



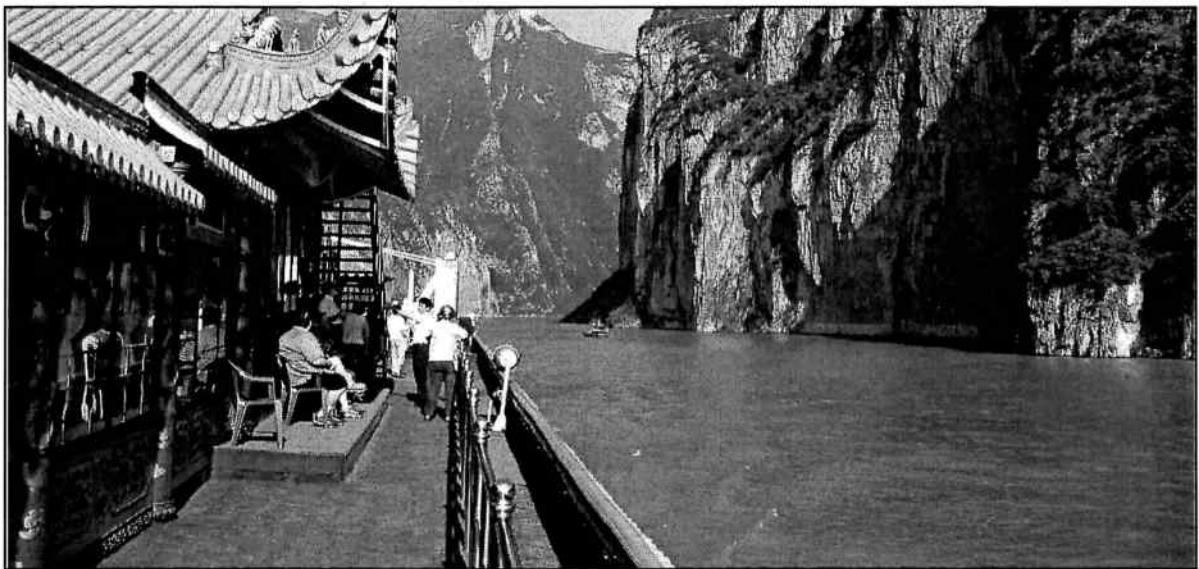
Ontario Archaeological Society

Arch Notes

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A view along the Yangtze River toward one of its famous gorges. This was taken in May 2005 during a recent trip to China by members of the OAS. See the stories inside beginning on page 21. Photo by Henry van Lieshout

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... editor's note

I hope you find something interesting to read in this issue. We have a bit of archaeology mixed in with lots of information about archaeologists and travel pieces from a few participants of the OAS trip to China and Tibet.

As a further note to Julie's article on archaeologists' attitudes toward Native involvement in Ontario archaeology, here's the link to the CAA website outlining their Principles of Ethical Conduct Pertaining to Aboriginal Peoples:

www.canadianarchaeology.com/ethical.lasso

I know it looks funny with that lasso at the end, but it's the right one. I was going to print the Principles in this issue but ran out of time and room, so have a look at it on-line.

Finally, I'd like to thank those of you who contributed articles for Arch Notes this summer—I actually had far more than I could include in this issue and am well set for the next one—coming to you at the end of September.

Andy Schoenhofer

archnotes@sympatico.ca

President's message

Christine Caroppo

This Presidential message comes to you from the land downunder where I am on holiday with the Presidential Consort and offspring. We are currently in the far north of Queensland, a tropical land of palms and beaches, jungles and waterfalls. We have been to the dry and dusty outback and are now enjoying some time on the coast.

We stumbled upon one archaeological site in Sydney: the Cumberland Place site—a pub/terrace of houses/abattoir in the historic part of the city called the Rocks. Sadly, they had finished their work a couple of months

before but the signage was still there. Hands up for those who would like to dig a historic abattoir!!

I know it's not archaeological, but...deep in the outback we went to the world's only known dinosaur stampede site: Lark Quarry. It is a fabulous place that recorded the mad stampede of at least 150 chicken- and sheep-sized dinos as they fled from an approaching theropod. All of these animals left their footprints in the soft mud of a stream-bank which quickly silted over and was preserved for us to see today.

My biggest thrill was meeting

Harriet, the 175 year-old Galapagos tortoise that Charles Darwin collected in 1835 while he was on his voyage of exploration on the Beagle. It was absolutely fantastic to meet a living link to Darwin himself. She's the oldest animal in the world with full provenience from the time she was collected (when she was about as big as a dinner plate). Amazing. For those of you who are thinking of visiting, she lives at the Australia Zoo run by crocodile hunter Steve Irwin (Crikey!!) near Brisbane.

Looking forward to seeing you all at Archaeology Day in September!

From the OAS office...

Lise Ferguson Executive Director

You know how you feel after finishing a really long, tough project? On June 9, I closed the cover of a very large binder, sat back, and exhaled for the first time in several weeks. After many, many hours and lots of input from the Board (especially Henry—thanks!) I was finally finished what felt like my life's work: the annual PHO (Provincial Heritage Organization) grant. When I was a Board member I remember the look of pain on the faces of various Executive Directors at this time of year and now I know why! You know how you always wished for fill-in-the-blank and multiple choice tests and got essay questions instead? That's how I felt writing (and writing and writing) this tome. Well, now it is out of the

door and I'm on to the next projects.

You know how some people say "Be careful what you wish for"? Well, after 30 years of needing a new Ontario Heritage Act and finally getting one in April, there is now lots of work to do because of it! On May 16, I attended a very interesting meeting organized by the Ministry to discuss the development of regulations and guidelines for the Act. These are extremely important as they are key to the implementation of the legislation. The areas we focused on were:

- criteria and approach for the designation of heritage property by municipalities
- criteria for determining the provincial significance of heritage property
- matters to be considered in

reviewing proposals to demolish designated property

You know how you look at something and figure it's not worthwhile to pursue it? At first glance it was obvious these topics were geared mostly toward built heritage, but there were certainly archaeology-related considerations to be brought forward. I was very glad I went and was able to provide some "don't forget about archaeology" input all day long. One of the main things I was pushing for was this: when looking at legislation regarding (primarily) built heritage (which most citizens can appreciate because they see and understand old buildings), it is important to include both historic and pre-contact archaeological sites, known or unknown, discovered or not discovered. Often, the fac-

tors we were looking at did not consider archaeological heritage, for example: that archaeological sites could be destroyed by the demolition or moving of a historic building. When considering "Evaluation of Cultural Heritage Value", I wanted to ensure that a designation based on what they are calling "historical or associative value" could be based on archaeological resources. The regs have to reflect this.

You know how great it is to be able to get really useful info quickly? I stressed the importance of an up-to-date, improved, user-friendly and informative Ministry of Culture website. "Culture needs to be accepted by an informed public to be an umbrella over us all instead of a burr under the saddle!" (Someone else made that one up and I liked it.)

You know how you work hard on something and then nothing comes of it for a long time? It was great to get together with almost 100 colleagues (some of whom I

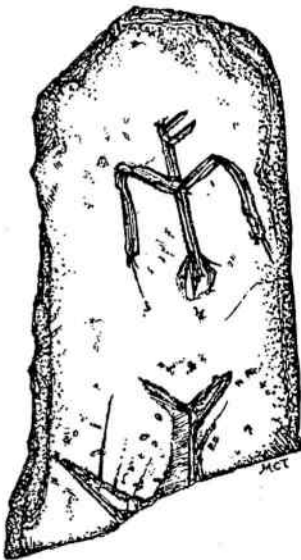
hadn't seen in quite a while) to discuss important heritage issues after the long road to a new Act. It felt good to have this consultative and collaborative session with so many passionate people who have worked so hard for so long. It is also important for the OAS to connect and network with other heritage groups, so we are grateful for the opportunity.

To date, there have been five of these consultative meetings in four cities, and stakeholder attendance was as follows: London, 44; Toronto, 92; Ottawa (English), 42; Ottawa (French), 10; Sudbury, 14. The Ministry is saying these sessions were very successful and they are now in the process of collating and analyzing the feedback they gathered. They hope to have regulations and guidelines from the first phase of consultations in place before the end of the year. You know how it seems like one thing always leads to another? Their next project over the summer and fall is to consult with

stakeholders on marine heritage issues, as well as establishing which provincial public bodies will be subject to standards and guidelines for provincially owned property.

This brings me to our own Board member, Cathy Crinnion. You know how some people work really hard? Cathy reviewed the material for the stakeholder session and I included her input when I participated at the meeting. Cathy is also on the planning committee for the upcoming Archaeology Day in September. (If you can volunteer, please let the office know—we need lots of help to make this a success.) Anyway, Cathy has been busy producing material for me and also producing a new member of the archaeological community: she and Dana welcomed a son into the world in early July. Welcome, baby Ian!

You know how some people are just lucky?



Archaeological Services Inc. is celebrating its 25th Anniversary

On October 14th 2005, 7:30 pm
at the Gladstone Hotel's Ballroom
1214 Queen St. West, Toronto

If you have received an ASI cheque in the past,
you are welcome to attend

Drinks and hors d'oeuvres to be served

Please R.S.V.P to: rsvp_asi@hotmail.com
or Andrea Carnevale at Tel: 416.966.1069 x227

Treasurer's Report for 2004

Henry van Lieshout, Treasurer

Enclosed are the actual financial results for 2004 and an outlook for income and expenses for 2005. Fiscal 2004 was yet another year of transition for the Society as we moved to our new location in the Ashbridge Estate heritage home on Queen Street East, close to downtown Toronto.

The immediate impacts of this move were that the costs of the move were paid for by a generous Director and that we began a search for an Executive Director. For some months, therefore, we did not have to fund the salary while this search was in progress.

Membership fees for 2004 rebounded to \$18,384 from the disappointment of \$11,834 in 2003. Thankfully the trend for 2005 is stable and to the end of June the renewal payments amount to nearly \$17,000. A further request to renew will be sent by the end of June. The present level, though encouraging, is not sufficient to sustain the Society operationally. The Board therefore conducted a membership survey in 2005 in order to review members' opinions on direction. During the balance of 2005 and in the following years the Board will examine options for improving financial sustainability.

For 2004 we were able to show a small surplus of \$335, and for 2005 this may be a surplus of \$1,900. The reason for this is that the two Ontario Archaeology funds have been in a position to fully support the publication of OA for the last few years now. The balance available for publication of OA is now in excess of \$145,000, and a modest return of 2.75% per year will fund two issues. The lower cost of publication, due to more cost-effective new technology, has helped achieve this.

Three other factors have a positive influence on Operating Expenses for 2005:

1. A decrease of \$2,781 (from \$4,281 to \$1,500) in depreciation expense because many of our fixed assets were fully depreciated by December 2004.
2. The profit of \$2,000 from the trip to China, in which 19 members participated.
3. A decrease in the cost of the audit of about \$1,800 due in large part to a new accounting system that we have purchased at a cost of about \$200, and a relaxation of ministry audit requirements.

Gains from the Mutual Fund in 2005 will be less than in 2004 because new regulatory requirements imposed by financial institutions left our investments in cash holdings for part of the year.

Our balance sheet is also showing good strength and total net assets have increased by nearly \$5,200 during the year to nearly \$217,000.



Agenda for the 2005 Annual Business Meeting

The meeting will be held as usual during the OAS symposium, which is in Petawawa this year. It is on Saturday, November 5, 2005 at the Petawawa Civic Centre, 16 Civic Centre Rd., Petawawa, Ontario, and will run from 4-5 PM.

1. President's opening remarks
2. Minutes of the previous meeting
3. Matters arising from these Minutes
4. President's report
5. Treasurer's report
6. Chapter reports
7. Election of Directors
8. Next symposium
9. Constitution changes, if any
10. Adjournment

Henry van Lieshout
Secretary

The Ontario Archaeological Society Inc. Balance Sheet

	2004	2003
Cash	60,868	50,431
Investments	167,748	159,573
Other assets	4,883	10,440
Fixed assets	3,130	5,800
Total assets	236,629	226,244
Payables and accrued expenses	6,752	4,524
Deferred members fees	6,935	10,133
Chapter dues	760	
Trip deposits (China)	1,811	
Symposium profit share with ESAF	3,600	
Total liabilities	19,858	14,657
Total net assets	216,771	211,587
Members equity		
OA Publication fund	128,197	124,445
Mayer OA fund	17,474	16,623
Total OA funds	145,671	141,068
Awards fund	4,612	4,367
Education kits	14,420	14,420
Future fund	52,068	51,732
Total equity	216,771	211,587

Arch Notes advertising rates

An ad in *Arch Notes* reaches **hundreds** of readers each month. And many readers keep looking at their copies for **years!**

Per issue:

Full page (9"x6.5"): \$150
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 Quarter page (4.5"x3.25"): \$70
 Business card (2"x3"): \$50

Get a **25% discount** if you prepay for an entire year!

Advertised items or services must be of interest to the archaeological or heritage community.

E-mail archnotes@sympatico.ca for format info. Submission deadlines are on the back page.

The Ontario Archaeological Society Inc.

