

ARCH NOTES

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ARCH NOTES

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The Ontario Archaeological Society

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PRESIDENT'S COMMUNIQUÉ

Norma Knowlton

I hope all those who receive this *Arch Notes* will have time to read it soon, as there are several upcoming events of interest. Although I realize it is a busy time for archaeologists in the field and other members going on vacation, September will be too late for some important things. That includes some volunteer opportunities for field work.

I call to your attention the ACCESS TO ARCHAEOLOGY celebration — fast approaching on June 24, 1995. Members of the OAS will find various activities of interest in the beautiful setting of the Kortright Centre. However, in this sense we are preaching to the converted. One of the principal mandates of the Society is educating the public about the archaeological resources of Ontario and how to conserve them. Make plans to spend the day with us, but also let your non-archaeologically educated friends, neighbours and relatives know about it and invite them to go with you. Or encourage them to try the adventure on their own.

Perhaps you wonder what happened at that other event: the Heritage Forum on April 1. Unfortunately, the pre-registration response was so weak that the committee did not feel that it would be fair to expect the speakers to commit so much effort and expense for such a meagre audience. Therefore the Forum was cancelled. The idea was a good one; certainly these issues need to be examined. Should it be revived in the future, a longer lead time for publicity must be considered.

The semi-annual meeting of the heritage organizations with our contacts in the

Ministry of Culture, Tourism and Recreation was held on April 27. We were assured that there will be money to pay our Executive Director again this year, as long as we send in our Annual Report for 1994 and our updated Strategic Plan and budget for 1995.

At the April 27 meeting, Allen Tyyska brought us up to date on the state of the proposed new heritage legislation. Nothing had been heard since last summer when two all-day meetings were held with the Minister's Advisory Committee (MAC). Partly from concerns raised by MAC members about how the act would actually function and partly from trying to write a complicated bill for which regulations had not yet been formulated, a more comprehensive draft was developed. This appears as *A New Ontario Heritage Act; A Draft for Discussion*. Since the deadline for this issue of *Arch Notes* is imminent, no one has had time to assess this document. Copies will be distributed to interested parties and workshops will be held, hopefully before the end of May. The staff of the Ministry of Culture, Tourism and Recreation have a strong commitment to this legislation and are prepared to continue working on it, even in the event of a change in government. A strong factor in this equation is the continued agitation of heritage groups for passage of such a bill.

A presentation by Phillip Baker at the same meeting outlined the program for supporting community groups who wish to develop computer network systems. Presently these seem to be weighted toward the education system, health facilities and communities in the North.

There is a place for heritage groups here, but we have not yet defined our needs or how these could be met in such a system.

As regards advocacy situations, we have had a prompt reply to a letter written to the mayor of Etobicoke in regards to the proposed Old Mill project. It states that an archaeological assessment will be required before the project is approved.

The last issue of the *OHS Bulletin* (March/April 1995) featured a resume regarding the situation at the Clendennen

Cemetery. The Ontario Historical Society and the Ontario Genealogical Society have undertaken to appeal to the Ontario Municipal Board.

Though October may seem a long time from now, it will be here only too soon. Plans must be formulated if we are to make the Symposium in the North a real success. A long list of speakers has answered the call for papers. Meetings in Thunder Bay are always eventful and the hospitality is tremendous. So think about it!

MTO Archaeology: An Invitation to Volunteers

In cooperation with the OAS Passport-to-the-Past Program the Ontario Ministry of Transportation has recently received the go-ahead to accept the assistance of volunteers in the conduct of archaeological investigations on proposed highway projects. Opportunities vary with your experience, the amount of time you can spare and the location and type of project being undertaken.

In this regard it is of note that Southwestern and Central Regions' archaeology staff are now undertaking projects in MOT's Northwestern and Eastern Regions of the Province so that opportunities also exist in those jurisdictions.

For further arrangements please contact:

Paul Lennox, Regional Archaeologist
MTO Southwest Region
55 Centre Street
London, ON N6J 1T4
phone (519) 438-9595

Gary Warrick, Regional Archaeologist
MTO Central Region
1201 Wilson Avenue
Downsview, ON M3M 1J8
phone (416) 235-5541

LORNA REID PROCTER 1904-1995

Mima Kapches'

In 1970 a young anthropology student was nominated as Recording Secretary of the OAS by the then Treasurer Lorna Procter. Lorna, at that time, was entering her tenth year as Treasurer and by this nomination launched my career in the OAS, and through the OAS my professional career in archaeology. On April 15 Lorna passed away. She had not attended OAS meetings and functions in many years and doubtless many recent OAS members never knew Lorna or knew of her years of dedicated work for the OAS. Charles Garrad and I attended the service, met her family, and passed along our condolences.

Lorna was a stalwart of the OAS serving as Treasurer from 1962 to 1971 under Presidents Phyllis Bowland, Paul Karrow, Bill Granger, Dean Axelson, Norm Emerson and Jim Wright. I remember a particularly heated OAS meeting in 1971 when I was the new Recording Secretary. After Lorna had spoken, another member made a comment (not directed at Lorna) and Jim Wright offered to meet the man outside as his comments were inappropriate for the ladies present.

Lorna inspired respect and she received it from all those who knew her. After 1971 Lorna withdrew from service on the Executive, but she continued to attend meetings for several years. Finally, ill health prevented her attendance.

In 1972 the OAS awarded her an Honourary Membership, and in 1984 (when I was President) she was nominated for a Ministry of Culture and Communications ten-year pin for volunteer service.

At her funeral service it was apparent that dedicated volunteer service was normal for Lorna. She was a member of the Ontario Historical Society, the Champlain Society, and the Canadian Women's Historical Society. Lorna's work for the OAS will always be remembered by those who were fortunate enough to know her.

Royal Ontario Museum, 100 Queen's Park, Toronto, M5S 2C6

Twenty-five Year Pin Awards - Call for Candidates

If you have held continuous membership since 1970, or for twenty-five years in total, and have not previously received a Certificate and Twenty-Five Year Membership Pin please contact the office.

The pin was introduced in 1987 and has been awarded to 38 members to date. Letters have been sent to fifteen current members whose names are on the 1970 membership list, requesting confirmation of eligibility.

HISTORIC LANDMARK THREATENED

Lise Ferguson'

I am writing to inform OAS members of an impending threat to an important historic landmark in the city of Etobicoke. There is a proposal before Etobicoke City Council to build a luxury hotel on the site of the Old Mill Restaurant. The alarming part of this plan is that the proponent wants to build part of the hotel *within* the famous ruins of the original Old Mill. It is this part of the plan which I want to bring to your attention. A mill has stood on or near this site on the banks of the Humber River, north of Bloor Street, since the 1790s. It was a key part of the Humber River mill complex which took advantage of the natural forces of the river and was a vital element of the economy of the entire Metro Toronto region. The Humberstone walls which stand today date from the middle of the last century and are the focal point of this area. The site was designated under the Ontario Heritage Act in 1983.

The City Council of Etobicoke needs to know there is vast opposition to using an historic site in this way. The restaurant can expand without impacting on the actual stone ruins. The plan proposes that a six-storey lobby and "15 luxury suites" would be built *within* the standing stone walls of the Mill. In addition, a wing with 47 suites would be built as the main part of the new hotel, and this wing would be attached to the part within the stone walls by a

bridge. We cannot allow historic sites to be used as building materials, but this is essentially what is being proposed. This plan in no way "preserves" or "restores" the Old Mill, as the Planning Report states, and in fact it

destroys the integrity of the site itself.

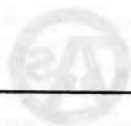
I am asking all OAS members to let Etobicoke City Council know that there are many individuals and heritage groups concerned about this proposal to destroy an important historic site. Also, tell as many people as you can! Ask for a public meeting as well (there has been only one public meeting, in June of 1994, but no major heritage groups were represented, nor were they aware of it). Contact Etobicoke Mayor Doug Holyday at Etobicoke City Hall, 399 The West Mall, Etobicoke M9C 2Y2, call him at (416) 394-8636, or fax him at (416) 394-8941. If you live in Etobicoke, call your Councillor at (416) 394-8643, or Councillor Gloria Lindsay Luby, in whose riding the Old Mill is located. A Building Permit has not yet been issued but the final stage of the Plan is underway. One piece of good news is that because of pressure by the OAS and others, an archaeological assessment must be completed as part of this final stage. The original plan did not call for an archaeological assessment! The current Council says it is proud of the fact that it listens to the public. Remind them of this statement when you contact them. I believe the key to halting the destruction of this site lies in public action.

Arch Notes is reprinting a letter I sent to the Toronto Star and copies of recent correspondence between the OAS and Etobicoke City Council. If you have any questions or information please leave a message for me at the OAS office. I would very much appreciate it if you would send me copies of any correspondence you send or receive to help in my own pursuit of this issue. OAS members have been willing to speak up

on heritage matters of this type in the past, and I hope you will speak upon this important matter as well. Thank you all very much.

Director, Professional Services, OAS, 32 Bonnyview Drive, Etobicoke, M8Y 3G6

THE ONTARIO ARCHAEOLOGICAL SOCIETY



Whiskey Factory Story Rings Bell in Etobicoke

Re "Whiskey factory's future on hold" (The Sunday Star, April 16), about the groups fighting to preserve the Gooderham and Worts factory. This situation is shockingly similar to what is going on in Etobicoke.

It is a little known fact that the owners of the Old Mill Restaurant want to expand. The proposal includes the destruction of the Old Mill ruins themselves, designated as an historic site under the Ontario Heritage Act in 1983.

What is alarming is that the same argument is being used for both the Gooderham and Worts site and the Old Mill—a plan which actually reuses an historic building as building material is being portrayed as somehow "saving" the historic building. This is completely against any kind of historical architecture conservation policies.

Every historic building cannot and probably should not be saved, but the historical significance of a site must be considered when discussing development. Without a thought about this city's history, we will have nothing left to look back upon.

Lise Ferguson, Etobicoke

from *The Toronto Star*, April 23, 1995

BEST WISHES TO HOWARD

Dr. Howard G. Savage is back home after a brief stay in Sunnybrook Hospital and hopes to be back in harness in their very near future. The OAS wishes him a full and speedy recovery.

Graduate in archaeology seeks permanent or part-time work in her field. Experience in surveying, excavation and lab routine. Prefers London area but would accept opportunities elsewhere. If seeking an assistant, contact Jennifer Grainger, 761 Woodcrest Blvd., London, N6K 1P8 (519) 472-7916.



