

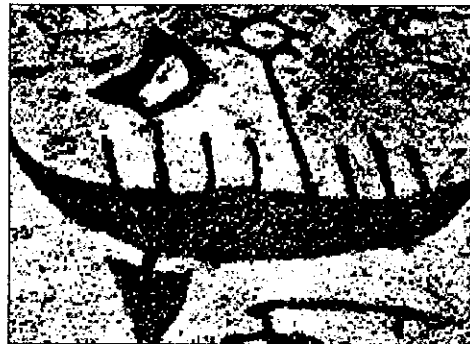
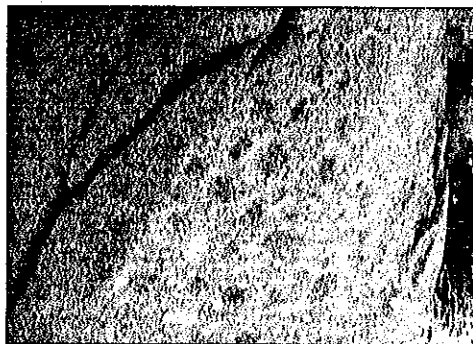


Ontario Archaeological Society

Arch Notes

New Series Volume 4, Issue 5

September / October 1999



OAS news		Features	
President's notes	3	Rock gongs, bell rocks, ringing rocks, tocsin rocks - unknown in North America? Pity!	
From the OAS office	4	<i>J.D. Sacchetti</i>	8
OAS Board		Huron descendants descend upon Midland	
Role & Responsibilities	5	<i>J. Turner</i>	14
MCzCR licences	7	Arch shorts	
Nominations Committee	19	OAS trip to Moosonee	
OAS chapters	24	<i>H. van Lieshout</i>	17
		The Wendat Confederacy.....	19
		Rocky grounds (a codicil)	20
		Review - Noah's flood	22

Board of Directors

President

Robert Mayer

519-472-8100

MayerHeritage@compuserve.com

Treasurer/Secretary

Henry van Lieshout

416-446-7673

oas@globalserve.net

Director of Chapter Services

Michael Kirby

519-986-4026

heritage@bmts.com

Director of Member Services

Hugh Daechsel

613-384-0947

hquest@kingston.net

Director of Professional Services

Lise Ferguson

416-392-6910

oas@globalserve.net

Director of Publications

Caroline Thériault

416-652-6444

pmct@interlog.com

Director of Public Services

Vito Vaccarelli

416-248-9651

vito.vaccarelli@sympatico.ca

Executive Director

Jo Holden

416-730-0797

(fax) 416-730-9670

oas@globalserve.net

Editor, *Ontario Archaeology*

Alexander von Gernet

Editor, *Arch Notes*

Frank Dieterman

905-333-9324

fdieterm@chass.utoronto.ca

Editor's note ...

Why are there rocks on the front cover?? Read Jane Sacchetti's personal quest in search of the cryptic rock gong. Coupling extensive research with globetrotting fieldwork has resulted in a unique synopsis on a world-wide phenomena that includes an Ontario angle. As a bonus, a couple of rocky items from the news media are included in this issue.

A couple of queries have come my way regarding *Arch Notes* deadlines. The deadlines are the 15th of every second month, starting with January (i.e., November 15th for the November-December issue). Deadline dates are noted on the back page of every issue of *AN*.

There has been some talk of a format change for *Arch Notes*. *AN* started out as it appears today, a standard 8.5x11" format. In-between, a booklet appeared (1978-1995), effectively an 8.5x11" page folded once with a coloured first page. I'd like to hear your comments; do you have a format preference and why, or do you have an idea for a new format. Please send your response to this informal survey to *AN* before the next deadline.

See you in Waterloo!!

Welcome New OAS Members

A. Huffman - London

P. Patten - Waterloo

K. Stephenson - Niagara Falls

N.A. Cummings - Burlington

B. Lindsay - Oakville

B. Walker - St. Catherines

K. Watson - Toronto

L. Motta - Waterloo

R. McDougall - Hanover

G. Girbic - Toronto

A. Tarnoy - Niagara Falls

E. Reid - Jasper

J. Scala - Toronto

T. Killip - Toronto

C. Parks - London

K. McMillan - Burlington

S. Peare - London

Arch Notes contributors

Hard copy? Send to:

OAS

126 Willowdale Ave.

Toronto ON

M2N 4Y2`

Email & graphics? Send to:

Editor, Arch Notes

369 Bryant Crescent

Burlington ON

L7L 3Z4

Email: fdieterm@chass.utoronto.ca

President's notes

The Ontario Archaeological Society congratulates the Ojibwe Cultural Foundation (OCF) on their grand opening of a new centre at the M'Chigeeng First Nation in West Bay on Manitoulin Island on September 3rd, 1999. The stated mission of the foundation is "to preserve, revitalize and further enhance the language, culture, spirituality and traditions of the Anishnaabe people by representing the needs being expressed by the member First Nation Communities of the Robinson Huron Treaty area. As described by local reporter Carol Bailey, the eye-catching building "is much more than a state-of-the-art museum, a modern art gallery, a gift shop and exciting new tourist destination. It is the realization of a dream that was conceived by a dedicated group of visionaries - headed by the late Anishnaabe elder, Mary Lou Fox - more than a quarter of a century ago."

To ensure that the priceless artifacts stored and displayed in the OCF centre are preserved for future generations, several areas of the building are equipped with the most advanced climate-control technology available. The centre's facilities have been designed to meet high international standards for museums, allowing the eventual repatriation of Anishnaabe artifacts from other museums, like the Royal Ontario Museum.

Upon invitation from the OCF museum curator, Mizhen (Mike) Cywink, several members of the Society were present at the opening including Jo and Dave Holden; Paul and Linda Lennox; Ron Williamson; Deborah Steiss; Sue Anderson; Janet Turner; plus myself. The opening ceremony contained emotion-filled speeches from such notable individuals as: Grand Chief Vernon Roote of the Union of Ontario Indians; Regional Chief Thomas Bressette of the Chiefs of Ontario; Chief Glen Hare of the Robinson-Huron Treaty Grand Chief; Roberta Jamieson, Ombudsman of Ontario; and Dorothy Duncan, Executive Director of the Ontario Historical Society. We were treated to musical drumming and songs followed by a truly inspiring speech by Ovide Mercredi, former Grand Chief of the Assembly of First Nations and now currently Special Adjunct Professor, University of Sudbury Native Studies. I will always appreci-

ate the honour of having participated in the sharing of, in the Foundation's own words, "Enaamjige Yaang - Our Vision."

Congratulations are also extended to co-editors, Ron Williamson and Chris Watts of Archaeological Services Inc., who are in the final phase of preparing a publication on the proceedings of the Society's 1997 symposium "Taming the Taxonomy." They have negotiated a contract with "eastendbooks" of Toronto and have secured \$5,600.00 from private donors as an aid to publishing this impressive volume in association with the Society. Under this special arrangement, up to 425 copies will be provided free of charge to current members of the Society who subscribe to the *Ontario Archaeology* journal. If you know of any lapsed members (or potential new ones), please let them know that they must renew their membership before December 31, 1999 in order to receive this free book (estimated \$35.00 retail value). Dr. Williamson has stated that it "is a volume that the OAS membership can view with pride because it is a co-publication" with a "pre-eminent slate of authors and cutting edge subject matter."

The Ontario Museum Association is seeking the Society's support to have individuals and organizations write to their local Member of the Provincial Parliament (MPP) to: 1) welcome him/her; 2) emphasize the need to restore funding to the Museum Operating Grant program, which has been reduced by 19% since 1995, and to consult the community on the review of the Standards for Community Museums; and 3) emphasize the need to review the Ontario Heritage Act and legislate changes. The Museum Operating Grant program is important to our Society on both the local and provincial level. Museums are an important part of the vitality of the cultural economic sectors of the province and their support is crucial to the health of the province's economy. A strong and updated Ontario Heritage Act is required to ensure the protection of this province's rich heritage for future generations.

The Society's members are encouraged to express their concerns about this issue as well as about funding for archaeological programs to their MPPs. A copy should also be sent to the Hon. Helen Johns, Minister, Citizenship, Culture and Recreation, 400 University Avenue, 6th Floor, Toronto, Ontario, M7A 1T7. For additional information or a list of MPPs and their addresses, contact Marie Lalonde, Executive Director, Ontario Museums Association, tel: (416) 348-8672, fax: (416) 348-0438, e-mail: edoma@planeteeer.com.

The Heritage Canada Foundation has announced the creation of a new addition to its existing awards and prizes program, the Prince of Wales Prize. This new prize will be awarded annually to the local government, large or small, urban or rural, which has shown exemplary commitment to the preservation of the built heritage in its jurisdiction. This prestigious prize will be an incentive and reward for sound policies and practices by local government in preserving the built heritage of Canada. Given his international reputation as a champion of heritage conservation, the Foundation is delighted that the Prince of Wales has lent his title and support to the prize. More details will be announced at the Foundation's annual conference to be held in St. John's, Newfoundland from October 21st to 23rd, 1999. In the meantime, additional information is available from Brian Anthony, Executive Director of the Foundation in Ottawa at (613) 237-1066, fax: (613) 237-5987. E-mail: hercanot@sympatico.ca, web: heritagecanada.org.

