-/tr- Distinction

In the Huron language sources of the 17th and 18th centuries a distinction emerges between sources containing words with -kr- and those

by JOHN STECKLEY

that have words with -tr- in cognate terms. Sources bearing -kr- words are virtually identical to those with -(n)gnr-. These words appear in the Ledesma Catechism and in the early Jesuit Relations, differing only from -(n)gnr- words in that they appear until slightly later in the Jesuit Relations. There are nothing but -kr- forms (appearing as -kh-, -khr- and -kr-) from 1635 to 1640 (JR:115, JR10:72, 204, 206, JR13:48, 104 and 212, and JR18:232). In a prayer of 1641 (JR21:254-260) there are a good number of -kr- words, but, in the name of an Algonkian group, "Tontthrataronon" (JR20:246), we find a word with a -tr- in it, a name that appears in 1643, again with a -tr- ("Atontrataronnons"; JR27:36). In 1645, the last -kr- word appears, in the name "Tokhraheneharon" (JR27:252). From 1646 on in the Jesuit Relations we get nothing but -tr- words (see "Andotraaon" and "otrih8re" in 1646; JR30:22 and JR28:230 respectively). 1646 seems to have been a year of dialect shift in the writing of the Jesuit Relations, as we also have the first Huron word recorded with the non-Bear feature -r- (i.e., "hou,oucsta", JR28:1-58).

The -tr- words appear not only in the later Jesuit Relations, but, as with nd(h)r- words, in Sagard's works and the French-Huron and Huron-French dictionaries. I propose from this that the -tr- form was a feature of the southern Bear and non-Bear dialects.

A competing hypothesis could be proposed, however, stating that as more than one dialect of Huron appears in Sagard's dictionary, words with -tr- in them merely provide further evidence that non-Bear words appear in Sagard, something already known.⁽¹⁾ Not finding something does not necessarily mean that it is not there. The absence of words with -kr- in them in Sagard's dictionary does not necessarily mean that -kr- was missing from my proposed southern Bear dialect, unless you can demonstrate that -tr- occurs with features identifying a word as being Bear. Otherwise, the -tr- words might just be non-Bear words. There is evi-

dence that can disprove this counter hypothesis, that demonstrates that -tr- is a southern Bear feature. It comes from the following two entries from Sagard's dictionary; both of which contain words that have both -tr- and -ky- (appearing as -ki- in the first example -gui- in the second), the latter a feature of both southern and northern Bear (2):

"Assieds-toy, retire-toy plus de lacontre le bord.

"Sakiathraha." (Sagard 1866:128; see Potier 1920:331 #7 "Satiatra8a...retire toi...(with the non-Bear -ty-)")

"Nous allons combattre contre les N. Onnen ondathrio haquiey N." (Sagard 1866:67; the "haguiey" is a Bear version of the -(h)atie- progressive suffix described in Potier 1920:60-1 "De verbis Motus et Continuationis")

Examples

The following are five different verbs taking -kr-/-tr- forms. They illustrate the forms taken by Northern Bear (i.e., the material recorded by Brebeuf and the other early Jesuits), Southern Bear (i.e., the material collected by Sagard) and non-Bear (i.e., the material appearing in the later Jesuit Relations and the Huron-French and French-Huron dictionaries):

1) -atrio- (semireflexive prefix -at- plus the verb root -(rio)- 'to fight, kill'; Potier 1920:269-270 #37)

a) Northern Bear - "nonakhriochoaens...aux ennemis" (Brebeuf 1830:14, lines 37-38)

b) Southern Bear - "Ils s'entrebattent, ils s'entretuent. Ondathrio, Yathrio." (Sagard 1866:67)

c) Non-Bear - "Atrio...se battre, ond/aie/ d'a8atrioch. Nos Ennemis" (FH1697:22)

2) -entron- (verb root 'dwell, stay'; Potier 1920:392 #17)

a) Northern Bear - "ihenkxon" (Brebeuf 1830:14, lines 8-9) "que ie n'y fusses present. de te ikhontak" (JR21:254, 1641)

b) Southern Bear - "Il est dans le nid, il est a T. pl. T. iheintchon." (Sagard 1866:35) "Ie demeure, demeurayie. Gyachontaque." (Sagard 1866:49)

c) Non-Bear - "demeurer...;entron" (FH1697:50)

3) -atrihote- (verb root 'to listen'; Potier 1920:203 #47)

a) Northern Bear - "escoutez sakhrihote" (JR10:68, 1636)

b) Southern Bear - "Entend son admonition, entend, escoute ce que i'ay a te remonstrer. Satchiotey, Saththriotey." (Sagard 1866:57)

c) Non-Bear - "Ecouter...Atrihote" (FH1697:59)

4) -atri.en- (verb root 'be a lover', Potier 1920:203-204 #43)

a) Northern Bear - "teechiakhroande...Luxurieux point ne seras" (Brebeuf 1830:9, Line 28)

b) Southern Bear - "Vas-tu point faire l'amour? Techthrouandet." (Sagard 1866:82)

c) Non-Bear - "Atro,en...faire l'amour" (HF62:42)

5) -atrande.en- (semireflexive prefix, empty noun root, plus verb root 'to join' (see Steckley 1984)

a) Northern Bear - "Conkhandeenrhonons" (JR8:115, 1635) "Konkhandeenhronon" (JR18:237, 1640)

b) Southern Bear - "Onthrandeen" (Sagard 1939:53 and 231)

c) Non-Bear - "Kontrande,en" (JR30:165, 1647)

FOOTNOTES

1 - see John Steckley "Toanche: Not Where Champlain Landed", Arch Notes March/April 1987, pp29-33

2 - see John Steckley "The Early Map "Nouvelle France": A Linguistic Analysis", Ontario Archaeology No. 51, p19.

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HF62 Huron-French dictionary, ms.

continued on page 12

A LITTLE KNOWN COMPOSITION BY THE FOUNDER OF THE ONTARIO ARCHAEOLOGICAL SOCIETY

by J. V. WRIGHT

In light of the reponse to Helen Devereux's reminiscences in her October Ridley Lecture at the O.A.S. annual symposium I thought the Society membership might find the following of interest.

Last month Dr. William E. Taylor Jr. kindly sent me a section of Dr. Henry B. Collins' excavation log for the 1955 field season when his crew consisted of Dr. J. Norman Emerson, Dr. William E. Taylor Jr. and myself. The portion of the log deals with the excavations on Walrus Island, a small island 50km southeast of the south coast of Southampton Island in the north end of Hudson Bay, N.W.T. During our excavation of a Dorset culture site on this tiny island a horrendous storm struck with snow and ocean spray and winds so intense that the sea threatened to flow over the gravel isthmus containing our camp. With some considerable effort we managed to re-establish our camp up in the rocks away from the sea and against a cliff that gave some protection from the howling winds and snow. Everything was cold and wet including us. Mikitik and Naleruk were helped in moving their tent beside ours and while Bill Taylor prepared dinner with the very pregnant Mrs. Wilmar, the wife of the Disney cameraman on the island taking footage for the movie Arctic Wilderness, the rest of us moved the Wilmar tent up out of reach of the sea. With everyone laying about in the tent after dinner trying to thaw-out Norm Emerson picked up his guitar and played the following song for which he had composed the lyrics. The song is sung to the tune of "Pagan Love Song" (the oldsters can hum a few bars for the youngsters to get them started).

Come with me where breakers
Pound the boulder shore
And the ancient Tunit
Walk the rocks no more.
Deep and jagged ridges
Ground by ice and snow
Haul - up place of walrus,
Barren above, - below.

This is Walrus Island
Black and gray and drear
Where no moonlight glistens
And no moonbeams peer.
Land of ancient Tunits
House rocks fallen in
Lichen covered relics
Of a life that's been.

Land where Nanuk wanders
Seas where Ivik dwells
Where great silence settles
As the tide just swells.
Stinking, bug-filled water
Fills your cup of tea
Come with me to Walrus
If Dorset you would see.

Glossary

Dorset - Late Palaeo-Indian culture
Tunit - Inuktitut for the people who had
settled the Arctic before
them i.e. the Palaeo-
Eskimos
Nanuk - polar bear
Ivik (Aivik) - walrus. ■

A LETTER FROM IRELAND

Dr. Peter G. Ramsden, 43 Monacurragh, Carlow, Ireland. Tel 42935

14 November 1990

Here as promised is an epistle from Ireland. I don't know if you are familiar with the Emerald Isle at all, but if not, it's pretty much the way you probably picture it: very green, often damp and cool, and teeming with history, in stone and tradition.

Carol and I have rented a house on the semi-rural outskirts of Carlow, a town of about 12000 people on the River Barrow, just over an hour's drive southwest of Dublin. The town itself isn't really much to write home about, although it too has its interesting aspects. The countryside, however, is very scenic gently rolling green farmland nestled among a series of higher hills. The Barrow at this point winds between the Killeshin ridge on the west (part of the Castlecomer Plateau), and the outliers of the Blackstairs and Wicklow mountains on the east. It makes for quite breathtaking vistas from certain points in the valley, with scattered villages and hamlets and the lush green fields and hedges on the valley floor contrasting quite starkly with the darkly wooded or barren hilltops.

