



ARCH NOTES

JAN/FEB 1992

92-1

ISSN 0048-1742

President's Communique	...Dr. Bruce Welsh	3
PIECES OF -8-: ANOTHER SOUTHERN BEAR		
FEATURE	...John Steckley	5
Cultural Resource Management and the Professional Archaeologist	...Philip Duke	10
OAS Financial Statements for 1991		12
Letters To The Editor		14
OAS 19th Annual Symposium - CALL FOR PAPERS		17
Announcing the ONTARIO ARCHAEOLOGY Endowment Fund Drive and Challenge		18
Press Cuttings		20
Film Review	...John Steckley	24
Historical Notes - THE AMAZING BELZONI, Part 1	...Rita Michael	25
Fieldwork Positions Available		28
From The OAS Office	...Charles Garrad	36
O.A.S. Trips to Egypt & Jordan, 1991	...Valerie Sonstenes	31
Original Research Reports Published in O.A.S. Newsletters, 1991		36

newsletter published by

The Ontario Archaeological Society Inc.

126 Willowdale Avenue, Willowdale, Ontario, M2N 4Y2

ARCH NOTES

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

Second Class Mail Registration
Number 7009
Return Postage Guaranteed

ARCH NOTES

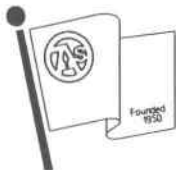
is published with the
assistance of the Ontario Government
through the
Ministry of Culture and Communications

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

EDITOR: Michael W. Kirby

Cedarcroft, R.R. #4
Markdale, Ontario
N0C 1H0
(519) 986-4026

1225 Avenue Road
Toronto, Ontario
M5N 2G5
(416) 484-9358



PRESIDENT'S COMMUNIQUE

Dr. Bruce Welsh

On the 8th January 1992, the newly elected OAS Executive took office and the presidency of Christine Caroppo transferred to me. I can hardly believe it. It is not so long ago that I would not have expected to be back in Canada doing archaeology in Ontario again let alone be elected as the OAS president for 1992. Yet as fate would have it, here I am.

As the new president I have a hard act to follow. Christine had been president for five years. During this period, the prominence and status of the Society has magnified considerably. The OAS is now consulted by countless individuals, organizations, government ministries and other bodies involved with cultural and natural heritage, not just in Ontario but from across Canada and elsewhere. The fact that we are is largely a result of the tireless efforts of Christine. On behalf of the OAS membership, I should like to thank Christine for her five years of dedicated service to the Society. Although the Executive has lost a principal, stabilizing influence, continuity is maintained by the return of all the previous members. I welcome our one newly elected Director, Mr. Tony Stapells. In fact, because of Tony's regular appearance at Executive meetings in the past, we hardly consider him new! But welcome aboard nonetheless. I should also add that Mr. Michael Kirby will continue to act as our Treasurer and I am very pleased that Ms. Ellen Blaubergs is back as Secretary. Her recent bout of ill-health gave us all quite a scare.

As for the two losing candidates in the election, Mr. Jeff Bursley and Mr. Andre Bekerman, I send my commiserations. I hope neither of you is discouraged and will consider running for office again in future. You both have

knowledge and skills that can only be of benefit to the Society.

In addition to the election, 1992 brings other changes to the OAS office. As of January 1, we hired Ms. Norma Knowlton to fill the new post of clerical assistant. I believe she may be familiar to many of you and on behalf of the membership I should like to welcome her aboard. Her presence should now allow Mr. Charlie Garrad, formerly the OAS Administrator, to expand his duties and take a higher profile as the Society's Executive Director - and you thought you had lots to do before Charlie! Moreover, the OAS Executive will henceforth be known as the **Board of Directors**.

As you will note elsewhere in this issue, I am pleased to announce that the Society's application to the MCC for a financial grant to establish a special endowment fund for QA has been a success. The Minister, Karen Haslam, has agreed to an amount of \$60,000 and already sent a cheque for \$5,000. This grant, however, is contingent upon the Society raising \$20,000. To this end, Dr. Ron Williamson has agreed to Chair a Fund Raising Committee and I have the pleasure to report that his committee has already successfully raised more than \$6500. Many, many thanks to Ron and to all those who have contributed. I hope all of you will assist Ron in achieving the committee's goal.

In other matters, some time ago it was reported that the Society was consulted for comments on proposed federal legislation for an archaeological heritage protection act. This draft legislation is apparently making its way through the federal bureaucracy and may soon come before Parliament. In anticipation of this and of proposed modifications to it, the OAS has been asked to send a representative to a

meeting of professional archaeologists. The meeting will be held in Winnipeg and is sponsored by the CAA and the Office for Archaeological Resource Management, Ottawa. I shall have the honour of representing the Society at this meeting and will report back to you on developments.

Allow me also to comment briefly on the 1992 OAS symposium. It will be held in Toronto, the 23rd to 25th October. The theme, like many other anthropological, historical and archaeological symposia this year, concentrates upon early Native and European contact in the Americas. We already have secured a number of individuals to assist in convening the symposium and others to speak on some botanical aspects associated with our theme. We hope to attract others to speak on the impact of disease, technology, trade and religion, among other topics. We are now calling for papers for this symposium but we do request that contributors stick to the stated theme.

There are two less happy pieces of news to report. The first concerns the lack of any further progress on the Archaeological Stewardship Project. When we submitted our proposal to MCC the OAS Executive was optimistic (as I believe the MCC staff were) that this project might quickly get off the ground. We have since been discouraged by the lack of progress and the announcements of economic gloom and doom coming from the provincial

government. We will continue to monitor the progress of ASP and hope that we can provide more promising news in the next issue of Arch Notes.

The second concerns the news that Mr. Bill Fox will be leaving the MCC and Ontario to take a position with the Canada Parks Service in Winnipeg. His departure will be a big loss for Ontario Archaeology and the OAS. Bill unquestionably has been instrumental in expanding the activities of our Society and bringing archaeology to the fore in this Province. During more than 20 years as an OAS member, Bill has been president, vice-president and past president, founder of the London Chapter, editor of KEWA for 10 years, founder of the ACOP and Passport to the Past programmes and the J. Norman Emerson Silver Medal. We are deeply indebted to him for these and other tasks in which he raised the status of this Society and the interest and profile of archaeology in Ontario. Many, many thanks, Bill. You will be sorely missed. We wish you well in your new post but we all hope to see you back in Ontario in the not too distant future. Good luck, friend.

Well, no doubt I have blethered enough. In closing may I remind you about our Open House on Sunday 23rd February and the special Heritage Week lecture on Saturday 22nd February. I hope to see and meet many of you at either or both of these events. ■

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. INVITES NOMINATIONS FOR THE 1991 AWARD. THE ARCHAEOLOGICAL HERITAGE CONSERVATION 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.

PIECES OF -8-: ANOTHER SOUTHERN BEAR FEATURE

by John Steckley

One of the characteristics of 17th century Jesuit writing of Native languages was the use of a symbol that looks a lot like an -g-. Actually, it was a stylized -u- written over an -q-. It represented the sound of a French -qu- as in the word 'coup', like the English -qu- in the word 'coo'. We first see this feature as a tool for transcribing Huron in the Jesuit Relation of 1637, in the name Joseph "The8athiron" (JR14:250 and 254). It appeared predominantly,

but not completely consistently after that in later Jesuit Relations.

How does the sound represented by -g- fit into the Huron language, and, more generally, into Iroquoian linguistics? It is a feature existing in all Huron dialects, albeit unevenly, and it represents a Huron 'innovation', corresponding to -o(?)⁻¹ in other Northern Iroquoian languages (Lagarde 1980:39), -u- in Tuscarora², as can be seen in the following examples:

Figure 1: -o(?) -u- -8- correspondences in Northern Iroquoian

a) Verb meaning 'be certain kind, way, fashion'

Huron	8ten (FH1697:73, with -en- representing a nasal vowel)
Mohawk	o'ten (Michelson 1973:94)
Oneida	o'ten (Abbot 1980:70, sentence 1)
Onondaga	o'ten (Webster and Woodbury 1980:60 sentence 1)
Cayuga	o'ten (Foster 1980:18 sentence 1)
Seneca	o'ten (Chafe and Curry 1980:51 sentence 9)
Tuscarora	u'tnen (Rudes 1987:306)

b) Verb meaning 'to stand, to be put in a standing position'

Huron	8t (Potier 1920:437)
Mohawk	u'ot (Michelson 1973:105)
Oneida	ot (Michelson 1981:57)
Onondaga	ot (Webster and Woodbury 1980:62 sentence 12)
Cayuga	ot (Henry and Mithun 1980:130 sentence 32)
Seneca	ot (Chafe and Snow 1980:99 sentence 1)
Tuscarora	ut (Rudes 1987:304, where -- represents a long vowel)

In an earlier publication (Steckley 1991a:18-20) I established that -g- was a Northern Bear feature, in opposition to -q- in Rock sources, when it occurs for the FZP (feminine zoic patient)³ pronominal prefix. I also claimed that there wasn't enough evidence "to prove conclusively that -g- is a Southern Bear form." (Steckley 1991a:19). I now feel that I have sufficient evidence to not only prove that it was a Southern Bear feature, but one that was more broadly distributed in Southern Bear than in Northern Bear.

1.0 Southern Bear Having -8- with FZP How do we establish that -g- with FZP is a Southern

feature found in Sagard? One form of proof would be the existence of other features in the same word or phrase that occur with Southern Bear, but not Rock. We find that in words containing -ky- (written as -quie- or -kie- in Sagard) rather than -ty-⁴, as can be seen in the following:

1.1 Sagard "Montagne, montagnes. Quieunontoute." (Sagard 1866:133)

Rock "a la montagne tetionnont8t" (FH1697:123; c.f., HF62⁵ and FHO)

1.2 Sagard "Vallee, vallees. Quieunontouoin, Onontouoin." (Sagard 1866:133)

Rock "in vallee t'etionnonto,en" (FH1697:123)

1.3 Sagard "Icy pres, gueres loin, il est proche, peu s'en fallut, dans fort peu. Kieuscanha." (Sagard 1866:22-3; c.f. 13 and 109, but not 36) Rock "Proche, pres. tioskenhia" (FH1697:160; c.f. FH1693:200, FHO and HF62)

1.4 Sagard "Lapin. Queutonmalisia." (Sagard 1866:17)

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

A second form of evidence would be that the term in Sagard has an -g- where the same noun or verb root takes -q- in the Rock sources. We have seen that so far in the four examples

presented above, but, as we will see below, this occurred much more often than just four times. I have added Northern Bear to the chart, as such was expressed in FHO and HF62, for broader comparative purposes. For as can be seen from the chart, there are instances in which Southern Bear takes -g- in FZP where Northern Bear takes -q-. In my thinking, this contributes to the hypothesis that Southern Bear made more extensive use of -g- than did Northern Bear. This will be explored further in the second section.

Figure 2 - Where Southern Bear Has -g- and Rock Has -q-

Root and Meaning	Sagard	Northern Bear	Rock
- <u>sat</u> - ⁶ -smoke	- <u>g</u> -	- <u>g</u> -	- <u>q</u> -
- <u>rat</u> - -dry leaves	- <u>g</u> -	- <u>g</u> -	- <u>q</u> -
- <u>ste</u> - -be heavy	- <u>g</u> -	- <u>g</u> -	- <u>q</u> -
- <u>tach</u> - -sleeve	- <u>g</u> -	- <u>g</u> -	- <u>q</u> -
- <u>ri</u> - -cook	- <u>g</u> -	- <u>g</u> -	- <u>q</u> -
- <u>rakg</u> - -sunray	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>ndichi</u> - -sun,moon	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>rats</u> - -pierce	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>ara</u> - -be night	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>aki,8annen</u> - -be rich	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>at</u> - -maple	- <u>g</u> -	- <u>q</u> -	- <u>q</u> -
- <u>rhen</u> - -dawn	- <u>g</u> -	(?)	- <u>q</u> -

There are also, however, instances in Sagard's writing in which the entry takes -q- with FZP where Northern Bear takes -g-. I feel that these are Rock entries, rather than Southern Bear ones. For there are no instances in which a distinctly Southern Bear form appears in the word or phrase with the word with the -q-. Secondly, there are a number of the -q- bearing words that have -ch- rather than the expected -ch- associated with Southern Bear (see Steckley 1991b):

1.5 Sagard "Raisins. Ochaenna." (Sagard 1866:115)

Northern Bear "ihouchahenoutan...du vin" (Brébeuf 1830:14; c.f. FHO:165 and HF62)

1.6 Sagard "Elle te portera le bled pile. Sanontaha ottecha." (Sagard 1866:119; emphasis mine)

Northern Bear "farine. 8 Θ echa" (FHO; c.f. HF62 "8techa")

1.7 Sagard "La flamme. Oachote." (Sagard 1866:63)

Northern Bear "8hach8t il y a vn flambeau." (FHO; c.f. HF62)

It is a perplexing problem to try to understand why, as will be documented below, there are instances of Sagard's entries having -q- where

entries in the standard Rock dictionaries (i.e., HF59, HF65, FH67, FH1693 and FH1697) have -g-. In an earlier work (Steckley

1991a:18-20) I spoke of this phenomenon being a case for certain Northern Bear forms extending into Rock dictionaries. So far, that is the best explanation I can come up with.

