



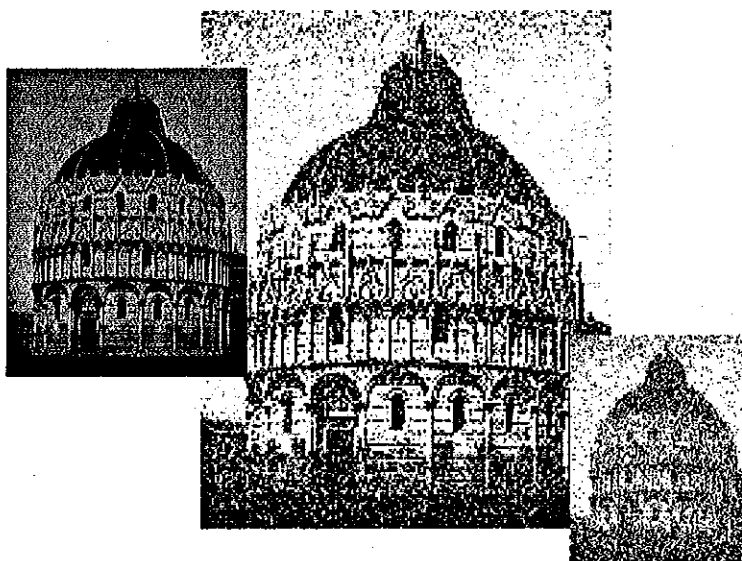
Ontario Archaeological Society

Arch Notes

New Series Volume 5, Issue 2

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Editor's note ...

Welcome to spring and the start of a new field season in Ontario! The highlight of the year (so far) has to be Louis Binford's presentation at the University of Toronto on March 17. The dean of the new archaeology gave an interesting talk on hunter-gatherers and general laws, delightfully summarised herein by Della Saunders. Is it just me or is 'new archaeology' and KFC one and the same (see page 15)?

Henry van Lieshout's wonderful article combining eagles, history, and Pisa is not to be missed either.

Nominations are requested for the 2000 Peggi Armstrong Public Archaeology Award - let's take some action to avoid a repeat of last year's omission in not nominating anyone!!

 Frank Dieterman, *Arch Notes* editor

Correction: sincere apologies for misspelling Richard Forbis in the previous issue.

Welcome New OAS Members

J. Andres - Niagara on the Lake	C. MacLennan - Thornhill
D. Boland - Calgary	H. McLintock - Ottawa
C. Brooker - Kanata	M. Pomfret - Hamilton
C. Dronitsaris - Toronto	A. Schneider - Toronto
C. Green - Waterloo	M. Sitchon - Scarborough
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R. Heading - Niagara on the Lake	I. Spanner - Ottawa
L. Kilmurray - Toronto	J. Whitfield - Kingston
C. Lindgren - Whitby	R. Wojtowicz - Toronto
T. K. Powers - Thornhill	

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Inserts must be of interest to the archaeological/heritage community and are subject to editorial criteria.

For more information, contact the OAS office,
(416) 730-0797

President's notes

The past two months for me have a whirlwind of meetings, telephone conversations, e-mail messages, lectures, proposals, and more meetings with a little socializing and fun in between providing some overall balance. First there was an enjoyable and productive brainstorming meeting in February with Michael Johnson and Daniel O'Brien of the Ontario Ministry of Citizenship, Culture and Recreation (OMCzCR) to constructively review the Society's annual application for a Provincial Heritage Organization grant. The ideas generated and suggestions for improvements will benefit the Society and its members in a number of different areas.

Then there was the Heritage Week 2000 Celebration at the new Covent Garden Market in London hosted by the Ontario Heritage Foundation (OHF). Presentations were made by a number of notable heritage-minded individuals including the Hon. Helen Johns, Minister of Citizenship, Culture and Recreation, Dianne Haskett, Mayor of the City of London, and Marjorie Mercer, Executive Director of the OHF. Ken Higgs, Chair of the OHF Heritage Programs Board Committee and Janet M. Belanger, Manager of Community Relations at London Life and Great West Life made appropriate use of the occasion to announce that they are sponsoring a new OHF program called "Honouring Young Heritage Leaders". The program recognizes Ontario's young people who generously donate their time, creativity and enthusiasm to preserving their communities heritage. Municipal Councils, First Nation Councils and Métis Community Councils are invited to work with their local school boards, heritage groups, and youth organizations to nominate young people as Young Heritage Leaders. Individuals 18 years of age and under who have made outstanding contributions in the built, cultural and natural heritage fields are

eligible. For more information, contact the OHF in Toronto at 416-325-5032 (or e-mail to: marketing@heritagefdn.on.ca or go to their web site: www.heritagefdn.on.ca). The deadline for nominations is May 31, 2000.

At the suggestion of the OMCzCR, I had an initial telephone conversation with Tim Leggit, president of "Save Ontario Shipwrecks" (SOS) regarding potential partnering between our two organizations. This conversation led to a discussion on the possible joining forces with regard to proposed new marine heritage legislation. Hugh Daechsel, our Society's Director of Marketing and Promotions, will be following up on this and other partnering opportunities with SOS.

On behalf of the Society, Megan Cook and I accepted an invitation to attend the ceremony honouring Peter C. Newman as the winner of the coveted Pierre Berton Award for 2000. Mr. Newman is a prolific author of historical books on diverse subjects such as the Hudson's Bay Company and the Canadian establishment. The award festivities took place at the Albany Club in Toronto where the approximate 120 attendees were treated to an excellent banquet in a cen-

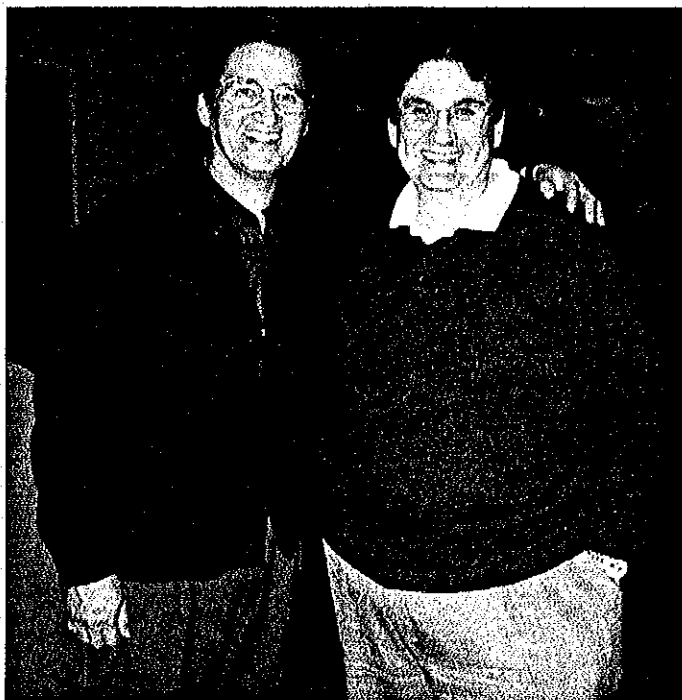


A capacity audience of over 400 attended the lecture by Ovide Mercredi at McMaster University

ture-old heritage building that has been a bastion of power for many of Canada's political and financial elite who have decided the country's future from within its well appointed surroundings. Sir John A. Macdonald was the club's first president.

Paul Lennox, Gary Warrick and myself attended a most illuminating lecture at McMaster University by

Ovide Mercredi, former Grand Chief of the Assembly of First Nations. The lecture topic was "Canadian Democracy - a Cree Perspective." Mr. Mercredi, a respected moderate in First Nation politics, was always eloquent, and frequently humorous, as he described why the type of democracy non-natives enjoy and prosper under in Canada has not, does not, and will not work for native people. At the conclusion of his presentation, Mr. Mercredi allowed me to introduce myself as a fellow transplanted Manitoban from Winnipeg where we both grew up, and was gracious in allowing a photograph to be taken of us together.



