



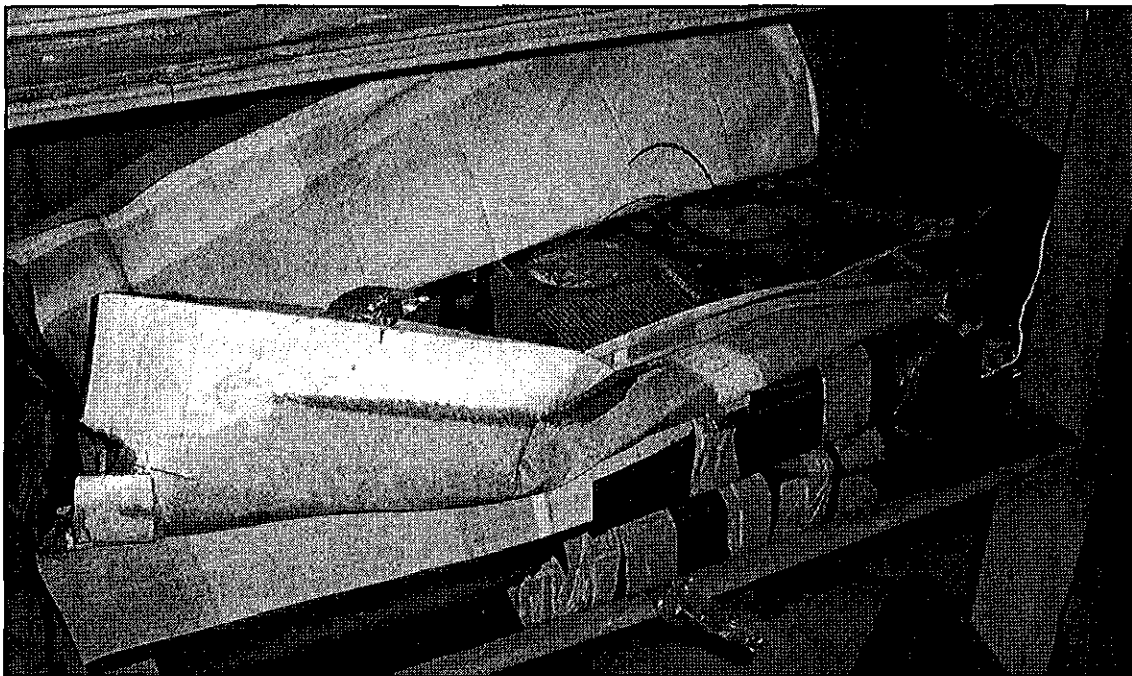
Ontario Archaeological Society

Arch Notes

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Some of the damaged OAS educational materials as a result of the basement flooding at the Ashbridge House office this winter.

Photo by Lise Ferguson

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President's message

Holly Martelle
OAS President

Earlier this spring throughout the London area the Thames River overran its banks in many locations, flooding recreational parks, city streets and farmers' fields. Many residents along the river complained of flooded basements.

Unfortunately, the OAS office was also the victim of a flooding catastrophe late in March, but ongoing plumbing trouble and not "Mother Nature" was at fault. The flooding was discovered by Lise Ferguson after she arrived at work to find that there was very little heat in the building. In her effort to check on the furnace, Lise found that the basement was filled with about three feet of water. Although we are still assessing the damage, it appears that many OAS items were damaged or destroyed by the flood including promotional material, reports, records, posters and Edukits. This is a very tragic loss for the Society. Thanks go to Lise for dealing with this very awful situation. Although she only planned on working her regular hours that day, she ended up staying until after 9 p.m. when the appropriate authorities arrived to give assistance. Lise thanklessly stayed at the scene even though she was due to attend a social gathering that evening. She volunteered to rearrange her work schedule to deal with the disaster in the basement as quickly as she could and has since spent her time salvaging what she can from the basement

and assessing the damage. Since many of the Board members live a considerable distance from Toronto, Lise had little help from us and should be commended for her extra effort.

Just this past weekend, the Canadian Archaeological Association (CAA) conference ended for another year. We were very fortunate to have this meeting at a venue so close to many of us and I was pleased to see many of our members there.

When our last Arch Notes went to press about two months ago, the CAA was still seeking papers from archaeologists who were interested in presenting at the conference. Based on the 9 abstracts received by then, it appeared that Ontario would be poorly represented. That would have been an abysmally low number given that the conference is being held here and since there are thousands of archaeological projects conducted in our province every year. In the words of the CAA organizers, "Where is Ontario archaeology?" I was both startled and ashamed to hear that so few of Ontario's professional archaeologists had expressed an interest in the CAA and its conference, despite the fact that many of these same individuals are members of that organization. Perhaps everyone chose the sunny shores of San Juan over the concrete sidewalks of Toronto.

While I understand that everyone is busy (I can appreciate that—

believe me), I also feel we all have a professional responsibility to support our local, provincial and national organizations and the work they do. It is also our ethical responsibility to present the results of our work to other members in our and other interested communities (i.e., First Nations, the public). Giving conference presentations is one of the easiest and least time-consuming ways to do this. There are so many archaeologists out there doing interesting work and excavating ground-breaking sites and yet we often hear very little about the archaeology going on in the province. While I think the OAS can do better at promoting this work, I also think the CAA conference is an important venue for making our cultural heritage better known at both a provincial and national level. Before receiving the startling news of such poor Ontario representation I had already submitted a paper abstract. In response to the conference organizers report, I submitted a second abstract, geared specifically to a topic of Ontario archaeology. I was pleased to see that, by the time of the conference, about 25 of you had come forward with presentations.

I challenge all of you that have interesting sites or topics to discuss to do the same the next time you have the chance.

[How about the OAS symposium, in London this fall? See the call for papers on p.18 in this issue—Ed.]

To change subjects rather abruptly, I would also like to put a call out to anyone who may be interesting in giving talks to our various local chapters. In the past, some chapters (particularly those outside the GTA) have found it quite difficult to line up speakers for their monthly meetings. It was recommended that the OAS compile a list of researchers who would be willing to travel to various chapters and give presentations. If you are willing to have your name put on a list of eligible speakers, please contact Lise at the OAS office or myself at hmartelle@tmhc.ca. If you will be travelling to the Windsor or Thunder Bay areas in particular and are willing to stop in to give a presentation, we'd love to hear from you.

Finally, I would like to extend a big thank you to all of you who volunteered to help out with the digital archiving of the OAS library catalogue. It was comforting to hear so many of you were willing to assist us in this very important task. It is volunteers like you who allow our organization to thrive. As many of you know, the OAS relies heavily on volunteers. According to our records, our cumulative volun-

teer hours for the last two years have equalled or exceeded 5,000!