Figure 3 - Where Sagard has -o- and Standard Rock Sources -g-

Word and Meaning	Sagard	HF59	HF65	FH67	FH1693	FH1697
-ata ⁷ -be coloured	-o-	-o-	-g-	(?)	(?)	-o-
-chahend-- grapes	-o-	-g-	-g-	-g-	-g-	-g-
-tech-- flour	-o-	-g-	-g-	(?)	-g-	-g-
-atore--be cold	-o-	(?)	-o-	-g-	-o-	-g-
-ahen,aet--blueberry	-o-	-o-	-o-	-o-	-o-	-g-

2.0 Southern Bear Taking -g- in Other Positions

There are a number of situations, other than FZP, in which Southern Bear takes -g- when both Northern Bear and Rock have -q-. One such situation has -q- stem verbs⁸ with nouns incorporated into them. Such does not seem to occur with -q- stem verbs without the incorporated nouns. The two examples of -g- for -q- stem are as follows:

2.1 Sagard "Nettoye. laue le chaudron, 1.2.3. per. Andatsouharet." (Sagard 1866:74)

Northern Bear "laver...ohare...prendre un nom le laver, A'chiendohare." (HF62)

Rock "laver ohare.....,asohare laver le plat" (FH1697:107 c.f. FH67:120, FH1693:197, HF59 and HF65)

2.2 Sagard "Fendre du bois. Tissenatouren." (Sagard 1866:29)

Northern Bear "fendre...koren...te ote'storen l'escorce est fendue" (FHO c.f. HF62)

Rock "fendre...toren...te otestoren l'escorce e'st/ fendue" (FH1697:75; c.f. HF59)

We also have instances in which -g- appears in the middle of a noun or verb root where Northern Bear and Rock have -q-. The best documented examples of this is with a noun root -skot- meaning 'head'. Not only do we have

entries from Sagard and the Jesuit dictionaries, but from the Jesuit Relations as well, as can be seen in the following:

2.3 Southern Bear "Oscouta /name of an Ossossane shaman/" (JR14:61)

"La teste. Scouta." (Sagard 1866:85 c.f. 90)

Northern Bear "Oscotarach, or "Pierce-head" (JR10:147)

"condayee oscotaweanon, "There is something with which he wipes away the blood from the wound in the head." (JR10:217)

"Teste oskota" (FHO c.f. HF62)

Rock "Tete. caput oskota" (FH1697:208 c.f. FH1693:359, HF59:152 and HF65:180)

The other examples are as follows:

2.4 Sagard "efface-toy, haste-toy de scauoir parler. Sastoura satakia." (Sagard 1866:101 c.f. 41)

Northern Bear "sastorat...haste-toy" (FHO c.f. HF62)

Rock "ostrota. cito" (FH1697:92)

2.5 Sagard "Cracher, crachat, salive. Ouchetouta." (Sagard 1866:41)

Northern Bear "ostrota crachat" (FHO c.f. HF62 "oskrota") Rock "ostrota. crachat" (FH1697:44 c.f. FH67:54, FH1693:84

"ostrota", and HF65:183 "oskrota")

2.6 Sagard "Vous soyez les biens venus. Outougueinti esquation." (Sagard 1866:140)

Northern Bear "a la bonne heure 8toekti ichien" (JR21:250 c.f. 258, 260 and HF62:134)

Rock "8to,e'ti" (HF59:191 c.f. HF65:191)

As with FZP there are a number of instances in which Sagard presents a form with -q- while -g- appears elsewhere. However, again as before, no features unique to Southern Bear as opposed to Rock appear in any of these words, and there are examples, with -ch- rather than the expected -chr-:

2.7 Sagard "Robe vieille. Endocha." (Sagard 1866:70 c.f. 58 and 94)

Northern Bear ",And8cha vieille robe de Castor" (FHO:170)

Rock "vieille Robe. ,and8cha." (FH1697:186, HF59:103, FH1693:29 and HF65:111)

2.8 Sagard "Ronces. /blackberries/ Endedocha." (Sagard 1866:114)

Northern Bear ",Andend8cha ronces" (HF62:57)

Rock "gandend8cha. Ronces" (HF59:92 c.f. FH67:174, FH1697:80. FH67:174)

2.9 Sagard "La flamme. Oachote." (Sagard 1866:63)

Northern Bear "8hach8t il y a vn flambeau" (FHO c.f. HF62)

Rock - no example that is comparable

Neither Northern Bear nor Rock are completely consistent in having -g- when Sagard has -q-.

The following are two cases in point:

2.10 Sagard "Herbe, foin. Rota." (Sagard 1866:114)

Northern Bear "Herbe Enr8ta" (HF62 c.f. FHO)

Rock "herbe enr8ta (FH1697:93)

"Herbe...foin. Enrota" (FH67:111)

2.11 Sagard "Les genouils. Ochingoda." (Sagard 1866:87)

Northern Bear "Corps...Les Genouils ,achin,8ta: (FH62) "Genouil ,achingota" (HF62:13 and FHO)

Rock "Oching8ta" (FH67:56, FH1693:165)

"genou oc'hingota" (FH1697:85 and 239, HF59:48, HF65:58 and Potier 1920:446)

Finally, there are a good number of examples in which the form in Sagard has -q- while the Northern Bear and Rock sources consistently have -g-. As with the comparable examples with FZP, I suspect that the words with -q- are Rock words, while the -g- words are Northern

Bear, in the Rock dictionaries Northern Bear holdovers:

2.12 Sagard "On les mange crues. Ocoche yuhatchi." (Sagard 1866:82 c.f. 141)

Northern Bear "Cru ok8ch" (FH62 c.f. FHO)

Rock "Cru. ok8ch" (FH1697:45, FH67:64, HF59, and HF65)

2.13 Sagard "Taillant. Dotie." (Sagard 1866:91 c.f. 41)

Northern Bear ",And88ie...aigu" (HF62:71 c.f. FHO)

Rock "aiguizer ,and88ion" (FH1697:10; c.f. FH1693:7, HF59 and HF65:114)

2.14 Sagard "Pluyes. Yondot." (Sagard 1866:21 c.f. 131)

Northern Bear "ond8ti pleuvoir" (FHO)

Rock "Pleuvoir ond8ti" (FH1697:150 and HF59:186)

2.15 Sagard "I'ay froid. Yatandotse." (Sagard 1866:65)

Northern Bear "Avoir froid...,And8sti." (FH62)

Rock "avoir froid...,and8sti etre froid ,aatand8sti" (FH1697:81 c.f. FH67:103, FH1693:158, HF59:105 and HF65:113)

2.16 Sagard "Espics de bled. Andotsa." (Sagard 1866:114, 116 and 119)

Northern Bear "Espy ond8tsa" (FH62)

Rock "Espy ,and8tsa" (FH1697:67 c.f. FH67:91, FH1693:123 and HF65:114)

FOOTNOTES

1-The -ʔ- represents a glottal stop, similar to the sound most English speakers make when they say 'oh oh'.

2-There are a number of reasons why I do not feel that Huron and Tuscarora share a common conservative form with the -u-. One of the main reasons in terms of Huron dialects is that Rock, the most conservative Huron dialect (see Steckley 1991b) and it has the fewest -g- forms.

3-The feminine zoic is a pronoun used when referring to 'she' or 'it'. The term 'patient' is used to refer to a pronominal case similar to the 'object' in English.

4-This sound is typically represented as -tj- in the writings of the Jesuits.

5-It is only in the context of certain sounds that FHO and HF62 can be called Northern Bear dictionaries. The -ky-/-ty- is not one of these.

6-The twelve roots specified in this chart are found on the following pages in Sagard's

writing: Sagard 1866:65, 72, 77, 70, 44, 131, 21, 108, 124, 107, 113 and 22, respectively.

7-The five roots specified in this chart are found on the following pages in Sagard's writing: 70, 115, 119, 21, and 115.

8-There are five Huron conjugations, applying to be noun and verb roots: -a- stem, consonant stem, -e- stem, -i-/-en- stem and -o- stem. They are based on the forms taken by the pronominal prefixes.

References Cited

Abbot, Clifford

1980 "Two Oneida Texts", M. Cornelius and L. Johns informants, in Northern Iroquoian Texts, Marianne Mithun and Hanni Woodbury eds, International Journal of American Linguistics-Native American Texts Series, #4, The Univ. of Chicago Press, pp41-44

Brébeuf, Jean de

1830 "Doctrine Chrestienne, dv R.P. Ledesme de la Compagnie de Iesvs", in Samuel de Champlain, Voyages: ou journal des descubertes de la Nouvelle France, tomes I-III, Paris

Chafe, Wallace and Curry, Edward

1980 "Red Jacket" in Northern Iroquoian Texts, pp45-55

Chafe, Wallace and Snow, Lena

1980 "The Birds" in Northern Iroquoian Texts pp96-103

FH67 French-Huron dictionary, ms, n.d.

FH1693

French-Huron dictionary, ms, c1693

FH1697

French-Huron dictionary, ms, c1697

FHO French-Huron dictionary, ms, c1697

Foster, Michael K.

1980 "The Cayuga Kanohonyok (Thanksgiving Address)" Jacob Thomas informant, in Northern Iroquoian Texts, pp9-25

Henry, Reginald and Mithun, Marianne

1980 "How to Hunt Rabbits" in Northern Iroquoian Texts, pp123-133

HF59 Huron-French dictionary, ms, n.d.

HF62 Huron-French dictionary, ms, c1660s

HF65 Huron-French dictionary, ms, n.d.

Lagarde, Pierrette L.

1980 La Verbe Huron Paris, Editions L'Harmattan

Michelson, Gunther

1973 A Thousand Words of Mohawk Mercury Series, National Museum of Man, Ottawa

Michelson, Karin

1981 Three Stories in Oneida, Georgina Nicholas informant, Mercury Series, National Museum of Man, Ottawa

Potier, Pierre

1920 The Fifteenth Report of the Bureau of Archives for the Province of Ontario, Toronto, C.W. James

Rudes, Blair

1987 Tuscarora Roots, Stems, and Particles: Towards a Dictionary of Tuscarora Algonquian and Iroquoian Linguistics Memoir 3

Sagard, Gabriel

1866 Histoire du Canada...avec un dictionnaire de la langue huronne Paris, Edwin Tross

Steckley, John L.

1981a "The First Huron-French Dictionary?" in Arch Notes 91-3:17-23

1981b "Southern Bear's -chr-: How Can a Sound Be Like a Bat's Wing?" in Arch Notes 91-6:11-4

Thwaites, Reuben G.

1959 (JR) The Jesuit Relations and Allied Documents 73 vols. New York, Pageant Book Company

Webster, Harry and Woodbury, Hanni
1980 "Tall Corn" in Northern Iroquoian Texts pp56-66 ■

CULTURAL RESOURCE MANAGEMENT AND THE PROFESSIONAL ARCHAEOLOGIST

by Philip Duke

(Reprinted from Society of American Archaeology Bulletin Vol. 9, #4)

The overwhelmingly positive impact of Cultural Resource Management (CRM) on North American archaeology cannot be denied. I wish, however, to raise the issue of inadequate salaries and remuneration for CRM archaeologists--especially those at the baccalaureate level. This problem has consistently arisen during my eleven years of teaching archaeology in an undergraduate college and advising students on careers in CRM. My remarks are intended not as a review of the voluminous literature on CRM, but as a personal commentary on the problems my students face in entering the field of CRM, and the challenges that all archaeologists face in developing a more professional face to our discipline.

Many of my students see CRM as a temporary job until they can go to graduate school. Those with a B.A. who enter CRM as a full-time career often become so disillusioned that they move out of archaeology entirely. I do concede that in the past few years, the situation has improved a little, as some market forces have begun to operate. Nevertheless, the overall situation, in which qualified professionals with bachelor's degrees are offered low remuneration and benefits, and poor job security, is still in need of improvement. In a timely analysis of CRM salaries and benefits in the Southwest--based on data provided by the owner, principal investigator, or archaeologist in charge--Post and Phillips (1989:10) calculated a mean hourly wage of \$7.81 for a trained archaeologist/crew member (the figure included both the public and private sectors), which I interpret as the position that would be filled by a beginning B.A. archaeologist. The "perfect" salary for this level would range from \$6.50 to \$9.50 (Post and Phillips 1989:19). Of archaeologists within this

rank, 46 of 135 (34%) lacked any health benefits (Post and Phillips 1989:12), while 89 (66%) lacked retirement plans (Post and Phillips 1989:13). There was no indication of how long one had to be employed before such benefits became available.

The main excuse I have heard for the relatively low levels of salaries and benefits is that the extreme competition of the business keeps compensation to a minimum. I suggest, however, that this is an insufficient reason. The secret to better salaries and benefits is not just simple market-forces, but the force of collective bargaining. Indeed, I would urge archaeologists to use existing national organizations to ensure minimum salaries and benefits for workers. Such an idea seems to be gaining popularity. For example, Post and Phillips (1989:7) suggest that regional employers' or employees' associations could collectively organize to provide better benefits for their members. Thus, local organizations might provide assistance for members, pending the development of politically stronger national organizations. It is impractical to suggest, of course, that the salaries and benefit rates would be constant throughout the country, given regional economic variability. Nevertheless, it is reasonable to expect our professional organizations to help guarantee minimal rates of compensation. Indeed, it probably surprises other professionals, whether they be physicians or plumbers, that this right is not already afforded to CRM archaeologists.

I have also been told by CRM employers that they pay low salaries because many beginning archaeologists need on-the-job-training. It is true that academia and CRM have traditionally not mixed very well; colleges and universities can, and should, offer more appropriate courses.

However, many departments, my own included, have been unwilling to create CRM programs when the end result for the student is often a job with minimal professional "kudos" or compensation. The pressures from university administrations to keep class "head-counts" high works against curricular reorganization, because this often leads initially to smaller classes. Also, field-school programs are lacking in many areas of the country for a variety of reasons. Even when a field school is available, many students naturally prefer a low-paying summer CRM job to a field school that they have to pay for. There are many CRM companies that will hire undergraduate students at low wages and give them a modicum of on-the-job-training in the mechanics of field work. Unfortunately, because of the nature of the business, this training more often than not fails to place field work within the wider disciplinary goals of archaeology and anthropology. Field work--the recovery of data--is thus often separated operationally from the discipline.

