



# ARCH NOTES

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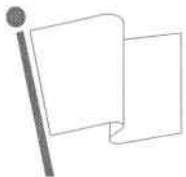
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## PRESIDENT'S COMMUNIQUE

*Christine Caroppo*

I would like to begin by thanking those members who came forward as a result of my plea in this space in AN 91-1 for someone to fill the vacant position of Director on the OAS Executive. You will recall that, as a result of the recent referendum, the Executive now has the power to fill vacant positions on the Executive Committee either by calling an election under the Constitution or by appointment. We judged that it was appropriate at this time to fill the position by appointment because of the length of time a formal election would require under the Constitution (a new Director would not be available until July) and owing to the costs associated with an extra mail-in ballot which were not budgeted for 1991 and are not available in this very lean year. After much deliberation the six sitting Directors decided to ask each candidate for a letter of intent, CV, and declaration of conflict of interest, if any, as well as an interview with the Executive at our recent March meeting. The results of a secret ballot by the Executive revealed that the winning candidate was Lise Ferguson. Lise had previously run for office in the OAS a couple of years ago but was defeated at that time. We welcome her to the Executive. She is particularly interested in our advocacy role and owing to her flexible daytime schedule may inherit some of the meetings load which I currently carry.

We celebrated Heritage Week with our annual Open House and Artifact Identification Clinic at the office in Willowdale. The event was very successful with our two small rooms packed to capacity at times. My thanks to our one-woman catering committee, Christine Kirby, for the refreshments, to the Toronto Chapter for the loan of their coffee urn and to our experts who kindly offered themselves as artifact identifiers: Roberta O'Brien, Dena Doroszenko and Peter

Hamalainen. One very special person visited us at Open House. Joan A. (Andrews) Galley, a Charter Member of the Society in 1950, has returned to Toronto after many years and has rejoined the Society. It was a pleasure to meet her and talk about the earliest beginnings of the OAS. Welcome home, Joan! Owing to the event's great success we will be holding it again next year, same week, same place.

The Chapters have been very busy of late with major achievements. The London Chapter has just released its long-awaited book, *The Archaeology of Southern Ontario to A.D. 1650*. I was unable to attend the recent book launch and was represented by Director Art Howey who accepted a copy for the OAS Library. Hearty congratulations are due to the London Chapter for what will quickly become a much sought after volume.

The Toronto Chapter is holding its second Symposium in conjunction with the Toronto Board of Education's Archaeological Resource Centre on April 6/91 at the TBE Auditorium. The subject matter spans the prehistoric record in Toronto and will also look at the geology, faunal record and other sister sciences. The event may have already taken place by the time you read this; hopefully, a precis of the proceedings can be included in a future AN.

The Windsor Chapter has been very active in advocacy in their area. The Chapter was aware that subdivision plans which could have impact on archaeological and other heritage resources were not being circulated to the Plans Review Unit of the MCC for scrutiny. President Rosemarie Denunzio appealed to local MPP David Cooke, also Minister of Municipal Affairs, to ensure that plans would be circulated as required by law. She was successful and recently

received a letter from the Minister assuring her that this action would be effected (at least in southwestern Ontario). You can fight city hall!

Our major fund-raising event, Murder at the Archaeological Field School Reunion, held in Toronto at the Columbus Centre (Mar.9), was a great success. There was lots of laughter, fabulous food and prizes for those who correctly identified the murderer. Our thanks to the many people who helped make this happen: Ellen Blaubergs, Carol Lang, Roberta O'Brien, Greg Purnal, Duncan Scherberger and especially Jane Sachetti who master-minded the entire event. Grateful thanks also to the Columbus Centre and staff for logistical support and to the many companies and individuals who provided food, decorations or prizes and who supported the OAS by buying tickets and/or making donations to the Endowment Fund. Final figures are not in yet at the time I am writing this. We will be conducting an assessment of the event to assist in future fund-raising planning.

Speaking of fund-raising....I recently attended a meeting with staff of the MCC to discuss the possibility of applying for matching dollars to establish an endowment for our journal **Ontario Archaeology**. As you may know, both printing and mailing costs have sky-rocketed in recent years to the point where the cost of producing **OA** has been cutting into other areas of our budget. A single issue of the journal costs between \$8000 and \$10,000 to produce and mail a run of 1000 copies. While we are attempting to cut costs where we can, a secure source of income to fund the journal is the ideal situation. All of the other major provincial heritage organizations already have an endowment fund for their journals. The Ministry has encouraged us to apply for an endowment for our journal. The matching funding formula is generally 3:1, government dollars to our dollars. If our application is successful and precedent is followed, we will have one year to raise our 25% of the matching funds. These could be as much as \$20,000. Remember, one can only spend the interest from endowment funds. Therefore, at the figures quoted above we would need a fund in the order of \$80,000 to produce a single copy of **OA** per year. No provincial heritage organization has an endowment big enough to pay for

its journal entirely and we will not be the exception. The members have stated that **OA** is important to them and we intend to do all we can to keep it going. I will keep you posted on the progress of our application. Keep your fingers crossed.

Other news....The federal Dept. of Communication has released its first ever **Archaeological Heritage Protection Act** and we have just received a copy for review. The Executive is currently reviewing the proposed Act and will be submitting a brief. At first blush it looks pretty good and comprehensive. If you would like a copy contact Elizabeth Snow, Director, Archaeological Policy, Dept. of Communication, Ottawa (613) 990-4835. Don't delay as the Asst. Deputy Minister tells us (see below) that the Act will be tabled in the House "very soon".

Charlie and I have just come back from a two-day workshop on strategic planning for provincial heritage organizations. The event was held in Kingston under the aegis of Save Ontario Shipwrecks. One of the guest speakers was the ADM mentioned above who filled us in on some of the changes going on in restructuring the federal civil service. However, the best information was gleaned in the break-out sessions where the representatives of the various heritage organizations came to grips with common problems and shared ideas and solutions. We learned a lot of useful information which will help in the management of the OAS. We look forward to the April workshop on the implementation aspects of strategic planning.

There seems to be some movement on the ongoing issue of new cemeteries legislation. After a long silence we (as well as the Native community and other heritage organizations) have been invited to meet with the Minister of Consumer and Commercial Relations, the Hon. Peter Kormos, to discuss the flawed Cemeteries Act on April 5. I will keep you posted.

Last month I attended a meeting of stakeholders to comment on the proposed Parent Class Environmental Assessment which the Ministry of Government Services is hoping to implement for its Real Property section. In other words, MGS will be approaching its developer-like functions on property owned by the Province with a clear

procedure to follow with respect to heritage resources. The one problem seemed to be that the civil servants there could not come to grips with the fact that the current list of borderized sites did not represent the entire universe of archaeological sites in Ontario. This presented a problem for their neat paradigm and I expect there will have to be further meeting to sort out a protocol for archaeological site assessment of MGS projects.

Another recent brush fire is the matter of the Neustra Senora de la Atocha. You may remember reading in National Geographic about the fabulous gold and jewels and other "treasure" recovered from the wreck of the Spanish galleon the Atocha off the Florida Keys by salvor Mel Fisher. It has come to our attention that the jewellery store chain, Birks, is in the middle of a marketing campaign which features the original artifacts from the wreck, as well as reproductions, for sale to the public. The show has already been in Ottawa and Hamilton and will be in Toronto this fall. I wrote a letter to Birks in Feb. expressing the OAS' strong opposition to the selling of artifacts of any period or cultural origin. So far, I have not been favoured with a reply.

The Ministry of Culture and Communications Volunteer Service Awards ceremony will be held on April 8 in Toronto and our 2 nominees, Ellen Blaubergs (secretary) and Ella Kruse (symposium) will be awarded 5 year pins. We do not know of any Chapter nominees although I'm sure there must be some. Congratulations to all those who have been recognized for service to the OAS by the Awards program.

Last, but definitely not least, I would like to introduce Jeff Bursey as our new Education Committee Chairman. Jeff's exact terms of reference are still being drawn up but the wealth of ideas to explore include building from our poster (French language version in press) and teachers' handbook ideas to classroom modules and travelling kits and scores of other ideas. Jeff has extensive experience in Peel Region, Canada's largest school board, running archaeological programs for kids. We look forward to a long a fruitful working relationship! The Executive is planning to establish other task-focused working committees including a Public

Relations Committee to produce a standard press package, press release form, annual report and other materials which will assist in getting our message across and helping in fund-raising in the corporate sector. Director Art Howey is currently handling this committee until its membership is set and a chairman selected. ■

## EMPLOYMENT OPPORTUNITY

The Regional Municipality of Waterloo, Planning and Development Department, Archaeology Division, is looking for an individual to fill the temporary full time position of **ARCHAEOLOGICAL ASSISTANT**.

This position will entail 1) researching historic urban areas through use of archival materials, maps and newspapers 2) conducting initial field assessments of potential areas of historic archaeological sites 3) correlating research data and field data to produce archaeological potential maps 4) assisting in the analysis of the prehistoric Lisso collection and 5) assisting in archaeological field work as required.

Qualifications required: 3rd year university or higher with background in either history, archaeology or anthropology. Candidate must be able to conduct independent study with minimal supervision, have demonstrated writing and research skills, be familiar with prehistoric artifacts and their analysis, and have had previous experience in conducting archaeological field assessments (crew status or higher). An automobile and valid driver's licence is required for this position.

Salary: \$8.71/hour Time: 15 weeks, 3 days

Start date: April 29, 1991

End Date: August 14, 1991

Hours of work per week: 35

If interested, please apply through the Human Resources Department, Regional Municipality of Waterloo, 20 Erb St. W., 2nd Floor, Waterloo, Ontario N2J 4G7 (519) 885-9444. ■

## O.H.F. NEWS

by GLORIA M. TAYLOR

## LICENCES

The following is a list of licences to conduct archaeological exploration, survey or field work, which have been granted by the Minister during the period January 1, 1991 to February 28, 1991:

**Consulting**

#91-16 Archaeological Research Association: Dean H. Knight, Petersburg, Ontario for the Province of Ontario.

#91-15 Archaeological Services Inc.: Ron Williamson, Toronto, Ontario for the Province of Ontario.

#91-34 Tom Arnold, London, Ontario for the Province of Ontario.

#91-32 Colleen Halverson, Kenora, Ontario for Northern Ontario.

#91-06 Heritage Discoveries: Thor Conway, Echo Bay, Ontario for the Province of Ontario.

#91-25 Lawrence Jackson and Heather McKillop, Northeastern Archaeological Associates, Port Hope, Ontario for Southern Ontario.

#91-07 Scarlett Janusas and Associates, Weston, Ontario for the Province of Ontario.

#91-41 J.K. Jouprien Heritage Consultants: Jon Jouprien, St. Catharines, Ontario for the Province of Ontario.

#91-40 Paul Lennox, London, Ontario for the Province of Ontario.

#91-04 Mayer, Poulton and Associates Inc.: Robert G. Mayer, London, Ontario for the Province of Ontario.

#91-19 Robert G. Mayer, Komoka, Ontario for the Province of Ontario.

#91-10 Museum of Indian Archaeology: Robert J. Pearce, London, Ontario for the Province of Ontario.

#91-29 Ontario Archaeological Consulting Services: J. Owen Keatley and Francine Desjardins, Ottawa, Ontario for the Province of Ontario.

#91-13 Parker Archaeological Services: L.R. Bud Parker, Mt. Brydges, Ontario for the Province of Ontario.

#91-08 Regional Municipality of Waterloo: Scarlett Janusas for the Regional Municipality of Waterloo.

#91-26 W. Bruce Stewart, Willowdale, Ontario for the Province of Ontario.

#91-30 Gary A. Warrick, Downsview, Ontario for the Province of Ontario.