The weather so far has been pretty kind to us. September was gorgeous, October a bit duller and wetter but still mild, and November so far a mixture of brisk sunny days and mild cloudy ones. Due mainly to the cost, we decided not to buy a car (insurance rates for first time buyers are astronomical), but to rent one when we need it for going on trips, etc. Instead, we bought two second-hand bikes, and use those for every day transport. We have done a couple of (for us) major trips on them: one foray to the village of Baltinglass about 15 miles away (up in the hills!), to track down my grandparents in the parish register. Not having been on a bike since I was 11 years old, I was initially a bit hesitant, but like they say, once you learn...

Turning to archaeology: The archaeological team I am working with consists of Marek Zvelebil from U. of Sheffield, Stan Green from U. of South Carolina, and a geomorphologist,

Mark Macklin, from U. of Newcastle-upon-Tyne. Marek and Stan started a project years ago, looking for Mesolithic occupation (ca 9000 B.P.). They found lots of Mesolithic surface scatters by field walking, which represented a major contribution since prior to that there was no solid evidence for Mesolithic occupation in southeastern Ireland. However, they didn't find the kind of preserved, excavatable deposits they were hoping for, and decided to move the project upstream to the middle Barrow valley, where they had reason to believe that early sites would have been preserved by extensive alluviation. This is the point at which I joined the project (more or less by historical accident).

The whole team got together at our house for about a week back in September for some exploratory work. We motored around the Barrow valley, getting familiar with the landscape, and giving Mark a chance to size up the river's history, and get some idea of what kind of sedimentation has gone on here in the past 10,000 years. We also checked out a few locations that we knew had produced Mesolithic artifacts. We didn't uncover anything newsworthy, of course, but the outcome was quite positive. Mark was confident that the valley floor history is one that is conducive to the preservation of occupation sites, and that it would be relatively easy to figure out where they should be. Actually getting at them might be another story, but I suppose we'll tackle that problem when it arises.

I am currently the resident project member, since the others are now all back at their teaching jobs (poor sods). My role over the winter is to examine the records and collections at the National Museum in Dublin, and to build a file of information on locations in the valley that have produced Mesolithic/Early Neolithic materials, as well as to do some field walking when the opportunity presents itself. After the spring ploughing is done in March, the whole

team will re-convene, with whatever other help we can muster, and do some serious surface survey of likely locations, as well as some trenching to obtain stratigraphic sections through the valley alluvium. If things go well (which seems to happen about 30% of the time), we should have a site or two that would repay some initial excavation in the summer. If things don't go well, I suppose we'll all be looking for work.

Avocational archaeologists seem to be less in evidence here than in Canada, in some ways. Prehistoric archaeology is a relatively unknown field here, and not very prominent in the public awareness. So it is relatively uncommon to find people who are keen on going out to find prehistoric sites, or to collect from them, although there are a few. On the other hand, local history and heritage, and Irish heritage in general, are very prominent themes everywhere. Just about every county and most towns have at least one historical society or archaeological society. These are most concerned with visible built heritage, and with recent history and genealogy. Carlow town has two societies: the Old Carlow Society, and the Carlow Historical Society, which have something of a rivalry going between them since, of course, support funds and memberships are limited. Most of the town and county societies publish journals, some of which, like the Kerry and Kilkenny journals, have become historical/archaeological journals of high academic repute, with national and international circulation.

I am scheduled to give a few talks to local societies over the next several months. Initially they seem keen to hear about archaeology in Canada, but eventually I think they will be most interested in hearing about archaeological news from Carlow area, once I have something to report. The situation is not too different from that in Canada: people are fascinated to hear about the prehistoric past, but generally they are unaware of it, except for the obvious existence of ring forts and dolmens scattered around the country. There have been a few spectacular discoveries in different parts of Ireland over the past couple of months: a hoard of Iron Age gold objects discovered in quarrying operations in Wexford, and a complete system of Neolithic to Bronze Age settlements and fields preserved

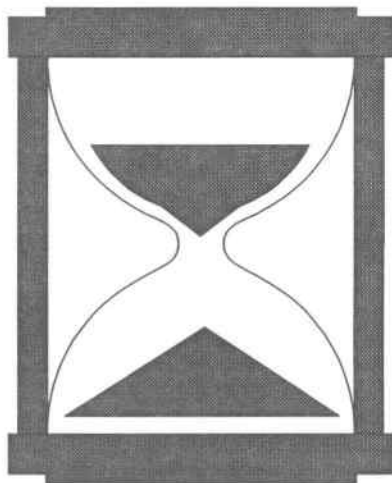
beneath a peat bog in Sligo, covering several square miles. These both received pretty good press coverage, and stirred up a fair bit of interest. Of course, as in Canada, the broadcasting of such amazing discoveries makes our friends wonder why we're not doing newsworthy stuff like this, instead of grubbing around looking for bits of broken flint. "Why are you wasting your time here in Carlow. You should be up in Sligo; there's lots of ..." etc.

This coming weekend we are going to the autumn meeting of the Irish Association of Professional Archaeologists (yes, even in Ireland...) to take in a session on current field work, spend lots of money on books, and generally mingle. Hopefully, some newsworthy items of interest to an Ontario audience will emerge from that.

Anyway, that's the news from Carlow. Sorry to have taken so long to write, but I actually started on this letter about a month ago, believe it or not. Further bulletins will undoubtedly follow. Give our best to the OAS.

Sincerely,

Peter ■



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UP YOUR NILE: WITH VIOLET AND ME

by H.E. DEVEREUX

INTRODUCTION

When you start out to try to try to write up your trip to Egypt, you soon find out it's hard to remember in detail most of what happened and when. You can't just say: on Monday we went to see the pyramids. It's got to be more than just your itinerary: you've got to try to make it interesting. The answer, of course, is to keep a conscientious journal. However, out of nineteen of us on the trip, I only heard of one who managed to do this.

When you get to Egypt, it's not easy the first week as you feel exhausted from getting ready for the trip, light-headed from jet lag, and hyper probably because everything is so different. The second week, you are bound to get the trots, etc. and are tired anyway from too much sun, too many late nights and all the rest of the usual sins. So there's only one other way around the problem of writing up your trip, and that's just to haphazardly write up what you happen to remember! That's what I've done here. Of course, there's no guarantee you get the facts right or that anybody else agrees with what you happen to write. After all, it's just your idea of what went on. If they want to argue, just tell them to write up their own version!

Now you may think that maybe we ought to have gone somewhere else a bit more politically settled. However, these places are getting harder and harder to find, especially if they are worth going to. Because of politics, I believe our party got smaller and smaller as the year went by. By November 3, only nineteen ended up going.

It is my opinion that the people in the group go a long way to making it a great trip or a rotten one. There are two things you might like to know about this particular group. Firstly, only

two of us (Violet and I) were the ones who had Tilley hats, or anything else Tilley for that matter. This was a big let down, as every other O.A.S. overseas group has had its picture pasted up in Alex Tilley's emporium with everyone on the trip wearing something they bought at Tilleys.

The second unusual thing about our group was that there were eighteen women and one man (other than our travel agent). Our ages ranged all the way from about thirty to into our seventies. The average age must have been over fifty. What a great group we had! All kinds of skills and tempered experience were freely shared both in good times and when the chips were down (fever of 102 etc.). I can only believe that if we all ever got together to work on an archaeological site, that expedition would be close to perfect!

Now there are a million simply fascinating things in Egypt that it would be great to write about. But lots of them are no total surprise as we've most of us lived with pictures of them all our lives. The pyramids are very huge and very triangular, the desert is very yellow and empty, and the feluccas slide down the Nile in the golden sunset just as the calendars show. The camels are enchanting, but have very foul breath, and most of the temples are massive with rows of pillars and hieroglyphs that go on and on and on. It's no use my attempting to add to what you already picture. What I've done is to talk about the small moments that fill in the cracks: about dead camels, kinship, haggling, pelicans and so forth. To find out what the big things are really like, you have to go there yourself.

SPEAKING OF ARABIC

It is comparatively easy for a Canadian to get along in Egypt because Egypt struck me as

being really bilingual—at least in any place a tourist is likely to want to carry on a conversation. In fact, the Nile Valley has probably been so overrun by tourists from all over the world, that it is not uncommon to find a number of local people with at least a smattering of a number of languages which they are willing to try out on you.

As an instance, take the monumental complex of Karnak which fairly boggles one's mind. Our party had made its way through the ruins, and were sitting near the sacred lake drinking bottled pop before the long, hot trudge back to the bus.

Now Egyptian ruins are usually fraught with a number of individuals trying to make a little baksheesh off the rich tourists (me? surely not!) who come to ogle the architecture. Many of these individuals are young, often politely aggressive fellows peddling souvenirs: scarab (dung) beetle of stone or ceramics, stone cats, cheap beads, and of course the ubiquitous papyrus paintings, of which I take this opportunity to let you into a few secrets.