Our own field-school program has suffered from enrollments that are lower than would be predicted from regular school enrollments, precisely because of this hiring practice. A vicious circle is thus created, in which many field-schools are cancelled for lack of students and the CRM companies, who were partly responsible for their demise, complain about the lack of adequate field expertise of those they hire (thus giving them a reason to keep salaries low).

It is important to note that the costs of improved compensation and benefits packages would be passed onto the contracting agencies themselves, and not come directly out of the CRM companies' profits. Obviously, this increase ultimately will permeate down to all of us who pay taxes, but I suspect that a lot of increase is possible before the levels of compensations become such as to stir public criticism.

I believe that an improvement in remuneration will enhance the reputation of our discipline among other professionals and members of the public. Perhaps we should stop being so apologetic for our discipline and protecting our jobs by the dubious strategy of charging as little for our skills as possible. I reject, incidentally,

any suggestion that increasing pay scales would bring the whole CRM industry into jeopardy. Archaeology has a vital roll in society, otherwise the laws sanctioning the CRM industry would not have been passed in the first place. The laws, now part of the federal bureaucracy, are not going to disappear and neither is CRM.

I realize that my suggestions would require a fairly radical change to how CRM is undertaken. However, CRM should be a fully professional activity with as much right to exist as any other profession (and as important to archaeology as what goes on in the universities). Better compensation and benefits should be provided for all members of the industry, including those with a "lowly" bachelor's degree. Only archaeologists, both CRM employers and archaeological faculty can make this happen. Please, let us begin to take ourselves more seriously, because if we do not, how can we expect others to?

Acknowledgements: This is a shortened version of a paper given at the 1990 annual meeting of the Colorado Council of Professional Archaeologists. I thank Gary Matlock, Douglas Scott, Brian O'Neill, Steve Plog, and several anonymous reviewers for their excellent and helpful comments. I am also most grateful to Stephen Post and David Phillips for their efforts in compiling the survey of salaries in the Southwest. ■

Summer 1992
Excavate an
Ammonite Town



Join the Wilfrid
Laurier Team
at Tell Jawa,
Jordan.

For dates, cost, academic credit;
please contact:

Dr. P.M. Michèle Daviau
Religion and Culture
Wilfrid Laurier University
Waterloo, Ontario N2L 3C5
(519) 884-1970, ext. 6680

Deadline for application requests is
March 1, 1992

The Ontario Archaeological Society Inc.

126 Willowdale Ave., Willowdale, Ontario M2N 4Y2

BALANCE SHEET

ASSETS

		1990
Cash in Banks	\$9,046.93	\$3,476.22
Term Deposits	\$118,127.35	\$59,914.56
Total Current Assets	\$127,174.28	\$63,390.78
Equipment	\$21,735.83	\$27,916.42
Accumulated Depreciation	\$8,534.51	\$13,261.87
Total Fixed Assets	\$13,201.32	\$14,654.55
TOTAL ASSETS	\$140,375.60	\$78,045.33

TREASURER:

M. W. Kirby

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, 1991 and of the receipts and expenditures for the year ended December 31, 1991.

G. Sutherland

December 31, 1991

LIABILITIES

		1990	
Provision for:	P.T.T.P.	\$2,000.00	\$4,008.81
	P.A.T.H./F.D.	\$33,000.00	\$1,020.00
Total Liabilities		\$35,000.00	\$5,028.81
EQUITY			
O.A. Endowment Fund		\$11,562.44	\$0.00
Awards Fund		\$3,000.00	\$3,000.00
Endowment Fund		\$24,500.00	\$15,000.00
Depreciation Fund		\$8,534.51	\$13,261.87
Retained Earnings		\$57,778.65	\$41,754.65
Total Equity		\$105,375.60	\$73,016.52
LIABILITIES AND EQUITY		\$140,375.60	\$78,045.33

Date: January 16, 1992

The Ontario Archaeological Society Inc.

126 Willowdale Ave., Willowdale, Ontario M2N 4Y2

STATEMENT OF RECEIPTS & EXPENDITURES for the year ended December 31, 1991

RECEIPTS				EXPENDITURES				
				1990				1990
Membership Dues		\$24,001.25		\$21,536.50	Publications	\$16,429.62		\$36,080.61
Government Grants	\$78,129.85				Symposia	849.61		\$4,384.91
Less to be spent					Passport Programme	\$2,094.41		\$5,075.19
in 1992	\$33,000.00	\$45,129.85	\$33,212.00		Future Directions Seminar	\$1,020.00		\$1,479.73
Donations		\$8,422.94	\$1,689.70		Chapter Support	\$1,287.01		\$840.00
Interest & U.S. Exchange		\$8,291.04	\$9,780.00		Awards	\$272.32		\$237.52
Publications		\$7,941.51	\$8,065.69		Executive Travel	\$1,510.49		\$625.78
Passport-T-T-Past Programme		\$410.00	\$448.00		Admin./Rent/Utilities	\$38,398.19		\$35,188.74
Tours, Receipts	\$24,744.00				Supplies/Phone/Insurance	\$5,520.02		\$5,981.47
Payments	\$23,999.48	\$744.52	\$2,281.77		Depreciation	\$4,816.98		\$6,163.11
Symposia/Misc.		\$0.00	\$8,505.91		Outreach/ACOP/etc	\$0.00		\$14,621.84
Total		\$94,941.11	\$85,519.57		Total	\$72,198.65		\$110,678.90
					Less Gov't. Grants			
					carried forward	\$3,028.81		\$25,455.71
TOTAL RECEIPTS				\$94,941.11	\$85,519.57	TOTAL EXPENDITURES	\$69,169.84	\$85,223.19
EXCESS OF RECEIPTS OVER EXPENDITURES:				\$25,771.27	1990	\$296.38		



LETTERS TO THE EDITOR

Dear Editor:

My name is David Hunter and I am a professional working artist. In keeping with my adventurous spirit and passion for history, I would very much like the opportunity to work as an artist (in any capacity) with your organization on one of your future archaeological digs.

I am a graduate of the Ontario College of Art, and have worked for various prominent design firms, such as Van Tosh Designs and ICS Advertising. I am now drawing, painting and designing on a freelance basis.

My clients have included: Coca-Cola Limited, Bank of Montreal, 3M, the Toronto Board of Education, News Extra Magazine, Queen's Quarterly Magazine, Canadian Gift Card Co., Tridac Corporation, (for which the O.M.B.A. has awarded me with Best Advertising for Canada Award), and I have illustrated two medical textbooks on spinal fusion surgery in association with Sunnybrook Hospital and Dr. Stanley Gertzbein.

I assure you that hardship and base living cannot dampen my enthusiasm, and would very much appreciate any information in regards to applying for any future projects.

Yours truly,
David Hunter
61 Montgomery Ave.
Toronto, Ontario, Canada M4R 1C9 ■

Dear Editor:

Our company has developed a new approach to flotation and we believe information about this process may be of interest to you and your associates.

Users tell us this equipment greatly reduces sample-processing time and provides excellent

separation of floatable materials from the soil matrix.

If you would like more information or have questions concerning its possible application to your archaeological research, whether done in the lab or in the field, please contact us.

Sincerely,
Ray Dausman
R. J. Dausman Technical Services Inc.
2860 Division Road
Jackson, WI 53037 ■

Dear Editor:

I have been a member of the Toronto chapter of the OAS for three years. The reason I am writing is that I am looking for summer employment in the field of archaeology. I am a mature student going to McMaster University and am studying anthropology. The courses that I am mainly studying are physical anthropology and archaeology. I would very much like to get some field experience.

I do have a car and so am not restricted to just the Toronto area. If someone is hiring students and you wish to contact me, my phone number is (416)626-8519. I would be available for work May 1st.

Yours truly,
Lynne Wheller
1907-299 Mill Road
Etobicoke, Ontario M9C 4V9 ■

Dear Ontario Archaeology Society:

We would like to take this opportunity to invite you to participate in the third annual AMERICAN INDIAN INSTITUTE, to be held April 2-4, 1992 at San Francisco State University, San Francisco, California. The Institute is intended to encourage inquiry and

sharing of information by scholars, educators, government officials, and the general public on a wide range of issues facing American Indian people. Hopefully you can join with us in San Francisco to share your expertise and recent research results with others interested in American Indian studies.

We are planning to offer many exciting panels during this three-day event. Our theme this year is "American Indian Education: 500 Years of Reconstruction". Panels are being planned for but are not limited to such topics as Traditional Indian Education, America's Indian Policy, Economic Development and Indians and America's fetish for Columbus. If you have another topic in mind, your participation in the Institute is also welcome. We will make every effort to accommodate your research paper or report into an appropriate panel.

If you have to know anyone else who may be interested in presenting a paper or otherwise participating in our institute, please feel free to share this information with them or encourage them to contact us.

We look forward to working with you in the near future.

Sincerely,
 Dr. Nicholas Peroff
 Block School of Business and Public Administration
 University of Missouri-Kansas City
 Missouri 64110-2499 ■

THE TORONTO SOCIETY OF THE ARCHAEOLOGICAL INSTITUTE OF AMERICA

Monthly Lecture Series

Wed. Feb. 12 - 5:15 p.m.

Malcolm B. Wallace, University of Toronto
 "Archaeological Surveying and Political History in Southern Euboea" (Sponsored jointly with the Canadian Mediterranean Institute)

Wed. March 11 - 5:15 p.m.

Katherine M. D. Dunbabin, McMaster University

"The Evil Eye in Antiquity"

Wed. April 1 - 5:15 p.m.

Pamela Gaber, University of Arizona

"Portraits of a Culture Between East and West: The Sculpture of Ancient Cyprus" (To be followed by our annual Members' Banquet) All lectures to be held in the lecture room of the McLaughlin Planetarium (R.O.M.), 100 Queen's Park Cr.

Admission is free and non-members are most welcome.

For further information, telephone (416) 867-2125, 247-0886 or 978-3290 ■

SOCIETY FOR AMERICAN ARCHAEOLOGY

Mar. 25-28 **SOCIETY OF ETHNOBIOLOGY, 15TH ANNUAL CONFERENCE**, hosted by the Archaeobiology Program, Anthropology Department, National Museum of Natural History, Smithsonian Institution. Contact: Bruce D. Smith, Anthropology Department, National Museum of Natural History, Smithsonian Institution, Washington, DC 20560; (202) 357-1572.

Mar. 27-28 **PALEONUTRITION: THE DIET AND HEALTH OF PREHISTORIC AMERICANS**, 9th Annual Visiting Scholar Symposium sponsored by the Center for Archaeological Investigations, Southern Illinois University, Carbondale. The conference will focus on all aspects of dietary and health reconstruction, particularly advances that have been made in understanding the paleonutrition of prehistoric Native Americans and the integrative bases of paleonutritional studies. Contact: Kristin D. Sobolik, CAI, SIU, Carbondale, IL 62901-4628; (618) 453-5031; Bitnet: GE2233@SIUCVMB.

Apr 30 - May 3 **THE CALIFORNIA AMERICAN STUDIES ASSOCIATION CONFERENCE**, California State University, Fullerton, CA. Theme: "Origins and Visions: American Voices at the Quincentennial" will focus on the Columbus Quincentennial. Deadline for paper submissions is January 31, 1992. Contact: John Whalen-Bridge, English Dept., U of Southern California, Los Angeles, CA 90089-0354.

June 18-21 **NEW ENGLAND ANTIQUITIES RESEARCH ASSOCIATION CONFERENCE**, Brown University, Providence, RI. Theme: Americans Before

Columbus. Scientists discussing their recent findings will evaluate evidence for Precolumbian transoceanic contacts and their impact on Native Americans.

Aug 30 - Sept 4 **THE AUSTRALIAN ROCK ART RESEARCH ASSOCIATION** in conjunction with the **INTERNATIONAL FEDERATION OF ROCK ART ORGANIZATIONS**, will host a conference in North Queensland, Australia. The conference will include papers and field trips concerning paleoart studies and cognitive archaeology. Abstracts are requested. Contact: AURA, P.O. Box 216, Caulfield South, Vic. 3162, AUSTRALIA. ■

TORONTO HISTORICAL BOARD

TORONTO HISTORICAL BOARD OFFERS FREE ADMISSION ON FEBRUARY 15, 16 AND 17, 1992

Celebrate Heritage Week 1992 with **FREE** admission to Toronto Historical Board Museums - Historic Fort York, Spadina, Mackenzie House, Colborne Lodge, and the Marine Museum on February 15, 16 and 17, 1992.

HISTORIC FORT YORK offers visitors a glimpse at military and domestic life in a colonial garrison during and after the War of 1812. The fort contains Canada's largest collection of original War of 1812 buildings and is the site of Toronto's founding and the Battle of York, fought on April 27, 1813. Guided tours are conducted by costumed historical interpreters.

The fort is located on Garrison Road off Fleet Street between Bathurst Street and Strachan Avenue, just two blocks east of Exhibition Place. Free parking is available and the site is TTC accessible via the 511 Exhibition streetcar from Bathurst subway station.

SPADINA, the 1866 estate of James Austin and his family, reflects high society life at the turn of the century in Toronto. Spadina houses an exceptional collection of furniture and fine art amassed by the Austin family over four generations. Guided tours will acquaint visitors with the different lifestyles of the house's many occupants. Spadina is located 285 Spadina Road, next door to Casa Loma.

The site is TTC accessible via the 33A Forest Hill bus from either St. Clair West or Dupont subway station.

For more information and operating hours, call (416) 392-6910.

MACKENZIE HOUSE, the gas-lit Victorian townhouse of William Lyon Mackenzie and his family, features restored period rooms, an exhibit gallery and reconstructed 19th century print shop, complete with an original 1845 Washington Flat-bed press. Guided tours, delivered by costumed interpreters, will acquaint visitors with the exploits of William Lyon Mackenzie - Toronto's first mayor and leader of the 1837 Upper Canada Rebellion.