The Ontario Archaeological Society

126 WILLOWDALE AVENUE, NORTH YORK, ONTARIO, CANADA M2N 4Y2
TELEPHONE & FAX (416) 730-0797

February 22, 1995

Mayor Douglas C. Holyday and Members of Council
Mayor's Office, Etobicoke City Hall
399 The West Mall
Etobicoke, ON
M9C 2Y2

Dear Mayor Holyday and Members of Council:

The Ontario Archaeological Society has been informed of a proposal by SanteK Investments Inc. to alter structures on the site of the Old Mill Restaurant property in Etobicoke. According to the Planning Report submitted by Karen Bricker, Commissioner of Planning, to the city's Planning and Development Committee on August 30, 1994, the plans involve the standing ruins of the historic Old Mill on the banks of the Humber River. The main lobby of the new inn and "15 luxury suites" would be built within the standing stone walls of the mill. In addition, a wing would be built for 47 more suites and this wing would be attached to the part within the ruins by a bridge.

The Society is gravely concerned on a number of points:

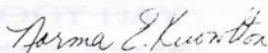
1. The Old Mill site has been designated as a historic site under the Ontario Heritage Act, by the City of Etobicoke. Its significance goes back to 1790 and the early days of Toronto. The present ruins are the remains of the last mill on this site. They are representative of a series of such structures on the Humber River, most of which have disappeared and/or their surroundings drastically altered.
2. As The Ontario Archaeological Society, we are especially concerned regarding the lack of plans for archaeological assessment of the area, both within and surrounding the mill. In view of the long occupation of the site, there are certainly remains in the ground, some of which could be very significant for understanding the milling industry in the past. These remains will be impacted by the installation of service trenches for sewers, water mains, telephone and gas lines, digging of post holes and by removal and re-use of stone from within the ruins. By its nature, archaeological assessment and excavation must be done prior to such disturbances, which destroy or muddle any information that can otherwise be recovered.
3. According to the plan, the ruins would be incorporated into the proposed building. The term restored is inaccurate and misleading, since it means to return something to its former condition, a situation which we doubt anyone considers feasible or desirable. We would prefer to see the mill ruins stabilized and not attached directly to other structures.

4. The ruins as they stand are a landmark in the area. Viewed from the subway station, they give the "Old Mill" name significance. Left untouched or simply stabilized, they would provide the property with a distinctive tourist attraction. Archaeological excavations might uncover attached structures which would enhance the interest of the site.

5. Letters from the Etobicoke Historical Board/LACAC and the Etobicoke Historical Society, giving approval to the plan, should not be construed as consent from the whole heritage community. Their very similar wording suggests they may have originated from one source. The first organization is mandated to protect designated property. The Ontario Historical Society, with which the Etobicoke Historical Society is affiliated, has only recently learned of this issue, as has the Ontario Archaeological Society.

We look forward to your reply in regard to our concerns.

Sincerely,



Norma E. Knowlton
President

- c.c. Anne Swarbrick, Ministry of Culture, Tourism and Recreation (MCTR)
Peter Carruthers, Environmental Coordinator, MCTR
John MacDonald, Heritage Planner, MCTR
Dena Doroszenko, Senior Archaeologist, Ontario Heritage Foundation
Barry Knox, Senior Plans Analyst, Metro Toronto and Region Conservation Authority
Gloria L. Luby, Ward 7 Etobicoke Councillor
Agnes Potts, Etobicoke City Councillor for LACAC
Karen V. Bricker, City of Etobicoke Planning Commissioner
Molly Sutherland, Etobicoke Historical Board/LACAC
Dorothy Duncan, Ontario Historical Society
Joan Harris, Etobicoke Historical Society
Ken Heaman, Montgomery's Inn

March 24, 1995

The Ontario Archaeological Society
126 Willowdale Avenue
North York, Ontario
M2N 4Y2



ETOBICOKE

PLANNING
DEPARTMENT

Dear: Norma E. Knowlton

Re: Santek Investments Limited
21 Old Mill Road

Thank you for your letter dated February 22, 1995, outlining your concerns regarding the proposed inn addition to the Old Mill Restaurant and the ruins. The ruins of the Old Mill, located on private property, are designated under the Ontario Heritage Act. In accordance with the requirements of the Act, the approval of City Council is required prior to any alteration or modification to the existing structure.

To date, Council has approved the Official Plan Amendment and rezoning of the property to permit hotel uses. The project will be subject to further review during the Site Plan Control process and approval from Council. In order to address the archaeological issues associated with the development of this site, the applicants will be required to fulfill a number of conditions which will include the submission of archaeological and structural assessments of the ruins prior to the issuance of a building permit.

It is anticipated that detailed construction drawings will be available prior to an application for building permit.

I hope this information has been helpful. If you have any further questions or require additional information please call me at 394-8229.

Yours truly,

Jacquelyn Daley
Planner, Central District
Development Control Division

JD/

Karen V. Bricker, Commissioner of Planning, City of Etobicoke

399 The West Mall, Etobicoke, Ontario, M9C 2Y2 TEL (416) 394-8222 FAX (416) 394-6063

ACCESS TO ARCHAEOLOGY DAY

JUNE 24, 1995

The President and Board of Directors of The Ontario Archaeological Society and the Director and Staff of The Metropolitan Toronto and Region Conservation Authority are jointly proud to declare that Saturday June 24, 1995 is:

ACCESS TO ARCHAEOLOGY DAY

in recognition of which a full day of heritage events will be held in addition to the usual activities provided by the Authority at the Kortright Centre for Conservation (Pine Valley Drive south of Major MacKenzie Drive west of Highway 400).

You will be able to visit a major archaeological site, visit displays and activities by The Ontario Archaeological Society, the Toronto chapter OAS, and many other major Ontario heritage organizations. You will see chert chipping, rope making, thread spinning, and broom making, and attend presentations in the Theatre given by Drs. Mima Kapches and Gary Warrick of The Ontario Archaeological Society and other heritage specialists. The Conservation Authority's regularly scheduled events are also available to you. Admission to the Kortright Centre and the day's events is entirely free (regular admission charges apply to enter the Conservation Area). Bring your family and make a day of it.

For more information contact The Ontario Archaeological Society, 126 Willowdale Avenue, North York, ON M2N 4Y2. Phone and fax (416) 730-0797.



MCTR NEWS

Roshan Jussawala

This is the list of archaeological licences issued during the month of March 1995. For information, contact the Archaeological Licence Office, Cultural Programs Branch, 2nd Floor (416) 314-7123; fax: (416) 314-7175

Underwater:

Darryl Ertel and Matthew Turchi, 95-039, The "Gunilda", Lake Superior - Schreiber Channel

James Murphy, 95-043, Eastern Basin of Lake Erie

Consulting:

Nicholas Adams, Adams Heritage Consultants, 95-049, Province of Ontario

Thomas Ballantine, 95-051, South Central Ontario

Gordon Dibb, York North Archaeological Services, 95-053, Province of Ontario

Jacqueline Fisher, Material Culture Management Inc., 95-046, Province of Ontario

Brenda Kennett, 95-056, Province of Ontario

Robert Mayer, Mayer Heritage Consultants Inc., 95-044, Province of Ontario

Georgine Pastershank, 95-055, Northcentral and Northwestern Ontario

Dana Poulton, D. R. Poulton & Associates Inc., 95-040, Province of Ontario

Callum Thomson, Jacques Whitford Environment Limited, 95-033, Province of Ontario

Gary Warrick, Ministry of Transportation, 95-042, Province of Ontario

Survey & Test Excavation:

Thomas Ballantine, c/o Haliburton Highlands Museum, 95-052, Curtin Site (BfGp-4), Haliburton County

Field School:

Robert Park, Department of Anthropology, University of Waterloo

95-050, (AgHc-82) Grand River on Lot 18 Conc. 3, Township of Brantford East, County of Brant

Conservation:

Thomas Ballantine, c/o Haliburton Highlands Museum, 95-047, South Central Ontario (incl. Haliburton County)

Heather Broadbent, 95-054, Town of Caledon

CAA BULLETIN BOARD SYSTEM IN PLACE SOON

"The Canadian Archaeological Association reports with great satisfaction that the CAA Bulletin Board System (CAABB) is now being put into place. The system that is being installed is much more sophisticated than had been envisioned and this is thanks to the Federal Department of Heritage... CAABB will be accessible by either modem via a dial-up system or existing TCP/IP connections via the Internet. Communications software (Mac, Windows, DOS) for the system is available free of charge to all CAA members. Every user who signs up gets his/her own mailbox where electronic mail can be sent and/or received. Members can start their own news and views forum. People can upload their research papers and create libraries of (previously) unpublished documents. CAABB is expected to be up and running by May 1995. As soon as the bugs are worked out of the system, a flyer will be circulated to all members providing all the appropriate connection information."

from *CJA Bulletin* 15(1)

GUIDE FOR ARCHAEOLOGICAL FILMS

"The second edition to a guide for archaeological films is now available. Up-to-date listings, annotation, production, and distribution information for more than 700 films and videos have been compiled, and are very useful for instructional purposes. Available from Kendall/Hunt Publishing, Order Department, 4050 Westmark Dr., Dubuque, IA, 52002, USA.

from *SAA Bulletin* 13(2)

VIDEO ON OZETTE VILLAGE

"The archaeological video, *Indian America: A Gift from the Past*, winner of the Ciné Golden Eagle, is now available. Using stunning location footage, archival film of the excavations of the Makah whaling village Ozette, interviews animation, 3-foot-high marionettes, and extraordinary artifacts, this 57-minute documentary explores how a 15th-century village became a prize of immeasurable worth to Indians and non-Indians. For the first time on video, the Makah tell a story of what the Ozette discoveries mean to them, and how the possessions of their ancestors and the oral tradition that is their history define who they are today... Contact Media Resource Associates Inc, 3643 Tilden St., N.W., Washington D.C., 20002, USA; tel (202) 686-4457, fax (202) 362-0110."

from *SAA Bulletin* 13(2)

EARLY HISTORIC TRADE AXES FROM WHITewater LAKE, NORTHERN ONTARIO

David Arthurs¹

Introduction

In the Wendell Beckwith Collection, now at the Thunder Bay Historical Society Museum, are two most interesting iron trade axes. Though reminiscent of those recovered from early historic Native sites in southern Ontario, they were found on Whitewater Lake, in the interior boreal forest north and west of Lake Nipigon (Figure 1).