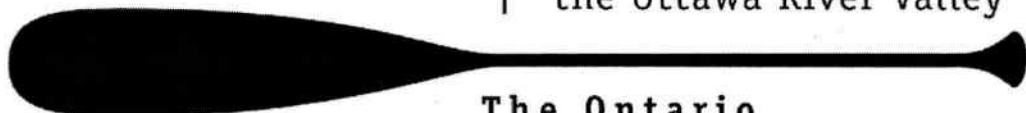
Statement of Income and Expenses — 2004 and 2005

	Actual 2004		Budget 2005	
Income				
PHO Grant	34,000		34,000	
Membership fees	18,384		18,000	
Symposium	3,540		3,000	
Sales	2,248		2,000	
GST refund	1,646		1,600	
Arch Day	183	60,001	200	58,800
Publication costs				
Postage	6,668		6,600	
AN (6 issues)	5,761		5,800	
OA	4,210	16,639	2,000	14,400
Operating expenses				
Salaries	20,611		26,000	
Administration	6,346		6,000	
Rent	5,682		5,700	
Audit fees	5,300		3,500	
Depreciation	4,281		1,500	
Office supplies	2,890		3,000	
Insurance	2,552		2,500	
Telephone	1,978		2,000	
Bank charges	431	50,071	350	50,550
Operating deficit		(6,709)		(6,150)
Donations				
Future fund	3,617		2,000	
OA publication fund	354		300	
Mayer OA fund	145			
Awards fund	62	4,178	50	2,350
Fundraising				
Members trip to China	2,000			
Investment income				
Mutual fund	6,882		3,000	
GIC	833	7,715	800	3,800
Less - Allocations to Funds				
OA publication fund	3,752			
Mayer OA fund	851			
Awards fund	45	4,848	100	100
Net Surplus (transferred to the Future Fund)		336		1,900

2005

Partners to the Past

Making Connections in
the Ottawa River Valley



The Ontario Archaeological Society Symposium

The Ottawa Chapter, the Friends of Bonnechere Park, and the Town of Petawawa welcome the Ontario Archaeological Society to its annual symposium at the town's Civic Centre, November 3–6. Petawawa (between Deep River and Pembroke) is about 2 hours from Ottawa and 4½ hours from Toronto.

The programme will feature sessions revolving around the theme of partnerships such as those between archaeologists, Aboriginal peoples, museums and communities. There will also be an overview of the Ottawa valley's archaeological heritage and contributed papers from our membership. If you haven't sent your **abstract** yet, do it now! E-mail the Programme Chair at jim.molnar@pc.gc.ca

Participants can opt to stay in the modern accommodation of Canadian Forces Base Petawawa, with access to all of the base facilities. Thanks to our generous sponsors, including the Ontario Ministry of Culture, symposium fees are very low and lunches and the banquet are included in the registration cost. (\$70 OAS members, \$80 non-members, \$50 students.)

For further information, please contact the Ontario Archaeological Society at oasociety@bellnet.ca or the Ottawa Chapter at Box 4939, Station E, Ottawa ON K1S 5J1.

We really look forward to seeing you for an amazing weekend!

Thursday, November 3 — Workshop

The New Ontario Heritage Act and Your Municipality. Test drive the new Ontario Heritage Act, updated for the first time in over 30 years. Kick the tires and try out new features like stop-demolition orders, and standards and guidelines for heritage conservation and protection. This day is a chance for heritage advocates to get to know their new Heritage Act. Meet and greet reception in the evening.

Friday, November 4 — Sessions

The day begins with a session on the Ottawa valley. The afternoon continues with talks about archaeology in Algonquin Park. The reception this evening will be on base at CFB Petawawa.

Saturday, November 5 — Sessions

"Partnerships" is the theme of the morning session, especially those between Aboriginal peoples and archaeologists. The afternoon general session will be followed by the OAS Annual General Meeting. The Saturday night banquet features entertainment by the Valley's own Stone Fence Theatre troupe.

Sunday, November 6 — Tours

Tour 1 to the Champlain Trail Museum in the morning features Dave Croft explaining the artifacts. Tour 2 by bus in the afternoon features a logger's lunch at the Hotel Pontiac; a guided walk around Fort William, Quebec, site of a Hudson Bay post; and a presentation on Oiseau Rock, a sacred rock art site.

Hi-Lo Points in Pickering

by Andrew Murray

Two isolated Hi-Lo projectile points were recovered during the survey of the Highway 407 East corridor in the fall of 1997 by A. M. Archaeological Associates. The points, AIGs-177 and AIGs-179, were recovered from two locations 500 m apart on either side of Urfe Creek, southwest of Brougham, north of Pickering. Lucky and sharp-eyed field technician Bonnie Glencross made both finds. No further remains were found at either findspot despite excellent initial field conditions and the added bonus of both sites getting reploughed and re-inspected.

Victor Konrad noted in the mid-1970's that no Paleo-Indian sites were known in the North Pickering area (Konrad 1974). A search of the database at the Ministry of Culture for sites within a 20 km radius turned up six Hi-Lo sites found since Konrad's survey. The closest of these Hi-Lo sites is Runnymede 7, AIGs-121, which is an isolated point recovered by York North Archaeological Services approximately six km to the southeast.

Both points are Onondaga chert and are plano-convex in cross-section. Neither point shows much of sign of wear or resharpening, although the basal ear of AIGs-179 is broken off. Illustrations and point measurements are provided below.

Isolated finds of points have often been described as hunting losses, but with Hi-Lo points in particular this is not necessarily

so. Ellis has suggested that the transition to notched Hi-Lo points represents a shift to a multi-purpose tool type (Ellis 2004). In addition to projectile use, Hi-Lo points were used as knives and reworked into drills and scrapers. The resharpening of such points would leave only a few very small flakes that would be difficult to see even under the best field conditions.

The presence of these two points may indicate extensive occupation of this area approximately 22 km north of Lake Ontario, especially since the chances of finding both points in a single survey are quite slim. Hopefully, further methodical studies of the area will uncover more isolated Hi-Lo points and perhaps even some small sites.

Acknowledgements

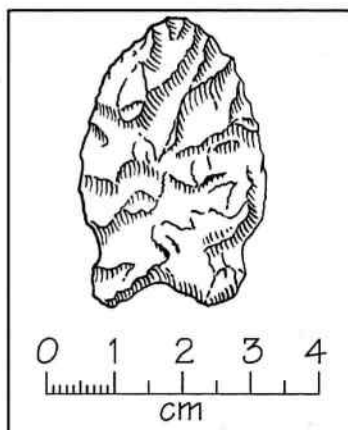
Special thanks are to Mr. Alistair Middleton for the illustration of the two projectile points. The assistance of Robert von Bitter and Jackie Dolling at the Ministry of Culture in searching the Archaeological Sites Database is greatly appreciated.

References

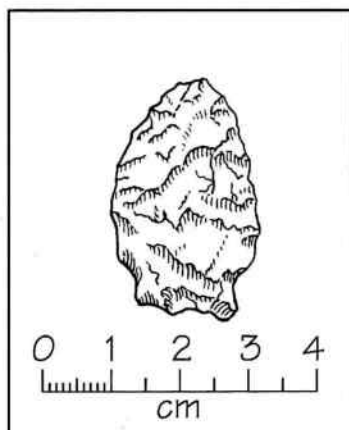
- Ellis, Christopher
2004 Hi-Lo: An Early Lithic Complex in the Great Lakes Region. In *Late Paleo-Indian Occupations of the Great Lakes Area*, edited by Lawrence J. Jackson and Andrew Hinshelwood.
- Konrad, Victor and William A. Ross
1974 An Archaeological Survey for the North Pickering Project. Ministry of Natural Resources, Historic Sites Branch, Research Report No. 4, Part I.

Table 1. Point measurements [in mm]

Site	Length	Width	Thickness	Blade Length	Stem Length	Neck Width	Basal Width	Basal Indent
AIGs-177	41.4	28.9	8.3	31.6	9.8	21.7	23.8	3.2
AIGs-179	33.6	21.1	7.3	21.1	8.5	14.7	15.2	—



AIGs-177



AIGs-179

The Ontario Archaeological Society
cordially invites you to
**ARCHAEOLOGY
DAY**

Come to the historic Jesse Ashbridge
House located at
1444 Queen Street East
Saturday, September 17, 2005
Noon to 4:00 pm

Rain date: Sunday, September 18

Activities for adults & kids include:

- ✍ Reconstructing pottery vessels
- ✍ A demonstration of the art & technique of flint-knapping
- ✍ How scientists identify plant and animal remains from archaeological excavations
- ✍ Presentations & displays on the last 10,000 years of Ontario's history
- ✍ A used book sale
- ✍ Participate in a simulated archaeological excavation



Come stroll in the gardens and talk with professionals & others who are digging the fascination of Ontario's past!

FREE ADMISSION



www.ontarioarchaeology.on.ca

Archaeology and First Nations: an attitude analysis of Ontario archaeologists

by Julie C. Kapyrka

Abstract

“We, the archaeological and American Indian communities, are tied tail-to-tail like two wild cats, screeching and spitting while attempting to inflict damage on each other.” (Watkins 2004:3)

Indigenous people around the world have been increasing their involvement in archaeology and as a result the discipline has undergone some significant changes in its theoretical design and methodological practices. “Ownership” of the past, the interpretation of the past and the control of access to the evidence of the past are issues that have increasingly permeated archaeological discourse in recent years. As a result, many First Nations and some archaeologists have cast a shadow of “cultural insensitivity” over all archaeologists. This article provides a synopsis of results generated from my Master’s thesis (Kapyrka 2005) that was aimed at addressing this accusation in Ontario through an examination of the attitudes of archaeologists regarding First Nations’ interests. A survey questionnaire was used to collect data through the mail and was statistically analyzed. Results indicate that archaeologists’ attitudes regarding First Nations’ interests are contradictory and that a measure of uncertainty and complacency surrounds archaeological ethics pertaining to Aboriginal peoples. The thesis provides a starting point for the development of a model for Ontario that promotes long-term commitments to the promotion of proactive, cross-cultural, co-operative educational programs developed by archaeologists and First Nations communities.

The Master’s thesis was designed as the first stage of a multi-stage research project that would see later stages including the analyses of the attitudes of First Nations regarding archaeologists and archaeological practice. A comparative analysis of these studies would highlight contentious issues that need to be addressed collaboratively.

Disclaimer: *Throughout the Master’s thesis and the following article I employ the terms First Nations, Aboriginal, and Indigenous to describe people. These people I regard as including all of the original inhabitants of the lands now called the Americas and all of their descendants.*

Origins

Why are there so few First Nations archaeologists in Ontario? A beautifully rich and diverse past is represented in the archaeological record, so why aren’t the living descendants of the people whose material culture archaeology largely studies involved in the operation, management and control of the discipline—let alone included in its methods of stewardship, interpretation, conservation, and representation? The answer to this question became quite clear throughout subsequent research: Archaeology is intrinsically tied to the colonial apparatus and the imposition of westernized ideals upon Aboriginal groups around the world and thus is viewed as a source and a stimulus of processes that continue to marginalize First

Nations peoples. Accordingly, in general, First Nations peoples in Ontario have been excluded from their heritage in archaeology.

Joe Watkins, a Native American archaeologist, surmises that while archaeology might have grown from a base of colonial racism, archaeologists have “far less freedom today concerning the types of actions in which they might engage than they did thirty years ago,” and argues that, although the influence of Indigenous people in archaeology has increased in the past 30 years, in several aspects their voices are as “stifled now as they were in the 1960s” (Watkins 2003:273). Thus, many First Nations, Native Americans and some archaeologists have cast a “blanket of cultural insensitivity” over all archaeologists.

Although this may have arguably been a blatant reality in the past, is this still the case today?

Do archaeologists in Ontario display the cultural biases of which many First Nations and some archaeologists accuse the discipline? My Master's research addressed this question by generating an understanding of the views of archaeologists associated with First Nations' concerns and how these attitudes ultimately affect the way in which archaeology is conceptualized, practiced, and taught in this province. The analysis of the attitudes of Ontario archaeologists should be considered as the first stage of a multi-stage research project. Later stages would analyze the attitudes of First Nations regarding archaeology and archaeologists and compare them to the results generated from the first stage of research. This comparative analysis of these data sets will aid in the identification of any contentious issues that can be subsequently addressed collaboratively. It is hoped that this research will facilitate the development of positive working relationships between archaeologists and First Nations peoples and that these relationships will ultimately serve to create a common ground between these groups.

Results: Survey says?

To better understand the views of archaeologists regarding issues associated with First Nations concerns, and to test if a cultural bias is present within the discipline, in August 2003 an anonymous questionnaire was mailed to 165 archaeologists in Ontario. The final number of surveys that remained in circulation was 158. The final number of surveys received was 70, a response rate of 44%.

The questionnaire was divided into four sections, A through D. Sections A and B included questions related to general demographics and the training and employment of Ontario archaeologists. Section C presented five scenarios that archaeologists have encountered or are likely to encounter in the field. Each scenario or "vignette" was followed by a series of questions designed to elicit interpretations of and attitudes associated with the scenario. Individual responses were analyzed statistically to determine if attitudes changed when new variables were introduced and to determine if or to what extent variables such as age, level of education, years of experience in the discipline, and position in archaeology affect the

archaeologists' stances. Section D presented a series of questions related to the Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples (CAA 1997) and to general attitudes regarding the perception of the discipline itself. Likert scales (Oppenheim 1992:195–200; Aiken 1997:45) that involve scoring on a rank scale to reflect a favourable or an unfavourable attitude were used in the questions following the vignettes and questions in Sections C and D.

