



ARCH NOTES

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PRESIDENT'S COMMUNIQUÉ

Norma Knowlton

In this first issue of 1995, I am pleased to introduce the new Board of Directors of the Ontario Archaeological Society (OAS). Although you will recognize most of the names and positions from last year, there have been a few changes. I thank the Board for once again electing me as President. Henry van Lieshout continues as Treasurer, with Anne La Fontaine now filling the office of Secretary, as well as Director for Membership. The previous Directors remain in their positions: Lise Ferguson as Director of Professional Services, Michael Kirby as Director of Publications and Stewart Leslie as Director of Chapter Services. The new person on the team, John Steckley, will take over as Director of Public Services. The previous incumbent, Tony Stapells, attended his "last meeting" on January 9. We thank him for his service during the last three years and wish him success in all his endeavours.

During the same meeting, attempts were made to fill the chairs of our numerous committees. Since most of these still need confirmation, I will not list them here. Members will be required for at least some of these committees. I am sure that committee Chairs will be delighted to hear from people who wish to assist on any of the following committees: Awards, Education, Fund Raising, Legislative, Membership, Publicity, Special Events, and Passport-to-the-Past. Contact can be made through the OAS office. For this year, the committees involved with the Symposium will be operating through

the Thunder Bay Chapter; contacts are noted on the inside back cover of this *Arch Notes*.

The first major event of the year is usually Heritage Week/Day. In the past, the Board has held an Open House at the OAS office. Although the purpose of the event is to attract members of the public who have not encountered us before, we generally attract mainly the already "converted". More often than not we are also "blessed" with a blizzard. The Chapters have been successful in holding events which occur in more public places and tend to give the Society a higher profile, such as the participation of the Toronto Chapter in the Heritage Showcase at Sherway Gardens, or the London Chapter's section in the Grosvenor House celebrations. Arrangements will be made to have the OAS display mounted somewhere in the Toronto area, but there will be no Open House this year.

One reason for the change in focus for Heritage Week is a proposed Heritage Forum, to be held jointly by the members of the Ontario Heritage Alliance (OHA), which includes the OAS. The plans for this event began to form in October, and became firmer in November, when we were informed that budget cuts precluded the Ministry of Culture, Tourism and Recreation doing anything significant to recognize Heritage Week. For various reasons, the proposed audience, venue and date have all changed. At present the plans are still being firmed up.

Briefly, the Forum will consist of about four major presentations, and up to twelve shorter presentations, which will be comments on the first four. The speakers will address issues such as the government's stance toward heritage, the relationship between heritage and the arts, whether concern for heritage holds a prominent place in our society or is seen as peripheral, and where municipal heritage committees, as described by the new Planning Act, fit into this picture. These are issues of which the members of the OHA are aware, but which we have not yet faced squarely. The Forum promises to be timely and provocative. The venue is the Eaton Lecture Theatre on the Ryerson campus in Toronto; the date is April 1, 1995. Since you may not receive the next issue of *Arch Notes* before that time, watch the newspapers and other media for announcements. Let's hope it all goes smoothly.

Congratulations are extended to the Historic Sites and Monuments Board of Canada Parks Service on their seventy-fifth anniversary in 1994. To celebrate the event, a two-day conference was held in Ottawa. Speakers included employees of Parks Canada from across the country, as well as representatives of other levels of government and of heritage organizations. Issues such as those mentioned in the paragraph above were addressed. As evidenced in workshops presented by Parks Canada throughout the last year, there has been a change in policy to broaden the base of heritage concerns and to focus more on public outreach and education.

I must speak of yet another gathering of speakers, our own 1994 OAS Symposium. The timeliness and quality of the

papers has galvanized a former director of the OAS; André Bekerman has undertaken to collect the papers from the symposium and, with the collaboration of Gary Warrick, to produce a publication in the near future. This volume will present some of the most up-to-date findings and theories relating to Iroquoian cultural development.

The second issue of *Ontario Archaeology* for 1994 should reach you soon. Since most of the articles in the last issue had been largely processed by the previous editor, Peter Reid, this will be first issue entirely edited by Alexander von Gernet.

Although the bill for the new Heritage Act has dropped out of sight, the Planning Act, soon to be declared law, also has relevance for archaeology. Lise Ferguson reports that consultation on the Regulations for the act are expected to begin soon. The threat to the surroundings of Fort York, mentioned in the last communiqué, may be addressed by this act. Proposed development to another Metro Toronto landmark, the Old Mill, could also be detrimental, not only to the structure, but also to the surrounding area, which is of historical interest. Congratulations to Lise, who has recently been appointed to the Etobicoke Historical Board, where she can put forward the concerns of archaeologists in regard to the Old Mill and other sites.

In the midst of all activities which we hope will advance archaeology, an event last November was a major setback to archaeology in Canada. Dr. William E. Taylor, one of our most prominent Canadian archaeologists, passed away prematurely as the result of cancer. The Museum of Civilization

in Ottawa will stand as a witness to his vision.

In the next year, may we see more successes than set-backs. If we can be

creative in finding new ways to preserve heritage -everybody's-, this will be an exciting and productive year.

MINUTES 1994 ANNUAL BUSINESS MEETING

Henry van Lieshout

Draft minutes of the Annual Business Meeting of The Ontario Archaeological Society Inc., held at 4.00 p.m. on Saturday, October 22, 1994, at the Primrose Hotel, Toronto.

Present were Norma Knowlton, Henry van Lieshout, Michael Kirby, Tony Stapells, Stewart Leslie, Lise Ferguson, Anne La Fontaine and Charles Garrad, being all the Directors and the Executive Director, and 38 members of the Society. The meeting was chaired by the President of the Society, Norma Knowlton; Henry van Lieshout acted as Secretary.

Minutes of the Last Meeting

The minutes of the Annual Business Meeting of October 23, 1993 were reviewed and upon motion, duly seconded, it was

RESOLVED that the minutes of this meeting be accepted.

Report on Activities During 1994

The President and Directors of the Society provided the meeting with an outline of the activities of the Society during 1994, and noted various areas of success for the Society:

-The preparation and presentation of a Strategic Plan to the Government of Ontario, which resulted in continued funding for the Society for 1994/1995.

-Completion of the Field Manual and the complete sale of the first printing of 200 copies, together with the new format Ontario Archaeology journal under the newly appointed Editor.

-Fully subscribed summer field schools at the Seed-Barker Site, together with an "Access to Archaeology Day" at the Kortright Centre.

-The educational kits have also been launched. There are some policy issues outstanding regarding these kits that will be addressed shortly.

-The Society participated in the activities of the Ontario Heritage Alliance, and has also been active on the Minister's Advisory Committee, with respect to the new heritage legislation.

-During the summer about 40 members undertook a tour to places of archaeological interest in Turkey and Greece.

-Representatives of Chapters were present at the meeting, and also reported good levels of activity in their communities, including monthly meetings, opportunities for field work, regular publications and newsletters, Heritage Week support and social activities.

-Membership in the Society stands at 725, compared to 745 at the time of the 1993 Symposium.

-The new Editor of *Ontario Archaeology*, Alexander von Gernet, addressed the

meeting and outlined his vision of the direction that the journal should take. A general discussion followed on the acceptance process for manuscripts.

Editor of Arch Notes

After having served as Editor of *Arch Notes* for the last 20 years, Michael Kirby has relinquished this position; this demanding function will now be handled by Suzanne Needs-Howarth.

The Past President of the Society, Christine Caroppo, proposed that the Society formally acknowledge the contribution made by Michael Kirby to the success of *Arch Notes*. Upon motion by Christine Caroppo, seconded by Stewart Leslie, it was unanimously

RESOLVED that the Society express its gratitude to Michael Kirby for his outstanding contribution to the success of the Society through his service as Editor of *Arch Notes* during the last 20 years.

Financial Overview

The Treasurer, Henry van Lieshout, presented financial statements which indicated that the Society expected cash receipts of about \$123,000 in 1994, and disbursements of about \$121,000. He indicated that only 22% of membership fees are applied to the administrative expenses of the Society, and the balance of membership fees were applied towards the publication of *Arch Notes*. He also reported that the value of services delivered per member was \$166.00, compared to \$148.00 in 1993.

The Treasurer indicated that the Society should make greater efforts towards attracting donations, upon which it was pointed out that the Society should, as a matter of policy, acknowledge all donations by way of a personal letter from an Officer of the Society, and that such letters be mailed separately, rather than

be inclosed with other mail, such as *Arch Notes*. This point was accepted.

The financial statements indicated that the Society spent about \$800.00 on legal advice in the year. Responding to a question from the floor concerning the potential financial exposure that could result from the legal action brought by one of the members against the Society because of an editorial in *Ontario Archaeology*, the President assured the meeting that the Society's legal counsel was of the opinion that the legal action against the Society was without merit.

Membership Fees

The Constitution of the Society requires that membership fees be reviewed annually and approved at the Annual Business Meeting. The Treasurer recommended that fees remain unchanged, and after discussion, upon motion, duly seconded, it was

RESOLVED that the membership fees not be increased for 1995. The fee structure will therefore remain as follows:

Institutional	\$55.00
Family	34.00
Individual	28.00
Life	400.00

Appointment of Auditor

Over the last number of years, Geoffrey Sutherland, a member and Past Treasurer of the Society, has consented to be appointed auditor, and he has again consented to act in this function for the 1994 audit. Upon motion, duly seconded it was

RESOLVED that Geoffrey Sutherland be appointed as Auditor for 1994.