Mackenzie House is located in downtown Toronto at 82 Bond Street, just two blocks east of the Eaton Centre, a short walk southeast of the Dundas subway station.

For more information and operating hours, call (416) 392-6915.

COLBORNE LODGE is the 1837 Regency-style cottage of famed Toronto architect John George Howard and his wife Jemima. The house has been restored with many of its original furnishings and features one of Toronto's oldest surviving indoor bathrooms. Guided tours are delivered by costumed historical interpreters.

Colborne Lodge is located at the south entrance to High Park on Colborne Lodge Drive off of The Queensway.

For more information and operating hours, call (416) 392-6916.

THE MARINE MUSEUM OF UPPER CANADA brings Toronto's harbour and water transportation history to life. The museum features exceptional exhibits that trace the history of the fur trade, warships, ferries and commercial shipping on the Great Lakes. Also featured at the museum is the special exhibit "Grant Macdonald's Sailors" - a collection of original Canadian Navy war art - on display until February 28, 1992.

The Marine Museum is located at Exhibition Place, southwest of the Princes' Gates between the Automotive Building and Ontario Place. Parking is available and the site is TTC accessible via the 511 Exhibition streetcar from Bathurst subway station. ■



The 19th Annual
O.A.S. SYMPOSIUM



"IMPACT AND INFLUENCE:
EARLY NATIVE AND EUROPEAN CONTACT
IN THE AMERICAS"

The 19th Annual O.A.S. Symposium will be held on October 24th and 25th, 1992 at the Metro Central Y.M.C.A. Auditorium on Grosvenor St., Toronto.

CALL FOR PAPERS

Topics will include such subjects as: botanical aspects, the impact of disease, technology, trade and religion. Papers unrelated to the title theme will not be considered. Abstracts should be submitted to one of the following, who have agreed to act as Convenors for this event:

Aubrey Cannon
Bruce Welsh
Elizabeth Graham
David Pendergast

Abstracts should be mailed, delivered, faxed or sent by modem to:

Symposium '92, O.A.S. Office, 126 Willowdale Avenue,
Willowdale, Ontario M2N 4Y2 - (416) 730-0797

ANNOUNCING THE
ONTARIO ARCHAEOLOGY
ENDOWMENT FUND DRIVE
AND CHALLENGE I

Dear OAS Members:

Did you know that Ontario Archaeology is the only refereed journal of its kind in Ontario? Or that it has an established record of consistent, quality publication for more than three decades, with 52 issues to date? Did you know that OA has published the contributions of more than 125 authors and that its wide circulation exceeds all other provincial archaeological journals and those of adjacent States?

If you agree that a publication of this calibre should not be subject to the difficulties of having to constantly apply for funding, you can do something about it. The Ontario Ministry of Culture and Communications have made a generous offer of \$60,000 to endow Ontario Archaeology if we, the members, raise at least \$20,000 to match the government's contribution by November 30, 1993.

If each member of the OAS contributes \$30, we will have met the government's challenge. **Every dollar that you contribute will be matched three times by the government and every dollar will go towards the principal of the Endowment fund, and not towards administrative costs.** Making a donation can be as easy as writing three post-dated cheques, each for the amount of ten dollars payable to the "OAS - Endowment Fund," and mailing them to the Ontario Archaeology Society, 126 Willowdale Ave., Willowdale, Ontario M2N 4Y2. Your donation is tax deductible and a charitable receipt will be sent in due course.

It is within our power to secure the future of OA. In December of 1991, several members came forward and contributed generously to start the ball rolling. Indeed, our members have now given just over \$6,000. We cannot stop here. As Chairman of the Fund Raising Committee, I would ask you to make a commitment to the Endowment Fund. OA is a valuable part of our membership benefits. We must all ensure that this journal prospers and continues to represent an important forum for archaeologists of the future.

Sincerely,

Ronald F. Williamson, PhD.
Committee Chairman

FUNDING BRIEFS

from The SSHRC News

Journals Increase

Council has been pleased to note that Canadian learned journals are becoming more multi- or interdisciplinary oriented, judging by the applications received by the Aid to Learned Journals Program.

About 20 of the journals applying for support for the first time are multi- or interdisciplinary. The program has received 242 applications requesting a total of \$2,909,809.

Applications have increased 20 per cent from the previous competition, held three years ago. In 1989, 201 journals applied for support and 144 were funded for a total of \$2,000,131.

The program supports the production of individual scholarly journals of which the major objectives include publishing the works of Canadian specialists whose field of interest lies within the SSHRC's mandate.

Scholarly Associations

For the first time ever, the Aid and Attendance Grants to Scholarly Associations Program is over-subscribed.

Faced with a 10 per cent increase in the number of applicants to 95 (from 86 in the previous competition), and a budget shortfall of \$98,000, the SSHRC decided to modify the formula it uses to determine the size of grant for each association. This will result in a slightly smaller grant for each organization but will ensure that all eligible applicants are funded. The program is scheduled for review in 1992 when all aspects, including this funding dilemma, will be examined.

The program supports the administrative operations of Canadian associations as well as the attendance of members at annual general meetings. ■

ONTARIO ARCHAEOLOGY NEWS

Ontario Archaeology, the scientific journal of The Ontario Archaeological Society, is a refereed publication appearing at least twice yearly. It is open to contributions on original research from academic, government,

consulting, avocational and student archaeologists, and scholars from related disciplines. It has been published since 1954 and is recognized as one of the most important media of archaeological communication in northeastern North America.

Ontario Archaeology solicits manuscripts relevant to the archaeology of Ontario and adjacent areas. While its mandate is centred on this province, it includes other parts of the Great Lakes basin. It also includes considerations of items of fundamental archaeological interest from beyond this region.

I am soliciting, firstly, material concerning prehistoric and historic archaeology, but I would also like to see material from the related fields of ethnography, ethnohistory, linguistics, physical anthropology, intellectual history and culture resource management, which is relevant to the archaeology of Ontario and adjacent regions. First preference will be given to articles that go beyond description of sites or assemblages to make statements of analytical or theoretical significance. I would especially like to see original material from graduate or senior undergraduate students.

In preparing submissions for Ontario Archaeology, contributors are strongly urged to follow the "Information for Authors", which may be found on the inside back page of any recent issue of the journal. Manuscripts should be sent to: Dr. Peter Reid, Dept. of Sociology & Anthropology, University of Windsor, Windsor, Ontario N9B 3P4, Canada. Phone: (519)253-4232 Ext. 2193.

NOTE: The above text appeared in AN87-5:4, and partly again in OA47:3, to record the mandate of ONTARIO ARCHAEOLOGY. Since then, two developments intended to make submissions easier for authors have been introduced. First, you can take, send, deliver mss. to the Society's office in Willowdale for forwarding to Dr. Reid if it is more convenient. Secondly, text on diskette in WP is a great help. If you have a ms. on diskette, send it to the office where OAS staff will print up the necessary three review copies and send them to Dr. Reid for you. ONTARIO ARCHAEOLOGY awaits your manuscript! ■



PRESS CUTTINGS

Were humans here before the last ice age?

Is it a fingerprint, a palm mark, the impression of a sole? Was it left by human, monkey, raccoon. Or was it some natural phenomenon that imitates the swirls and whorls of the raised lines that identify the prints left my hands and feet? And most importantly, was it laid down in wet clay 28,000 years ago by a human who was living in the Americas 17,000 years earlier than archeologists have traditionally thought?

These are the questions that swarm around the provenance of impressions found in April on two pieces of baked clay in a New Mexico cave. The clay bits, roughly the size of a postage stamp, were discovered by David Mason, a University of Toronto anthropology and archeology student, during the excavation of a cave floor near Orogrande, N.M.

Because the nearest clay deposits are several kilometres away, the placement of the fragments strongly suggests someone or something brought the pieces into the cave. Radiocarbon dating of the vegetal matter found around them leads researchers to believe the clay was carried in between 27,000 and 29,000 years ago.

If the marks in the clay are human fingerprints, they would constitute almost irrefutable evidence that people lived in North America long before the end of the ice age 10,000 to 12,000 years ago. It has been assumed that the melting of the glaciers opened the way for Asian wanderers - until now believed to be the first humans in North America - to make their way to the Americas over a land bridge in the Bering Strait.

While there is anthropological proof (spear points, in particular) of a human invasion of the New World around the end of the ice age, over the last decade or so a variety of sites in both North and South America have been put forward

as containing evidence of earlier habitation. None of these, however, has produced the kind of incontrovertible proof that archeologists need to revise the existing ice-age scenario.

Following the discovery of the apparently imprinted clay, Howard Savage, a U of T anthropologist, arranged to have the Ontario Provincial Police analyze the fragments. Last week, at a seminar on the prints, Clay Foley, an OPP forensic analyst, presented an extremely equivocal verdict.

The police tests concluded that "none of the areas of interest revealed detail that would compel one to establish that their presence was due to friction skin contact." Numerous techniques, including computer analysis, were unable to find a clear sign of the creases, scars, sweat pores and ridges that would convince experts that this is a fingerprint.

Shrinking and cracking in the clay made analysis difficult, but just as big a problem was that the putative print's clearest point was about the size of a wooden match head. And while Mr. Foley would say afterwards that "it certainly looks like a print," he introduced several other examples of what look like fingerprints but weren't, including a fossilized rock in which wind left a ripple pattern on mud.

Other experts are more convinced than the OPP. The Andover Foundation for Archeological Research in Massachusetts has been working on the theory the two chunks of clay were liners for two of what they believe to be about 24 ancient hearths. The oldest would have been made about 40,000 years ago, says Richard MacNeish, the foundation director.

At last week's meeting in Toronto, anthropologist Donald Chrisman, a professor at Yale University Medical School and at the University of Massachusetts at Amherst, produced photographs of one possible fingerprint

in which a line of sweat pores could be seen. Moreover, he suggested the density of ridges found in the clay meant that they couldn't have been made by raccoons, opossums and most other finger-print-bearing animals.

The number of ridges per centimetre suggests that the hand or foot of a primate was responsible. But which one? "The howler monkey may yet turn out to be the monkey in the woodpile," Dr. Chrisman said. However, that animal has been found only as far north as Nicaragua, and there is no evidence that it has inhabited the desert area of New Mexico over the last 500,000 years.

As a demonstration of the likelihood that a human handled the clay, Dr. Chrisman compared the print to the oldest-known human fingerprint, a 12,000-year-old clay impression from Egypt. In a paper that is being prepared for submission to a scientific journal, a number of similarities between the two clay impressions will be made.

Dr. MacNeish believes that crevices in the clay clearly mark it as having been made by a palm shaping a brick liner around a hearth. Mr. Foley pooh-poohs this theory, saying that with so little material to look at, "I am surprised anyone could say it is from a specific part of the body." With an absolute identification still up in the air, anthropologists and archeologists are going to apply the full power of modern technology to the may-be/could-be fingerprints. A direct measure of the age of the clay will be made by a laser technique known as thermoluminescence. A latex mold of the print will be produced. Electron microscopy will be used to produce near-atomic-level images of the prints. But ultimately two as yet untapped resources may prove more decisive than all this sleuthing. Dr. MacNeish says the fingerprints come from "a great, big lump of clay the size of a good-sized brick, and most of it hasn't even been examined." Moreover, the excavation is beginning to move toward the back of the cave, which might yield evidence of burials. Already, Dr. MacNeish says, anthropologists have found masses of fibres, "and the chances that some of these are human hair is also a possibility."

from The Globe & Mail, Dec. 21/91 ■

Community trying to sell prehistory

A Manitoulin Island community hungry for tourist dollars has banded with two native reserves to develop the mysterious remains of a community older than Egypt's pyramids.

Nomads settled there at the twilight of the ice age - 5,000 years before the Egyptians built their first pyramids - after crossing a temporary land bridge over the Bering Strait.

"Everyone thinks this is of national importance because it's part of the story of archeological research into when people first came into the new world across the Bering land bridge," says Peter Storck, curator of New World Archeology at the Royal Ontario Museum.

There are larger sites linked with these nomads in Ontario, but the Sheguiandah site is considered unusual because it was once a rich quartzite quarry that provided tools for some of North America's first immigrants, scientists say.

Tourist attractions have always been low-key enterprises on Manitoulin, which stretches about 100 kilometres across northeast Lake Huron. This one will be no exception.

But Howland Township, the Ojibways of Sucker Creek and Sheguiandah First Nation have hired some experts - Archeological Services Inc. of Toronto - to figure out what to do with the site.

Ron Williamson of Archeological Services says the nomads who once lived on the site where the forerunners of the native groups now debating its future.

But mysteries remain, Williamson says.

"When you do back 10,000 years, all you're really working with are artifacts you find. It's difficult to flesh out the picture."

Observers say the site could be moulded into a tourist attraction like Head-Smashed-In Buffalo Jump near Lethbridge, Alta., which the United Nations named a heritage site.

Tourism has always been vital for this rural region, but Reynolds says it has become more competitive and "if you don't go forward, you're going to fall back."

"Saying we will do this or that is premature because we must look at our options," said

Chief Pat Madahbee of the Sucker Creek reserve, which has 280 residents.

"We could set up a viewing platform or have a fancy interpretive centre. This is one of our options."

After arriving in North America from Siberia, some of the so-called Paleo-Indians followed receding glaciers until arriving in this region where they mined quartzite to make basic tools. They left thousands of crude blades and spearheads behind.

They also thrived on caribou, fish and plants in an area that because of shifting ice sheets resembled northern Manitoba, says Patrick Julig, an anthropologist at Laurentian University in the Northern Ontario city of Sudbury.

The late Thomas Lee of the National Museum of Canada first studied the site in the 1950s, but it lay undisturbed for almost 40 years until earlier this year, when a consultants' report on Howlan's tourism options alluded to it.

from *The Globe & Mail*, Nov. 30, 1991 ■

Rain-forest pottery challenges theory

The recent discovery of ancient pottery, the oldest known in the Western Hemisphere, deep in the interior of Brazil is challenging the theory that tropical rain forests are too fragile and resource-poor to support extensive human habitation. Many researchers now believe the forests in the past supported relatively large populations without adverse environmental consequences and perhaps can do so again.