The overall response to the survey was varied, ranging from extremely positive to accusatory and negative. The feedback generated from this survey was in many cases reactionary. The survey was purposefully designed to provoke archaeologists and in that respect it was successful. The reaction and responses to the questions in the survey, and the measurement of these results, demonstrate that these issues in archaeology are high profile topics within the discipline. The survey incited some archaeologists, caused others to become uncomfortable, and positively engaged the majority.

The following section presents an analysis of part of the resulting database created through the responses to the survey questionnaire. The results of the survey are presented as raw counts and as a statistical examination of percentages and frequencies. In addition to questions regarding interpretations of and attitudes toward the five scenarios, a series of demographic questions were included: Respondents were asked their age, level of education, years of experience in the discipline, their general and specific interests in archaeology, their primary research tools, the type of archaeology they practice, the non-archaeological disciplines they have the most contact with, and how satisfied they have been with their training. The purpose was to identify any correlation between these demographic factors and respondents' attitudes and interpretations of the scenarios. The data are presented in statistical tables and bar graphs indicating frequencies and percentages.

Demographics, training, and employment

Figures 1 through 6 on the next page summarize the demography of the respondents to the questionnaire in a series of bar graphs indicating percentages.

Figure 1. Age of archaeologists in Ontario

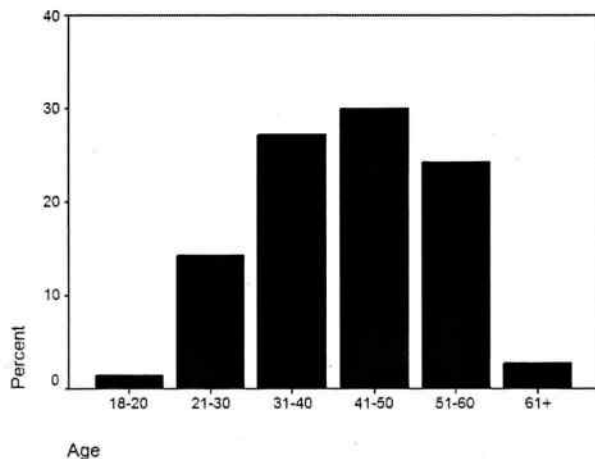


Figure 4. Level of education of respondents

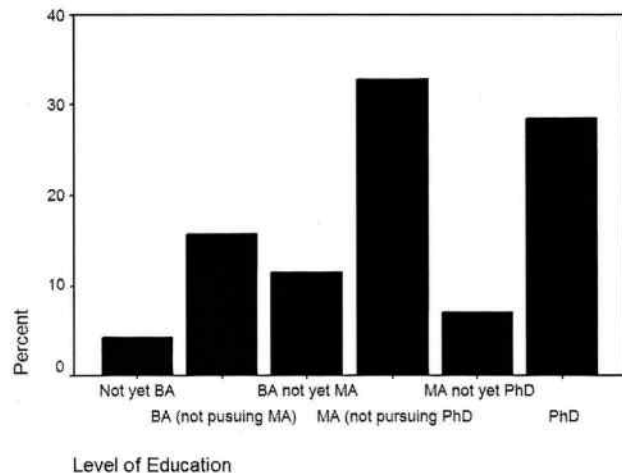


Figure 2. Gender of respondents

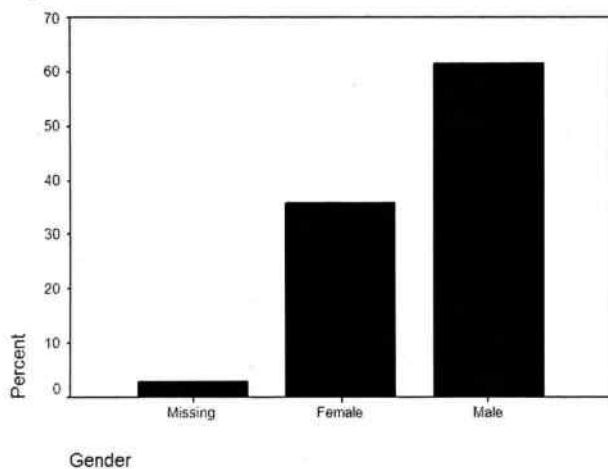


Figure 5. Years of experience of respondents

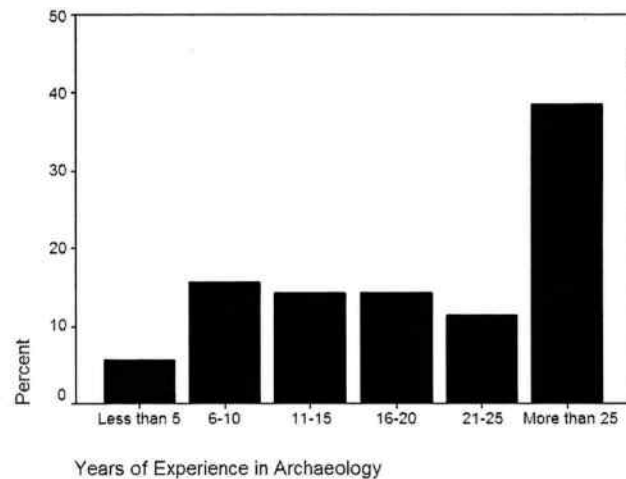


Figure 3. Ethnic heritage of respondents

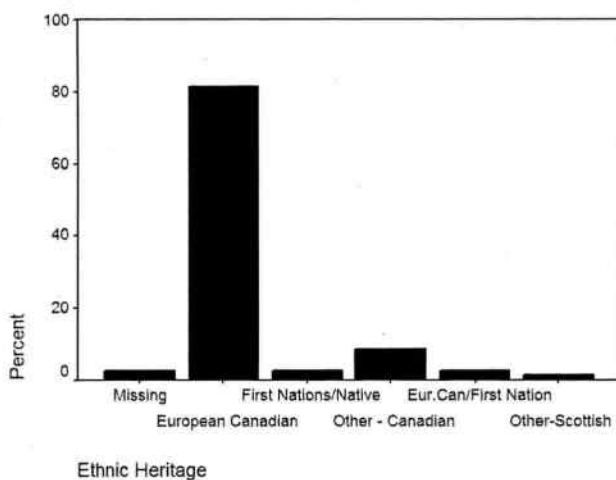
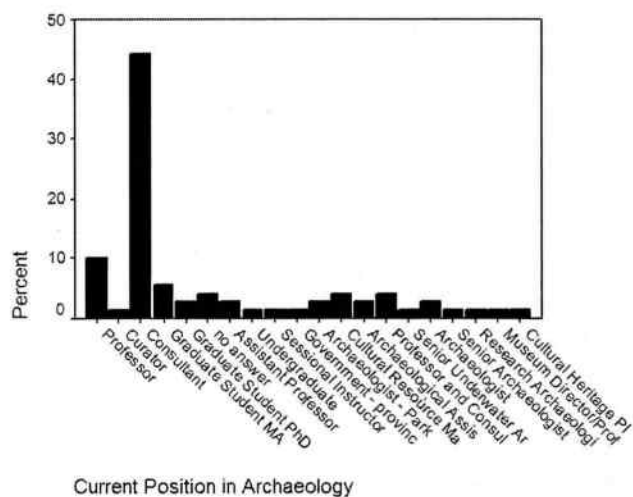


Figure 6. Current position of respondents



The data generated from this part of the questionnaire indicate that most archaeologists in Ontario are male European Canadians between the ages of 41 and 60 and the majority practice consulting or contract archaeology and have had 25 years or more experience in the discipline. The consulting industry in Ontario dominates this survey at 44.3% of respondents. Of the consulting archaeologists who responded to the survey, 23 are male and 8 are female. Of the total sample of 70 responses, only 4 identified themselves as First Nations people, all of which are archaeological consultants. Ten per cent of the total sample are professors, while the other 45.7% listed a wide range of positions. Although positions within the discipline are varied, the majority of the respondents (80%) have minimally acquired a Master's degree.

The demographic information provided by the respondents indicate that there is a lack of First Nations archaeologists in Ontario as well as a low ratio of female to male consulting archaeologists. Also, a fairly wide variety of positions are held by individual archaeologists and a wide variety of "types" of archaeology practiced.

The questionnaire also generated information regarding respondents' geographical area of interest, general and specific interests in archaeology, primary research tools, archaeological school of thought, and

the non-archaeological disciplines they most interacted with. Table 1 represents a brief overview of the highest percentages in each category.

The majority of the respondents are concerned with the lithics of pre-contact Great Lakes hunter-gatherer societies. They are a post-processual bunch keenly aware of their identities as historians.

Influential variables

One of the objectives of this study was to measure if response rates changed when new variables were introduced to the scenarios in Section C of the survey and if age, level of education or years in the discipline affected archaeologists' decisions to excavate. Resultant of the small sample size, collapsed data was not indicative of significant correlations between age, level of education or years in the discipline and archaeologists' decisions to excavate.

The variables that were measured in Section C of the survey were: 1) land ownership, 2) cultural wishes of the descendants of the deceased and 3) cultural affiliation of burials. Land ownership and the wishes of the descendants of the deceased significantly influenced the respondents' decisions to excavate, while the cultural affiliation of burials did not. The graph in Figure 7 demonstrates that more archaeologists feel that land ownership should figure into their decision to excavate.

Figure 7. Raw counts of responses to Question 4, Scenario V, Section C: *To what extent should the ownership of the lands in which the burials are located figure into your decision on excavations?*

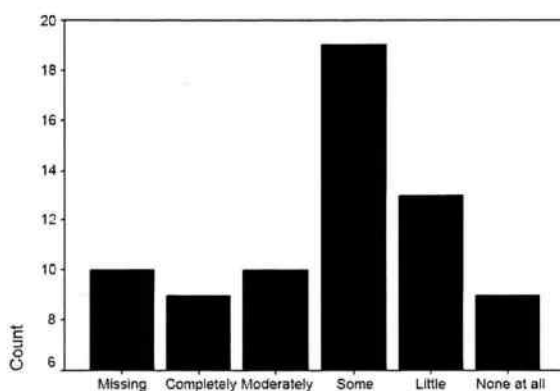


Table 1. Highest percentages of total sample—archaeologists in Ontario

Primary geographical area of interest	General interest in archaeology
38.6% Great Lakes–St. Lawrence Lowlands	34.3% pre-contact history
20% Eastern Woodlands	15.7% archaeological theory and methods
Specific interest in archaeology	Primary research tools
18.6% colonial Historic period	28.6% lithics
35.7% hunter-gatherers	22.9% ceramics
School of archaeological thought	Non-archaeological disciplines most interacted
32.9% post-processual	37.1% History
24.3% culture history	15.7% Native Studies

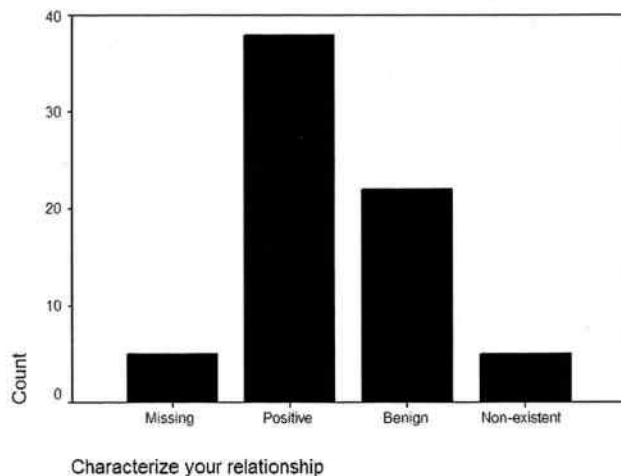
Defining roles

The diversity of the positions held by the archaeologists who responded to this survey (see Figure 6) show how variously this role is defined. The role of the consulting archaeologist is defined as practicing cultural resource management “on behalf of” and “in trust for” all the people of Ontario, albeit bound and constricted by inadequate policy and legislation. The role of academic archaeologists is not as clearly defined, but is becoming increasingly characterized by the commitment to pursue proactive measures that advocate First Nations participation in the discipline (e.g., Jamieson 1999). Moreover, 44% of the survey respondents indicated that archaeologists “completely” have social responsibilities beyond the profession itself.

Relationship with First Nations

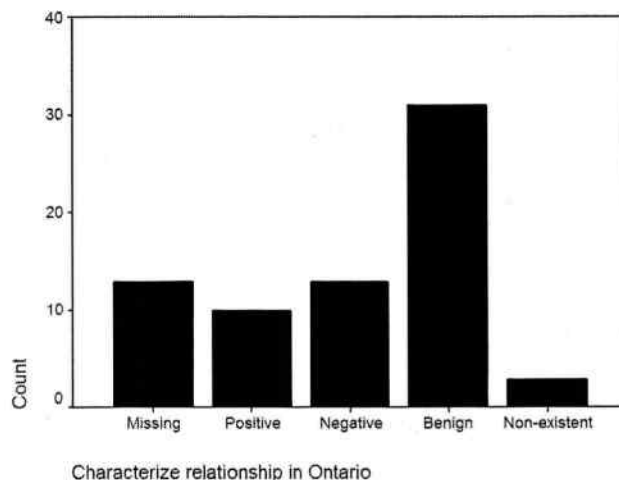
Not a single respondent to this survey characterizes their relationship with First Nations as “negative”. Fifty five per cent indicate they have a “positive” relationship with First Nations, while 32% characterize their relationship as “benign”. However, when asked to characterize the relationship between archaeologists and First Nations in Ontario in general, 45% of respondents characterize it as “benign” while 19% characterize it as “negative”. This demonstrates a lack of confidence amongst archaeologists in their perceptions of relationships between their fellow archaeologists and First Nations in Ontario. Figures 8 and 9 show these results:

Figure 8. Responses to Question 11: *How would you characterize your relationship with First Nations?*



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Figure 9. Responses to Question 12: *How would you characterize the general relationship between archaeologists and First Nations in Ontario?*



Question D)13: Does anybody own the past?