Election of Officers

On behalf of the Chair of the Nominating Committee, who could not attend the meeting, the Executive Director of the

Society, Charles Garrad, reported that the Committee was unable to table sufficient candidates to fill all of the elected positions of the Society. One vacancy arose as a result of the retirement of Tony Stapells, all other officers consenting to serve for 1995. Charles Garrad called for nominations from the floor; none were made. This vacancy will therefore exist effective January 1, 1995 and, in accordance with the Constitution, the Board of Directors will appoint a Director.

The President thanked Tony Stapells for his contribution to the Society as Past President of the Toronto Chapter and, the

last two years, as a Society Board Member.

Venue for the 1995 Symposium

The President reported that, at the Chapter President's meeting held the previous evening, the decision was made to accept the offer from the Thunder Bay Chapter to host the 1995 Annual Symposium, provided that the Chapter present an acceptable proposal to the Board of Directors.

Adjournment

There being no further business, upon motion, duly seconded, the meeting was concluded at 6.00 p.m.

ATTENTION UNIVERSITY PROFESSORS

...and everyone else teaching Ontario archaeology and related subjects:

The OAS needs your views. Please tell us:

- Have you told your students about the OAS?
- How soon are new students made aware of the existence of the OAS?
- Would you like a supply of OAS Membership Applications?
- Are you using OAS teaching aids: poster, classroom kits, indexes to publications, more than forty years of archaeological publications, meetings, field school, research library?
- How the OAS can help you. For example would you like the OAS to consider instituting:
 - special awards and prizes for student excellence, judged by yourself?
 - a special group membership category for recognized and appropriate student groups such as anthropology clubs, archaeology student unions etc., in which you are involved?

Please contact The Ontario Archaeological Society's office for membership application forms and to develop further ideas.

CAYUGA QUARRY: A LATE ARCHAIC LITHIC QUARRY SITE ON LAKE ERIE

Lawrence Jackson¹

Discovered in December of 1992 during a subdivision assessment, the Cayuga Quarry site (AfGw-133) lies along the north shore of Lake Erie, 20 km west of the mouth of the Grand River (Figure 1). Located in an extensive area of bedded Onondaga chert outcrops, this site saw extensive use as a lithic quarry during the Late Archaic period. Thousands of artifacts lie strewn across an area of several acres where a thin soil mantle overlies the Onondaga chert formations. Controlled surface collections indicate that there are not only areas of high intensity lithic activity but also different activities in different areas and staged configurations of activity

areas.

As indicated in Figure 2, there are at least sixteen areas of lithic reduction activity with four major areas of concentration. Although ploughing has obviously spread out and mingled artifacts from the different areas, there are strong indications of lithic reduction sequences. In Area D, for instance, discrete lithic concentrations appear to be dominated by specific stages of biface reduction. There also appear to be qualitative differences in types of activity represented between, for example, Area A and Area D. Considerable research will be required to clearly differentiate activity parameters and

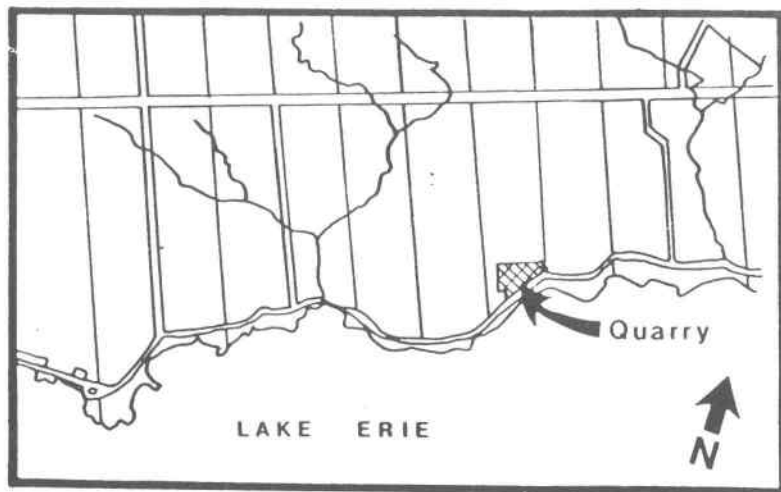


Figure 1. Location of the Cayuga Quarry Site.

provide comprehensive data on function.

Considering the quarry site as a unit, it is possible to note the presence of multiple stages of biface reduction, from quarry blocks to roughly finished preforms (see Figure 3d,g,i-k) and projectile points (see Figure 3a-c,e,f). Several notched and stemmed points from the quarry also represent various stages of point production and discard. Among the more interesting of these specimens is a poorly side-notched example only partially executed on a thin and flat waste flake (Figure 3e). Another interesting example is a heavily resharpened and asymmetrical stemmed point (Figure 3f) which may well have been used elsewhere and brought back to the quarry for rejuvenation. Large blocks and cores of Onondaga chert tend to concentrate most heavily in Area D although it is clear that such materials were used in all major reduction areas. Unifacial tools and debris are also present (Figure 3h), but no statements are yet possible regarding their patterns of distribution. Preliminary analysis of the exclusively Onondaga chert materials from this quarry suggests several theoretical questions for investigation. For instance, what is the breakdown of activities in a large, open-air quarry site where use is believed to take place during a single or limited time period? Is there a specific set of activities which can be anticipated during a particular site use and do recurrent visits make

use of the same or different areas for similar activities? Are workshop areas contiguous to living areas in such open-air quarries? Can sites like Cayuga Quarry, even though ploughed, provide useful information for modeling the composition of an intact, functional, Late Archaic or Early Woodland period lithic quarry?

The Cayuga Quarry site, in its position directly along the shoreline of modern Lake Erie, also suggests a special relationship in terms of group mobility. Was it exploited by peoples with territories in the Grand River mouth area or was it a convenient site for special task visits by Archaic peoples based elsewhere and traveling either by land or water along the shoreline? The absence of significant late period site evidence, such as Middle or Late Woodland period projectiles, further suggests a pristine site for further investigation. A final question for consideration is the relationship of this particular quarry site to the many other lithic quarries, both for Onondaga and other chert sources, in the Grand River area.

This short paper is intended simply to describe the existence of a newly discovered and significant quarry site which itself raises questions about the nature of Late Archaic and Early Woodland quarry use in southwestern Ontario.

¹Dept. of Anthropology, University of Western Ontario, London, Ontario, N6A 5C2.

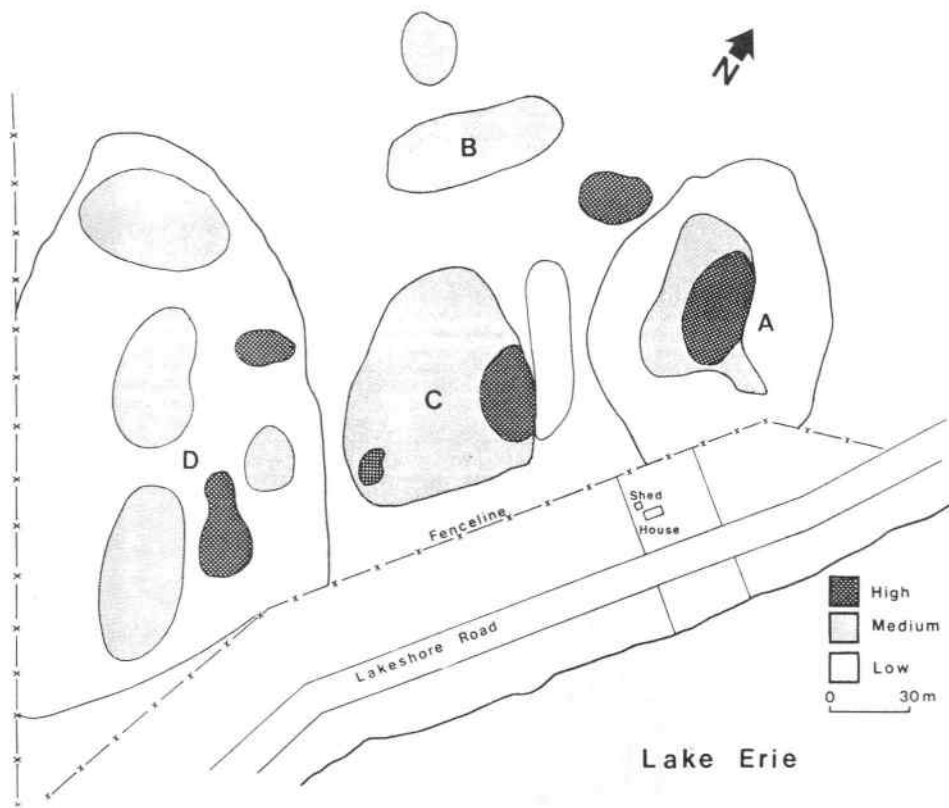


Figure 2. Cayuga Quarry Site Lithic Activity Areas.