Ovide Mercredi (on left) greeted Bob Mayer as a fellow transplanted Manitoban and Winnipegger

Pat Reed, at the Department of Anthropology, University of Toronto is working on an exhibit in celebration of our Society's 50th anniversary. The working title of her exhibit is "Partners in the Past: U of T and OAS Digs". It is scheduled to open in October, 2000 and will feature photographs of individuals and activities from the many excavations that the two organizations have jointly conducted.

OAS members always like to hear about other members but it would be even better if we could "see them in action." We also need to constantly demonstrate our Society's contributions to Ontario archaeology and heritage as a whole to the public and government officials. If you have photographs of OAS members at any heritage event in the province, please send them along with captions to the editor of *Arch Notes*. Please send them with a stamped return envelope if you want to have your original photographs returned.

The OAS congratulates Laurie Jackson on his recent election as President of the Association of Professional Archaeologists. We wish him and the association every success at their upcoming conference "Archaeology 2020: Visiting the Future". This forum for the discussion of archaeological practise in Ontario is to be held on April 1, 2000 from 9:00 AM to 5:30 PM in Room OC 203, Otonabee College, Trent University in Peterborough. For additional information please contact Andrew Murray, APA Secretary, in Toronto at 416-652-2141.

Bob Mayer, President

In response to an invitation from the Ontario Historical Society (OHS), Jo Holden, our Society's Executive Director, submitted the outline of a proposal to organize a multi-level archaeological education program on the Banting Farm property near Alliston. The OHS recently inherited the property and is seeking ideas for appropriate uses. Because so many ideas have been suggested, it may take the OHS up to a year or more before a decision can be made as to which ideas to adopt.

From the OAS office...

Winter Wednesdays tend find this little office a veritable hive of activity. If our extended membership have ever visited the office you know that the place is TINY, however on Wednesdays we cram an extra three people in here and wonders are done. Marianne Murphy arrives just in time for my second cup of coffee, and after we set the world in order, Marianne takes on numerous clerical activities and actually makes sense of them all. One particular project, track-

ing and organizing our oldest membership lists has actually seen a positive use, an exhibit coming up later this year, needs this data! Andy Schoenhofer and Norma Knowlton find their way into the office a little later in the day to work on the library project; in an upcoming *Arch Notes*, Andy and Norma detail this project.

Over the summer of 1999 I went through the evidential material housed in this office and organized it to the best of my ability. After speaking with Wayne Crockett of the Ontario Archives, about the kind of care this material should be given, he suggested that his organization would be interested in evaluating and eventually housing our material. Wayne and his colleague set a date to arrive in mid March (another Wednesday!) and boxed it all up so it would be ready for transfer over to the Grenville Street address of the Ontario Archives. We were assured that it was not going to be microfiched or altered in any way: that clause was documented in the transfer papers that the Board of Directors approved and directed me to sign off this past December. I feel these documents will be safe and certainly more available to the public, our

membership and students than they are here. The office will retain a record of what has been transferred to the Ontario Archives. In doing so the Society will have an organized account of our evidential history.

Throughout February and March I held a series of "think tanks" where three levels of membership service were explored. The data has been collected, is in various states of synthesis and I am anticipating that the direction of the participants will allow the OAS to continue in identifying the most appropriate service areas. In doing so the Board will be one step closer to achieving one the goals they set for themselves in their Strategic Planning process.

In closing I would like to announce the Society's Toll Free telephone number: 1-888-733-0042. Please look for it in our usual telephone listing space. I hope this encourages our members across Ontario to call the office with news, comments and critiques!

Have a great spring!

 Jo Holden, Executive Director

For Your Information

There is a second day on a dig being planned for the summer 2000 in the southwestern Ontario area.
For further information, please call
Christine Nelson, London Chapter President at 519-438-4898.

Peggi Armstrong Public Archaeology Award Report - 1999

A call for nominations from the OAS membership was published in the May-June 1999 issue of *Arch Notes*.

Unfortunately, no nominations were received.

A total of \$417.00 was received through donations in 1999.

The Award finances are on a firm footing with \$787.37 cash on hand and a GIC of \$2,600.55.

Please see this year's Request for Nominations notice in this issue of Arch Notes.

Mayer Heritage Consultants Inc.

ARCHAEOLOGICAL FIELDWORK OPPORTUNITIES

Mayer Heritage Consultants Inc. has several projects that require field directors and assistants in the London, Toronto, Niagara, and Sarnia areas. Some of these projects are short term and start immediately while others will last three to four months starting in early April. If you are interested in applying for a position, please e-mail your resume to:

MayerHeritage@compuserve.com

Resumes with references also can be sent by fax to 519-472-1661 or mailed to:

Mayer Heritage Consultants Inc.
291 Boler Road
London, Ontario, N6K 2J9

Wages are commensurate with experience and qualifications. Preference will be given to those who can provide their own transportation and accommodations. Additional information can be obtained by calling Bob Mayer at 519-472-8100.

Wilfrid Laurier University



The Department of Archaeology and Classical Studies invites applications for a tenure-track position in Historical/Industrial Archaeology (subject to budgetary approval) at the Assistant Professor level. Duties will include undergraduate teaching of courses in historical and industrial archaeology, introductory archaeology and field methods. Other teaching areas may include analytical and scientific methods in archaeology, artifact conservation and cultural resource management. The successful candidate will have a PhD, an established and ongoing research program in historical/industrial archaeology in North America, a publication record and evidence of excellence in teaching.

Appointment effective July 1, 2000. Applications and three letters of reference must be received by May 15, 2000. Applicants should send a curriculum vitae, including teaching dossier, and arrange for the forwarding of letters of reference to Dr. Dean Knight, Department of Archaeology and Classical Studies, Wilfrid Laurier University, Waterloo, ON N2L 3C5.

The University encourages applications from qualified women, aboriginal peoples, visible minorities, and persons with disabilities. In accordance with Canadian immigration requirements this advertisement is directed to Canadian citizens and permanent residents.

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 Archaeological Licence Office, Heritage & Libraries Branch, 4th Floor, 400 University Avenue, Toronto. Tel. (416) 314-7123; fax: (416) 314-7175.

Licences issued during February & March 2000:

Conservation - surface collecting only: Brian David Cross, 2000-003, Delaware and London Townships (under supervision of MCZCR's SW Regional Archaeologist) •

Douglas Todd, 2000-014, Niagara Region & Hamilton-Wentworth (under supervision of MCZCR's SW Regional Archaeologist) • Mark C. Warrack, 2000-043, City of Mississauga • Arthur F. Howey, 2000-049, Brant and Wentworth Counties

Conservation: Charles Garrad, 2000-022, Townships of Nottawasaga-Clearview, Collingwood and Mulmur • Robert Pearce, London Museum of Archaeology, 2000-032 • Heather Broadbent, 2000-034, Town of Caledon • Robert W. C. Burgar, Toronto & Region Conservation Authority, 2000-040, lands under the Jurisdiction of the TRCA.