Above all other questions, Question 13 in Section D elicited the most interesting results. The question on the survey appears as follows:

Does anybody own the past?
YES NO UNDECIDED

If Yes, who?

If No, who should have the right to control access to evidence of the past?

The general consensus to this question is “No” at 70%. Although 17% of respondents answered “Yes” to this question, 58% of this group believes that “everyone” owns the past. A further 10% of the respondents indicated they were “undecided”. These results demonstrate that this question continues to be a highly prolific and highly debatable topic within archaeological discourse (see Figure 10 on p. 16).

The response rate to this question was high with considerable variation in respondents’ answers. The second part of question 13 was left open-ended, meaning there were no assigned categories to choose from. Despite this fact, many responses to the questions were the same. The responses were tabulated into two frequency tables (next page). Table 2 lists the responses for choosing “Yes”, and Table 3 lists the responses for choosing “No”. Although the responses for these categories were variable, the respondents

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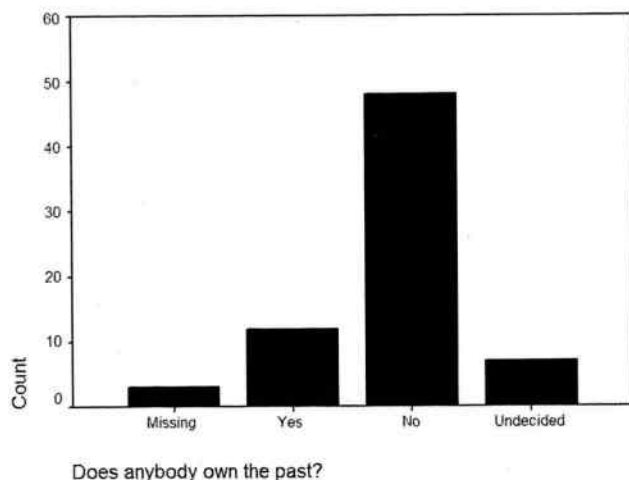
Table 2. Frequency Table of "Yes" Responses to Question D] 13: *If yes, who?*

	n	%	Valid %	Cumulative per cent
Valid				
All the people of Ontario	1	1.4	8.3	8.3
In Canada, all Canadians, collectively	1	1.4	8.3	16.7
Everyone	7	10.0	58.3	75.0
The future	1	1.4	8.3	83.3
Those interested in it	1	1.4	8.3	91.7
The world and direct cultural groups	1	1.4	8.3	99.8
Total	12	17.1	99.8	
Missing (System)	58	82.9		
Total	70	100.0		

Totals may not exactly equal 100% due to rounding errors.

not only created the cells within which the highest counts fall, but also indicate a general sense of cohesion among themselves. The responses share a common veneer: Who owns the past?—"No One" and "Everyone".

The common theme is that everyone has the right to interpret and represent the past with special priority given to direct descendants and those who can demonstrate cultural affiliation.

Figure 10. Responses to Question D] 13: *Does anybody own the past?***Table 3.** Frequency Table of "No" Responses to Question D] 13: *If no, who should have the right to control access to the evidence of the past?*

	n	%	Valid %	Cumulative per cent
Valid				
No one	9	12.9	18.8	18.8
Recognized stewardship groups - MNR, First Nations	7	10.0	14.6	33.4
Left blank, no answer	6	8.6	12.5	45.9
Everyone/All of Humanity	4	5.7	8.3	54.2
All relevant parties	3	4.3	6.3	60.5
Joint Ownership - First Nations and archaeologists	2	2.9	4.2	64.7
Professional and interested parties	2	2.9	4.2	68.9
Property owners and descendants	2	2.9	4.2	73.1
Has to be negotiated	2	2.9	4.2	77.3
Property Owner	1	1.4	2.1	79.4
Elected representative of the public	1	1.4	2.1	81.5
Those who can demonstrate affiliation	1	1.4	2.1	83.6
Licensed archaeologists	1	1.4	2.1	85.7
Crown as custodian/manager	1	1.4	2.1	87.8
Those directly related	1	1.4	2.1	89.9
OMCL	1	1.4	2.1	92.0
Ancestors	1	1.4	2.1	94.1
Undecided	1	1.4	2.1	96.2
"Depends"	1	1.4	2.1	98.3
Don't Know	1	1.4	2.1	100.4
Total	48	68.6	100.4	
Missing (System)	22	31.4		
Total	70	100.0		

Totals may not equal exactly 100% due to rounding errors.

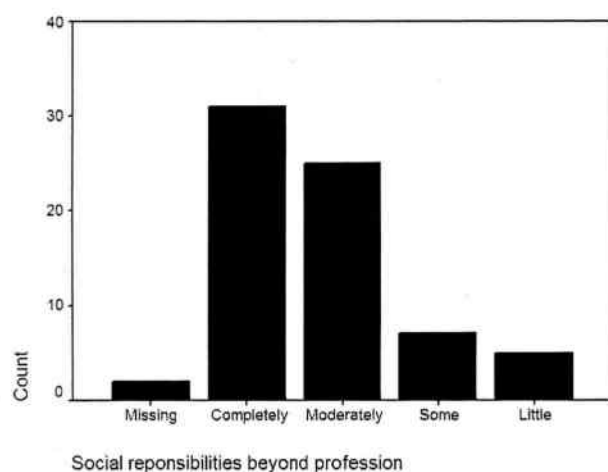
Social responsibilities

The social responsibilities of archaeologists have been largely defined by national and international documents pertaining to the rights of Indigenous peoples in heritage property (Hanna 2003) and include such documents as the Statement of Principles for Ethical Conduct Pertaining to

Aboriginal Peoples (CAA 1997). The Principles outline the responsibilities of archaeologists in four distinct areas: consultation, aboriginal involvement, sacred sites and places, and communication and interpretation. The Principles also encourage partnerships with Aboriginal communities in archaeological research, management and education based on respect and mutual sharing of knowledge and expertise. Although the Principles stand as “guidelines” only, they are considered as the foundation upon which the social responsibilities of archaeologists are defined.

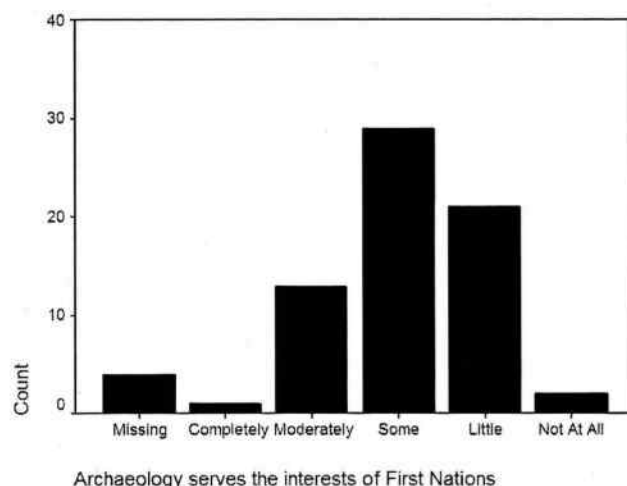
Forty four per cent of the respondents to this survey indicated that archaeologists “completely” have social responsibilities beyond the profession itself (Figure 11); however, when asked how well archaeology serves First Nations interests the highest percentages occurred in the “some” to “little” categories (Figure 12).

Figure 11: Responses to Question D) 10: *To what extent do you agree with the following statement: “Archaeologists have social responsibilities that go well beyond the parameters of their profession”?*



The distributions of raw counts displayed in Figures 11 and 12 visibly outline a negative correlation. Archaeologists believe that they “Completely” and “Moderately” have responsibilities outside the discipline, yet when asked how well archaeology serves the interests and needs of First Nations, the majority agree that it is “Some” or “Little”. Raw counts indicate that archaeologists feel that they do have social responsibilities outside the discipline yet this majority also agrees that archaeology doesn’t serve

Figure 12. Responses to Question D) 8: *How well do you think archaeology currently serves the interests and needs of First Nations communities in Ontario?*



the interests of First Nations very well.

In light of these facts, it becomes increasingly apparent that unless change is effected by archaeologists themselves, complacency will ultimately define this situation. The archaeologists who responded to this survey acknowledge their responsibilities both inside and outside the discipline; however, they must act upon these ethical principles as part of the process required for these guidelines to reach their intended potential. If not, the validity of the Principles is at risk and this could ultimately hinder future relationships between archaeologists and First Nations.

CAA Principles for Ethical Conduct Pertaining to Aboriginal Peoples

The last section of the questionnaire asked 14 questions to elicit general attitudes and opinions regarding current issues in the discipline focusing upon First Nations and archaeology. Questions D)1 – D)10 ask the reader one specific question each and offer 5 categories to choose from: Completely, Moderately, Some, Little, Not at All. Raw counts were tallied and these were then statistically tested for significant relationships and explained through the comparison of mean ranks.

Similar to the analysis of Section C of the survey, the questions for the comparative analysis were chosen based upon the nature of their relationship to the testing of the research question: whether a cultural bias exists among Ontario archaeologists. Questions

D)2 – D)7 were designed to measure how well archaeologists in Ontario are adhering to the CAA's Principles (1997). This section asked questions directly related to the Principles and focused on how actively involved archaeologists portray themselves to be in relation to the notions they support.

The results indicated that most archaeologists in Ontario do support training and recruitment programs for First Nations people as professional archaeologists; however, not as many are actively involved in pursuing such endeavours.

Figure 13. Responses to Question D) 3: *Do you support formal training programs in archaeology for Aboriginal people?*

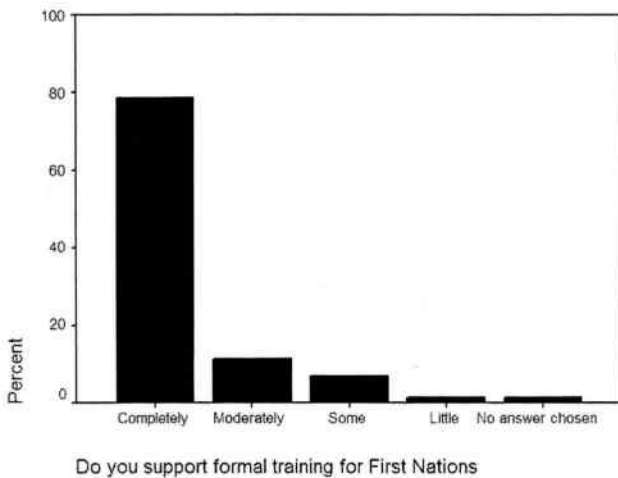


Figure 14. Responses to Question D) 4: *Do you support the recruitment of Aboriginal people as professional archaeologists?*

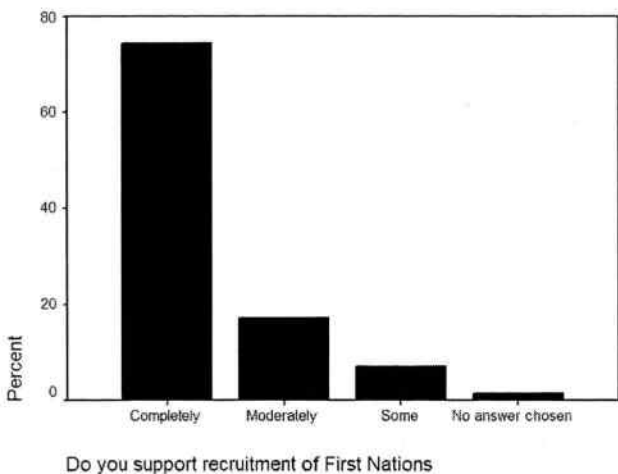
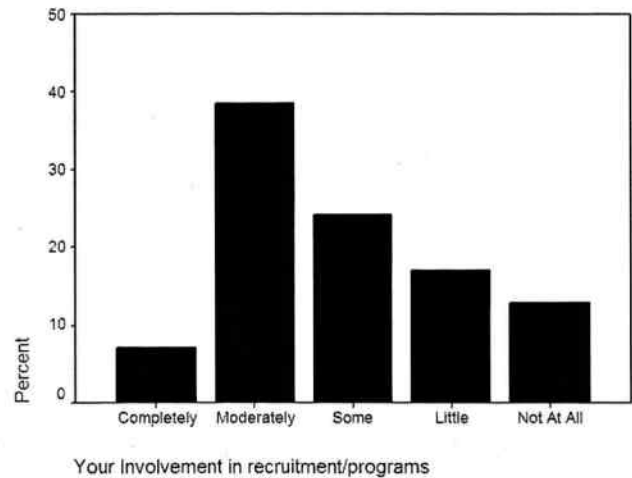


Figure 15. Responses to Question D) 5: *To what extent have you been actively involved in training programs in archaeology for Aboriginal peoples or in the recruitment of Aboriginal peoples as professional archaeologists?*



Dangers of complacency

The research design for this study was intended to elicit the attitudes of archaeologists in Ontario associated with First Nations' interests in order to identify if any cultural biases are present within archaeological contexts surrounding these issues. Although the results of the analysis indicate respondents to the survey do not appear to be culturally biased, they do, however, collectively assume a general air of unease, confusion and dissatisfaction with the current situation surrounding archaeology and First Nations' interests. This is interpreted as accounting for some of the negative correlations and contradictions between the results for comparative questions used in the analysis.