The axes were collected a number of

years ago by John Baxter of Ogoki, Ontario (W. Beckwith, pers. comm., 1979). They were found at the south end of Whitewater Lake, probably near or on the bay leading to McKinley Lake. Whitewater Lake lies in the upper reaches of the Ogoki-Albany river system, which drains much of northwestern Ontario, and empties into James Bay. From the Ogoki system it is also possible

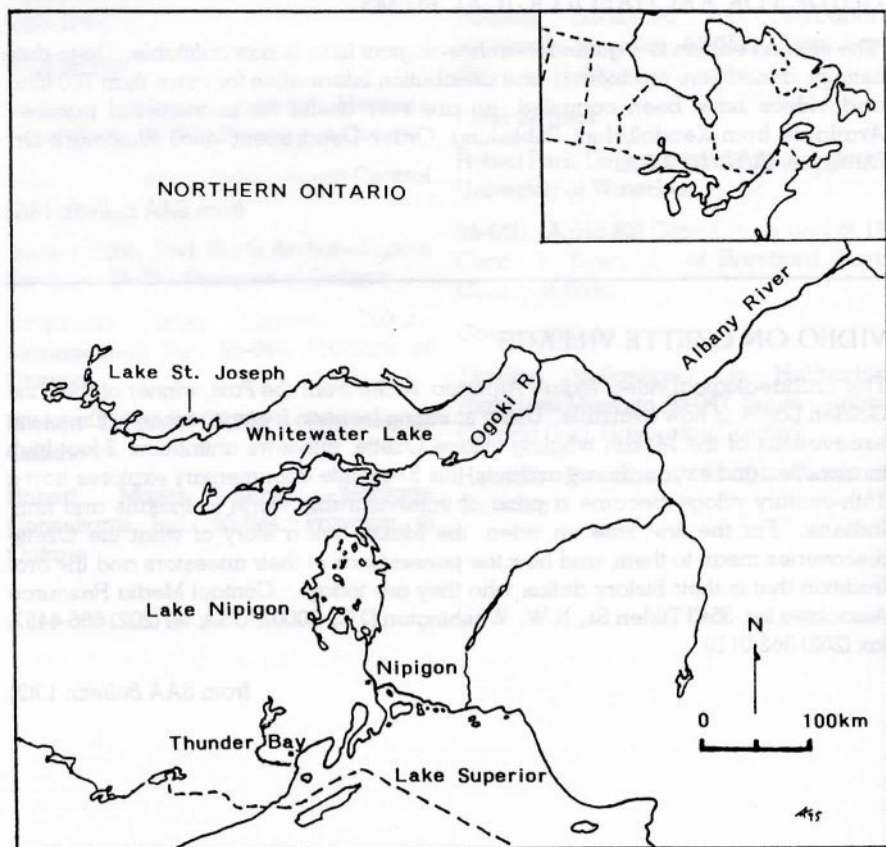


Figure 1. Location of Whitewater Lake.

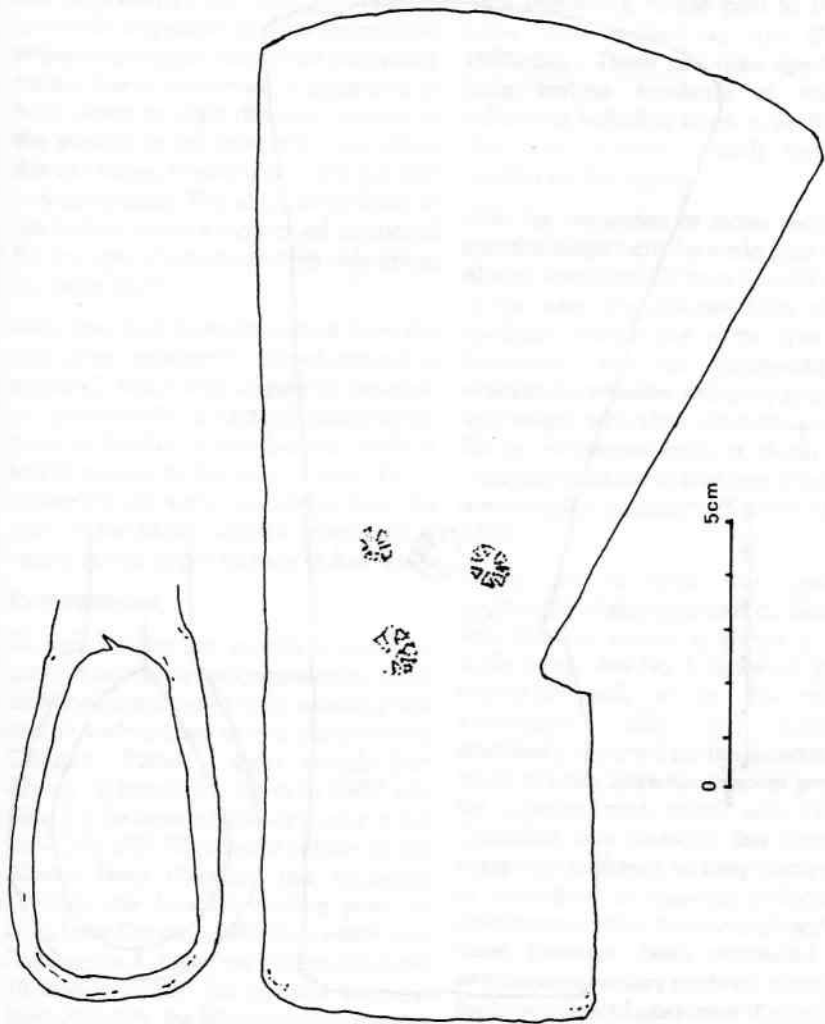


Figure 2. Whitewater Lake trade axe no. 1.

to move across the height of land into the Lake Nipigon drainage, a travelling distance of only about 100 km.

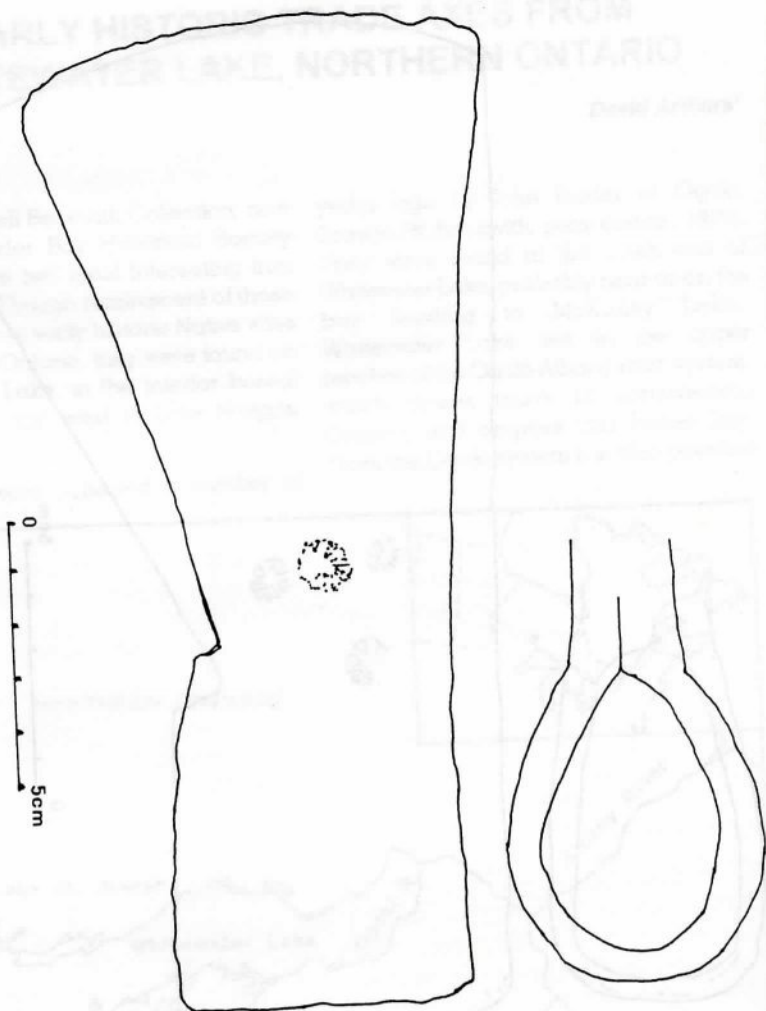
The specimens were examined by the writer in the "Museum" at Beckwith's Whitewater Lake camp on two occasions, in February 1979, and again in September 1981. They were traced and photographed at that time; the

measurements presented here have been taken from the tracings. Unfortunately, it was not possible to obtain the weights of the axes.

Description of the Specimens

Artifact No. 1 (Figure 2), is a large iron axe, approximately 18.8 cm in length, with a blade 10.5 cm high, and a poll 6.5 cm high and 4.0 cm wide. The top of the blade is straight, and the underside has a

Figure 3. Whitewater Lake trade axe no. 2.



straight flare. There is a pronounced notch, approximately 1.0 cm deep, on the lower edge of the blade at the juncture with the poll. Viewed from the top, the poll is triangular in form, with rounded edges. There is only a slight constriction at the point where the blade and haft meet. On the right side of the blade are three circular stamped impressions, believed to represent armourer's marks (Fitzgerald 1988:13). Each is divided into multiple

wedge-shaped divisions. The most complete impression appears to have seven or eight segments.

The second specimen (Figure 3), is 18.4 cm in length, with a blade 8.6 cm high at the bit, and a poll 5.5 cm high and 5.0 cm wide. The back of the poll is not wedge-shaped and angular like the other specimen, but rounded, creating a

tear-drop shaped eye. On the left side of the blade is a single circular segmented stamp impression, which was not clearly visible due to corrosion. It appeared to have seven or eight divisions, similar to the stamps on the other axe. The bit on this axe flares, creating concave top and bottom surfaces. The notch at the base of the haft is not as pronounced as that of the first specimen, measuring only about 0.5 cm in depth.

Both axes had been fashioned from flat iron bars, apparently forged around a mandrel, which was angular in the case of Specimen No. 1, and cylindrical in the case of Axe No. 2 (see Kenyon 1987). A notch occurs in the eye of Axe No. 1, where the two surfaces meet to form the sides of the blade, and the seam itself is visible on the upper surface of Axe No. 2.

Comparisons

Though not by any means a common artifact, complete and fragmentary axes have been recovered from several posts and fur trade-related sites in northwestern Ontario. Some of these include Fort Albany on James Bay (Kenyon 1986), site Gk[alpha]-3 in the Severn River drainage (Pilon 1987:269, 373), Gloucester House on the Albany River (Newton and Mountain 1980:68), the Longlac trading post on Long Lake (Dawson 1969:54, Newton and Engelbert n.d.:126), Fort William (Cloutier 1976:65), and Fort Pic on Lake Superior (Gall 1967:158), the Mountain Portage site at Kakabeka Falls (Newton et al. 1976:122), and a findspot on the Nipigon River at the foot of Cameron Falls (Arthurs n.d.). Numerous axes have been recovered from submerged contexts in major rapids along the Boundary Waters fur trade canoe route (Wheeler et al. 1975), as well as at Lac D'Original Hudson's Bay Company post (Newton and Engelbert n.d.:127, 131). An historic site in the northeastern part of the province, marking the terminus of the trail from

New Brunswick House post to Petopia Lake, also yielded an axe (Arthurs 1983c:69). There are also specimens from various locations in museum collections, including those of the Nipigon Historical Museum, which were not studied for this report.