Happy digging!

OAS Advocacy

In a membership survey circulated in 2005, our members indicated they wanted to see the OAS enhance its role as an advocate for the protection and conservation of our province's unique cultural resources. In the recent past, the OAS has lobbied provincial and municipal governments for better funding for heritage management and enforcement of heritage regulations. Today we regularly offer advice to members of the general public who are themselves local advocates who keep watch over known and potential archaeological resources in their immediate area. The Board and our Director of Advocacy, Tony Stapells, regularly provide comments and advice to engineering and planning companies, developers, provincial bodies and municipalities with respect to new development, environmental and heritage management projects. In all, advocacy continues to be one of the most important and time-consuming aspects of the Society.

Nevertheless, the business of the Society has grown considerably in recent years and our very busy Board members have not always managed to find the time to communicate our advocacy activities to the general membership. In this day and age, we must all work together to ensure appropriate care of and protection for archaeological resources. Thus, the status quo is simply not acceptable. The Board has renewed its commitment to keeping our members informed about advocacy issues and local items of concern so members can provide an additional voice and learn how to be advocates in their own regions. We all have a collective responsibility to ensure that cultural heritage resources are given the respect and consideration they deserve.

Beginning next issue, the OAS will regularly publish its advocacy activities in Arch Notes. Anyone wishing to contribute, including local OAS chapters, can provide summaries of their own advocacy initiatives. It is hoped that, by publicizing our actions, we may encourage others to voice their concerns in their local community.

From the OAS office...

Lise Ferguson Executive Director

I hope everyone had a happy 2006 National Volunteer Week! What's that, you ask? Well, from April 23-29, Canada paid tribute to all volunteers across the country who give of themselves to better their communities and contribute so much to many organizations.

"According to the 2003 National

Survey of Nonprofit and Voluntary Organizations, more than half of Canadian non-profit organizations rely solely on volunteers to fulfill their mission," says Marlene Deboisbriand, president of Volunteer Canada. "Canadians volunteer more than two billion hours a year, equivalent to more than one million full-time jobs. They have an enormous impact on civil society."

National Volunteer Week was a time for me here at the OAS to recognize and celebrate the energy and commitment of our volunteers. Without you, PBSO would not exist!

From the first founders of the OAS in 1950, including U of T Professor J. Norman Emerson, the Society had its beginnings with a small group of enthusiastic volun-

teers. I am the only paid employee (and part-time at that) of the OAS, the largest provincial archaeological organization in Canada. Volunteers are the heart and soul of the OAS—thousands of hours each year are spent by the Board of Directors, Chapter Executive members, newsletter and journal writers and editors, and all the others who volunteer their time and expertise to make the OAS what it is. We always need more volunteers, so get involved!

A big thank you for all you do!

Upcoming events of interest to members

The Ottawa Chapter, OAS, presents Archaeology Day at Bonnechere Provincial Park – August 12 – see the link to the Ottawa Chapter through the OAS website

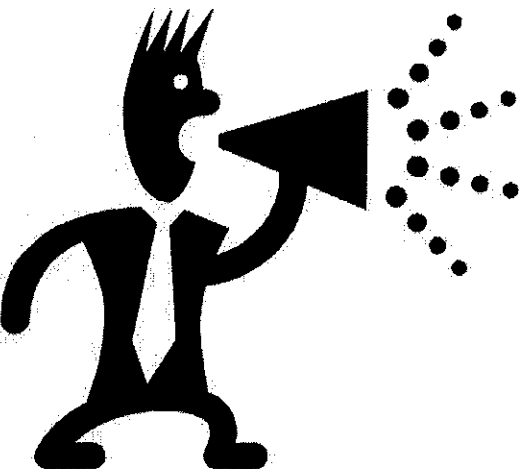
York University – Toronto Region Conservation Authority/York U Archaeological Field School (for high school students).

<http://tinyurl.com/jn57b>

The Canadian Museum of Civilization presents “Petra – Lost City of Stone” until January 7, 2007
<http://tinyurl.com/1xuht>

Louisbourg Public Archaeology Program, Nova Scotia.
<http://tinyurl.com/p3yxy>

Doors Open – events in various Ontario communities, including Gravenhurst, Muskoka, Brockville, Toronto, Ottawa, Owen Sound, Prince Edward County, Smiths Falls, Brampton and Dryden.
www.doorsopenontario.on.ca



**Have something
to talk about?**

**The OAS is looking for
people to give presentations
to our local chapters.**

Join our list of speakers!

Call (416) 406-5959 or email oasociety@bellnet.ca

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Small Finds

Bob Bugar moves to teaching indoors

Many field school graduates will not have yet heard that Bob Bugar, lead instructor of the field school for 21 years, has moved on to teach high school level geography and history full-time.

His leadership, knowledge and unique personality will be greatly missed, but we are very pleased that Bob will return as a guest speaker for the 2006 class. We would love to hear from graduates, and will gladly pass along to Bob any memories of your field school experience or the ways in which the course has affected your educational or career paths.

Feel free to contact Cathy by email at ccrinnion@rogers.com with your memories of the Boyd Archaeological Field School.

Our new culture minister:

Caroline Di Cocco

Caroline Di Cocco was elected in 1999 and re-elected in 2003. In opposition, she served as critic for culture, heritage and recreation and sat on the Legislative Assembly Committee.

Ms. Di Cocco was elected a councillor for the City of Sarnia in 1997. She has served on various city committees including the Tourism Development Task Force, the Sarnia Museum Committee, the Convention and Visitors Bureau board of directors and the Business Retention and Expansion Project.

From 1978 to 1985, Ms. Di Cocco was a founding member of a school parent council and worked on the Canada Day Committee. She has been an executive member of the Sarnia-Lambton Folk Arts and Multicultural Council. She co-authored the book *One by One...Passo Dopo Passo*, a history of the Italian community in Sarnia-Lambton from 1870 to 1990. In 1989, she founded the International Wine Gala, which showcases the art of making homemade wine and continues today with proceeds to charity.

Ms. Di Cocco is certified under the ARCT (Associate of the Royal Conservatory of Music). She is a past president of the Sarnia branch of the Ontario

Registered Music Teachers' Association and has directed church choirs. She is completing a social sciences degree from the University of Western Ontario.

Ms. Di Cocco spearheaded a seven-year quest for a judicial inquiry regarding mis-spending of public funds. She represented the interests of taxpayers during the eight-week judicial inquiry in 1998. Justice Gordon Killeen called her work "dogged, skilful, and of high quality."