However, it is clear that Ontario archaeologists almost unanimously agree that consultation with First Nations peoples is severely lacking and greatly needed. In contradiction to this consensus, the results also indicate that a degree of complacency exists among the archaeologists regarding adherence to the ethical standards as set out by the CAA. Although they support the ethical guidelines, less are actually actively pursuing such endeavours. It can therefore be concluded that archaeologists in Ontario are in fact not fully adhering to the Principles and thus are practicing forms of unethical archaeology. It could be argued then that by not adhering closely to ethical standards archaeologists are in fact perpetrating a

cultural bias; however, because they also collectively agree that protocols must be created and consultation with First Nations pursued, their approaches are in transition and thus cannot completely be construed as a biased attitude. That assumption would be moderately harsh.

These results are also interpreted as being directly indicative of the almost complete domination of archaeological practice in Ontario by the consulting industry. This industry has consumed more and more of the archaeological sphere in Ontario over the past 15 years. New problems associated with its rise, never foreseen or anticipated, have now been ignored for too long and are causing major setbacks within archaeological methodologies (Ferris 2003). Part of these setbacks includes neglecting to consult with First Nations communities about archaeological matters. This situation is ultimately perpetrated by the continual dominance and operation of consulting archaeology as it enables massive land development projects thereby sustaining vast capitalistic economic interest within the industry. Within this context, archaeological fieldwork becomes closely linked to the timelines and deadlines of land construction development companies and their "time is money" attitude. Because consultation with First Nations concerning archaeological projects is considered an ethical principle and not a mandatory requirement, in the "big business" framework of consulting archaeology it is almost unanimously neglected.

These results should serve as a wake-up call to archaeologists in Ontario. We are aware of the issues, but most of us are doing nothing. By doing nothing we perpetrate a cultural bias by allowing only one point of view to dominate; in doing so we condone this as acceptable scholarship and thus invariably limit our potential to understand the past more fully.

Ameliorating current relationships in Ontario

Consultation with and inclusion of Indigenous communities in archaeological affairs in this province offers the most promising measure of ameliorating relationships between these two groups. The opening up of a dialogue between the archaeological community and First Nations communities is a first step in stimulating positive relationships. From there, collaborative solutions may be generated to further pro-

mote these relationships.

The almost unanimous desire by the archaeologists who responded to the survey to create educational and consultation processes with First Nations communities supports the feasibility of the potential for successful applications of models from other provinces, territories and states. Several respondents to the survey referred to the archaeological model operating in British Columbia as a good candidate for emulation in Ontario. While successful models could be applied to Ontario, the impetus for this accommodation lies within the archaeological community. Archaeologists must be proactive in the pursuit of cooperative consultation with First Nations communities to stimulate collaborative efforts needed to implement such models. Successful models from other places can be applied to Ontario; it rests with the archaeological community to do so.

Recommendations

Based upon the survey results and their subsequent analysis, I offer 5 recommendations regarding measures that can be taken to ameliorate or develop current relationships between archaeologists and First Nations in Ontario:

1. The development of co-operative educational programming through the collaborative efforts of First Nations and archaeologists;
2. The creation of "open forums" and opportunities for dialogue between First Nations, archaeologists (academic, consultants, government) and the public;
3. Heritage legislation improvement, including the rewriting of the Ontario Heritage Act and the reworking of the regulations surrounding archaeological licensing qualifications and the operation of the consulting industry;
4. The development of a theoretically and methodologically sound archaeology that encompasses and explains the changing goals and rationale of the discipline and would inherently include Indigenous systems of knowledge in its discourse;
5. The lead role in the pursuit of these endeavours must be filled by the archaeological community; proactivity must come from within the discipline.

Ontario archaeology must change

These recommendations offer a clear and simple message: Archaeology in Ontario must change – lest

archaeologists be relegated to scramble to salvage the material manifestations of past cultures without the involvement, direction and insights of their living descendants. Archaeology in Ontario must change to oblige the inclusion of Aboriginal voices to the management, interpretation, and representation of the past in this province. Nationally, Ontario archaeology is severely lagging behind its provincial and territorial counterparts regarding First Nations involvement in archaeology.

Ultimately, the results from the survey indicate that there exists a degree of uncertainty among archaeologists in Ontario regarding First Nations interests and how to effectively address important issues. This stems as much from the differences and much needed reconciliation between Western and Indigenous epistemologies as it does from the historical development of the discipline of archaeology. Recognizing the implications of this shared history means accepting that archaeology is inherently political and thus activated by conceptions of differing ideologies that are deeply rooted in contradicting worldviews. Understanding and respecting these contradictions requires positive relations between cultures.

Conclusions

Archaeologists must ask themselves new questions. As a good starting point I suggest asking: "How can archaeology be applied to meet the needs and interests of First Nations communities?" Addressing this question lies in creating strong working relationships between archaeologists and First Nations people so that, together, we may walk down the same path.

The onus is upon the archaeological community to take the lead role in this endeavour; our energies must be re-directed towards a more inclusive discipline whose rationale is primarily directed at attaining mutual benefits between communities. Collaboration between archaeologists and First Nations has the potential to advance holistic interpretations of the history of Ontario's First peoples, re-define archaeological conceptions, improve heritage legislation and ultimately enable the reclamation of cultural heritage by First Nations communities.

We are now aware. If this awareness is not activated through a measure of proactive advocacy on our part, our discipline ultimately renders itself unethical. If what we do is unethical, just what kind of archaeol-

ogy are we practicing? For whose benefit? For what purpose? At whose expense? It is in changing the way we think about archaeology that will bring about a transformation in the way we practice. A change in the way we practice could in effect stimulate a shift in paradigmatic perceptions reminiscent of Kuhn's ideas of transformative science. A change that dawns a new age of more enlightened archaeologists who understand that multi-vocal understandings of pre-contact history are necessary and powerful vehicles that significantly enhance the breadth of our understanding of humanity's past in the Americas.

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Introduction to China

by Henry van Lieshout

At the Toronto Chapter Christmas party in December 2003, Tony Stapells, Director of Heritage Advocacy, approached me about organizing a tour to China. My wife Sonja and I had been thinking along those lines for some time, so I told Tony that I would arrange a tour and the two of us toasted to this prospect with another beer.

The most important aspect of arranging a group tour is to find a good tour operator with direct experience and influence in the target country. This way one will get the best information first hand, best prices and most flexible payment options. Sonja and I had already been to the Travel and Leisure Show at the Toronto International Center in April 2003 to see whether a suitable tour operator was present. There were a few, and we spoke at some length with the President of ChinaPac, based in Vancouver. Although I was somewhat unsure as to the feasibility of dealing with a Vancouver-based tour operator, I was comforted by their approachability and willingness to go the extra distance to co-operate with me in putting our trip together.

So it was in May that 19 OAS members headed out in the direction of China, via Vancouver and Beijing to our first destination—Shanghai—where our National Guide, Anthony Lee, greeted us. He would turn out to be a wonderful member of our tour group and he welcomed each one of us with a rose. I thought it a nice welcoming touch.

The first day was spent in Shanghai, visiting the Jade Buddha Temple, the Yu Yuan Gardens, the Old Town, and the historic colonial Bund. The next day

was a free day and some people went to the Provincial Museum, others went shopping on Nanjing Road, and some went by ferry across the Huangpu River, which separates the old from the new Shanghai, to the imposing 468 m high Oriental Pearl Tower. We



The group of intrepid travellers at the Great Wall of China.

Photo courtesy Henry van Lieshout

returned to the Bund through the underwater entertainment tunnel, which turned out to be a surprisingly good ride, accompanied by flashing neon lights and air-filled puppets popping up now and again. Even though it rained on and off that day, it did not prevent anyone from exploring a part of Shanghai.

The next day was the flight to Yichang, to board the Qianlong dragon cruiser for the 660 km trip along the Yangtze River. In Yichang we visited a museum where they were selling genuine regional artifacts less than 200 years old, in the gift shop. We were some-



The Forbidden City in Beijing.

Photo courtesy Henry van Lieshout

what taken aback at this, but found out they need the money to build a better museum.

The three-day cruise on the Yangtze River was a highlight for me and the fact that all cabins had private balconies was an unexpected bonus. See Valerie Sonstenes's article about this part of the trip.

At the end of the cruise we took a flight to Xi'an, the ancient capital of China and one end of the Silk Road. Many of us had already traveled on the Silk Road in Turkey on the OAS tour there in 1994 and so it was satisfying to know that we were now at the other end of that road, in the city that gave the Silk Road its name. A trip to a local carpet factory where the specialty was silk carpets was therefore in order. The visit to the terra-cotta army was spectacular, and it does deserve its place on the World Heritage Sites list. See the article by Marjorie Tuck and David Hunt about this part of the trip.

From Xi'an we took the overnight train to Beijing and after arrival there we were off to Tiananmen Square, past the mausoleum of Mao with its snaking line-up of people wanting to pay homage. Then past the 2008 Olympic countdown clock and imposing government buildings lining the huge square.

From here we crossed the road to the adjoining 9,000-room Imperial Palace (Forbidden City) and later in the afternoon on to the Imperial Garden at the Summer Palace. These two sites are on the World Heritage Sites list, and while in Beijing we would visit three more World Heritage Sites: the Great Wall, the

Imperial Tombs of the Ming Dynasties and the Temple of Heaven. Not only is the Beijing area rich in heritage sites, the city has modern skyscrapers and very good highway systems. We were fortunate that there was no pollution there on the days we visited the city, which we were told was most unusual.

Then we were off to Tibet, which lies at an altitude of 3.7 km above sea level. We had all taken medical precautions with the altitude and as a result no one was adversely affected. The Potala Palace was spectacular and therefore is also on the list of World Heritage Sites. Visits to temples and monasteries and the Tibet Museum followed over the course of our stay in Tibet. See Lesley Hunt's article about this part of the trip.

As for evening activities we enjoyed excellent meals throughout, the Acrobatic Show in Shanghai, the Tang Dynasty Singing and Dancing Show in Xi'an, the Peking Opera and a Peking Duck Dinner in Beijing. See Mima Kapches's article about food experiences on the trip.

In all I think we had a wonderful experience in China. We visited 7 World Heritage sites; saw 7 cities, two of which have populations of about 15 million people (Shanghai and Beijing); sat in 11 aircraft; visited 8 airports; took a three-day, four-night cruise on one of the mightiest rivers in the world; went by overnight train from Xi'an to Beijing; and used two airline carriers. We came home expert in the use of chopsticks, loaded up with souvenirs and had maxed

out our digital camera memory cards and film.

We were all impressed by the mighty Yangtze River as it flows through spectacular gorges. We viewed the work underway to construct the Three Gorges Dam that will help control flooding, help navigation and provide additional electricity to the country, while in the process 1.2 million people have to be relocated. We learnt about the history of China, about aspects of

daily life there, about the different religions, and more.

My thanks go to ChinaPac for an excellent itinerary and organizing birthday celebrations for Tony Stapells and June Husband while on the tour, to Anthony Lee for his roses and excellent guidance over 16 days, and to the local city guides along the way. Last, but not least, my thanks go to my fellow travelers for making this an unforgettable experience for all.

The search for Shangri-La

by Lesley Hunt

How can you talk of Tibet without getting embroiled in politics? Their culture evolves from a system that entwines politics with religion to the extent that they cannot be separated. So much soul-searching before the trip. By going there, are you endorsing the Chinese invasion; if you refuse to travel there as a protest against the current regime, are you hurting the Tibetans by not contributing to their meager economy? There was only one way to find out and so in mid-May of 2005 I and my fellow OAS adventurers climbed aboard a flight from Beijing to Lhasa.

Our Tibetan adventure had actually started the day before when we dutifully popped the prescribed dosage of our altitude-sickness prevention pills. Our bodies would be under immediate stress upon landing as we were flying from sea level to over 12,000 feet (over 3,650 m) in four hours. Base camp on Mt. Everest is approximately 14,000 feet. Altitude sickness is not something you can ignore; we were informed, quite casually, that we would probably wake-up with blinding headaches in the night and that vomiting and nausea were quite normal!

Stopping briefly at Chengdu to pick-up more passengers, we arrived at Gonkar Airport, situated about 90 minutes from Lhasa. We were met by a guide named Dorje and officially welcomed with the traditional white silk scarf known as a kata being draped around our necks. Stepping outside the small terminal, we were immersed in brilliant sunshine and our first ground view of the mountains.

The road to Lhasa follows a river of incredible turquoise blue against a backdrop of mountains. The roadside was covered in small purple-flowered tamarisk bushes which are indigenous to salt deserts and very arid areas. I was puzzled by its presence but

as we drove along I could see the downslopes were covered in sand carried in by the winds and there was little to no vegetation.

Unfortunately we were traveling away from the major sites of the Yarlung Valley, known as the cradle of Tibetan culture. It was here that the Yarlung dynasty kings were based and are buried. They were responsible in the 7th and 8th centuries for unifying Tibetans. A special permit is needed for travel there. We had a permit to travel in the Tibet Autonomous Region (TAR) and would stay in the Lhasa area, but ethnic Tibet reaches far beyond to Qinghai, Sichuan and northern Indian states. The Tibetans identify themselves more closely with India than China and their language is part of the Tibeto-Burman group. Our first words in this difficult language were the greeting tashi delek, meaning "good fortune."