With the exception of those recovered from the major early fur trade post at Fort Albany, and possibly from Longlac, most of the axes documented from sites in northern Ontario are of the type used throughout the late eighteenth and nineteenth centuries, relatively small and light weight, with a tear-drop shaped eye. Those recovered from a North West Company post site in northern Wisconsin are of similar manufacture (Oerichbauer 1982).

Except for its large size and the segmented stamp impression, Beckwith Axe No. 2 is similar in shape to these trade axes. Axe No. 1, however, with its triangular poll, is, to the author's knowledge, unlike any specimen previously reported for the interior area north of Lake Superior (except possibly the Longlac post, which saw French, Canadian, and Hudson's Bay Company components during its long occupation, or examples in museum collections). Specimens similar in form and markings have, however, been recovered from seventeenth century contexts throughout the Lower Great Lakes area (Kenyon and Kenyon 1987; Kidd 1949: Pl. XLIII).

Comparison of measurements and form of the Beckwith specimens with the mean measurements in Kenyon and Kenyon's study of early trade axes from the Lower Great Lakes area suggests that Axe No. 1 most closely approximates their "Group D" axe, while Axe No. 2 is similar to "Group E" specimens. Axes of the former group usually display a cluster of three stamped marks on the blade, those of the latter group, which are less massive,

usually have one (Kenyon and Kenyon 1987:18).

Trade beads have been used to create a sensitive chronological framework for the southern Great Lakes region. Glass Bead Period 3 spans AD 1624 to 1650. Period 3a dates between ca. 1624/1630 and the late 1630s, and Period 3b from the late 1630s to about 1650 (Lennox and Fitzgerald 1990:410). Group D axes on southern Ontario sites are generally associated with assemblages of dating to Glass Bead Period 3b. Though Group E axes have been found in both Period 3a and 3b contexts, they tend to be more frequent in the latter as well. As the historic period Native occupation throughout most of southern Ontario was interrupted with the dispersal of the Huron by the Iroquois around AD 1649, the chronology has not been extended beyond that date; however these axe styles appear to have been supplanted by smaller, less angular forms sometime before the mid eighteenth century.

The marks on the Whitewater Lake axes are most similar to Kenyon and Kenyon's circular, eight-segmented "Type C" (Kenyon and Kenyon 1987:13). In southern Ontario, axes with Type C marks are most commonly found in Glass Bead Period 3b contexts. The evidence of form and marking suggests that the artifacts may date as early as the late 1630s, and probably no later than the early eighteenth century.

Discussion

How these early historic axes came to be deposited deep in the interior forest of northern Ontario, beyond the frontier of New France, raises some interesting questions. Were they introduced through the Aboriginal exchange network prior to the penetration of European traders into the area, were they brought into the area by people from the lower

Great Lakes fleeing the Iroquois in the mid seventeenth century, or were they obtained directly from French traders at an interior trading post? Unfortunately, Whitewater Lake has not been examined archaeologically, and the context of the artifacts is unknown, factors which somewhat limit interpretation.

Whitewater Lake lies just west of, and in the same system as a Native commercial route that connected Lake Superior with James Bay via Lake Nipigon and the Albany River. This was connected to a broader network that stretched through the Great Lakes. It was to Lake Nipigon that the Nipissing and Amikwa fled during the Iroquois Wars of the mid seventeenth century. It is possible, then, that the axes were transported into the region from the lower lakes through Native agency.

While on typological grounds the Whitewater Lake tools could be dated as early as the 1630s, European goods are believed to have first entered the Lake Nipigon region through the Native exchange network only in the mid 1650s (see Harris 1987:Pl. 37). This might suggest that these specimens date to that period at the earliest.

It was not until the latter part of the seventeenth century that French explorers and missionaries began to advance into the Upper Great Lakes region. In 1661 Pierre Radisson accompanied the Cree to the north shore of Lake Superior, in the course of his somewhat controversial expedition down to "Hudson Bay" (Adams 1961:145-147; Rich 1976:70; Bain 1969:233n; it is suspected that he journeyed no farther north than Lake Nipigon - see Nute 1978:65-66; Lytwyn 1986:3). Unlicensed *coureurs de bois* spread into the Upper Great Lakes area during the 1660s as well (Harris 1987:86). Father Allouez explored the Nipigon River and Lake Nipigon as early as 1667 (Ray 1974:8). The Jesuits

had mapped the north Superior shore with great precision by the early 1670s, although it would be several years before the Lake Nipigon area would be accurately depicted (Rich 1976:709).

The first documented French trading post in the interior, Fort Outouillis, was established on Lake Nipigon in 1678. It was followed in 1684 by Du Lhut's Fort la Maune, the purpose of which was to intercept the Assiniboine and Cree on their way down to James Bay to trade with the English newly settled at Fort Albany (Voorhis 1930:98, 133; Burpee 1968:47n; Innis 1973:49; Ray 1974:11). This post is believed to have been in the vicinity of Ombabika Bay in the northeast corner of the lake, strategically situated on the travel route to the Bay (Lytwyn 1986:4).

The French pushed across the height of land into Hudson's Bay Company territory, establishing Fort de Francois at the Kenogami forks of the Albany River in 1685. It operated until about 1687 (Harris 1987:Pl. 38). Between 1686 and 1693, the French captured and occupied Fort Albany and other James Bay trading establishments of the Hudson's Bay Company (Williams 1970:11; Lytwyn 1986:5), and so dominated the trade throughout the interior of northern Ontario through that period.

The cancellation of French trading licences in 1697 forced a withdrawal from the region until 1713 (Harris 1987:88). During this period, the Lake Nipigon trade shifted to the Hudson's Bay Company traders at Fort Albany.

French expansion into the area north of the Upper Great Lakes resumed after 1713 (Harris 1987:88). In the mid eighteenth century, a post was in operation at Lac a la Carpe (on or in the vicinity of Lake St. Joseph; see Harris 1987:Pl. 40), only a short distance west of Whitewater Lake. French posts were

replaced with British enterprises after 1759.

There is no clear documentary evidence for a French fur trade post in the immediate vicinity of Whitewater Lake. George Sutherland, exploring the area inland from Fort Albany for the Hudson's Bay Company in 1779, heard reports of a "French" house a little below Whitewater Lake; however this was probably a Canadian trader's establishment occupied briefly in the 1770s, and not a station of the French Regime (Lytwyn 1986:34; Harris 1987:Pl. 62).

Summary

Comparative archaeological data suggests that the Whitewater Lake artifacts could date before the mid seventeenth century. The limited historical information suggests they may have come to the region through the Native exchange network before the arrival of the European traders, though it is perhaps more likely that they date to the period of intense French activity in the area, between the 1660s or 1670s and the closure of the inland posts in 1697.

There is, as yet, little physical evidence of the early French fur trade in the vast area north of Superior. None of the French interior posts has been found, and but a handful of artifacts, a Jesuit ring, an early clay pipe, a few early glass beads and other items (Arthurs 1983a, b; Dawson 1969, 1976), attest to the presence of French fur traders in the area. Whitewater Lake, like so many areas throughout the north, has yet to be explored archaeologically. The Whitewater Lake axes provide another tantalizing clue regarding early historic activity in the area beyond Lake Nipigon.

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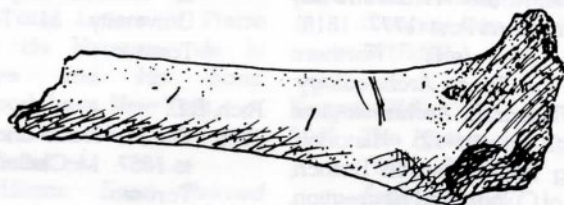
¹ 301 Brock Street, Winnipeg Manitoba
R3N 0Y8

NEW PROFESSIONAL ORGANISATION FORMED

A group of professional zooarchaeologists specializing in the study, analysis and interpretation of faunal remains from Ontario archaeological sites has recently formed the Association of Professional Zooarchaeologists of Ontario (APZO). The purpose of this association is professional development. Areas of interest are:

- ▶ new techniques and methods
- ▶ recent discoveries and developments in the discipline
- ▶ development of professional standards
- ▶ legislation
- ▶ education and training

APZO promotes the study and understanding of zooarchaeology and raises awareness of its contributions both among the general public and within the discipline. Current members include: Chris Anderson, Janet Cooper, Peter Hamalainen, Heather Henderson, Jim MacLean, Suzanne Needs-Howarth, Anne Rick and Stephen Cox Thomas.



Can you help?

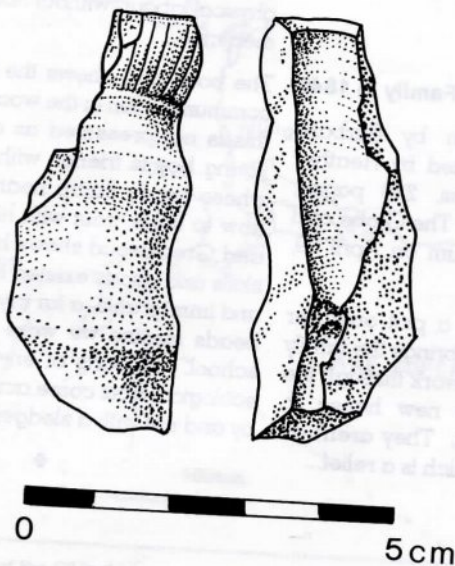
The illustration below is of a fragment of a clay pipe bowl from the Plater-Martin BdHb-1 Site at Craigleith, Ontario. It is like no other I have seen. It has three bulges. The top bulge is decorated with a band of vertical incising between two horizontal lines. The other two bulges are plain. These are too imprecise to be the arms/legs of an effigy, or the coils of a snake. The quality of the clay, firing and artistry are all excellent. The fragment is too small to allow a guess at the remainder of the bowl.

If anyone has seen a similar pipe, or has any idea what the remainder of the bowl looked like, I would be very glad to hear of it.

The Plater-Martin BdHb-1 Site was EKARENIONDI, principal Petun village ca. 1637-1650, a cosmopolitan political centre, subject to many influences, Petun, Huron (particularly the Ossossane refugees), Neutral, and Odawa, and through the Odawa all the western Upper Lakes tribes, although the quality of the piece might suggest it is a local Petun product.

Many thanks to Janie Ravenhurst of Ravenhurst Graphics for the skilful drawing. Janie can be contacted for similar work at 43 Marbury Crescent, Don Mills, Ontario M3A 2G3, telephone (416) 447-5410.