These "papyrus" paintings are of two kinds: those made of banana leaves with the picture stamped on, and then there are the legit ones made of the papyrus plant with handpainted pictures. You can easily distinguish these, if you have a little nerve. The banana leaf ones will crack noticeably if you roll them up. On the true papyrus ones, the paint will smear if you spit on the end of a sly finger and give it a little rub.

Another type who tries to make a little baksheesh on archaeological sites are usually older men wearing dusty galabeya's and a selection of towels for a hat. They lurk behind pillars and beckon with a curled forefinger, saying in a loud whisper: "Come with me and I'll show you things you never saw before!" You then photograph this rarity and hand over a few Egyptian pounds for the privilege. Since I'm not an instamatic user, I was frequently in the rear of my group, (in fact definitely well behind), looking for the right shot, twiddling with the focus of my camera and changing lenses. And so I was not uncommonly approached by some gallant with curling finger and promises of Karshean content. Now the message 'I would

see something I hadn't seen before' didn't wash with me as I hadn't seen any of it before. So I learned to deter these temple denizens politely and take the pictures I wanted to take without doling out my Egyptian pound.

Now to get back on track to our group relaxing around the sacred lake (you didn't need to be St. Peter to walk on this lake!). One of the enterprising fellows above described approached our group and struck up a conversation. He was particularly proud of his linguistic accomplishments. He chatted easily in Italian with Louisa and Maria, and in a bit of Spanish and a bit of French with some of the others. All this besides his excellent English, of course. As we heeded the call to begin our straggle back to the bus, I was of course in the rear as usual, since I had somehow also managed to be in the rear of the lineup at the pop stand. Our polyglot, seizing a last opportunity to amaze another tourist with his linguistic ability, asked me if I spoke any Arabic.

"I only know one word" I said, desperately trying to recall any of the half dozen I had carefully memorized the month before from my Blue Guide to Egypt.

"And what word is that?" he asked interested in pursuing the matter.

Now I might stress that no matter how badgered I was by the locals, I always endeavoured to be as polite as possible. Egyptians are probably one of the most polite peoples I have so far run into. At the same time, my mind was busy trying to fathom how this fellow was going to make any baksheesh out of this conversation. So, caught up in the situation, I launched forth into my only Arabic word (I hoped) which I got out of an Introductory Physical Anthropology textbook some thirty or so years ago.

"B-i-l-h-a-r-z-i-a", I intoned slowly and distinctly in case a few of my phonemes were not up to scratch.

He looked thoughtful for a moment and I could almost hear him roll the sound around on his versatile tongue, trying to make sense of it.

"And what is the meaning of that?" he finally enquired politely.

"It is an incurable liver disease that one gets from snails that live in the Nile" I confided informatively.

"That's not very nice" he replied somewhat taken aback.

"No, it's terrible" I agreed.

He regarded me quizzically for a split second, and as he turned on his heel, threw me a final, doubtful glance out of the corner of his eye. I galloped off after Violet who was quickly disappearing behind a long column of gigantic pillars.

That was my first and last conversation in Arabic. It had turned out to be a dismal flop. However, I really couldn't see that it was all my fault, as all I was trying to do was to be polite with a stranger.

KINSHIP TERMINOLOGY

When I was an undergraduate in Anthropology, I studied one aspect called "kinship terminology". I took this to mean that kinship terms, such as mother, brother, cousin, for example, are more than just labels. Each term signifies how a person with a particular label is to be treated. The term therefore has a behavioural requirement which acts as a blueprint with which both parties are familiar and base their expectations.

By keeping my ears open in Egypt, I began to detect this mechanism in operation. As a matter of fact, I got caught up in it myself, although it was all pretty one-sided.

The first instance that rang a bell for me was connected with the guide we had in Luxor. This young man, who allowed he had a PhD, had the job of taking us through Luxor Temple and Karnak. He was a short, sturdy young man with obvious Nubian ancestry. He wore a hospital-green shirt and pants, and white baseball cap always. He seemed to take pride in the fact that he always carried his favourite fly swatter. This was made up of a short piece of horse's tail, set in a turned wooden handle, and having a rawhide loop through the end of the handle. I never saw him without his fly swatter and whenever he launched forth upon his specialty (hieroglyphs and ancient social organization) he flailed away with his swatter. He explained to us that it was also useful as an air

conditioner as well as flailing at flies. Myself, I ran into barely any flies in Egypt, perhaps because it was winter. However, I can see in summer it might have been pretty handy. I guess the habit had set in and he swung it over his head no matter what the season.

At one point, in the hypostyle at Karnak, he took the trouble to explain the swatter represented a woman: the knob on the handle was the head, the turned handle the trunk, the cord loop was the arms and the horse tail part the skirt. I thought this was stretching the point a bit. It was also not very flattering as the symbolic woman was turned upsidedown most of the time. I guess I missed his point somewhere.

To get back to the subject of kinship, it was apparently very important to our guide. When he first met us, he began by introducing his lineage as we got information about his grandfather and his father. Then he organized his world by designating our one male member as "king" and the rest of us as "queens". Now our one male member protested loudly that he simply didn't want to be a king. Not deterred by this denial, our guide began to move around our circle, ceremoniously swinging his fly swatter over each head in turn and proclaiming: "you are Queen Violet, you are Queen Catherine, you are Queen Louisa," and so on down the line. "You are all my queens" he beamed happily. This seemed to me like a backhand way of proclaiming himself king. And, if we were all to be elevated to such social heights, I certainly hoped for some pretty high class treatment.

Now this bit has nothing I can see to do with kinship, but it all seemed to be part of the scene. Our guide stated he had decided to call our group "moonlight". When we heard him holler "moonlight" we were all to come flocking from whatever part of some ruin we had inadvertently (or advertently) strayed.

Needless to say, the "moonlight" and royalty bit went over like a lead balloon as our group was mainly made up of mature, professional women. Eventually someone took him quietly aside and told him he would get a better response if he called us "O.A.S." and that none of us whatsoever had any ambition to ascend any throne,

imaginative, symbolic or real. Eventually he got the point and we were summoned by the call: "O.A.S., O.A.S.," instead of "moonlight, moonlight". He also substituted "sisters" for "queens". He assured us at the beginning of each meeting, and several times in between, "You are my sisters". This was a compromise most of us seemed willing to go along with for the duration of our stay in Cairo.

The second instance in which kinship reared its social head occurred at our hotel, the Sheraton Luxor. This is a very nice hotel. Now either because of the political situation in the Near East, or whether it was just a matter of keeping young unemployed men off the streets, or a bit of both, there were lots of Egyptian soldiers around urban centres. They stood around for hours on end in front of embassies, politicians houses, large hotels and there were two or three at every intersection of any size. In addition, down sidestreets, under big shady trees, one often saw army trucks with six or eight soldiers sitting around drinking pop under the canvas-covered back of the truck. As well as having soldiers keeping an eye on the place, the Luxor also had a young man sitting outside the front door. He sat at a desk which sported a large register and a single rose in a bud vase. He was formally dressed in western business suit and tie. He seemed to watch people coming and going out of the main entrance to the hotel. I gathered he could ask anyone to let him peer through their shopping bag or purse. Although he eyed my bulging purse the first time I passed him, he apparently thought better of it, a rare bit of wisdom on his part.

Now this young man was a very pleasant young man, as are most Egyptian young men. As I came and went, I would nod politely at him and he would nod back. I gathered that even this nodding was somewhat of a break in his dull job for I never saw him do anything but nod.

One morning as I headed out the front door of the Luxor and into the little mall that was part of the Luxor enclave of buildings, he looked expectantly at me and I could say he had something to say:

"You are my mother" he said with a certain decisiveness.

That brought me skidding to a halt, and being suddenly very conscious of his jet black visage, and wondering whether this meant I would have to send him to college, I answered with more puzzlement and surprise that social acumen:

"How can that be?"

"Well" he said patiently, "You are forty aren't you?"

"Closer to double that" I said ruefully.

His face fell a bit, and he seemed disappointed. "Oh well," he said, "good morning anyway".

And that, I guess, was the end of that relationship. I don't remember seeing him again with his big register and rose. Maybe sometimes it is better to go along with something when you are not sure what it's all about. That doesn't go for everything, of course.

I guess the moral to all this is that if you go to Egypt, and according to my Introductory Anthropology book lots of other places, you can expect to develop a lot of new relatives—but for the duration only.

HIGH FINANCE

Shopping in Egypt for the Canadian tourist can be an exhausting business. Polite and pleasant as Egyptians are, when it comes to business with a tourist, he's out for blood! The only comfortable place for tourists to shop is in a government store where there are fixed prices on signs. But government stores seemed few and far between and ninety-nine per cent of the time you are up against shops, stalls and peddlers. Consequently, if you are going to arrive home with any sort of genuine Egyptian loot, you've got to get into a big argument every time!