Consulting: Robert G. Mayer, Mayer Heritage Consultants Ltd., 2000-001 • Jim Wilson, Archaeologix Inc., 2000-002 • Andrew Hinshelwood, 2000-005 • Philip J. Woodley, New Directions Archaeology, 2000-008 • David Spittal, 2000-009, Southern Ontario • Elizabeth Alder, Alder Heritage Assessments, 2000-010, Southern Ontario • Richard Sutton, Archaeological Assessments Ltd., 2000-011 • L. R. Bud Parker, Parker Archaeological Consulting, 2000-012 • Jacqueline Fisher, Fisher Archaeological Consulting (FAC), 2000-013 • Andrew Murray, A. M. Archaeological Associates, 2000-015, Southern Ontario • Lawrence Jackson, Northeastern Archaeological Assoc., 2000-017 • Donna Morrison, Advance Archaeology, 2000-018, Southern Ontario • Ken Swayze, 2000-019 • Garth Grimes, Detritus Consulting, 2000-020, Southern Ontario (stages 1-3 only) • John Pollock, Settlement Surveys Ltd./Woodland Heritage Services Ltd., 2000-023 • Hugh J. Daechsel, Heritage Quest Inc., HH2000-025 • Tom Arnold, 2000-028 • Robert Pearce, London Museum of Archaeology, 2000-031 • Peter Sattelberger, 2000-035, Southern Ontario • Gordon C. Dibb, York North Archaeological Services, 2000-036 • Robert W. C. Burgar, Toronto & Region Conservation Authority, 2000-038, Peel, York, Durham, Dufferin & Toronto • Nicholas R. Adams, Adams Heritage Consultants, 2000-041 • Allyn H. Gliddon, 2000-042, Northern Ontario

• Marilyn Cornies, Amick Consultants, 2000-044, Southern Ontario (stages 1-3 only) • Carl R. Murphy, 2000-045 • Luke Dalla Bona, Woodland Heritage Services, 2000-046, Northern Ontario • Rita Griffin-Short, RGS Archaeological Services, 2000-051 • Georgine M. Pastershank, 2000-053, Northcentral & Northwestern Ontario • Michael B. Henry, Amick Consultants, 2000-056

Consulting - including underwater: Phillip J. Wright, Mount McGovern Co. Ltd., 2000-048

Excavation: Charles Garrad, 2000-021, McQueen-McConnell (BcHb-31)

Field School: Robert W. C. Burgar, Toronto & Region Conservation Authority, 2000-039, Seed Barker (AkGv-1) • Robert Pearce, London Museum of Archaeology, 2000-033, Lawson (AgHh-1) London, Middlesex County • Susan Mary Jamieson, Trent University, Dept. of Anthropology, 2000-054, Bark (BbGp-12) North Half Lot 6, Concession 13, Cavan Twp., Peterborough County

Survey & Test Excavation: John D. a. MacDonald, 2000-052 • Christopher Ellis, University of Western Ontario, Dept. of Anthropology, 2000-055, Southwestern Ontario

Underwater: Diane F. Cashmore, 2000-004, Gunilda, off McGarvey Shoal in Schreiber Channel, N. of Copper Island, Lake Superior (for photo & video documentation of deterioration only) • Barbara Marshall, The Niagara Divers' Association, 2000-007, Lake Erie, 5 miles south from Port Colborne Pier including Ed Kelly Wreck, Nichol Beach

Director Profiles

Editorial Board, *Ontario Archaeology*

Susan M. Jamieson (Ph.D. 1984, Washington State University).

Professor of Anthropology, Trent University.

Dr. Jamieson has excavated in Ontario since 1963. Research interests include Northeastern archaeology and ethnohistory, interaction theory, sociopolitical evolution, lithic analysis.

David Robertson

Mr. Robertson is a Staff Archaeologist at Archaeological Services Inc.



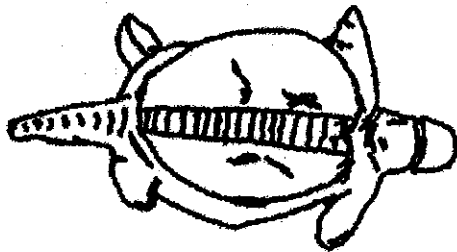
SECOND CALL FOR PAPERS

THE ARCHAEOLOGY OF HURONIA AND THE GREAT LAKES

The Annual Symposium for the ONTARIO ARCHAEOLOGICAL SOCIETY for the year 2000 will be held in Midland, Ontario at the Highland Inn Resort Hotel and Conference Centre, from Friday, October 13th to Sunday, October 15th, hosted by the Toronto Chapter.

The main theme of this symposium will be the Archaeology of Huronia (in all its aspects); papers on archaeology of the rest of the Great Lakes are also invited.

Submissions: Paper abstracts of up to 200 words should be submitted no later than June 1, 2000 to Dr. Gary Warrick "gwarrick@wlu.ca" or to Ms. Rosemary Vyyan "rvyyan@csolve.net" (Huronica Historic Park, P.O. Box 160, Midland, Ontario L4R 4K8)



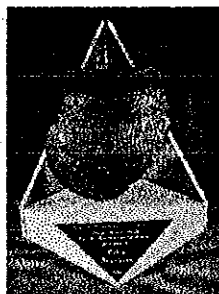
33rd Annual Meeting of the Canadian Archaeological Association

Ottawa 2000

33e réunion annuelle de l'Association canadienne d'archéologie

- ◆ The CAA is coming to Canada's Capital Region. This year's conference will take place May 3-7 at the Crown Plaza Hotel, 101 Lyon Street, Ottawa. Paper presentations will cover a broad range of themes and geographic areas in Canada and abroad. A book room, public lecture, tours and banquet will round out a great week of archaeology.
- ◆ The registration fee will be waived for people who would like to spend some time assisting in the delivery of the conference. Volunteers can help with registration desk or logistical support in conference rooms.
- ◆ A minimum 6 hour contribution is requested - more hours are always welcome. The registration fee is waived, but you must pay separately for attendance at any activities or functions not included in the registration fee such as the banquet, tours, etc.
- ◆ Membership in the CAA or the OAS is not required to volunteer so please invite friends, colleagues or students who might be interested in the conference to consider assisting us at the CAA.
- ◆ Registration packages can be obtained by contacting: Judy Logan, Registration Chair, at 613-998-3721, email: judy_logan@pch.gc.ca. Details are also available at the CAA web site - www.canadianarchaeology.com
- ◆ For more information, please contact Marian Clark at 819-682-0562 or meclark@cyberus.ca

REQUEST FOR NOMINATIONS 2000 PEGGI ARMSTRONG PUBLIC ARCHAEOLOGY AWARD



This award was created to recognize efforts and outstanding contributions of individuals, groups or institutions in the dissemination of knowledge and the advancement of archaeology for a public audience in or about Ontario.

ELIGIBILITY

- Nominations must be presented by an OAS member.
- Individuals, groups or institutions can be nominated.
- Nominees shall have contributed significantly to promoting archaeology of and in Ontario as defined below.

DEFINITION OF PUBLIC ARCHAEOLOGY

- ① Encourages and assists both individual and collective efforts to foster, elevate and advance the ethical practice of archaeology.
- ② Stimulates interest of the general public in the study of archaeology through the use of displays, demonstrations, workshops, volunteer training in excavation techniques, site tours and the development of educational programmes and materials.
- ③ Encourages the exchange of information and ideas and fosters co-operative partnerships for promoting awareness of cultural resources and heritage presentation.

AWARD CRITERIA

- The reach in audience the nominee has achieved.
- Innovation in the design, delivery, materials and volunteer involvement.
- Development of enduring Public Archaeology resource materials.
- Scope of events, partnerships and sponsorships brought together to promote Public Archaeology.
- Number of years of service in Public Archaeology.



Please send your nomination, by August 1, 2000 to:
Selection Committee
Peggi Armstrong Public Archaeology Award
The Ottawa Chapter - OAS
P.O. Box 4939, Station E
Ottawa ON K1S 5J1



Arch Features

The eagles of Pisa

Henry van Lieshout



During 1999 I had the opportunity to travel on business to Pisa on a number of occasions, and I

therefore took a little time to explore the town and its monuments. The subject matter of this article, at first glance, would not typically be found in a publication that is associated with archaeology. After all, eagles are birds of the sky, while archaeologists are mostly concerned with the study of human culture from remains and artifacts that are found in the ground. There is hardly a greater contradiction between what you see in the sky, and what you find in the ground. However, if it were not for the work of a number of renowned archaeologists who have worked in the Middle East, I would not have been able to make the types of connections that my observations permitted. So, I want to briefly introduce these archaeologists, and then relate how their investigations and conclusions brought the religious art of Pisa to life for me.