Also many thanks in advance to anyone who responds to this plea! Please contact Charles Garrad at the OAS office (where the item can also be seen).



READING MATTER

with a contribution by Christine Kirby

Prehistory of Ontario for Windows

I spent a happy afternoon with Nick Adams' new Encyclopaedia of Ontario Archaeology computer program. I moved around in time and space, checked out lifeways as well as artifacts. The text was clean and concise, the maps and drawings crisp. The information is accessible under subject, period or via index. It's fun to use, full of information, and I can't wait to let the grandchildren loose on it.

Recommended for budding avocationalists, high school students interested in archaeology, and anybody with the odd archaeological query. It takes about seven minutes to load on a 486 (20 to 30 minutes on a 386) and needs about 12 MB of space on your hard disk.

CK



Daily Life of a Canadian Family in 1840

This new book, written by Barbara Greenwood and illustrated by Heather Collins (Kids Can Press, 240 pages, \$16.95) was reviewed by The Globe and Mail's Elizabeth McCallum on April 29, 1995:

"Without trying to force a plot onto her characters, Greenwood brings the family members alive as they work through the seasons, and build a new house to replace their log cabin. They aren't all sweetness and light, which is a relief...

Information pages throughout the book add intriguing details of life in the bush: how to use a hatchet to split wood—without getting the blade stuck in the log, for example. Spinning and weaving sections explain how readers can easily try their hand at spinning, although I was disappointed that the flax comb for linen shown is a hatchel, not the brush-like heckle which gave us the word for parliamentary sport. Dyeing should gross out the kids: pioneers used urine to make the dye fast, rather than alum, and they won't forget the prospect of pieces of dried corn-cob—no, not the husks—for toilet paper.

To city-bound children and their stressed-out parents, pioneer life with its basic simplicity looks awfully attractive, rather than primitive, but "A Pioneer Story" also points out the tedium and the constant dangers: accidents in the endless physical labour—without hospitals or even medicine...

The book also shows the importance of community even in the woods. Mercifully, this is not presented as a sermon. ... a young boy is friends with a native child whose family camp nearby. He learns how to tickle trout with his Indian friend and Greenwood shows how the trade of skills and goods existed between natives and immigrants—a far cry from the glass-beads routine we were once taught in school. All sorts of environmental and ecological facts come across, too, by-the-by and not with a sledgehammer."



DATING THE NIPIGON BAY BURIALS

David Arthurs

Introduction

In the fall of 1981, a hunter discovered a human cranium eroding from a cutbank on the shore of Lake Superior. The findspot was on the Black Bay Peninsula south of Nipigon, Ontario (Figure 1). When investigations by the Ontario Provincial Police determined that the site represented a Native burial, the Regional Archaeological Laboratory of the (then) Ministry of Culture and Recreation was

requested to assist in the salvage of the remains. The excavation of the site (DfJb-1), and reburial of the individuals have been previously reported (Arthurs 1981; 1982). During preliminary analysis, and prior to the reburial of the remains at St. Sylvester's Church on the Lake Helen Reserve (Arthurs 1982), there was considerable debate about the age of the burial. Analysis of the artifacts associated with the interment, and the results of radiocarbon dating of the remains, have

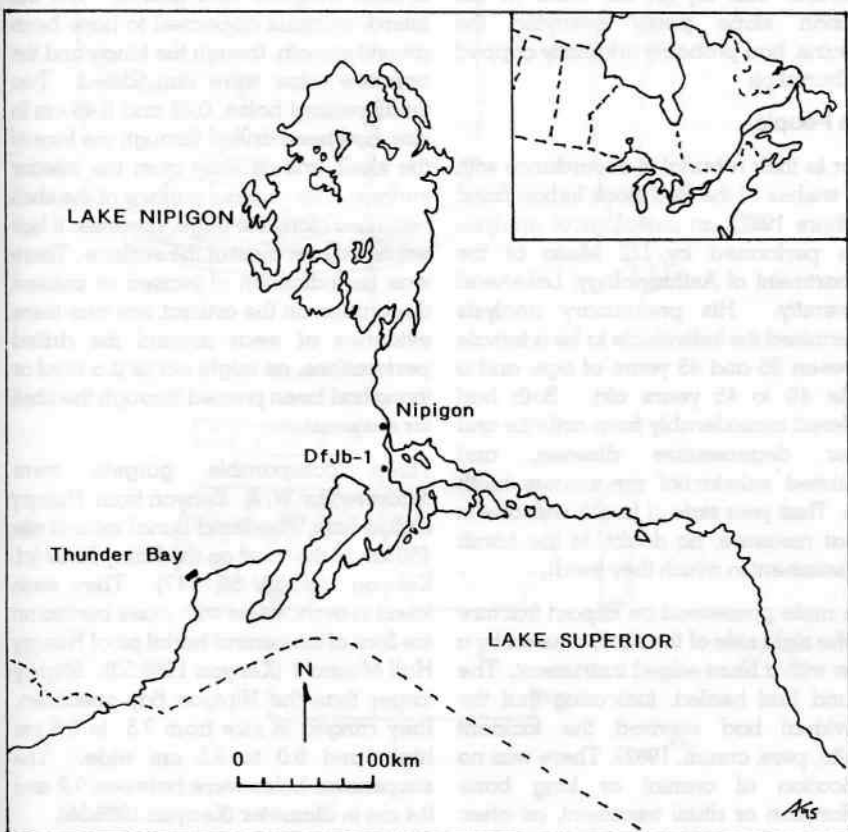


Figure 1. Location of the DfJb-1 site.

shed light on their age, and on pre-contact mortuary practices in the Upper Great Lakes region, previously known mainly from the elaborate mound burials of the Rainy River to the west.

Burial Pattern

The burial consisted of two individuals. Though somewhat disturbed by erosion and slumping, they appeared to have been interred together in a shallow, oval grave dug into the clay bank. They were primary burials, lying side by side in a tightly flexed position, and facing in a generally southerly direction along the shore of the Black Bay Peninsula.

Twelve large rocks, several of them fire cracked, that lay at the base of the erosion slope partly overlying the remains, had probably originally capped the burial pit.

The People

Prior to their reburial in accordance with the wishes of the Red Rock Indian Band (Arthurs 1982), an osteological analysis was performed by J.E. Molto of the Department of Anthropology, Lakehead University. His preliminary analysis determined the individuals to be a female between 35 and 45 years of age, and a male 40 to 45 years old. Both had suffered considerably from arthritis and other degenerative disease, and exhibited substantial pre-mortem tooth loss. Their poor state of health was due in great measure, no doubt, to the harsh environment in which they lived.

The male possessed an impact fracture on the right side of the skull, caused by a blow with a blunt-edged instrument. The wound had healed, indicating that the individual had survived the incident (Molto, pers. comm. 1982). There was no indication of cranial or long bone perforation or ritual treatment, as often

noted in Woodland period burials west of the Upper Great Lakes.

Grave Inclusions

There were a few articles in the grave which appeared to represent intentional inclusions. The first of these was a rectangular gorget, cut from the shell of a large river clam (Figure 2a). This artifact had been found by the OPP investigators near the cranium of the female. It was unusual in that it was far larger than most clam shells from the local area.

Either end of the shell had been removed, to form a rectangular plaque 6.95 cm high, and 7.75 cm wide. The shell was approximately 0.46 cm thick, and the artifact weighed 28.0 grams. The cut lateral margins appeared to have been ground smooth, though the hinge and the opposite edge were unmodified. Two small conical holes, 0.32 and 0.40 cm in size, had been drilled through the face of the shell, one at least from the interior surface. The original surface of the shell remained along the edge, however, it had exfoliated over most of the surface. There was no indication of incised or painted decoration on the artifact, nor was there evidence of wear around the drilled perforations, as might occur if a cord or thong had been passed through the shell for suspension.

Three comparable gorgets were recovered by W. A. Kenyon from Hungry Hall, a Late Woodland burial mound site 450 km to the west on the Rainy River (cf. Kenyon 1986:53, 56, 117). They were found in association with mass burials on the floor of the central burial pit of Hungry Hall Mound 1 (Kenyon 1986:53). Slightly larger than the Nipigon Bay specimen, they ranged in size from 7.5 to 8.6 cm high, and 9.0 to 9.5 cm wide. The suspension holes were between 0.2 and 0.4 cm in diameter (Kenyon 1986:56).

Kenyon dated charcoal from the central burial pit at 820 ± 65 years BP, or AD 1130 (Kenyon 1986:48; Wilmeth 1978:124). Recent refinements of the radiocarbon calibration curve permit a more precise date of cal AD 1229 (with a one sigma range falling between AD 1171 and 1280) to be assigned to this burial (Stuiver and Reimer 1993).

Other objects included with the Nipigon Bay burials included two small, unmodified clam shells, one of them

cradled in the hand of the male. It is interesting to note that unmodified clam shells were also recovered from the Hungry Hall mound (Kenyon 1986:48).

Two distinct clusters of fish bones and scales were present, adjacent to the crania of each individual. Examination of the scales by Ministry of Natural Resources Superior Fisheries Unit personnel indicated that several were from yellow perch or pickerel, some as old as 13 years of age. Fish older than

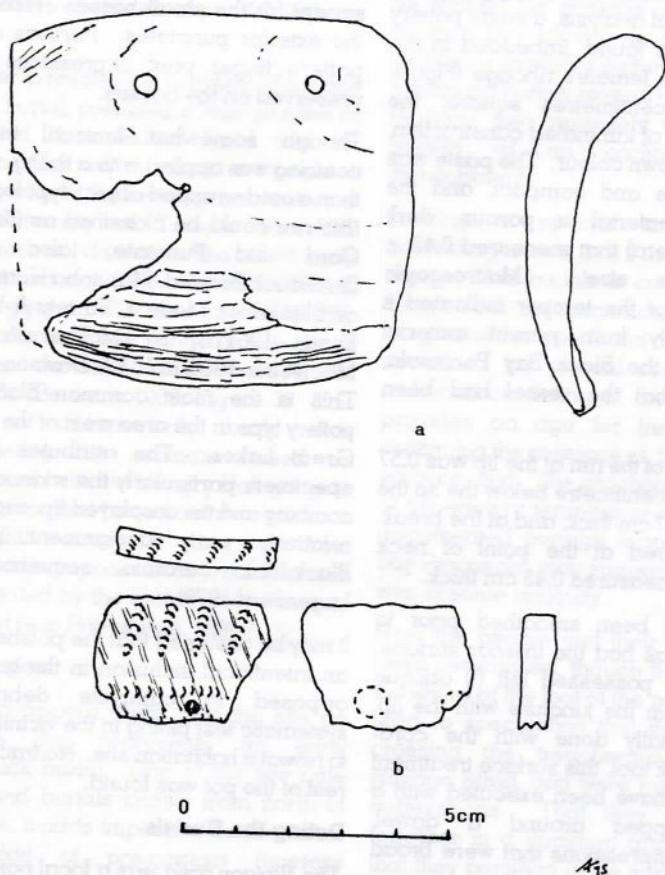


Figure 2. DfJb-1 grave goods: a) rectangular clam shell gorget, b) cord-wrapped stick decorated rim sherd.

about 9 years of age are not generally found in Lake Superior today due to fish harvesting practices.