**Conservation**

#91-01 Kenneth T. Buchanan, Sudbury, Ontario for Northern Ontario.

#91-18 Philip Cooke, Wasaga Beach, Ontario for Sunnidale and Flos Townships, Simcoe County.

#91-31 Corporation of the County of Kent: Arthur Pegg, Chatham, Ontario for Camden and Camden Gore, County of Kent.

#91-14 David J.A. Croft, Sudbury, Ontario for Renfrew County.

#91-02 Rosemary Denunzio, Windsor, Ontario for the Province of Ontario.

#91-17 Dena Doroszenko, Toronto, Ontario for The Ontario Heritage Foundation properties.

#91-33 Neal Ferris, London, Ontario for Southwestern Ontario.

#91-28 William A. Fox, Toronto, Ontario for Bruce, Grey and Dufferin Counties.

#91-05 Bradley G. Hyslop, Hudson, Ontario for Northern Ontario.

#91-24 Lawrence James Jackson, Port Hope, Ontario for Durham, Northumberland and Peterborough Counties.

**Survey/Test Excavation**

#91-22 William D. Finlayson, London, Ontario for Duffins and Petticoat Creeks, Regional Municipalities of Durham and York.

#91-35 The Metropolitan and Region Conservation Authority: Robert Burgar for the Sunshine

Site, Clairville Conservation Area, City of Brampton.

#91-36 The Metropolitan and Region Conservation Authority: Robert Burgar for the Metropolitan Toronto and Region Conservation Authority lands.

#91-42 James Molnar, Agincourt, Ontario for Bruce County.

#91-11 Museum of Indian Archaeology: Robert J. Pearce, London, Ontario for the City of London and Middlesex County.

#### Field School

#91-39 Archaeological Resource Centre, Department of Continuing Studies, Toronto Board of Education: Peter Hamalainen and Karolyn Smardz for the "Gore Vale" Site, Trinity-Bellwoods Park, City of Toronto.

#91-37 The Metropolitan Toronto and region Conservation Authority: Robert Burgar for the Seed-Barker Site, Town of Vaughan, York Region.

#91-38 The Metropolitan Toronto and Region Conservation Authority: Robert Burgar for York University's Boyd Site, Town of Vaughan, York Region.

#### Underwater

#91-44 John Westaway, Ottawa, Ontario for the Rideau Bells, Sand Lake, Ontario.

#### GRANTS

The next Research, Northern Initiatives and Aid to Publication grant competition deadline is April 30, 1991. Maximum grant is \$10,000 for Research and Northern Initiatives and \$5,000 for Aid to Publications. Application forms and guidelines can be obtained from me at (416) 963-1131. Please note that these are the only grant categories at this time.

#### AARO 2nd Edition

To date 27 abstracts have been received. The deadline has been extended to April 30, 1991, so anyone who held a 1990 licence or was a grant recipient and has not submitted an abstract, please keep that deadline in mind. See the 1st Edition for abstract example. ■

The Quaternary Sciences Institute  
presents a symposium on:

#### GREAT LAKES ARCHAEOLOGY AND PALEOECOLOGY: EXPLORING INTERDISCIPLINARY INITIATIVES FOR THE NINETIES

at the University of Waterloo, Waterloo, Ontario, Canada on September 21 and 22, 1991

#### Plenary Address:

"An Ecological Agenda for Archaeological Research" - Prof. Michael Jochim, Department of Anthropology, University of California

#### Discussant:

Prof. Bruce Trigger, Department of Anthropology, McGill University

#### Symposium Registration:

\$25.00 (advance fee) \$20.00 (advance student fee) \$35.00 (fee at the door)

Reception and Dinner at the Seagram Museum  
Dinner Presentation: "The Last Hunter-Gatherers of Central Europe" by Prof. Michael Jochim

In an effort to forge new links between a wide range of disciplines involved in studying the cultural and natural histories of the Great Lakes basin, the Quaternary Sciences Institute has invited a variety of professionals to contribute papers to this symposium. These contributors have been selected in order to provide a broad, if not comprehensive, cross-section of topics dealing with Holocene humans and their environments. The main objective is to explore common ground—both theoretical and methodological—in order to stimulate an on-going interdisciplinary dialogue. The Institute greatly values the potential insights, opportunities, and efficiency that such a dialogue can engender.

Please direct registration or exhibit inquiries to: Great Lakes Archaeology and Paleoecology Symposium, Quaternary Sciences Institute, Department of Earth Sciences, University of Waterloo, Waterloo, Ontario, Canada, N2L 3G1, 519-885-1211, ext. 6630, FAX 519-746-2543 ■

## MORE (OR LESS) ON IROQUOIAN SEMI-SUBTERRANEAN "SWEAT LODGES"

by WILLIAM R. FITZGERALD

### Introduction

Assigning function to a long-abandoned archaeological feature is in most instances an imaginative endeavour generally propped up with layers of "leaps-of-faith" analogical speculation. On Native sites, with the notable exception of such structural remains as post moulds, and feature types that include refuse deposits, hearths and burials, it is generally a rare occasion when the original contents of a feature remain intact so as to reveal the feature's function.

A pedantic debate that has been "raging" over the years involves what an Iroquoian "sweat lodge" could or could not look like archaeologically (Burse 1989; MacDonald 1986, 1988, 1989; Stopp 1989; Welch 1989). Rob MacDonald seems to imply that speculation, regardless of the nature of its foundation, can only serve to stimulate intellectual debate. While I respect Rob's idealism, I think he is perhaps being somewhat naive. Unbridled speculation is not harmless grist for the academic's mental mill. It generally tends to unnecessarily muddy the waters, and time spent on rebuttal could be more effectively used. Once something gets into print it generally becomes adopted within the lore of Ontario archaeology since little attention is frequently paid to the evidence (or more often lack of) for its formulation. Objective critical appraisal has not traditionally been one of our strong suits. Semi-subterranean "sweat lodges" are a case in point.

After personally excavating one of these "sweat lodges" during the summer of 1990 and intently looking for evidence to indicate such a function, this part-time pedant would like to enter the fray to assess the validity of the interpretation that these features were semi-subterranean "sweat lodges". To this end I would like to propose a number of questions.

But first, some background on their morphology and temporal distribution. While they are primarily attached like a boil to the exterior of longhouse side walls, they occasionally are located within the longhouse. Generally these features are about two metres square, and in profile have straight or slightly tapering walls on three sides and a protruding access ramp on the fourth (Figure 1). On those examples attached to house exteriors this "ramp" connects the feature to the house. The depths of these features beneath ploughzone is in the vicinity of 25cm, but when ploughzone depth is added the original below-ground depth of these features would have been approximately 50cm. At the base of these features a line of regularly spaced, vertically implanted posts is situated around the outer edge.

In Ontario these features are most common amongst post-Middleport 15th century ancestral Neutral and Huron groups, including such 15th century Neutral sites as Coleman (MacDonald 1986) and Myers Road (MacDonald *et al* 1989). The most recent example was encountered at the mid-16th century Neutral Iroquoian Zap/Hanes (AhHa-67) village. None have been reported from the numerous later 16th and early 17th century Neutral and Huron sites that have been excavated. Similar pits are attached to circular Monongahela houses such as those at the 16th century Household site in Pennsylvania (George, Babish, and Davis 1990). They would appear to be primarily a 15th and early 16th century phenomenon.

### The Questions

1. (a) What indisputable evidence has been recovered from these features that would suggest that they served as saunas? (b) Could the basal presence of hearths or fire-cracked rocks be exclusively associated with sauna activities?



Answers:

(a) None really. The basal veneer of charcoal and ash observed in some of the Coleman pits is not an unexpected variety of debris to be found within pits on Iroquoian sites. For instance, it is a common lining within infant burial pits (Fitzgerald, Prevec and Saunders 1991). The presence of this material alone should not lead to the conclusion that these larger pits served as saunas. What corroborative evidence is there to support the interpretation as "sweat lodge"?

(b) There are no published examples of basal hearths from Ontario pits. From the Household site in Pennsylvania, while there is evidence of hearths, these are associated with rows and clusters of very small diameter posts that are situated in the interiors of the pits. This has led to the interpretation that these features may have served as roasting or smoking pits (George, Babish and Davis 1990:66).

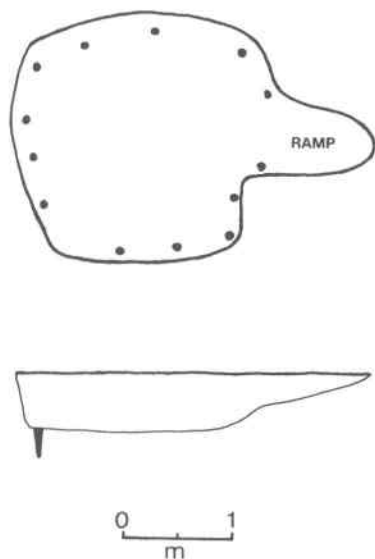


Figure 1. A stylized semi-subterranean "Sweat Lodge" plan and profile.

2. Why couldn't a sweat lodge be constructed at ground level? What advantage would there be in having a sweat lodge dug some 50cm into the ground?

Answers:

There would be no conceivable improvement in the performance of an enclosed sauna that was partially below ground, so why expend energy when unnecessary? Consider the effort to excavate at least two cubic metres of earth without a Gradall, shovel, or hired crew.

3. How many average-sized sweaty men (since it was a male activity) sitting cross-legged around a currently undocumented central pile of red hot rocks could fit into a pit that generally measures not much more than two metres in diameter? Take into consideration space for storing pots of water and the possible need for an access route to more hot rocks if they were not being heated within the structure.

Answer:

Maybe six, any more and a feature of this size would have to be re-classified by function as a "Toronto bath house". Granted this is within the historically documented number of men who participated in group sweats, but would the small number of pits associated with the exceedingly long houses at Coleman be adequate to accommodate the number of adult males within such a house?

4. What would the temperature in an enclosed semi-subterranean pit be in comparison to above-ground warm weather air temperatures within a settlement where breezes would presumably be deflected by palisades, and within multiple-family houses?

Answer:

Below-ground temperatures are significantly cooler than air temperatures during the warmer seasons.

5. (a) Why did Euro-Canadian settlers invariably have a small cellar dug beneath their cabins? (b) What was their size and configuration?

Answers:

(a) For cold storage purposes. Even today, many houses are being constructed with an

unheated peripheral basement room to be used for the storage of fermenting beverages and perishable dried foods.

(b) While an intensive literature review was not undertaken, the cellars excavated from two houses at the Mohawk Village site, which dates to the first half of the 19th century (Kenyon and Ferris 1984), appear typical. Interestingly, these 19th century cellars exhibit striking similarities to the earlier features. While sizes are variable, the prehistoric pits tend toward the smaller cellars. Without the advantages of shovels, however, their generally smaller size is understandable in light of such a technological handicap.

Also, the 19th century cellars tend to be slightly deeper. Again, shovels could account for this. But remembering that the 15th/16th century pits were enclosed by some form of structure that presumably extended above ground, the difference in depth would be compensated for.

A notable shared attribute between the 15th/16th and 19th century features is their profile. Both possess generally vertical to slightly tapering sides, but most striking is the presence of stairwell lobes that would have provided access.

6. Could any other features from these 15th and 16th century sites with formal semi-subterranean "sweat lodges" be classified as below-ground storage facilities for perishable foodstuffs during warm weather?

Answer:

No large and comparably deep pits such as those found on the 17th century Neutral Hamilton (Lennox 1981) and Hood (Lennox 1984) sites are recognizable within published plans of houses from that era. These features have been assigned a storage function as are the large pits from Glen Meyer and Younge tradition (Springwells phase) sites (e.g., Fox 1986; Kenyon 1988); however, they seem more informal than the 15th/16th century variety, lacking evidence for the presence of an enclosing structure. This perhaps is not surprising since many other cultural features of the 15th and early 16th centuries seem "excessive", for instance, very long houses and ornately decorated ceramics.