The first of these archaeologists was Henry Rawlinson who, at the time of Darwin in about 1835, found the carved Behiston Rock in the Zagros

mountains of, what was then, Persia. He was an expert in languages, found three writing styles carved into the mountainside, and concluded that they were composed of a single mother tongue in the prehistoric past. He spent two years at the rock, but only recognized Persian. The other two languages later turned out to be Babylonian and Elamite. Based on further work, he was the first to crack the cuneiform script through the use of the three texts he found on the rock, in a manner reminiscent of the way Egyptian hieroglyphs were decoded. The second archaeologist was Henry Layard, a traveler who wanted to explore the road to India via Baghdad, Petra, Jerash, Amman, etc. During a period of flooding in Iraq in 1840 he assembled some workers and went to a nearby mound to explore, and found ancient Nimrod, and later Nineveh. In the Nineveh library would be over 24,000 clay tablets containing the cuneiform script. Then there was George Smith, who in 1872 deciphered the Nineveh tablets and came across pieces that read "ship rested on the mountains of Nisir, and he sent out a dove". He concluded that he had come across the original written account of the Biblical flood. He later presented his findings at a meeting of the Society of Biblical Archaeology, which was attended by the British Prime Minister, Mr. Gladstone, and the Dean

of Westminster. Finally, there is C. Leonard Woolley, who in 1922 excavated Ur of the Chaldees, home of the Hebrew patriarch Abraham. He later wrote the best-selling archaeological book on the subject of Ur.

In Leonard Woolley's book "The Sumerians", there is an interesting sentence that I would like to quote, and which you should keep in mind as you read on. The sentence goes like this, "We need not make history out of legends, but we ought to assume that beneath much that seems artificial or incredible, there lurks something of fact". He is therefore urging us to keep an open mind on what the peoples of antiquity observed, and what they recorded in their cuneiform script. If they observed something strange, then their records would naturally reflect the limitations of their vocabulary. In the years since these archaeologists excavated in what is now Syria, Lebanon and Iraq, a lot of work has been completed on the translation of the cuneiform tablets, started by George Smith as mentioned earlier, and there are an lot of references to eagles, and these references are then connected to tales of wars fought by their gods.

These texts refer to gods as flesh and blood immortal beings, who came down from the sky, who settled on the earth, who became

teachers and leaders, and who eventually fought a devastating war. Their war is described as being fought while flying like eagles in the sky, throwing bolts of lightning and thunder at each other. They tell of the sound of great rushing winds as the gods move in the sky. The writings about the war of these gods are collectively contained in the "Myths of Kur", and there is a wonderful stone relief of a god in flight on the outstretched wings of an eagle at Persopolis, Iran. From time to time these gods would send messengers to each other, and it is interesting to note that the definition of an angel in the Good News Bible, is a "messenger and agent of God". In our world of high technology we are tempted to look at the concept of gods as described in these 4,000 year old texts as somewhat fanciful, however, the eagle in a military sense has survived, indeed thrived, to this day.

The eagle is the most universally accepted emblem of the military. Just think of the American Eagle, or go back to the time of the Nazis, who used eagles in their military standard, to say nothing of the Romans and their standards. Those of us who went with the OAS to Turkey in 1994 may recall our visit to the inner sanctum of the Hittite royal palace at Hattussas, 100km east of the capital Ankara, where we find a pantheon of twelve gods that are depicted as warlords, neatly marching in military formation, carved into the granite rock nearly 4,000 years ago. At the entrance to this inner sanctum we find a double headed eagle carved into the mountainside, possibly reflecting the intent to create a protective atmosphere for the gods, not unlike the

palace guards of our 21st century culture.

I don't want to stray too far from the topic at hand, but there are many other places in the ancient world that drew the concept of winged flight into the religious culture. As an example, how about Egypt, where we find that the god Osiris is murdered by his brother Seth, whereupon Horus, the son of Osiris avenges his father's death. Horus then becomes a god, and is depicted as a falcon, another bird of prey, and closely resembling an eagle. And what are we to conclude from the Egyptian winged solar disk?

Going back to the double headed eagle, did anyone notice the nature of the Albanian flag that was on daily display on our TV screens during the Kosovo war. It happens to be a red flag, with a black double headed eagle. The double headed eagle has also spread its wings into the royal households of Central and Eastern Europe, by becoming the royal emblem for both the Russian and Austrian ruling dynasties. Both of these dynasties were avid promoters and strong supporters of Christianity. The Austrian palace of Schonbrunn in Vienna has eagles perched atop both columns at the entrance gates, as if to suggest divine protection for the residents, similar in concept to the eagles we saw at Hattussas. Similarly, the royal palace of Budapest, up on a hill, and overlooking the city below, has an "mythical" eagle in full flight at its entrance. And then there are the angels. In Toronto alone we have some wonderful examples, one in the entrance of St. Michael's Hospital, and the other high up at the en-

trance gates to the Exhibition grounds.

Has anyone ever found any military music, with references to eagles. I have one piece to report, and it's called, "Under the double eagle". It's a wonderful piece, and might I suggest that it was really meant to be called, "Under the double headed eagle"

So where is all this leading up too, and what about the connection to Pisa?



Well, it seems that the archaeological finding and translations of ancient Sumerian texts tell

us that these people believed that they saw beings of human form that were able to fly in some form of machines, and that they were able to conduct aerial warfare. In various books on the subject, we are told that during the two-to-three generations of Israelite exile in Babylonia in about 600BC, these exiles were exposed to the culture that had passed on this belief by way of oral tradition through the generations. Eventually, the Sumerian cultural and religious belief systems were committed to cuneiform writing, and the exiled Hebrews were therefore exposed to these traditions, who in turn adopted these traditions into their belief system. Here are a few examples of what the Hebrews recorded in their religious texts. The prophet Ezekiel lived in

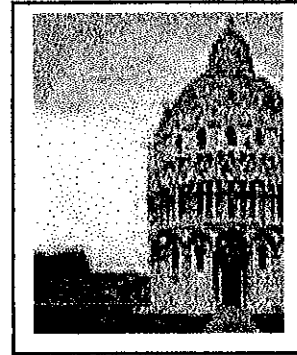
exile in Babylon and had visions of conflicts in which "a great eagle with great wings, long winged, full of feathers, which had diverse colours, came unto Lebanon, and took the highest branch of the cedar". The prophet Habakkuk comes from the end of the seventh century BCE, at a time when Babylonians were in power, and we read about "their horsemen shall come from far, and they shall fly as the eagle -- They shall come all for violence". What we have here is nothing less than flying horses, planning to conduct acts of aggression. The Old testament tells us that the Ark of the Covenant was constructed on God's instructions, which included the following, "make two winged creatures of hammered gold, one for each end of the lid. The winged creatures are to face each other across the lid, and their outspread wings are to cover it." Clearly, outspread wings imply protection from evil and violence, yet a God that is capable of creation really should have no need of protection from the very creatures he created. There are not too many birds other than eagles that create the impression of possessing these types of protective powers. Also, the temple in Jerusalem contained the Ark of the Covenant, and for good measure there were two additional eagles present in the inner sanctum. They were positioned next to each other partially blocking the entrance, but far enough apart to allow the tips of their wings to touch each other at the center of the inner sanctum, while their other tips touch the opposing outer walls. Now let's see whether we can connect the ancient Sumerian texts that record the existence of gods with their power of flight, with references to these gods

in the old testament. In Genesis 6, there is the following passage, "When mankind had spread all over the world, and girls were being born, some of the supernatural beings (or sons of the gods, or the sons of God) saw that these girls were beautiful, so they took the ones they liked for themselves. In those days, and even later, there were giants on the earth who were descendants of human women and the supernatural beings". The religious tradition even flows into the New Testament book of Revelation where we read about "the fourth beast was like a flying eagle. And the four beasts had each of them six wings; and they were full of eyes within: and they rest not day and night, saying, holy, holy, holy, Lord God Almighty".