In 2002, she was awarded a knighthood (Cavaliere) from the Republic of Italy.



Caroline Di Cocco

Past-president Sweetman turns 90

On Tuesday May 16, 2006, a group of invited friends gathered with past-president Paul Sweetman to celebrate his 90th Birthday. Paul was a genial host, greeted everyone by name and spoke about how he came to know them. He reminisced over many aspects of his life, including his interest in Ontario prehistory, modestly omitting that he served as President of The Ontario Archaeological Society in 1957 and 1958—close to half a century ago.

Appropriately, Paul wore his OAS 50-year membership pin. Most of his guests were fellow musicians and teachers, some who had been his students and became teachers, but the archaeological component was represented by three OAS members. All agreed to meet again at the same time of the day in the same place, but next year, to celebrate Paul's 91st.

Arch Notes speaks for the current membership in wishing Paul a belated happy birthday and the very best of good wishes.

Community archaeology and the Hogg Bay Project

by **Brenda Kennett**

A public archaeology program near Perth, Ontario is gaining momentum, thanks to the hard work of volunteers with the Friends of Murphys Point Park. The Hogg Bay Project began in 2000 with a volunteer steering committee made up of local professionals, including archaeologists, teachers, writers, historians and others. The plan was to provide a hands-on archaeology experience for the public at a historic homestead and sawmill site located at Murphys Point Provincial Park.

Murphys Point is located on Big Rideau Lake, part of the Rideau Canal and Waterway. It features camping and hiking, has beaches and several historic sites and offers an extensive natural heritage education program. The Friends of Murphys Point Park, a not-for-profit registered charity, was formed in 1995 with a mandate to further the public's awareness, education and understanding of the park's geological, historical/archaeological, cultural and biological resources.

Historical background

The McParlan House/Burgess Mill Site (BeGb-11) covers an area of approximately 2 ha bordered on the

north by Hogg Bay and on the west and south by Black Creek. Visible cultural remains include the restored nineteenth century McParlan House and its adjacent milk house, stone foundations from several outbuildings, the ruins of the Burgess Mill with its associated sluiceways and several large midden deposits. The earliest historical reference to the property dates to 1812 when Reuben Sherwood noted that his crew camped at the mouth of Black Creek while completing their survey of Burgess Township (AO 18). Sherwood must have recognized the waterpower potential of the creek since he later returned to the site and built a sawmill, house and barn. The challenges of early nineteenth century surveying in rugged Shield terrain are highlighted by the fact that Sherwood built on what proved to be Lot 11, not the Lot 12 property he owned, and in 1820 had to petition the government to obtain legal title to the land on which his buildings stood (NAC 8-9A). It's likely that this was the first Euro-Canadian settlement in the area, probably pre-dating the 1816 military establishment at Perth. The mill was owned by a succession of prominent individuals and companies. The 1852 census of North Burgess Townships lists Samuel Chaffey residing at the mill site and notes that Chaffey was in the process of improving the site, reporting that:

One saw and one grist mill are in progress of erection, the old saw mill having been burnt down to make room for the new, the old mill cut last year say in 1851 - 50,000 feet lumber the Hands now employed at the new mills in progress are averaged at - 25. (NAC C-11731)

As well as the two mills and a one-storey frame house occupied by Chaffey, a store is listed as part of the complex (NAC C-11731). Other sources suggest that a bunkhouse housed the mill workers (MPPP). The mill was never



View of the 2005 excavation area with the McParlan House and the Milk House in the background.

Photos courtesy Brenda Kennett



Tobi Kiesewalter, Senior Natural Heritage Education Leader, Murphys Point Provincial Park, at the Burgess Mill ruins with a group of students.

very productive and had closed by 1871, but the farm, which had developed in association with the mill, continued to operate until the 1940s. The McParlan House was then used as a summer cottage until the property was acquired by the provincial government in 1967. Murphys Point Provincial Park opened to the public in 1979.

Archaeological assessment

An initial field assessment of the site was completed in 2003 by Past Recovery Archaeological Services, with 50 cm² units placed at 5 m intervals across the site. Of the 365 units excavated, 72% contained cultural material, yielding a total of 6,998 artifacts. The test pitting revealed a surprising amount of integrity within most of the soil deposits across the site; beyond surface material and the upper topsoil, there was little evidence of mid- to late-twentieth century disturbance—even close to the restored buildings. The testing revealed the location of several additional buildings, including a blacksmith shop for which there was only one obscure reference in the historical records. It also challenged some of the existing interpretations of the site. For example, a large amount of

mid-nineteenth century domestic material and evidence of a brick chimney recovered from within a stone foundation currently known as “the barn” suggests that this structure may have served another function, perhaps as the aforementioned bunkhouse.

It was clear that further archaeological investigation of the site would provide the park with valuable information to enhance their interpretation of this significant cultural resource and, more broadly, would increase our understanding of small-scale nineteenth century lumbering and agricultural settlement in the southern Shield environment. Incorporating public participation in the research was seen as a way to involve area residents, particularly school children, in their local history and enhance their appreciation for the importance of archaeological sites.

The field school

In the fall of 2004, after a few years of fundraising and some trial runs with public participation in controlled surface collection at one of the middens, the Friends were finally able to offer a week-long archaeology program for Grade 5 students. In the development and implementation of this program, a great deal of effort has been made to ensure a high quality educational experience and a high standard of archaeological research.

In early September, each participating class is provided with a teacher resource package which includes background information on archaeology, the history of the McParlan House/Burgess Mill site and a number of exercises for the students to complete prior to their site visit. This preparation has proven extremely valuable as the students arrive at the park having grasped many of the basic concepts related to archaeology and are better able to focus on the more challenging aspects of stratigraphy, mapping and interpretation while on site.

The actual program runs during the first week of October with one class of 30 to 36 students visiting the park each day. Half the group excavates in the morning while the other half cleans artifacts and participates in natural and cultural history activities,

such as a guided hike and a mapping exercise. The groups switch for the afternoon. A large team of professional archaeologists, park staff, and trained volunteers from the Friends of Murphys Point Park and Ottawa Chapter of the OAS is onsite for the week and ensures a high supervisor to student ratio.

For the excavation component one professional archaeologist oversees the excavation of two adjacent 1 m² units with two students working in each unit. Additional trained volunteers are available to help with screening backdirt and mapping. The students are told at the beginning of the day that they will be conducting scientific research on a real archaeological site and that their work will contribute to the completion of the licence report which will be used by the park to better tell the story of the site to future visitors and also by other archaeologists undertaking similar research. They have proven to be excellent excavators and carefully map each find and any features on scale drawings of their unit. They describe and, if possible, identify each find and take photographs of interesting artifacts and features.