### Conclusion

There is no overwhelming evidence that these semi-subterranean structures served as sweat lodges. In fact, and despite Bruce Welch's somewhat smug optimism, the evidence is quite underwhelming. During the cooler seasons, unheated end storage compartments would have served adequately for perishable foodstuffs. During warmer periods, however, the cooler environment offered below ground would have been adequate to store smoked or sun-dried meats, especially if it was enclosed and further insulated with even a partial cover of earth or sod. While I can offer no further ethnographic or historic evidence from aboriginal situations to support the notion that these were formal below-ground cold storage facilities, or develop such a contention in terms of broader anthropological concepts, this unscientific, for the most part atheoretical, largely untestable, non-statistical, and generally pooh-poohed operationalization of common sense will for now have to suffice.

I agree with Bruce Welch and Warwick Bray that if you are going to stick your neck out you must either be able to snap it back quickly or be certain that your flanks are protected. Such advice seems ironically appropriate when dealing with features that have also been referred to as "turtle pits".

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## ROUGE VALLEY PARK REPORT

by Geoff Sutherland

You may remember that I was nominated last year by the O.A.S. to the Rouge Valley Park Advisory Committee which was formed to advise on the management of the new park in the Rouge Valley. You should know how honoured the O.A.S. is to have been invited to nominate a representative to this very high-powered committee.

My subsequent silence is not due to lack of action, but we have been awaiting the approval of the new Provincial government to our draft terms of reference. This approval has now been received and extends our mandate, as we requested, to cover the whole area of the valleys of the Rouge River and Little Rouge Creek south of Steeles and east of Pickering town line, including the tablelands within these boundaries. The exception is the Toronto Trust Cemetery property.

We have had many meetings of the Committee, all informative and many productive of action on our part to protect the environment of the Rouge. Now we have set up four sub-committees to handle the heavy workload, which must be largely completed by the end of this year. I am sitting on two of these sub-committees, Cultural Heritage and Resource Conservation, Rehabilitation & Enhancement. The former will deal with problems associated with archaeological and historical sites, and possible interpretive facilities. The latter sub-committee's role is adequately described by its title. We are also moving to appoint the Principal Planning Consultants who will work with the Advisory Committee to develop our plans for the park.

It is our firm intention to honour, in both the letter and the spirit, our mandate to involve the public, and I hope to let you know shortly just how and where you can participate in our deliberations. Although I was nominated by the O.A.S., I can assure you that, as a long-term resident, naturalist and walker in the Rouge, I have all the interests of this delightful area at heart. ■

## TOOLS FOR TOMORROW INTERFACE '91

### Introduction.....

The Ottawa Chapter's 1991 Symposium Committee has been hard at work since last November planning this year's OAS Symposium which is to be held at the Skyline Hotel. Since it's also the 20th anniversary of the Chapter, celebrations during the symposium are being organized as well. I felt it might be interesting and informative if I kept you all up-to-date in the next few issues of Arch Notes on the activities of this planning committee as they go along their merry way.

### Planning Committee.....

First, a list of the Symposium Committee members - (Please feel free to write to them directly or through me if you have any ideas or questions related to any specific area): Peggy Smyth (Chair); Helen Armstrong (Asst. Chair); Peggi Armstrong (Program); Jim Montgomery (Finances); Clive Carruthers (Visits & Transportation); Kathi McAinsh (Communications and Advertising); Marian Clark (Display Room); Kate Twiss (Raffles and Door Prizes); Lois King (Facilities); Ian Dyck (Advisor); Karen Murchison (Registration).

### Come to Ottawa.....

At this early stage, we can't tell you much about the symposium program but by way of a teaser, I can tell you that Ottawa has a number of new sights you'll want to visit. We have a brand new Art Gallery that opened in 1988. The building alone is something to see, with its glass, concrete and steel structure somewhat reminiscent of a glass castle that blends in architecturally with the Houses of Parliament across the canal from it as well as reflecting the Parliament in its glass turrets. The collection on display has been expanded and is well-lit by abundant natural light. The Byward Market a few blocks away has grown and contains more crafts stalls,

restaurants and inexpensive boutiques than ever. Perhaps the best view of Ottawa and the Parliament Buildings is found from across the river on the plaza of the new Museum of Civilization. Douglas Cardinal, the Native architect, has crafted one of the most intriguing buildings I've seen for a long time, which is representative of the Canadian glaciated landscape with its light Manitoba tindlestone to remind us of our hard, white winters. The displays include Champlain's astrolabe, and the Imax/Omnimax theatre. So, these are good *secondary* reasons to attend the Symposium!!

### Student Billeting....

Our 20th Anniversary celebrations will look backward to highlight the founders of the Chapter, but we will also look forward and emphasize support for students in the OAS as our future shining stars. We would like to encourage attendance of students at the symposium this fall by helping to defray some of their costs to do so. We will, of course, be providing a student registration rate, but we are also offering a billeting service to students coming from out of town. Many of the members of the Ottawa Chapter have agreed to provide bed and breakfast to those wishing this accommodation on a first come-first served basis. Since these Ottawa Chapter members will be attending the symposium, transportation to the symposium will most likely be included. Students may contact me directly or indicate their interest on the registration form.

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## 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

## THE MYSTERIOUS -M-

by JOHN STECKLEY

Recollect Brother Gabriel Sagard's Huron Phrasebook "dictionnaire de la langue huronne" (Sagard 1866) contains an intriguing linguistic feature: an -m-. It is intriguing for several reasons. In Jesuit Father Jean de Brebeuf's description of the Huron language, recorded in Father Paul Le Jeune's Jesuit Relation of 1636, it was stated that the Huron "...are not acquainted with B.F.L.M.P.X.Z..." (JR10:117). This statement that -m- did not exist in the Huron language is repeated in Potier's Huron

grammar of the 1740s (Potier 1920:5). In Brebeuf's catechism, put together after his first two year stay with the Huron (i.e., 1626-1628), words borrowed into the Huron language from French words with -m-, had the -m- changed to -n-. The Jesuit Relations and the Nouvelle France map both contain words, originally from French or from Algonkian languages, in which an original -m- has been dropped or changed to -o-, -s- or -n-. These alterations can be seen in the following chart:

Words borrowed into Huron that have lost their -m-

Original Word	Huron Word	Source
		Brebeuf's Catechism (Steckley 1978)
Adam	Adan(ehaan)	
Marie	Onarie <sup>1</sup>	
Messe	Onesse	
Rome	Aronde(ehaan)	
		Jesuit Relations
Marie	8arie (i.e. Warie)	JR10:72, 31:180
Moyne	8ane (i.e. Wane)	JR16:238
Potawatomi	Ondatouatandy	JR33:151
Potawatomi	A,otonatendia	JR38:181 see Steckley 1990a:24
		Nouvelle France
meskwahki.haki	Oskovararonon	Steckley 1990a:21
Mississauga	Aovechissaeto-non	Steckley 1990a:24

In none of my Huron dictionaries, apart from Sagard's work, does there appear the letter -m- in a Huron word. The evidence, then, that -m- does not exist in Huron is very compelling. It

must then very carefully be proved that this -m- found in Sagard's writing truly belongs in the words as spoken, and is not just a typographical error. The evidence that leads me to believe

that the former is the case and not the latter is fundamentally as follows:

1) The *-m-* appears consistently in words that repeat, more likely a characteristic of a genuine linguistic feature than of a typographical error;

2) the *-m-* consistently appears when cognates in other Huron sources have *-w-* and *-n-*, whereas a typographical error would be more likely to appear as a misprint for just one of these letters, more likely *-n-* than *-w-*;

3) there is a linguistic justification for the *-m-* in that it has a distribution whose environment matches its counterpart in the two Northern Iroquoian languages that have *-m-*, Wyandot and Laurentian Iroquois.

In this article I will document this evidence, then try to identify the dialect containing the *-m-*.

#### 1.0 Appearing Consistently in Repeating Words

There are two repeating words in which *-m-* appears in Sagard's dictionary. One is the noun root *-(t)chomat-*, meaning 'awl', as can be seen in the following examples:

1.1 "Alesne. Comata." (Sagard 1866:21)

1.2 "N. ont desrobe l'alesne de D. Achomatacoin N.D." (2) (Sagard 1866:50)

1.3 "La fumee me fait mal aux yeux, 3. pers. Etchomararresse, Etchomataret." (Sagard 1866:65)(3)

1.4 "La fumee te fait mal aux yeux, int. Setchomataretse." (ibid)

1.5 "l'ay perdu mon alesne. Chomataton." (4) (Sagard 1866:109)

1.6 "L'alesne est rompue. Tachomatakiaye." (5) (Sagard 1866:127)

The other repeating word is the particle (word that cannot be analysed as a verb or noun) "Comote", a combination of two words that appears to take the meaning 'this side, here', as can be seen in the following examples:

1.7 "Allons, chasser de ce coste la, par la forest. Comote otiacon harhayon." (Sagard 1866:34)

1.8 "Va par ce chemin-la. Yo comote hahat-ey." (Sagard 1866:35)

1.9 "Vien par icy, par la. Comoti" (Sagard 1866:35)

1.10 "Fort loin de coste-la. Comote chiee." (Sagard 1866:36)

1.11 "De quel coste as-tu este? Comote onnen settinen." (Sagard 1866:52)

1.12 "Va t'asseoir de ce coste-la, de ce coste-cy. Comote sakiein, Comote sakiantaque." (Sagard 1866:127)

1.13 "Ou veux-tu que ie me mette? Annon mote akiein." (Sagard 1866:128)

1.14 "Le vent vient de ce coste-la. Comote yoquoissen." (Sagard 1866:132)

In neither case do we find a *-w-* or an *-n-* rather than an *-m-*.

#### 2.0 Appearing Where Cognates in Other Huron Sources Have -w- or -n-

The noun root that appears in Sagard's writing as *-(t)chomat-* is found in two other Huron dictionaries in two different forms. In one source it is "*achionacta*" (FH67:7). In the other it is "*ochion8ata*" (Potier 1920:446). Thus the *-m-* corresponds to *-n-* in the first instance, and to *-w-* (which the *-8-* signifies) in the second.

With "*Comote*" it is more straightforward. The *-m-* corresponds to an *-n-*, as the cognate in the Jesuit Huron sources is the two word combination "*x'onacti*"(6), which in Potier is presented as meaning 'de ce cote la, par la' (Potier 1920:99).

There may be at least one other example of an *-m-/-n-* correspondance. In Sagard's dictionary the following two entries containing *-m-* are found:

2.1 "l'ay tout perdu. Auoiti atomachien." (Sagard 1866:73)

2.2 "Il a tout perdu. Atomachien." (ibid)

Cognate with this "Atomachien" may be the "oOnachien" that occurs in this entry from Potier:

2.3 "oOnachien on l'a gagne au jeu" a-t-honachi-en (breaking the word into morphemes) fa-du-MpAMP-win a game-pu(8) (labelling the

morphemes) they won over him (Potier 1920:212)

The -hona- pronominal prefix presented here is given in another form, -honma-, in other entries in Sagard's dictionary. The -oma- in 2.1 and 2.2, the -hona- in 2.3 and the -honma- presented below would all seem to make the meaning 'they (subject) him (object)' (MpAMP-masculine plural agent with masculine singular patient)(8). I use the word 'seem' here because the translation in 2.5 given by Sagard is somewhat different from mine. The examples of -honma- are as follows:

2.4 "N. le mange. N. Ihonmache." (Sagard 1866:81)

ihonach (hypothetical cognate in Jesuit Huron sources)

i-hona-o-ch

pa-MpAMP-eat-ha

they eat him (see Potier 1920:252)

2.5 "Dans peu de temps on tuera, on fera mourir les N.