Now there are a couple of things that soon occur to you as you are embroiled in these hassles: first, you know that you are rank amateur at this and "they" are skilled professionals. Second, are you really going to try to weasel a few more pounds or piasters out of these none too privileged hucksters? And three, do you really want to display your inept behaviour to all and sundry who may gather to watch the fray? None of the above imbue you with any kind of burst of confidence when your covetous eye falls upon a sequinned galabeo you would kill for, or a

plaster statue of a dung beetle (scarab) that every tourist must acquire for the folks back home.

But by personal misadventure or by being part of the self-same audience mentioned above, I managed to come up with a few rules for shopping in Egypt in nongovernment places. The first rule is that you can't win by starting too low. If you do, the fellow (I don't remember any women selling) will stop smiling, his face will drop a foot, his mustache will twitch with annoyance, and he will throw up both hands well over his head (unless, of course, he's clutching the prize you've got your eye on). The looks in the eyes of any Egyptian present will reduce you to a pulp. You are not playing according to the rules! Best thing to do is to gather your shattered dignity about you, and manage to convey that you have an imminent speaking engagement, or the bus is going to leave without you, and make for the nearest door or whatever constitutes out.

A second rule is: unless you know exactly what you are about to haggle about, you are highly likely to find you have made an unwilling donation to somebody or other. For example, if you don't want to end up swanking around in a blue plastic necklace at lapis lazuli prices, you'd better be able to tell them apart. A third rule is to be sure you have the same thing in the bag that you bought. When you finally manage to buy something, you don't want to get to your hotel and find you have something else in the bag. My fourth rule is that haggling is not over till you hit the sidewalk. Only when you are practically out of sight down the street will you be sure a last offer will not come ringing in your ears.

Now nobody ever tells you these rules the first day you step off the plane. It took me two weeks of bumbling about to find out. Oh yes, there's one more rule (number five) I should pass on: never be surprised at what turns up in one of these deals that seems at first to be entirely irrelevant. This rule bolsters my confidence no end in the current Theory of Chaos. I have to be careful I don't apply this to nearly everything that happens. If you haven't run into this theory yet, do rush off to your nearest

library and bone up on it--it's a whole lot better than most science.

However, to get back to trying to buy something in Egypt, let me just illustrate almost everything I've said above with a few things that happened to me.

You know what it's like the last day of a trip. Just one more person on your list you've set your heart on. You've just got to find them a genuine Egyptian souvenir of your trip. Now I found it hard to shop in Egypt for nephews, uncles, brothers, and such. As my eye wandered over the vast array of stuff, I just couldn't see them doing anything with any of it except put it on the mantel for two weeks and then relegate it to the garage. So I ended up with a lot of key rings with various things dangling that were very Egyptian: ankhs, pyramids, donkeys, beetles, etc. Except of course for the T-shirt for my nephew that had emblazoned on the front a bright yellow picture of a package of camel cigarettes. You will remember it has a very large camel, a bit of desert and I think a palm tree or two. At the top of the picture are the words, in black print: NINE OUT OF TEN MEN WHO TRIED CAMELS, and at the bottom of the picture: PREFERRED WOMEN. This shirt was a big hit here in Toronto and I should have picked up a dozen of them instead of the key rings. But that's so much water over the dam now.

To get on with my last minute shopping, I dashed down to one of the little shops in the hotel, the old British colonial hotel in Cairo called "Shepherds". For an old hotel, it's really quite swish, although not quite so swish as the Pullman Cataract at Aswan. Now you'd think that Shepherds would have rather classy shops and that shopping in them would have a certain air of refinement about it. But, as I said in rule number five above, you should never be surprised at anything here.

This little shop was not at all classy and down a bit of a back hall off the main lobby. I already knew some of our group had managed to come off with some real bargains in T-shirts. I also knew the shop had some key rings made with (old?) Egyptian coins, and that I had managed to get rid of most of my Egyptian money as

nobody else seems to want it. It was my intention to make a quick purchase of a key ring and be gone. However, the fellow behind the counter put the kibosh on that. He was a large, pale, elderly man who, after the fact, I could see was like a spider waiting for a fly and that fly was me in a hurry. The price of the key ring I pointed to, he said was such and such. Now I'm no expert on Egyptian coins, but this one smacked of aluminum and not that old. It was not worth anything near what he asked. I had also realized that a woman shopping alone is especially easy prey. (This is actually rule number six which I forgot to put in earlier). So I offered him less than what I thought it was worth to me. He got irritated at this, and kept on insisting on a price that was too high for the keyring and for what Egyptian money I had left.

"I haven't got that much Egyptian money left" said I betraying my hand. "And my plane leaves this afternoon".

"Then you must have some American money" he said, eyeing my purse. "How much have you got?"

I thought this more than a little nervy. "This is all I've got" I insisted. "If you are interested, fine, if not, I'll have to go elsewhere". And I started for the door. (Remember the rule about the door?)

"Why are you so hard to do business with", he shouted after me impatiently. Then, surprisingly, "Have you got any gum in your purse?"

That stopped me up and I hesitated. Now I'm not a gum chewer being trained in my youth (the forties and fifties) that it is not ladylike, at least in public. I guess the idea has stuck with me.

"No, I have no gum" I said puzzled.

"Well, have you got any candy in your purse."

It was more of a demand than a question and without thinking I obediently stepped back in the store. I dug into the bowels of my purse, which had gathered stratigraphically over the two weeks in the streets and deserts of Egypt. It had, and still held a variety of stuff. At times it had included breakfast rolls with cheese which I would deliver to the odd, particularly skinny beggar kid who came around with grubby little

paw upraised and fly-blown misery in his eyes. I found about a half a roll of Lifesavers, which I held out. He grabbed it and laid it down beside the keyring on the counter.

"Is that all you've got" he demanded, still eyeing my purse.

Still puzzled, but by now engrossed in my task, I rooted around some more. I came up with a new roll of Hall's honey cough drops. He grabbed that too and laid it out beside the Lifesavers.

By now it had dinged on me that this was not just a friendly request for a cough drop or stick of gum. While he looked on expectantly, I came up with a plastic strip with three pink lozenges embedded in it.

"That's all I have" I said, dangling them before him. He must have thought they were peppermints or something. I laid them down alongside the rest of the stuff. And I added the last of my Egyptian pounds and piaster notes. He looked at his "take": on one side the keyring, and on the other the stuff from the bottom of my purse and the money. I could see him carefully weighing things out in his mind. What an exciting moment! I almost caught the idea of haggling, but not quite. Finally, he shoved the keyring toward me and with a disgusted look stuffed the candy in his pocket and went over to put the money in the till.

Now I really hated to part with my Peptobismal Tablets as they were all I had left. The thirteen hour, nonstop flight to New York, by way of Iceland and Greenland and the Labrador, could have been awful if I had had an upset stomach which I can quite easily do.

If you want my opinion, I'd rather go out to the drugstore and plonk down a certain amount for a keyring, or for a roll of cough drops, than go through the kind of thing I've described above. The alternative of course, is to get to know all the ropes and like a card-sharp, know that you can take advantage of any poor soul who happens to come along. I guess it all depends on what you are used to!

HOW EVELYN WAS PELICANNED

There are lots of dangerous things in Egypt which your travel agent, and others, will warn

you about: don't eat the lettuce; don't go upstairs or downstairs in the Khan Al Kalili Market; don't even put so much as a toe in the Nile because of disease; don't get bitten by a camel as they have extremely dirty teeth, and so on, ad infinitum. However, there are lots of things nobody thinks to mention. When one of these things happens, you just have to not make the same mistake twice--if you survive!

While we were in Luxor, we were lucky enough that the tourist trade was down some sixty per cent. So luckily we were "bumped up" and ended up staying at the Sheraton Luxor. It is a very fancy hotel. Now the Sheraton Luxor is not just a multistorey building. It has its own riverfront compound that really is a terraced park with small buildings stuck here and there among the palms and vines, and lots of winding paths.

Violet and I found ourselves staying in what looked like a little, white mausoleum, with its own dome, sitting right on the waterfront. We had a front porch with a big window with those romantic, lacy shutters made of wood. If you leaned over our balcony, you could have spit in the Nile if the wind were right.

Now there were a number of small restaurants in the hotel grounds. Probably our favourite was a small, outdoor, Italian one with the usual red check tablecloths. It was called "La Mamma". This restaurant was made up of one part of a little circular mall on the grounds. In the centre of the mall was a small swamp (all public Egyptian waters end up as swamps, even the Sacred Lake at Karnak). In the swamp were some pools of dirty water and some little islands. Here and there were date palms hung around with various exotic vines of one sort or another. The swamp was kept in by a two foot high little picket fence.