The Society's nominating committee for next year's Board of Directors, Dena Doroszenko and Peter Timmins, are still looking for a few individuals to fill the slate for the election to be held later this year. If you are interested in serving, please see the Director's Guide published in this issue of *Arch Notes* and contact Jo Holden at the Society's office.

In partnership with Johnson Insurance Incorporated, the Society has made the Preferred Option Plan (POP) available to members wanting life, personal accident, health and dental insurance coverage (see

advertisement in this issue). Johnson also has home and auto plans for Society members. If you would like to obtain more information about these plans, you can call Johnson toll-free at 1-800-461-4597. Remember that the Society receives \$20.00 for each member who requests a quote plus a small percentage of the premium if a member actually signs up with Johnson. This partnership arrangement provides the Society with much needed revenue to finance our general operating programs and services that are no longer supported the province. Testimonial letters are being solicited from members who have signed up stating how much they have saved from their previous insurance premiums.


 Bob Mayer, President

From the OAS office...

One of the wonderful benefits of my position is that I am able to participate and witness the success stories of our many friends and members across the province. Bob Mayer and Janet Turner wrote wonderful pieces (to be found in this issue) outlining the opening festivities of the Objibwe Cultural Centre, on Friday September 3, 1999. I know I cannot add any more to their words, though I was truly touched by the infectious joy of seeing a dream come into realization. I know that I will return to watch this beautiful Cultural Centre grow and prosper.

On to more "down to earth" issues. Preparation is underway for the final grooming of the Strategic Plan that was placed as an insert in the last *Arch Notes*. The Strategic Plan will be available over the day of the OAS Symposium at Waterloo, Saturday, October 30, and will then be presented for comment and review during the Annual Business Meeting. Bringing this plan into play will allow our Society to set its priorities and answer our members needs and goals.

Enjoy this fall season.

 Jo Holden, Executive Director

Ontario Archaeological Society Inc.

Roles and Responsibilities of Board of Directors

- OAS Mission -

The OAS was established in 1950 to encourage the understanding and practice of archaeology, and to promote, preserve, protect and appreciate the archaeological heritage of Ontario.

- Director Focus Areas -

President	An ex officio member of each committee and represents the Society to the public.
Finance	Accounts, Payroll, Investments, Budget, Taxation, Fund-raising, Grant Applications, Strategic Planning, Corporate Secretary and Treasurer.
Member Services	Membership maintenance/drives, Awards, Constitution, Educational, Annual Business meeting organization.
Chapter Services	Liaison, rethinking, President's Meeting organization.
Professional Services	Self-regulation, hearings, Ontario Heritage Alliance, Heritage Advisory Committees, Legislation MAC.
Public Services	Passport-to-the-Past, Publicity, Symposium/Lectures/Educational, Web page, OAS-L server.
Publications	Liaison with Arch Notes editor, Ontario Archaeology editorial board, Special publications, Field Manual (avocational), teachers manuals (Kits), Speakers kits, brochures.
Executive Director	Paid staff member (part-time) office administration and outreach.

- Responsibilities of a Director -

- To help carry out the mission of the Society through the assigned portfolio;
- To attend all monthly meetings or submit a report to the Board for each meeting. If 3 meetings per year are missed, a Director may be asked to step down, subject to review by the Board;
- To listen to, reflect upon, share in, discussions;
- To communicate with the Board about your OAS activities outside of the Executive meeting;
- To know yourself, your abilities, skills, and weaknesses.

- Role of a Director -

- to represent the Society at meetings, and other public for a;
- to organize and/or participate in various tasks/projects related to the mission of the Society.

- Costs of Being a Director -

Costs incurred through activities undertaken as a Director such as phone calls, travel (gas mileage, parking, or public transportation) meals etc. will, at the request of the Director, be reimbursed by the Society. Mileage will be reimbursed at the current Provincial Government rates. Attendance at the annual Presidents' Meeting will be subsidized to a maximum of \$100.00.

OAS Symposium
October 29 & 30, 1999
Waterloo ON

Just a reminder that the OAS Symposium is fast approaching. A list of speakers and titles is available on the symposium website: <http://arts.uwaterloo.ca/ANTHRO/OAS99.html>. You can also contact co-chair Robert Park for more information (519-888-4567 x5666).

The symposium will begin with a free lecture Friday October 29 at 7:30, open to the public as well as to symposium registrants, by Dr. Peter Storck of the Royal Ontario Museum, entitled "Ice Age Beginnings: The Archaeology and Natural History of Ontario's First People". This will be followed by a small reception. There will be papers all day Saturday, followed by the annual business meeting.

Since it'll be October and we'll be in the Waterloo region, Saturday evening's banquet will of course commence with a spectacular and fun ceremonial Keg Tapping staged by the official Kitchener-Waterloo Oktoberfest committee, with a complimentary glass of beer for all wishing to partake. There will also be entertainment by the renowned Beirdo Brothers and the awarding of the OAS's highest honour, the Emerson Medal. So make sure you're there!

MEMBERSHIP CONTEST
3rd Round Winner!

The Society's Membership contest really heated up over the dig season. The competition to enroll new members appeared to hit stride by late July. Our third round winner is Ellen Blaubergs of Hawkestone, Ontario. Congratulations Ellen!

Look forward to the announcement of the 1st, 2nd, and 3rd prize winners in December. These individuals will be recognized for bringing in the most new members over the past year.

Mesopotamian Studies
Public Lecture Series

The Canadian Society for Mesopotamian Studies
Public Lecture Series - Wednesday Nov.10, 1999.

"The City of Kish in the Old Babylonian Period"
N. Yoffee, Near Eastern Studies, University of Michigan. Location: University of Toronto, St. George Campus, 8:00pm. Call (416) 978-4531 for further details.

DIG IN THE PARK!
A VOLUNTEER EXCAVATION OPPORTUNITY

The Thames Valley Parkway Archaeological Project involves the excavation of a buried Middle Woodland site located on the floodplain of the Thames River near Springbank Park in the City of London.

This is an important site with a well preserved, artifact-rich cultural layer.

The site is being excavated as part of an Archaeological Field Methods course in the Department of Anthropology at the University of Western Ontario. It is also open for volunteers on Friday afternoons and Saturdays from September 17th to October 23rd. Come out and join us on this exciting project!

For further information please contact:
Dr. Peter Timmins, Assistant Professor
Department of Anthropology, The University of Western Ontario
(519) 661-3430 or (519) 472-4454 or ptimmins@julian.uwo.ca

P.S. The site is SAND!

MCzCR licences

The following list consists of the type of licence, name of licensee, licence number and site location. Unless otherwise noted, all licences are for the Province of Ontario. For information, contact the Archaeology Licence Office, Heritage and Libraries Branch at (416) 314-7123; fax: (416) 314-7175.

Licences issued during the months of June - August 1999:

Conservation:

Serge Lemaitre, 1999-110, Northern Ontario • Hugh J. Daechsel, 1999-118 • Lisa Rankin, 1999-123, Bruce County including Inverhuron Provincial Park

Conservation - Surface Collecting Only:

Jon Nelson, 1999-105, Pickerel Lake Area Quetico Park (under supervision of MCzCR's NE Regional Archaeologist)

Consulting:

William R. Fitzgerald, 1999-102, Southern Ontario • J. Callum Thomson, Jacques Whitford Consulting Engineers Environmental Scientists, 1999-107 • Luke Dalla Bona, Woodland Heritage Services, 1999-113, Northern Ontario

Consulting (Stages 1 to 3 only)

Michael McLeod, 1999-103, Northern Ontario • Brent Anthony Mitchell, 1999-114, Southern Ontario

Survey & Test Excavation:

Gary Crawford, U. of T., Dept. of Anthropology, 1999-097, The Grand River Sites, Meyer (AfGx-26), Concession 1, Cayuga Township; Survey Areas, Credit River including Big Otter Creek, Lake Erie and the Niagara River • John D. Light, Parks Canada, Archaeological Research, 1999-101, Petrolia & Oil Springs Oil Fields, S.W. Ontario • Michael McLeod, 1999-104, Strange, Lybster, Hardwick, Lismore & Fraleigh Twps.; Sandstone Unorganized Territory; & Arrow Lakes & Weikwabinonaw River areas • Robert W. Park, Univ. of Waterloo, Dept. of Anthropol-

ogy & Classical Studies, 1999-111, Northumberland & Peterborough Counties • Dena Doroszenko, Ontario Heritage Foundation, 1999-119, OHF Properties • Gordon D. Watson, 1999-095, Green Site (BdGb-2), Leeds County

Field School:

John Triggs, Wilfrid Laurier University, 1999-093, Concession 1E., Tay Township, Simcoe County • John Triggs, McMaster University, 1999-094, Dundurn Castle & Harvey Parks, Lots 18 & 19, Conc. 1 & 2, Barton Township • Susan M. Bazely, Cataraqui Archaeological Research Foundation, 1999-106, Royal Military College of Canada, Kingston • William Finlayson, University of Western Ontario, 1999-108, Rife • Gary Warrick, Erindale College; U. of T. at Mississauga, Department of Anthropology; 1999-115, Meyer (AfGx-26) • Dean H. Knight, Wilfrid Laurier University, Dept. of Archaeology, 1999-117, Ball (BdGv-3), Simcoe County

Underwater:

Bob Carey, 1999-065, "Wexford" - 81* 50' to 65', 43* to 50', Lake Huron • Jonathan Lofthouse, 1999-087, Lake Ontario: between Collins Bay & West End of Howe Island, South of Nine Mile Point (Simcoe Island) • Barbara Marshall, The Niagara Divers' Association, 1999-109, Lake Erie, 5 Miles South From Port Colborne Pier • Barbara Marshall, The Niagara Divers' Association, 1999-109A, Lake Erie, 5 Miles South from Port Colborne Pier including Ed Kelly Wreck, Nichol Beach • Barry Todhunter, Save Ontario Shipwrecks, Oshawa Chapter, 1999-099, Fenelon River, S. of Fenelon Falls • Gord Haddow, 1999-112, Eastern Lake Erie from Port Burwell to Fort Erie

Available!! Penthouse in the vicinity of the Archaeological School in Athens

Accommodation available in Athens, Greece. A two bedroom furnished penthouse in the vicinity of the Archaeological School in Athens is immediately available for either short term or long term rent. You can contact me directly in October at tel + 301 729 2910 in Athens for viewing. Many thanks.