N. Tsondianica ahonmachien." (Sagard 1866:135)

a-hona-chi-en

fa-MpAMP-finish-pu

they finished, killed him (Potier 1920:212)

A similar example occurs with the pronominal prefix -honati-, signifying 'they (subject) they (object)' (see Potier 1920:22), that appears in one example in Sagard as -houmati- (i.e., -honmati-):

2.6 "Ils ne feront point le guerre. Tehoumatiché." (Sagard 1866:68) teehonatioche (hypothetical cognate in Jesuit Huron sources) te-e-honati-io-ch-e

ng-fu-MpAMP-beat, kill-dl-pr

they will not kill them

Examples in which an -m- in Sagard clearly corresponds to -w- in the Jesuit Huron dictionaries appear in two linguistic environments:

a) preceding the nasal vowel or vowels represented as -en-, -ein- and -an- in Sagard, and as -en- in the Jesuit Huron dictionaries; and

b) following the nasal vowel represented by -on- in both Sagard's and the Jesuit's writings.

Two of the examples in which the -m- precedes the nasal vowel have the -m- correspond to the -w- (Potier's "8 euphonico"; Potier 1920:6) that creates a transitional sound (tr) between the vowels -e- and -i- ending certain pronominal prefixes (notably the dualic, partitive, and future) and the vowels -e- and -a- in certain pronominal prefixes. Examples of this -w- (recorded as -g-), along with analysis, are the following:

2.7 "te 8endi8hens il eclaire." (Potier 1920:376 #22)

te-8-0-endi8hen-s

du-tr-FZA-illuminate-ha

it illuminates

2.8 "te e8endih8en il eclairera." (ibid)

te-e-8-0-endi6hen-0

du-fu-tr-FZA-illuminate-pu

it will illuminate

2.9 "i8erhe elle veut" (Potier 1920:384)

i-8-0-er-he

pa-tr-FZA-wish-ha

she wishes

One of the instances of the 'transitional -m-' in Sagard's writing is the following, along with an attempt to write the same verb form as it would have appeared in the writings of the Jesuits:

2.10 "Ne pousse point de vent icy, v t'en pousser dehors. Enonmeini teguna ica, yaseni astey meni tegna." (Sagard 1866:113; the underlined parts are one word)

e8enditennia

e-8-0-enditenni-a

fu-tr-FZA-fart-pu

one will fart (see Potier 1920:376 and FH1697:145)

The other transitional -m- in Sagard, along with its Jesuit Huron equivalent is the following:

2.11 "Te viens querir, demander quelque estoffe. Manitiquayey." (Sagard 1866:121)



i8endithatie

i-8-0endit-i-hatie

pa-tr-(IA)-ask for-st-pgr

(I) go about asking for something (see Potier 1920:376 #24)

There is one other example of -m- corresponding to a -w- before the nasal vowel signified by -on-, and that, interestingly enough comes from another word for 'awl'. I present it here with cognate from Jesuit Huron dictionaries:

2.12 "Baille l'alesne. Assimenta." (Sagard 1866:47)

"Alaine. ,achi8enta" (FH1697:11; c.f., FHO, HF59:49, HF62 and HF65:59)

There are six examples in Sagard of -m- corresponding to -w- following the nasal vowel represented by -on-. Three have been presented above with the pronominal prefixes -honma- and -honmati-. Another two provide reasonably straightforward, clear illustrations. I present them here with their Jesuit Huron dictionary cognates:

2.13 "Lapin. Queutonmalisia." (Sagard 1866:17; c.f., Sagard 1939:188)

"Lievre. Tioton8aechia." (FH1697:231; c.f., HF62, FH67:15 and FH1693:200)

2.14 "Vous me faites tort, ie ne suis pas vn

ieune homme. Cherhon etnonmoyeinti eni." (Sagard 1866:89)

"jeune hoe. on8eienti" (FH1697:93; c.f., Potier 1920:417)

The last example of an -m- appearing after -on- comes from what would appear to be a very garbled version of what Sagard heard or saw written before. One good reason for analysing it as I have is that surrounding entries, also translated into French with 'effacer' all have the verb presented in my analysis:

2.15 "Ne l'efface point. Ennon chouam." (Sagard 1866:83)

(echi)atron8a

e-chi-at-r-on-8a-0

fu-2A-srf-be with-ds-un-pu

you will take it out, efface it (Potier 1920:331)

### 3.0 Distribution Matched with Wyandot and Laurentian Iroquois

In Marius Barbeau's recording of the Wyandot language near the beginning of the twentieth century, the letter -m- occurs both after the nasal -o- (hereafter signified by -o-) and before the two nasal -e- vowels (hereafter written as e and E) that correspond in Wyandot to that which was written as -an-, -en- and -ein- in Huron. This can be seen in the following chart:

Wyandot	Meaning	Key Features	Reference (Barbeau 1960)
		<u>After -o-</u>	
cōmá'ta?	awl	cognate with 1.1-1.6	200 #10
ōmá'ti?	this way	cognate with 1.7-1.14	85 #45
āhōmāju?	they him kill	MpAMP )-hona-	70 #32
tĕhōmā'tiju?	not they them kill	MpAMPp -honati- (see 2.6)	85 #36
rōmĕnĕ'ti?	he person young	cognate with 2.14	64 #25
		<u>Before ē or Ē</u>	

mĕ <sup>?</sup> dīnĕ <sup>c</sup> strāt-sāō.mā?ā	she cried out	transitional -m-	66 #31
hā.mĕ <sup>c</sup>	he said		73 #32

In the Laurentian Iroquois wordlist compiled by Marius Barbeau (Barbeau 1961) there exist nineteen examples of the use of -m-. While some of them could quite easily be typographical errors, some are not. In one instance we have what appears to be a Laurentian Iroquois dialect variation of -m-/w- in the transitional position. It is presented here with the Jesuit Huron dictionary cognate:

3.1 "Nine...wadellon, madellon" (Barbeau 1961:135)

"entron...9" (Potier 1920:106; c.f., FH1697:251)

The second example to be presented has an -m- corresponding to a -w- before the nasal -g- vowel. I give it here with its cognate (with -m-) in Wyandot and (with -w-) in Huron:

3.2 "Water, fresh water...ame" (Barbeau 1961:158)

"mE?Eyec...on the waters" (Barbeau 1960:59 #34; with -ye- giving the added meaning of 'at' or 'on')

"Eau...a8en" (FH1697:58)

### Huron Dialect Study

What do we know about Huron dialects? There were four, perhaps five tribes of the Huron: Bear, Cord, Deer, Rock, and possibly Swamp ("people who live where the earth is swampy"; Steckley 1986:48), who may simply have been a division of the Bear (Trigger 1976:30). The Bear and the Cord were oldest to the area, with the Rock, then the Deer being more recent 'immigrants' (see JR16:227, Heidenreich 1971:83 and Trigger 1976:156-157). We should expect some dialect distinction between the people older to the confederacy (Bear and Cord) and the newcomers (Deer and Rock). And this we find. In the Jesuit Relation of 1636 Brebeuf wrote the following about a woman of the Deer tribe:

"I baptized her this Autumn at the village of Scanonaenrat/the Deer village/ when returning from the house of Louis de sainte Foy, where we had gone to instruct his parents. The deafness of this sick woman, and the depths of the mysteries I brought to her notice, prevented her from sufficiently understanding me; and besides, the accent of that Nation is a little different from that of the Bears, with whom we live." (JR10:11)

Not only did the Deer dialect differ from that of the Bear, but so did the dialect of the Rock. In an earlier work (Steckley 1987), I made a distinction between what I then termed the "Bear dialect" and the "non-Bear dialect", based on the absence or presence respectively of a -y- phoneme. This phoneme is found, typically written as -g(u)- (see Steckley 1987), in Huron words in Champlain's "Works" and in a relatively small number of words in Sagard's dictionary. We can say that this means that this phoneme was a feature of the dialect of the Rock tribe of the Huron as that group was the one with whom Champlain had the greatest initial contact, and as the Rock headman Champlain dealt with was called "Ochasteguin" (Champlain 1925:65 and 68; see also the name for the people consequently as "Hochataiguains", Heidenreich 1971:map 2). The fact that some terms bearing this phoneme also show up in Sagard's dictionary suggests to me the influence of the writings of Recollect Father Joseph Le Caron, a colleague of Sagard who travelled with Champlain in 1615-1616, returned with Sagard in 1623-1624, and wrote a dictionary that was probably finished by 1625 (see Trigger 1976:298 and 393), prior to the publication of Sagard's dictionary.

During the 1640s the Jesuits shifted the dialect they wrote from Bear to Rock, as their mission expanded. The -y- phoneme does not appear in the Jesuit Relations until a Jesuit Journal entry in February, 1646. There we find the name "hou,oucsta" (JR28:159), the -y- being the

symbol used for the -y- phoneme both in subsequent Jesuit Relations and in Jesuit-written French-Huron and Huron-French dictionaries.

The story is similar for another Bear/Rock distinguishing feature: -ky-/-ty-. In my study of the map "Novvelle France" (Steckley 1990a:19), I outlined a shift from words with -ky- to those with -ty- in 1643. The -ky- feature appeared in the Bear sources of the works of Brebeuf, most of the relevant entries in Sagard's dictionary, and the early Jesuit Relations.

But there wasn't just one Bear dialect. In two earlier Arch Notes articles I outlined a distinction between the dialects of what I termed Northern Bear and Southern Bear. Northern Bear was the version of Huron recorded in Brebeuf's catechism and the early Jesuit Relations. Southern Bear, on the other hand, was recorded almost exclusively in Sagard's writings, with scattered examples in the dictionaries, primarily the French-Huron kind (see Steckley 1990b and 1991).

We thus have three Huron dialects whose features and tribal identity we know. The diagnostic features outlined so far are as follows:

#### Northern Bear/Southern Bear/Rock

-0-/-0(9)-/-y-

-ky-/-ky-/-ty-

-kr-/-tr-/-tr-

-ngnr-/-nd(h)r-/-nnr-

#### 4.0 What Dialect Contains the -m-?

The diagnostic features presented above can be used as tests to eliminate candidates for the dialect bearing the -m-. Firstly, we can say that it was not the Rock dialect, using the -ky-/-ty- test. Five of the entries in Sagard's dictionary containing -m- also have the Bear feature -ky-, at least two of them within the word bearing the -m-. These are presented here, along with cognates in the Rock dialect (with correspondences underlined):

4.1 "L'alesne est rompue. Tachomatakijaye." (see 1.6)

"etre Rompu. K8atja,i" (FH1697:186)

4.2 "Va t'asseoir de ce coste-la de coste-cy. Comote sakjein, Comote sakjentaque." (see 1.12)

"atjen...se mettre, se placer, s'asseoir" (Potier 1920:220)

4.3 "Ou veux-tu que ie me mette? Annon mote akjein." (see 1.13)

"atjen...se mettre" (Potier 1920:220)

4.4 "Lapin. Queutonmalisia." (see 2.13)

"Lievre. Tjoton8aechia." (see 2.13)

4.5 "Ie viens querir, demander quelque estoffe. Manithaquiey." (see 2.11)

"enditachrio ,onendihatje je te viens faire une priere, une demande" (Potier 1920:377)

We also can eliminate Northern Bear as the dialect containing the -m-. Several forms of evidence point to this. To begin with Brebeuf was the main source of Northern Bear material. Had that dialect possessed an -m- he surely would have noticed it, rather than stating that Huron did not have an -m-. Secondly, all his examples of borrowed French words losing their -m- when becoming "Huronized" would not have taken place. We also have an example from the Relation of 1636 (a Northern Bear source) of a word having -w- where an example from Sagard has -m-:

4.6 "enong eienti ec8arhakhion, ieunes gens allons" (JR10:202)

"Vous me faites tort, ie ne suis pas vn ieune homme. etnonmoyeinti eni" (see 2.14)

Finally, there is an example of a word with an -m- also showing a -tr- form, albeit one written with a -ch-(10) (see example 2.15)

Does this mean that Southern Bear, the only remaining candidate of the three dialects whose features we know something about, has an -m-? Possibly, but there is still the element of doubt brought on by the fact that Brebeuf claimed that Huron did not have an -m-. Wouldn't he, by 1636, have had enough contact with the Southern Bear (even though he wasn't living with them) to know whether or not their dialect had an -m-? Could the -m- not belong to one of those tribes of the Huron whose language we

don't know the features of, say the Cord, Deer, or even the Swamp?