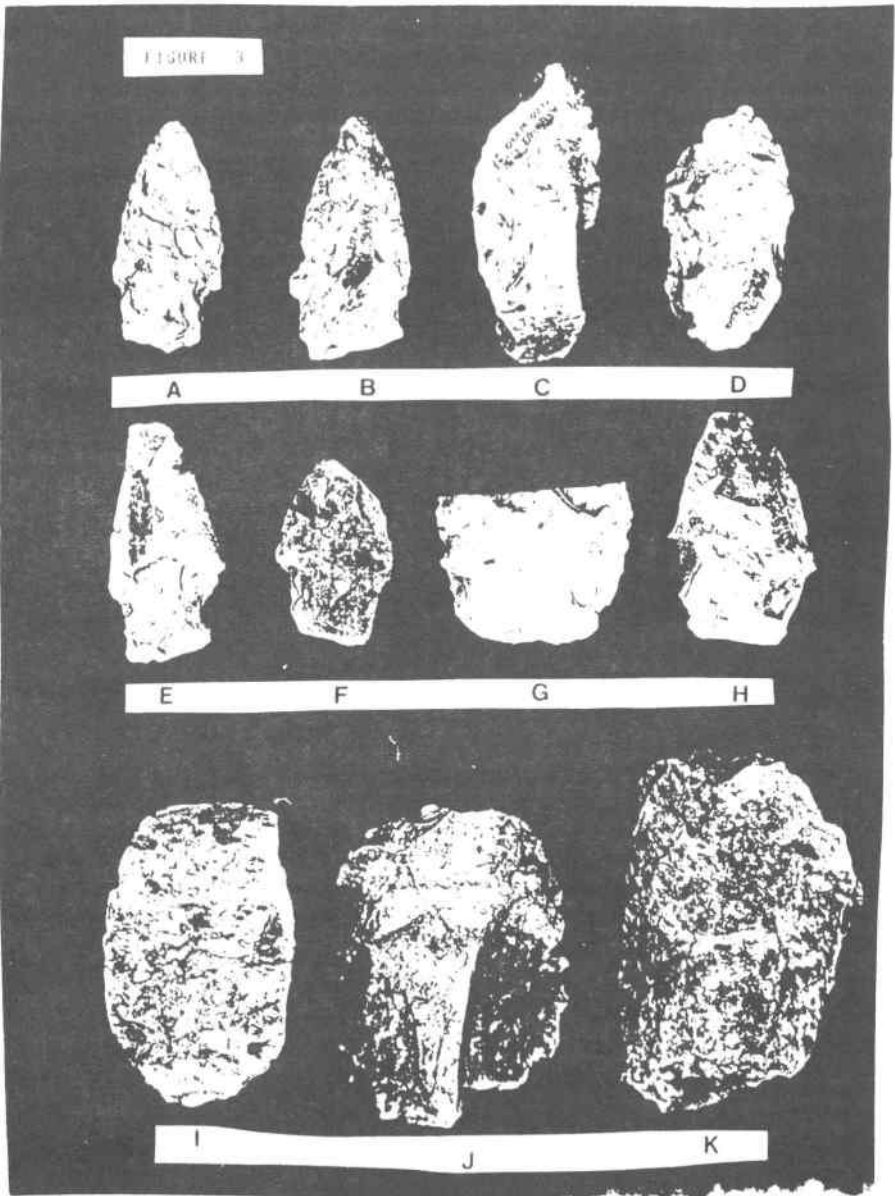


Figure 3. Lithics from Cayuga Quarry Site. a, stemmed point; b, stemmed point with asymmetrical weak notches; c, unfinished point with unifacial shaping and bifacial lateral edge retouch; d, small bifacial preform; e, basally shaped point with no facial flaking of body; f, heavily resharpened asymmetrical stemmed point; g, large, oval preform base with full facial flaking; h, flat flake with unifacial marginal edge retouch; i, unifacially shaped preform blank; j, bifacially shaped preform blank; k, bifacially shaped preform blank

MCTR NEWS

Roshan Jussawalla

Here is the list of licences issued during the months of November and December, 1994, consisting of the type of licence, name of licensee, licence number and site location:

Consulting:

Elizabeth Alder/Alder Heritage Assessments, 95-003, Southern Ontario.

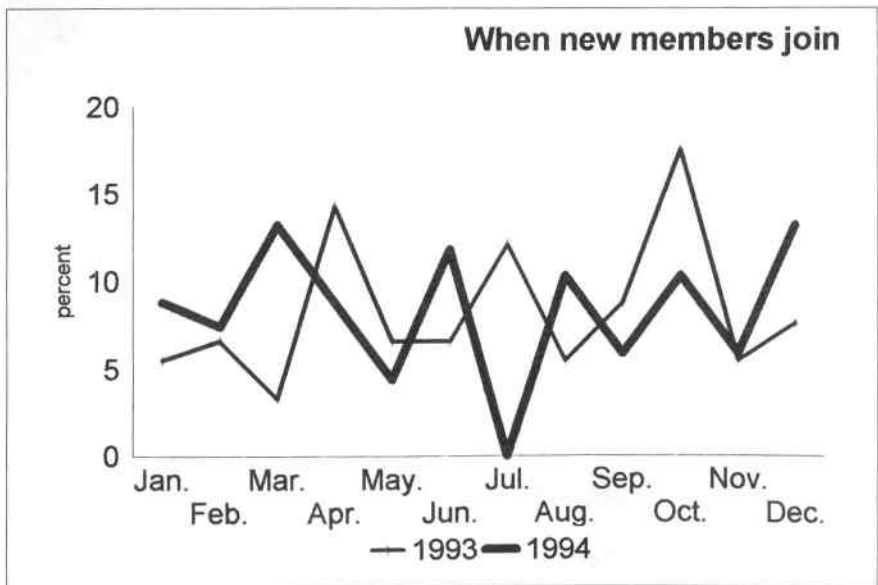
Scarlett Janusas/Golder Associates Ltd. (incl. Underwater), 95-007, Province of Ontario.

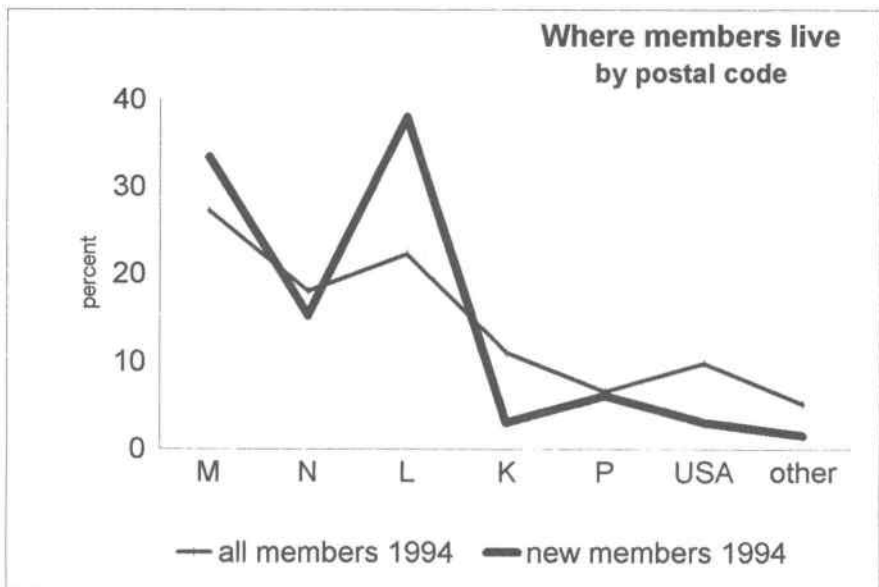
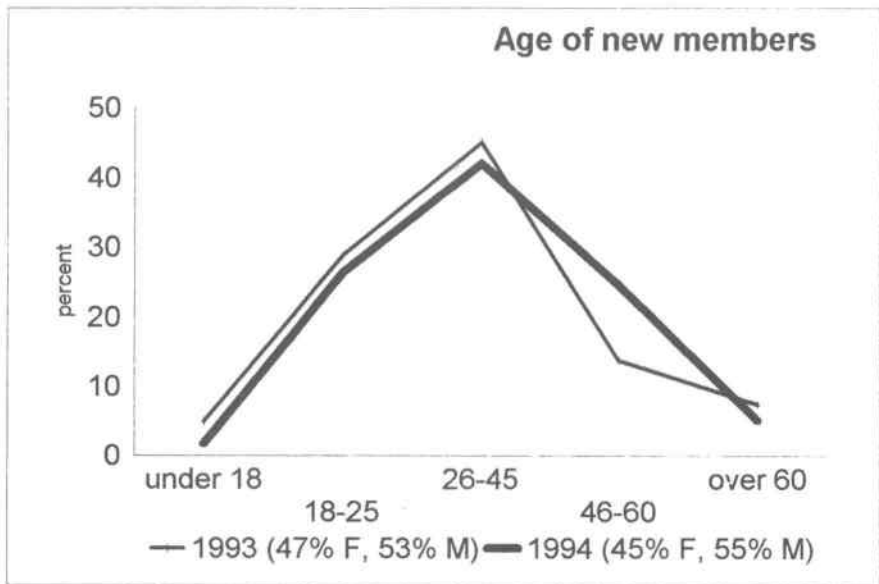
William Noble/Dept. of Anthropology, McMaster University, 94-120, City of Brantford (stages 1-3 only, specifically for the Mohawk Road Landfill).

Conservation - surface collecting only: Michael John Whittier, 95-006, north half Lot 45, Con. 1, Brantford Township.

MEMBERSHIP DEMOGRAPHY

compiled by Evelynne Currie





LOS BUCHILLONES: A WEALTH OF PRE-COLUMBIAN WOODEN ARTIFACTS IN NORTH-CENTRAL CUBA

André Bekerman¹

Unlike Latin-American dances with similar-sounding names, moving through *fango* involves neither music nor the consumption of rum-based liquid concoctions- at least it is not recommended until afterwards. My first steps in this grey and odorous muck led to immediate disaster as I sank up to my knees following the Cuban archaeologists along a narrow strip of low-lying land thickly covered with mangrove on the north coast of Cuba's central province of Ciego de Avila.

Jorge Calvera and Juan Jardines were taking our group of Canadians from the Royal Ontario Museum (ROM) through the site called "Los Buchillones", which has already produced more pre-Columbian wooden artifacts than the total recovered from all sites in the Greater Antilles (which include Haiti, the Dominican Republic, Jamaica, Cuba and Puerto Rico). The attraction of a site with such unusual material, the opportunity to meet Cuban archaeologists and see their work, and the fact that it required us to leave grey, cold Toronto for a week in November, 1994, were an irresistible combination.