The other activities allow the students to place the "digging" part of archaeology in the broader context of pre-excavation research and post-excavation analysis and report writing. The guided hike, led by the senior park interpreter, presents the overall geological and human history of the park and reviews why the McParlan House/Burgess Mill site was settled almost two hundred years ago. During the site mapping exercise, the students visit the various cultural features on the property and learn what has already been discovered from historical and archaeological research and what questions remain to be answered. Cleaning artifacts permits a discussion of analysis techniques and a review of the importance of provenience, artifact associations and stratigraphy in developing a meaningful interpretation of the site.

After the students leave each day, the professional archaeologists remain on the site to ensure that each unit is fully recorded and ready for excavation to resume the next day. As the students rarely reach the bottom of the units, later in October the professional



Students excavating.

crew and trained volunteers finish excavating each unit to subsoil, complete final site drawings and photographs and backfill. As much of this work takes place on weekends, it gives general park visitors an opportunity to see the site and learn about the project.

Each class is provided with an initial site report written for the Grade 5 level before the end of the school year. This report includes profile drawings, artifact photographs and interpretations for each of the units excavated by the students and allows them to see the results of their work presented in a relatively simple yet professional manner.

To date, the school excavation has focussed on the area in front of the McParlan House. This is an ideal location for students as there is good access, the stratigraphy is relatively simple and artifacts are present in reasonable numbers. The excavation has also allowed us to address a number of important research objectives including determining the age of the house, its original orientation and the possible presence of earlier additions such as a summer kitchen.

The future

The Friends intend to offer the school program every year for as long as funds can be raised and the site permits. In addition, the committee is seeking funds

to create public displays of artifacts, to design and publish a professional workbook for students, to develop interpretive signage onsite and for the hiking trail leading to the homestead, and to publish a trail guide and a canoe route guide for the site.

In an effort to reach a wider audience with the hands-on archaeology component, the Friends are launching an adult version of the program this fall. EcoArchaeology: A Weekend Workshop for Adults is set to run from Sept. 22 to 24 as an intensive archaeology experience that continues the fieldwork at the homestead site with the Past Recovery crew.

"We're blending the archaeology with hiking, canoeing and other workshops for a weekend getaway for adults," explains Friends Vice-President and Hogg Bay Committee Chair Stephanie Gray. Participants can either stay at a bed and breakfast or camp in the park, and there is also a meal package. "We hope the EcoArchaeology event will become an annual way for us to help fund the school program," she added. "We think it will be as much a unique

learning experience for adults as it is for kids."

For general information about the Friends and the Hogg Bay Project, to volunteer, or for fees and registration for the EcoArchaeology weekend, please visit www.friendsofmurphyspoint.ca or call Beth at (613) 267-5340.

References

Archives of Ontario (AO)

AO 2G1CB Box 5. Survey Diary, Burgess Twp.
Reuben Sherwood, 18

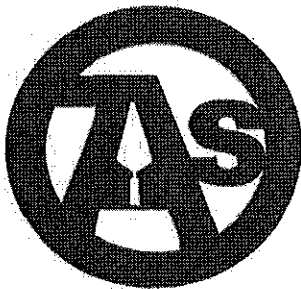
Murphys Point Provincial Park Office (MPPP files)

3146-18-2. McParlan House/Burgess
Mill/Reuben Sherwood/Lanark Lumbering
files.

National Archives of Canada (NAC)

Microfilm C-11731. 1852 Census of North
Burgess Township.

RG1 E3 vol. 100-8-9A. Land Granted to Reuben
Sherwood for Surveying Services.



Summer Student Position

The Ontario Archaeological Society is looking to hire one summer student for a 7 week contract based in London, Ontario and beginning in June or July, 2006. The successful applicant will be responsible for preparing electronic resource documents to accompany our educational resource kits and assist in the creation of a searchable electronic database of OAS library holdings.

Applicants should have an interest in archaeology and heritage, education and digital imaging. Knowledge of a variety of computer programs, including Microsoft Word, Excel, Power Point and Corel Draw would be an asset but training will be provided.

This position is funded by the Ministry of Culture's 2006 Summer Experience Program. The wage is \$7.45 per hour and is based on a 36.25 hour work week.

Please submit a resume and cover letter by June 16, 2006 to:

email: oasociety@bellnet.ca
fax: (416)406-5959
mail: 1444 Queen Street East
Toronto, ON M4E 1E1

The black bears at the Plater-Fleming site

by Charles Garrad

Introduction

The finds of claws, mandibles and a skull of the Black Bear *Ursus americanus* at the late pre-Dispersal Petun Plater-Fleming site (BdHb-2) at Craigeith are reviewed, and the suggestion is offered that none are Petun: the mandibles result from the Odawa presence on the site, the skull was brought there by the Wenro refugees, and the claws could have been left by either.

Previous history

In 1961 I made the acquaintance of John "Jay" Allan Blair, of Duntroon, Ontario. For the next 17 years Jay was my principal mentor in all things Petun. Jay knew of nearly every archaeological site in the Petun Country, and local people knew that Jay knew, so that when William J. Wintemberg came to Petunia in 1923 to conduct an archaeological survey, Jay was one of the first people he set out to meet. The handwritten note that Wintemberg left at Jay's front-door asking for an appointment still exists.

At the time of our meeting, my major achievement in Petunia—in fact my only achievement—was to have relocated a well-documented and locally known site on the former Martin farm at Craigeith. This we came to call the Plater-Martin site: "Plater" from the then-owner Evelyn Plater, and "Martin" from an earlier owner. It was a site Jay did not know. As we stood there in 1962, Jay bewildered me by asking "where's the next site?" and explained that he expected the Plater-Martin site was one of a pair. We climbed the fence north to the next farm and banged on the front door of a rather unique farm house. The lady of the house was both puzzled and amused when we asked "do you find Indian artifacts?" She summoned her husband, and he produced a pail containing some small snail shells he had recently picked out of the roots of a fallen apple tree as curiosities. We observed each was perforated for suspension as a bead and asked to be shown from whence they came. The Platers knew they had a village site on their property and were really testing what we knew. We passed the test, became friends, were given permission to open some test squares, and did so in 1962 and 1963

(Garrad 1977,1989, 1997; Webster 1963).