Again, what does all this have to do with Pisa and its eagles?

Well, let me take you on a short tour of Pisa, introduce you to its eagles, and then you can decide what to make of them. First a little history, as explained in the tourist guide "Tuscany", published by Michelin. We read that Pisa fulfilled its role as a naval base during the Roman period until the fall of Roman Empire in the Western world around 476 CE. Evidence of this naval base was discovered in late 1998, and archaeologists are presently recovering the remains of boats, and other artifacts. In 888 CE the city became an independent republic, but it was not until the middle ages that it began to take advantage of its geographical location to encourage economic development. Like Genoa and Venice, it was one of the powerful maritime republics which resisted Muslim

domination in the Mediterranean. Its merchant warriors fought stubbornly throughout the region, until Pisa took possession of Sardinia, Corsica, and the Balearic Islands. It even extended its commercial conquests into Tunisia, and to the coast of Syria, supported by a certain level of military power.



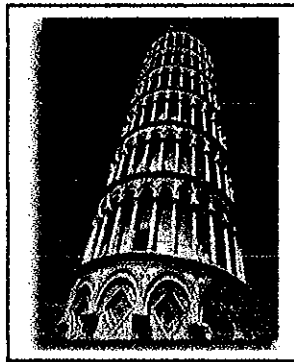
Now, back to our walking tour. As you enter the Piazza dei Miracoli (Square

of Miracles) through the gate in the ancient city wall, your vision falls on three structures, the first being the leaning tower, the second is the basilica and the third is the baptistry. Tucked away behind these three is the rectangular, enclosed cemetery, which is filled with the soil of the Holy Land brought back from one of the Crusades. Let's enter the baptistry first, where your gaze is attracted to the pulpit, elevated by a couple of pillars. Your eye falls on the place where the priest would place his notes for the day's service, and you see that the notes are placed on the back of a marble eagle, its wings fully extended, it's head alert and upright, its piercing eyes overlooking the congregation. In this house of peace, the message of God is delivered from the outstretched wings of an eagle. The symbolism is very powerful, and you just have to wonder about the motivation of the builders of this structure in selecting this symbolism. What message was it that they wanted to send to

the congregation. With this thought on your mind you leave the baptistry, and once outside, we take a quick detour to the cemetery with its holy sand. Having paid the entrance fee, we walk around the building, gingerly stepping on the graves that make up the entire floor of the building. You can't help but look down and notice dates, names, etc, until finally you come across a grave that has the carved image of a double headed eagle. Then there is another one, until finally you find about half a dozen of them. In most cases the only visible sign is the double headed eagle, the name and dates have long ago been scoured away by the footsteps of pilgrims and tourists. The cemetery contains notable Pisans from centuries past, right up to the present. You have to wonder whether some of these individuals were part of the "warrior/merchants" class of centuries past. If they were not, then who might they be in order to receive the recognition of the double headed eagle on their grave?

We leave the cemetery, and approach the beautifully restored facade of the basilica, and marvel at the huge bronze doors where, towards to top, there are two large eagles on the left door. By now you are a little surprised at seeing a couple of these birds, and just then your eye falls on a fifteen inch golden mosaic on top of the right door. Against the white marble the gold really stands out in the sunshine, and inside the golden disk there is a black eagle with outstretched wings. Looking up at the rest of the facade there's another one high up among the gargoyles, and when you turn back to see whether there are any more

amongst the gargoyles of the baptistry, you see another one. Now we enter the basilica where we wander around until we get to the pulpit, and where our gaze once again falls on the outstretched wings of a marble eagle where the notes for the day's homily would be placed. Here again, God's message of peace is delivered from the wings of an aggressive eagle. Now your roving eye moves to the pillars that support the pulpit, and you are startled to find a ferocious eagle looking you in the eye. It's about a meter tall, it's eyes are bold and bulging, its beak is open and threatening, it's large claws are exposed and ready to pounce on its prey. This is definitely not a creature that depicts peace in the house of God. The symbolism again is striking. By way of contrast, its companions around the pulpit base include statues of the three theological virtues, Faith, Hope and Charity, portrayed by three elegant young ladies. What is the symbolic meaning of the ferocious eagle in the company of the three virtues? In this Catholic cathedral, the word of God's peace is being delivered in the presence of two warlike eagles, right here on the pulpit.



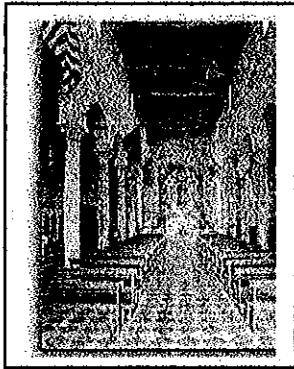
are working with innovative ideas on how to save the structure from collapse. At some time you look

back at the basilica, and up towards the roof, and perched right on top of the roof, on a pedestal to give it even greater stature, right over where the altar is situated, is a bronze griffin. This is a mythical Islamic creature, consisting of a winged horse, with the head of an eagle. You are reminded of the winged horse in the biblical book of Habakkuk described earlier. Some would say the head is more like that of a turkey, but then turkeys do not have curved beaks which gives them the power to tear their prey to shreds. No, the symbolism is a menacing one - that of a mythical creature, placed here for the protection of those below, and inside. So what on earth is an Islamic mythical creature doing on its pedestal, on top of the basilica, positioned right over the altar which is the center of Catholic worship and where the act of making an offering to God above is made.

Most tourists come to Pisa for a one hour stop on the way to, or from Rome, and all they see is the leaning tower. Look at what they are missing, yet there is more.

Let's stroll along the Via Santa Maria, towards the Piazza dei Cavalieri, or Knights Square, but just before we get there we notice a church built entirely of field stones. It's the Church of San Sisto, and entering the main door, and to the left, there are three flags mounted about twenty feet from the floor. One of the flags is canary yellow, on which there is a black eagle, wearing a royal crown. We leave the church and move on to the Piazza where we admire the fresco-type decoration of the exterior of the old Knights Palace, which now serves as the Chan-

cellory building of the University of Pisa. The medieval knights extensively adorned the building with winged human figures. Now on to the Church of the Knights of St. Stephen. This is where the Order assembled for its gatherings, where new Knights were initiated into the Order, and where its Emblem is prominently displayed, and embraced by the wings of an eagle, high up on the exterior facade of



the church. As you walk around the church interior you notice a large wooden

carving, measuring about five feet high, and twenty feet in length, mounted against the right wall. On it are carved two of the most ferocious eagles you are likely to see ever, and one of them clutches a Muslim turban in triumph. In case there is any doubt that this work of art depicts the eagle's victory over Muslim opponents, the sickle moon and star are attached to the turban for good measure. The Knights of St. Stephen prevailed over the opponents of Pisan trade in the Mediterranean, and let there be no doubt about who won, and the eagle is providing proof that the win-

ners of these naval skirmishes were not Muslim.

All this in God's house of peace.

Let's continue your walk around the church, and when you get to the alter, you cannot but notice that on both sides of the alter, mounted against the back wall of the church, are a pair of mythical eagles. Some may say that they look like flying dragons, but by close examination, they are a lot more eagle than dragon. They somewhat resemble the eagle at the royal palace of Budapest mentioned earlier. Here in this church, it seems that the Holy Mass is celebrated under the auspices of divine protection provided by a pair of eagles, their eyes bulging, their beaks ready to tear an enemy apart, its awesome claws fully exposed and ready to pounce.

A visit to Pisa is not complete without strolling along the banks of the Arno river that divides the town into two sections. In so doing we eventually come to the Church of Santa Maria della Spina. Its really more like a chapel than a church, and its a little gem, built in the Romanesque-Gothic style, and entirely of white marble. It is said that it once contained one of the thorns of Christ's crown, and hence the reference to the "Spina", or thorn. By now you are on the look-out for any signs of eagles on religious buildings, and this tiny gem of a

church, as was the case with other churches, does not disappoint. There are two here.