In association with the fish bones and scales were clusters of several small water-rolled pebbles. No stones appeared to be present in the surrounding clay, and their occurrence in the grave seems intentional. It might be speculated that they were the shakers for fish skin rattles, though they may have served some other purpose.

While the remains were being prepared for osteological analysis, a small pottery rim sherd was found, imbedded in the clay within the female's ribcage (Figure 2b). Four centimetres square, the fragment was of laminated construction, and a light brown colour. The paste was extremely fine and compact, and the tempering material a porous, dark coloured mineral that measured 0.42 ± 0.18 cm in size. Macroscopic examination of the temper indicated it was probably from parent material common on the Black Bay Peninsula, suggesting that the vessel had been locally made.

The thickness of the rim at the lip was 0.57 ± 0.07 cm. A centimetre below the lip the sherd was 0.57 cm thick, and at the break, which occurred at the point of neck inflection, it measured 0.45 cm thick.

The lip had been smoothed prior to decoration, as had the interior surface. The exterior possessed left (\) oblique combing from the juncture with the lip. Though usually done with the cord-wrapped stick tool, this surface treatment appears to have been executed with a thong wrapped around a dowel, producing impressions that were broad and straight-sided.

Decoration on the flat, unsplayed lip consisted of right (/) oblique cord-wrapped stick impressions. On the

exterior below the lip was a row of right oblique cord-wrapped stick impressions, above a horizontal cord-wrapped stick row, above a row of small circular punctates, above a second horizontal cord-wrapped stick row at the break. The core of the cord-wrapped stick decorating tool appeared to have been composed of at least two elements, while the cordage itself consisted of at least two fine elements. The punctates, which were 0.31 cm in diameter, were located 1.77 cm below the lip, and were spaced 1.54 cm apart. The interior was undecorated, except for the small bosses created by the exterior punctates. Portions of the potter's finger print impressions were preserved on the bosses.

Though somewhat unusual in that combing was applied with a thong rather than a cord-wrapped object, typologically this rim could be classified as Osufsen Cord and Punctate, (also called Blackduck Banded, Manitoba Horizontal, or Blackduck Mode 1, Variety A 100; cf. Evans 1961:51, 53; McPherron 1967; MacNeish 1958:157-158; Dawson 1973). This is the most common Blackduck pottery type in the area west of the Upper Great Lakes. The attributes of this specimen, particularly the wide, oblique combing and the unsplayed lip, suggest a relatively early assignment in the Blackduck ceramic sequence (cf. Lugenbeal 1978).

It may be assumed that the potsherd was an intentional inclusion in the grave as opposed to campsite debris, as systematic test pitting in the vicinity failed to reveal a habitation site. No trace of the rest of the pot was found.

Dating the Burials

The Nipigon area was a focal point in the French fur trade after the mid 17th century; the absence of any articles of European manufacture, such as buttons,

glass beads, or metal objects, indicated that the individuals probably died before the period of extensive European contact. The excellent condition of the bone at first suggested a late pre-contact age, though this may have been due to preserving qualities of the clay soil matrix. The cut shell gorget, comparable to specimens from Hungry Hall, indicated a possible 13th century date, while the rim sherd was reminiscent of ceramics believed to date as early as the 10th century. This evidence, taken together, suggested that the Nipigon Bay burials might fall somewhere between about AD 900 and 1600.

In order to resolve the problem of the age of the burial, permission was granted by the Red Rock Indian Band and the Nipigon Coroner to submit a sample of human ribs to the Isotrace Laboratory at the University of Toronto for AMS radiocarbon dating. The C-14 date determined was 1230 ± 50 BP (TO-1385), which gave a calibrated age of AD 780. The calibrated age range at one sigma standard deviation falls between AD 688 and 881 (Beukens 1989; Figure 3). This was an unexpectedly early date considering the estimate based on comparison with the Hungry Hall gorgets, but is supported by radiocarbon dates in the eighth century for other early Late Woodland components on Lake Superior investigated by the author, and others to the west (e.g. Priess et al. 1986:6, 7).

Discussion

It would appear, then, that the site on Nipigon Bay represents an early Blackduck burial. One of the few Late Woodland burials known from north of Superior, it adds important details to our knowledge of pre-contact funerary patterns in the area.

These would appear to include primary, flexed interments in shallow, oval graves,

and the use of large cobbles to cover the burial. That some of the rocks appeared to be fire cracked suggests the intentional use of fire. Interestingly, Kenyon (1986:47), found that fires had been lit over the burials at Hungry Hall, and traces of fire have been noted at several other Rainy River mound sites as well.

Though sharing some elements with the mound burials west of the Upper Great Lakes, the rectangular gorget, the clam shells and fish remains, all of which may reflect aquatic symbolism (see Hall 1979), as well as the possible use of fire, the Nipigon Bay burials do not reflect the elaborate mortuary pattern expressed in the mound burials several centuries later. Perhaps they represent this emerging pattern at an earlier stage of development.

Looking at specific artifacts, it is interesting to note that if the dating of the Hungry Hall burials is correct, it would suggest that the manufacture of cut shell gorgets of the type found at Nipigon Bay continued for several centuries. The radiocarbon dating of the burials also provides an age for the rim sherd, confirming the presence of this style in an early context. The situation of the grave, at the eastern terminus of an historically documented portage across the Black Bay Peninsula, may suggest that the trait was of some antiquity.

How the people met their end has not been determined, though their burial on the shore at the foot of the portage might lead to speculation that they drowned crossing the treacherous waters of Nipigon Strait, and were buried by their companions. That they were found together in a common grave suggests that they perished at the same time, and that they were probably related, perhaps members of a family unit. However they died, their skeletal remains bear testimony to the challenges of living in the

harsh environment north of Superior some twelve centuries ago.

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¹301 Brock Street, Winnipeg R3N 0Y8

INFORMANT ARCHAEOLOGISTS WANTED

"As part of an NSF-funded project, we are looking for stories archaeologists have to tell about their relationships with people in the communities where they do fieldwork. We would like to interview archaeologists who can tell us about collaborations, long-term relationships, cooperation, co-management and other positive experiences they have had with local people. We would also like to hear "horror stories" about fieldwork situations where relationships with local people did not work out well. If you know someone who has a story to tell, please encourage him/her to contact us, or send us the name. We will be doing most of these interviews by telephone or at national meetings. All responses will be completely confidential.

Please contact us by E-mail (wilkr@ucs.indiana.edu), phone (812-855-8162), fax (812-855-4358) or letter to Richard Wilk, Anthropology Department, Indiana University, Bloomington, IN 47405, USA. Thank you!"

from SAA Bulletin 13(2)

SIX NATIONS OF THE GRAND RIVER AND MISSISSAUGAS OF THE NEW CREDIT EVENTS

May 21-July 23 First Nations art exhibition, Woodland Cultural Centre, Brantford; June 24&25 Grand River Days, Forest Theatre, Sour Springs Road; July 22&23 Champion of Champions Pow Wow, Chiefswood Tent and Trailer Park, Highway 54 East; August 4&5, 11&12, 18&19 Six Nations Native Pageant, Forest Theatre, Sour Springs Road; September 8 to 10 Six Nations Fall Fair and Pow Wow, Ohsweken Fairgrounds.

sent to us by Six Nations Tourism

CALL FOR CONTRIBUTIONS TO ZOOARCHAEOLOGICAL BIBLIOGRAPHY UPDATE

The OAS plans to provide an update to *Zooarchaeological Analysis on Ontario Sites: An Annotated Bibliography* by Janet C. Cooper and Howard G. Savage, first published in October, 1994. The update is scheduled to be available for the OAS's 1995 symposium in October.

Additions and amendments to the original publication should be sent directly to the senior author no later than August 1, 1995 to be included in this update. The address for contributions is 587 Avenue Road Apt 36, Toronto Ontario, M4V 2K3.

THOUGHTS ABOUT THE HUNTER'S POINT (BfHg-3) SITE

Charles Garrad¹

At the close of their article on Algonkian devotional items at the Hunter's Point (BfHg-3) site in the previous issue of *Arch Notes*, authors Bill Fitzgerald and Camille Ramlukan kindly invite augmentation. What an opportunity! However, being able to legitimately plead lack of time and space, as well as no more knowledge of the subject than the authors admit, I can only offer a few random thoughts.

The first thought is that the Odawa of the Hunter's Point Site on the Bruce Peninsula might be the same Odawa of the Plater-Martin (BdHb-1) and Plater-Fleming (BdHb-2) sites at Craigleith. In a letter dated April 25, 1648, Jesuit Father Charles Garnier recorded that the "Huron" (Petun) and "Algonquin" (Odawa) usually lived together in the town of EKARENIONDI, but because of a murder, "the Algonquins ... then withdrew ... and joined another Algonquin nation two days' journey from EKARENIONDI" (Jones 1909:230). The time of the departure of the angry Odawa is not given, but it was most likely during winter, (because they wintered with the Petun), and therefore most likely on foot.

The EKARENIONDI of 1648 is confidently identified as the Plater-Martin site at Craigleith, a major town with a detached contemporary suburb, the Plater-Fleming site. Both sites have abundant western cherts presumably imported by the Odawa, as well as ritual bear paraphernalia presumed to be Odawa. It was at these two sites that peculiarly modified bear mandibles were first found in Ontario (Garrad 1969). It is exciting that Hunter's Point has produced another (Fitzgerald and Ramlukan 1995:13).

In reconstructing the journey of the Odawa, at least we have the starting point. Various references and the cherts suggest that their direction would have been westerly. A journey on foot would prohibit Manitoulin as a destination. From the Petun sites, Ste. Marie could be reached on foot in two days. The same distance westerly reaches Wiarton. The lower Bruce Peninsula therefore emerges as the area to search for the Odawa site around 1648, but not until Bill Fox found the Hunter's Point Site (whoever would have thought to look on cobble beaches!) did we finally have even one candidate in that area.