And so we added another site to our records, one that had entirely escaped the record because it had long been concealed in an orchard. We named the site Plater-Fleming, "Plater" from the then owners Donald "Buster" and Joyce Plater, and "Fleming" from previous owners. We learned that the house had been built by and for the parents and siblings of Sir Sandford Fleming in a Scottish tradition and that the orchard in which the tree had fallen had been planted by Sir Sandford himself. Indeed, finding this site might have inspired Sandford Fleming to continue to stress archaeological recording and preservation in Ontario through the Canadian Institute (later, Royal Canadian Institute), a movement he had begun some years before (Fleming 1852:4,5, 1899; Killan 1983:84).

More artifacts were exposed as trees continued to fall in the dying orchard, including human remains which the Platers reburied. Today, no trace remains of either the orchard or the house. The local sentiment in favour of the preservation of the Fleming "Craigeith House" as of national importance resulted in its destruction late one Friday night by the present owner.

Our friendships lasted until Jay, Buster, and Joyce in turn took the Star Path to the Upper World above the Sky, preceded regrettably by the youngest Plater daughter, a toddler when we first met her, who sadly died in a car accident on her first High School date (Garrad 1977). The farm passed into less sympathetic hands. However, the material we had excavated now approaching a half century ago has more than justified the effort. The recoveries included various parts of *Ursus americanus*, or black bears, of which there were a minimum number of six represented in the excavated sample (Hamalainen 1981:301). Of interest at this time were three claws, four jaws (mandibles), and particularly a skull—all of which had been modified.

The claws

When analyzing the Plater-Fleming faunal material, Peter Hamalainen recognized three black bear distal phalanges which had been unusually modified by cutting and grinding (Hamalainen 1984). Peter

thought they may have been either charms or pendants and noted that members of the Huron curing society Atirenta pretended to kill each other with charms, some of which were made of bear claws, during the Otakrendiae dance (JR 1897 10:207-209). The Odawa and Iroquois also had bear curing societies. However, no similarly modified bear phalanges have been recognized on any other Petun site, or in Huronia, or anywhere else in Ontario (Hamalainen 1984:41, 1989:17). As it seemed unlikely that the Petun had a curing society which was limited to this one site, or that the Hurons brought these objects leaving none in Huronia, it was long believed that these objects must have belonged to the Odawa, transient or short-term visitors to the site. However, sherds of the Wenro pottery type Genoa Frilled were found in the same midden as the claws and at the same shallow depth, suggesting contemporary and late deposition. This in turn suggests that they may be associated with the Wenro refugees who arrived on the site in March 1649 (Garrad & Steckley 1998).

The mandibles

At first, the four modified mandibles we found at Plater-Fleming were totally unique to our experience, but later we found another on the adjacent Plater-Martin site and another further south. At the time we could locate none outside Petunia.

Our report titled "Bear Jaw Tools from Petun Sites" in the journal *Ontario Archaeology* (Garrad 1969) included an appeal to the archaeological community for information, and resulted in a reply from Dr. Ronald J. Mason of Lawrence University, Appleton, Wisconsin to the effect that there was a similar artifact in Wisconsin of uncertain provenance that he would enquire about (Mason to Garrad, pers. com.). A consequence was a multi-year (1969-1973) excavation by Drs. Ron and Carol Mason on Rock Island, Wisconsin, of the multi-component Rock Island II site. From two components, one remaining from the post-Ontario migrating Petun and Odawa ca. 1650-1653, and another pertaining to a subsequent Potawatomi occupation ca. 1670-1730, 25 "bear jaw tools" were recovered (Mason 1986; esp.181-184). This raised the first suspicion that the bear jaw tools were not exclusive to the Petun, and possibly not Petun at all.

The next specimen found, later followed by four

more, was at the Marquette Mission site at St. Ignace in the northern Michigan peninsula, occupied by the still-migrating Petun ca. 1670-1701 (Wyandot)-Odawa (Branstner 1985,1989; Fitting 1976; Smith 1985:112-116). When more such tools were later reported from Huronia (Dr. Howard Savage, pers. com.), Fort LaCloche in northern Ontario (Smith 1985:112-116), Crawford Farm, Illinois (Martin 1991:414; Parmalee 1964:173) and Fort Ouiatenon, Indiana (Martin 1991:413-414,416), well away from the path of the migrating Petun, the original supposition that these tools were Petun was totally abandoned.

By 1995, "44 perforated bear mandibles have been reported from at least six 17th and 18th-century sites in the Upper Great Lakes region" (Martin & Graham 1995:1). The distribution of the majority, eight in the Petun Country, 25 on Rock Island, and five at St. Ignace, conforms to the dispersal route of the Petun, but the remainder do not, confirming that their association is with the nomadic Odawa or a related Algonquian people who travelled only partly with the dispersing Petun. Since then, two more have been found, "from a historic Ojibwa context at the Cater site near Midland, Michigan" (Martin & Richmond 2002; Martin 2001:46).

In 1969, the possible uses considered for these artifacts included corn shellers, ritual objects of the refugee Huron Bear tribe, and tools with unknown specialised marine applications (Garrad 1969:58-59). A more recent and novel suggestion is that they were for scraping and smoothing pottery (Martelle 2002:365). It has also been suggested that these artifacts were neither Petun nor tools, but parts of Odawa ritual bear cult objects or parts of ceremonial bear masks, even associated with a dance described by Father Marquette (Branstner 1985:73; JR 57:255; Smith 1985:110-116). All these possibilities remain but are rejected. Examination and experimental replication of the use-polish observed on 32 specimens at the Illinois State Museum led to the conclusion that these modified bear mandibles were tools for stretching leather thongs (Martin & Graham 1995:5). This conforms with our conclusion in 1969 that the use-wear polish patterns on the Plater-Fleming specimens were consistent with their use as tools used to pull on and stretch something flexible (Garrad 1969:55,59). Dr. Ronald J. Mason reached the same

conclusion from his own observations and experiments (Mason 1986:182; pers. com. May 2006).

The bear skull

The fragmented skull of a young black bear (*Ursus americanus*) found during the 1962 excavations at the Plater-Fleming site has not been previously documented, other than as evidence of bear ceremonialism in Peter Hamalainen's unpublished M.A. thesis (Hamalainen 1981:102). On restoration, the entire skull was present except for a large round jagged hole on the right side of the skull. It was apparent the bear had been killed by a blow from a round- or ball-headed club, probably struck from behind by a right-handed person.