The Los Buchillones site is located at the water's edge on a low coastal plain contained by a chain of rocky hills on three sides and by the sea on the north. The site is part of a regional complex of sites extending inland in two broad arcs, one along the Caonao River to the west and another through the region of

marshes and fresh-water lakes that include Laguna La Redonda on the east. Since it is directly on the coast, a substantial portion of the site eroded into the sea in the past four decades (Calvera et al. 1994:10).

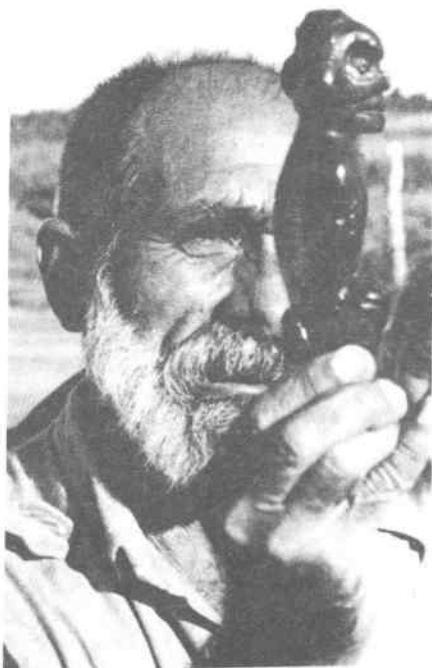


Figure 1. Jorge Calvera Holding Wooden Figurine. Photo by Author.

The central and eastern region of Cuba was occupied by the Taino, who originated in the Orinoco delta of present-day Venezuela and spread through the arc of islands that constitute the Lesser Antilles in the second and first centu-

ries BC (Tabio 1988). The Taino are classified as part of the Arawak cultural grouping (Rouse 1963). The branch that colonized east-central Cuba from Hispaniola around AD 700 (Calvera 1994:2) are divided between the Taino to the east and south and a sub-grouping known as Sub-Taino in the northern central and east-central regions of Cuba. The Taino and Sub-Taino were characterized in part by an agricultural subsistence base that relied on sweet potato and yucca cultivation; they used pottery and produced remarkable art in ceramic, wood, stone and shell (Alegría 1991:345-46; García Arevalo 1994:97-98).

Our Cuban colleagues took David Pendergast, Robert Barnett and me to the local museum at Chambas to examine the collections from this site and others in the region. The material they took out of a series of cardboard boxes includes many wooden objects as well as ceramics and worked stone from Los Buchillonos. The remains of a dugout *piragua* found buried in sand on a small key off the coast are in a shed in the museum compound but its date is unknown. We also studied a collection of wooden artifacts kept at Pedro's house in the village of Punta Alegre. Pedro and his brother-in-law Nelson are young fishermen who have taken a strong interest in the site for some years.

The objects, in various states of preservation, include *zemis*, statuettes associated with ancestor-worship, *dujos*, low stools used by caciques (Alegría 1991:348) and *spatules vomitives* (Kerchache 1994:93), best, if inelegantly translated as "vomit sticks". Examples are illustrated in Kerchache's book,

some carved with a torso or head adorning the top and executing an unmistakable fingers-in-mouth-tongue-hanging-out manoeuvre (Kerchache 1994:92-3) which makes their function very clear, although it raises questions about the social occasions in which they were used.

In addition to the wooden objects, chert and ground-stone lithic artifacts and sherds of Sub-Taino type (Calvera and Jardines, personal communication; Febles 1988) were so plentiful on the site that we could have collected more than we could carry as we walked along the sea and lagoon sides of the land bar. To me, immersed in studies of laboriously-amassed collections of prehistoric Ontario ceramics, finding a dozen decorated rim-sherds in a few minutes of casual observation was an unusual experience.

The possible explanation for the quantity and state of preservation of the wooden objects is one of the many issues that our Cuban colleagues are considering. Pendergast (1994:2) speculates that perhaps the "chemical bath" of *fango*, the grey sulphur-rich muck that covers the narrow land-bar between the sea and lagoon and the bottom of the lagoon, is a large part of the answer. Unusual preservation in peat-bogs and marshes is known from many regions of the world and *fango* may be the crucial factor in this case.

On return visits to the site I did begin to improve my *fango*-traversing skills and offer my advice to assist others who may face this problem. Walking on it as if it were *terra firma* quickly produces a sinking feeling. Pendergast was kind enough not to laugh too openly and to refrain from saying "I told you so" based on his long experience in

Belize. With coaching from Calvera and Jardines, encouraged by Pedro and Nelson, I learned the techniques of sidling, hummock-surmounting and clutching at the deceptively flexible mangrove branches. Constant sinuous movement forward while placing the feet, toe-first, lightly, on likely-looking dry spots is essential to prevent the dreaded sinking feeling. A graceful crouching position is recommended as this lessens the number of times you get whipped in the face by mangrove branches released by the person just ahead.

On the eve of departure, we decided to do some sampling in the lagoon where Pedro and Nelson had found many of the objects. The mask and snorkel thoughtfully brought from home proved useless because the water was completely opaque. I joined Pedro, Nelson and Jardines in the thigh-high, dark water of the lagoon, groping in the fango with our fingers.

Half an hour spent in this unique form of archaeological survey produced a handful of worked lithics, an armful of ceramics, several with rims and decoration and, most rewarding, the carved end-fragment of a shallow wooden bowl of a type we had already seen. This added one more to the limited total assemblage of Taino and Sub-Taino wooden artifacts. It also confirmed the great importance of this site and supports Calvera and Jardines' decision to carry out intensive work.

We are currently discussing collaborative work in archaeology and bio-diversity between the Cubans and our Canadian group. We will shortly take part in hosting a return visit by the Cuban archaeologists, bio-diversity

scientists and people in the field of museum and cultural policy we met and worked with. We hope to return the warm hospitality extended to us on our visit to the Province of Ciego de Avila.

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|---|---|
| <p>Rouse, I.
1963 <i>Mesoamerica and the Eastern Caribbean Area</i>. In: <i>Handbook of South American Indians, Volume 4 The Circum-Caribbean Tribes</i>, edited by J. H. Steward. Cooper Square, New York.</p> | <p>Tabio, E. P.
1988 <i>Introducción a la Arqueología de las Antillas</i>. Editorial de Ciencias Sociales, Havana.

265 Waverley Road, Toronto, Ontario, M4L 3T5.</p> |
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London Museum of Archaeology - Summer Jobs in Archaeology

The London Museum of Archaeology anticipates the need to fill various position for archaeological field and lab workers, as follows:

Field Director:	1 position, Apr. 24 to Sept. 1
Field Assistants:	5 positions, May 1 to July 7 (with possible extension to Sept. 1)
Lab Director:	1 position, May 8 to July 14
Lab Assistant:	1 position, May 8 to July 14

Field Director must have previous experience in supervising excavation of an Iroquoian site. Field Assistants must have previous experience in excavation.

Field Director and Field Assistants will be required to work on one project in the Toronto area until July 7 and provide their own transportation and meals. On-site accommodation may be available in the form of tents, trailers and/or abandoned farmhouse. After July 7, Field Director and one or more Field Assistants may be required to work on various projects throughout southern Ontario with the Museum supplying a vehicle for their use.

Lab Director and Lab Assistant must have previous experience in cataloguing materials from an Iroquoian site, processing and sorting floatation samples, and be available to work in London.

Interested persons may submit detailed curriculum vitae to:

Robert J. Pearce, Senior Archaeologist
London Museum of Archaeology
1600 Attawandaron Road
London, Ontario N6G 3M6

Phone/Voice Mail Direct Line: (519) 473-2008
Fax: (519) 473-1360

NEUTRAL PETUN – WHAT DID CHAMPLAIN MEAN?

Charles Garrad¹

Of the Neutral, Champlain said "qui sont grand nombre de Petun". The four published English translations of this phrase known to this writer have all assumed that by "Petun" was meant the tobacco plant. When the phrase is translated literally as "the Neutrals...are many Petun", it becomes clear that Champlain was really referring to people.

Champlain used the word "Petun" (sometimes misprinted as "Petu" and "Petum") to mean both the tobacco plant (Champlain 1922 I:78 and footnote 1, 328, 351; III:375) and the name of a people (Champlain 1929 III:95; 1932 IV:278; 1936 VI:248; unfinished map of 1616). During his journey in 1616 to the people he named the Petun, he used the word twice, once in connection with the local Petun and again in connection with the Neutral. His account of this journey was published first in 1619, and again in his name in 1632.

The 1619 "Voyages et Descouvertes" account reads (emphasis added): "Il y a aussi à deux journées d'iceux une autre nation de Sauvages, qui sont grand nombre de Petun, d'un costé tirant au Su, lesquels s'appellent la nation neutre" (Champlain 1929 III:99).

The revised edition of 1632 "Les Voyages de la Nouvelle France" reads (emphasis added): "Il y a aussi à deux ou trois journées d'iceux une autre nation de Sauvages, d'un costé tirant au sud, qui sont grand nombre de petun, lesquels s'appellent la nation neutre" (Champlain 1932 IV:282).

That there is an ongoing debate concerning the authorship of the many changes to the 1632 edition from

Champlain's 1619 text need not concern us here because the essential phrase, "qui sont grand nombre de Petun", is very little changed.

The translation by Charles Pomeroy Otis was first published 1878-82 and again in 1907. It reads (emphasis added): "There is, also, at a distance of a two days' journey from them, in a southerly direction, another savage nation, that produces a large amount of tobacco. This is called the Neutral Nation" (Otis 1881, copied by Grant 1907:304). The text being followed appears to be Champlain's original 1619 publication.