During the OAS bus trip to the Hunter's Point site in 1993 Jim Molnar showed us ceramic and lithic material which would be very much at home in Petunia. I have eagerly awaited further reports of correspondences with Petunia generally and the two Craigleith sites in particular. The news of shamanistic objects at Hunter's Point, accompanied by bear teeth and the modified bear mandible, is a joy. Yet somehow, the quality of the pottery Jim Molnar showed us was almost too good to be late pre-Dispersal Petun. The frequency of Lawson Incised and Black Necked pottery types and the absence of Period III glass beads supports a pre-1648 date for the limited area of the site now reported. Perhaps these types result from Odawa-Petun interaction of earlier times. Hopefully our still-angry Odawas of 1648 are somewhere else on the site.

Meanwhile the shale (slate according to the caption) pendant is exciting because there is some possibility that the

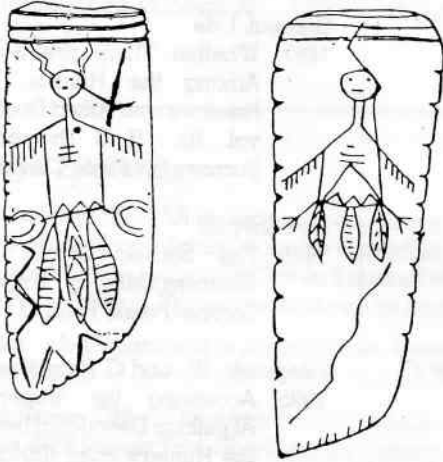


Figure 1. Thunderbird representations on two stone pipes (Wintenberg 1928), no scale given.

Midé priesthood (Garrad 1985:9-11). It is not impossible that he may even have been an Odawa, although it is usually assumed that he was a Petun because the name Onditachiaé is in the Petun-Wyandot language and he is mentioned by Brébeuf in the context of Huron-Petun sorcerers.

From Brébeuf's account it is understood that Onditachiaé's speciality was controlling the weather. His name implies he did this by transforming into a Thunderbird (thanks, John Steckley). The Hunter's Point Odawa interacting with the Petun would have known of

Onditachiaé in 1648, and more certainly before that time.

It would be instructive to search through the Petun collections for artifacts exhibiting power lines, triangles, and parallel jagged lines, together or not. A whelk-shell fragment (*gorget?*) from the Plater-Fleming site which was exhibited in the Collingwood Museum for nearly thirty years is incised with triangles (fig. 2).

The authors associate the Hunter's Point objects with a formal Midewiwin society. The generally accepted opinion places the development of the Midewiwin later (18th Century) and elsewhere (La Pointe), as response to European influence (Dewdney 1975:174; Stone and Chaput 1978:605-6). However, as Hickerson (1970:52) points out, two features of the later Midewiwin are "ceremonials conducted by an organized priesthood who had occult knowledge of killing and curing by use of herbs, missiles, medicine bundles and other objects" and "the transmutation of ancient ritual practices

Thunderbird representation is a known, historic person, especially if it is somewhat earlier than 1648. The humanoid figure with the power lines, triangles, and parallel jagged lines invites comparison with illustrations by Wintenberg (1928, see fig. 1). I suggest that both examples (i.e. Wintenberg 1928:29 fig. 4 and 5, and Fitzgerald and Ramlukan 1995: fig. 2) represent a shaman in the actual process of transforming into a Thunderbird, the ability to transform being the prime characteristic of a developed shaman. In 1636 the Jesuit Father Jean de Brébeuf (1897:193-197) reported an interview with the living Thunderbird, Onditachiaé. When Onditachiaé died is not known, but even if his death occurred soon after meeting Brébeuf, the one-time existence of a shaman of such power must have been well known for many decades after, if only through the students he would have trained. I have suggested this was a factor in the later emergence of a formal

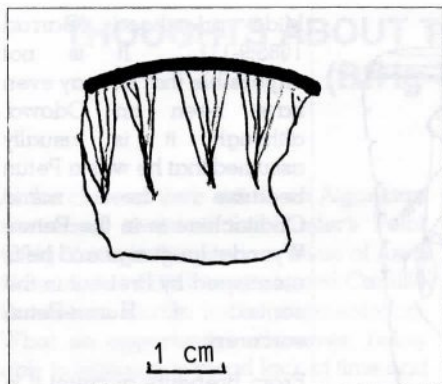


Figure 2. Fragment of whelk shell gorget (?) from the Plater-Fleming site.

and beliefs to new ideological and ritual contexts". My thought is that at Hunter's Point we have a glimpse of the earlier practices and beliefs gestating towards the later formalized system.

Elsewhere I have suggested the evolution of the Midé Society's ceremonial use of longhouse-like structures, and "a repertoire of symbols prominently featuring Thunderbirds, Bears and Turtles", may have resulted from an accumulative and gestation process reflecting the life of Onditachiaé and the pre-Dispersal Petun (Garrad 1985). The Hunter's Point site work reveals this suggestion to be too Petun-centric. The Ontario contribution to the later Society resulted from a gestation process which must have been fuelled by the tension and interaction between the Petun and the Odawa. As the authors point out, the Hunter's Point Site is far more important than "simply a seasonal subsistence stop in their [Odawa] annual cycle". It would seem part of the gestation process which gave rise to the later formal Midewiwin. It is to be hoped that there will be more work on the site to reveal more on this intriguing subject.

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NEW CJA EDITORS

The Executive of the CAA is pleased to announce that the following individuals have accepted editorial appointments for the *Canadian Journal of Archaeology*. Effective with Volume 20 of the Journal, Dr Carole Stimmell will be Editor and Dr Marti Latta will be Book Review Editor. The new editors can be contacted at the following addresses:

CJA Editor - c/o Department of Anthropology, University of Toronto, Toronto, Ontario, M5S 1A1. Phone: (416) 698-3729. E-mail: stimmell@epas.utoronto.ca.

CJA Book Review Editor - Division of Social Sciences, Scarborough College, University of Toronto, 1265 Military Trail, Scarborough, Ontario, M1C 1A4. Phone: (416) 287-7350. E-mail: latta@lake.scar.utoronto.ca.

from CAA Newsletter 15(1)

BOOK: PRESERVING THE ANTHROPOLOGICAL RECORD

The Wenner-Gren Foundation announces publication of the second edition of *Preserving the Anthropological Record*. Complimentary copies are offered to interested scholars and information specialists. The book presents essays on the nature and use of anthropological records, the need for preservation, the issues confronting different subfields, and guidelines for individual anthropologists and associations. This expanded second edition contains six new chapters, including reports on ongoing efforts for preserving the record. To receive a complimentary copy, send a request to the Wenner-Gren Foundation, 220 Fifth Avenue, New York, NY 10001, USA; telephone (212) 683-5000. Limit one book per order; please allow 6 to 8 weeks for delivery.

from SAA Bulletin 13(2)

THE MYSTERY OF THE MISSING MILL

Elise Sherman

Historical research at best is not easy. It seems that the archives never hold the documents you are looking for, and if they do, it's never early enough in the historic record; books and other documents, the documents you know hold the key to your research, always seem to be missing; and the people at the land registry office never understand why anybody would ever want to look at two hundred year old records. An historical archaeologist, or any historical researcher for that matter, is one part curiosity, one part problem solver, and two parts masochist. In spite of the problems and pitfalls you might expect to encounter while doing historical research (primary research predominately from the original documents), and some you would never expect to come up against, I decided to research a property.

Driving in the car one day along Centre Street in Thornhill, I happened upon Old Yonge Street. Old Yonge Street, I discovered, begins on the north side of Centre Street, one short block west of modern day Yonge Street. I drove north on Old Yonge, marveling at the backs of historical houses relocated to Yonge Street for conservation (ACAC 1979), my excitement building, until I reached its terminus at Mill Street. My heart leapt! Mill Streets are, more often than not, named so because a mill once stood there. I turned left onto Mill Street, knowing my quest would culminate with the sighting of the remains of the mill. Excitement mounted as I found the 1825 mill house, moved to the street in 1979. Disappointment soon overshadowed my journey when Mill Street terminated, not in the mill, but in a private golf club.

Mill Street was a bust that day, but the thought of the absent mill on Mill Street plagued my mind with a million questions: Where was the mill located? Who owned the mill? What kind of mill was it? What happened to it? The curiosity in me longed to find out; the masochist in me vowed to find out; the problem solver in me thought she knew how.

I began my quest at the Land Registry Office. My request for a two hundred year old list of land transactions for lot 32, concession 1—the location of the mill property—was met with disbelief. After a frustrating discussion with the clerk—she refused to give me the records I wanted because if I needed to see more records, it would cost me another eight dollars to see them—I realized I was not going to leave there with the information I needed. I decided to continue my search at the archives, and finish it with secondary sources (books written on historic Thornhill).

Bingo! The mill I so desperately searched for belonged to none other than Benjamin Thorne, the man Thornhill was named after. Benjamin Thorne came to Canada from England in 1820 (Pitt 1820:122). In 1828 he and brother-in-law William Parsons purchased the site of Purdy Saw Mills. In 1830, Thorne married Anna Maria Wilcocks of Cobourg (Miller 1968:104). Also in 1830, Thorne and Parsons built a "five or six" storey grist mill and a tannery on the property, enlarging the existing sawmill (ACAC 1979:41). The community served by the mill, previously known as Atkinson's Mills and Dundurn, soon became known as Thorne's Mills, and then Thorne's Hill, Thorne Hills, and eventually, Thorn Hill (Fitzgerald 1964:122).

Thorne's Mill prospered under the partnership of Thorne and Parsons. By instituting a policy of cash payment, rather than a system of barter, Thorne's business quickly increased (ACAC 1979:40). It was said the patrons would "line up along Yonge Street 'til ten pm waiting to use the mill" (Stecyk 1990). The mill and tannery were soon joined by a post office (Fitzgerald 1970:9), hotel, store, stables, sheds, and other outbuildings (Fitzgerald 1964:122). While a profit was to be had from the operation of the mill and associated businesses, a greater profit was to be made from the revenue of Thorne's other properties. Research indicates Thorne owned properties in York (Toronto) as well as England. Thorne made the bulk of his capital exporting wheat flour to England, and importing iron ore (Fitzgerald 1970:29). Prior to 1845, Thorne and Parsons took on a third partner, David McDougall (ACAC 1970:45).

In 1846, tariffs on grain imports to England were removed, "allowing grain from all countries to enter Britain duty free." Thorne's Mill was left with shiploads of unsold flour. In 1847, the business failed leaving Thorne bankrupt (Fitzgerald 1970:29). In 1848, Thorne's properties were sold via public auction (Crew 1848). McDougall took over the mill (ACAC 1979:47), tannery, and store properties (Public Archives 1851-2). After the auction, Thorne, desolated by his losses, managed to pay off all the debts he owed as a result of his bankruptcy. A broken man, Benjamin Thorne committed a "melancholy suicide," by walking out into the fields behind his house and "shooting himself in the body with a gun" (Anon. 1848). He was survived by his wife Anna 45, and nine children: William 17, Anna 15, Mary 13, Benjamin 12, Cathrine 11, Richard 9, Charles 6, Horace 5, and Alfred 3 (Public Archives 1851-2).