The Craigleith skull "is remarkably similar to two bear crania reported from New York by Ritchie (1950)" (Hamalainen 1981:102). The New York bears had been killed by "a blow, probably dealt with a heavy solid club", this being "the evidence for the ceremonial killing...primary considerations in the bear cult". The New York animals were demonstrably killed while alive, and other bones from several bears were present (Ritchie 1950). The Craigleith skull was not accompanied by other bones and was drier. This was interpreted as implying the Craigleith skull may not have been buried immediately on the death of the animal but might have been used ceremonially for some time, perhaps brought from elsewhere. No other Petun site has produced a similar skull, so this specimen was earlier provisionally assigned to intermittent presence on the Plater-Fleming site (BdHb-2) of the Odawa. On later consideration, it now seems perhaps equally probable that an old skull, deposited late in the occupation of the site, was brought there by the refugee Wenro, who were originally associated with the Seneca in New York.

William A. Ritchie could not date the New York examples any closer than "Iroquois", possibly prehistoric Seneca by proximity to a nearby human grave. He noted an earlier "Owasco culture" example. The practice of making a speech to the bear "before clubbing him to death with a tomahawk" was the ritually prescribed "proper (way) to club a bear to death" among the Seneca and perhaps other Iroquoians (Ritchie 1947, 1950:247-249). Elsewhere in North America bear ceremonialism involved "the prescribed use of spears for killing bears, a conciliatory

address to the killed bear, and special treatment given to the bones and skull of the dead bear" (Hallowell 1926). The use of a club, and the address to the bear while it was still alive, may be uniquely Iroquoian variants of this pattern, but corresponds with it. There were a number of "taboos connected with the killing of a bear" (Swanton 1912).

The practice of raising bears in villages was not limited to the prehistoric Seneca. During his 1634-1635 journey through the Mohawk and Oneida Country, the Dutch adventurer Harmen Meyndertsz van den Bogaert noted bears in two villages. In one village was a special house 15 feet long in which "a bear was being fattened, It had been in there almost three years and was so tame that it ate everything given to it". Another village "had 14 houses and a tame bear" (van den Bogaert 1988:5,8). Van den Bogaert's editors noted the importance among the Iroquois of the Bear (medicine) Society and the Bear Dance in the Midwinter Ceremony, and that bears "were not only a source of food and fur but occupied a prominent position in Iroquois ideology and religion" (Gehring & Starna in Van den Bogaert 1988:25-26 Note 45). The same practice was noted among the "Huron" by Champlain and Sagard, but not by the Jesuits, allowing the suggestion that it was infrequent (Champlain 1929 3:130; Heidenreich 1971:202; Sagard 1939:220), or possibly that it was practised by some of the Hurons but not by others. Perhaps, notwithstanding Champlain's reference in the text to "the Attigountan tribe" (Bear nation) (Champlain 1929 3:121), ritual bear killing was practised more among the newly arrived eastern Huron tribes and even the later Wenro, all of whom may have continued practices brought with them from the south. According to Sagard, the Hurons kept "young bears for important feasts, because their flesh is very good" in their lodges, rather than in separate buildings, and fed them on "the remains of their sagamité" (Sagard 1939:220). The bear cubs were obtained when their mothers were killed by hunters (Trigger 1976:41).

Evidence of bear ceremonialism on the 15th century Schwerdt site in the Lower Kalamazoo Valley was reported and informatively discussed in 1990 (Higgins 1990). The site "functioned primarily to exploit spring-spawning lake sturgeon" (Martin, pers. com. to Garrad May 2006). Relative to the Plater-Fleming site is Michael J. Higgins' observation that to

keep the bones of the bear safe from contamination by dogs they were usually kept together and disposed of away from the village, with the result that the "bones of the bear, particularly post-cranial elements, should rarely be encountered in archaeological faunal assemblages" (Higgins 1990:164). At the Plater-Fleming site the "Black bear (*Ursus americanus*) was the most frequently identified species in the mammalian sample", with a minimum number of five individuals present, represented by 194 elements, not including the skull (Hamalainen 1981:193). However, none of these were in certain association with the skull.

Captive bears were usually fattened for two or three years before being ceremonially killed and eaten in a ritual feast (Champlain 1929 3:130; Heidenreich 1971:202; Tooker 1964:66; Trigger 1976:41), but the Plater-Fleming bear was killed when it was only about one and a half years old (Hamalainen 1981:102). Several possible explanations occur for killing such a young bear. If it was killed for its meat, conditions on the Plater-Fleming site must have been severe. Perhaps it was killed elsewhere because the people had to migrate and it was not practical to take a live bear. If the skull was brought to the Plater-Fleming site already dried, the bear may have been killed in Huronia, or even New York, and brought to the Petun by the Wenro component of the Huron Bear/Wenro refugees from Ossossane and district in March 1649. It might reflect the last surviving remnant of former Wenro practices in their earlier New York homeland.

Addendum

The afore-credited colleagues in the USA, Drs. Terry Martin and Ron Mason, suggest I add that perforated bone tools for processing fibres are not limited to bears, nor even mandibles (pers. coms.). Perforated deer and bear scapulae and pelvic bones were so used by the Menomoni, and were reported by Alanson Skinner. In Wisconsin was found "a bison mandible tool with a worn perforation that is otherwise just like the bear mandible tools".

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[Charlie sent along this letter he got while writing the article above—Ed.]

Charlie:

I read your article on bear mandibles with interest. For most of the last 16 years I have been working on several Meskwaki (Fox Indian) sites in eastern Wisconsin. Most notably, this work was at the Bell site (47-Wn-9) from 1990–1998 and several others since then. As a result, Algonkin treatment of bears has become of real interest to me. While a fairly large sample of bear bones have been recovered from the Bell site (both by Warren Wittry in 1959 and from our work), none that I am aware of show any modification from use as a tool for stropping leather thongs.

Ron Mason saw the bison mandible in the

University of Wisconsin-Oshkosh archaeology lab back in late 1991 or early 1992 (he was down to see the first artifacts that we had recovered from the first two seasons of work at the Bell site) and was very interested in it. The hole in the ascending ramus of the mandible is approximately 4 cm (horizontal) by 3 cm (vertical). The edges are well polished from use. Ron was convinced that it had been used for stropping leather straps. Based on the pattern of the wear I agree with him.

Unfortunately, this artifact (a left mandible) is poorly provenienced. There is no record of when or how it came into the possession of the Archaeology Laboratory. It was here since at least the early 1970s. The mandible is mounted on a wooden frame and has the words "LOOK NO CAVITIES I USED BRAND X" stenciled above the jaw. In the lower right corner of the frame is a small, typewritten note that reads "This Jaw was found in a sand pit near Borth Wis. about 14 FT. below ground level". Borth is located about twenty miles west of Oshkosh in eastern Waushara County.

Jim Clark, a knowledgeable local collector and field archaeologist (he has worked nearly steadily for the past 25 years as a field and lab technician for a variety of archaeological consulting firms and published a number of excellent reports) has suggested that this mandible may be from the Hoeft site (47-Ws-147).