A team led by Chicago anthropologist Anna Roosevelt excavated reddish-brown pottery fragments that have been dated to 8,000 years ago, as much as 3,000 years before the oldest pottery that has been discovered in coastal regions. The latter regions have traditionally been identified as the oldest sites of cultural evolution in South and Central America.

from *The Toronto Star*, Dec. 29, 1991 ■

Prehistoric blood discovered

Blood found on a prehistoric stone tool came from one of North America's early human residents, an archaeologist says. The blood, found on a obsidian knife unearthed in Washington state, may be 11,000 years old.

Diggers also have found blood of bison, deer and rabbit on artifacts around what scientists believe was a prehistoric hunter's tool-storage area.

from *Detroit Free Press*, Dec. 10, 1991 ■

Sophisticated writings

Text found on American Indian pottery shows that writings existed in the Americas 500 years earlier than previously thought and that Indians were intellectually sophisticated long before Europeans arrived, an art history professor says.

Marilyn Goldstein of Long Island University made the discovery in a private collection of artifacts. The 10-inch-tall ceramic vessel was made between 600 A.D. and 900 A.D. by the Maya Indians. The writings were very advanced, suggesting that the Indians may have created simpler texts as early as 300 A.D., Goldstein said.

from *Detroit Free Press*, Dec. 10, 1991 ■

Excavators discover 5th-dynasty sculpture

Excavators digging in a basin near the Sphinx concluded 1991 by unearthing one of the finest statues ever found in the pyramids area.

The small limestone figure of an overseer who lived 4,400 years ago was in a simple tomb in the midst of a cemetery for foremen and craftsmen who built monuments for the pharaohs.

Egyptologists say the statue's beauty and workmanship rival that of sculptures created for ancient royalty. The lifelike statue, with many of its original blue, black, white and brown colours still vivid, depicts a man decked out in finery in the classic pose of a pharaoh, strolling with power and grace.

Carved from the finest limestone, the statue is 20 centimetres tall and five centimetres wide.

"It looks like it was carved five minutes ago," said Zahi Hawass, the antiquities official in charge of the pyramids area.

The statue has slender, lifelike toes and fingers. Its sculptor carved the top lip in the shape of adjacent pyramids. The overseer wears a collar-like necklace, with his wig firmly in place. A small round navel tops a kilt skirt.

Hawass said the design is typical of a statue for royalty or very high officials of the Old Kingdom's fifth dynasty, which lasted 142 years and ended in 2323 BC.

The team has been digging in sand dunes a few kilometres south of the Sphinx since August of 1990, when a horse ridden by an American woman tourist fell through the sand and hit a previously unknown tomb.

from The Globe & Mail, Jan. 3, 1992 ■

Bakery unearthed in Egypt

Archaeologists have unearthed Egypt's oldest bakery, where bakers laboring in smoke-filled rooms turned out thousands of loaves every day for hungry pyramid-builders.

"We're talking colossal baking here, easily enough to feed 30,000 people a day," Egyptologist Mark Lehner of the University of Chicago's Oriental Institute said.

The well-preserved bakery, with a hearth, dough vats and bread pots, dates from Giza Plateau's pyramid-building days, which began with the fourth dynasty in 2575 B.C. Experts say it's the oldest bakery found in Egypt, perhaps in the world.

To ancient Egyptians, king or commoner, bread was an everyday staple, taken with a bit of onion or garlic and a swig of beer. Money didn't exist, and bread was doled out as part-payment to those who inched massive stones into the towering pyramids 4,600 years ago.

Records from the period describe at least 14 kinds of bread. So far U.S. and Egyptian Egyptologists, who discovered the bakery in November about 1 1/2 miles from the Sphinx, have found three kinds of bread molds: small and large bell-shaped and flat trays. The largest earthenware molds weight 22 pounds.

The excavation generally has revealed how bakers did their work. They took a *bedja*, a heated, greased bread pot, and put the rounded end into a baking pit. They poured in the dough and placed an inverted pot on top. Both pots were covered with heated coals and ash, causing the dough to rise and bake.

Working conditions were nightmarish for the bakers, said Lehner.

Heat was intense. Smoke was so thick "These rooms would have been like a night sky filled with rain," said Lehner, the excavation codirector. "We've dug through 1 1/2 feet of black-velvet, built-up ash."

Excavators also found two flat molds with decorations, one with two stripes, the other with one stripe and one dot - "The ancient world's equivalent of hot cross buns," Lehner said.

from The Detroit Free Press, Dec. 7, 1991 ■

Egyptian fleet 5,000 years old, scientists say

A fleet of royal ships, said to be ancient Egypt's earliest, has been found buried kilometres from the Nile.

Archeologists say it is a major discovery that will help penetrate the largely unknown world of Egypt's first pharaohs.

American and Egyptian archeologists discovered the 12 large wooden boats in September and October 1991 at Abydos, an ancient burial ground about 450 kilometres (280 miles) south of Cairo.

Experts said the boats - which are 15 to 18 metres (50 to 60 feet) long - are about 5,000 years old. They are Egypt's earliest royal ships and among the earliest boats found anywhere.

They said the ships were probably meant for burial, so the souls of the pharaohs could be transported on them.

"We never expected to find such a fleet, especially so far from the Nile," said David O'Connor, the expedition leader and curator of the Egyptian section at the University Museum of the University of Pennsylvania.

Working with the Egyptian Antiquities Organization, his team aims to learn more about Egypt's earliest pharaohs. The period ended in 2,700 B.C.

From earliest times, Abydos was known for monuments honoring Osiris, ancient Egypt's god of resurrection.

The boats, O'Connor said, were found 13 kilometres (8 miles) from the Nile, each encased in a mud-brick coffin and gingerly placed inside a pit that ancient priests inserted pottery

offerings into and then covered with mud bricks and plaster.

The buried boats probably never sailed the Nile but were built to serve as magical vehicles to transport dead pharaohs.

It isn't known yet exactly who owned the boats. Evidence of at least 12 pharaohs' monuments have been found in the area.

Shorter and less elaborate non-royal boats also about 5,000 years old were found in two cemeteries south of Cairo, at Sakkara and Helwan.

Egypt's greatest ancient boat is the 4,600-year-old barge of Pharaoh Cheops, discovered in 1954 at the foot of Cheops' Great Pyramid in Giza, west of Cairo.

from The Toronto Star, Dec. 21, 1991 ■

FILM REVIEW

by John Steckley

BLACK ROBE blinds viewers to Canadian History

I have a habit of writing when I'm angry. This time it's because a number of my colleagues and students have asked me what I ('Humber's designated Indian expert') think about the movie *Black Robe*. Here goes.

Early in the movie an Algonquin man has a dream in which a raven plucks out his eyes. *Black Robe* is a film in which the viewers' eyes are removed just as certainly, preventing them from seeing an accurate picture of natives in Canadian history.

The vision we do see is a blinkered one, dazzling us with the beauty of the Lac St. Jean scenery, and of a standard stereotype Indian princess—all sexuality, few words. (Any connection, I wonder, with the true story of *Conspiracy of Silence*, in which a young native woman is killed for refusing to have sex with a group of white males?) It is a white man's tunnel vision of Canadian history, the faded old images from generations of textbooks, colorized with big screen technology, and the reflected light of a much better movie, *Dances With Wolves*.

Why does this film disturb me? I see the native spirituality I respect diminished in stature to a shouting, painted midget who plays the role of shaman (spiritual visionary, healer and sometimes sorcerer). I see a complex people, the Huron, reduced to child-like beggars meekly asking the Black Robe, a Jesuit missionary priest, to love them and therefore cure them from the white man's disease with baptism. I see the Huron presented without the sense of honor that fuelled their survival over tremendous odds (the film says they were killed off, by the way).

In the movie, they kill a priest within the palisaded walls of their village, something they never did, even though they knew the diseases that knocked off more than half their number followed the missionaries as surely as did their footprints in the snow.

Also presented without honor are the Iroquois. We see them as mindlessly violent, violent without explanation—as the snow was cold and their river flowed without explanation, the presumed "natural order of things".

Even members of the mafia are presented with more sympathy and understanding in the movies. We see the Iroquois torture without reason, kill a child from sheer savagery, and do what appears a small thing in a non-native context, but would have been a big thing to the 17th century Iroquois. They have their prisoners sing a death song—true to the culture. However, the singing prisoners were laughed at, very unlikely, as a death song tended to be respected. Those who sang such a song were deemed brave for their being able to sing when a weaker person would have cried out. The singing prisoners would have been respected for their bravery, part of a code of honor the movie did not show. Sure the Iroquois were sometimes violent; they also were sometimes silly, peaceful, reasonable and honorable.

In traditional Huron belief the raven was a visionary messenger; in *Black Robe* it creates blindness. The difference between this movie and a balanced, accurate portrayal of Canadian history is a difference between ravens. ■

(Reprinted from Coven, Thursday, Dec. 12, 1991)

HISTORICAL NOTES

by RITA MICHAEL

THE AMAZING BELZONI (Part I)

In the history of archaeology, Giovanni Battista Belzoni has been variously categorized as "tomb robber", "one of the most remarkable men in the whole of Egyptology", "the greatest plunderer of them all" and "one of the most fascinating personalities ever to become involved in archaeology".(1) This eccentric, giant of a man, shrewd and enterprising, provided the British Museum with some of its first and most exciting Egyptian treasures, starting a mania for collecting that would continue throughout the 19th century and well into this.

Belzoni was born in Padua in 1778. The son of a barber, he was not much interested in following in his father's footsteps, so at age 16 he set off for Rome to seek his fortune. He remained there until the city fell to Napoleon in 1798. He cleverly escaped recruitment by going north to begin a career as an itinerant trader of religious objects. By 1803 he had found his way to London, where he quickly found employment in the entertainment field. He made himself known to Charles Dibdin jr. a celebrated impresario who had acquired the Sadler's Wells Theatre. Dibdin gave the handsome, 6'6" tall, Belzoni a three month contract as a weightlifter, billing him as the "Patagonian Sampson". Belzoni wore an iron frame that weighed 127 lbs, on which would perch 11 members of the company. With this strange contraption he walked about the stage waving a flag in each hand to roars of approval. At the end of his contract he toured Britain for several years with a variety of strongman acts and water shows that were the result of his hydrological inventions. When the Continent opened up again after the war he and his English wife Sarah, and their Irish servant, James Curtin, went off to Europe. The trio lived a nomadic life and Sarah who would outlive him by almost fifty years remained a loyal but independent minded woman who often went off on her own.

In 1815 the Belzoni's arrived on the Island of Malta for a six month holiday. There a chance encounter would lead to fame if not fortune in 1821 when his Egyptian Exhibition opened in London. The Pasha or Khedive of Egypt, an Albanian calling himself Mohammed Ali, had agents recruiting in Europe for technological expertise. The Pasha wanted to improve his adopted country's agricultural output, and industry. Investments were made in cotton, sugar production and tanneries but these were mostly failures because the skilled labour needed to maintain the new machinery was not available and the fellahin refused to work in them and often had to be recruited by force.

Captain Ishmail Gibraltar was one of Mohammad's agents. He and Belzoni met and Belzoni told him about his hydrological ideas including one he had for an improved labour saving waterwheel that could be manufactured cheaply. Gibraltar was impressed enough to arrange for him to go to Cairo to demonstrate his idea to the Pasha. Belzoni's party met with one problem after another upon their arrival in Egypt. Plague was raging in Alexandria, and they were quarantined there for a few weeks. Eventually they were able to pay their respects to the British and French consuls. The French consul, Bernardino Drovetti, an Italian, provided helpful contacts in Cairo. Drovetti was very much involved in antiquities collection and while he was friendly at first he would become Belzoni's *bete noire* later when Belzoni ventured into the lucrative antiquities market himself.

Belzoni met with many delays in building his prototype waterwheel, which was to be "constructed on the principle of a crane with a walking wheel, in which a single ox by its own weight alone could effect as much as four oxen employed in the machines of the country." While waiting for materials Belzoni accepted the invitation of William Turner, a diplomat touring the Near East, to visit the pyramids and the mummy pits at Sakkareh. Belzoni was clearly

overwhelmed with the beauty of the ruins he saw. But he was increasingly frustrated by the delays which were not unintentional because many bureaucrats opposed modernization. The hydraulic model was set up in the Pasha's garden and the demonstration was successful. Unfortunately, the Pasha's advisers were unimpressed by Belzoni's invention which they saw as a threat to labour and possibly their own profit so the project was vetoed. Belzoni was left in great financial distress but not for long.

A new British consul, Henry Salt (1780-1827), had replaced an ill Colonel Missett, he was armed with instructions to collect antiquities "whatever the expense". Salt met Johann Ludwig Burckhardt, a.k.a. Sheik Ibrahim ibn Abdullah, a Swiss national much taken with Arabic culture. Johann had emigrated to England to study Arabic at Cambridge. Through Sir Joseph Banks (1744-1820), the famous botanist and traveller who accompanied James Cook on the Endeavour, who was also founder and president of the newly formed African Association, and incidentally, a trustee of the British Museum, he was given a small allowance that would allow him to spend two years in Syria studying Arabic before leaving for Central Africa where he was to explore the sources of the Niger River. Burckhardt, dressed as an Arab, travelled widely, and wrote about his travels commenting upon both the important and the trivial. On one of his trips up the Nile he visited Abu Simbel. He was not impressed because the temple was almost completely buried in sand, but he commented that if the sand could be removed a "vast temple would be discovered". Belzoni was much taken with Burckhardt and his travels, especially with his description of a colossal stone head of Ramesses II, known as "the young Memnon", which was lying face up in a temple on the west bank of the Nile. The huge head, weighing some seven tons, was first described by Sir William Hamilton (1730-1803) as "the most beautiful and perfect piece of Egyptian sculpture that can be seen throughout the whole country." Sir William, a Scottish diplomat and antiquary was British ambassador to the Court of Naples 1764-1800. He took a great interest in the excavations at Pompeii and Herculaneum. The

antiquities he collected were sold to the British Museum in 1772 and he wrote several books about those Greek and Roman antiquities. Sir William is probably better known as the husband of Emma, Lady Hamilton, whom he married in 1791. She fell in love with Nelson when he was feted at Naples and became his mistress.