Deer and Swamp are unlikely candidates. We have no evidence that any of the Recollects who worked with the Huron had extensive enough contact with linguistic informants of either of these two Huron tribes. Besides, it is not probable that the Deer, newcomers like the Rock, had the *-ky-* feature that differentiated Bear from Rock.

It is a different story with the Cord. One of their members acted as an important linguistic and cultural go-between for both the Recollects, especially Le Caron, in the 1620s, and the Jesuits in the 1630s. For the latter group he acted as both interpreter and translator. Furthermore, his is the only Huron name in the ethnohistorical literature recorded as having an *-m-* in it. He was called Amantacha (or Louis Ste. Foy). Was his name a typographical error, or did it belong there? The *-an-* it precedes could be the same nasal vowel that the justified *-m-* in Sagard sometimes precedes. But again we run into Brebeuf's statement about no *-m-* being in the Huron language. Brebeuf visited Amantach in the latter's home village of Teanaostaiae twice during 1635, and Amantacha lived with the Jesuits at the Northern Bear village of Ihonattiria for part of the winter of 1635-1636. Would that not have provided sufficient contact for Brebeuf to have detected an *-m-* in Amantacha's speech?

Where does this leave us? For now we can say that an *-m-* existed in some dialect of Huron. The most likely candidate as to the identity of that dialect is Southern Bear, with the dialect spoken by the Cord possibly sharing the feature (or even, but less likely, alone having it). Clearly, it was not a feature of either Northern Bear or Rock. The mysterious *-m-* still retains a good part of its mystery.

#### FOOTNOTES

1. The *-o-* was probably added to give the word an appropriate pronominal prefix. The same is likely for "Onesse" and "Arondeehaan".

2. The verb here is that which Potier presented as "ak8enra,i...derober, voler" (Potier 1920:168 #50)

3. This combination is presented in another Huron dictionary as "k8achi8entacra av. mal aux yeux, des pointes d'alesne." (FH1697:133). While the other noun root for awl is being used, the verb and the expression are the same.

4. The verb used here is "aton", meaning 'to lose' (Potier 1920:194 #6).

5. The verb used here is that which was represented in Potier as "'atkia,i...q.c. se rompre" (Potier 1920:263 #28; the superscript *-k-* represents what Potier heard the Wyandot say. What seems odd here is that the form involves the semireflexive prefix *-at-*, which should not be appearing between a noun root and a verb root.

6. The 'x' comes from a demonstrative particle generally meaning 'this (one)' (see Potier 1920:86 "xa"). The 'onati' by itself is generally translated by Potier as meaning 'near, on the side of' (Potier 1920:98-99).

7. The short forms for the different morphemes are as follows:

dl=dislocative, du=dualic, fu=future, ng=negative, pgr=progressive, pu=punctual, st=stative, un=undoer, ds=distributive, fa=factual, ha=habitual, pa=partitive, pr=purposive, srf=semireflexive, tr=transitional

8. The agent is different from a subject, and the patient likewise from the object. In these examples, however, they are similar enough to permit the analogy.

9. This is more by inference than by direct proof. In a later paper this will be discussed at length. The *-o-* stands for 'no phoneme'.

10. For an example of *-ch-* used to represent the *-tr-* sound in Sagard see Steckley 1991:16, "Gyachontaque".

*continued on page 25*



## PRESS CUTTINGS

### Canadian tests identify animals killed by ancient Indian arrows

New chemical tests devised in Canada are allowing scientists for the first time to identify the kinds of animals that were killed by Indians in Maryland many centuries ago.

Tests on 10 ancient arrowheads recovered last month at an archeological dig near Laurel, Md., the site of a camp used by Indians over a 4,000-year span, have disclosed the presence of blood from rabbit, turkey and several other species, said archeologist Christopher Goodwin.

Such tests, which employ blood antigens to detect the presence of tiny amounts of blood proteins, have been used for several years. Only within the past year, however, have University of Calgary scientists refined the tests sufficiently to show the species of the animal. In addition to rabbit and turkey, the tests on the stone points found near Laurel showed blood from squirrel, porcupine, cat - which Goodwin interprets as bobcat or mountain lion - and chicken, which is probably wood grouse.

from The Toronto Star  
Dec. 9, 1990

### Dig buries idea of barbaric Gauls

The story of the mysterious, legend-laden ancient people of Gaul is slowly being revealed as archaeologists continue digging the prehistoric site of Bibracte.

They are discovering that far from being barbarous, uncivilized folk, the Gauls built complex cities in an organized civilization long before they were conquered by Rome in 52 B.C.

Bibracte is 762 metres (2,500 feet) up Mount Beuvray near Autun in eastern central France. The site has been excavated for six years and in the summer of 1993 will become a formal European Archeological Centre.

Laboratories equipped with the latest available technology and housing for researchers will be set up in the quiet neighboring village of Glux-

en-Glenne, which, the mayor hopes, "will come to life thanks to our ancestors."

The site itself will be organized and a museum of Celtic civilization will be built at the foot of the hill.

Archeologists from all over the world dig the five sites of the fortified city during summer. In winter, they clean, sort and classify tens of thousands of pieces of ceramic jars, buckles, oil lamps, knives and other treasures that are helping them build up a picture of life in Gaul before the Roman invasion.

Bibracte was one of the richest and biggest of Celtic Gaul's fortified towns, covering 135 hectares (333 acres) of which only 10 per cent is being explored. It was here that Vercingetorix was proclaimed leader of the Gauls.

The city is being revealed as a place with a highly organized administrative and religious life. It had a market, artists' workshops, main and secondary streets, a central square with an oval ornamental pond, a monumental fountain, traditional stone houses and aristocratic Roman-style houses with central courtyards.

Its citizens seemed to be very fond of Italian and Greek wine, were prosperous merchants who like to wear buckles, jewelry and brightly colored clothing. Archeologists were even able to reconstitute a tweed cloth and a pair of tartan trousers.

From these discoveries it would certainly appear that the ancient Gauls did not wait for Julius Caesar's victory at Alesia in 52 B.C. to organize themselves and adopt certain aspects of Roman civilization. The caricature of the barbarous Gaul has been buried.

Jean-Paul Guillaumet, who is responsible for archeological work at the site, said the discoveries mean that "the founding myth of Europe, based exclusively on Rome so far, needs to be reappraised."

By 1993 the archeologists will have built an "identical" reconstitution of a gate through the

city wall. They will not use concrete but the same stones, beams, ornamentation, building techniques and tools as those used by the Gauls. They may also rebuild a house.

from The Toronto Star  
Dec. 9, 1990

#### **Digging resumes at early Indian site**

An archaeologist will resume digging at a Washington site used by some of North American's earliest human inhabitants under an agreement with Native Americans concerned about what will be done with artifacts or human remains.

Michael Gramly, curator of anthropology at the Museum of Science in Buffalo, N. Y., has a state permit to excavate the 11,200-year-old site, which has yielded stone and bone tools made in the style attributed to the so-called Clovis people. The dig was put on hold when the Confederated Colville Tribes contended that Gramly's work might disturb an ancestral burial ground. Under the agreement, the state will pay a tribe member to be at the site during excavation, and Gramly will give the Colvilles a list and photographs of all artifacts.

from The Detroit Free Press  
Nov. 6, 1990

#### **Egypt plans duplicate tombs**

The ancient pharaohs built their tombs in Egypt to last an eternity. But some of the most magnificent of the royal resting places may not make it much past the 20th century.

Every day thousands of visitors parade through the once off-limits world of dead pharaohs and their queens. They violate tomb chambers designed by ancient priests for one mummy-filled coffin.

With that in mind, a Swiss group has come up with a multimillion-dollar answer: Custom-built tomb replicas, clustered in a new "valley of death" especially designed to accommodate mass tourism.

"If you want to have your tourists and save your tombs, building replicas is the only answer," says Theodor Abt, president of the Zurich-based Society of Friends of the Royal Tombs of Egypt.

"We haven't a minute to lose," he says. "Each time I come I'm shocked to see what has happened."

Egyptian officials agree. In March they approved a proposal from the society to duplicate two tombs: The tiny, gold-painted chamber of the boy Pharaoh Tutankhamen; and the larger, beautifully decorated tomb of Nefertari, powerful chief queen of Pharaoh Ramses II.

They are among more than 400 tombs stretching for eight km along the Nile River's western bank opposite ancient Thebes, now Luxor, 750 km south of Cairo.

"Now we can save our tombs without depriving our tourists of their beauty," says Sayed Tawfik, chairman of the Egyptian Antiquities Organization.

"And if we have to close one or more of them for restoration and conservation, we won't feel so bad about it."

Only about two dozen tombs are open to the public at any one time.

Tawfik says tourists still will be allowed in the original tombs, but he expects the replicas "to deflect masses away from endangered ones."

Each day 3,000 to 5,000 people crowd the land of the dead, even in the horrendous heat of Upper Egypt's summer. Humidity, dust and salt brought into the tombs by sweaty bodies and the touch of countless fingers are eating away the fragile decorations on their walls.

Permanently closing the tombs is an option that's hardly figured in years of debate over monument conservation because of the importance of tourism to Egypt.

from Windsor Star  
Nov. 10, 1990

#### **Penalties Increased**

Penalties have been increased to \$50,000 from \$10,000 for every person and every director or officer of a corporation who is guilty and convicted of an offence under Section 69 (Part VII) of the Ontario Heritage Act. Penalties for corporations convicted of an offence have increased from \$50,000 to \$250,000. Prosecution for an offence under the Ontario Heritage Act can only be instituted with consent in writing of the Minister.

(From LACAC News: The Newsletter of Local Architectural Conservation Advisory Commit-

tees, published by the Architecture Conservation Unit of the Ontario Ministry of Culture and Communications, Summer 1990, p.9.)

### Stone circles surrender subterranean secrets

Theories about Avebury's prehistoric site have been blown apart.

Newly-published research has revealed dramatic evidence of what lies beneath the ground at Wiltshire's largest set of stone circles.

"If we thought we more or less knew everything about Avebury, we were completely wrong," said Michael Hunter, a historian from Birkbeck College, University of London, and one of the team which produced the findings.

Mr. Hunter is one of four academics who have been surveying the site and studying archive material.

He has been working with Professor Peter Ucko, of Southampton University; Andrew David, an archaeologist with English Heritage - one of the custodians of the site and Alan Clark, a librarian from the Royal Society.

Using the latest scientific techniques, they have been able to piece together a picture of the site below the ground. Electrical sensors were placed in the earth and a current passed between them which picked up differing resistance levels. This enabled detailed archaeological research without having to carry out major excavation work.

The results revealed:

- There is a 120 ft wide structure buried beneath the north-east quadrant.

- The avenue of standing stones leading towards the River Kennet is 450 ft longer than originally thought.

- There may be a further circle buried half a mile from the western entrance.