Catherine F. O'Loughlin, MD, Orthopaedic Surgeon
Medical Emergency Deployment & Information Technology
Doolin, Co Clare, Ireland
tel./fax + 353 65 707 4990 email: telemed@tinet.ie

Arch Features

Rock gongs, bell rocks, ringing rocks, tocsin rocks - unknown in North America? Pity!

Jane D. Sacchetti

Rock Gongs are rocks which, when struck, emit a ring or musical sound. One means of identifying rocks that have used as rock gongs are cup shaped depressions on the surface formed through wear through use over the centuries. Often the rocks are associated with pictographs or petroglyphs. Paddayya, writing in *Man* of March 1976, summarises previous articles on the subject in various *Man* and *South African Archaeological Bulletins* by Jeffreys, Robinson, B. Fagg, Lanning, Goodwin and others as follows:

"These ringing or sounding rocks, as they are sometimes also called, are found at several places in Nigeria, Uganda, Sudan and Rhodesia. Some of these consist of boulders, slabs and spalls, while others are in the form of cup-shaped depressions made on solid stone blocks of different sizes and shapes. They all yield clear metallic or ringing sounds on being struck with a fist-size piece of stone. At some places, pottery, stone artefacts and rock paintings are found in association with them, so that the suggestion has been put forward that these gongs date back to the Iron Age. But some of these are clearly modern because they are still being used by the aboriginal groups. From published accounts it is clear that these musical devices cannot be invested with any functional uniformity; rather, they serve a varied of functions - rain-making, merry-making, warding off evil spirits, fertility rites, communication with spirits, harvest ceremonies, etc." (1976:35)

My first exposure to the existence of rock gongs was in the 1950's on a visit to my "Kenyan cousins", Bernard Fagg, Catherine Mary Davidson Fagg and their children, who were holidaying in Britain. Bernard Fagg was a government archaeologist in Nairobi, an expert on the Benin Bronzes and responsible for starting up

the Jos Museum. When not working "officially" the Faggs would set off on a quest for rock gongs. The Faggs have travelled throughout Africa searching out and recording the location of these sites, often secrets jealously guarded by members of the local tribes who use them for ceremonials and rites. The Faggs have tape recordings of their son John playing music on one of these rocks and Bernard presented his findings to the Conference of the Historical Society of Nigeria in December 1955. (Fagg, B.E.B. 1956:27)

Thirty years later, in 1984, I visited my cousins once again and once again the discussion turned to rock gongs, a subject which had always simmered in my subconscious. By now a member of the Ontario Archaeological Society I was a little more prepared to read and understand the literature that the Faggs' had accumulated on the subject. It appears that rock gongs have been documented all over the world. I ended my visit with Mary's words ringing in my ears, "It is strange, but there is no record of any rock gong sites in North America."

The following year, whilst returning to Toronto from a holiday in Northern Ontario, I found myself on the ferry between Manitoulin Island and Tobermory and picked up an official publication of the Manitoulin Tourist Association. Flipping through the pages I came upon the magic words... "tocsin rocks":

"On La Cloche Island may still be seen the giant rocks which were used to sound warning alarms to the native Indian villages along the shores from Birch Island to Sheguindah. It is said these tocsin rocks, when struck (sic), produced loud ringing noises which could be heard for miles. It was from these warning sounds the French voyageurs gave the islands their name La Cloche 'The Bell'".

At the same time I realised, through looking at a topographical map of the area, that the surrounding hills are called La Cloche Mountains.

Since my vacation was at an end I attempted to pursue the subject by writing to the *Manitoulin Expositor* and the addresses subsequently forwarded to me by the editor. Unfortunately I had no written response and a telephone call to Miami to a Mr Clifford Fielding, one of the names given, only elicited a comment that, "the area was now a quarry and the Bell Rock had been removed".



Figure 1. A pitted rock at Anza-Borrego State Park, California.

My research continued throughout the winter and unearthed the following information. Alexander Henry was the first to report on the rock although he did not actually try it (Bain 1969:33). John Bigsby, writing in 1850, reports that, "the Island of La Cloche is high, compact in share, and of considerable size. It is uninhabited except by Indians occasionally". At this point Mr. Bigsby adds the following footnote:

"It is so called from some of its rocks ringing like a bell on being struck. This particularly applies to one loose basaltic mass lying on the shore, fifteen miles below the little Sagamuc, about three yards square" (Bigsby 1850:105).

Anna Jameson, in her *Winter Studies and Summer Rambles*, also mentions the rock, stating:

"The place derives its name from a large rock, which they say, being struck vibrates like a bell. But I had no opportunity of trying the experiment, therefore cannot tell how this may be. Henry, however mentions this phenomenon; and the Indians regard the spot as sacred and enchanted" (c.1923:385).

Finally, I happened upon Eric Morse's *Fur Trade Canoe Routes of Canada: Then and Now*. Morse describes the previously cited research and goes on to say:

"... I had personally been somewhat sceptical of a rock ringing like a bell, and when paddling through was interested to try to track down this curiosity. We were fortunate in finding with no trouble a man who had seen it and knew its location. He took us to a mass of dark basalt, obviously an 'erratic' deposited by a passing glacier, and which when hit with a rock gave out a clear ring - not high-pitched, but a low note reminiscent of a bell-buoy" (Morse 1984:64).

Morse then goes on to describe the exact location of the rock and cautioned that:

"Seekers should perhaps be warned that the name, 'Bell Rock', is locally and mistakenly given to a large block of granite half a mile west, which of course does not ring."

By this time filled with enthusiasm, my 1986 vacation was to Manitoulin Island in search of the Bell Rock. Accompanied by Roberta O'Brien, at that time provincial government archaeologist for southcentral Ontario, and following Eric Morse's instructions, we visited the site. It consists of a limestone plain dotted with glacial erratics. In places the limestone sounded "hollow" as we walked across it. After searching for pock-marked boulders and much tapping, banging and striking of various rocks in the area we were not

successful and came to believe that the rock had indeed been "broken up and removed". In a conversation with local artist James Simon (Mishibinitima) several years later, he told me that there were two rocks which had been moved because "they put in a road."

Further commentary on Bell Rock is provided by S.J. Pearen, writing in *Exploring Manitoulin* stating the following:

"...While Dreamer's Rock was a once-in-a-lifetime experience for native youths, Bell Rock was in common use, although the actual ringing was done by a chief or messenger, either as a warning or to announce a meeting or ceremony. Bell Rock remains on Great La Cloche Island, across the channel from Dreamer's Rock, though its present form is believed to have been altered by environmental forces. It was originally a single glacial granite boulder, but has now been split by frost or erosion, and no longer 'rings'. Local residents say it was last used in the 1890's" (1992:20-21).

The passage is accompanied by a photograph of people striking the rock.

Since then I have continued to be interested and on the look-out for rock gongs. Selwyn Dewdney, in his book *Indian Rock Paintings of the Great Lakes*, refers to, "a huge detached slab of granite below the pictures that gave forth a dull hollow sound when tapped with a rock" (1962:38). This site was in the Hegman Lake group in the Boundary Waters area between Minnesota and Ontario. Another report comes from a local resident in Sheguindah on Manitoulin Island who picked up a piece of limestone and commented to Roberta O'Brien that "the Indians call these ringing rocks...".

In 1993, Mary Fagg told me of a reference in *The Forgotten Artist Indians of Anza-Borrego and Their Rock Art* by Manfred Knaak regarding cup depressions and "ringing stones" (1988:65); could we investigate this? So in April of that year Roberta O'Brien and I visited California's Anza Borrego State Park in search of "ringing stones". Manfred Knaak, state archaeologist for the Park, had never heard of ringing rocks, but had observed that there are rocks with little pock marks

near pictographs and other sacred places. He was understandably extremely hesitant to indicate their locations stating that he did not wish to irritate the local American Indians. Although he phrased it more politely, he was also not impressed at the thought of two loony tourists banging and tapping on sacred archaeological remains, possibly trailing hordes of others in their wake. He relented, however, and explained where we might look for some of the pictographs and cup depressions mentioned in his book. We found the site, but surreptitious tapping on my part (out of the sight or hearing of Roberta, who threatened to put me in jail for "tapping without a licence") did not produce any sound.



Figure 2. Detail of the "pits" or "cups" at Anza-Borrego State Park, California.