This little swamp was made more interesting by a number of different kinds of birds: first, there was what seemed to me to be a large Muskovy drake with about a dozen, white ducks. The drake did a lot of honking and grabbed off most of the dinner rolls chucked in by diners in the little restaurants. Then there were several flamingoes of the Florida variety, who stepped around prying into the mucky bottom of the

dirty water looking for whatever flamingoes think is great stuff. Then, there were two of the biggest pelicans I have ever seen. They never did anything but blink, and rarely, took a few tortured, waddling steps in the mud. I have a suspicion they were the ones who smelled. They were afraid of nothing and loafed alongside the low fence near the restaurant.

Violet and I often chose La Mamma to eat lunch, or have an afternoon snack if we were handy. They had a great Egyptian beer called "Stella" (in both regular and export). I swear I managed to escape the Finger of Pharaoh as long as I did by swigging a Stella export as often as practicable. In fact, someone asked Vera to tote a bottle of it back to Sudbury he was so made for it. I don't know whether she managed to or not; the bottles being so big and Vera so tiny. But it does beat any beer I've tried on this side.

One day Violet and I made our way to La Mamma for lunch. Some of our party were already there, sitting at a table alongside the fence. They made room for us and I sat at one end of the table. This meant that, even with one eye on my soup bowl, I could still see one big flabby pelican just on the other side of the fence with the same eye.

Next to me, her back to the fence, sat Evelyn, halfway through her pasta. Now the pelicans were not news to us, so we ignored them, including Evelyn who couldn't see them anyway as she had her back to them. Evelyn, who had been to Egypt before, and being the most fearless one of us, managed to get into a lot of places most of us never saw. We were always anxious to hear where she had been, as the rest of us always went to the same places together. While she told us about the Valley of the Queens, and sipped her drink, she hooked her elbow over the back of her chair. Now Evelyn is a blue-eyed, fair-haired lady. She has a pink and white complexion, which of course, extends down past her elbows.

Unbeknownst to any of us, the biggest pelican must have spent some time examining Evelyn's elbow which hung over the back of her chair, and over the little fence. It was plump and pink and must have looked rather good to the pelican.

Without any sort of warning, probably thinking he had a giant shrimp, he opened up his gigantic beak and snapped shut on Evelyn's elbow. This was a very sudden surprise to all of us, and not the least to Evelyn, who by accident flipped a forkful of spaghetti somewhere in the direction of my nose. Now if you take a few moments of your time, you will notice that on the end of a pelican's beak, there is a separate little piece which curves down into a very sharp hook. Besides this, the inside of a pelican's fishy old beak is very revolting. Evelyn came off lucky, as the pelican's aim was a bit off, and the skin on her elbow was not broken. Now Evelyn is a very bright and energetic lady and not included to take sass from anybody or anything. For a moment, I thought that pelican was, as Pierre Trudeau would have put it, "in dire straits". However, that bird was lucky as Evelyn merely glared and waved an unmaimed arm at the stupid thing which just blinked and sat back a bit. Nursing her reddened elbow, Evelyn rescued her fork, went back to her drink and we all got involved again in this and that.

Moments later Evelyn once again had her injured arm carelessly hooked over the back of her chair. Before I could do anything, I saw that big pelican open his maw unbelievably wide (that's how I know how revolting it is inside) and once again, but with better aim, snap shut on the selfsame elbow, practically up to her shoulder!

Well! That did it! Evelyn jumped up with a shout. A waiter rushed over and flapped a dishtowel wildly at the pelican, while shouting something which was probably in cursive. The pelicans backed off about six feet, and settled down on their haunches, probably to wait for the next lot of tourists to sit down at this nice poolside table.

Well, that was the end of lunch that day. We all shuffled off to prowl another ruin, with Evelyn rubbing the pelican spit off her poor elbow.

The moral of this story is: never, NEVER trust a pelican if you have nice elbows.

SHIPS OF THE DESERT

This piece is, in the main, about camels, and in particular, about a dead camel. Along with camels, which I had always found pretty interesting, another animal that took my attention was the dog. As I saw no real dung beetles (scarab beetles) in Egypt whatsoever, I really can't say anything about them.

I went to Egypt really looking forward to seeing some camels. But before I get to them (and it) there were some things about dogs in Egypt that surprised me. In the first place, our first day in Egypt we went to the Cairo Museum. We saw the Tut collection languishing in the dust in there, and also a lot of big stone statues and coffins. When we had covered those, our guide took us to a gallery which he told us was full of mummies. We were all pretty played out by then, but this perked everyone up considerably. However, when we got there, it turned out all the mummies were cats, crocodiles, birds and other assorted animals. As I peered around at these old, dried up, brown bundles, my eye happened to fall on an unummified, dried yellow dog. It had no wrappings and still had most of its fur. It was lying down and looked somewhat lifelike. The label, I believe, said it was 4,500 years old (according to our various guides almost everything archaeological in Egypt is 4,500 years old except Philae and a few other Ptolemaic and Roman ruins). Now that's a pretty old dog in any country and I somehow wonder, in that antiquated gallery with no atmospheric control, whether even a dried dog would last that long. However, even so it's probably a pretty old, dried dog simply because nothing in that gallery, including the labels, had been put in there since the turn of the century. I didn't think much more about the dog at the time, being taken up pretty much with getting out of that terribly hot, airless building and getting some lunch.

Some days later, when we were chugging around various ruins out on the edges of urban areas, I began to notice exactly the same yellow dog in the flesh. They seemed to belong to nobody. They wandered around paying no attention to anybody, or simply flaked out in the searing sun or in any scrap of shade they could find. Some of them were so flaked out I was

sure they were dead, but no flies buzzed around, so I guess they weren't. As we went south a few with some black, or totally black coats appeared. But most were the same, medium sized, yellow, short-haired kind, exactly the same colour as the desert itself.

The next thing that struck me was that I have the impression that I did not see a single dog in any of the cities! Thinking this over, and thinking about the number of very poor people, living in the worst squalor with no way to make a living that I could see, I wonder if the city dogs hadn't all ended up as fricassee or however dog tastes best in Egypt.

Putting it all together, maybe dogs don't do too well in any desert (except the Arctic where they all look the same too) and maybe there's been just this one kind that has managed to keep going over hundreds of years. Anyway, I found dogdom not at all what I've been brought up to expect, and hardly know what to make of it.

While I have had dogs of my own, my education about camels comes mainly from National Geographic and the film *Lawrence of Arabia*. Camels, according to a recent article, are becoming scarce. The author of this article had to hunt far and wide before he found any working camels being used as they have since goodness knows when. Most camels today, he says, are used in the tourist trade, which is, of course, where I ran into them in Egypt.

The first lot I saw were being ridden by young men who, for effect, just generally whooped around the pyramids of Giza. Or, they would pose on top of a nearby ridge. Although I knew this was just a put-up job, it still left me slack-jawed.

Now the question everyone asks when you get home from Egypt is: did you ride a camel? It is a crushing disappointment to me that, on camel-riding day for my party, my only goal in life was to be within five paces of a washroom. There is simply no point in being up on a camel, plodding across the treeless desert wastes to some isolated ruin, at a time like this. And so, my chance of a lifetime passed me by forever, and I, alas, have had to do my camel watching from afar.

I had another chance to see camels on our trip from Aswan to Abu Simbel, and this is where the dead camel comes in. One day, we boarded our hermetically sealed bus and sped along our 150 mile route southward across the empty yellow desert. There is simply nothing out there but the narrow, black ribbon of the highway. The only thrill is when you try to pass a bus going the other way and you wonder whether another six inches in width of the road would just about make this possible. There is no doubt that real estate out there must be pretty cheap, and one could get a small acreage for practically nothing.

We had travelled for some time when we saw a camel train milling about an isolated, old mud building several hundred feet to one side of the road. Shrieks of "stop, stop" brought the bus to a stop. We all piled out in hopes of getting pictures of this rare scene. Some of our more intrepid (but not me, or Violet) went bounding across the yellow sands to try to get better pictures. They got all the way there, and even managed to "talk" by sign language I believe, to the camel driver. They found out that he had come up from Nubia and was taking the camels to Cairo to sell. He was a tall, pleasant man, dressed in shapeless flapping garments, and carrying a simply huge knife in a very fancy holder around his waist.

Some paces from the main herd, I could see a lumpy mass spread on the ground. Vultures were picking away at it. The camel driver, who came over to the bus, managed to tell us that it was the remains of a sick camel that he had had to do in with his big knife. It was a puzzle to me where the vultures came from, unless of course every camel train has its own flock that travels along with it to tidy up the desert. I would have liked to try to find this out from him, but on a trip like this, you are always having to get aboard the bus in case it leaves without you.

While I was standing by the side of the road, it struck me that this dead camel was a great opportunity. I could only think of how pleased Howard S. would be to add a very complete camel skeleton to his osteological collection! It seemed a great waste to leave the bones lying uselessly in the desert. With those vultures

picking away, that camel skeleton would be picked clean probably in short order. At least that's what happens to dead animals in African films I have seen. That camel could be worth its weight in academic gold if only it could be gotten back to Toronto. And, it wouldn't be the first time I had gotten some carcass back to the lab in a green garbage bag. And so I began some quick reckoning as the bus rolled on its way. At the moment I saw it, that camel was in no shape to put aboard a bus, especially with no green garbage bags handy. Because camels tend to be so long and narrow in legs and neck, it would have to come all apart. Otherwise it simply would not go into any sort of suitcase. And I was also aware that rubbery tendons tend to really stick to big knobby joints even after all the rest of the thing has all come apart.