- There are more signs that there were once massive ceremonial gateways at each of the henge's four entrances.

- There may have been a prehistoric temple halfway along the stone avenue.

More than 40 previously unknown prehistoric stones, pits and other features have come to light.

"Unfortunately, our evidence is entirely archaeological and we don't know anything about the ideas of the Neolithic period," said Mr. Hunter.

"But it's such a massive place it must have been used for ritual."

Mr. Hunter has concentrated particularly on the writings of the 17th and 18th Centuries, including those of the Rev William Stukeley.

Stukeley believed the site was laid out on geometrical principles and that Druidism came from the same source as Egyptian religion.

The source was a mysterious Gentile prophet, thought incorrectly to be a contemporary of Moses, called Hermes Trismegistus.

Stukeley saw the Avebury site as a giant snake, representing God's creative power, crossing a huge circle which symbolised God.

There have been many theories about the site's original purpose.

Some have thought the sarsen stones selected for the circles indicate a fertility cult. They could roughly be said to alternate female shapes with male ones.

A serpent cult centre has also been suggested on the basis that the stones in the avenues do not run straight but in wavy lines.

There have also been astronomical explanations for the layout of the stones similar to those applied to Stonehenge.

Avebury is much older than Stonehenge and 16 times its size.

Mr. David, of English Heritage, said: "There are still clearly important bits that remain unsurveyed and we'll be doing that as soon as we can over the next few years.

"It's of considerable significance and we're giving it priority."

As it is still preliminary work, he said there were no plans at the moment for excavation.

The four academics have revealed the latest findings in, *Avebury Reconsidered from the 1660's to the 1990's*. The book is published by Unwin Hyman for University College London's Institute of Archaeology and costs 60 Pounds.

from *The Gazette and Herald* (U.K.)

Nov. 22, 1990

### Chimpanzee taught to make stone tools

Scientists have taught a chimpanzee how to make and use the stone hand axes that ancestors of modern humans fashioned two million years ago.

"It is the first time a member of a non-human species has learned to make a stone tool," Indiana University anthropologist Nicholas Toth told a session of the annual meeting of the American Association for the Advancement of Science.

He said the next questions is "will a whole group of chimps start making and using stone tools? Will we have a cultural tradition start?" The chimpanzee, named Kanzi, was taught to use the tools by psychologists at Primate Language Laboratory in Atlanta. Working in collaboration with Dr. Toth and his wife, the psychologists showed Kanzi what the tool could do. Within a day the chimp was using the sharp edge of the stone to cut through a cord holding shut a box with food in it.

Kanzi discovered by himself that if he threw a large rock on a tile floor it would shatter into a number of sharp pieces. He would test the edge of fragments against his tongue to see if it were sharp enough to use for cutting.

Prof. Toth suggested that Kanzi's learning experience might give some a clue as to how human ancestors first stumbled upon toolmaking.

Furthermore, when Kanzi was taken outside and couldn't break the larger stone on the relatively soft ground, the chimpanzee readily learned the next step in toolmaking. He can now hit one stone with another to eventually flake off a sharp piece. Early analysis of Kanzi's toolmaking technique suggests that he intuitively strikes the stone at an angle most likely to chip off a sharp fragment.

"Though Kanzi is less skilled than *Homo habilis* (ancestor of humans) was at flaking stone, it will be interesting to see how far he can progress," Dr. Toth said.

from The Globe & Mail  
Feb. 18, 1991

### Canadians discover fossilized remains of oldest animals

Canadian geologists have uncovered the fossilized remains of what is believed to be the oldest animals ever found.

The rings and discs, more than 600 million years old, show the creatures--ancient sea anem-

ones--were soft and baglike, without a skeleton or shell, says Queen's University professor Guy Narbonne.

About 100 fossil specimens--ranging in size from a pea to a grape--were found beneath glacial deposits in the Mackenzie Mountains in the Northwest Territories. That makes them the only multicellular organisms known to predate the Ice Age 600 million years ago.

The anemones lived on a muddy sea bottom which became a mountain range after an upheaval in the crust of the Earth 20 to 40 million years ago. The early animals shared their world with microscopic organisms and tiny plants.

Their discovery calls into question scientific models that say animals did not develop until after ice ages in the pre-Cambrian period, when a warming of the planet caused a bloom of life.

"It very dramatically upsets the apple cart. The structures we're describing are very simple," Narbonne, a professor of paleontology, said in an interview at his Kingston office.

"We expected some scientists might think they were organic," he said, explaining some scientists believe the imprints were formed by gas or water.

"I support their interpretation that these are older than the oldest standard record of animals fossils," said Andy Knoll of Harvard University, chairman of an international committee that studies the pre-Cambrian period.

Narbonne, Hans Hofmann of the University of Montreal and Alberta-based James Aitken of the Geological Survey of Canada, found the new fossils in sandstone in 1989. The find is to be published in this month's edition of the magazine *Geology*.

from The Saturday Windsor Star  
Dec. 8, 1990

### Claims to be honoured

The Smithsonian Institution promised yesterday to honour claims by U.S. Indians for the return of their ancestors' remains and cultural artifacts held by the proposed new National Museum of the American Indian.



Robert Adams, secretary of the Smithsonian, said the repatriation policy implements a provision in the 1989 law establishing the new museum which makes clear "human interest in one's ancestors is paramount" over the interests of scientific research.

The new plan "will support and undergird the cultural renaissance that is flowering in Indian America," said museum director W. Richard West, and Albuquerque, N.M., lawyer and member of the Cheyenne-Arapaho tribes of Oklahoma.

from The Globe & Mail  
March 6, 1991

continued from page 20

THE MYSTERIOUS -M-

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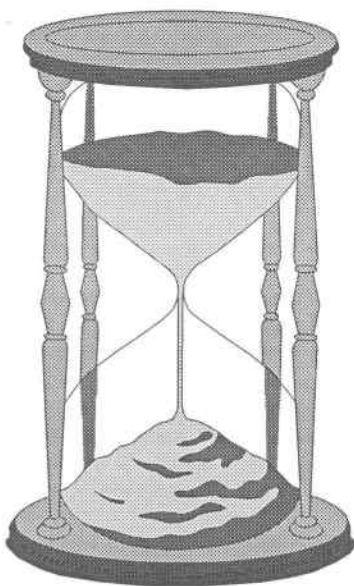
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## LETTERS TO THE EDITOR

Dear Editor,

I am writing to ask for your help on a small project that I am working on for the Tiny Township Historical Society. My project is to do a piece on prewhiteman settlement of Tiny Township. This would be the pre-Huron and post-Huron period up to 1800.

In addition to the above I am doing some footnote history of origin of name places such as Penetanguishene and the place where Champlain is said to have landed on Penetanguishene Bay during his exploration of Huronia in 1615.

In regards to the first request, the pre-Huron period dates back to native use of the Tiny Township area many years, I wonder if you could give me a brief profile on these first peoples to use the area. A capsule history of the Huron age and a quick rundown of the post-Huron period up to the Simcoe/1812 period.

In regards to Penetanguishene, the origin and tribal translation (meaning) of the place is what I am seeking (In my opinion there is a certain amount of confusion to this town's name origin--who's language and translation?) and wonder if John L. Steckley could help unravel this confusion? For years many have believed that this place (Penetanguishene) when translated means "place of the white rolling sands" from the language of the "Abinaki" an Algonquin tribe. Others believe Penetanguishene is an abbreviation of the Ojibwa expression "pen-e-tang-cog-na-shene," meaning "the place of rolling sand down a high bank to the shore or water's edge" or "rolling or shining sands or shore." Yet others have said Penetanguishene is a Huron name "Pene-wuis-shene-na" meaning the place of "the shiny hills by the water" or "golden or bright color sands by the water". Can you help!!

Regarding "the real landing place of Champlain on Penetanguishene Bay's shoreline" is there any way to confirm this location, believed to be just below "Toanche" village? I appreciate any light you or anyone else can shine on this "place."

Yours truly,

Art Brasseur, Box 1016, Penetanguishene, ON  
L0K 1P0

Dear Editor:

In response to the letter concerning the name "Penetanguishene" I will address the two questions: What is the tribal origin of the name? What is the translation of the name?

### What is the tribal origin of the name?

The answer to this question is relatively simple. The Abenaki are an Algonkian-speaking people originally from the New England area. Siding with the French against the English/Americans caused them to move to southeastern Quebec, where they now live. I don't know of any reason why they would name a place so far outside their living area.

The name cannot be Huron, as it appears in none of the 17th century maps that contain Huron names, as there is no -p- in the Huron language, and as an -ene- pattern is very unlikely.

The Ojibwa have lived in the Penetanguishene area since at least the 17th century, and in the general vicinity for hundreds and hundreds of years more. Penetanguishene must be an Ojibwa name.

### What is the translation of the name?

This question is a lot more difficult for me to answer. I have never seen an etymology that I would term definitive.

All translation I have seen, including the ones you give, seem to be based on an Ojibwa morpheme (word part) meaning 'sand', -tta wank-, that appears in the middle of a word (Hartley 1981). This fits with the 19th century orthography of the usually fairly reliable Peter Jones, who transcribed the name as "Pe-nuh-tau-wung-o-sheeng" (Robinson 1915; underlining mine). It would be in keeping with Ojibwa sound rules that the -k- be heard and pronounced in that linguistic environment as -g-.

The -eng- ending that Jones presents is most probably accurate concerning the original pronunciation of the word. It gives the word the meaning of '(at) the place of'.

The rest of the word is something of a mystery to me. Many attempts to translate the word have used words such as 'rolling', 'falling' or 'caving' as part of the translation. Percy Robinson claims that this comes from an Ojibwa verb he presents as "pungeshin", meaning 'to fall'. He alleges that this adds the -pene- to the name. It seems just as likely to me that the 'falling' aspect could have come from -shin-, which, according to the 19th century missionary Edward Wilson (Wilson 1874), was a suffix derived from the same verb. I do not know whether the verb can be converted into a -pene- prefix. Interestingly, there is a prefix like that, appearing as -peene- in Wilson, that means 'clean'. Perhaps that is where the 'white' aspect comes that appears in a number of translations. Finally, the -ui- could be a morpheme -w- (often followed by -i-) meaning 'be characterized by' (Hartley 1981).

I think that we can say that Penetanguishene was an Ojibwa word that referred to the sandy soil of the shores of Penetang Bay. Whether or not it referred to that soil being 'falling' and/or 'clean' I cannot say for sure. You should check my suggestions with a native speaker.

John Steckley

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Dear Editor:

I am a member of the O.A.S. (Ottawa Chapter). I shall be visiting Italy in the latter part of Spring 1991. During my stay, I would very much like to participate (on a voluntary basis) in an Etruscan dig. Would any of our members be in a position to inform me of any ongoing archaeological digs in the Latium, Tuscany and Umbria regions during the months of May and June? Also, how would I go about contacting the archaeologist(s) in charge?

My competency in the field of archaeology is limited to one credited university course in Classical Archaeology. I have had some previous experience on archaeological sites, my most recent with a Belgian archaeological team in January 1991 excavating medieval and Roman ruins in the city of Namur, Belgium.

I am fluent in English and in French. I have been studying Italian for the past two years and am conversant somewhat in the language.

Sincerely,

Suzanne Rochon-Claypole

R.R.#1, Box 911

Cumberland, Ontario

K0A 1S0 ■

## BOOK REVIEW

Reviewed by Scott McWilliam

Dive Ontario! by Cris Kohl. The Complete Guide to Shipwrecks and Scuba Diving In Ontario. Published by Cris Kohl, December 1990, 312 pages, \$24.95 (hard cover). Available from Cris Kohl, 16 Stanley Ave., Chatham, Ontario, Canada N7M 3J2.