Annie Nettleton Bourne's translation reads (emphasis added): "There is also, in a southerly direction, at two or three day's journey from these, another tribe of savages who make a great deal of tobacco. These are called the Neutral Nation..." (Bourne 1906 I:102). It would seem that Bourne is following the less acceptable, changed 1632 publication.

H. H. Langton translated from French into English both Champlain's 1619 publication and the revised 1632 publication ascribed to him, for the Champlain Society. He translated the 1619 text "qui sont grand nombre de Petun" as "who produce a great quantity of tobacco" (Champlain 1929 III:vii, 99) and the 1932 text "qui sont grand nombre de petun" as "who produce a great deal of tobacco" (Champlain 1932 IV:282). It may be assumed that Langton was influenced by the earlier translators in the words he chose, and in avoiding translating the phrase literally. In addition, he justified his last translation by referral to "Sagard, *Grand Voyage*, I:147-148" (Champlain

1932 IV:282 footnote 2). This reference is to the Librairie Tross, Paris, 1865, two volume edition, which reads "...la Nation Neutre,...où il se fait grande quantité de très-bon petun, qu'ils traitent à leurs voisins...". In 1939 H. H. Langton himself translated the *Grand Voyage* and the cited phrase as "The Neutral nation...in it is grown a large quantity of very good tobacco, which they trade to their neighbours" (Sagard 1939:158).

Sagard did not visit the Neutral and could not have known this information first-hand. He may simply have been plagiarising and enlarging on Champlain. Whether Sagard was as reliable a source as Langton believed, is not an issue here. The writer accepts that Champlain's intent was to record that the Neutral grew tobacco, which indeed could have been in large quantities, of very good quality, and traded to their neighbours. The presence of a Neutral tobacco trading mission in one of a cluster of villages of the corn-growing people west of the Hurons at the time of Champlain's 1616 visit might well be the most probable reason that Champlain identified that one village as "Tobacco people" ("gens du Petun", "peuples du Petun", "nation du petun", "Gens de Petun" Champlain 1929 III:95; 1932 IV:278; 1936 VI:248; unfinished 1616 map).

Subsequent to all the above-mentioned works is a "completely new translation" by Michael Macklem (1970:17). He handles the contentious phrase "qui sont grand nombre de Petun" in the simplest possible way. He omits it completely.

Champlain clearly says that the Neutral "sont" (are) Petun and he therefore intended to refer to people rather than plants. This is confirmed by the use of "nombre" rather than "quantité", which would be the appropriate noun if plants were intended, as in Sagard's "grande

quantité de très-bon petun" (Sagard 1865:148).

A modern French scholar reviewed the above arguments and confirmed that in the original French there is no question of any meaning other than *people*. She added that the words "qui" and "lesquels", an old-fashioned alternative for "qui", would both be used only in the context of people. Had the plant been intended, the word "quantité" would have been used. She further commented that "nombre" only certainly means "number" in the absence of a modifying or explanatory context, when the easiest translation is chosen. In the context in which it is used, the phrase "grand nombre de" might be better rendered "many" (Claudine Bazin, pers. comm. 1995). Von Gernet makes essentially the same arguments (1991:36 note 7).

No-one, (not even the writer I), is known to have stayed awake at night wondering if by "Petun" in the context of Neutral tobacco, Champlain meant the plant or the people. The apparent unanimity of preference for plants by the translators might be because they simply copied each other in error. That Champlain meant Petun People is important because of the implication that the people of the one village west of the Hurons that he named "Petun", were Neutrals.

Acknowledgements The writer extends grateful thanks to two scholars whose works and thoughts inspired the above. Alexander von Gernet brought the ambiguity of the source text, and the possibility that the intended meaning was not well rendered by the translators, to the writer's attention. His own conclusion is that "it is possible Champlain was initially under the impression that the 'neutre' were a nation of Indians" comprised of a large number of Tobacco people" who lived somewhere south of the Iroquoian and Algonquian villages he visited in

1616" (1991:12). Claudine Bazin graciously read and commented on the various drafts of the manuscript and patiently enlightened the writer as to the relevant subtleties and nuances of 17th Century French in several enjoyable conversations. Thanks to you both.

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HATINDIA8ENTEN: THEY OF THE BEAR PEOPLE

John Steckley¹

Hatindia8enten and the Huron-Wendat of Lorette

In Jesuit Father Pierre Potier's 1745 listing of Native nations in the Great Lakes area, he included the following: "hatind^aia8ointen¹ Sauvages de Lorette" (Potier 1920:154).

The *d*- on the line indicates the Lorette form that Potier was copying from. The superscript *-g-* is Potier's addition to the text based on what he heard spoken among the Wyandot of the Detroit area. In Potier's copying of a letter written in 1746 by fellow Jesuit Father Armand Richardie, we find the Wendat of Lorette being called similarly "hatind^aia8ointen" (Potier 1920:686). Further, in an apparent self-reference in Bruté's dictionary of the Huron spoken in Lorette at the end of the eighteenth century, the following appears. While the French and Huron pronouns do not match (i.e., the French refers to 'we' while the Huron uses a 'they' form), the self-reference is still reasonably clear: "nous sommes de la nation huronne hatendia8enten"² (Bruté 1800:55).

The use of this word is significant, as it was used in the seventeenth century to refer to the 'Nation of the Bear' within the Huron-Wendat alliance of nations. It is also confusing. The Bear nation was reported in the Jesuit Relations as joining the Mohawk in 1657, at the same time as the Rock became part of the Onondaga. Combined with the earlier joining of the Deer with the Seneca, this supposedly left the Cord as the only intact Huron-Wendat

nation remaining at Lorette. Why, then, was the term for the Cord not used to refer to the Lorette people?

It is not easy to come up with an answer to this question. There are a number of paths to follow: dialect, etymology, clan and nation. Each looks promising at first, but all close off at the crucial point of proof. At this stage of research, I cannot so much solve the mystery as present the critical clues, many of which are unavailable to most students of traditional Huron-Wendat culture.

Dialect

In earlier *Arch Notes* articles (Steckley 1992, 1993), I made statements about what I felt the Cord dialect was like. These statements hinged on the claim that the dialect spoken by the Huron-Wendat nation after 1657 must have been Cord. For, as stated above, they have traditionally presented as being the only member of the former alliance remaining on their own. When discussing diagnostic features of the 'Cord' (i.e., the Lorette) dialect, I noted that it shared features with Southern Bear and Wyandot (Petun), in contrast to features exhibited by Rock and Northern Bear. Primary³ among those features was having *-ndr-* when the Rock and Northern Bear dialects had *-nnr-*. This can be seen in the following table, in which material from the Bruté dictionary of 1800 is added to the three sources of Lorette Huron, the French-Huron dictionaries FH67, FH1693 and FH1697.

Table 1. -ndr- vs. -nnr-

Root	Meaning	Dialect	Sources
-chiondrak-	to have as	Lorette	FH1693:25
	brother's child (female reference)	Wyandot	Bruté Potier
-chionnrak-		Rock	HF65:59,
		N. Bear	Thwaites
-ndra8a-	to dance	Lorette	FH67:66, FH1697:47
		S. Bear	Sagard
		Wyandot	Potier
-nnra8a-		Rock	HF59:121,
		N. Bear	FHO
-endrand-	to dirty oneself	Lorette	FH67:176,
		Wyandot	Potier
-(i/e)nnrand-		Rock	HF62,
		N. Bear	FHO
-n ^o draheni-	corn ear stem	Lorette	FH1693:36
		S. Bear	Sagard
		Wyandot	Potier
-nn ^o raheni-		Rock	HF59:121, HF62:84
-ndre ^o s-	house pole	Lorette	Bruté
		Wyandot	Potier
-nnre ^o s-		Rock	HF59:121, HF65:134

If the Cord identity of the Lorette speakers is called into question, then support for their language being of the Cord dialect rather than Southern Bear is needed from

'internal' (i.e., linguistic) evidence for a separate dialect. The recording of the term 'hatindia8enten' seems to present such evidence:

Table 2 - Hatindia8enten: Dialect Forms

Wo	Form	Dialect	Sources
Attigouautan	-nni-	Rock	Champlain (Heidenreich 1971:301)
Atignouaatitan	-nni-	Rock	Champlain (Heidenreich 1971:301)
Attigouantan	-nni-	Rock	Champlain (Heidenreich 1971:301)
Atingyahoontan	-ngi-	S. Bear	Sagard 1939:91
Attignawantan	-nni-	N. Bear	JR16:227
Attignaouentan	-nni-	N. Bear	JR19:125
Atignawentan	-nni-	Rock	JR26:217
atinniaotentan	-nni-	Rock	JR34:131
atinnia8entan	-nni-	Rock	Potier 1920:660
hatindia8ointen	-ndi-	Lorette	Potier 1920:154
hatingia8ointen	-ngi-	Wyandot	Potier 1920:154
hatindia8ointen	-ndi-	Lorette	Potier 1920:686
hatingia8ointen	-ngi-	Wyandot	Potier 1920:686
hatendia8enten	-ndi-	Lorette	Bruté 1800:55

We can see a three-way division here:

- nni- Rock and Northern Bear;
- ngi- Southern Bear and Wyandot;
- ndi- Lorette.