In conclusion, Pisa provides abundant visual connection between the gods and winged flight by way of the wonderful works of art that depict eagles, in the most prominent places of its old, and historic, churches. The connection is here for all to see. We will never know for sure what the real events were that caused the ancient Sumerians to record the flight of their gods, but reminders of those events are still with us to this day, thousands of years later.

Again, in the words of Leonard Woolley "we need not make history out of legends, but we ought to assume that beneath much that seems artificial or incredible, there lurks something of fact".

Further reading

Some of the material that I have used in this article is found in the following publications. For anyone wanting to read more on this topic, these would be of interest.

Alan F Alford

Gods of the New Millennium

Zecharia Sitchin

The War of Gods and Men

William Ryan & William Pitman

The Biblical Flood

Arch shorts

Lewis R. Binford - standing room only, please

Della N. Saunders (University of Toronto)

Lewis Binford's contributions to archaeology are legendary. The stream of some 300 archaeology types that poured into a University of Toronto lecture hall this past St. Patrick's Day attested to his celebrity status. Who has not taken an archaeology course and studied the "new archaeology", "processual archaeology", and "ethnoarchaeology" - all legacies of Binford's eclectic, stormy, even rebellious, but always prolific career.

Prior to addressing the crowded hall, he parleyed with an informal group of professors and graduate students in the dusty old Borden Building. In contrast to the modern lecture hall, this gathering seemed more in keeping with the aura of Lewis Binford, the Archaeologist. Prosimian skeletons perched on sticks leaned forward over Binford's shoulder straining to hear his every word. Sporting a Navajo-print shirt, western tie, and short beard (or had he just not shaved in a few days), his rough laugh and crusty demeanour painted the picture of the stereotypical archaeologist.



Lewis Binford, Distinguished University Professor, Southern Methodist University, Dallas, Texas, spoke on "The Variability among Hunter-Gatherer Societies: some clues to causes", as part of the Colloquium Series, sponsored by the Department of Anthropology, University of Toronto.

Before a crowd of both seasoned and aspiring archaeologists, Binford stressed that the discipline must strive for meticulous descriptions of sites and sophisticated research designs. Binford drilled that archaeology must stand the rigours of scientific testing. True to the scientific method, Binford uses inductive reasoning by gathering raw data and testing his hypothesis against the data. However, as he put it, "you don't pick the eggs to match your hypothesis". He sympathized that archaeologists often are confronted with a meager or poor data base. The challenge, then, is "in the interpretation to gain knowledge". Archaeology may be the only science to rely on inferences to explain events and Binford makes the point that there are "no rules for inferences, rather only suggestions".

Binford has devoted much of his career to the study of 339 ethnographies worldwide to better understand patterns of causation and change. Seemingly in contradiction, he shared that he is not a big fan of ethnographic analogy. As he says, "for one thing, we just can't do it anymore". Today all cultures are touched by globalization. Binford feels that ethnographic analogies, and he included his own work in his damnation, are a misuse of the tool and fail to take variation into account. As he quipped, "not all hunter-gatherers are like Richard Lee's Kalahari".

In trying to explain the prehistoric past, Binford admits that he started with "a simple model taking humans as not the brightest things and just focusing on food they can jump at to get". He divided humans into groups that focus on plants or animals, and those that live under a rainforest canopy. His statistical model for the human

forager-type studies differences and similarities worldwide by ecological zone following latitudes. For example, groups that rely on animals in the Arctic are compared to those that rely on animals in other parts of the world.

Binford elaborated his model to include another variable: group size. He hypothesizes that people try to maximize group size to maximum movement. In working with Richard Lee's data, he concludes population is regulated by labour schedules. A group depending on animals focuses on a male labour force and although "carnivorous humans" need numbers and room to hunt, mobility is constrained by larger groups. Group size maximizes around 34. A group dependent on plants divides their labour equally, male and female, and group size drops to about 21.

Another variable he takes into account is wealth accumulation which is best seen by those dependent on animals. Binford says such a group has a "show me leadership" mentality. With organized leadership, group size increases. As a population increases, there is less space to hunt. Mobility goes down. However, no less food is available because people act on what Binford calls "tactics". Those that rely on plants tend not to have leadership unless there is an increase in population. Binford summed up that studying change is like "looking at a Charlie Chaplin movie". It moves faster and faster. Increases in population and wealth lead to witchcraft, sorcery, and warfare. "There are always winners and losers in society."

But why do people maximize their populations? Why do we change our "tactics" to increase our numbers? Binford's zealotry at following the scientific method is laudable; statistics can show otherwise unseeable trends. He explored the complexities of the what, when, where, how, but not the why. He seems to assume population growth as a given; it is bound to happen. But is it? The scientific method as it applies to archaeology is not often a topic of debate today. However, the use of "science" in archaeology too often ends up with me wondering, well, why? Why strive for population growth?

Perhaps it would have been better to my mind's eye if he hadn't jested with the audience that when hired by Southern Methodist University, they said, "fine, do whatever you want". "I had no standards at all!" A cynic might hint his predictions owed as much to guess as theory. Binford side-stepped the assumptions behind why people do what people do. He scoffed that "story-telling should be left to the historians". He may argue that archaeology is pure science but scientists must be concerned with subjective contamination. With the science of archaeology relying ultimately on inference, how can it be entirely objective? Science and the application of interdisciplinary methodologies can be applied to archaeology to explore human behaviours and even ideologies. Technical scientific methodologies (like biochemical analysis and remote sensing) and complex computerized statistical models are commonplace now. Hard science can and should be used to answer what many "processualists" might call soft questions. "Binfordian archaeology" has been very very good to the discipline. Surely Binford would agree that archaeology does itself no favours in rendering superficial interpretations.

Addendum:

Lewis Binford in Paula Sabloff (1998) *Conversations with Lew Binford: Drafting the new archaeology*. University of Oklahoma Press: Norman, page 63. (Source: www.about.com)

Paula Sabloff: You have a reputation as being rough around the edges in language.

Lewis Binford: ... If I'm trying to say something that I don't think has been said, there's no trite way of saying it. A cliché is usually pretty meaningless and also obvious to anyone who reads it. If you're trying to say some-

thing with the same words that everybody else is using, but you think you don't want them to think about it the same way, you have to play with the way you use words. If an editor or person reads my sentence, which I wrote in clear prose, and says, "Yeah, I know what you're saying," then I know that he missed the point; and I take that sentence and make a whole paragraph out of it to make sure that he understands what is different about what I am saying. I write so that people have got to read and reread it so that maybe they have got the meaning.

PS: Why? Why didn't you think the first time worked?

LB: Because they translated it into what they thought I was saying, not what I was saying. In a sense, the clearer writing is, the more ambiguous the terms are.... In other words, the clearest sentence would be the sentence that everybody would give meaning to immediately. But the degree [to which] they all do it the same way is not at all clear.

PS: You mean in scientific writing.

LB: That's right. And if I'm trying to manipulate a reader, I can't do it by making him think he knows what I'm saying. Because if I think I'm saying something that he doesn't know; or I think I'm saying something new, then why should he think it's all so clear and he's thought it all along?

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Each year, take the time to list your belongings, room by room. List the date purchased, the purchase price, the serial number, and the replacement cost. Make a video. If you don't have a camcorder, borrow one from a friend or rent one from your local video rental store. Take pictures. Open your cupboards, closets, etc. and take a picture of each wall in your home. Take the list, video, and/or the pictures, and any important purchase receipts and store them together in a safety deposit box or, if you have a personal workspace, a safe spot at work.