It all depended upon how fast the vultures worked. I figured we had another hour and a half to Abu Simbel, two hours at Abu Simbel, and another hour and a half back to the dead camel, a total of five hours. There were three vultures busy dining. How much can a vulture eat at a sitting? How much would the bones

smell? What would the customs man say? There were a lot of questions that occurred to me and very few answers.

At this point, I obliquely broached the subject to Violet (who was not feeling all that chipper). But the look of total disbelief on her face discouraged me from going on. Now Violet is a Classicist and they just don't get into this sort of thing, ever. She didn't even want a picture of that camel with vultures. In fact, I think she was not totally taken by any sort of camel—much less a dead one. And so my dreams of adding to the osteological collection began to fade as the bus rolled into Abu Simbel. And that site was so mind-boggling, it even took my mind off the camel.

I did not see the camel train on the trip back to Cairo, but wondered if the camel driver had happened to lose another one much closer to town. And now, when I handle my little camel-bone carving of a camel, I can envision, out there on the empty desert, the white rib-cage of the real camel, gleaming in the moonlight. A pearly monument to my admirable self-restraint (and lack of gumption). ■



"You go ahead. We Classicists
prefer to read about them!"



ANNOUNCEMENTS

THE CHAMPLAIN SOCIETY

The Champlain Society is open for membership and has some excellent back issues for sale. Important to the Ontario archaeological fraternity are:

Kilincik and Talman "The Journal of Major John Norton 1816"

Fenton and Moore "Lafiteau's Customs of the American Indians" 2 vols

These are available at \$30 each (\$60 for the Lafiteau set). Future issues are available by membership in The Champlain Society, P.O. Box 592, Postal Station "R", Toronto, Ontario M4G 4E1. Annual Canadian fees for \$40 individuals, \$60 libraries.

TORONTO HISTORICAL BOARD ANNOUNCES APPOINTMENT OF NEW CHAIR

The Toronto Historical Board is pleased to announce the appointment of Mr. David Burnside to the post of Chairman, Toronto Historical Board, effective December 13, 1990.

Mr. Burnside replaces former chair Mrs. Christine Caroppo Clarence and brings with him many years of experience in the heritage field. He has served as a member of the Toronto Historical Board since 1989 and is the former Chairman of the North York Historical Board and Local Architectural Conservation Advisory Committee (LACAC.) In addition, Mr. Burnside is senior legal counsel for the Rent Review Hearings Board - Ontario Ministry of Housing, and maintains active memberships with Royal Ontario Museum, and Art Gallery of Ontario. Established in 1960, the Toronto Historical Board is a 17-member body composed of two City Council members and 15 local residents. It advises council on heritage matters and maintains and operates five city-owned historic site museums; Historic Fort York, The Marine Museum of Upper Canada, Colborne Lodge, Mackenzie House, and Spadina. The board also

acts as the City of Toronto's heritage authority in accordance with the Ontario Heritage Act as Local Architectural Conservation Advisory Committee (LACAC.)

TORONTO HISTORICAL BOARD ANNOUNCES APPOINTMENT OF 1991 BOARD MEMBERS

The Toronto Historical Board is pleased to announce the appointment of four new members to its 17-member board. The new members are Mr. David Eckler, Dr. Katherine Lochnan, Mr. Glen Loo, and Ms. Barbara Millar. They replace four outgoing members and will begin their three-year term on December 13, 1990. The new members bring with them a wide range of diverse experience in the heritage field.

Mr. David Eckler is a practising architect and presently the job captain for One Financial Place. He is also involved in the retrofit of the Canada Post Office and the campaign to restore Jacques Carlu's Eaton Auditorium. Mr. Eckler has had a research paper published in *Society for the Study of Architecture in Canada Journal* and has completed the interior renovation of a 1930s palazzo in Spain.

Dr. Katherine Lochnan is currently the curator of prints and drawings at the Art Gallery of Ontario, and has had 21 years of curatorial experience. She has written several articles for publication and has worked with the Toronto Historical Board researching the streetscape listing of Mackenzie Crescent. Dr. Lochnan is a founding member of both the Sydenham Township Local Architectural Conservation Advisory Committee (LACAC) and William Morris Society of Canada. She is also a member of the Grey Association for Better Planning and London House Association of Canada.

Mr. Glen Loo is a senior consultant with the firm of Ernst and Young, and has worked extensively in community development. He has implemented campaigns for heritage preservation

and is both the former vice-president of Heritage Canada and publisher of Canadian Heritage magazine. Mr. Loo is also a member of the North York Symphony Orchestra Board of Directors.

Ms. Barbara Millar has been an observer at Toronto Historical Preservation Committee meetings since 1989, and is a member of the Roncesvalles/Macdonell Residents' Association and Toronto Region Architectural Conservancy. Ms. Millar is also the recipient of a 1989 Toronto Historical Board Award of Merit.

**ONE HUNDRED YEARS OF
YESTERDAY'S NEWS
2-DAY'S HISTORY**

Selected & Compiled by Raymond Crinklaw

Edited by Olgo B. Bishop

Illustrated by George P. Rickard

Byron - Pioneer Days in Westminster, which covers the Glen Meyer Culture 1100-1300 A.D. and settlement until 1840. Contains 200 pages including formats, 9 sketches an author title and subject index of approximately 700 entries.

Hard Cover - \$20.00

The North Talbot Road - Westminster (1811-1930)

This hard cover book contains a wealth of information on building a community and the people involved. It includes the history of churches, schools with the record of students, agricultural fairs with their prize winners; fraternities; traction-line railroad; family picnics; musical festivals; and a few tragedies. It contains 295 pages including 17 illustrations, 6 maps, 24 appendices and the index of over 2,000 items.

Hard Cover - \$55.00

Glanworth 1821-1930

This hard cover book also contains a wealth of information on building a community and the people involved. It includes history of churches, schools; agricultural fairs; the building of churches; family picnics; biographical sketches and a list of inhabitants taken from the 1851-52 census. The book contains 290 pages including 18 illustrations, 5 maps, 21 appendices and an index of over 2,000 items.

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Westminster Township, South East of the Thames 1800-1930

This fourth book on Westminster Township (new the Town of Westminster) tells the story of the activities of the early settlers and their descendants from 1800 to 1930 in the hamlets of Byron, Derwent, Glendale, Hubrey, Nilestown, Odells, Pond Mills, White Oak and Wilton Grove. Included also are extracts from the Journals of the House of Assembly, Westminster Municipal Records, Census records and directories of London and Middlesex County. The beautiful pen and ink sketches by George P. Rickard of churches, homes, schools, toll-houses, London and Port Stanley railway stations, hotels and taverns which bring to life nineteenth century rural life are from the Raymond Crinklaw Art Collection. Maps of the area form the end leaves.

This book which is dedicated to James Armstrong, M.P., contains information on agricultural fairs, school examinations, patents, family reunions, post offices, building of churches, building of the London and Port Stanley Railway, festivities at Springbank Park, biographical sketches, industries, as well as tragedies, trials and tribulations. The book also contains 5 maps, 22 appendices and an index of approximately 5,000 names.

Hard Cover - \$85.95

Any of the above collector's books may be purchased from CRINKLAW PRESS, R. R. 4, London, Ontario N6A 4B8

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AMERICA
TORONTO SOCIETY**

Feb. 7, 6:15 p.m.: University of Toronto, University College 140. Professor Ellen Davis (New York), first J. W. Graham Lecturer, on "Minoan Painting and its Relation to Egypt." (Jointly sponsored by the J. W. Graham Fund, the AIA Toronto Society and the Fine Art Department).

Feb. 13, 5:15 p.m.: Dietmar Hagel, Queen's University, "Athens before Theseus: The Political and Social Organization of Attica in the 16th and 15th Centuries BC in Light of the Excavations of Kiapha Thiti".

March 6, 5:15 p.m.: Michael Ryan, National Museum of Ireland, Dublin, "Fine Metalwork, Economy and Society in Early Medieval Ireland".

April 3, 5:15 p.m.: William Biers, University of Missouri - Columbia, "Lost Scents" Can we identify Perfumes in Ancient Greek Vases?"

The above 3 lectures to be held in the lecture room of the McLaughlin Planetarium (R.O.M.) Admission is free and non-members are most welcome.

For further information, telephone (416) 925-7829 or 978-3290.

ARCHAEOLOGICAL INSTITUTE OF AMERICA

NIAGARA PENINSULA SOCIETY

Sunday, February 3, 1991: 3:00 p.m. TH245

"Mosaics of Aphrodisias in Caria"

Dr. Sheila Campbell

Pontifical Institute of Mediaeval Studies, University of Toronto

Sunday, March 10, 1991: 3:00 p.m. TH245

"Recent Excavations in Neolithic Jordan--A New Jericho?"