Sometimes the most obvious things are right under your nose. Once having gained access to the Internet, I ran a search and discovered that:

"the name Manitoba likely comes from the Cree words 'Mantibou bou', which means 'the narrows of the great spirit'. It applied to Lake Manitoba which narrows to half a mile across at its centre. The waves on the loose surface rocks of its north shore produce curious bell-like and wailing sounds, which the first Indian visitors believed came from a huge drum beaten by the spirit Manitou. At the suggestion of Louis Riel, the name was given to the province on its creation in 1870" (www.chij.com/provinces/manitoba/history.html).

Henry Youle Hind, in his expedition to Manitoba and Saskatchewan of 1858, describes a night on Manitobah Island:

"... Indians appeared occasionally in their canoes on the north-east coast of the lake, but although they heard our guns and fired in return, yet they would not venture near us. They have all a great aversion to caves and over hanging rocks, conceiving that such places are the abode of fairies or Manitou. The origin of this superstition in relation to Manitobah Island is due to sounds produced by the waves as they beat upon the beach at the foot of the cliffs near its northern extremity. During the night when a gentle breeze is blowing from the north, the various sounds heard on the island are quite sufficient to strike awe into the minds of the superstitious Indians. These sounds frequently resemble the ringing of distant church bells; so close, indeed, is this resemblance, that several times during the night I woke with the impression that I was listening to chimes. When the breeze subsided, and the waves played gently on the beach, a low wailing sound would be heard from our camping place, about 300 yards from the cliffs where the noise was produced. At night it was particularly impressive, and as we lay on the moss-covered rocks it was very easy to comprehend the objections which the uneducated Indians, naturally of a fanciful and superstitious turn of mind, should have to land or remain on this 'fairy' island" (Hind 1971:70-71).

Neil Putt in *Place Where the Spirit Lives* notes that the location, "is thought to refer to the Narrows of Lake

Manitoba, which can be found on a map between Ebb and Flow, and Dog Creek Indian Reserves" (1991:6).

Although not actually rock gongs or bell rocks it appears that sounds made by water in rock crevices can also render a site spiritually sacred. Paddy Reid, provincial archaeologist for north-western Ontario in a conversation following a talk he gave to the Toronto Chapter of the OAS mentioned this, as did the Vastokas in their work on the Peterborough Petroglyphs, "...manitou manifested in the trickling sounds of hidden water..." (Vastokas 1973:12).

Another interesting reference is in Ella Elizabeth Clark's *Indian Legends of Canada*. In the Seneca legend of "The Little People and the greedy hunters" the following passage appears:

"...When you have made your decision, just tap on a rock. Some one of my people [i.e. the little people] will hear you and come for your answer."

For a long time the hunters discussed the matter, for they did not want to

part with the hides. At last they decided to ask the Little People for better terms. So they tapped on a rock, and one of the pigmies appeared before them..." (Clark 1960:127).

Ringling rocks occur in several locations in Bucks County, Pennsylvania. In fact, one boulder field grouping has been made into a park called "Ringling Rocks Park". This is a well known local phenomenon, but most of the literature only describes the geological qualities of the rocks and boulders.



Figure 3. La Cloche Island plain and glacial erratics (Jane Sacchetti as scale).

"In 1890, a Dr. J.J. Ott played several musical selections... accompanied by a brass band...[and] ...the clear bell like tones he was playing could be heard above the notes of the horns. There was one thing however that made the concert different. Dr. Ott had just put together an octave scale of 'ringing rocks' and was playing on them by striking the boulders with a hammer" (Bucks County Park Pamphlet n.d.).

There has been much speculation over the years as to the origin of these rocks including the suggestion that the Ringing Rocks Park site was an ancient ceremonial site. It is also featured in *Spirit of the Land: Sacred Places in North America* (Milne 1994:46-47). I have not, however, as yet found any ethnographic or archaeological evidence of their use by native Americans and am presenting this in the hopes that someone might have more information.



Figure 4. Another pitted rock at Anza-Borrego State Park

So there you have it. It appears North Americans did use rocks to produce sounds for ritual purposes, signalling and communication with the spirits. I would be very interested to learn if any others working in the

field of rock art have heard of this phenomenon. Mary Fagg has recently published a catalogue of ringing rocks around the world (Fagg 1997) and would be happy to add further listings to it.

Acknowledgements

The author would like to acknowledge and thank Roberta O'Brien for enthusiastically accompanying me on rock gong investigations, for pointing out archaeologically significant items that I failed to recognise, and for editing this article with pithy and professional comments.

References

- Bain, J. (editor)
 1969 *Travels and Adventures in Canada and the Indian Territories Between the Years 1760 and 1766 by Alexander Henry Fur Trader*. James Bain, editor. M.G. Hurtig Ltd., Edmonton.
- Bigsby, John J.
 1850 *The Shoe and Canoe or Pictures of Travels in the Canadas* Vol. II, Chapman and Hall, London.
- Clark, E.E.
 1960 *Indian Legends of Canada*. McClelland and Stewart Ltd., Toronto. (Reprinted 1981).
- Dewdney, S.H. & K.E. Kidd
 1967 *Indian Rock Paintings of the Great Lakes*. Published for the Quetico Foundation; Toronto: University of Toronto Press.
- Fagg, B.E.B.
 1956 The Rock Gong Complex Today and In Prehistoric Times. *Journal of the Historical Society of Nigeria* Vol.I, No.1. Dec.1956 Ibadan University Press, Nigeria.
- Fagg, M.C.
 1997 *Rock Music*. Occasional Paper on Technology No.14, Pitt Rivers Museum, University of Oxford. Hobbs the Printers Ltd., Totton, Hants.
- Hind, H.Y.
 1971 *Narrative of the Canadian Red River Exploring Expedition of 1857 and the Assiniboine and Saskatchewan Exploring Expedition of 1858*. Vol.II. M.G. Hurtig Ltd., Edmonton.
- Jameson, A.
 c.1923 *Winter Studies and Summer Rambles in Canada*. McClelland & Stewart, Toronto.

- Knaak, M.
1988 *The Forgotten Artist - Indians of Anza-Borrego and Their Rock Art, Anza-Borrego*. Desert Natural History Association, Borrego Springs, California.
- Milne, C.
1994 *Spirit of the Land: Sacred Places in Native North America*. Viking, Penguin Group, Toronto.
- Morse, E.W.
1984 *Fur Trade Canoe Routes of Canada: then and now*. Ministry of Supply and Services, Canada.
- Paddayya, K.
1976 Cup-Marks in the Shorapour Doab (South India); *Man: The Journal of the Royal Anthropological Institute New Series, Vol.II, No.I*.
- Pearen, S.J.
1992 *Exploring Manitoulin*. University of Toronto Press, Toronto.
- Putt, N.
1990 *Place Where the Spirit Lives - Stories from the Archaeology and History of Manitoba*. Pemmican Publications Inc. Manitoba.
- Redmond, A. (possibly - author illegible)
1972 *Ringing Rocks*. Bucks County Department of Parks and Recreation (pamphlet).
- Vastokas, J.M & K. Romas
1973 *Sacred Art of the Algonkians: a study of the Peterborough Petroglyphs*. Mansard Press, Peterborough.
- ~
1999 Manitoba history (www.chij.com/provinces/manitoba/history).
- ~
1984 Manitoulin Tourist Association Booklet, p. 9. (pamphlet).

A Johnson Incorporated Initiative – The Preferred Option Plan (POP)

- Many Canadians are finding it increasingly difficult to find access to traditional Employer-sponsored benefit plans. Estimates are that as many as 50% of all Canadians are part-time, seasonal, temporary, substitute, contract, or retired employees and these individuals normally do not meet the eligibility requirements of their employers' benefit plan.
- Another major contributor to the shortage of benefits is the swelling number of Canadians who are either self-employed, or working for a small business that does not provide benefits for their employees.
- Johnson Incorporated recognizes that the need for benefits such as life, health and dental insurance is greater than ever. The desire to fill this growing void has led to the development of the Preferred Option Plan, known simply as POP.
- The Ontario Archaeological Society, in partnership with Johnson Incorporated, has now made the POP Plan available to all OAS Members. The benefits available are life, personal accident, health and dental coverage.
- The POP Plan is fully owned and administrated by Johnson Incorporated. Details of the plan have been mailed to you in September, but, any OAS member who would like to receive more information on POP can call Johnson Incorporated toll-free at 1-800-461-4597. Trained Staff are available to send you a complete POP information and enrollment kit, or answer any questions you may have.

Huron descendants descended upon Midland

Janet Turner

Huron descendants descended upon Midland, Ontario on August 27, 28, 29th, 1999. This historic event marked the return of Huron descendants to re-enact, near Perkinsfield, a Feast of the Dead ceremony that had not been performed for 350 years. It was the Wendat custom to rebury those who had died over a period of 10 to 15 years in a mass grave in a special ceremony. The majority of the 400-500 participants came from the four Wendat/Wyandott Nations that claim descent, namely from the Quebec City suburb of Lorette, Oklahoma, Kansas, and Anderdon, Michigan. However, their relatives arrived from as far afield as Virginia, California, New Mexico and Alaska.