One of the most distressing things for people when they have a claim is determining what to do about items that are irreplaceable. This might be a tapestry or a quilt that you have hanging on your wall. To make things less frustrating at claim time, take a picture of that item and on the back of the picture write down any information you know about it. Even though the item cannot be replaced, your insurance company will provide you with money to compensate you for your loss.

Be aware that a standard Homeowners' Policy has special limitations on certain items. Talk with your broker and be familiar with these limitations. This will ensure that you and your broker know whether you need a rider on your policy to provide you with adequate coverage. For example, most policies have a limit of \$ 2,000 to \$ 3,000 for jewellery that's stolen. If you lose a piece of jewellery, it's not covered unless you have special coverage.

By itemizing your belongings, not only will you be ensuring that you have a listing of everything in your home, you may rediscover some forgotten memories along the way.

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Petroglyphs[®] ?

The Associated Press 02/16/00

NANAIMO, British Columbia --

Ten petroglyphs have been registered as trademarks by a Vancouver Island Indian band, making them off-limits for use on sweatshirts and jewelry and other commercial items.

Reproductions of the ancient figures pounded into rock faces, have become hot selling items with tourists, but leaders of the Snuneymuxw First Nation believe the images are sacred.

"They are not supposed to be copied for any purposes," said Murray

Browne of the Snuneymuxw treaty office. "Any copies of them are sacrilegious."

The petroglyphs have been registered with the Canadian Intellectual Properties Office, and artisans and merchants in Nanaimo and on Gabriola Island have been asked to stop using them under penalty of court action.

The images are now "considered official marks of the Snuneymuxw First Nation, in the same way the Canadian flag is considered an official symbol of Canada," said Lisa Power, assistant director of the Canadian government's trademarks branch.

Not all native groups agree with the Snuneymuxw. At the Kwagiulth Museum on nearby Quadra Island, the Cape Mudge Indian band sells T-shirts and cards with petroglyph images.

On-line articles
on Ontario archaeology

<http://www.adamsheritage.com/articles.htm>

*A True Canadian Fish Story:
Archaeological Food for Thought*
William A. Fox

*Dragon Sideplates from York Factory:
A New Twist on an Old Tail*
William A. Fox

*The Authority of the Missing One Tenth:
Issues of Archaeological Artifact Ownership*
Laurie leClair and Neal Ferris

Archaeological Conservation and Land-Use Planning
Nick Adams

*INAA testing of archaeological and geological samples
from the Woman River Iron Range and adjacent areas*
Nick Adams.

*"I Don't Think We're in Kansas Anymore...": The Rise of the
Archaeological Consulting Industry in Ontario*
Neal Ferris

*Native Fishing in the Great Lakes - A Multidisciplinary Approach
To Zooarchaeological Remains From Precontact Iroquoian Villages Near Lake Simcoe, Ontario*
Suzanne Needs

TOP TEN REASONS TO BE AN ANTHROPOLOGY/ARCHAEOLOGY MAJOR!

10. You look good in Khaki.
9. Dehydration and sunburn are better than carpal tunnel syndrome.
8. Chimps do not care if you shave.
7. Delayed gratification is not such a bad concept.
6. Australopithecine and megafauna are such cool words.
5. We can predict the fall of civilization (1985).
4. Sexual dimorphism is not just a Jerry Springer topic.
3. Culture is superorganic.
2. It is the only profession which you can say "homo" and "erectus" and not get fired.
1. Coprolites happen.

Without prejudice

Bob Mayer (Mayer Heritage Consultants Inc.)

Open Letter, dated February 4, 2000, to the Ontario Ministry of Citizenship, Culture and Recreation regarding Out-of-the-Field Notes (Number 3, December 1999):

Under the title of "Making Section 48(5) of the OHA - "A Licence is Not Transferable" - Work, Neal Ferris, editor of the Ministry's newsletter, is quite correct in quoting what the Ontario Heritage Act, R.S.O. 1990 says. However, his subsequent comments and interpretations are a series of non-sequiturs that do not stand up under even superficial scrutiny. While these comments may reflect his Ministry's current opinion on a long-standing topic of discussion, they are and cannot be the final word on the matter for the following reasons.

Section 48(5) states licence cannot be transferred. Mr. Ferris then says "In other words...". Surely, there are no other words. Section 48(5) must mean just what it says. Interpretation of the Act is similarly not transferable. The ministry does not have the right to interpret legislation. It is not up to ministry staff to make unilateral interpretations that are binding upon anyone. In the absence of definitions, the courts are the only way interpretations can be legitimized.

"In other words, ...you and only you are responsible for conducting fieldwork under that license...". The word conduct means to lead, direct, manage, or control [an orchestra or business], to command [an army], to manage [a business]. It does not mean that one must do all tasks. To conduct implies: 1) taking responsibility for the acts or achievements of a group; 2) handling toward a desired result; 3) regulating or restraining within bounds or on a course; or 4) constant guiding and regulating so as to achieve smooth operation. Under the current practice, the licensee meets all of the definitions by determining the scope of work on a project, preparing a work plan and budget to carry out the work, assigning a qualified fieldcrew, supervising the completion of the work and preparing a report in compliance with various regulations and guidelines.

"...you and only you are responsible for conducting the fieldwork..." constitutes a further interpretation by Mr. Ferris that may, in fact, not be supported by the actual wording of the Act (see above point concerning the definition of conduct). In addition, under the 'master/servant relationship', based upon common law precedent, the master (licensee) is responsible for the work of the servant.

This is what makes the current practice work. If field directors have their own licenses, and a legitimate difference of professional opinion occurred between the field director and the project manager of a consulting company, the company could be held up to virtual ransom, financial ruin, and/or loss of the project. No other discipline in Ontario is as regulated as is archaeology. Medical interns, articling lawyers, dentist hygienists, land surveyors, accountants, et cetera all work under some form of professional "licence" held by a supervisor or company. There is no need for the ministry to feel that archaeologists have to reinvent the wheel in the discipline's on-going drive towards self-regulation.

"Of course, that provision has tended to be ignored for the consulting industry. But while it may have been an oversight of convenience^Σ". Any such "oversight of convenience" is wholly the responsibility of the ministry (if in fact it is an oversight), it is directly the result of the ministry's actions, and has become an established practice for 25 years reflecting the standard of care demanded by the profession. From my personal experience, this "oversight of convenience" has been the ministry's manner of operation since the Act was promulgated in 1975. The ministry has not provided any compelling reason to change the current practice. If the ministry feels that a change is necessary, it should eliminate the unnecessary 'red tape' in the Act, and not try to change the manner in which the development/consulting industry operates.

Based upon the ministry's practice of this "oversight", archaeologists have legally registered sole proprietorships, partnerships, and corporations for the purpose of conducting archaeology in the heretofore manner, have made significant and substantial capital investments in these operations, have secured funds from lending institutions based upon their business plans, have acquired the assets and equipment necessary to the conduct of their business, have entered in binding long-term agreements for the rental, lease, purchase and occupancy of real estate in which to conduct their business, have paid property and business taxes, provincial and federal income taxes, sales taxes, goods and services taxes, made contributions as required by law to employees' health premiums, vacation pay, Workplace Safety and Insurance Board premiums, and in general, have done those things which have allowed their businesses to progress, through their own diligence and effort, to the point where they can fund large projects requiring substantial cash flow to pay employees, remit employee/government withholdings held in trust, and to weather the occasional but devastating experience of a client's failure to pay. All of this they have done, secure in the knowledge that the ministry's policy under which they must operate, is not administered incorrectly, arbitrarily or at the whim or singular unilateral interpretation of a ministry employee or employees.

"...a wider range of experience and ability in the people seeking some form of consultant license." What forms of license are permitted under the Act? What experience and ability are stated as being required in the act and its regulations? For years, the ministry has required the names of field directors to be listed on the Contract Information Forms (CIF) submitted by consultants for each project they undertake. It is my understanding that, prior to acknowledging receipt of a CIF, the ministry checks the field director's résumé to make sure that the individual has

the demonstrated qualifications and ability suitable to the task. The current practice is therefore not inconsistent with the Act.