We stopped on the side of the road to visit a shrine (sadly, we passed several ruins of monasteries and nunneries destroyed during the Cultural Revolution). There is a small man-made lake there with a boat pulled up on the dirt. The boat is rectangular, about 12' by 6' and made of yak-hide stretched over a frame. The boat holds about a dozen men and was steered with stick-like paddles that did not look very efficient. A picture of Buddha and other images are painted on the cliff overlooking the lake; the rock face is also covered in dozens of katas which have been tied around a small rock and hurled at the face until they wedged in a crevice. At the foot of the cliff I found a small niche with the remains of a fire and some juniper boughs that were used as incense.

New homes are being built along the roadside with material taken from the surrounding stony landscape. They are rectangular structures with thick walls and small windows. Windows and doors had

elaborately carved wooden lintels in the Tibetan style and would eventually be painted in traditional colours.

By the time we checked in at the hotel, some symptoms of the high altitude were beginning to be felt—feelings of cold and light-headedness—the tingling sensation some people experienced in the hands was a by-product of the medication. We were advised to rest and move slowly until we acclimatized. It takes about three days to get used to the thin air but three months to get truly acclimatized. Feeling somewhat nervous, I rented an oxygen pillow to sleep on. The pillow is like a mini air-mattress filled with oxygen. It did not come with instructions and it took my befuddled brain a few minutes to work out what to do with the tubing—it turned out that one end went into a valve on the pillow and the other end of the tube went, in somewhat undignified fashion, up my nose! Guaranteed to last for two nights, the pillow leaked like a sieve and was flat as a pancake when I awoke at 4 a.m. with the dreaded blinding headache. Thank God for aspirin.

The Potala Palace towers above the city and can be seen from the road before you reach Lhasa. It is a stunning sight. Potala, which translates as Buddha Mountain, is built on a rocky hill known as the Red Hill. It is constructed of wood and stone with walls that are over 15 feet thick in parts with row upon row of small windows. In addition to these windows, further attempts to earthquake-proof the building are within the walls themselves where the builders poured molten copper; no metal framing was used. The woodwork itself was interlocked, without the use of nails. Some of the low walls on the central staircase have exposed ends showing an interior of tightly bunched small branches.

The Potala has been home to Tibetan rulers since the 7th Century, when King Songtsen Gampo built his palace here, and has had successive layers added over the centuries. Inside the palace wall, the Chinese are currently constructing a new administration area using Tibetan labourers; women as well as men are engaged in heavy manual labour utilizing basic tools and their bare hands. This is the former administra-

tion area of Shol, where the former Tibetan government had its buildings. It also housed the Tibetan army, a prison and guard offices. The Chinese have also spent a lot of (Tibetan) money on repairing damage done in the palace grounds by Chinese shelling during the 1959 uprising.

The Potala is divided into the White Palace (eastern part) and the Red Palace. While its architecture looks fairly regular from the outside, the interior is an absolute warren! It was built with no “facilities” and all water and food had to be carried up the hill by porters and then transported throughout all 13 storeys.

**One end went into a valve
on the pillow and the other
end of the tube went, in
somewhat undignified
fashion, up my nose!**

At the top of the central staircase we passed through an elaborate doorway, The Gate of Perfect Convergence; its lintel had a row of seven carved snow lions in alternating trim colours of dark blue and turquoise and eight auspicious signs. A series of

smaller courtyards led to the main courtyard in front of the White Palace, known as Deyang Shar, which was overlooked by the residential quarters of the Dalai Lamas. This area was used for religious ceremonies, plays, singing and dancing and was viewed by the Dalai Lama from his balcony. The adjacent buildings housed the monks’ seminary and a dormitory. Inside the White Palace entrance is a large mural of Shambhala, the legend upon which Shangri-La is believed to be based. The Dalai Lama’s reception hall and living quarters lie beyond. We walked through his tea-room and meditation room, pilgrims pushing past us to tuck yuan before images of Buddha. The bedroom door was open but the inner room curtained off. Since it is now forbidden to mention the current Dalai Lama or possess any image of him, viewing the rooms was a dry, impersonal affair as none of his personal effects or his personality were present.

We climbed onto the roof and looked down on the pilgrims and Potala Square. We were lucky that we were visiting the Potala on one of the pilgrim days. Pilgrims come very long distances to complete the Lingkor on foot, a circuit taking about 90 minutes

around Lhasa. They carry their prayer wheels which are twirled constantly, yak butter to burn and yuan to leave as an offering in exchange for prayers to Buddha. Some of the women had pieces of turquoise-coloured stone woven into their plaits. Our (new) guide Wenjak told me this was the practice of women from Amdo province and if they wore an apron this showed that they were married. Potala Square is the former site of traditional Tibetan houses. They were razed by the Chinese to construct a square along the lines of Tiananmen Square (even the lamps in the square are identical) where tanks and soldiers can be assembled if needed to disperse demonstrators. The lions outside the main entrance gate of the palace are Chinese imperial lions and not the snow lions of Tibet. Looking further west, we could see Chakpori Hill, the only other high landmark in Lhasa. The Tibetan medical college used to stand here until it was destroyed by the Chinese. Now the TV tower is the lone sentry.

Another door from the roof led us down to the Red Palace where the tombs and chapels of the Dalai Lamas were located. The stupas (or chortens) are gold-plated, as are the roofs of the tomb halls. We were surrounded by them on the main roof of the palace. Some of the interior passages and stairways we negotiated were dimly lit and you had to practically feel your way, a small window and a 40 watt bulb often the only light source, but most of the passageways have skylights or windows or open onto a courtyard so natural light is utilized as much as possible. The atmosphere was very smoky in the Red Palace due to the burning yak butter and at some chapels the crush or pilgrims did not allow for a long visit. The chapels dedicated to Songtsen Gampo seemed to attract a majority of the faithful, while we, as visitors, were attracted by the jewel-studded statues and three-dimensional mandala in the stupa of the 13th Dalai Lama. This mandala is said to contain 200,000 pearls.

Tibetans practice a form of Mahayana Buddhism mixed with their ancient shamanistic cult of Bon. Monks at the Potala have all but vanished, however we did witness some religious activity in one of the chapels where the pilgrims knelt on the floor to lean into a shrine and pray in particular for a sick child.

This same shrine was attended by two monks who would periodically hit one another in some form of penance ritual. Whenever I go into a holy place I am always concerned that we may appear to be intruding so I was relieved that the pilgrims and monks paid us no particular heed. There was another intrusion, however. When examining the ceiling decoration I detected cameras in the chapels. These are security cameras with a difference, put in place to spy upon the few monks still allowed to reside at the Potala and make sure they are not plotting another public protest.

Many of the rooms were libraries, the walls covered from floor to ceiling with sacred texts. To my eye, they were a jumble of scrolls heaped in no particular order but I was assured that the monks could place their hands on a required text with no difficulty. Judging by the thick dust on everything, this hadn't happened for a while.

We finally worked our way down to the ground floor and left via the northern ramp. Halfway down the ramp were some dozen or more broken tablets



Broken tablets and pilgrim shrine at the Potala Palace.

Photo by Allan Ternowski

covered in script; some of the pilgrims had built small stone shrines next to them. The bottom of the ramp led into a marketplace but against a palace wall there was a long row of prayer wheels all spinning under the hands of the pilgrims who walked past.

The Jokhang Temple is the most sacred of Tibet's holy sites. It was built by King Songtsen Gampo in the 7th century to hold a Buddha statue that his Nepalese queen brought with her. (The statue was later

replaced by his Chinese Queen Wencheng. Her Buddha statue, which was known as the Jowo Sakyamuni, then became the main object of worship.) The Jokhang is built in the same style as the Potala, i.e., the classical Tibetan style of wood and white-washed stone with gleaming golden roof. We entered the temple via a side gate and walked through a large courtyard paved with flagstones that had been stained dark with yak butter over the years. The side building appeared to be the monks' quarters and sported flower pots containing jaunty red geraniums. The interior wooden lintels are painted with intricate Buddhist symbols in the traditional colours of dark and turquoise blue, green, red and yellow. All the Sanskrit texts are painted in gold. The layout of the temple is a basic square with shrines around all four sides; we dutifully trooped past each one. It was dark and smoky inside and somewhat confusing; this temple honours all sects, i.e., the Geluk (yellow hat), the Nyingma (red hat) and the Kagyu sects, so the array of images from the pantheon was multiplied accordingly. To add to the confusion, I did not know if I was looking at an original work of art or a copy since most of the original statues were destroyed by the Chinese during the Cultural Revolution.

Emerging into Barkor Square I walked to the central entrance gate where pilgrims prostrated themselves on the flagstones. Barkor Square itself is huge, once again built by the Chinese to accommodate Chinese troops and tanks in case of demonstrations. A lone policeman sat at a table under a sunshade ready to disperse any group of over 20 Tibetan nationals that might gather. The square replaced the former small Tibetan-style square before the temple, but typical Tibetan streets and homes can still be seen by walking around the area behind the Jokhang Temple. Unfortunately, we did not have enough time to explore fully and so confined ourselves to the Tibetan market in the main square. We had been warned that what the Tibetan vendors called turquoise was probably not the real thing but the warning didn't diminish the enthusiasm of the avid shoppers amongst the group. There were prayer wheels, necklaces, bracelets of small coloured stones, silver bangles, prayer flags, clothing, herbal cures and household items. Vendors were not shy about plying their trade, they would give you a sly pinch on the arm if your attention wandered from their display!

We did not get much time during our three day visit to interact with the Tibetan people. They are very much a minority in their own capital city and their culture and religion have largely been forced underground. However, when the opportunity arose to observe them I could not help but be impressed with their spirit and ready smiles. They live in a harsh environment and are desperately poor—their homes often have no plumbing and there is no heat during the winters. The Chinese control the tourist industry and are extracting the natural resources aided by international corporations, with no benefit to the native population. Schooling is offered mainly in the Chinese language. However, some of the difficulties Tibetans face are due to their spiritual and superstitious beliefs; they live their lives strictly according to their religion of peaceful acceptance and inevitability. Thus, when the greater exposure to ultraviolet light in the region and the poor diet lead to eye damage such as cataracts, they can refuse the free surgery offered by international clinics because blindness is their "spiritual destiny."

There are some Tibetans who lead a more comfortable existence. While the continued presence of monasteries and temples in the Lhasa area probably owe their existence to the tourist trade, they are also the most holy sites and draw crowds of pilgrims. These pilgrims bring money as offerings for the monks who then pray to Buddha on their behalf. These same monks were sometimes seen wearing gold chains around their necks and Nike running shoes; I was also told (but did not see for myself) that Rolex watches were not uncommon. I discovered these richer monks did not share their wealth with countryside monasteries where the monks begged for food and were dressed in rags.

We visited two important monasteries in the Lhasa area, both founded in the early 15th century. Drepung Monastery was famous for its scholars and once reportedly boasted a community of close to 9,000 monks. Approximately 5% remain following a "re-education" programme where the Chinese forced the monks to denounce the Dalai Lama. The site of Drepung is sheltered by mountains and overlooks the Lhasa Valley. There is a small farming community at the base of the mountain and we ran the gantlet of vendors and beggars on our way to the path. A steep incline took us past rock paintings of Buddha on the

one side and small dwellings and prayer wheels on the other until we reached the courtyard in front of the main gateway of the temple. This front courtyard gave us a wonderful view of the valley for miles around; streams of tethered prayer flags (known as windhorses) fluttering on a nearby hill competed for attention with the tall flagpoles in the courtyard that were bound with yak-hide. The business of the day went on around us: a delivery van arrived and left and monks in a side kitchen prepared huge urns of boiling water in readiness for the yak-butter tea.

Passing through the main gate we came to a beautifully decorated inner courtyard and stairs leading to a temple complex. To each side of the staircase blackened kettles were propped above solar dishes, a line of tea flasks waited below. The task of supplying the hundreds of remaining monks with tea was evidently a full-time job.

The temple interior was the now familiar circuit of shrines and chapels around an inner sanctum. The monks sit in rows in the central area and pray, chant and debate. Since they return to the same seat each time they often leave their burgundy robes in place. In the gloom of the interior I could see a young monk straining forward and mumbling. Thinking he was deep in prayer, I walked quietly past not wishing to disturb him; it was not until he turned slightly and tilted his head that I saw the mumbling was actually into a cell phone. Perhaps the mountains were impeding reception!

Buddhists believe that when women are reincarnated they come back in the next life at a lower level than a man would. In this temple I saw a sign actually forbidding women to enter one of the chapels. I was reminded of a verse in one of the Buddhist Prayers for Protection which starts out "Obtaining for myself the body of a male (which is) the better,/Let it come that I liberate all who see or

hear me...". So there you have it: if you're a Buddhist it's better to have the body of a male.

Walking down the hill towards the exit, we passed several excellent examples of building techniques utilized in Tibet to counter earthquakes: small stone chips and pebbles used between the blocks of stone instead of mortar to give flexibility.