Dr. Alan H. Simmons

Desert Research Institute, Reno, Nevada

Sunday, April 7, 1991: 3:00 p.m. TH245

"Pytheos, Priene & Pergamon: Early Hellenistic Sculpture in Asia Minor".

Prof. Joseph C. Carter

Department of Classics, University of Texas at Austin

The lecture room is located at Brock University, St. Catharines (TH245) in the Thistle complex adjoining the Tower (ample parking space available nearby).

TORONTO CHAPTER AND ARC 1991 SYMPOSIUM

On Saturday, April 6th, 1991, the Toronto Chapter of the O.A.S. with the Archaeological Resource Centre, will host a one day Symposium. It will be held at the Board of Education Auditorium, 155 College Street. It looks good - raised seating, large screen, the whole bit! This day will start at 9:00 a.m. and conclude at 4:00 p.m., and will include a hot lunch in the cafeteria.

HERITAGE SHOWCASE 1991

Saturday, February 16

On Saturday, February 16 The Ontario Historical Society is pleased to present **HERITAGE SHOWCASE 1991!**

Museums, historical societies, Local Architectural Conservation Advisory Committees (LACAC's), cultural groups and many other heritage organizations and institutions will join together in six communities across northern Ontario to showcase how they contribute to interpreting and preserving this province's rich and diverse history.

Take this unique opportunity to explore Ontario's history. Admission is free!

BRUCE MINES: Community Hall, 56 Taylor Street, 10:00 a.m. to 5:00 p.m.

COCHRANE: Cochrane Public Library, 143 Third Street, 10:00 a.m. to 5:00 p.m.

DRYDEN: Dryden and District Museum, 15 Van Horne Avenue, 10:00 a.m. to 5:00 p.m.

KENORA: Kenora Shopper's Mall, Park Street, 9:30 a.m. to 6:00 p.m.

NEW LISKEARD: Timiskaming Square, Highway 11B, 9:30 a.m. to 6:00 p.m.

TIMMINS: Timmins Square Shopping Centre, 1500 Riverside Drive, 9:30 a.m. to 6:00 p.m.

Heritage Showcase 1991 launches the celebration of **Heritage Day**, Monday, February 18 and **Heritage Week**, the third week in February.

JOIN IN THE DISCOVERY AT A LOCATION NEAR YOU!

For further information, please contact:

Lois Chipper, Heritage Showcase Co-ordinator, The Ontario Historical Society, 5151 Yonge Street, Willowdale, Ontario M2N 5P5 (416)226-9011, Fax (416)226-2740

VICTUALS AND VALUES

An Evening of Food, Fantasy and Fun

Presented by

The Ontario Historical Society at

Black Creek Pioneer Village

Friday, March 22, 1991

7:00 p.m.

The **DINNER** will feature 19th century recipes and each guest will receive a sweetmeat basket of confections to take home.

The **AUCTION** will feature antiques and collectibles donated by several generous Ontario residents and institutions.

This evening to remember is yours for \$50.00 per person and includes dinner, admission to the

auction, a catalogue of items, lucky draws and tickets for door prizes.

All proceeds will support The Ontario Historical Society's "History to Go", an outreach programme serving residents of nursing homes, the disabled, hospital patients, seniors and others with special needs. Come and enjoy **Victuals and Values** and support a worthy cause!

For further information and to order tickets, please contact The Ontario Historical Society, 5151 Yonge Street, Willowdale, Ontario M2N 5P5, (416)226-9011 or Fax (416)226-2740. Make your cheques payable to The Ontario Historical Society.

TENTH ANNUAL
ARCHAEOLOGY OF THE LAKE SUPERIOR
BASIS (AND UPPER MID-CONTINENT)
1991 WORKSHOP

MARCH 15/16, KENORA

This year's Symposium will be held at the Ministry of Culture & Communications laboratory in Kenora, and will be co-sponsored by the Ministry and the Ontario Rock Art Conservation Association (ORACA). The Ministry has also kindly offered to host a wine and cheese party on Saturday night.

BACK TO BASICS: IS YOUR WEIRD AND WONDERFUL MATERIAL SOMEONE ELSE'S BREAD AND BUTTER? (or is it really weird?)

Plus of course our "bread and butter", i.e., **CURRENT RESEARCH**. Please bring artifacts, slides, videos, displays or just good old ideas and curiosity. Remember no formal papers please. Full details will be sent in the New Year. If you have any queries contact:

Paddy Reid, Staff Archaeologist
Ministry of Culture & Communications
2nd Floor, 227 Second Street South, Kenora,
Ontario, Canada P9N 1G1

(807) 468-2854

Fax: 468-2934

ANTICHITA

Ionian Argosy '91

This summer we sail along the varied shores of the Saronic and Corinthian Gulfs and among the green islands of the Ionian Sea. The cruise on the M/S *Nikolas A'* will offer our modern 'Argonauts' a wide variety of archaeological, cultural, and recreational delights. Former Argonauts have liked this balance of "work and fun" so much that in the five years we have been organizing the *Argosies* almost 50% of them have come back for at least a second cruise.

In addition to showing our Argonauts through the sites and museums we visit, I also give informal lectures during the cruise on archaeology, in general, and the archaeology and art of the regions of Greece we are visiting, in particular. My wide experiences and reading enable me to provide the Argonauts with the local knowledge and appreciation of a locale's character and significance. Further, my wife, Libby, who is a Classicist with expertise in Graeco-Roman mythology and literature, elaborates on the meaning of the places that we visit. Thus, one does not have to be an 'expert' in Greek and Roman archaeology and art to benefit from and to enjoy the informal, relaxed educational experience we have carefully crafted for our Argonauts. Moreover, we firmly believe in providing time for individual interests and the flexibility to appreciate the serendipitous adventures we inevitably encounter along the way. If one does not want to participate in a particular excursion the *Nikolas A'* and its 'sea toys' are always available to the Argonauts. It will be a vacation that you never forget!

Few other small cruises with an archaeological theme offer such great value, standard features and attention to detail. There are no hidden, 'essential extras' here that you have to pay for on the spot. Further details: David W. Rupp, President, Antichita, P. O. Box 156, St. Catharines, Ontario L2R 6S4, (416) 682-8124.



TORONTO CHAPTER, O.A.S.

WINTER/SPRING 1991 UPCOMING
SPEAKERS

Feb. 20th

*** BOOK AND BAKE SALE ***

Eliza Jones: *A First Hand Perspective on Native Women in Early 19th Century Ontario.*

Jennifer Lund: University of Toronto

Join us for Heritage Month as M.A. student Jennifer Lund will enlighten us on the hardships that faced Native women in Early 19th Century Ontario. Jennifer's research is based on diaries left by Eliza Jones, a pioneer white woman who married into an Ojibwa family.

**** THURSDAY, March 21st ****

Death Amongst The Dunes: Palaeo Epidemiology of a Population at Dakhleh Oasis, Egypt

Dr. El Molto: Lakehead University

Dr. El Molto plans on sharing his findings and experiences concerning the research he has conducted at the 'Ein Tirghi cemetery located at the Dakhleh Oasis in Egypt's Western Desert. This talk should satisfy the Howard Carter and Elizabeth Peters in all of us. For all of you keeners out there, read the September/October 1987 edition of *Equinox*.

April 17th

Life and Death in 16th Century Ontario

Bill Fitzgerald: "Have Trowel Will Travel"

It's not a Woody Allen movie, but Bill Fitzgerald's presentation will focus on the

effects that climatic change, disease, migration, etc. had on the Native population during the Contact Period. Data collected from the Zap (Haynes) Site as well as one other site will be discussed.

May 15th

Has Clouseau Met His Match? Excavations in the Dordogne and Perigord Region in South Western France

Marilyn MacKellar: University of Toronto

Just in time to get our archaeological juices flowing for the upcoming field season, Marilyn MacKellar plans on presenting an interesting talk concerning current research being conducted on a Palaeolithic rock shelter site in south western France. Marilyn will also be emphasising the differences between European and North American archaeology, especially in the areas of excavation techniques and theoretical perceptions.

MEETINGS

When: 8:00 p.m.

Third Wednesday of every month (except June to August)

Where: Room 561A

Sidney Smith Hall, University of Toronto
100 St. George Street, Toronto

More Info.: Tony Stapells (416) 962-1136

*** * NOTE:** Changes to the list of speakers and/or topics are apt to occur from time to time due to circumstances beyond our control.

The O.A.S Toronto Chapter meetings are open to any individuals who share a common interest in the study of Archaeology, whether they are dirt and paper pushing professionals or simply easy-chair National Geographic dreamers. Come on out and bring a friend or two. Hope to see you soon! ■



FROM THE O.A.S. OFFICE

Charles Garrad

GRAND OFFER !!! INDEX ARCH NOTES AND GET A FREE SET !!!