What are "minimal qualifications"? A standard is the minimum required. Surely the use of the word "minimal" cannot mean that there is more than one standard. The current practice requires the licensee to assign appropriately experienced field directors as well as individuals from specialty disciplines whenever the need arises.

On a different topic in the newsletter, I must take exception to the ministry publishing a summary listing of CIF information. From a competitive business perspective, the information is misleading and can be misused. The CIF clearly states that "the information provided on this form will be held in confidence, subject to the requirements of the Freedom of Information and Protection of Privacy Act." In publishing this summary, this ministry did not follow these requirements, and has violated the rights of the consulting companies and individuals named. In bringing my concerns to the ministry's attention, Michael Johnson, Manager of the Heritage and Libraries Branch, agreed with me that the ministry should list companies by "A", "B", "C" et cetera in the future if it publishes such information again. Nonetheless, damage has been done. Those having similar objections should seek redress through whatever legitimate means are available.

These are my preliminary thoughts. Comments by others with similar or differing opinions are being invited by distribution of this letter to the Ontario Archaeological Society's newsletter *Arch Notes*, the OAS-L Internet mailing list, the Association of Professional Archaeologists Newsletter, the Red Tape Commission, and private individuals interested in the status of Ontario archaeology.

Some replies to "Without Prejudice"

The following selected and edited replies were posted on OAS-L February 13, 2000.

Reply from Tom Arnold

I'll have to sit and think about what I would say but I would probably agree with you about how can the ministry up and change the rules without consultation with the industry. I mean they did consult with all concerned parties during the writing of the technical guidelines (did they not) so it is not unprecedented for them to partake in such consultation. And whether or not people agree with them, that process allowed concerned individuals to provide some sort of input if they desired to do so.

Reply from Bill Fox

I'm not qualified to speak to the issues specifically. I do know that a fairly healthy industry exists at present in Ontario, which is rescuing information which would be lost for eternity, if the legislation (political will), implementation (bureaucracy) and practitioners (industry) were not there. The challenge surrounding the implementation of legal regulations to persuade (as opposed to law enforce) the industry in order to maintain a minimum standard of scientifically acceptable practice is not unique to Ontario or Canada. It involves a tension (economic vs "pure" scientific) which in a constructive form, helps to move the bureaucracy and industry forward, to the benefit of all, including the People of Ontario.

My only concern is that the requisite tensions do not become destructive of the system (I know of no better one), to the detriment of the resource and playing into the interests of those who have no concern for the archaeological heritage of Ontario. It would be a shame to see archaeology in Ontario reduced once more to a very peripheral social activity controlled by esoteric academics; however, given the engagement of the Aboriginal communities, this is unlikely ever to occur. As an aside, it was the latter community, and the latter alone, who prevented the destruction of the Provincial archaeological program by a development lobby group who were working through other Provincial Ministries some ten years ago.

Reply from Dean Knight

Bob, you are right on. I hope that you are passing this on to people who will read and understand. The executive of APA is meeting with the "Red Tape" committee on this coming Monday to voice the concerns of the APA. This information will help if I may use it.

Reply from Vito Vaccarelli

I understand your opinion but what does the archaeological community have to gain from sending more fuel to the Red Tape Com-

mission's fire? I think your discussion should remain within our community for now and should not include the Red Tape Commission.

Reply from Caroline Di Cocco, M.P.P. Sarnia-Lambton

Thank you for your fax of February 8, 2000. It looks as if you have some definite responses to "hot topics" as to how the Ministry of Citizenship, Culture and Recreation interpret heritage legislation. I would be pleased to meet with you in the near future. It would be valuable for me to have a discussion with you and your colleagues on these matters.

Reply from Paul O'Neal

I'm not sure what the ministry is trying to accomplish by newly enforcing this regulation, if indeed the article's interpretation is correct and there is some rule being broken. I can see no advantage to the archaeological resources, community, developers or the general population of Ontario. While certainly there needs to be standards for the conducting of field work, widespread licensing does not seem to be a viable way. This seems to be a case of fixing something that is not broken, or at the very least fixing the wrong part of an ailing system.

Revisiting "Archaeology Unearthed"



Participating in the ceramics reconstruction project



stone tools
pottery
animal bones
seeds

"Archaeology unearthed"

The 5th annual
day long workshop
for budding
and wannabe
archaeologists

... or those just
curious as to
how it's done ...



*Rudy Fecteau and a couple of elementary school students investigate
the seed analysis station*

The Ontario Archaeological Society Summer Excursion to Quebec City

SYRIAN TREASURES ON DISPLAY

August 4-7, 2000 (Ontario Civic Holiday long week-end)

A recent press article, sent to us by one of our members, reads like this.

DAMASCUS - Syria has thrown open the doors of its museums to send the world a millennium gift. An exhibition of priceless treasures that may never again be allowed out of the country. Nearly 400 artifacts covering a sweep of human history from the dawn of civilization to the end of the Crusades will go to Switzerland in November 1999 on an odyssey that will cross Canada and the United States by the time Syria: A Cradle of Civilization concluded in 2002. "Syria is probably the finest example you can see of many cultures on the same land succeeding one after the other", says Francois Trembley of the Musee de la Civilization de Quebec, which has been the driving force in working with Syria to organize the tour. "You really have an overview of different cultures from the very early stages of civilization up to the present". Syria is at the center of the Fertile Crescent where agriculture began 10,000 years ago - an arc of well-watered land reaching from Mesopotamia in present day Iraq to Egypt. The collection is spectacular. Although chosen to illustrate themes in civilization rather than purely for their artistic merit, individual pieces are likely to stagger western audiences unprepared for Syria's cultural heritage.

If you are interested in joining us on this 4 day trip over the long week-end, please read on.

Although it is too early to be precise on the exact price for the trip, we will set a preliminary target at \$325 per person twin, \$395 per person single. The total trip will cover 4 days and 3 nights, and the above price includes all transportation, three nights accommodation, entrance to the exhibit, and a group dinner on Saturday evening at the gracious and historic Chateau Frontenac.

Preliminary itinerary

August 4 (Fri)	Travel to QC by coach, check in, have dinner (not included).
August 5 (Sat)	am Guided tour of the Old City by foot pm Visit the exhibition, and group dinner in the evening
August 6 (Sun)	am Tour to a local place of historic interest pm Free time in QC August 7 (Mon)
Return home	

Registration: In order to secure entry tickets to the exhibition as soon as they become available, and room reservations, we require a deposit of \$50 by the end of January 2000. It is therefore important that you register as soon as possible, by sending in your deposit, together with the registration form below. If you wish to pay by Visa or MasterCard, please provide your card number and expiry date.

Cancellation: The only cost that is subject to cancellation penalty is the motel reservation. For all cancellations before July 1, a full deposit refund will be made. After July 1, only the motel cost may not be refundable. We will try our best effort to get you a refund - but we cannot make any promise to this effect.

Sharing accommodation: For all singles, please indicate whether you wish to share a motel room with a fellow traveler.

Bringing non-member friends. According to our tradition, friends are more than welcome.

If you have any questions, please call me at the number below, evenings.

Henry van Lieshout (416) 446-7673

See the OAS web site for a registration form - www.ontarioarchaeology.on.ca



The Ontario Archaeological Society Inc.

The Ontario Archaeological Society Inc.
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Toronto ON M2N 4Y2
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Fax: (416) 730-9670
Email: oas@globalserve.net
Internet: www.ontarioarchaeology.on.ca

OAS Membership

(second figure includes subscription to Ontario Archaeology)

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

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Toronto chapter

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Newsletter - Squirrel County Gazette; Editor - Peter Reid
Mailing address - 2338 Chilver Road, Windsor ON N8W 2V5
Tel. (519) 253-1977
Membership - individual \$17, family \$30
Meetings - 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)