Sera Monastery lies further north and to the east of Drepung and is famous for its "fighting monks" who specialized in the martial arts. Not as large as Drepung, it may have originally housed 7,000 monks. The first building we visited was a printing shop; religious texts had been carved on tablets, these were inked and transferred to paper by hand. This shop still supplies all texts for the surrounding monasteries and nunneries. Sera has a chapel and an assembly hall but the highlight of our visit was the garden where, every afternoon, a "debate" takes place amongst the junior monks. The monks pair off and, for the next 90 minutes or so take turns testing one another's knowledge. One sits on the ground, the other stands. The standing monk performs a mini-ritual after (presumably) each point made. The ritual hints of the remnants of a martial art movement as he stands on right foot with left foot raised and knee bent, the right hand is then brought swiftly down and across the



Monks debating at Sera Monastery.

Photo by Allan Ternowski

body meeting the left hand in a resounding clap. It is quite startling the first time you witness it. One of the visitors that day was a Buddhist nun, the first one I had seen since our arrival, wearing a gray robe. I was told that she probably came from Japan.

Some of the "cultural" stops were to tourist shops. We were taken to a Chinese-owned showroom where a monk was painting tankas. They were of deities, painted on silk or fine cotton and were used in the monasteries and nunneries as teaching aids. The Tibet Museum also had a very large shop, again run by the Chinese, which was full of quality Tibetan items from nomadic daggers to exotic stone jewellery. By this time we were very conscious that we were not dealing with the Tibetans we had come specifically to see and after some discussion a change was made to our evening meal plans. We set out that night to experience Tibetan food, dance and song at a restaurant called The Crazy Yak.

The restaurant is in the Tibetan Quarter. We sat on brightly coloured cushioned benches surrounded by Tibetan décor and enjoyed a buffet. The food was good, predominantly Chinese fare with some yak meat and yak-butter tea added for variety. We ate quickly as the buffet was moved aside to make way for the floor show. Tibetan men and women in national dress sang and danced accompanied by three musicians. The men were dressed in tunics with loose-fitting trousers tucked into black leather boots, reminiscent of a Cossack style. They wore hats or masks on their heads. The women wore long tunics with brightly coloured aprons and necklaces of pearls and turquoise beads with large turquoise pendants. Elaborate head-dresses completed their outfit. The last act stole the show: a young boy of about eight years performed a Yak Dance, a traditional dance of welcome. He herded his two "yaks" around the stage and eventually took them into the audience to present a kata to a lucky person. These "yaks" were of the pantomime type, two pairs of feet could be seen protruding from beneath the fur but they were so large and



Crazy yak welcoming dance in Lhasa.

Photo by Allan Ternowski

unfamiliar (and hairy!) they were somewhat intimidating as they rushed through the gathering! Everyone thoroughly enjoyed it, including the Tibetans.

Our journey back to Gonkar airport followed the main road, crossing the mighty Yarlung Tsangpo at Tsangpo Bridge. (The Tsangpo is the longest river in Tibet, flowing some 800 miles before entering India as the Brahmaputra.) As in our trip from the airport,

our driver drove very fast on the narrow road, overtaking on blind corners with an indifference that could only be present in those who know with certainty they will be re-incarnated in a higher life-form. Needless to say, he had 18 white-knuckled back-seat drivers behind him. This fast driving is probably the norm as the expression “kale kale” (slow down) was high on the list of useful words in my phrase book. Our ride soon slowed to a crawl as we became stuck behind a Chinese army convoy. Not only were we in

serious jeopardy of missing our flight, we couldn't take photos due to the military presence. Doing a quick about-face, we now cheered our driver on and arrived safely!

Saying goodbye to our guide Wenjak, we boarded out flight to Beijing. A few more photos of the mountains from the plane window—was that really Mount Sagarmatha (Everest)?—and our Tibetan adventure was over. Would I go back? Definitely.

Squid's lice and peanut jam: food adventures in China and Tibet

By Mima Kapches

One of the many highlights of the trip was the food—Chinese of course, what else? For eating we always sat at two round tables, with large Lazy Susans in the centre where the dishes of food were placed. Our first meals were a disaster of spilled drinks because we placed our glasses too close to the bowls and the serving spoons were placed facing out. We were also inexperienced at serving ourselves with chopsticks. As well, the Lazy Susan seemed to always be going back and forth, but never around the table in any particular direction. People served themselves only to find the dishes moving out from under their cutlery—messy and most disconcerting. But by the end of the visit the serving spoons were always positioned safely inside the perimeter of the Lazy Susan, glasses were never near the turntable, chopsticks were adroitly used to serve (even bowls of long [and I mean long: 18 inches] noodle soups), the turntables made their leisurely turns around the table and everyone took their turn serving with the awareness that no others were discomforted as the dishes moved. We had truly become accomplished and polite Chinese diners.

Of our total of 11 flights, four were on China Air, where the food was always an adventure. One trip included a small bag of “SQUID'S LICE.” Now, I didn't know that squid had lice, did you? Well of course they don't: instead the package read “SQUIDSLICES”, all one word. In fact they were Squid slices! The white dried slices were salty and rubbery, but otherwise tasteless. But squid lice they became and stayed as one of the gastronomic highlights of the trip.

On one flight there was also a bun in a cello-pack which included a small pack of desiccant with even tinier Chinese and English writing “do not eat.” When I saw the desiccant I declined to eat the bun—how old was it? So old in fact it needed a drying agent? Good for years! One of the tourists on the plane managed to open the desiccant and put it on the bun which they promptly ate even though they were told not to by an alarmed member of our group!

One of our most memorable meals was in Xi'an where we had all varieties of steamed dumplings made by a dumpling master. The duck dumpling was shaped like a duck, the fish like a fish, the vegetables like the vegetable they encased, and the pork dumplings were the most beautiful pig dumplings with teeny corkscrew tails and sesame seed eyes. One so captivated Sonja van Lieshout that she couldn't eat it. It was too cute! Our two Canadian tables did a fine job of eating all of our dumplings, but the tables of American and British tourists around us groaned with uneaten dumplings. They didn't know what they were missing!

One of the most interesting meals was the one we didn't have. In a rush to get on the train in Xi'an for Beijing, Alan, Lesley and our guide Anthony almost didn't make it. And only a small dinner from Kentucky Fried Chicken (yes) arrived, a bun each and a small cup of salad. Fortunately we all had brought snacks and libations so that the meal that wasn't, wasn't a problem. For that trip we also had a brass band send-off at the platform—don't say that the OAS doesn't travel in style!

Chinese are not big on dessert. Sometimes there was a sweet dumpling or cake served in the middle of the meal. The soup was usually near the end of the meal and each meal was finished with fruit, sliced watermelon, fresh strawberries and apples. But they do love chocolate: the brand was called “Dove” like the soap, but definitely not soapy in taste. The ice cream was terrific and especially welcome on hot days, of which we had many. I really liked the box of nine small chocolate-covered vanilla ice cream squares that cost 10 luan (approximately 10 cents).

The wine served us was called the Great Wall; there was a white and a red. These were not VQAs by any means. Although the white Great Wall was apparently chardonnay it was definitely not barrel fermented, nor like any chardonnay that I’ve had the pleasure to experience. The beer was always a better choice: Tsing Tao (also sold at the LCBO) and Lhasa Beer in Tibet. There was the usual selection of jasmine or green tea, soda pop and always bottled water. There was even heated rice wine (tasted like warm rice water, but nicer) and a rice-like brandy at one restaurant.

By Tibet, our third week, we had become seasoned travellers and asked for hot sauce to accompany our meals. Many dishes were spicy to begin with, but those hot pepper sauces and dried chili peppers really added an extra kick. Thank heavens for the New World! We even had French fries and ketchup of some sort.

In Tibet the morning treat was Yak Butter Tea which several of us bravely tried once. It has a very distinctive taste, in fact the tea smelled like it tasted, ripely gamey—like yak. We also had yak butter candies which tasted like the tea, strangely sweetly yak-ish. In fact the monasteries in Lhasa reeked of yak as all the candles were of yak butter. This was an overwhelming odour, not at all pleasant, cloying and heavy. The odour of incense mingled with yak butter is not something easily forgotten. Surprisingly, the yak meat we had was delicate, almost like veal in taste and consistency. And the Tibetan momos (steamed delicate dumplings served with a hot sauce) were spectacular at Crazy Yak’s restaurant.

The breakfasts in Lhasa at the Lhasa Hotel (formerly the Holiday Inn) were actually among the best American style we had, with freshly made waffles if you were so inclined. But by then I had shifted to a local breakfast with steamed dumplings, sautéed veg-

etables and roasted tomatoes. Those who chose toast could have condiments of orange rind jam (marmalade) and peanut jam (peanut butter!).

There were American-style food places in China, KFC for example. Imagine walking along a street only to hear the McDonald’s jingle “I’m Loving it!” blaring in Chinese, and a Starbucks so crowded that it was impossible to even get in the door (mind you I could have used a good cup of coffee!). On the trip, near the end, we often asked each other what we would like to eat when we returned home. I expressed an interest in Greek food, others (who shall remain nameless, but they were Sonja and Henry) would have liked some Dutch food, while others wanted pizza. But really, I was very happy with the food and I think most people were pleasantly surprised at how excellent it was. At each meal there were always so many choices that you couldn’t help being satisfied. Many of us brought snacks along so that there were munchies if you got peckish, and I would suggest that when you go to China you do the same. As well, many of us brought libations for the privacy of our rooms, such as Bailey’s, Kahlua, and vodka. These are also a good idea as the purchase of a mixed drink in China is also an experience that you might want to try just once. For example, try a martini (it won’t really be a martini). One travel tip is make certain that you always pack your drinks in your checked luggage because by law you are only allowed to bring water on airplanes. If you carry alcohol you will be forced to drink it or throw it out before going through security. Although this doesn’t sound too bad, consider drinking a six-pack in a few minutes!

Back in Canada there are numerous Chinese restaurants to choose from for similar dining experiences and in Toronto, for those interested in Tibetan food, I can recommend the Silk Roads Cafe on the Danforth east of Broadview (be sure to have the momos) and the Little Tibet Restaurant on Queen Street west of Bathurst. They even have Yak Butter Tea for those wishing to capture those wonderful yak tastes! I did bring Yak Butter candies back to Toronto for the office where everyone voted with their feet, in other words, the candies sat on the counter for a week mostly untouched. Un-adventurous souls! Well those of us on the OAS trip were definitely food adventurers and have the memories of squid’s lice and peanut jam to prove it.

A dragon boat cruise on the Yangtze

by Valerie Sønstenes

Our five-day cruise on the 93 metre, 80 cabin passenger cruise ship *Qianlong* began at the city of Yichang, Hubei Province. Before leaving, we had a driving tour of the city, stopping at the Yichang Museum. We saw some wonderful artifacts that had been uncovered during the construction of the Three Gorges Dam, including bronze and pottery ware (*dings*, ancient cooking vessels, and *fus*, kettles) dating back to the Warring States period, 475–221 B.C. Incredibly, many pieces were completely intact.

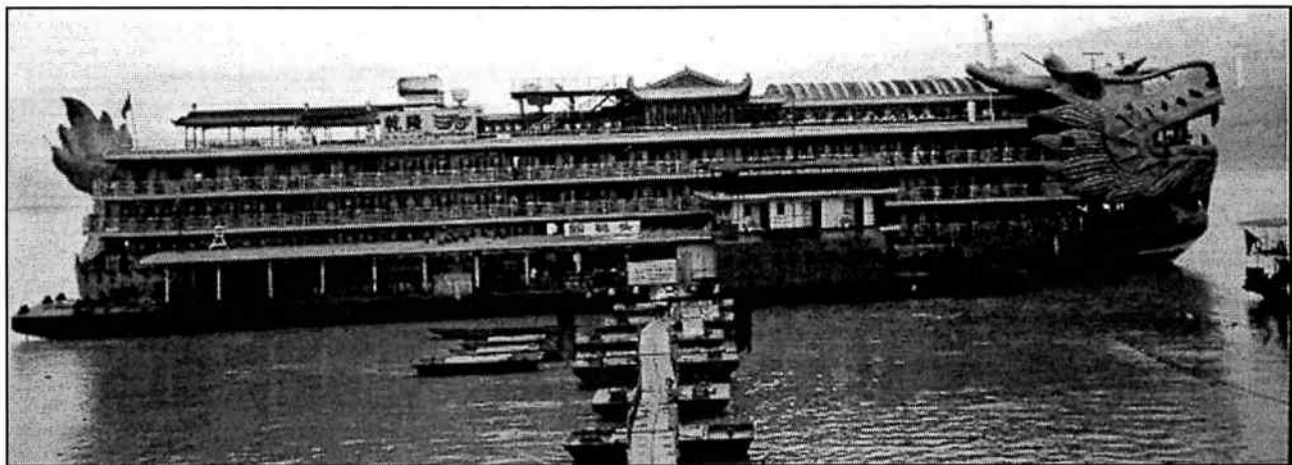
At the end of the tour we were taken to the museum gift shop where we discovered that it was possible to purchase other artifacts that had been uncovered during construction of the dam. The conditions under which they could be sold were that they were “less than 100 years old”. I found it somewhat disturbing when, as I was admiring various items, museum staff attempted to haggle a price out of me, followed me around knocking down the price that they had suggested, and finally halving it as we were walking out the door back to the bus. Later I thought about all the Canadian antiques I could purchase at any of the shops along Queen Street West, and wondered if my discomfort was hypocritical.