Burckhardt knew where to find antiquities and Belzoni was prepared to retrieve them, while Salt was prepared to pay for them. Salt provided the necessary firman or permit to facilitate the venture. Belzoni was nothing if not persistent in his efforts to lift the monstrous head, which was much bigger than he had been led to believe. But his ingenuity did not fail him. Armed with a letter of instruction from Salt and with whatever equipment he could find he set off for Thebes with Curtin, and an interpreter. He met Drovetti on his way upstream and Drovetti attempted to dissuade him from his task probably because he had his eye on the head himself. Belzoni was entranced with the ruins of the Ramesseum. The great figures were recorded by Diodorus of Sicily who called them the Colossi of Memnon and the temple the Memnonium after a mythical king of Ethiopia who went to Troy to help his uncle King Priam and was killed by Achilles. Diodorus lived in the Nile Valley between 60 and 57 B.C. and found an inscription that said "My name is Ozymandias, king of kings: if any would know how great I am and where I lie, let him surpass me in any of my works." The name is the Greek translation of User-ma'et-Re, Ramesses II. The great English poet, Shelley would immortalize Ramesses in his 1818 sonnet Ozymandias.

Belzoni would not have reflected on the ancient record for no doubt he was not familiar with it. He concentrated on the head which he says he found "near the remains of its body and chair, with its face upwards, and apparently smiling on me, at the thought of being taken to England"! He had no tackles but only 4 rollers, 4 palm ropes, and 14 poles. Using 8 of the poles he made a crude car but he had trouble finding and keeping workmen and had to offer many bribes over several days before he got the manpower he needed to lift the head onto the car and roll it down to the river. "Though it was the effect of their own efforts, it was the devil, they said,

that did it: and as they saw me taking notes, they concluded it was done by means of a charm", Belzoni is said to have commented. To get the massive head out of the temple, he had to break two column bases. It is not clear from the sources how extensive was the damage, but if it concerned him he did not think about it for long. Before reaching the river the men ran off leaving Belzoni and the head stranded and the Nile ever receding. The headman faced with a threat that he would be reported to the Pasha, gave way and ordered his men to continue moving the head having secured suitable bribes. Besides their wages the men were given a bonus of "sixpence each"!

Belzoni then had to find a boat that could take the head, which was guarded and secured by an earth bank. The head was not loaded until almost four months later, because it took that long to hire a boat. Drovetti's agents had been threatening the locals with all sorts of dire consequences if they worked for Belzoni. However, the agents had insulted the local kachif who ordered his people to provide a boat and labour for Belzoni in retaliation after the requisite bribe had been proffered.

The Nile was by then 18' below the bank and the head was 100' from the river to which it was dragged by 130 men. The boat had to be maneuvered so that the head could be loaded midships and padded to prevent damage. The loading was a success to the great relief of the boat owners and Belzoni himself. This feat of strength and endurance was hailed up and down the river but did not endear Belzoni to Drovetti who continued to undermine him.

While waiting for the boat Belzoni had gone exploring and had purchased or dug out many antiquities, what he was doing could not be called excavation in today's terms but he was learning fast. These were loaded onto the boat along with the head which arrived in Cairo about three weeks later in late November. There the antiquities were unloaded and taken to Henry Salt but the head was taken to Alexandria and shipped to England. Fagan notes that Belzoni was able, because of his inventiveness, superior strength and intellect, to move massive antiquities that even Napoleon's armies had failed to move. Belzoni also upset the status quo

because he would not be intimidated by the bureaucracy. The Egyptian fellahin were not much interested in their antiquities except as commodities which were more often than not sold for a pittance.

Salt was pleased with the result and paid Belzoni 75 pounds which Belzoni considered an insult for he received little credit for his superhuman efforts. Salt would receive the credit for securing the head when it was displayed in the British Museum. Belzoni, ever the optimist, proposed to undertake the clearing of the temple of Abu Simbel to which Salt agreed although he wanted Belzoni to dig around the pyramid of Cheops. Belzoni took with him a Turkish soldier, a cook, Salt's secretary, William Henry Beechey, and an interpreter, a Greek called Yanni Athanasiou. Again, Belzoni was faced with the same problems of hiring because the French continued to try to prevent him from acquiring any antiquities.

On his way to Abu Simbel he stopped again at the Temple of Isis on the Island of Philae to make wax impressions of the portico. He worked in a sweltering heat of at least 124 deg. F. in the shade. He was joined by two naval officers, Charles Irby and James Mangles, both half pay captains, who were on an extended trip through Europe and the Near East. They were a welcome addition to the team and would prove their worth before long. Upon arrival at Abu Simbel they found the kachif away but sent their compliments and gifts then explored the area around the Second Cataract while awaiting his return. The crew mutinied and demanded gifts for taking them so far upstream. The situation was tense but Belzoni and the Englishmen remaining calm but firm were able to defuse the situation. Gifts and bribes were needed to placate the kachif upon their return to Abu Simbel but although men were provided the work went slowly. The men sang a Nubian song about getting as much Christian money as possible. Belzoni offered 300 piastres for about four days work but it isn't clear if that was accepted because the kachif appears to have gone off and taken most of the men with him. Belzoni resolved to continue with the help of the Englishmen. When some of the workmen saw them working they returned to help. They

worked for the next two weeks from dawn to 9 am at which point the heat became unbearable, then again in the evening when it was cooler. All the time they had to fight off the kachifs who tried to steal their firearms and equipment. Just as the doorway was found and opened, fighting again broke out when one Hassan, a.k.a. the Blue Devil, demanded more money, threatening Belzoni with sticks and rusty pistols. But once again bribes saved the days and the team finally were able to enter the temple.

They were amazed as they gazed into the magnificent pillared hall lined with 8 huge statues, four on each side facing each other. All representing Ramesses II. The pillars supporting them were decorated with reliefs still brilliantly coloured. Beyond this hall were a small chamber, an antichamber and a sanctuary. The battle scenes of Ramesses' conquest of the Hittites at Kadesh were depicted on the walls of the large chamber. They were astonished at the beauty and majesty but Belzoni quickly set the Englishmen to drawing a plan of the temple to a scale of 1/25". Beechey was given the task of drawing the sculptures. They recovered some small portable finds which were taken to their boat. But it was not until some eighteen months later that the temple was properly recorded by William Bankes, Beechey and Louis Linant, a French draftsman and engineer. Again Belzoni had made an antiquity available to scholars and the world. His drawings are excellent and it is to his credit that he published these along with his ingenuous comments that we protest today but which at the time brought only admiration

for what he had achieved. The Egyptian workers were not happy and on the way back down river, Hassan tried to stab Belzoni and Irby. Belzoni stopped at Philae to pick up his wife who been left behind with Curtin to guard some sculpture he had set aside. But Drovetti's agents had mutilated the stones leaving a note written in charcoal 'operation manquee'.

To be continued next issue.

NOTE AND BIBLIOGRAPHY

(1) Except were noted the major source is The Rape of the Nile Tomb Robbers, Tourists, and Archaeologists in Egypt. Brian M. Fagan. Macdonald and Jane's, London. 1975. Fagan gives a balanced account of Belzoni's activities. p93 and 95.

A Hundred and Fifty Years of Archaeology. Glyn Daniel. Harvard University Press. 1976. p155.

Gods, Graves, and Scholars The Story of Archaeology. C. W. Ceram. 1972. p133.

Cambridge Biographical Dictionary.

Disher, Maurice Willson. Pharaoh's Fool. Heinemann. 1957.

Hamblin, Dora Jane. "Behold the amazing, the spectacular, Giovanni Belzoni", Smithsonian. 80-87.

Ryan, Donald P. "Giovanni Battista Belzoni". Biblical Archaeologist. September, 1986. 133-38. This article lists Belzoni's publications on which Fagan has relied heavily. ■

ARCHAEOLOGICAL FIELDWORK POSITIONS Environmental Unit, Ministry of Transportation

The Ministry of Transportation will be conducting a number of archaeological surveys and salvage excavations in southwestern and south-central Ontario during the summer of 1992. Several fieldcrew positions will be available. Interested applicants should send a curriculum vitae or resumé to:

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

OR

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



FROM THE O.A.S. OFFICE

Charles Garrad

Happy New Year everyone, and thanks for the many good wishes received, often tucked in with renewal slips and cheques !

1992 BOARD OF DIRECTORS

Receipt of the mail-in ballots closed mid-day January 2nd. 112 ballots were submitted of which two were disregarded as spoiled (more than seven candidates having been marked), and several were received after the deadline date.

Ellen Blaubeurgs, Lise Ferguson, Art Howey, Lawrie Jackson, Mike Kirby, Tony Stapells and Bruce Welsh polled the highest and are therefore elected Directors.

At the following January meeting of the Board Dr. Bruce Welsh was elected President, Ellen Blaubeurgs Secretary, and Michael W. Kirby Treasurer. Officers appointed at that time include Dr. Peter Reid as Editor OA, Michael W. Kirby as Editor AN, Dr. Martha Latta as curatrix, Dr. Bruce Welsh as Heritage Week Coordinator 1993, Jeff Bursey as Education Cttee. Chairman, Dr. Ronald Williamson as Fundraising Cttee. Chairman, Norma Knowlton as Librarian, Christine Kirby as Editor - Annual Report 1992 and Symposium Organizer 1992, Art Howey as Passport-to-the-Past development coordinator.

Representatives named to outside committees or organizations are: Christine Caroppo - Outreach to First Nations; Lawrence Jackson - Cemeteries Act; Lise Ferguson - Minister's Advisory Committee on New Heritage Legislation; Charles Garrad - Ontario Heritage Alliance; Michael W. Kirby - Ontario Hydro reviews; Geoffrey Sutherland - Rouge Valley Advisory Committee; Art Howey - Water Power.

THE EXECUTIVE COMMITTEE BECOMES THE BOARD OF DIRECTORS

The name Executive Committee for our governing elected officers was introduced in our first Constitution in 1952 and has been used ever since. Perhaps when we incorporated in 1956 we should have changed to "Board of Directors" because this is what in fact and in law the Executive Committee became, and is the title used by our sister heritage organizations in Ontario. Consequently, it has been decided to catch-up on our nomenclature and conform to general usage by belatedly adopting the legal title as of January 1, 1992. The Constitution will be amended at the earliest opportunity to accommodate the change. At the same time the Administrator position was upgraded to Executive Director.

NORMA KNOWLTON SUCCESSFUL CANDIDATE

ARCH NOTES 91-6 carried an advertisement for a part-time office staff person. Of the four candidates who applied Norma Knowlton was judged to best fulfil the requirements. She has previously been a Director and Secretary and knows how the Society functions. She has just (finally !) got her thesis finished and will be working in the Society's office as required, so, if you phone, the dulcet tones greeting you may be Norma's. Congratulations Norma !

OAS EVENTS FOR 1992 HERITAGE WEEK

Our EXPO display unit will be in the lobby of the Procter & Gamble building, 4711 Yonge Street during Heritage Week in February. On Saturday February 22 at 3.00 p.m. Drs. Ronald Williamson and Susan Pfeiffer will present a public lecture at the Education Centre Auditorium, 155 College Street, Toronto titled "Snake Hill - 'A Mere Matter of Marching' - Evidence to the Contrary from Old Fort Erie". Copies of their book "Snake Hill, An Investigation of a Military Cemetery from the

War of 1812" will be available. On Sunday February 23 the Society will hold its annual Open House and Artifact Identification Clinic at the office, 126 Willowdale Avenue, Willowdale from 2.00 p.m. to 5.00 p.m. There will be a display of Ontario artifacts, a poster provided by Heritage Canada, and copies of the ICOMOS "Charter For the Protection and Management of the Archaeological Heritage" and our most recent Annual Report will be available.

Chapters will provide similar activities in their local jurisdictions.

DONATIONS TO OAS LIBRARY

Mr. Sami Farag, the archaeologist provided by Blue Sky Travel in Egypt to take us to Philae Island, his speciality, has donated four offprints of his publications:

n.d. *Re-Used Blocks from a Temple of Amasis at Philae, a Preliminary Report*

n.d. *Re-Used Blocks of Nectanebo I found at Philae Island* (source unknown)

1975 *Two Serapeum Stelae* (from) *The Journal of Egyptian Archaeology* 61

1980 *Une Inscription Memphite de la XII Dynastie* (from) *Revue D'Egyptologie* 32 (in French). Maria Latyszewskyj has donated a pile of Canadian Journal of Archaeology and Mercury Series publications to flesh out our holdings. Thanks Maria.

NIAGARA CHAPTER TO EXPERIMENT WITH NOVEL PROGRAM FORMAT

Rather than continue the traditional pattern of a monthly meeting with speaker, during 1992 the Niagara Chapter will hold meetings bimonthly and issue the newsletter THE THUNDERER alternate months. The format of the meetings will also change, the members will be active rather than passive. The first meeting of the year will be January 25 at Old Fort Erie to learn about Snake Hill, see a film and become involved in artifact processing. Great idea, Jim. What will happen in March ?

WANTED - THREE MISSING ARCH NOTES

One of our Institutional Members, the Ministry of Cultural Affairs of Quebec, is missing three ARCH NOTES which the Society is unable to

provide. If anyone will return AN86-1, 87-1 and/or 88-5 to the office the Society will refund the postage costs.