Jim reported the Hoeft site in January 1987. The following information is from Jim's original site report form:

Geographical Location: 700 metres SE of Willow Creek, 500 metres west of 35th Road. East edge of a large marsh SW of Lake Poygan. Elev. 750-760 ft. a.s.l.

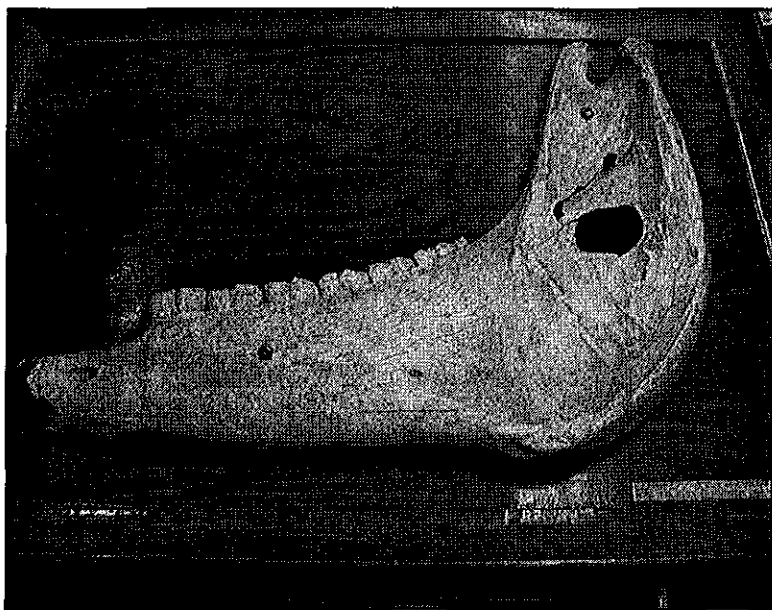
Description of Site: A campsite located on a sandy rise at the east edge of a large marsh east of Willow Creek. The site is at least 1 acre.

1 stemmed point—Durst-like, Jasper Taconite

1 basalt adze

1 rhyolite adze fragment

a few cord-marked body sherds and 1



The perforated bison mandible from Wisconsin. Photo courtesy Jeff Behm

cord-marked with cord impressions

Culture: Archaic and Woodland

Remarks: Part of the site has been removed by a sandpit operation. Only a small area was surveyed due to crop cover. Lithic debitage was seen but not collected.

As far as I know, this site has never been reported in any publication.

While the Hoeft site is a candidate for the find spot of this mandible, there is no way to confirm or reject Jim Clark's hunch. Because his hunches are often so good, I do not discount it, but without some inde-

pendent supporting information, I have held back from assigning any provenience to this artifact. As a result, I have also held back from publishing any information on it.

I am attaching a photo of the bison mandible. Please feel free to send further enquiries my way.

Jeff Behm

behm@uwosh.edu

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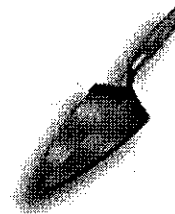
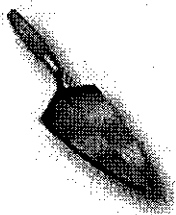
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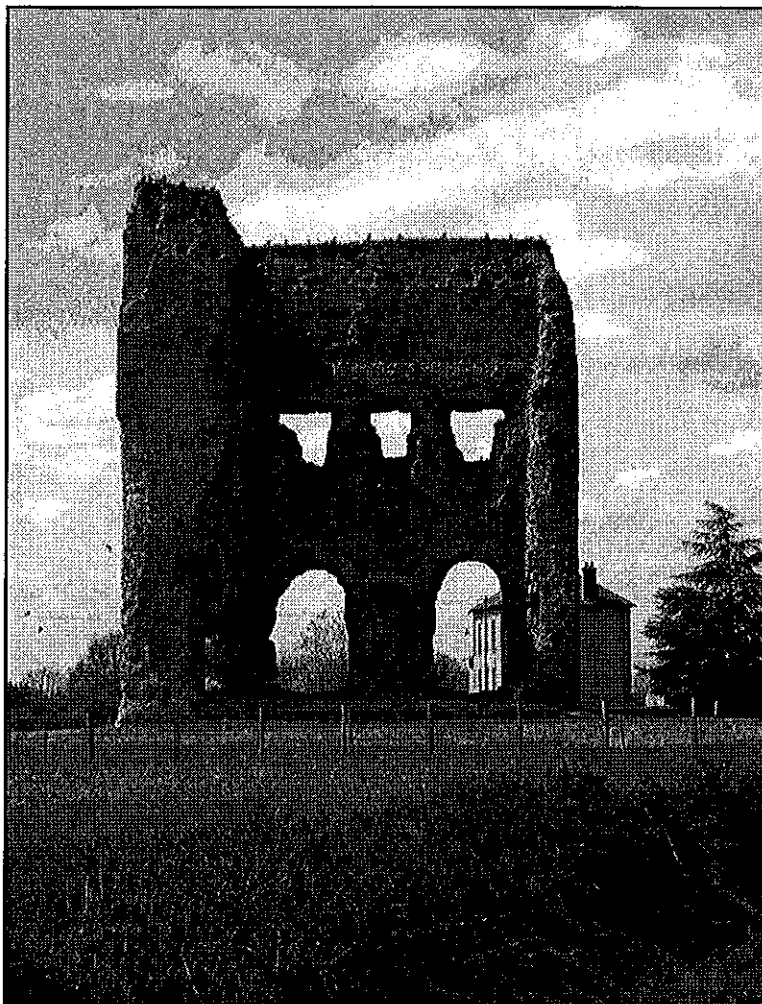
Mima Kapches, Royal Ontario Museum

My oldest son Jim is studying French in Dijon, France as an exchange student from Dalhousie University, Halifax. This April my husband Chris and I visited him in Dijon where we spent a few wonderful spring days crisscrossing the French countryside hunting for menhirs and other ancient sites. On the off chance that OAS members may have the time to spend travelling over the Burgundian countryside I'm including these notes on the highlights of our trip.

One of our first ancient stops was the grotte of Arcy-sur-Cure. This is a marvelous cave with stalagmites and stalactites in active formation and in the deeper recesses of the cave there are Paleolithic paintings, including mammoths and hand prints. Unlike our visit to the reproduction of Lascaux two years ago, with all the conveniences of a modern copy, this was a deep, damp, dark cave adventure. One really got a feel for the ancient people in the cave. We could only visit to see the paintings in the public part of the cave but if you call in advance, and explain that you're an archaeologist, you can get a tour of the restricted part of the cave. Don't try to plan this special tour on the weekend and keep in mind that all tours are likely to be in French.