One major problem with using this for evidence of a unique Cord dialect is that there seems to be just one word that shows this three-way division. Only with

this word do we have a unique 'Lorette' form separate from the forms taken by other dialects. In other instances where Lorette examples take -ndi- and Southern Bear and Wyandot have -ngi- (all cases where the combination comes before -a-), Rock also takes -ndi- and Northern Bear -ngi-. This can be seen in the following example (see Steckley 1993:21):

Table 3 - Huron Words for 'Throat'

Word	Form	Dialect	Sources
,and ^h iata	-ngi-	Wyandot	Potier 1920:449
Ongyata	-ngi-	S. Bear	Sagard 1866:86
Anguiata-	-ngi-	N. Bear	Brébeuf 1830:12
on ^h iata	-ndi-	Rock	HF62:64
andiata	-ndi-	Lorette	Bruté 1800:22

We need more examples, especially those from seventeenth century sources, before we can clearly say that at Lorette people spoke a distinct 'Cord' dialect. From purely internal evidence it is still

possible to say that the Lorette people spoke a dialect influenced by Southern Bear.

Etymology and Meaning of the Word 'Hatindiaßenten'

What does the word 'hatindiaßenten' mean? It is well documented in the Jesuit Relations that the people so named were the 'Nation of the Bear' (JR5:71, 249; 9:291; 10:11, 27, 77-9, 145, 205, 211, 231 and 257; 14:21, 15:39 and 141; 33:121, 34:131 and 43:191 and 195). That connection is explicitly spelled out in the following reference to:

"...a part of the Hurons, who are called Atinniaoenen (that is to say, the nation of those who wear a Bear on their coat of arms)..." (JR34:131).

How is the name translated in the Huron dictionaries of the Jesuits? The verb form, without the pronominal prefix *-hati-*, is translated in those dictionaries as follows:

"an'niaßenten pais des Ours/country of bears" (HF65:124; cf., HF59:114 and Potier 1920:450).

When the masculine plural agent (i.e., subject⁴ form *-hati-* is added, the gloss in the dictionaries appears as:

"Hatinniaßenten, Les ours peuple/the bear people" (HF65:124; cf., HF59:114).

It might be expected that the verb form *-nniaßenten-* could be broken down into smaller meaningful units (i.e., morphemes). For one reason, it appears to be unique to the Huron language among the Northern Iroquoian languages⁵, suggesting that it might be a relatively 'new' construction. One tempting route is to say that the term is cognate (i.e., related) with the Huron verb for 'bear' (meaning 'to be a bear'), *-n'niön.en-* (Potier 1920:451), also a term unique to the Huron. The terms look very much alike. Could there be some morpheme added which contributes to the word some sense of 'place of, country of'? We see a similar such construction with the verb root *-skenn-*, used with reference to bones, souls

separated from the body, and, generally, 'the dead' (Potier 1920:350). Derived from it is the verb stem *-skennonte-*, which, according to Potier, meant "être au pais des ames/to be in the country of souls" (Potier 1920:352)⁵. However, we cannot say with any degree of certainty that the *-onte-* added in this case, which seems to involve the dislocative suffix⁶, is also in *-nniaßenten-*.

The only term that is clearly derived from *-n'niön.en-* is the noun stem for bear pelt, which is as follows:

"peau...d'ours, annionenta" (FH1697:142).

The *-t-* here appears to be a version of the causative verb root suffix acting as a nominalizer (i.e., noun maker).

While it is distinctly possible that the two verbs *-n'niön.en-* and *-nniaßenten-* share a derivation, perhaps as cognates coming from different Huron dialects⁷, that sharing must remain a tentative proposal until the exact nature of the relationship is discovered. All that can be said for certain at this point is that 'hatindiaßenten' can be translated as 'they of the bear country'.

Does this give us any clues as to why the Lorette people went by that name? Was 'bear country' Huronia? Bears did form a relatively significant part of the meat diet of the Huron-Wendat there (Heidenreich 1971:204-5). Bear sacrifices were important ceremonies there (Trigger 1976:41). Was calling themselves 'people of the bear country' a way in which the Huron-Wyandot remaining independent in Lorette maintained identification with the alliance that had existed in the 'bear country' of Huronia? That might particularly be the case if there were distinct elements outside the Cord that remained at the community that was to become Lorette. That is a possibility, as we will see in the section on 'Atsend's promise'.

Clan

Another path to pursue is that of clan. In two Jesuit Huron dictionaries, one term presented for the Bear clan is 'hatinniaßenten'. The following is an example taken from the clan entry:

"Annion, en ours hommes hatinniaßenten/
nations/ hatinnion, en femmes
anniaßenten"
(FH67:96; cf., FHO, see Steckley 1982:30).

It should be noted that in both Huron dictionary entries presenting the clan system, the Bear clan is presented first. This could signify that the Bear clan provided the leader of the nation. We have evidence for this type of connection with the Wyandot clan list recorded in Potier. He presented the Deer clan first in his outline of the clans of the Wyandot of the 1740s (Potier 1920:152). The leader of the Deer clan was Sastaretsi, also the leader of the whole Wyandot nation.

Can we then say that the Lorette Huron-Wendat were called 'they of the bear country' because the clan that provided their leader was the Bear clan? The problem with such a suggestion is that the leader of these people from at least the 1660s, throughout most of the eighteenth century and well into the nineteenth century, was Tsaßenhohi (Steckley 1994). This name is associated with the Vencents and Picards, families connected with the Deer, not the Bear, clan. This path of investigation would seem, then, to close off.

Nation (Atsena's Promise)

Another possibility worth considering is that the Lorette people were called 'Hatindiaßenten' because they were an amalgam of Cord and Bear. One reason for proposing this possibility comes from what I call 'Atsena's Promise'. Atsena or Disk was a leading figure in the negotiations between the Huron and the

Mohawk during the 1650s that led to the Mohawk having people from the Bear nation join them. In 1657, a Mohawk delegation came up to the Quebec area, and an ambassador said to Atsena:

"My brother, it is to thee that my words are addressed. Four years ago, thou didst beg me to take thee by the arm, to raise thee and bring thee to my country; thou didst sometimes withdraw it when I wished to comply with thy request; that is why I struck thee on the head with my hatchet [a symbolic statement of attack]. Withdraw it no more; for I tell thee in earnest to get up. It is time for thee to come. Here, take this collar to assist thee to arise...Fear not; I no longer look upon thee as an enemy, but as my relative; thou shalt be cherished in my country, which shall also be thine. And, that thou mayst not doubt it, take this other collar of porcelain beads as a pledge of my word" (JR43:189).

The promise or request referred to was made by Atsena in the fall of 1653 (JR41:19). There is no mistaking the finality of the Mohawk ambassador's offer. They had waited for four years. Atsena had to come or his people would suffer the consequences. The Jesuits seemed both to have understood the potential threat of the ambassador's statement, and to have placed the responsibility for the fate of the Huron-Wendat on Atsena's shoulders. They and the French Governor made no promise of French support, should Atsena want to stay. In the harsh words of Jesuit Father Paul Le Jeune:

"The Huron [i.e., Atsena] doubtless, would have liked to retract his words; but it was no longer possible to do so, -the fault had been his, and he had to bear the consequences. It was no longer time to delay; he must go, or die by the hand of the Iroquois" (JR43:191).

A discussion ensued that night. It involved Atsena, whom the Jesuits termed "the Captain of the Nation of the Bear", and his nation. The next day he formally addressed the Mohawk representative, stating reluctantly the decision that had been arrived at:

"My brother...it is decided; I am at thy service. I cast myself, with my eyes shut, into thy Canoe, without knowing what I am doing. But, whatever may betide, I am resolved to die. Even if thou shouldst break my head as soon as we are out of range of the cannon here, it matters not; I am quite resolved. I do not wish my cousins of the two other Nations to embark this time with me, in order that they may first see how thou wilt behave toward me" (JR43:193).

Two other 'Captains' (a Jesuit term for Native leader) are referred to on the same page in that particular Jesuit Relation. No national affiliation is ascribed, so it is not necessarily accurate to assume that they are from the other two nations. One simply addresses the Mohawk with a gift, the purpose of which is to ensure the safety of Atsena and those travelling with him. The other 'Captain' is spoken of as being: "unwilling to embark, and who did not offer himself to the Iroquois" (JR43:193). He spoke of his decision not to go in these terms:

"I see the whole River, ...bristling with long and great teeth; I would put myself in danger of being bitten, where I to embark at present. It will be for another time" (JR43:193).

Was this another Bear leader who would ultimately stay? The possibility of that being the case can be seen in the nature of the associations or connections borne by the name Atsena.

Iroquoian names are like titles. They belong to particular families or lineages, ultimately clans, and have with them

particular responsibilities. The name Atsena appeared in the 1630s as 'Atsan'. It was the name of a "great war Captain" (JR13:59), reputedly "the foremost War Captain in the whole country [i.e., of the Bear at least]" (JR15:131). His house was where "all Councils of war are held" (JR13:59). It was located in the community of Arontaen (JR13:39), which was situated in the northern part of the Penetang Peninsula (see Heidenreich 1971: map 17).

This presents us with two possibilities of divided Bear nation leadership. Iroquoian societies traditionally distinguished between 'war chiefs' and 'peace chiefs', and the Huron-Wendat followed this practice (JR13:59). If Atsena was the name of the traditional war chief of the Bear nation, his promise might only be considered binding on those who would choose to follow him. If the other 'Captain' mentioned was the 'peace chief' of the Bear, then his decision could represent the choice of others in the nation. Atsena would be keeping his promise without needing to take all the Bear with him.

Secondly, if Atsena was a Northern Bear (i.e., if Arontaen was a Northern Bear community), the other leader may have represented the 'official' position of the Southern Bear. Again, Atsena could be keeping his promise without taking all the Bear with him.