Dive Ontario! by Cris Kohl is a labour of love. Kohl, avid scuba diver, has degrees in History, English, and Education. He is a member of Save Ontario Shipwrecks and an underwater photographer. The book is a self described where-to-go book, presents 250 dive sites in Ontario, Loran Co-ordinates, lat./long co-ordinates and 58 maps to help the diver locate these sites. He lists more than 185 shipwreck sites and an additional 70 sites that are of historical interest. Dive Ontario! has brief historical accounts of each site or wreck event and has 100 historical photographs, 51 underwater photographs, and 28 surface shots of dive sites. Seven illustrations of submerged sites are included.

As such, Dive Ontario! is potentially the most detrimental publication about Ontario's submerged cultural resources of our time. Ironically, the tragic flaw that runs like Theseus' thread from cover to cover of this effort is described by Kohl himself in a short essay entitled, Shipwrecks and Scuba: The Ethics and the Law:

Every person who ventures underwater onto these unwatched candy stores of the deep must be aware that this public property has irreplaceable historic value, and that items removed from the historic setting lose their value considerably (p.294)

The essay concludes that "The ethics alone are enough to stop wreck stripping. The laws exist only as a formality (p.294)". Kohl does not quite understand what history is. History documents accounts of the past in writing; artifacts are of no historic value unless they are positioned, documented and photographed. Their

true value arises from their contribution to the archaeological record. Moving artifacts from their in-situ location obscures the interpretation of the site; removing them results in attrition of the resource and the archaeological record.

Kohl lists 40 sites where the best artifacts may be scavenged. These artifacts include cannons, ceramics, clay pipes, anchors and old bottles. Sites for prehistoric Indian ceramics are given. Site #1 p.3 is none other than the Mint site on the Ottawa river behind the Royal Canadian Mint. Kohl describes this as "...a scavenger dive, with old bottles and clay pipes the rewards of patient searching. To this day, blob-top torpedo bottles can be found at this site (p.3)." In some cases he recommends sharing your finds with neighbouring cottagers to maintain good relations. In addition to listing these sites often described as "a scrounge divers haven", Kohl provides underwater photographs of artifacts being removed and surface shots of these "tokens of accomplishment", the most memorable of which is a zodiac half full of bottles piled on top of one another (p.131).

The author recognizes that stripping wrecks is wrong and cites the case of a group of Ohio divers now undergoing litigation as a result of the removal of a ship's anchor from the wreck of the Tasmania. However, he fails to note that the same legislation applies to the removal of other artifacts.

Mr. Kohl makes value judgements concerning the merits of certain shipwrecks, those buried in sand and not aesthetically pleasing to the diver are of little significance, hardly worth diving. In fact those very circumstances may make a wreck of particular archaeological interest, and

an intrinsic part of our cultural heritage. By diminishing the alleged value of a shipwreck it becomes easy to rationalize the removal of artifacts (like old bottles) from the site.

A full page photograph of a diver with a ship's running light that he removed from the Merida in 1985 is shown (p.85). It is noted the light is now on display at a local museum. The implied message is that "museum archaeology" is an acceptable practice that is to say, if you remove something good enough, it is O.K.

The author also states (p.18) that once you are in the vicinity of the wreck of the Eastcliffe Hall if you cannot find the wreck with your depth recorder "...drag for her (p.18)." Most Ontario divers are aware that this is exactly how the ship's wheel was torn off the Arabia, at Fathom Five National Marine Park, and that uncontrolled damage may occur when grappling.

I have the greatest respect for the time, work and money that have been put into the study of submerged sites by members of Save Ontario Shipwrecks. I clearly remember the principles and goals upon which the organization was founded. At that time the key concept and operative word was parity. Submerged shipwrecks and other archaeological sites should enjoy the same degree of respect, protection under the law, and study that the province affords terrestrial sites. A land site archaeological equivalent to Dive Ontario! would have to be called, 250 Great Archaeological Sites in Ontario, 40 of Which You Should Bring Your Own Shovel to Because the Pickings are Good. Perhaps by this analogy readers may understand my concern.

Fortunately the author is frequently wrong in his locations and histories. He fails to cite his sources, thus devaluing the book for other historians who may wish to conduct further research. The book has tragically not undergone peer review or a multi-disciplinary approach that could have saved Mr. Kohl a lot of money and effort and produced a valuable work. Unless there is a neophyte diver you would like to see in jail, I cannot recommend the purchase of this book. ■

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## OPINIONS ON THE 1990 OAS TRIP TO EGYPT

Following their return from Egypt our travellers were asked to respond to a number of questions, some of which were rated on a scale of zero to ten, others as yes/no etc. A total of 16 travellers responded, although not all of the questions were answered. The ratable questions (now listed in descending order of appreciation) were about the travellers' opinions on the following:

- A. The hotel at Luxor
- B. Travelling on the bus/coach
- C. The friendliness/responsiveness of the Egyptians
- D. The food at Luxor
- E. The food at Aswan
- F. The hotel at Aswan
- G. The guide at Aswan
- H. Medical services
- I. General overall satisfaction with the tour
- J. The guide at Luxor
- K. The guide at Cairo
- L. The hotel at Cairo
- M. The food at Cairo
- N. The general organization of the trip
- O. The guide at Abu Simbel
- P. The air travel service/enjoyment
- Q. The train

Other questions, with their answers, were as follows:

### 1. Would you recommend this trip to others?

- Yes, unconditionally - 11
- Yes, conditionally - 5

### 2. How did this trip compare with previous OAS trips?

- Equal to - 4
- Better than - 1
- Not as good as - 3

### 3. Where would you like future trips to go?

China - 10, Peru/South America - 6, Greece - 5, Italy/Rome - 5 UK/Ireland - 3, US South-west/Arizona/New Mexico - 4 Turkey - 3, Mexico - 2, Alberta - 1, Australia - 1, Hawaii - 1, Israel - 1, Jordan/North Sudan - 1, Spain - 1

Points awarded to the ratable questions are shown in the table below and the following graph shows the average ratings and the overall rating of the trip.

Averages were lowered because of responses that were rated at 2 and below, seemingly indicating extreme dissatisfaction. On examination it was found that five of these low ratings were submitted by one person, two by another and one each by three. These three all concerned the train and are consistent with the average-to-low ratings shown above by the other travellers as well as comments about the train added to response forms such as "challenge", "interesting" and even "nightmare". The remaining seven low ratings were from two people. The extent to which these ratings are consistent with those assigned by other travellers may be seen above.

Synthesising and summarising the comments and recommendations added to the response forms is not easy. For example one "hated those bazaars" but another found them "a marvellous adventure", some complained against having free days with no programs, another wanted more free days because the pace was too hectic, while another thought the balance between organised and free time was "excellent". However agreement did emerge over the wish to visit active archaeological sites, to have a local coordinating tour leader, to be better aware of arrangements and options, and to be treated by locals and guides other than as 'just tourists'.

## Points 0 - 10

Questions	0	1	2	3	4	5	6	7	8	9	10	Total
A										6	10	154
B									4	4	8	148
C								1	3	3	8	138
D									4	5	7	147
E							1	1	5	6	3	137
F								3	7	4	2	133
G						2		2	1	3	4	99
H			1						1	1	3	49
I							3	1	7	3	1	118
J					1	2	1		5	4	1	106
K						3	2		6	1	2	104
L			1	1		1		2	6	4	1	118
M		1			1		1	4	3	6		117
N	1	1				1	1	1	7	2	2	113
O					2	1	1	5	2		1	80
P		2		1	1		7	2	1	1		82
Q	1	1	1	1	2	4	3	2	1			74
Total:	2	5	3	3	7	14	20	24	63	53	53	1917

## Number of Answers

---continuing with Egypt---

Those of us who have been to Egypt or are thinking of going on the next OAS trip might enjoy this summary of a talk given in January 1936 by Charles T. Currelly to the Royal Canadian Institute:

#### TWO ANCIENT COUNTRIES-ONTARIO AND EGYPT

by C. T. Currelly

There are interesting possibilities in the contrast of the civilizations of Ontario and Egypt. The North American Indians, descended from an Asiatic people who came across the Bering Straits and finally into Ontario, were without doubt quite as good men as the people who drifted into the valley of the Nile. The difference between the two was a question of what they met.

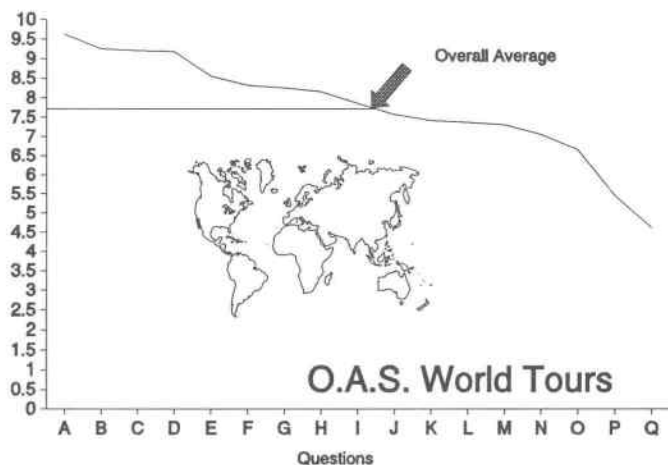
The Egyptian met a swampy land of no great size, a narrow strip bordered by two great deserts. Though the land received one soaking of water, irrigation was a necessity. He had practically no timber, very little game. Nature

gave him nothing but a small quantity of land. From this was developed the necessity of specialization of labour, as the free land soon gave out; and with the power of one man to control another man's work by refusing what he made, there developed competition on the one side and on the other the value of storing grain and other necessary products. So a great civilization evolved, the civilization that gave a start to all the western part of the old world.

The Indian of Ontario met with an enormous country of rich land, watered from the heavens; instead of being in a narrow strip, it was in a

solid block. Game and fish were everywhere, wild food plants were abundant, and timber was unlimited. Consequently, living was very easy, and there was neither the control of one man's work by another nor any virtue in the storage of grain or other necessary things. The result was that, as far as we know, no development was ever made in this province. Each group that came in brought with it certain things, certain conditions of life, and within Ontario it is a question if anything was ever developed.

## Average Rating (x/10) EGYPT - 1990



Dear Editor:

I was interested to read Helen Devereux's account of the trip to Egypt and applaud with her the cohesiveness, caring and family atmosphere among the OAS members on our trip. While everyone only wishes to remember the good times, we should also learn from the problems encountered there. It was unfortunate that the trip was disorganized and sloppily put

together, causing frustration for the entire group on more than one occasion. This resulted in a group "grievance" meeting organized by an OAS member with our tour agent Bob Bujic. Communication being improved we were more able to enjoy the last half of our trip. For those going to Egypt in the future, I would suggest splitting up their visit to the Valley of the Kings, Valley of the Queens, Hatshepsut's Temple and the alabaster shop. This was too much for one morning and these highlights as well as our health deserve a less hectic pace.



I must also commend the absolute generosity of all OAS members and our bus driver for picking up a dozen or so tourists (from France) stranded in the middle of the desert. They had waited an hour before anyone came along, and were more than happy to see us in the searing heat for the last half of our three hour ride to Abu Simbel. In the words of these tourists, the OAS members were 'tres gentil'! It was moments like this and the genuine hospitality, friendliness and subtle humour of the Egyptian people that I shall remember well.

Rosemarie Denunzio

Dear Editor,

May I through ARCH NOTES convey my satisfaction about the most recent trip to Egypt. The hotels, food, transportation and guides were excellent and surpassed my expectations. There were fewer hitches than I thought there would be and I appreciated having time to explore in addition to the guided tour. I thoroughly enjoyed it.

Lise A. Ferguson.