Returned Mail

This month's pile of returned mail for people keeping their new addresses a secret is larger than usual. Please help by telling us where these people are, or by telling them to contact the OAS office. Meanwhile, we have items for:

William M. Carter, was in London
Noelle M. Crocker, was in London
Robert Crowe, was in Thunder Bay
Anthony Farrell, was in Barrie
Catherine Francis, was in Ottawa
Lorelyn Giese, was in London
Edgar J. Lavoie, was in Geraldton
Pierre Nadon, was in Montreal
Irma Schierfeld, was in Nepean
Charles E. Vandrei jr., was in Schenectady.

NEW NATIVE STORE IN TORONTO

The Chippewas of the Thames First Nation have opened a store in downtown Toronto to retail native art. Located in Yorkville at 106 Cumberland Street, Toronto M5R 1A6, tel:(416)964-6067, the store is called POW WOW, Native Arts and Fashion Centre. The stock includes West Coast, Plains and Iroquois carvings, artwork and accessories and the like. ■

ARCH NOTES

Deadlines for 1992:

January/February issue - Jan. 15

March/April issue - March 18

May/June issue - May 13

July/August issue - July 15

September/October issue - Sep. 16

November/December issue - Nov. 11

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

OAS TRIP TO EGYPT AND JORDAN 1991

by Valerie Sonstenes

The holiday is really over once your credit card bills start to come in. I see one purchase for \$122 and can't remember what it was (no, it was not a bar bill - there was never that much gin in the servibar).

While hurtling through the night enroute to Aswan from Cairo, Charlie, in a questionable state of mind, asked me to provide my thoughts on this OAS sponsored trip. It is very difficult to describe the magnificence of the sites we visited - you really have to see them - so instead I will concentrate on other aspects of the trip.

In typical Canadian fashion, I will mention the weather first. It was fantastic every day. I have never experienced warm weather without humidity and I think someone in External Affairs should look into importing it - maybe some free trade deal with Egypt.

Traffic in Cairo was a shock. The evening of our arrival five of us tried to cross the street in front of the hotel to walk along the Nile and discovered that you do not walk in this city, you dodge. As well, Egyptians do not drive with their headlights on at night - they only flash them briefly when they want to see something in particular (who they're about to hit?). This is very hard on night vision and, after I was the only one remaining on the hotel side of the street, a passerby who had been watching took pity on me and helped me most of the way across, including holding up his hand to stop a car bearing down on us (he didn't even ask for baksheesh). It is not as difficult as it looks, but there is definitely an art form to it. We crossed back further up the street where traffic diverged, trying to be as sedate as possible, because we were in front of the British Embassy and there was a guard right in front of us holding a very large gun.

Everywhere we went there were soldiers carrying automatic weapons, in addition to the

tourist police. After awhile you just didn't notice them.

I have always wanted to spend the night on a sleeper train, and what better way than on the OAS Express, in an exotic foreign locale, on the upper berth, with two carloads of friends with whom to enjoy it. The gods (or Charlie) were watching out for me as the club car was next to ours, and I was only two compartments away. It turned out not to be necessary though because each car had a staff member to take care of us. The service was excellent. I had dinner with Charlie, Anne, Ella and Dorothy in Anne's compartment, which necessitated her sitting on the sink in order that we all fit. It looked for awhile as if there might be a murder on the OAS Express - we nearly lost Charlie to a Scotsman named Johnnie Walker. However, later that evening after Stew and I had gone to the club car and were watching the waiter belly dancing on a table with a glass of water on his forehead (that was worth the train trip alone), I saw Charlie at the other end, revived, and he managed to outlast everyone except for me and Stew, and the Australians, who apparently partied all night.

I understand that some people did not sleep well on the train, and that in 1990 some did not enjoy it, so my account of it may not reflect how anyone else felt.

The train took us to Aswan, which is the part of Egypt I enjoyed most. Our hotel was on the Nile again (as were all of them), and right on our shore were feluccas to take us around anywhere we wanted to go. After taking in the activities on the itinerary four of us took a felucca across the water, then rode camels to the monastery of St. Simeon (it was possible to walk, but I wouldn't have wanted to in all that sand and other stuff), where an elderly man in a gallabayah took us on a tour, explaining to us in broken English, broken French, broken

Italian, and some very eloquent sign language with accompanying sound effects, the functions of the various rooms, including the "camel garages". On our return ride the wind died and we became stranded in the 5:00 rush hour in a current pushing us in the opposite direction. Eventually, by rowing (oars with no blades), we were able to make it to a cruiseliner docked down the street from the hotel, and we walked the rest of the way. Our captain was terribly humiliated at his failure to bring us back to where he'd originally picked us up.

At Aswan we had Sami Farag as our guide, who had actually excavated at Philae. He brought along a couple of preliminary site reports on the work he had done. Unfortunately, he had some emergency and was not able to be with us for the duration of our stay in Upper Egypt.

Something about islands and boats I find very magical, and I loved the site of Philae. Maybe the isolation creates a time capsule or something, independent of the modern world around it. As was the case with other sites, many of the carvings at Philae had been chipped away by Christians who then used the temples for their own worship centuries later, yet it was done in such a way that, particularly at Philae because the carvings were so large and visible out in the sunshine, the vandalism only served to glorify the magnificence of the gods they were depicting. The outlines were always still clearly visible and it was like the gods had been martyred.

Fortunately, the Christians were not terribly thorough, and it was possible to see many undamaged carvings at the same time.

Modern Egyptians have carried these traditions down to the present day - if you want to add another window to your living quarters you just chop a hole through the wall.

Driving on the desert highway to Abu Simbel it occurred to me that the Egyptian government must have to use snowplows or the like to remove the sand from the road when too much blows onto it.

At Abu Simbel, which was cut up and moved 200 metres after being flooded by Lake Nasser, the monuments were placed in an artificial hill built to the scale of the original hill. It was

possible to walk around inside this structure behind the monuments on catwalks, up dusty stairways covered in cobwebs. It was very eerie.

It seemed that each site was better than the last. Karnak is such an enormous site that it was nice to be able to walk through and make some sense of it. Photographs simply do not do it justice. The tombs in the Valleys of the Kings and Queens were amazing, even though we were not able to visit those of Tut Ankh Amen or Nefertiti. Of the ones we saw my favourite was the tomb of Prince Amen her kopchef in the Valley of the Queens. There was quite a bit of a particular shade of blue on the walls that had the strangest effect on me - it was very calming. I have seen slides taken by other members of our group from the Tombs of the Nobles, which were wonderful, and I regret not going along on that afternoon side trip.

Something interesting happened to at least two people on the trip when going through the tombs. Some photographs were taken inside, using the forbidden flash. The cameras of these two miscreants promptly acted up, ruining a few photographs on either side of the illicit pictures, yet in at least one case the forbidden picture came out fine. Also, this occurred in the middle of the film, and the photographs at the beginning and end were fine. Perhaps the gods were slapping wrists.

I went hot air ballooning at Luxor, an experience everyone should try at least once. The photos I took floating over the rooftops of villages look exactly like so many site plans I have seen - as well they should, but I saw for myself the crazy angles the buildings take. If you ever try this, make sure you bring a hat or are very short - otherwise your head will fry every time the pilot blasts air into the balloon.

Fridays and Saturdays seemed to be the days for school class trips in Egypt, and the sites the least tourist-ridden, as visitors are either flying in or flying out. The schoolchildren wanted to practice their English on us or have their picture taken with us and, although they could be a bit overwhelming because there were so many, they were a real pleasure to meet.

One of the most pleasant days was the side trip to Abydos and Denderah. It was a long day, but so relaxing, and the temples so beautiful. I gave away some Canadian flag pins at Abydos and immediately everyone began gesticulating for two, because they wanted to use them as earrings - ugh! On our way to Denderah the bus blew a tire. The driver continued the last little ways to the site and by the time we'd finished touring around the tire was fixed. Where the "new" tire came from, I don't know.

About halfway through writing this I reread Helen Devereux's account of the 1990 Egypt trip, and it is interesting to make comparisons. Our guide in Cairo, Shereen, called us "cookies". I found it irritating at first because her voice went up a few notes when she called out, but no one else seemed to mind too much. I have to admit it also did the trick in catching our attention to keep us together in crowded (a gross understatement) places like the Egyptian Museum of Antiquities in Cairo. As a result, guides outside Cairo were requested to call us cookies, and hearing Charlie using it back in Toronto brings to instant recall pleasant memories.

A guard in the Museum of Antiquities tried to collect baksheesh for showing me, Chris and Brian what he insisted was the Rosetta Stone, upstairs in a jumbled corner. I wonder how many people he took in in a day.

The flies Helen mentions as being absent were obviously hibernating in anticipation of Egypt 1991. Either that or she sat at the front of the bus. The flies seemed to congregate in the back corners. Every so often you'd hear a "wham!" from Anne La Fontaine, who had unfortunately fractured her ankle in Aswan (she told us it was a sprain) and who was sitting in "sick bay", the back row of seats on the bus. She was doing her best to keep down the population but, as Christine said, if you kill one fly ten more come to its funeral. I found that Tilley hats made great swatters, but it turned out the Egyptian flies were so slow you could get them with your bare hands (thanks, Stew, for the wet naps). The Jordanian flies were much faster.

Anne, by the way, was told she was worth one million camels.

We were able to witness the recreation of an historic event at Dr. Ragab's Pharaonic Village - Moses being rescued.

One afternoon I was sitting on the windowsill in Chris and Brian's room, which overlooked a back alley. Down below was one of the chefs from the Shepheard's hotel, carrying on a discussion with someone leaning against a car. Suddenly, the other fellow opened the trunk, and inside was a large red and white package. The two men talked a bit more, then the trunk was closed and the chef disappeared. He returned (with money?), the trunk was opened, and the chef lifted out the package, which turned out to be the hind end of something - legs swinging and everything. I guess it was a sheep. He took it into the hotel and then returned for another large package from the trunk. Presumably this was the next night's dinner. Nice refrigeration system. We were so engrossed in watching this that we never thought to take photos on the zoom lens. All things aside, though, I liked the food at Shepheard's.

After having seen the Toronto Chapter flyer promoting Members' Night in January, I suppose I am duty-bound to mention the beer. The Egyptians brewed their own brand of beer, Stella Export and Stella Lager. Imported beer was seen on some menus, but it was not available. Both Stella were very good but they didn't seem to agree with me too well, which was a real letdown. I managed to survive, however, on gin and tonic (with ice!). Many other people enjoyed the Stella very much, and the first week that I drank it, it certainly hit the spot after a day (or morning) in the hot sun. As for Jordan, if anyone is wondering what happened to the Amstel brewery in Hamilton, perhaps it went there. Amstel was the main beer available in that country, and it tasted just like the Amstel at the GSU, and always it was ice-cold. Unfortunately, it was impossible even to attempt to live up to the reputation I gained in Belize of being the unofficial OAS envoy to the nearest watering hole at each stop, and I hope that those on the Egypt 1991 trip who had been expecting great adventures understand the limitations imposed by being in a Muslim country.

Our last night as a group of 43 in Egypt we had the privilege of a lecture from Ted Brock of the Canadian Institute in Egypt. It was a very good lecture, but one which I am certain will stand out in his memory forever as the "Lecture from Hell". He arrived with his slides in his own tray; however, the hotel's slide projector was an earlier model, and the slides had to be transferred. This project was undertaken by the hotel staff who, I suspect, had never handled such equipment before. They dropped the slides all over the floor, then filled the tray backwards, upside down and in random order. Mr. Brock rearranged them and at last was able to begin his talk. He is to be commended for his patience and calmness throughout. No OAS Symposium glitches could compare.

I can't vouch for everyone else, but I was feeling a little stressed out toward the end of the first two weeks from the constant badgering of the Egyptian people, the traffic, the noise, the pollution, the chaos everywhere we went (mostly in Cairo), and was immediately struck by the absolute civility of everyone and everything in Jordan, everywhere (this, of course, being before the bus driver found out that Brian was not my brother). The air was clean, there wasn't the constant honking of horns, and the people actually adhered to traffic lights and lane divisions. It was also considerably more expensive than Egypt.

The first thing our guide did upon our arrival was take us to a restaurant for lunch, which for me was the best meal of the entire trip - kebabs, hummus, tahini, tabbouli, etc. - it was delicious. Another lunch consisted of a picnic of fruit, cheese and bread at the side of the road, where our driver boiled eggs for us and made tea with a portable stove he kept on the bus. The Jordanian bread was wonderful.

I mention the lunches in Jordan because that was a major failing on the part of the Egyptian travel agency. Except on two particular day trips, midday food was not available. It could have been that there simply weren't places near the sites that were suitable, but I don't know.

Other than that, the food was pretty good everywhere we went, if a bit bland. With

falafel and hummus for breakfast at the hotel in Luxor, it's hard to complain.

The site of Petra is beyond description. We spent an entire day there (some of us went earlier than the others and walked in, in order to have more time, but it was nice to have the horses at the end of the day on which to ride back out). To watch the rock change colour throughout the day from gold to pink is truly astounding, and in other areas the rock looked like melting chocolate ice cream.

Although I climbed the 820 steps to the monastery I did not climb the monastery itself. By the time we began our descent to meet the horses to take us back out of the siq, I was already regretting it.

Of the 20 people who continued to Jordan, 17 had been together on the OAS trip to Belize in 1988. Travelling along together on the bus it seemed to me as though we had only been to Belize the day before. Of course, the drawback to this is that after two days back at the office, other than the lingering jetlag it seemed like I'd never been on holiday in the first place.

With the exception of the area around Petra, in Jordan we were the only tourists at any given site. There was a lot of driving to be done. In order to see so many sites the time allotted at each was not nearly enough - I could easily have spent most of a day at Um El Jimmel. We also didn't have a chance to look around on foot, especially in Amman. I don't feel that I had an adequate opportunity to see the country as well as I was able to see Egypt, but all that means is that someday I will have to go back. Perhaps then I will climb the monastery.