Although most of the preliminary events occurred at Ste.-Marie Park and the Martyrs Shrine in Midland, the climax of the event was the reburial in the Ossossane ossuary of 560 skeletons that had been excavated in 1947-48 by Kenneth Kidd and Frank Ridley who subsequently had placed a large wooden notice entitled the "OSSOSSANE BONE PIT" in front of the site. The original burial had taken place in 1636, near the site of the former Wendat Confederacy capital of the same name. It was from here that many had fled from the Iroquois across Georgian Bay to Craigeleith.

Several OAS members played significant roles in this event, most notably Mima Kapches, Head of

the ROM's Anthropology Department, who prepared and released the bones and artifacts for reburial. She and her staff arranged prior to the return for a sturdy fence and gate to surround the land that for years had been deeded to the ROM and to excavate a pit in the ossuary for the reburial. She personally accompanied the remains to the Site on Sunday and was there again Monday morning to supervise the machinery as it once again refilled the pit with earth. ROM has deeded the land to Quebec's Wendake Band Council.

Charles and Ella Garrad met and welcomed the first group arriving at the airport. Grand Chief of the Wyandot Nation of Kansas, Janith English, also a registered psychiatric nurse, her son Darren and husband Ed arrived on the preceding Tuesday to facilitate the homecoming events organized by the 44-year old Michel Gros Louis of the Huron Wendat of Wendake, who is a Lab Technician for Agriculture Canada in Saint-Hyacinthe. Since 1997, he had negotiated for the return of the remains of his ancestors and the land from the ROM. Reputedly while visiting Ossossane 25 years ago with his late father, he had made a promise that one day he would bring the bones back home.

Charlie gave Jan and her family and on another day Second Chief Jim Bland from Oklahoma and his family the "TOUR" of Petun

Country which included Craigeleith, the Scenic Caves and other sites too numerous to list. In a quiet but solemn 8 a.m. ceremony in a wooded area of Ste.-Marie Park, Charlie and Frank Steckley were formally adopted as sons by Grand Chief Janith English. Charlie's new name translates "He who led his people home". This is the second such honour for Charlie who was adopted 25 years ago by a member of the Wyandott Nation of Oklahoma. Frank was recognized for his inspiring research and knowledge of the Huron-Wendat language.

My association with Jan English began on Wednesday morning when Charlie "suggested" that I breakfast with them as they were staying at the Holiday Inn in Barrie. This I did, mainly to get details about the Saturday morning symbolic arrival of the Wendat-Wyandott Nations by canoe on the Wye River alongside the Martyrs Shrine. A few weeks earlier, Michel Gros Louis had contacted Mark Douglas, Assistant to the Chief in Council of the Chippewas of Mnjikaning First Nation, Rama, and a member of the Mnjikaning Fish Fence circle to provide canoes for this event. As a non-native member of the Circle, I had volunteered to do this. I am grateful to Paul Lennox, also a member, who suggested several months ago that I join this group. As told through their oral history, the Anishinaabe people's nomadic ancestors visited the Atherley Narrows

between Lakes Simcoe and Couchiching and learned the Weir operation from the Hurons. Later the Anishinaabe people returned to settle there and assumed the management of the weirs once the dispersal of the Huron took place after 1649.

Since Jan had asked for my assistance in involving local groups, I introduced her to Sue Anderson, an Elder and the wife of the late Harvey Anderson, former Chief of the Chippewas of Mnjikaning First Nation. Sue graciously provided help in many ways. She, Athol Hart, an Eagle Carrier, Mark Douglas, and Chief Lorraine McCrae, in full regalia met and welcomed the Huron Wendat-Wyandott after they arrived by canoe and completed a Sacred Ash Ceremony. Lorraine and other visiting Chiefs (e.g. From Christian Island) were invited to join in a Sacred Peace Pipe Ceremony. Athol and Sue actively participated in the reburial ceremony. Assisting the OPP with traffic control on Sunday was a Mnjikaning Police Car. Also, on the 30,000 Island Cruise Sunday evening, Sue distributed to the visitors gifts, many of which she had made.

Early Friday morning after Jan English gave an insightful and articulate interview to the CBC, aired on radio; she visited Sainte-Marie II on Christian Island. After a late picnic lunch there, it was on to the Penetang Community Center for registration. Thanks are due to Jamie Hunter who provided detailed information on Ste.-Marie II and informed us of the showing at Ste. Marie Among the Hurons of the N.F.B. film entitled "KA-

NATA" by the Wendat Director Rene Sioui Labelle in person. In 1996 he won the Aboriginal Filmmakers Competition held by the NFB's French programme. A quote from the synopsis reflects the theme as follows: "On a rigorous and passionate historical quest, ... Rene retraces the path of his ancestors and surveys their territories, recording images of stunning beauty. He unveils a historical journey known to very few as he reflects upon the identity of the Wendat Nation." Most of the people in the film are from Wendake, 8 km. Northwest of Stadacona, which Chief Donnacona described to Jacques Cartier as the great village or "KANATA." For further information, contact 1-800-267-7710.

Earlier Jamie had counselled Rene on some appropriate film locales. Jan English has thanked Jamie for this and reduced fares at the Huronia Museum with the gift of corn and sunflower seeds. Similarly, for his contribution throughout the Gathering, has Pierre Lefaive, Curator of Ste Marie Among the Hurons received seeds. After the film, it was time to return to Penetang for the opening ceremonies which featured speeches and entertainment that included Georges Sioui singing a song he had recently composed and releasing his new book on Wendat history.

Events on both Saturday and Sunday suffered long delays because instructions kept changing. The arrival by canoe finally occurred around noon. After native women made appropriate offerings to the canoes and their Elders and Chiefs

placed the sacred ashes within, the canoes were launched. The lead canoe, an almost exact replica of a 1671 Montreal canoe made of cedar strips with mock birch bark contained Jim Bland and his family. Following were 2 Voyageur canoes, also of mock birch bark containing Jan English, her son, and cousins Richard and Isaac Smith from New Mexico and members of the Wyandot Nation of Anderdon. Their canoes were provided for and paddled by members of the Barrie Canoe Club. The next 4 large canoes provided by Ste. Marie Among the Hurons contained Chief Wellie Picard of the Huron-Wendat of Wendake and his family and Francis Gros Louis from Virginia, who co-ordinates disaster relief on U.S. reserves, accompanied by his 3 granddaughters. Several fibreglass canoes provided by Ivan Lamarche and his friends from the Metis Association and by Camp Simpreca in Penetang, contained all others who chose to participate in the arrival.

As the canoes neared the dignitaries and observers waiting on shore, four turtles emerged from the water and settled on a log. A heron flew overhead. When asked how the procession looked, Charlie Garrad stated that he was moved to tears. Frank Steckley who paddled one of the canoes, when asked how it felt, was momentarily speechless. Earlier before the launching, he had eased the discontent at the interminable delays by saying professorially, "Don't forget that humour is a necessary part of ceremony." One native in a beautiful ribbon shirt insisted on getting in the canoe in his unique

way and ended up overturning it. He emerged dripping with green slimy algae. Undaunted, he tried again with a similar disastrous effect. As they disembarked at the dock, most of the Native women who had never been in a canoe before, tried to express the magic of the historic moment.

Now all ashore formed a procession and carrying their flags, returned to the central part of the Park to perform a sacred ash ceremony. Then the Algonquian chiefs and politicians officially greeted them. After this was a sacred peace pipe ceremony which was not allowed to be photographed. Luncheon took place about 2:00 p.m., followed by a barbecue dinner at 5:00. Later in the evening the crowd gathered for entertainment. Read proudly to the crowd was "The Wendat Confederacy" just signed by all four chiefs and unfurled was a new flag designed to represent their union.

On Sunday at 6:30 a.m., a sunrise Ceremony was followed by breakfast at the Midland Friendship Center. At 9:30 was a moving ceremony in which people stepped out of a circle to place cedar boughs on an open fire, amid prayers. Ashes were gathered to be

carried to the ossuary. All followed in a convoy of vehicles behind Michel Gros Louis to await the arrival of the remains. Jan and Ed English had driven to Toronto to accompany the ROM van which arrived at noon. As the boxes were removed from the van, the women who gathered there began a hypnotic chanting. Traditionally Huron women, not men, conducted the Feast of the Dead Ceremonies. Athol Hart, attended by Sue Anderson, formed the Eagle Arch under which each box passed. As the 300 boxes were carried at each corner by four people to the edge of the pit, the chanting changed, accompanied by the rhythmic beating of the drum. Accompanying the female Elders from both the Huron-Wendat of Wendake and the Wyandott Nation of Oklahoma, was an Anishinaabe man who carried the cedar boughs provided by the Chippewas of Mnjikaning to line the pit. The cedar was placed in a circle to receive the 80 beaver pelts, the pots containing food, and the skeletal remains of the ancestors. The women shared the pipe and arranged the ashes to seal the prayers. Over the next two hours the bones were removed to form a huge circular mound which was

then covered over lightly with earth by men with shovels. Throughout the night in two hour shifts, two men guarded the site until it was completely covered the next day. Charles and Ella Garrad have experienced a rare honour indeed. Few Europeans since French Jesuit Jean de Brebeuf have witnessed a Huron Feast of the Dead.

Emotionally exhausted by the historic moment and the length of the days' ceremonies, the visitors ate lunch about 5 p.m. and relaxed and cemented old and new friendships upon the 30,000 island cruise out of Midland for the evening.