ARCH NOTES has been indexed to 1977 and from 1989. Now it remains to index the 1978-1988 issues. A complete run of ARCH NOTES for the period is offered to anyone who will index them. If you are looking for a 1991 project and have a pc, can use Word Perfect or dBASE, and would like to create a Special Publication for the Society please contact the office.

RESULTS OF REFERENDUM ON THE CONSTITUTION

Nine amendments to the Society's Constitution were proposed and approved in principle at the Annual Business Meeting last October. A Referendum was enclosed to the entire membership in the subsequent issue of ARCH NOTES to enable the required mail-in assent. The returned slips were tabulated by a specially appointed Committee of three. The report of the Committee was that 74 slips were received, examined and recorded as follows:

Proposed Amendment no.	Assent	Reject	Void	Percentage for
1	72	0	2	97%
2	74	0	0	100%
3	64	8	2	86%
4	71	0	3	96%
5	68	4	2	92%
6	70	2	2	95%
7	72	0	2	97%
8	70	2	2	95%
9	70	2	2	95%

As the percentage of assenting returns exceed the required minimum of 66% for each of the nine amendments, all are carried and now in effect. The 1991 Revised Constitution is available at the office for the price of copying and will be included in a later issue of ARCH NOTES. Thanks go to scrutineers Ella, Maria and Tony.

WELCOME 1991 OFFICERS

The following Officers are elected for 1991:
 PRESIDENT: Christine L. Caroppo
 SECRETARY: Ellen Blaubergs
 TREASURER: Michael W. Kirby
 DIRECTORS-AT-LARGE: Arthur F. Howey, Lawrence J. Jackson, Bruce Welsh. There is one vacancy because the candidate had to withdraw. One of the first orders-of-business for the

new Executive will be to decide how to resolve this problem under the amended Constitution.

The following Officers are appointed for 1991:
 EDITOR AN: Michael W. Kirby
 EDITOR MOA4: Christopher Ellis
 EDITOR OA: Peter Reid
 CURATRIX: Martha Latta
 ADMINISTRATOR & LIBRARIAN: Charles Garrad

EGYPT 1991

The 1990 OAS group just returned from Egypt has reported that everything is normal there except for concern for reduced tourism. Because of the reduced tourism our group received upgraded hotels, plenty of space and much, perhaps excessive, attention. This fortunate situation will probably terminate suddenly if and when the possibility of future war in the Middle East is resolved. There seems nothing to gain by waiting for normal conditions to be restored and then attempting to make reservations for 1991.

Therefore we are negotiating for reservations and arrangements with the Egyptian operators now, under "fail-safe" conditions which allow us to go ahead if the situation improves but to back out without penalty should it not. We intend to leave Toronto Saturday November 2, 1991 with a basic two week package to November 16, and a variety of third week options which might conceivably include Petra and Jerash in Jordan if international events sufficiently improve.

The itinerary will be the same as in 1990, but because November air fares are not yet available we are unable to quote the 1991 package cost. You are asked at this time only to record your interest without obligation. A slip is enclosed for this. An Application Form will be mailed to you later and no payments will be required until after the war threat is sufficiently diminished that it is safe to make the trip. We are advising you now so that you may consider if you are interested and begin your planning, saving and reading, especially guide books.

CHRISTMAS AND NEW YEAR GREETINGS RECEIVED

A special note of thanks to all those who sent Greetings Cards and other wishes of goodwill into the office at Christmas and during renewal time. The ingenious messages squeezed onto a number of membership renewal reminder slips were all noted and, as they were all positive and complimentary, very much appreciated.

THIS MONTH'S MISSING MEMBERS

ARCH NOTES 90-6 sent to the following good people have been returned by the Post Office marked "moved". Can anyone help find them? Please contact the office.

BELL, Mary Jane, was at Windsor

ELVIDGE, Francine, was at Toronto

HILLYARD, Rhonda, was at Thunder Bay

OPEN HOUSE IS FEBRUARY 24 - BLAME THE STICKY KEYBOARD

Our computer keyboard wasn't actually "sticky" but was acting like it. An increasing number of keys were ceasing to work in normal usage. The lower number keys were particularly affected and despite our vigilance mistakes got by undetected. We apologise to Catherine Frances for sending her AN to #24 instead of #243, and to everyone for making the President announce the Open House as February 4th instead of 24th in her last President's Communique. We have now replaced the keyboard.

RENEWAL TIME FOR MANY

Membership at the end of 1990 reached 835. 558 of these lapsed December 31 1990 and were sent renewal reminders in the last ARCH NOTES. If you have renewed your receipt is tucked into this issue of ARCH NOTES. If you haven't here's another (and last) reminder. Please attend to this right away. If you didn't get a reminder to renew it is because you are not due to, check your last receipt for the dates of your membership year.

THB FAX AFFECTS OAS

The terse headline is to draw your attention to the fact that our very own President also served in 1990 as Chairperson of the Toronto Historical Board. Her hard year is over and she has survived! Congratulations to you, Christine! One aspect of her THB term expiring is that the FAX machine on which we have been able to reach Christine at home, at (416)392-0377, and the separate line that serviced it, have been removed, because it was the property of/paid for by the THB. Having enjoyed the use of this service to the degree that now we can't do without it the OAS decided to copy the THB precedent and applied to MCC for a grant for a second FAX machine with the intention of transferring the used one which we have in the office, and which operates on a single line, into successive Presidents' homes. MCC in its wisdom ruled our request 'ineligible' so we had to buy and install our own "President's" single-line machine. The result? To send a FAX to Christine you now dial her telephone number (416)466-0460.

BUS TRIP - JUNE 23

A repeat of the successful trip to the two Ste. Maries held ten years ago is planned for June 23 this year. Full details will appear in the next issue of ARCH NOTES. ■

continued from page 4

PRESIDENT'S COMMUNIQUE

and lots of cookies and baked goods. Come out, bring the family, friends and neighbours and visit our office in Willowdale, browse our ever-growing library, ask those questions you've always wanted to ask the Executive and meet your friends. You can also bring along your mystery artifacts and ask our experts: Dena Doroszenko and Roberta O'Brien, plus others, to help with identification.

There are still copies of our very successful 40th Anniversary Book, **The Presidents Remember**, for only \$5.00 plus \$1.00 shipping. If you haven't yet read it, you don't know what you're missing! ■

ARCH NOTES
is published with the
assistance of the
Ontario Government
through the Ministry of
Culture and Communications

CALVIN & HOBBS By Bill Watterson



The Ontario Archaeological Society

presents

Murder

at COLUMBUS CENTRE

901 Lawrence Ave. W. (Lawrence & Dufferin)
Toronto

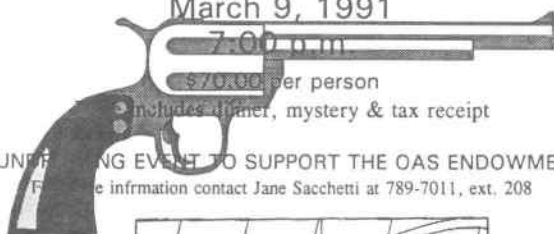
March 9, 1991

7:00 p.m.

\$70.00 per person

includes dinner, mystery & tax receipt

A FUN FUNDRAISING EVENT TO SUPPORT THE OAS ENDOWMENT FUND
For more information contact Jane Sacchetti at 789-7011, ext. 208



K Columbus Centre
 - - - - - Spadina Subway Line
 - - - - - Lawrence 52A or 52D Bus
3 Lawrence West Subway Station

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 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) 641-0520
 Vice-President: Pat Weatherhead Treasurer: Mahillah Rafek
 Secretary: Bev Morrison, P.O. Box 2574, Station B, London, N6A 4G9
 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: Jim Pengelly (416) 834-7802
 Vice Presidents: Mary Joan Hale, Bill 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 7.30pm 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
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 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
 Vice-President: George Holborne Treasurer:
 Secretary: 331 Hallam St., Thunder Bay, Ontario, P7A 1L9
 Newsletter: WANIKAN - Editor: A. Hinshelwood
 Fees: Individual \$5 Meetings: Usually at 8.00pm on the last
 Wednesday of the month, except June - August, in the Board Room, M.C.C.,
 1825 East Arthur Street, Thunder Bay.

TORONTO President: Tony Stapells (416) 962-1136
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 Secretary: Annie Gould, 74 Carsbrooke Rd., Etobicoke, Ontario, M9C 3C6
 Newsletter: PROFILE - Editor: Valerie Sonstenes
 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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 Secretary: Garth Rumble, 454 Tecumseh Rd., R.R.1, Tecumseh, Ont., N8N 2L9
 Newsletter: SQUIRREL COUNTY GAZETTE - Editor: Peter Reid
 Fees: Individual \$5 Meetings: Usually at 7.30pm on the 2nd Tuesday of
 the month, except June - August, at the Public Library, 850 Ouellette, Windsor.

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Scientific Journal: ONTARIO ARCHAEOLOGY
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FEES

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