There is a website which describes this cave and there is a brochure in English at the site. It is located between Auxerre and Avallon (A6) on the N6 and it is well signed from the main highway.

Another phenomenal site was Bibracte. This was a capital town of the Aedui and a Gaulish fortified town which was occupied in the second and first centuries B.C. After the Roman conquest Julius Caesar lived at Bibracte while he finished the "Gallic Wars." There is a multi-million dollar museum which introduces the site, and during the summer there are several archaeological excavations going on. The museum is excellent and the audio tour in English is a must. The site itself has no reconstructions on it and would proba-



The Temple of Janus, outside the town of Autun.

Photos by Chris Kapches

bly be better to visit in the summer when archaeologists are working. The most significant thing about Bibracte is that it occupies 135 ha on top of Mont Beuvray and has a spectacular view of the countryside. On clear days one can see Mont Blanc, but it wasn't that clear when we were there although we could see the towers of the city of Lyon several hundred km away. Bibracte is located south of Avallon off the A6. It is well signed but to be safe visit the website and print off the map with precise directions or you'll get lost for sure.

Bibracte was abandoned for the Roman fortified town of Autun, some 25 km distant. Today the Roman fortifications still form the walls of this



The first dolmen we found.



The second dolmen.

charming small city, and drivers must pass through centuries-old Roman ports. Outside the town of Autun there is a huge standing temple, the temple of Janus, around which cattle graze peacefully and the walls of which are the home of hundreds of birds.

Dolmen hunting

The most fun we had on the trip was seeking out menhirs and dolmens. To hunt for these you must have a very detailed map of the region, a Michelin for example. On these the location of dolmens (including menhirs) are marked with a π -like symbol. There is no index for these: you have to scour the map, find the symbols, and then go off to find them. These date from about 2000 B.C. Menhirs are standing stones; their name is of Celtic origin with men meaning stone and hir meaning long. Menhirs are could be boundary markers as well as fertility symbols. Many were demolished by early Christians, or as you can see in the picture, modified with Christian symbolism. Dolmens are burial structures; their name dol means table and men means stone. There are numerous web sites which list menhirs and dolmens throughout the ancient Celtic world. These are often located on private lands and so privacy must be respected at all times. From the websites it seems that many Europeans spend a great deal of time finding and photographing menhirs and dolmens, and after spending a few days tracking them down I can see how addictive this becomes. The region around Dijon is not rich in these sites and we only found three marked on our map.

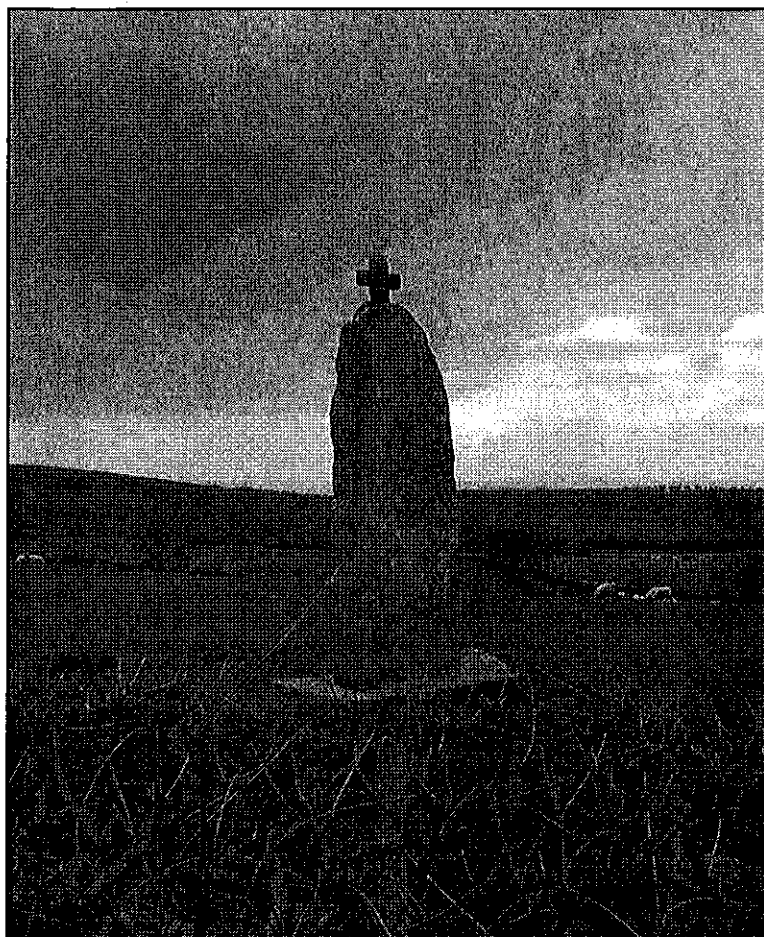
There was one dolmen cluster; it's actually mentioned in Frommer's Best Driving Tours of France for the Bourgogne region. There were two dolmens in the woods, just off the road (104B) off the D35 near Ternant. The location was brilliant. The trees surrounding the site had just begun to bud and the dolmens were clearly visi-

ble. These were in park land and it was possible to walk around and into them. The first dolmen was a narrow passageway. The second dolmen was larger and more substantial.

Our first menhir was near the town of Tournos. This had been modified by Christians and had a cross carved at its top. It stood high in a pasture overlooking a valley.

Our second menhir also overlooked a valley, but it was also situated in a farmer's barnyard which was fiercely protected by the farmer's dog. Needless to say we didn't leave the car to explore this.

Of course being in the Burgundy region inevitably led to much wine tasting and touring of the vineyards around Beaune. These were also likely ancient pursuits, but are very suitable for modern travellers. If you head to this region of France you will find opportunities for suitable expeditions covering thousands of years of history. Enjoy!



The menhir near Tournos, showing the later Christian cross attached to its top.

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PROFILE Editor: Andy Schoenhofer
Web: http://tinyurl.com/ebpfj
Meetings: 7:30 pm on the 3rd Wednesday of the month, except June–August; in room 560a, basement of Sidney Smith Hall, UoT, 100 St George Street
Membership: Individual \$12, Family \$14

Windsor chapter

President: Katherine Graham
Past president: Rosemarie Denunzio
Secretary: Barbara Johnson
Treasurer: Bob Drago
Web: http://ca.geocities.com/windsoroas
Contact: windsoroas@yahoo.ca
Membership: Individual \$15, Family \$20, Students \$5