Although the properties were now owned and maintained by David McDougall (with the exception of the tannery occupied by Pearson and Wilcocks of Markham), Anna and her family, along with two servants (Ann Weley 22, and William Birmingham 41, both of Ireland), a resident (Ellen M. Osler 11, of Canada), and a miller (James Kee 26, of England), remained on the property until at least 1851 (Public Archives 1851-2). By 1861, the Thorne's had left the lot 32, concession 1 property, appearing to have disappeared from Vaughan (and neighbouring Markham) altogether. The Government Census Returns for the Township of Vaughan in the County of York for 1861 lists David McDougall 47, merchant miller, and family: Fanny 29, married (possibly David's wife); John 17, a clerk; William 25, a student; Jane 12, a student; Mary 8, a student; Isabella 5; Catherine 2; and Mary Jane Carman 16, a servant from Canada, as the inhabitants of the property (Public Archives 1961).

In 1850, the mill dam, mill and tannery were partly wrecked by a flooding of the Don River (Fitzgerald 1964:238). These buildings were presumably restored and back in business, when they were described in an article in *The York Herald* in 1859. It seems a band of thieves (two men and a woman) attempted to rob the mill in the middle of the night on Saturday, October 22, 1859. The intruders broke into the mill building and were detected by "a number of the men employed in the mill, who reside in houses adjacent to the store." A chase was begun by McDougall who "got out a couple of his horses" and raced after the thieves down Yonge Street. One can only imagine McDougall and one of his employees (perhaps Snowdon, a millwright from England still employed by McDougall in 1861 (Public Archives 1861), galloping down Yonge Street on their trusty steeds, in the brisk October air, finally catching up to the

criminals at Finch's Tavern (present day Finch Avenue), recovering about £500 worth of goods. The horses and offending wagon were housed in Mr. Finch's stables for the night (Anon. 1859). The mill continued to operate under McDougall's proprietorship until 1872 (Fitzgerald 1964:29).

Primary resources are usually reliable as sources of information. The obvious dilemma surrounding the use of primary resources is that of bias. The recorders of the information are only human and therefore subject to sometimes, either accidentally or accidentally on purpose, exaggeration or minimization. The primary problem with utilizing secondary resources for historical research is one of accuracy. As I write this history, I am selective in the information I report. As a result, my report is not as accurate as the primary sources I used to research it. Deletion of information then, is the most obvious bias of a secondary source. Once I felt I had exhausted the primary resources available at the Land Registry Office, Archives, and Libraries, I decided to turn to secondary sources. These documents really didn't tell me much more than I already knew. I used them only as a check to ensure that I didn't overlook any pertinent information in my primary search.

Around the turn of the century, the Thorne Homestead enjoyed one last claim to fame. According to secondary sources, John Langstaff—the owner of the property at the time—discovered that the natural spring water in the area contained "beneficial minerals" that could be used for medicinal purposes. He soon opened Hawthorne Mineral Springs Resort, housed in the rebuilt Thorne House (partially demolished by fire in 1890 (Champion, *et al* 1988:126)) "Managed by members of his family, it drew hundreds of visitors to the village to drink the water,

convalesce, or merely rest in the pleasant country" (ACAC 1979:48). Hawthorne Mineral Springs Resort was enjoyed by many passers-by until 1922, when the property was sold to the Thornhill Golf Course (now the Thornhill Golf and Country Club) (Champion *et al.* 1988:126).

Thus ended my long, exhausting search. I finally accomplished what I had set out to do—to solve the mystery of the missing mill. Although admittedly not as significant a search as Indiana Jones's quest for the Ark of the Covenant or the Holy Grail, to me, it was equally exciting. As a resident of Thornhill for about seven years now, I found it exhilarating to discover the history of my city. As an historic researcher, I found it just as frustrating to hit brick wall after proverbial brick wall, in trying to track down my information, with little if any help from the powers that be. Seasoned researchers will be able to identify with my frustration. New researchers should not be put off by it. Persistence is the key. Ask questions of the clerks and then ask some more, until they are more than willing to answer your questions—if for no other reason than to get you out of their hair!

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4001 Bayview Ave. Apt 215, North York, M2M 3Z7



"What? You're just going to throw the tail away? ... Why, in my day, we used every goldang part of a mammoth!"

WILLIAM ROOSA: AN OBITUARY

Matthew Hill

(reprinted from *The Heights*)

The Department of Anthropology, University of Waterloo, Waterloo is saddened by the passing, in Albuquerque, New Mexico on November 1 of William Roosa.

Bill was a Paleo-Indian specialist whose early work was in the southwestern United States. He later worked in Michigan and, in the 1970s and 1980s, in southern Ontario, where he pioneered Paleo-Indian research. His work in Ontario has been developed by his students, including Chris Ellis and Brian Deller. His publication record spanned 30 years, from "Sandals of Feather Cave" in the *Bulletin of the Texas Anthropological and Paleontological Society* in 1952 to "The

Parkhill Complex and Eastern Great Lakes Paleo-Indian" (with Brian Deller) in *Ontario Archaeology* in 1982.

Bill's MA was from New Mexico and his PhD from Michigan. He taught at the universities of Miami and Ohio before coming to Waterloo in 1965 as the first anthropologist in what was then a joint department with Sociology. Although Bill retired to the southwest six years ago, his position in the memory of former colleagues and students is secure. Bill will continue to have a presence in the training of anthropologists. His family has contributed his body to the Osteological Collection of the Maxwell Museum of the University of New Mexico.

LETTERS

Dear Charlie:

...I've been flipping through the latest OA and I must say I'm impressed. The *Current Anthropology* idea of having articles, comments and rebuttals is a good one and I hope Alex can keep it up. You may let anyone know whom you wish that, in my opinion, you've got a good editor in Alex von G. And I hope the organization appreciates this valuable resource it has. ...

yours sincerely,

Peter Reid



[In 1990 ARCH NOTES published an appeal from dug-out canoe Researcher

Timothy J. Kent, 543 S. Scoville, Oak Park, Illinois 60304, USA for news of dug-out canoes in museums and private collections (*Arch Notes* 90(2):12). Timothy has now sent the following up-date on his work. New members since 1990 who may not be aware of this study but do know of a dug-out canoe are requested to contact Timothy to see that it is included. For more information contact the OAS office. CGJ]

Dear Mr. Garrad,

The research is progressing well for my book on *The Dugout Canoes of North*

America. I am including in the study Dugouts from all regions of Canada and the U.S. except the northwest coast and the southeastern U.S. (the Dugouts of these two regions require a separate full-scale study for each region).

During the last seven years I have completed detailed research on 353 Dugouts. The 98 Canadian specimens have spanned the country, from Nova Scotia to the Yukon. In thirty museums in Ontario I studied 43 Dugouts which had originated in Ontario, as well as others which had come from Quebec, New Brunswick, Wisconsin, Oregon, and California.

I am also preparing extensive chapters on Design, Manufacture, Usage, Care, Repairs and Preservation, including many period references by Province and State.

I still have some 125 specimens left to study, in about 75 locations in the Atlantic seaboard States from Maine to North Carolina.

Best Wishes, Tim

Dear Editor,

I have recently returned to Ontario after eleven years working in British field archaeology where I gained excavation experience in all periods from prehistoric through to industrial. I have undertaken total station surveys and lately have

begun geophysical survey trials using a fluxgate gradiometer.

My most recent post was with the Gwynedd Archaeological Trust in North Wales where I was head of contracts section.

I am now looking for an entry level position with an Ontario based unit, and would be pleased to hear from anyone looking for experienced field staff. I have a B.A. from the University of Guelph in History and French.

Yours sincerely,

Roland Flook

Dear Suzanne,

Thank you for publishing my request for information on root cellars (*Arch Notes* 95-2:37). Unfortunately, I provided you with an incorrect prefix for the office telephone number; it should have been 800-465-9990. Would you please issue a correction in the next *Arch Notes*, providing the following E-mail number: G9226350@MCMAIL.CIS.MCMASTER.CA.

Bob Mayer

Mayer Heritage Consultants Inc

FROM THE OAS OFFICE

Charles Garrad

August Bus Trip

Plans are underway for a bus trip that will include the great Indian Pow-Wow at Wikwemikong on the August long weekend. Look for a flyer tucked into this *Arch Notes*.

Passport-to-the-Past Update

Registered members of the Passport-to-the-Past program have been circulated information about volunteer opportunities near Kenora (May), Ancaster (June), Orillia (June), Collingwood (July), Alvinston (all summer) and Caledonia (all summer). If space is still available, these projects may also accept volunteers from the OAS membership who are not members of the program, although they may have to join. For details contact the office.

Archives Directory Published

The Archives Association of Ontario has released the *Directory of Archives in Ontario 1995*, providing details of 240 archival repositories. Copies may be purchased from the Association at PO Box 46009, 444 Yonge Street, Toronto Ontario M5B 2L8, (416) 778-0426, fax (416) 778-8362 for \$21.40 (non-members), including GST.

Wanted: Auditor

Submissions are requested for the position of OAS Auditor in 1995. After years of sterling service to the OAS as Auditor, Geoffrey Sutherland is planning to move to Alberta and consequently to terminate his excellent service to the OAS. As Geoffrey himself is an example, our eclectic membership includes dedicated volunteers with diverse skills and talents, looking for an opportunity to

serve. The audit is completed for the 1994 year but next year's Auditor may wish to review current fiscal procedures before next year's audit time. The Board formally requests any member with appropriate talent, experience, interest and dedication willing to serve as OAS Auditor, to contact the Board via the OAS office as soon as possible. The formal appointment will be announced at the OAS Annual Business Meeting.

Access to Archaeology Program Cancelled

John McAvity, in *Ontario Museum News Currently* (April/May 1995), writes "Grants under the Access to Archaeology Program have been eliminated effective immediately. This small program provided grants of \$430,000 last year, having already been cut back substantially from its original level". Calls made to the program's office in Ottawa resulted in the confirmation that the program has indeed been entirely cancelled as of April 1.

New Ontario Heritage Act

Yet another "Draft for Discussion" text of a possible new Ontario Heritage Act will shortly be circulated to interested parties. The OAS Board will meet to consider a unified Society response. It is probable that the OAS Board will ask members to respond both individually and in coordination with the Society.

Returned Mail

This month we have lost Philip S. Mansfield, who was in Hamilton. Does anybody know Philip?

OAS CHAPTERS

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Send news to Hamilton.OAS@mcmi.com or dial in to (905) 526-1657.

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