Plans are already afoot to hold a similar gathering (without a reburial) in Huronia two years from now during which the Wendat/Wyandott Nations will strengthen the bonds renewed on August 29th. One of the first copies of this recently signed Confederacy was given as a gift to the Ojibwe Cultural Foundation to commemorate its official opening on Sept. 3rd in West Bay, Manitoulin Island.

Addendum:

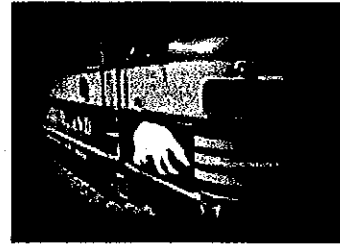
The declaration establishing the Confederacy of the four Wyandot nations was signed by Grand Chief Welle Picard for the Huronne-Wendat of Wendake, Quebec, Second Chief Jim Bland for Chief Leaford Bearskin and the Wyandotte Tribe of Oklahoma, Chief Janith K. English for the Wyandot Nation of Kansas, and Spokesman Stephen A. Gronda for the Wyandot Nation of Anderdon. The Confederacy flag will include the circle of unity set on a blue background and divided into four quadrants, the east containing the beaver symbol of Lorette, the south containing a willow for Kansas, the west containing the turtle symbol of the Wyandotte Tribe of Oklahoma, and the north containing a trillium flower to represent both the Ontario homeland and the Wyandot band of Anderdon.

Charlie Garrad

Arch shorts

The OAS trip to Moosonee

Henry Van Lieshout



Over the three day August Civic Holiday week-end, 48 OAS members and friends visited the Northern Ontario town of Moosonee, located on the Moose River, just south of James Bay. Being about 1,000 km from Toronto, it takes more than a day to get there, and the same going back, so that the actual time in Moosonee was only half a day. There is a lodge in Moosonee for those who wish to stay longer than the half day visit, but we decided to return on the same day, and not remain there overnight.

On Saturday morning we left Toronto from the usual meeting place at the York Mills subway station at exactly the appointed time, and proceeded to head north on the 400 together with a few hundred thousand other Ontarians who were on their way to cottage country that morning. Our driver of many years, Max Wagg, decided to leave the 400 and seek better traffic conditions along the side-roads of Southern Ontario, during the course of which we passed numerous historic plaques. Phase 1 of the week-end therefore became known as the Historic Plaque Tour. Given the adverse traffic conditions in the morning, and the mandatory stops at the Tim Horton's donut joints along the way, we arrived somewhat late in Cochrane, our overnight stop.

Early that evening I accompanied Max to the gas station where he had to fill up his coach after the 700 km trip from Toronto, and while we were gassing up, another Toronto coach pulled up behind us. From the driver we learnt that he also had a group headed to Moosonee the next day, that he had decided to stay on the 400. Although he left Toronto an hour before we did, he arrived in Cochrane at the same time as we did. Therefore, although some of us may have thought it better to just stay on the 400 rather than drive all over the map in trying to by-pass the 400 traffic, Max's decision to get off the 400 saved us an hour in travel time. Thanks Max.

The next morning called for an early start from the motel, because the Polar Bear Express departs from Cochrane at 8.30, and everyone is requested to be on board by 8.00. We pulled out of the station on time, and because the dining car was reserved for us as a group, we all sat down for a delightful breakfast, watching the scenery as it passed by at 100 km per hour. At 1.00 pm we arrived in Moosonee, upon which we toured the town by school bus, followed by a cruise across the Moose River to visit Moose Factory island. On and off we had some threatening weather, and on the way back from the island we were treated to a spectacular rainbow which straddled the Moose River. Two beautiful pots of gold were visible, and if ever there was an ideal opportunity for the use of a panorama camera, then this surely was it.

While travelling on the Moose River I was reminded of the telephone discussion I had with a certain Martin in Moosonee in planning the trip. I asked whether there would be an opportunity to visit Fossil Island, a few km down river. He told me that there would not be sufficient time during our afternoon stay, and that what they typically do is to take all those over ninety, put them in a motorised canoe early in the morning, and head down river for 7 km, returning later that day. A picture was beginning to build in my head of a bunch of ninety year olds, complete with canes and walkers, shuffling down to the river's edge, battling to retain their balance while getting into canoes, then roaring down the river in a 200HP powered canoe, losing their teeth as they rattle over the rapids, only to go and see some fossils. So I said, "Jesus, Martin, how many ninety year olds travel the 2,000 km return trip to Moosonee just to see some fossils". "No-no" he responds with a big smile on his face, "I wasn't talking about the over ninety crowd, I was referring to the overnighting crowd".

By 6.00 pm it was time to get on the train for the trip south to Cochrane, and we found that a lot of new passengers had occupied our car, to the extent that we couldn't all find accommodation on the same car. This necessitated the intervention of the train staff to "evict" these unexpected guests, and relocate them to the cars to which they had originally been assigned. That done it was time for the group dinner, and it was then discovered that we were missing two of our ladies. A search was made of the entire train, starting from car #1, but no sign of them was found, and we were therefore beginning to fear that they had somehow missed the train. Suddenly, while enjoying our desert, they appeared. We learnt that they had been entertaining themselves in car #0, the bar-car. After dinner some of went to discover the delights of the bar-car for ourselves, and before long we were back in Cochrane. The next morning we headed back to Toronto, arriving at about 6.00 p.m.

In total we travelled over 2,000 km that weekend, by coach, train, school bus and boat. We saw hundreds of miles of trees, and as many miles of muskeg, etc. We enjoyed the experience of travelling on the Polar Bear Express with its bar-car, of seeing Moosonee, the Moose River and Moose Factory island, but most of all we enjoyed each other's company.

A day after we returned from our trip, I had to leave on a business trip to Europe. On long distance flights you can now see your progress on maps that are projected onto the movie screen, and to my surprise, tiny little Moosonee is shown on these maps together with the likes of New York, Montreal, Chicago, etc. etc. Moosonee - an international beacon on the Canadian map? Yes indeed! What about next year - stay tuned.

***The Dunlap Farmstead: Historical Archaeology at 33Wo41,
the 19th Century Homestead of Revolutionary War Soldier Robert Dunlap
and family, Middleton Township, Wood County, Ohio***

By David M. Stothers, Patrick M. Tucker, and Jason M. Koralewski

*Laboratory of Archaeology Publications
Occasional Monographs No. 1, 1998
The University of Toledo, Toledo, Ohio*

Archaeological and historical investigation of 33Wo41 revealed a multi-component site spanning some 2,000 years. Late Archaic-Early Woodland (600 BC-1AD), Dunlap (Ad 1831-1839) and Post-Industrial (AD 1875+) occupations are described and analysed. The study focuses on the 19th century rural farmstead and grave site of Revolutionary War soldier Robert Dunlap (1752-1834) and his family by his third wife Anna Williams (1797-1739). The grave site, excavations of a cabin structure, and recovery of a rich material culture provide a snapshot of early frontier life in the Maumee Valley of Ohio during the 1830's. The history covers the Revolutionary War service of Private Robert Dunlap and his family's residences in New Jersey, New York, and Ohio. Reconstruction of family lifeways and behaviour patterns are documented by historical records and artifacts.

Cost:		Order from:	Laboratory of Archaeology
Price	\$25.00		Dept. of Sociology and Anthropology
Postage	3.00		The University of Toledo
Sales Tax (6.25%)	<u>1.88</u>		2801 Bancroft Street
Total Cost	\$29.88		Toledo OH 43606-3399

Make cheque or money order payable to: Patrick M. Tucker

The Wendat Confederacy

Over ten generations ago, the Wendat people were driven in many directions from our beloved homeland. Today, 350 years later, we stand with our children and grandchildren at our sides and come together once again to affirm the Wendat Confederacy. With gratitude to the creator and the reverent thanksgiving of kinship, we light the council fire and invite all who come in a spirit of peace and brotherhood to enjoy its warmth.

The Wendat tree of brotherhood has sent out four strong roots to form four nations, each one separate and growing in different directions, yet each adding strength to the whole. These four roots feed the branches of our families and clans so that the Wendat people may endure and flourish through ten more generations. May we sit in its shade and watch the council fire as we meet together to affirm the bond of the Confederacy. May our hearts be pure and our minds clean as we act in a manner that will bring honor to the ancestors and hope to our children.

The Wendat Peacemaker once outlined the path toward unity. Leaders were admonished to never disagree seriously among themselves, for to do so might

cause the loss of rights to their grandchildren. May we always cultivate feelings of friendship, love and honor for each other so that the good tidings of Peace and Power of Righteousness will be our guide.

May our leaders endeavor to serve each nation in a manner that will bring peace, happiness, and prosperity for all the people. May the thickness of our skin be seven spans _____ which is to say the span should protect against anger, offensive actions, and criticism. May our hearts be full of peace and good will and our minds filled with a yearning for the welfare of the people of the Confederacy. With endless patience, may we fulfill our duty, and may our firmness be tempered with tenderness and compassion. May neither anger nor fury find lodging in our minds; and may all our words and actions be marked by calm deliberation.

Finally, if an nation of the Confederacy should ever need help, let it call out the others to come to its aid. We vow to attempt to work together in a way that the embers of long ago council fires may be fanned into a flame of kinship, culture, and love that will warm countless generations of Wendat people.