Conclusions

What can be said in conclusion? Why did the Huron-Wendat of the Lorette area call themselves 'Hatindiaßenten' or 'they of the bear country'? At this stage of research nothing can be said for certain. However, I would suggest that the answer might lie in either or both of the following:

a) the identification of the Lorette Huron-Wendat with the alliance that had existed

in the Huronia of the early contact period;
and/or

b) the fact that it was not simply the Cord
nation that remained at Lorette, but an
amalgam of Cord and Bear.

Footnotes

1. Writing -soin- was Potier's way of
representing that which was more usually
written by most Jesuit linguists as -soen-.
This may have been Potier's way of
indicating that the vowel was somewhat
higher (i.e., more like -in-) than -en-
usually is in French.

2. The -e- after -hat- is a miscopy for -i-.

3. Another feature is the -a- suffix that
appears in the form of -chiondrak-
occurring in the Lorette and Wyandot
sources.

4. The word for bear in Mohawk is
"ohkwarri" (Michelson 1973:51); in Oneida
it is "ohkwali" (Michelson 1981:28). These
terms may be cognate with an
infrequently used Huron term for bear,
"aratsi" (FH1697:231 and 244).

5. As 'oskennonton' this term refers to
deer.

6. This suffix generally adds the meaning
of 'going (to)' to a verb.

7. It is not uncommon for two words
originally meaning the same thing to take
on a different signification over time. In
English that has happened with 'skirt' and
'shirt', 'pork' and 'pig', 'mutton' and
'sheep', and 'beef' and 'cow'.

8. "atsen, atsen...plat, cuilliers/dish,
spoon/" (Potier 1920:454).

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RECENT DISCOVERIES AT BLUE WATER BRIDGE

Robert Mayer¹

Mayer Heritage Consultants Inc. is pleased to announce that it has been awarded a \$100,000+ contract to conduct an archaeological mitigative excavation as part of the approvals process for the new Blue Water Bridge in Point Edward, Ontario. The excavation will specifically focus on the pier locations which will be constructed within an area (AfHo-7) containing a series of overlapping Native campsites. These campsites are probably short-term fishing stations related to the adjacent St. Clair River and former Sarnia Bay. Based upon the available information, the campsites range in age from 1,000 to 2,000 years old, and probably represent spring or fall occupations when seasonal conditions were optimal for fishing and hunting.

Undisturbed stratigraphic layers of water-deposited sand contain museum display quality artifacts and refuse cultural material to a depth of 1.5 metres. A rare opportunity now exists to chronologically date the changes over time of Middle Woodland artifacts and activities through detailed study of the relative vertical positions of the stone tools as well as the decorations and motifs on the ceramic vessels. Over 1,500 subsurface cultural features such as storage pits, fire hearths and post moulds from structures and subsistence activities have been found within a 12 by 13 metre area to be impacted by construction at one of the proposed pier locations. In addition, over 150,000 artifacts have been recovered

including arrowheads, net sinkers, ceramic vessels, awls, animal and fish bones, plus Kettle Point and exotic chert chipping detritus from stone tool manufacture. Artifact recovery rates exceed 3,000 items from many of the one-metre square excavation units.

While little charcoal was present, sufficient fish and animal bone was recovered for radiocarbon dating of many of the pits and hearths. Zooarchaeologists will be particularly interested in the discovery of a solid layer of fish bone (approximately 1.5 cm thick covering approximately 100 square metres) containing tens of thousands of specimens. It is estimated that it may take up to the year 2000 to conduct complete analyses on all of the data recovered.

Subject to approval from the Minister of Culture, Tourism and Recreation, we hope to place the artifact collection on temporary loan to the Anthropology Department of the University of Western Ontario where students will be able to access the material for research papers and theses. Upon completion of the analyses, the collection could be repatriated to the Chippawas of Sarnia First Nation or to the Walpole Island First Nation.

¹Mayer Heritage Consultants Inc., 429 Colborne Street, London, Ontario, N6B 2T2



LETTERS

Hi Charlie:

...In Renfrew County, there is a road called the Brent Road which runs from Deux Rivières to Brent on Cedar Lake (40 km). Along that route is a collection of square timber buildings, called the "halfway house" because the bushworkers could drive their teams and sleighs from Cedar Lake to the halfway house in one day, lay over for the night, and complete the log haul to booms in the Ottawa River the next day. I first saw the place thirty years ago and was back there about twelve years ago. What has sparked my interest in this site lately is a mention of it in Saunders' book (c1946, page 31) entitled "Algonquin Story". I believe this "halfway P.O." was built in the 1880s as the railway from Pembroke to North Bay was functional about 1880.

I am no archaeologist, but if anyone is interested in the site I would direct him/her there and would put in labour as necessary to preserve artifacts—and, besides, Dave Croft says it's worth a look!

By the way, I spend nine weeks in July and August a few miles from there, at my summer residence.

Gord Brown

[Editor's note: please contact Gord Brown via the OAS office]

Dear Editor;

We are writing regarding the article entitled "Archaeological Investigation Reveals Interesting Past of John McKenzie Property," reprinted in the November/December 1994 *Arch Notes* from the July/August 1994 *Ontario Historical Society Bulletin* 92. As license holders of the John McKenzie House Site, we would like to correct several errors in the article. The errors are as follows:

(i) funding from the Ontario Heritage was granted to Elise Sherman personally to run the site, and not to the Toronto Chapter OAS as stated in the article;

(ii) maker's marks on bricks recovered from the site state only "Toronto"/"PB Co" and do not include a date for the company, as indicated in the article; and

(iii) the burned area beneath the brick stable floor was not large enough to indicate the burning of a previous structure as described in the article.

Thank you for giving us the chance to set the record straight regarding this matter.

Yours Truly,

Elise Sherman and Greg Purmal.

FROM THE OAS EVENTS COMMITTEE

Christine Kirby

Symposium Highlights: October 21-23, 1994

This year's Symposium was voted one of the best by those who attended, and a great many people came. Gary Warrick did a great job recruiting speakers who had something new to say, and the talks were interesting and well presented. Thanks, Gary, for doing such a good job for the OAS.

There were a lot of people this year who did not pre-register - perhaps because the OAS office was closed for September, or perhaps they just didn't get around to it. The Society benefits from the higher entrance fee, so we thank you.

Special thanks to the other volunteers: Henry and Sonia Van Lieshout, Mary Stewart and April De Laurier who looked after the registration tables and kept very busy. Brian Clarence and David Hunt literally ran off to Ryerson on Saturday morning to fetch a slide projector when the OAS machine did not arrive, and Christine Caroppo sat beside it and worked it. Ella Kruse ran the book sales table all day Saturday and on Sunday morning, and worked very hard on behalf of the OAS. Janet Cooper spent a lot of time displaying the Society's newest publication (an annotated bibliography of zooarchaeological analyses on Ontario sites) and answering questions. Some Chapters had displays and/or sales tables, and Charlie Garrad set up the OAS exhibit.

There was good attendance at the Friday night social gathering and for the dinner and awards presentation on Saturday evening. The food was quite good too, and we were honoured to have Chief

Jacob Thomas speak to us afterwards. The Primrose Hotel on Carlton Street was the venue, and they certainly put themselves out to make everything a success.

We would like to thank the following for their generous gifts of door and draw prizes: Tilley Endurables, The Ontario Historical Society, Ristorante Boccaccio, Alba Tours, Tony and Shirley Stapells, and Ellen Blaubergs.

Would the person who bought draw ticket number 0827553 please contact the OAS office and claim his/her Tilley hat (photocopy of ticket will be needed). If unclaimed, the hat will be raffled again!

The 1995 Symposium will be organized by the Thunder Bay Chapter.

Public Lecture at the ROM, November 2, 1994

The OAS was honoured to be invited by Vince del Riccio of the Federation of Molisan Canadian Associations to help arrange a major lecture as part of the Molisan Cultural Week. Several prominent archaeologists were visiting Toronto to promote the heritage of the Province of Molise in central Italy and the lecture was one of several events. A special vote of thanks is due to Palma Pallante, who worked enthusiastically with the Molisan community in Toronto to ensure that it was informed of the free public lecture. There were many groups supporting the Molisan Cultural Week activities, and it was a pleasure to be connected with it.

The site of Isernia-La Pineta is an early hominid (*Homo erectus*) site with four living floors containing large quantities of butchered animal remains and stone tools, dating back to about 736,000 bp. Carlo Peretto of the Geology Department

of the University of Ferrara spoke, and Laura Longo, researcher at the University, translated. I am happy to say that there was standing room only in the ROM theatre, and the Society was well represented. Norma Knowlton was able to inform this large audience about the activities of the Society, and this was a great opportunity to promote the OAS to a much wider circle than is usually available, as the publicity for this lecture was very extensive.

Thanks also to Jane Sacchetti who organized almost single-handedly a reception for the visiting archeologists in a most appropriate location: the Faunal Laboratory at the University of Toronto. Howard Savage generously allowed us to set up a small wine and cheese reception on the afternoon of November 1 for the visitors, and they certainly appreciated the chance to meet their Canadian counterparts. The Italian Cultural Institute kindly donated the wine, which was augmented

by personal gifts from Greg Purmal and Jane. Greg and Ellen Blaubebergs also helped on the day.

Events Committee

I would like to thank Jane for all the work she has done, especially for the public lecture and the reception. Carol Lang and Lois Brown have also helped—it was Carol's idea to ask Howard Savage if we could use the lab, and Lois was instrumental in getting us some excellent publicity.

It is with relief mixed with sadness that I have resigned as Chair of the OAS Events Committee. I have worked with some great people in organizing the Annual Symposium and other events over the last many years, and I will miss them. However, I am now living in two places, and with the Social Contract's impact at work, I am finding it impossible to do all that I feel needs to be done. However, I doubt you have seen the last of me!