Another fantastic OAS trip draws to a close. ■



TRIP TO EGYPT and JORDAN QUESTIONNAIRE RESULTS

After the 1990 trip to Egypt ARCH NOTES carried the results of a survey of the participants which was detailed and complicated but boiled down to an overall rating of 7.7 out of 10. (AN91-2:30-33). For the 1991 trip, with more than twice as many participants and the inclusion of a third week in Jordan for about half the group, we tried to compose more general, summary questions. The questions and the 29 responses to date follow:

(i) On a scale of zero to ten (highest) overall the trip scores ?:

Nine people voted 8, two voted 8 1/2, seven 9, seven 10, three 10 plus and one 12!

(ii) The best about the trip was ?: (some people gave several answers)

The sites 15, other people 9, good planning and organization 8, Petra 5, Jordan 4, Food and hotels 3, travel variety 2, everything 2, Mr. Sami 1, balloon ride 1.

(iii) The worst about the trip was ?:

Guides diverting us to shops rather than sites 9, confusion about baksheesh 5, trip too short 2, petty bickering 2, group too large 2, hotel fumigation 2, lack of time for lunch 2, no complaints at all 2, (there were 12 other single comments including aircraft stopovers, Shepheard's Hotel, rain in Cairo, too many buffets, bland food, etc.)

(iv) Would you recommend this trip to others ?:

All 29 said yes.

(v) Is there anything the OAS could have done to make the trip even better ?:

8 said there was nothing to suggest, 3 thought group should be smaller, 3 thought a shorter lay-over in New York or direct flight from Toronto would have been better. There were a number of single suggestions, such as more time in

Egypt, more time in Jordan, less time in Cairo, and others which paralleled the answers to question 3.

(vi) Should the OAS continue to offer tours outside Ontario ?:

All 29 said yes.

(vii) If so, where to next ?: (some people gave several answers)

Mid/south-West US 10, Peru 8, other South America 5, Britain 8, Greece 8, Turkey 6, China 5, India 3, Asia/Thailand 2, Mediterranean islands 2, Israel 2, Russian Georgia 2, Iceland/Greenland 2. Canadian north, Canadian west, Newfoundland, Labrador, France, Italy, Jordan, Scandinavia, Shetlands all scored 1.

(viii) Any other comments ?:

Thank you, great organization, appreciate the attention, as a return visitor to Egypt I enjoyed this trip even more. The OAS trips are well organized and excellent value.

THERE'S NO GOING BACK ?

Eleven of the forty-three OAS members and guests who have just returned from Egypt had been there on the 1981 trip. We were therefore able to make comparisons and note the changes that had occurred in the decade.

The first item was the weather. Cairo was overcast, and the day before our arrival it had rained. Our first realization that drains and grading have not previously been needed came from the depths and distribution of puddles on the airport parking lot. Compared with the previous visit, the weather was cooler, the sky less clear for longer periods. Ground vehicle and pedestrian traffic in Cairo seemed relieved by the many elevated roads and fly-overs that have been built, and the underground pedestrian

continued on page 37

ORIGINAL RESEARCH REPORTS PUBLISHED IN O.A.S. NEWSLETTERS 1991

AN = ARCH NOTES (Ontario Archaeological Society)	AN91-1,2,3,4,5,6
BI = BIRDSTONE (Grand River Waterloo Chapter)	
KE = KEWA (London Chapter)	KE91-1,2,3,4,5,6,7,8
OT = OTTAWA ARCHAEOLOGIST (Ottawa Chapter)	OT(18)-1,2,3,4,5
PR = PROFILE (Toronto Chapter)	PR(10)1,2,3,4
SC = SQUIRREL COUNTY GAZETTE (Windsor Chapter)	SC(14)1,2,3,4,5,6
TT = THE THUNDERER (Niagara Chapter)	TT Mar, Apr, Sep
WA = WANIKAN (Thunder Bay Chapter)	WA91-01

Numbers in parentheses are volume numbers, used in BI, OT & PR. TT issues in 1991 were identified as March, April and September. The other newsletters, AN, KE, SC & WA use the abbreviated year date and -number sequence.

Abel, Tim An Ethnobotanical Analysis of a 14th Century Wolf Phase Feature at the Petersen Site, in North-Central Ohio	KE91-6
Anderson, J. Prehistoric Man of Mallorca: "Forward into the Past."	OT91-18(1)
Denke, Christian F. (translated by Irmgard Jamnik) The Diaries of Christian Frederick Denke on the Sydenham River, 1804-1805	KE91-7
Ellis, Chris J. & D. Brian Deller A Small (But Informative) Early Archaic Component At the Culloden Acres Site, Area B	KE91-8
Fitzgerald, William R. More (or Less) on Iroquoian Semi-subterranean "Sweat Lodges"	AN91-2
Goode, David J. Archaeological Trends and Native Images: Bruce Trigger's Theories and Publications	AN91-6
Gray, Barry & Jeannie Tummon Archaeological Data Management at Sainte Marie Among the Hurons	AN91-3
Hale, Mary Joan "Skippy" Can Traditional Native Healing Methods Co-exist with Western Biomedicine in Canada ?	TT March
Hinshelwood, Andrew Fur Trade Archaeology at Pointe de Meuron	WA91-01
Jackson, Lawrence J. Gainey Sites in the Rice Lake Region	AN91-5
Jackson, Lawrence J. & Heather McKillop New Fossil Records for the Rice Lake Region	AN91-5
Jamieson, Susan M. A Pickering Conquest ?	KE91-5
McKillop, Heather & L. Jackson Discovery and Excavations at the Poole-Rose Ossuary	AN91-1
MacDonald, John D. A.	

The Neutral Freelon Village Site	KE91-3
MacDonald, Rob	
Even More on Iroquoian Semi-Subterranean Sweat Lodges: A Reply to Fitzgerald	AN91-4
Morrison, Beverly A.	
The Story Site: An Early Nineteenth Century Homestead in Brant County, Ontario	KE91-2
Murphy, Carl	
A Western Basin Winter Cabin from Kent County, Ontario	KE91-1
Parker, Bud	
The Whitemans Creek #3 Site: A Probable Prehistoric Neutral Extra-Village Site in Brant County, Ontario	KE91-6
Pengelly, James & William Fox	
The Native Occupation of the Northeastern Erie Shore	TT April
Prevec, Rosemary and Ludvik	
Iroquoian Post Placement: The Slovenian Perspective	KE91-8
Steckley, John	
One Bear or Two	AN91-1
The Mysterious -M-	AN91-2
The First Huron-French Dictionary ?	AN91-3
Rock and Southern Bear: Another Feature Shared	AN91-4
From Your Place to Mine: Huron Marriage Gifts	AN91-5
Southern Bear's -chr-: How Can a Sound be Like a Bat's Wing ?	AN91-6
Szwejkowski, W. Ted	
Experimental Archaeology in Toronto: A Medieval Siege Engine Reconstructed	AN91-3
Wilson, Jim	
The Kittmer Site: A Middle Woodland Camp on the Upper Thames Drainage A Bad Analogy ? Northern Algonquian Models and the Middle Woodland Occupations of Southwestern Ontario	KE91-4 KE91-4

continued from page 35

tunnels which are part of the extensive, excellent and amazingly clean new subway system.

The next item more to our hearts was the extensive archaeology completed and ongoing. The restorations at Sakkara are extensive and much work is ongoing at Giza. On the other hand there are more restrictions on using cameras, particularly flash and video-cameras, and getting close to important antiquities and even on entering such famous tombs as Nefertiti and Tut. Tourist facilities have been improved, with an airport at Luxor handling jumbos, and new hotels, and marginal establishments such as the El Scheherazade, beloved in 1981, relegated to locals. The 'new' road across the desert to Abu Simbel would have been more of a treat had it been in 'new' condition (Egypt should borrow Jordan's road-building expertise) but it has spawned a new town at the edge of Lake Nasser. The Nile carries many more luxury cruise-ships and at Luxor there is

even a hot-air balloon. Everywhere there are now more air-conditioners, TVs and other electrical gadgets, the gift of the Aswan dam, and everywhere the related concern for the deteriorating condition of the antiquities which manifest in such strange ways as the environment monitoring station perched on the rump of the Sphinx. In Luxor, caleches are now more an oddity rather than the principal means of tourist mobility, the bazaars seem somewhat cleaner, hotels are better, the train is as good and service improved. While still annoying the manner of begging has changed to a somewhat more ritualistic or organized system of levying baksheesh. There are plans to address the incredible congestion at the Museum by building a new one. However, the fellucas still ply the Nile as they have for thousands of years, and the courtesy of the average Egyptian to strangers remains a religious and cultural obligation. We hope these always remain. ■

PLANNED GIVING AND THE ONTARIO ARCHAEOLOGICAL SOCIETY - LIFE INSURANCE

Most of us enjoy our membership in The Ontario Archaeological Society. Over the past few years you may have heard about the Society's need for money to enable it to become self-supporting, to try and do away with its need to rely upon the taxpayer. A start was made toward this end with the inception of the Endowment Fund in 1989 but your help is still needed.

Join us in meeting this exciting challenge.

The cost of running the OAS is expensive. And we know it can be discouraging not to be able to give a donation large enough to "make a difference"; after all how far can \$500 go toward providing enough interest to run the OAS?

Let us reassure you, donations of any size can go a long way. And you would be amazed at how much even \$50 can do when applied each month to a Planned Giving Program.

"The OAS gratefully acknowledges a generous bequest in the amount of \$15,000."

This is the kind of gift you can leave to the Society when you establish a personal Planned Giving Program through the use of life insurance.

The monthly payment and amount of bequest will vary

with personal circumstances but the above is reflective of the dramatic assistance you can provide to the OAS (or other charity) when you participate in such a program.

Other advantages include:

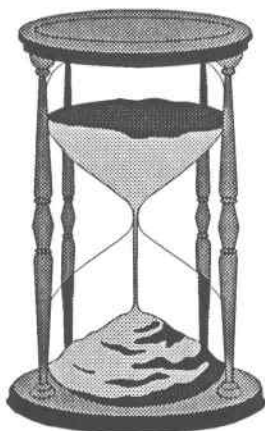
1. Life insurance is not subject to capital gains tax, or probate fees but rather is paid directly to the OAS.
2. Values are guaranteed and not subject to market fluctuations as are stocks, bonds, etc.
3. Premiums qualify as charitable donations in the year paid, which in some circumstances can represent virtually 100% off-set against tax otherwise payable.
4. The personal satisfaction of knowing that this gift *will* make a difference to the OAS.

Several life insurance companies offer a life insurance program suitable for charitable giving. However, as of writing we are not aware of any that will offer such a product to individuals beyond their seventy-fourth birthday.

If you would like to help by arranging a personal Planned Giving Program, please contact your life insurance representative or complete the coupon

below and send it to the OAS.

NEXT ISSUE: PLANNED GIVING -- LEAVING A BEQUEST TO THE OAS IN YOUR WILL.



*The OAS Endowment Fund
guarantees your immortality!
Invest now in Archaeology's
future - (416)730-0797*

CUT HERE

I am interested in obtaining more information about
establishing a Personal Planned Giving Program.

Name: _____

Address: _____

Province: _____ Postal Code: _____

Phone: () _____ Best time to call: _____

I understand that this request for information does
not place me under any obligation to establish a plan.

MAIL TO THE ONTARIO ARCHAEOLOGICAL SOCIETY INC, 126 WILLOWDALE AVE., WILLOWDALE, ONTARIO M2N 4Y2

GRAND RIVER/WATERLOO President: Henry Ford (519) 821-1572
 Vice-President: Ken Oldridge, Marcia Redmond 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: Pat Weatherhead (519) 438-4817
 Vice-President: Chris Ellis Treasurer: Harri Matilla
 Secretary: Tom Arnold, 1265-2 Commissioners Rd. W., London, N6K 1C9
 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: Ishtar Luesby (613) 233-2398
 Vice-President: Jim Montgomery Treasurer: Jack Earnshaw
 Secretary: Lois King, 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: Duncan Scherberger (416) 463-1677
 Vice-President: Greg Purmal Treasurer: Eva MacDonald
 Secretary: Annie Gould, Box 241, Station "P", Toronto, Ontario, M5S 2S8
 Newsletter: PROFILE - Editor: Valerie Sønstenes
 Fees: Individual \$10 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: Ilinka Temerinski
 Secretary: Sandra Lesperance, 3371 Sandwich St. #206, Windsor, On. N9C 1B2
 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.



O.A.S. CHAPTERS

The Ontario Archaeological Society Inc.

126 Willowdale Ave., Willowdale, Ontario M2N 4Y2

Phone, Fax or Modem - (416) 730-0797

BOARD OF DIRECTORS 1992

Treasurer

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

PRESIDENT

DR. BRUCE WELSH
33 HARBOUR Sq. #3227
TORONTO, ONTARIO
M5J 2G2
(416) 531-6396
FAX 531-6552

Secretary

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

Director

Mr. Lawrie J. Jackson
P.O. Box 493
Port Hope, Ontario
L1A 3Z4
(416) 342-3250

Director

Mr. Arthur F. Howey
R.R. #1
Brantford, Ontario
N3T 5L4
(519) 752-9069

Director

Ms Lise A. Ferguson
536 Glen Grove Ave. W.
Toronto, Ontario
M6B 2H4
(416) 762-2004

Director

Mr. Tony Stapells
39 McKenzie Ave.
Toronto, Ontario
M4W 1K1
(416) 962-1136

Past-President

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

EXECUTIVE DIRECTOR

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

PUBLICATIONS

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

FEES

Individual: \$28
Family: \$34
Institutional: \$55
Life: \$400
Chapter Fees Extra