August 27, 1999

*Chief Wellie Picard, Huron Wendat of Wendake
Chief Leaford Bearskin, Wyandott Nation of Oklahoma
Second Chief Jim Bland, Wyandott Nation of Oklahoma
Chief Janith K. English, Wyandot Nation of Kansas
Spokesperson: Steven A. Gronda, Wyandot Nation of Anderdon*

ANOUNCEMENT FROM THE NOMINATIONS COMMITTEE

A Nominating Committee consisting of Dena Doroszenko (Chair) and Peter Timmins has been formed to prepare a slate of seven or more candidates for office as Directors of the OAS during the business year 2000. Written nominations may be forwarded to the Nominating Committee in confidence care of the OAS office. The envelope must be clearly marked "Attention - Nominating Committee." The Chair of the Committee can be reached at slate and report at the Annual Business Meeting, at which time nominations may be made from the floor before closure. An election, if necessary, will be held by mailed ballot.

Rocky grounds ... (a codicil to this issue's Arch feature!)

CN Rail blows up Indian band's sacred rock

Kim Pemberton (*The Vancouver Sun, carried by the National Post 99.08.09*)

CN Rail became a target for outraged members of a British Columbia Indian band when it blew up a large sacred rock in the Fraser Canyon. Graham Dallas, spokesman for the railway, said CN workers blew the rock to smithereens last month because it was considered a danger to work crews trying to clear a rock and mudslide that derailed a CP freight line east of Vancouver. The rock - known as *momet'es* - was on a reserve belonging to the Yale band, near Yale, B.C., but is within traditional territory of Sto:Lo Nation. Mr. Dallas said the company will request an inventory from the native band to determine which rocks they consider significant. "Our normal procedure is to consult with the landowners, but if it's a matter of urgency - life and death - we have to take action," he said.

Mr. Dallas said the rock was hanging roughly 1,000 metres above the track in the rugged canyon and said CN was not aware of the rock's significance to the Sto:Lo Nation. Company officials felt it was important to blow it off its perch. But Ernie Crey, of

the Sto:Lo Nation, insisted *momet'es* was not a hazard because it was a considerable distance from the railway line. He said its destruction was a travesty. "It would be like going to Stonehenge and blowing up a few columns," Mr. Crey said.

Sonny McHalsie, cultural advisor to the Sto:Lo Nation, said *momet'es* was one of about 100 so-called "transformer rocks" in the band's territory. He said the Sto:Lo believe some of their ancient ancestors were transformed into stone, and there are stories that surround each transformation. Mr. McHalsie said this particular rock, shaped like a pointing finger, was a reminder for People to be good. "All the elders I've talked to are very upset," he said. "All of a sudden *momet'es* is gone. It's been there for thousands of years and we thought it would be there for another thousand years." Archeologist David Schaepe, who works for the Sto:Lo Nation, believes the rocks should be protected under the province's Heritage Conservation Act.

Did Vikings beat Indians to ancient drawings?

By Jim Wilkes (*Toronto Star 99.08.10*)

Is it a Viking-like longship scratched into stone in 800 B.C.? Or is it a sacred ferry taking Indian shamans to the spirit world, crudely chiselled as recently as 1400?

Ancient carvings cut into a tree-shrouded marble slope a 45-minute drive northeast of Peterborough are stirring a modern controversy, triggered by an Alberta archeologist's new theory that the images may be the work of Scandinavians who came to southern Ontario nearly 3,000 years ago. David

Kelley says the rock carvings at Petroglyphs Provincial Park, long thought to be etched between 600 and 1,100 years ago by Indians of the Algonkian linguistic group, were actually done by Europeans who made it to North America more than two millennia before Columbus.

The 75-year-old professor emeritus of archeology at University of Calgary believes the carvings were done by a "mixed group" of explorers who may have travelled separately from Africa, Scandinavia

and the Mediterranean. He says that among the 800 petroglyphs is the depiction of a longship almost identical to prehistoric ships carved in rock in Sweden. He has concluded that other carvings are abstract symbols used by northern Europeans as a form of writing.

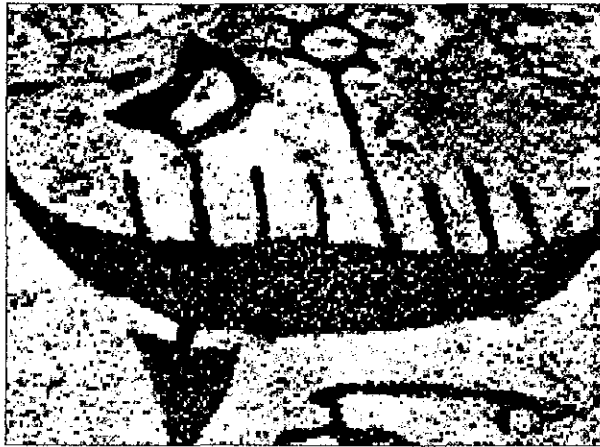
That flies in the face of conventional wisdom based, in large part, on studies done in the mid-1960s. Jay Johnson, Assistant superintendent, Petroglyphs Provincial Park "There's so much mystery that surrounds the petroglyphs that

we'll never know the precise band or tribe that did the carvings," Jay Johnson, the park's assistant superintendent, said yesterday. "We'll probably never know their original true meanings.

"It's a very magnetic place, a very spiritual, powerful place." Johnson, a full-blooded Indian from the Curve Lake First Nation, said the images correspond to others carved by Indians during that period. "The images here can be very adaptable," he says. "What you see in an individual carving may be completely different from what I see." He and other aboriginals see images that include a loon, crane, turtle and bear, images they say represent the clan system of Ontario's early Indian residents.

"Each clan had certain responsibilities within the community," Johnson says. "The crane clan and the loon clan would be the leaders or talkers of the community. "The wolf clan was responsible for the cohesion of family units, because the wolf is a very family-oriented animal. The bear clan was responsible for the justice system." He said triangle-shaped carvings - like a human body without a head, arms or legs - are thought to represent spirits because "it's believed that that's where your spirit resides." And the circle with rays emanating from it - like one on the boat and others throughout the carved slope - are believed to be images of the great spirit. In traditional native art, the number of lines that radiate from a certain image coincides

with the level of spiritual presence," Johnson says. Although his ancestors may have carved the petroglyphs, Johnson isn't ready to dismiss the new theory just yet. "Everybody is entitled to their own opinion," he says. "I was raised to be very respectful of that."



Anthropologist Joan Vastokas isn't willing to cut Kelley the same break. "All of the images correspond with the pictography of Algonkian-speaking peoples from the north to the Great Lakes region to the west," says the Trent University professor, who did much of the ground-breaking research and has written a book about the carvings. She points out that Kelley, although an expert in Mayan script, has never made a serious study of the site.

Even Kelley admits this, saying most of his study was done from Vastokas' drawings. Vastokas believes the site was a private retreat where native medicine men, or shamans, went to commune with the spirit world between A.D. 900 and 1400, long before the recorded arrival of Europeans in southern Ontario. But Kelley says his findings don't preclude aboriginal in-

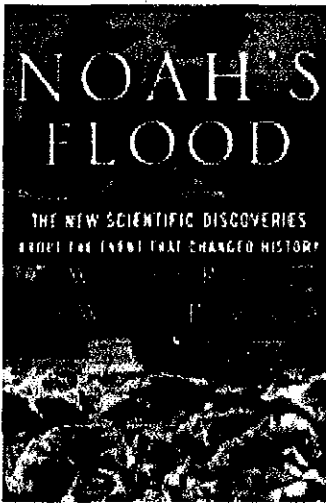
put. "People in any situation interbreed," he says. "I expect the local people have ancestors among those who came. It's far from their complete history, but one mildly significant component."

The carvings, discovered in the early part of this century but studied seriously only since 1954, are now housed within a climate-controlled glass building opened in 1985. It was built to protect the carvings from human touch, erosion and an algae that threatened the images.

While Johnson and Ontario Parks officials are awaiting publication of Kelley's research in November before delivering a reply, visitors to the park yesterday dismissed the new theory as outlandish. "I think we've decided it was definitely Indians," Duncan Brough said. He and his family are touring Canada on vacation from Scotland and headed to the park after reading a news report about Kelley's work. "There seems to be a Viking longship, or something similar, or maybe it's a canoe," he said. "It's all in the individual's mind. "It's so magical," said Brough, 42. "I was just trying to imagine this place so long ago without the building around it. "It's absolutely incredible. You can feel the history."

Bert Donkers agreed. "I don't think the Vikings were here 2,800 years ago," the Sarnia man said. "I'm not an expert, but I believe that native Indians did them. "This place would be hard enough for the Indians to find. The Vikings wouldn't have a chance."

Review



Noah's flood: new scientific discoveries about the event that changed history

William Ryan and Walter Pitman

Simon and Schuster 1999; \$37.00; 352 Pages

Review by Henry Van Lieshout

"We need not try to make history out of legends, but we ought to assume that beneath much that is artificial or incredible there lurks something of fact". C. Leonard Woolley, discoverer of the floodplain at Ur and author of "Ur of the Chaldees" in 1929, the most widely read book on archaeology ever printed.

Although the title "Noah's Flood" would not necessarily inspire an Ontario archaeologist to purchase a copy, the compelling conclusions reached by the authors are influenced by fourteen archaeologists. The authors' conclusions result from four scientific expeditions conducted over a thirty two year period, from 1961 to 1993, in the Mediterranean Sea, the Bosphorus, and in the Black Sea. These expeditions included geologists, marine biologists, archaeologists, representatives from other sciences, and sometimes even government officials. The expeditions have one thing in common, to explore seabeds in order to gain a better understanding of their sedimentary compositions and content. The motivation for the expeditions varies from pure science, to military strategy, to determining the effects of the Chernobyl disaster, and while the objectives are all different, we learn how the information from each expedition becomes interwoven with the others.