1995 HERITAGE DAY POSTER UNVEILED

"Heritage Canada's 1995 Heritage Day Poster was unveiled at Government House on Tuesday, October 18, by His Excellency The Right Honourable Ramon John Hnatyshyn, Governor General of Canada. The 1995 Heritage Day Poster, based on the painting entitled *The Québec Conference* by Canadian war artist Hubert Rogers, celebrates the 50th Anniversary of the End of the Second World War. The painting depicts the First Québec Conference which took place in 1943 in Québec City... The setting is the historic Château Frontenac in Québec City, an internationally-recognized Canadian landmark... Heritage Day will be celebrated on February 20, 1995... According to Sheldon Godfrey, Chairman of Heritage Canada, "The purpose of Heritage Day is to link the past to the present and make heritage relevant to Canadians. The significance of the poster is not only to demonstrate Canada's role in the war effort, but also to raise the question of what we were fighting for."

from *Heritage Canada*, November/December 1994

The 1995 Heritage Day Poster is available free in limited numbers at the OAS office, or by mail in a tube for \$3.-.

FROM THE OAS OFFICE

Charles Garrad

1995 Society Officers and Appointments Announced

At the first meeting of the Society's 1995 Board of Directors the following Officers were elected and appointments were made for 1995:

President: Norma Knowlton
 Secretary: Anne La Fontaine
 Treasurer: Henry van Lieshout
 Director of Chapter Services: Stewart Leslie
 Director of Member Services: Anne La Fontaine
 Director of Professional Services: Lise Ferguson
 Director of Publications: Michael Kirby
 Director of Public Services: John Steckley
 Executive Director: Charles Garrad

The existing appointments of Suzanne Needs-Howarth and Alexander von Gernet as Editors of *Arch Notes* and *Ontario Archaeology*, respectively, were confirmed. Possible Committee Chairs are being contacted and will be announced when appointed.

The draft minutes of the 1994 Annual Business Meeting, included in this issue of *Arch Notes*, will be brought to the 1995 Annual Business Meeting for acceptance.

As the Society grows older it builds up more paper records. How best to use the available office space is always a concern. The point has long been reached where we will have to dispose of records which retain considerable sentimental and historic value but which take up needed space. The late Richard Johnston's *Ontario Archaeology* editorial files are a case in point. They contain original manuscripts, artwork and photographs which were not required by the original contributors at the time of submis-

sion. Contributors to *Ontario Archaeology* during Richard Johnston's time (up to and including OA46) who would like their material back, should contact the office by the end of February. The confidential reviewers' assessments are not available and will be destroyed. The OAS library will also discard newsletters of the El Paso Archaeological Society and the Archaeological Society of Maryland at the end of February. Any member wanting these may have them by contacting the office. In each case there will be a charge for shipping and handling, if these are involved.

A Happy New Year everyone, and thanks for the cards and many good wishes received, often tucked in with renewal slips and cheques! (Yes Marjorie, I do believe it is 40 below at Iroquois Falls.) Receipts are tucked into this copy of *Arch Notes*, unless, of course, you should have renewed but haven't yet done so. In this case you will find another renewal reminder. Please, if you have not renewed, hasten to do so.

The New Planning Act

Bill 163, the *Ontario Planning and Development Act, 1994*, having received Third Reading and Royal Assent, now awaits Proclamation, due March 1, 1995.

The word "archaeological" will appear in the text twice, and also elsewhere by inference. The purpose of the Act is "to provide for a land use planning system led by provincial interests". Provincial interests by definition include "the conservation of features of significant architectural, cultural, historical, archaeological or scientific interest". It seems that to ensure municipal decisions are consistent with provincial interests, at least some municipal decisions and bylaws are

to be approved by the Minister of Municipal Affairs. As well as the usual Regulations, this Act will be accompanied by Policy Statements to which local municipal councils must also have regard.

Potentially it would seem that this Act could be a useful tool in archaeological site conservation. We hope it turns out that way.

HISTORY FOR EVERYONE

"The long-cherished popular history magazine, *The Beaver*, recently acquired a new publisher. In August, Canada's National Historical Society took over the magazine from the Hudson's Bay Company which had published it since 1920. This venture is only one of many undertaken or planned by the newly established Society to popularize Canadian history and make Canadians more aware and appreciative of their heritage... General Manager Laird Rankin...stated that the organization is also exploring a program to provide core funding for a given period to provincial historical groups to help them promote provincial heritage through current or new initiatives. This program is bound to be a winner; many historical societies can't recall the last time anyone offered them money!

To become a member of the Society, contact Laird Rankin, General Manager, Canada's National Historical Society, Suite 478, 167 Lambert Avenue, Winnipeg, Manitoba, R1B 0T6."

from *Heritage Canada*, November/December 1994

OHF SEEKS HELP FROM LOCAL HERITAGE SOCIETIES

"Do you know a provincial plaque that needs assistance? The Ontario Heritage Foundation (OHF) is compiling reports on the condition of its plaques across the province and would be grateful for any information that could be provided by local heritage groups.

If you are familiar with a provincial plaque that needs attention, the OHF would like to hear from you. A description of the plaque and photographs would be appreciated. Please ensure that it is a provincial plaque, royal blue with gold lettering and the provincial crest set in its contoured top. Describe the plaque's title and location, and note if there are any highway signs to direct motorists to the plaque. If there are, in what condition are they?

The OHF would also like to develop relationships with local organizations interested in keeping an eye on plaques in years to come. If you are interested in getting involved in a long-term relationship with the plaques in your area, the OHF will send out inspection forms that cover a wide range of plaque-related issues, including accessibility to the public, landscaping and maintenance... Address your letters to the Provincial Historical Plaque Programme, Ontario Heritage Foundation, 10 Adelaide Street East, Toronto, Ontario, M5C 1J3, (416) 325-5000."

from *OHS Bulletin*, September/October 1994

OAS CHAPTERS

GRAND RIVER/WATERLOO

Vice-President: Ken Oldridge

Secretary: Lois McCulloch, 23 Caledonia St., Guelph, Ont. N1G 2C4

Newsletter: THE BIRDSTONE

Fees: \$7

Meetings: Usually at 8.00pm on the 3rd Wednesday of the month, except June-August, at the Adult Recreation Centre, 185 King St. W., Waterloo, or at the John F. Ross Collegiate.

President: Marcia Redmond (519) 894-5807

Treasurer: Jack Redmond

Editor: John D. MacDonald

HAMILTON

Secretary/Treasurer: Jacqueline Fisher, Box 57165 Jackson Station, Hamilton, Ont. L8P 4X1

Newsletter:

Fees: \$10

Meetings: Usually at 8.00pm on the 2nd Wednesday of the month, except June to August, at Dundurn Castle, Hamilton.

President: Joseph Muller (905) 525-1240

Editor: John Triggs

Meetings: Usually at 8.00pm on the 2nd

LONDON

Vice-President: Chris Ellis

Secretary: Lorelyn Giese, Grosvenor Lodge, 1017 Western Rd., London, Ont. N6G 1G5

Newsletter: KEWA

Fees: \$15

Meetings: Usually at 8.00pm on the 2nd Thursday of the month, except June-August, at Grosvenor Lodge, 1017 Western Rd., London.

President: Pat Weatherhead (519) 438-4817

Treasurer: Harri Mattila

Editor: Neal Ferris - Fax (519) 645-0981

OTTAWA

Vice-President:

Secretary: Lois King, Box 4939 Station E, Ottawa, Ont. K1S 5J1

Newsletter: THE OTTAWA ARCHAEOLOGIST

Fees: \$15

Meetings: Usually at 7.30pm on the 2nd Wednesday of the month, except June-August, at the Victoria Memorial Building, Metcalfe & McLeod Streets, Ottawa.

President: Jim Montgomery (613) 730-2377

Treasurer: Jack Earnshaw

Editor: Rachel Perkins

THUNDER BAY

Vice-President: Scott Hamilton

Secretary/Treasurer: Andrew Hinshelwood, 331 Hallam St., Thunder Bay, Ont. P7A 1L9

Newsletter: WANIKAN

Fees: \$5

Meetings: Usually at 8.00pm on the last Friday of the month, except June-August, in the Anthropology Teaching Lab., room 2004, Braun Building, Lakehead University, Thunder Bay.

President: Frances Duke (807) 683-5375

Editor: Andrew Hinshelwood

Meetings: Usually at 8.00pm on the last Friday of

TORONTO

Vice-President: Wayne McDonald

Secretary: Annie Gould, Toronto's First Post Office, 260 Adelaide St. E., Box 48, Toronto, Ont. M5A 1N1

Newsletter: PROFILE

Fees: \$10

Meetings: Usually at 8.00pm on the 3rd Wednesday of the month, except June-August, in Room 561A, Sidney Smith Hall, 100 St. George St., Toronto.

President: Greg Purmal (905) 880-4481

Treasurer: Valerie Sønstenes

Editor: Eva MacDonald

Meetings: Usually at 8.00pm on the 3rd

WINDSOR

Vice-President:

Secretary: Sandra Lesperance, 3461 Peter St., #507, Windsor, Ont. N9C 3Z6

Newsletter: SQUIRREL COUNTY GAZETTE

Fees: \$12

Meetings: Usually at 7.00pm on the 2nd Tuesday of the month, except June-August, at St. Andrew's Presbyterian Church, 405 Victoria St., Windsor.

President: Suzanne Gero (313) 393-9309

Treasurer: Ilinka Temerinski

Editor: Peter Reid

Meetings: Usually at 7.00pm on the 2nd Tuesday

The Ontario Archaeological Society Inc.

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PUBLICATIONS

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

FEES

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