#### EGYPT 1991

Slips were tucked into your last ARCH NOTES for you to record if you will be interested in next November's trip to Egypt. Thank you for those who sent them in or just phoned to be on the list for future developments. No prices are yet available and as soon as they are we'll get back to you. And if you haven't registered for this information, please contact the office. PS: All those who went in 1981 - and especially you, Estelle - will be advised automatically. ■

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through the Ministry of  
Culture and Communications

#### PLAINS INDIAN SEMINAR: CALL FOR PAPERS

The Plains Indian Museum of the Buffalo Bill Historical Center in Cody, Wyoming will celebrate the fifteenth anniversary of its nationally recognized Plains Indian Seminar on October 4, 5, and 6, 1991 with a weekend devoted to the Indian art of the Canadian Plains.

Experts from tribal communities, scholars, hobbyists and other interested persons are invited to submit a 450 word abstract or completed paper accompanied by a resume by April 19, 1991 to:

-CALL FOR PAPERS-

Attn: Lillian Turner  
Buffalo Bill Historical Center  
P.O. Box 1000  
Cody, Wyoming 82414  
USA

Papers must relate primarily to Canadian Plains Indian art or to the artistic comparisons between plains tribes in Canada and the northern United States. Presentations, if accepted, would be 45 minutes in length and augmented by visuals.

Geographically and culturally, the term "Plains Indian" has included those tribes living in the area between the Rocky Mountains and the Mississippi River as well as the adjoining region in Canada. The 1991 Plains Indian Seminar will focus on that Canadian connection. ■

### DEVELOPER'S/LANDOWNER'S AWARD

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

### OAS HERITAGE CONSERVATION AWARD

#### Criteria

1. Recipient must be an individual or corporation residing or operating in the province of Ontario.
2. Any OAS member may nominate an individual or company for the award.
3. Eligibility shall consist, as in the award description, of a significant voluntary contribution to heritage preservation in the province of Ontario, above the requirements of Canadian law, within the year prior to announcement of the award.

4. The award shall be in the form of an honorary certificate presented by the President of the OAS or his/her representative at a special function (to be announced).
5. Closing date for written nominations is July 1st. The winner will normally be announced in Arch Notes before the end of the year with a brief description of his/her contribution.
6. The award certificate shall bear the recipient's name and a statement of the contribution.
7. Normally, one award will be presented each year. ■

### ARCH NOTES

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



## FROM THE O.A.S. OFFICE ....

*Charles Garrad*

### **GRAND OFFER !!! RCI ARCH- AEOLOGICAL PUBLICATIONS**

A flyer with this issue of ARCH NOTES offers for sale some Ontario archaeological and related publications of the Royal Canadian Institute. The offprints are in good condition. The old AAROs show their age, have weak covers, sometimes missing, but that is the way they come when you buy them an antiquarian book dealers for \$25-\$30. They are also somewhat soiled for having been in storage a century or so. But what a deal !

### **BUS TRIP - MARK YOUR CALENDAR - RESPOND NOW**

The Bus Trip to the two Ste. Maries is arranged for June 23, and your Reservation Slip is enclosed. If the Reservation Slips accompanied the next (May-June) issue of ARCH NOTES we may not get them back in time. But this issue is too early ? Not if you mark your calendar. Remember if you send in your reservation and your deposit cheque is cashed, your place is reserved for you. An innovation this year is that the trip will start at the OAS Office where there is parking both behind the building and out front on the street, before the usual pick up at York Mills subway at 9.30 a.m. for those reaching us via TTC subway which doesn't start until 9.00 a.m. on Sundays. We will wait (within reason) for all Reservees at the places they are to be picked up. For the benefit of our growing membership in Richmond Hill, Newmarket, Aurora, Roches Point and other norther-

ly localities, this can include anywhere along the 401 to Barrie providing you tell us exactly where. How's that for service !

### **OAS POSTER FEATURED ON TV**

The OAS' poster "Ontario's Archaeological Past" was a topic in TVO's noon to 1.00 p.m. "Daytime" program for teachers, on Wednesday March 13. Watch for repeats. In Toronto, TVO is Channel 19.

### **OAS TO PRODUCE POSTER IN FRENCH**

Plans to produce the OAS's superb poster "Ontario's Archaeological Past" in French for Ontario's French-speaking schools are well advanced. Funding has been provided by the Ministry of Education. Distribution to Ontario schools of both the French and English-language versions is planned for later this year.

### **LONDON CHAPTER RELEASES PUBLI- CATION**

The London Chapter's Occasional Publication number 5 "The Archaeology of Southern Ontario to A.D. 1650" is now available. Enquiries and mail orders should be addressed to London Chapter OAS at 55 Centre Street, London, ON N6J 1T4. The volume is 570 pages with 214 figures. The price each is \$35 plus \$4 postage and handling.

*continued on page 38*



## BALANCE SHEET

December 31, 1990

## ASSETS

Cash in Banks	\$3,476.22
Term Deposits	\$59,914.56
<b>Total Current Assets</b>	<b>\$63,390.78</b>
Equipment	\$27,916.42
Accumulated Depreciation	\$13,261.87
<b>Total Fixed Assets</b>	<b>\$14,654.55</b>
<b>TOTAL ASSETS</b>	<b><u>\$78,045.33</u></b>

## LIABILITIES

Provision for:	Pass-T-T-Past	\$4,008.81
	Future Directions	\$1,020.00
<b>Total Liabilities</b>		<b>\$5,028.81</b>

## EQUITY

Awards Fund	\$3,000.00
Endowment Fund	\$15,000.00
Depreciation Fund	\$13,261.87
Retained Earnings	\$41,754.65
<b>Total Equity</b>	<b>\$73,016.52</b>

## LIABILITIES AND EQUITY

\$78,045.33

TREASURER:

AUDITOR:

I have examined the above Balance Sheet and the attached statement of receipts and expenditures together with the accounting records of The Ontario Archaeological Society Inc. In my opinion they show a true and fair view of the Society's affairs at December 31, 1990 and of the receipts and expenditures for the year ended December 31, 1990.

Date:

## STATEMENT OF RECEIPTS &amp; EXPENDITURES for the year ended Dec. 31, 1990

## RECEIPTS

Membership Dues	\$21,536.50
Government Grants	\$34,232.00
Donations	\$1,689.70
Interest & U.S. Exchange	\$9,780.00
Publications (incl. donations to SP9)	\$8,065.69
Passport-T-T-Past Programme	\$448.00
Symposia	\$8,326.91
Tours, Receipts	62765.62
Payments	60483.85
Misc.(Buttons & Badges)	\$179.00
Total	\$86,539.57
Less Government Grants to be spent in 1991	\$1,020.00
TOTAL RECEIPTS	<u>\$85,519.57</u>

EXCESS OF RECEIPTS OVER EXPENDITURES: \$296.38

## EXPENDITURES

Publications	\$36,080.61
Symposia	\$4,384.91
Passport Programme	\$5,075.19
Outreach Programme	\$6,320.00
Future Directions Seminar	\$1,479.73
Chapter Support	\$840.00
Awards	\$237.52
Fund Raising	\$250.00
A.C.O.P. Report	\$6,000.00
Envir. Canada Report	\$2,051.84
Executive Travel	\$625.78
Admin./Rent/Utilities	\$35,188.74
Supplies/Phone/Insurance	\$5,981.47
Depreciation	\$6,163.11
Total	\$110,678.90
Less spent against provisions and Government grants carried forward from 1989	\$25,455.71
TOTAL EXPENDITURES	<u>\$85,223.19</u>



**ARCHAEOLOGICAL RESOURCE CENTRE****WANTED - BOOKS FOR AFRICA**

Some OAS members may remember Chris Koch, a PhD candidate at UoF who specialized in physical anthropology back in the early 1980s. For the past four years, Dr. Chris Koch has been on the faculty of the Department of History at the University of Nairobi in Kenya. On a trip back to our continent this past Christmas, Chris lamented over the lack of physical anthropology texts available in Kenya for his students, especially introductory ones like Brian Fagan's *In the Beginning* or *People of the Earth*. Do OAS members have any of these texts or others which include chapters on physical anthropology? All donated volumes will be most gratefully accepted. Please contact Ellen Blaubergs at (416) 393-0665 (daytime) to arrange for pick-up. Chris will be thrilled with anything we can provide. Thank you very much!

**OPEN HOUSE - COME AND SEE WHAT WE'VE BEEN DIGGING UP!**

**Danforth Collegiate and Technical Institute**, will be holding an **OPEN HOUSE** on Thursday, April 25, 1991 from 6-8 p.m. to highlight the great programs it runs in its gracious and spacious setting. This is your chance to see the dynamic and exciting place in which the **Archaeological Resource Centre** is housed. Come tour our facility, browse the library, meet the A.R.C. archaeologists and see what we've been digging up in Toronto. Who knows, perhaps you'll also find an interesting night school class to fill in that free evening next fall. All OAS members and friends are welcome! ■

*continued from page 35*  
FROM THE OAS OFFICE

**1991 UPDATE ON THE PASSPORT TO THE PAST PROGRAM**

The Passport-to-the-Past Program is gearing up for the 1991 season. During its five years of operation more than 200 passports have been issued to potential volunteers. During the 1990 season, twelve Volunteer Opportunity Bulletins were distributed to registered participants, detailing several dozen participation opportunities in Ontario archaeological work. However, only a small fraction of Ontario excavations were included because we can only distribute the information we receive. A flyer has just been sent to the existing Agencies asking for information about their 1991 plans. The program needs more agencies and information. If you are arranging a dig this season and can accept volunteers under any conditions you care to impose, please contact the OAS office to discuss your needs.

**THIS MONTH'S MISSING MEMBERS**

ARCH NOTES 91-1 sent to the following good people have been returned. Do people really move in the middle of winter? Here's hoping someone will contact the office about these good people. We want to tell them there is a better way to get your name in ARCH NOTES. **WRITE SOMETHING!**

Kevin **ATHRON** family, was at Coldwater  
Charlton **CARSCALLEN**, was at London  
Dwayne **JAMES**, was at Toronto  
James Edwin **PEACE**, was at Hamilton  
Irma **SCHIERFELD**, was at Nepean

**RENEWAL TIME OVER**

If you received a reminder slip in your last two ARCH NOTES and didn't respond to either then you won't be reading this. If you did but haven't received your receipt yet, it is probably tucked among these pages somewhere. Members due to renew January 1 but who don't renew within the three months the Constitution allows are dropped from membership March 31. A hearty welcome and best wishes to you all for another year. ■

## O.A.S. CHAPTERS

**GRAND RIVER/WATERLOO** President: Henry Ford (519) 821-1572  
 Vice-Presidents: Marcia Redmond, Ken Oldridge Treasurer: Jack Redmond  
 Secretary: Eva McFadden, 402 Lakeview Dr., Waterloo, Ontario, N2L 4Z6  
 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  
 Secretary: Rachel Perkins-Hackett, Box 4939 Station E, Ottawa, ON K1S 5J1  
 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  
 Vice-President: Duncan Scherberger Treasurer: Greg Purmal  
 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  
 Vice-President: Suzanne Gero Treasurer: Norman Vincent  
 Secretary: Garth Rumble, 454 Tecumseh Rd., R.R.1, Tecumseh, Ont., N8N 2L9  
 Newsletter: SQUIRREL COUNTY GAZETTE - Editor: Peter Reid  
 Fees: Individual \$7 Meetings: Usually at 7.30pm on the 2nd Tuesday of  
 the month, except June - August, at the Public Library, 850 Ouellette, Windsor.

# The Ontario Archaeological Society Inc.

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## EXECUTIVE 1991

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## PUBLICATIONS

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

## FEES

Individual: \$25  
Family: \$30  
Institutional: \$50  
Life: \$400  
Chapter Fees Extra