The conclusion reached it that the Black Sea basin was originally a fresh water lake, much smaller than the present Black Sea, the shores of which hosted a sizeable population. Then the Bosphorus was breached by rising ocean levels, resulting from the melting Polar and European ice fields some 10,000 years ago. Scientists estimate that the basin would have taken about 100 years to fill to its present level, forcing the population into a prolonged flight and dispersion to other parts of the region. The story of the flood is then told throughout generations until it was finally recorded in cuneiform script, from where it became part of the biblical record.

What makes the book so interesting is that different pieces of scientific data were retrieved from thousands of feet below the water's surface, raising many questions. These in turn lead the scientists to formulate an unexpected and unusual hypothesis which, if proven feasible, will not only change our view of history, but also changes the way in which we view biblical texts. In addition, a new perspective is added to the movement and resettlement of population groups in and around the Middle East and beyond, dating all the way back 7,500 years.

Archaeologists will easily relate to the first part of the book, where the authors recount where and how cuneiform script was first discovered, and subsequently decoded. Then we move on to the events that led to the discovery of some 24,000 baked clay tablets that make up the Ninevah library. Soon thereafter we deal with the discovery of the creation and flood stories contained in the tablets. Mythical figures such as Gilgamesh emerge from the tablets, the whole epic covering twelve tablets, one of which dealing with an enormous flood.

In the second part of the book we join the expeditions, and from the first we learn how seabed samples from 21 locations in the Mediterranean Sea reveal that the seabed once contained fauna and minerals that are, even

now, only found in shallow salt water pools. Other discoveries lead to the conclusion that the Mediterranean at one time became a dry salt water seabed.

The second expedition starts in Istanbul, includes Turkish scientists, and surveys the Bosphorus, the narrow strait that leads into the Black Sea. Here we get compelling confirmation that the Bosphorus really contains two co-existing and opposing water flows. One of these flows is northward towards the Black Sea and is contained in a deep channel that lets the cold seabed water flow from the Mediterranean to the Black Sea, while the other flow is in the opposite direction, and contains warmer (i.e. lighter) fresh water from the Black Sea. This deep channel continues well onto the Black Sea continental shelf, so that to this day, the Mediterranean Sea continues to pour salt water into the Black Sea through this deep Bosphorus channel. The rate of water flow is so fast and powerful that even now, there is little sediment in the Bosphorus.

The third expedition is a follow up to the first. While sailing to the eastern Mediterranean the 1967 Middle East war breaks out, resulting in a quick change of plan. The expedition diverts to exploring the Black Sea where we learn that it was originally a much smaller fresh water lake, fed by the waters of a melting European ice cap, and that its water level was located about 400 feet below the present water surface. In addition, we discover that over a very short period of time the whole basin of the original lake was flooded, causing the hurried dispersal of the entire population that had settled its shoreline.

The fourth expedition to the Black Sea is conceived in Moscow, and is undertaken to investigate the spread of nuclear material from the Chernobyl disaster. The Russians are keen to attract some form of funding from the West, and some of the scientists that participated in the other expeditions find their way onto the Russian vessel. This expedition eventually subjects the core samples to tests, proving that the faunal material on the seabed is about 7,500 years old.

In addition, we also learn how scientists are able to determine the changes in sea levels over thousands of years, and how this knowledge leads to the conclusion that the melting polar ice cap caused a world wide increase in sea levels, which refilled the Mediterranean Sea through the straits of Gibraltar, eventually reaching the Bosphorus. The water continues to rise, breaching the natural barrier to the 400 foot lower Black Sea basin, and pouring salt water into the basin. The basin takes about 100 years to fill to its present level, fed by the unlimited volume and pressure of the world's oceans which poured into the fresh water lake at a speed of 90 kms per hour, thereby carving a deep channel in the Bosphorus. The salt water brings with it the fauna to replace the fresh water varieties that are no longer able to sustain life in the new environment.

The rest of the book traces the migratory paths of the peoples that once lived on the shores of the fresh water lake. They were forced to flee from the advancing salt water, which chased them at a rate of about 1 km per day, as they dispersed into Europe, Anatolia, Mesopotamia, and other surrounding areas. Eventually these peoples settled, and rebuilt their lives, passing on the story of their ordeal from one generation to the next, until it was eventually recorded in the Ninevah tablets.

The authors recount how the Hebrews that were led into Babylonian captivity in about 600 BCE would have become familiar with the story of flood, so much so, that it received an early place in the Book of Genesis. The authors also take us on a tour of various byways, thereby offering a glimpse of how oral traditions were perpetuated, and how present day linguists track the movements of population groups through common elements of language. Because some of the events take place during the thawing of the Cold War, we are also drawn into some of the intrigue of that era, as it affects the movement of core samples from behind the Iron Curtain. We learn something about Carbon 14 dating, and other dating techniques. We also read the profiles of many of the players involved as this undertaking evolves, and most important of all, proof that when various disciplines work together to gain a better understanding of our collective history, we are all enriched by that knowledge.

OAS Local Chapters

GRAND RIVER-WATERLOO President: Dean Knight, Secretary: (vacant). Mailing address: c/o Dr. Dean Knight, Wilfred Laurier University, Archaeology, 75 University Avenue West, Waterloo ON N21 3C5.

HAMILTON President: Jacqueline Fisher, Vice-President: Stewart Leslie, Secretary-Treasurer: Helen Sluis, News- letter: The Heights, Editor: Bill Fitzgerald. Mailing address: 452 Jackson Street W., Hamilton ON L8P 1N4. Membership \$10. Meetings are usually at 7:00pm on the 3rd Thursday of the month, except June-August, at Dundurn Castle. Email: hamilton.oas@mcmi.com or dial in to (905) 526-1657.

LONDON President: Chris Ellis, Vice-president: Neal Ferris, Secretary: Karen Mattila, Treasurer: Harri Mattila, Newsletter: Kewa, Editors: Christine Dodd & Peter Timmins. Mailing Address: 55 Centre Street, London ON N6J 1T4. Tel: (519) 675-7742, Fax (519) 675-7777, Internet: <http://yoda.sscl.uwo.ca:80/assoc/oas/lonoas.html> Membership: individual and family \$18, institutional \$21. Meetings are usually at 8:00pm on the 2nd Thursday of the month, except May-August, at the London Museum of Archaeology.

OTTAWA President: Marian Clark, Secretary: Lois King, Treasurer: Bill MacLennan, Newsletter: Ottawa Archaeologist, Editor: Jean-François Beaulieu, Public Archaeology: Kathi McAinsh, Director-at-large: Jean-Luc Pilon. Mailing address: Box 4939 Station E, Ottawa ON K1S 5J1. Internet: <http://www.cyberus.ca/~jlpilon/otchh.htm>

Membership: individual \$17, family \$20, student \$10. Meetings are usually at 7:30pm on the 2nd Thursday of the month, except June-August, at the Routhier Community Centre, 172 Guingues Street, 3rd floor.

THUNDER BAY President: Frances Duke, Secretary-Treasurer: Andrew Hinshelwood. Mailing address: 331 Hallam Street, Thunder Bay ON P7A 1L9. Meetings are usually at 8:00pm on the last Friday of the month, except June-August, in the anthropology teaching lab, room 2004, Braun Building, Lakehead University.

TORONTO President: Jim Shropshire, Vice-President: Norma Knowlton, Secretary: Annie Gould, Treasurer: Melanie Priestman, Newsletter: Profile, Editor: Eva MacDonald. Mailing Address: Toronto's First Post Office, 260 Adelaide Street East, Box 48, Toronto ON M5A 1N1. Membership: individual \$10, family \$12. Meetings are usually held at 7:30pm on the 3rd Wednesday of the month, except June-August, in the basement of Sidney Smith Hall, room 560a, University of Toronto, 100 St. George Street.

WINDSOR President: Rosemary Denunzio, Vice-President: James Washington, Secretary: Lori Fatin, Treasurer: Michael Primeau, Newsletter: Squirrel County Gazette, Editor: Peter Reid. Mailing address: 2338 Chilver Road, Windsor ON N8W 2V5. Tel: (519) 253-1977. Membership: individual \$15, family \$30. Meetings are usually held at 7:00pm on the 4th Tuesday of the month, except June-August, at the Windsor Family Credit Union, 2800 Tecumseh Road East. (back door).

OAS Information

Contact

The Ontario Archaeological Society Inc.
126 Willowdale Avenue
Toronto ON M2N 4Y2

Phone: (416) 730-0797
Fax: (416) 730-9670
Email: oas@globalserve.net
Internet: www.adamsheritage.on.ca/oas

Membership

OAS FEES
(second figure includes subscription
to *Ontario Archaeology*)

Individual	\$31 / \$40
Family	\$36 / \$45
Student	\$20 / \$29
Institution/Corporate	\$60
Life	\$750

Submissions

Arch Notes submission deadlines:

January 15	July 15
March 15	September 15
May 15	November 15

Please make sure copy reaches the
OAS or Editor by the above dates.

Send email, disks, graphics, directly
to the Arch Notes editor.