After a wonderful Sichuan dinner in Yichang we boarded the *Qianlong*. I had been looking forward to this portion of the trip as I love boats and I’d read up about the *Qianlong* beforehand—dragons were the theme. The bow and stern of the ship were shaped like a dragon’s head and tail. Dragons were carved on

beams and support posts, painted on rafters, sculptured in beds and chairs—even printed on the the wallpaper. It was kitschy, but I loved it. The ship was built and decorated in the imperial style dating back to the Qianlong period of the Qing Dynasty (1644 to 1911 A.D.). The cabins were well-designed and, given each had a balcony, they felt quite roomy. The *Qianlong* also had central air-conditioning, closed circuit TV, international satellite communication, two bars (one was open 24 hours!), coffee shop, gift shop, karaoke, library, gym, doctor, beauty salon, sauna and massage. All that for 160 passengers.

Each morning Tai Chi was available at 7 a.m., followed by a wonderful breakfast buffet of Asian and Western food including made-to-order eggs (I take it corn on the cob is Asian when it comes to breakfast!).

At 8:30 our first morning we took a shore excursion to the Three Gorges Dam site. When disembarking and boarding we had to pass through two other ships not nearly as nice as ours, as well as through locals hawking souvenirs, clothes, food, books, with someone in the background playing “Clementine” on a traditional instrument. Later that day I heard the first of many renditions of “Red River Valley”. Apparently, the Chinese know three things about Canada: Norman Bethune, the Maple Leaf, and “Red River Valley”. They even have their own Chinese version of the words. As for the dam, it was very large. Impressive as it was, it was saddening to consider what lay in store for such a beautiful place. We passed through the locks later that afternoon. It felt as though we were jammed in a lidless



The *Qianlong*.

Photo courtesy of Valerie Sønstenes

shoebox with wall-to-wall ships.

While breakfast included both Asian and Western food, lunches and dinners were Asian-style shared meals. I tried many delicious new vegetables on the trip which, if I could find them at home, I'd be happy to add to my repertoire. Unfortunately, such things can't be found on Gabriola Island so I will have to grow them myself.

There were demonstrations that afternoon on reflexology and massage, as well as "Mr. Xi's" art of traditional painting. After dinner, which included some absolutely delicious Peking Duck, passengers were entertained by the ship's crew with a cabaret.

The next day was Norway's 100th birthday and Tony Stapells' 73rd. We assembled to tour the Shennong Stream in the Lesser Three Gorges. The stream is a 60 km tributary that empties into the Yangtze. At the narrowest point the cliffs on both banks squeeze it into a strip of water five metres wide. Locals in fishing boats waved as they passed by and above them impossibly high and narrow terracing could be seen. The scenery was spectacular with tall, steep, craggy hills covered in foliage and, as is the local tradition, coffins suspended on cliffs. It was very ethereal and mystical—one never knew what lay beyond the next bend.

At the end of the line we boarded skiffs that held about 15 people each, including several rowers and a sternsman, who rowed us into even narrower waters. At the far end our crew pulled us with ropes a bit farther upstream through the shallow water so we could gently float back down to where we had started.

Back on board the *Qianlong*, more fabulous food followed as well as afternoon entertainment of traditional Chinese painting in a snuff bottle and "Mr. Zhang's Chinese Kung-Fu Tea". Later there was another crew talent show—I don't know when or if the crew ever slept.

The following morning we toured Fengdu, the "City of Ghosts". The city can be traced back to the Han Dynasty (206–220 A.D.) when two officials, Yin and Wang, became Taoist recluses there and eventually Immortals. Along the 600-odd steps upward we were treated to many beautiful temples, shrines, and statues depicting demons and devils. Names included "Last Glance at Home Tower", "Nothing-to-be-done Bridge"

and "Ghost Torturing Pass". Fortunately it was cloudy that day as full sun would have made the humid climb brutal. The city below is destined to be flooded by the Three Gorges Dam. It was a depressing place completely unlike any other we visited—the buildings in some cases were nothing but rubble, yet they still appeared to be inhabited.

Our dinner that evening included lotus root soup, which was quite good. I also tried something gelatinous for which I didn't much care that turned out to be horse trotters. That evening passengers joined the crew for a talent show. I preferred to take advantage of the balcony, since this night we were going to continue cruising upriver instead of docking.



The Wu Gorge.

Photo courtesy of Valerie Sønstenes

We passed many cargo ships lying along the banks of the Yangtze in various states of construction. We could only assume that their launching will coincide with the flooding of the Gorge, and that the boats will naturally assume their positions in the water as the river level rises.

Disembarking the next morning we visited the city of Chongqing. It is the largest city in the world at 31.6 million residents. As with the other large cities we saw in China, the streets were clean and not crowded, the people friendly and efficient. Despite a chaotic outward appearance, traffic flowed smoothly.

I would have been content to spend a few more days relaxing on the boat, just watching the world go by. But, since we were headed next to the city of Xi'an to see the terra cotta soldiers that I had wanted to see ever since first hearing about them, I somewhat reluctantly left the *Qianlong*.

A chronicle of Chongqing and Xi'an

by Marjorie Tuck and David Hunt

Day 09/May 19—Chongqing to Xi'an

We disembarked from our Dragon Boat to the sound of drums and cymbals and the antics of two Lion dancers. To get us up the steep river bank, we boarded a funicular and met our local guide Oliver. He affected a cockney accent, humorous at first but the charm quickly wore off as he told a series of dated jokes followed by "Never mind!"

Chongqing has a population of 5.8 million and is perched on steep hills. So unlike Shanghai, bicycles are not a mode of transportation. As a replacement, the city is the largest producer of motorbikes in China and hopes that the cheap electricity produced by the Three Gorges Dam will boost the city's industries even further. Oliver gave us some information about the city, its history and how he lived there as a working class person. Chongqing had been the Nationalist wartime headquarters under Chang Kai-shek from 1938 to 1945.

First stop on our city tour was the Grand Hall, a large theatre built in the round with no obstructing pillars. Oliver made several comments about former Premier Deng Xiaoping sitting on a raised platform on the stage to be higher than everyone else. Next to the Hall was an art gallery and gift shop where one could see (and buy) examples of traditional brush art as well as contemporary art, some in the style of Modigliani. Our second stop in Chongqing was Eling Park, headquarters of Chiang Kai-shek and his officers during their uneasy alliance with the Communists against the Japanese. It was a quiet park with azaleas in bloom but unfortunately the peony collection was finished. We viewed the world's longest mural, which showed the portion of the Yangtze River that will be affected by the Three Gorges Dam. A line on each panel showed how high the water will rise—175 meters by 2009. It is very alarming how many towns, cities and cultural landmarks will be gone and how over one million people will be displaced. This stop also included a tea house where we were shown how tea should be properly prepared and given the opportunity to purchase this traditional Chinese drink. Oliver then delivered us to the airport to catch our China Eastern flight to Xi'an.

At every city we had had a local guide as well as our tour guide Anthony Li. In Xi'an, Anthony was also our local guide as Xi'an is his home town of which he is very proud. Xi'an was the ancient capital for the first Tang dynasty emperor Qin Shihuang who ruled over all of eastern China. Once upon a time, Xi'an was a candidate with Rome and Constantinople for the title of the greatest city in the world.

The city has managed to keep its cultural Tang heritage. The original city wall still encloses the old city. No new buildings within the wall are allowed to be built higher than the Big Goose Pagoda and buildings in the Bell Tower Square must be in traditional style. We arrived in early evening and the square with the Drum Tower on one side and the Bell Tower on the other was busy with people walking, kites flying and very aggressive vendors hawking their wares. As dusk fell, neon signs, mostly in Chinese, could be enjoyed just for their colour and glowing display. Dinner followed to finish our day, a delicious spicy meal, before we were delivered to our hotel inside the old walls, outlined at night with ribbon lights.

Day 10/May 20—Xi'an

Today is the day we saw the Eighth Wonder of the World: the Army of the Terracotta Warriors. As the museum is located outside the city, we had a pleasant drive through the countryside where peaches and cherries were being sold from roadside stands. As we approached the museum, we could see the mountains over which we had flown to Xi'an and then the large tomb mound of Emperor Qin, not yet excavated.

The museum of the Warriors is comprised of three halls, all are roofed structures covering the excavated pits. The site was discovered in 1974 by peasants who were digging a well. The first structure over Pit 1 is the largest and covers the warriors and their horses. There were seemingly endless rows of reconstructed and complete figures, balks between the rows that were not yet excavated, and parts of the pit that showed the jumbled remains of figures and horses. It is quite a stupendous sight/site.

Pit 2, excavated in 1976, is smaller and contains the commanding officers. Pit 3 is largely unexcavated; complete figures of the various ranks are showcased in

the hall including the archer with the green face, the only one found so coloured.

Housed in the adjacent Qinyong Museum are the two reconstructed bronze chariots and horses unearthed in 1980. This museum had a small display of gold artifacts from Shaanxi Province—beautifully made decorative objects. We also saw a film viewed in 360 degrees depicting the victorious Qing army, the creation of the terracotta figures, the sacking and destruction of the tomb, the rediscovery, and the excavation and creation of the museum. And of course, there was a gift shop where one could buy copies of the warriors from small to full-size, the largest surely the ultimate in garden ornaments. The latest edition book of the site was available, signed by the farmer who originally discovered the tomb.

Words or even photos do not adequately convey the immensity and impact of the warriors. I was busy walking around taking photos and then realized that I should just stop and enjoy being at this amazing site.

This was not the end of our day in Xi'an. After visiting the Terracotta Warriors Museum, we stopped at the museum for the Banpo People. Banpo is the earliest example of the Yangshao culture which is named after the village where the first of this culture was discovered. It appears to have been occupied from 4500 BC until around 3750 BC. This Neolithic village was discovered in 1953 and is on the eastern bank of Chan He. The original museum, built in 1958, had been allowed to deteriorate and a new museum is under construction. The artifacts are housed in adjacent buildings and consist of lithics and pottery. Those in the group who had studied anthropology were familiar with this culture.



The Terracotta Warriors hall.

Photo by

Day 11 May 21—Xi'an

The next morning was spent touring the Big Goose Pagoda, built to house the Buddhist scriptures brought back from India by the traveling monk Xuan Zang, whose statue is at the entrance. The impressive, fortress-like wood and brick structure is 64 metres tall and some of us climbed to the top. The complex included tranquil gardens with elephant garden tables and seats.

Xi'an has had a Muslim community since the days of the Silk Road. We visited the Grand Mosque in the Muslim Quarter. The religious complex was a quiet oasis in the middle of the old city. It is built in a Chinese architectural style with most of the grounds taken up with gardens. It managed to survive the Cultural Revolution as the community withdrew into

itself. It is surrounded by narrow streets full of market stalls, with lots of tourist stuff to buy.

Then we were back on the bus to drive to the old city wall, built on the foundations of the walls of the Tang Forbidden City. We climbed up to the North Gate to find that one could take a tour of the complete 14 km wall in electric carts, which we did. Garnet was in our cart and his competitive side came to the

fore as he hoped that our cart would pass the other two and lead the way back. Unfortunately, we were not fast enough returning to our cart to win the race although our driver gave it his best effort on the bumpy pavement..

This was our last event in Xi'an as we boarded the train back to Beijing. We do not know how Anthony managed it but a brass band was there to see us off. Or so we could claim.

The Scroll Room in the Shanghai Museum

by **Tony Stapells**

On a free day in Shanghai, Gwen and I visited the Shanghai Museum. To aid the taxi drivers for the journey, the hotel staff wrote the museum's name on the back of the hotel's business card.

The museum opened in 1996 and has a round top sitting on a square base. This symbolizes the ancient Chinese philosophy that the square earth is under a round sky. It has a huge atrium with rooms off to the sides. The collection is divided into the different media—costume, jade, painting, calligraphy, furniture, ceramics and bronzes.

The scroll landscape graphics were my favourites. They were hung in a dim room in special cases. As you approached them the light increased. This complicated arrangement was to protect the fragile works. To understand some of the thrill of these scrolls, let

me compare them to our Canadian Group of Seven landscapes. It has been noted that in painting “there are no shadows east of Istanbul.” The Shanghai scrolls certainly have little shading. The Group of Seven’s paintings are also mostly flat. The Chinese have a great diversity of calligraphy, probably influenced by their character-based writing. The Group of Seven has more sinuous, uniform outlines taken from the Art Nouveau style they used.

The Group of Seven does fill these outlines with colours while the Chinese render their

work mainly in black and white. Another difference is the artist’s viewpoint: a Western landscape is painted as if from one vantage point, like through a window (i.e., the picture frame). The Chinese painter paints from one spot but moves his head—from the bottom of the scene to the top and back again. He might start below with a teahouse or a boat, move his eyes level to see a waterfall and then move them again to the mountains. This is all in a long scroll, like a short print of a bottom to top video.

The Chinese and Group of Seven landscapes are bereft of people, although the Chinese may render a couple wandering a natural path or fishing from a boat. Both these styles, the Chinese and Canadian, portray myths, dreams or wishful thinking. When the Group of Seven painted in Algonquin Park, lumberjacks were in the middle of cutting down all the trees.

I don’t know how sparsely populated China was when these paintings were created, but a couple of lone walkers in vast scenes of nature do not represent the excitement of the busy mood of the China of today. The Group of Seven’s paintings are their dream of escape from their urban life. Both styles of painting portray the wish to flee from the real world. In the scroll room of the Shanghai Museum I became aware of a different way of seeing art. Maybe that’s why I went to China in the first place.

Tony is an artist who works primarily in bronze.



Fishing in a Mountain Stream, by Hsu Tao-Ning, 11th century.



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