
STRATA



Above: Richard Johnston’s wife Gwen, and their daughter Tricia, at the foot of the Serpent Mounds See Story p. 6

The week of Oct.20--26 promises to be a very exciting time for everyone with an interest in archaeology. Not only is the Peterborough Chapter hosting the OAS Provincial Symposium, but Mayor Bennett, in recognition of the chapter’s efforts to inform local citizens about the area’s rich archaeological heritage, has declared the week of the Symposium as Peterborough Archaeology Week. This edition of STRATA includes everything you need to know, not only about plans for the Symposium, but also how you can participate in the many special archaeological events offered through local groups and organizations. Enjoy!

To register go to: www.ontarioarchaeology.com.

Peterborough Hosts OAS Symposium 2014

You can feel the excitement building around the OAS community as the date of the Symposium draws near! So many unexpected details to attend to, so many threads to draw together to ensure that the event comes together in a seamless manner. Behind the scenes have been meetings and teleconference calls, dealings with partners, vendors, donors and volunteers. The website has gone live, the programs are being designed and menus chosen. We're dealing with the event's V.I.P.s, and planning television shoots. Sessions are being organized and scheduled. The whole week is now dedicated to Archaeology in Peterborough. Personally, I had no idea of the whole scope of arranging the annual OAS Symposium, but through the efforts of a very busy Committee, it's all getting done.

Meanwhile, the Chapter goes on with its regular duties. Planning out our participation with the Toronto & Region Conservation Authority's 'Dig Day' and investigating other public archaeology opportunities. Arranging our future speakers. Advice and advocacy. Preparing our portable educational modules. Networking with other heritage-oriented groups, as well as our sister chapters around the province. Getting this great newsleter out to our members. There's always something new to tackle, but that that's just part of a healthy organization. Stay tuned...there's more to come!

Tom Mohr, Chapter President and Symposium Co-chair



50 years of Trent Archaeology!

On Sat. Oct. 25, as part of the OAS Symposium 2014, members of the community are invited to attend presentations by eminent Trent archaeology graduates employed by institutions across North America and beyond. Their research ranges from bioarchaeology and ethnohistory related to South America, Inuit sites in Nunavut and Labrador, West Coast village societies, and Mayan caves. Guest speakers include:

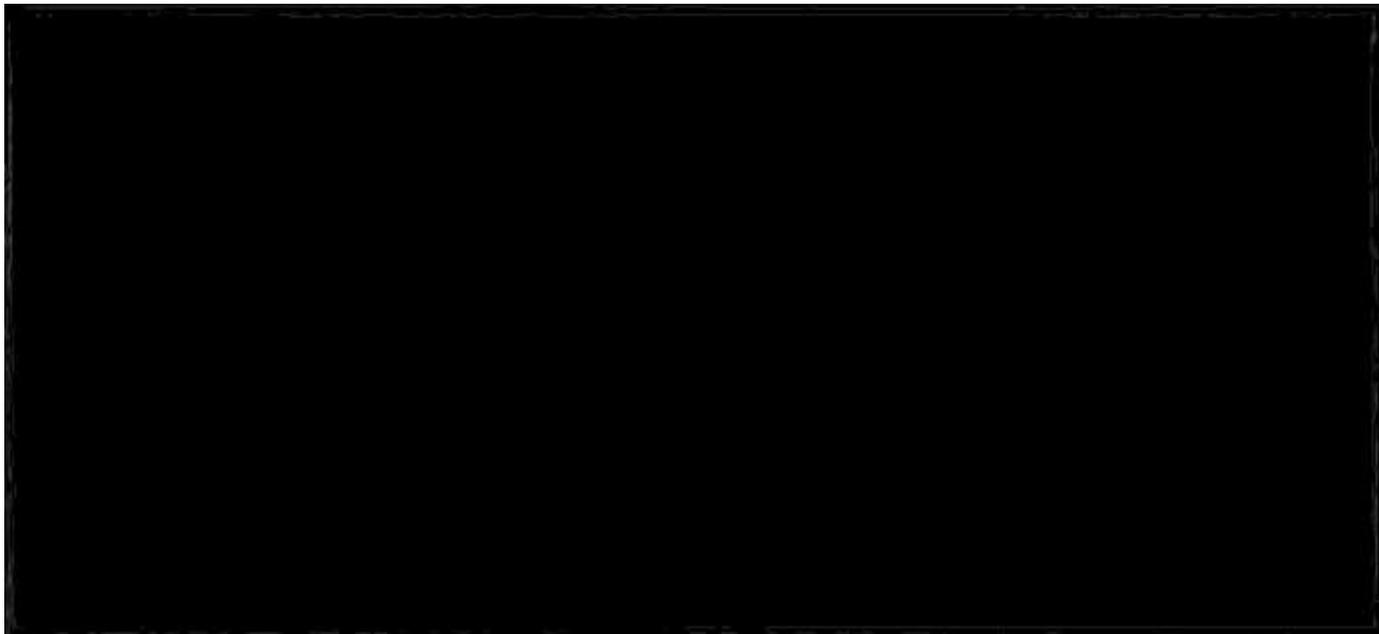
Ross Jamieson, Jamie Awe, Doug Stenton, Lisa Rankin, Gyles Iannone, Heather McKillop, Gary Coupland, Nicole Couture, Andrew Nelson, Terry Powis

This event will be held at Gzowski College, Trent U. and also is part of the celebration of Trent's 50th anniversary.

Bill Fox, Program Convenor

Plans for the OAS Symposium are well underway and we have lots of activities in mind throughout the week as Peterborough "embraces" Archaeology Week. This is a special chance for chapter members to take in displays and events around the city. We will be raising the new OAS flag outside City Hall with Peterborough Mayor Daryl Bennett on Monday Oct. 20th at 10:00 a.m. Come out and join us that day. You are also invited to the free public reception and talk on Thursday evening Oct. 23rd at the Canadian Canoe Museum. Archaeologist Brian Ross, along with Leora Berman, will speak about the cultural and natural history of The Land Between. A cash bar featuring local beer and wine will be available.

Sheryl Smith, OAS Vice-President and Symposium Co-chair



See you at the Symposium! *by Deb Mohr*

CHAPTER BASKETS

Again this year, each OAS Chapter is donating a basket to be raffled off as an auction item. The theme of the Peterborough Chapter's basket is "In From the Field." We are currently collecting items for the basket. Donations have started to come in. If anyone else would like to contribute, please email me with your ideas, and bring your contribution to our September meeting.

AUTHORS' TABLES

Currently booked are Charlie Garrad, Grant Karcich, Neil Ferris, Stacey Girling---Chris Ae, and Marit Munson.

SILENT AUCTION

Items for the silent auction are beginning to roll in. They include: books, games, clothing, gift certificates to local restaurants and stores, a ladies' necklace with a flower pendant, a Marshalltown trowel and holster. There is even an authentic Dr. Who handmade scarf!

Please email me if you would like to donate a silent auction item (debmohr@live.ca) or bring it to the September meeting.

VOLUNTEERS

Currently I have 7 volunteers for the book room and silent auction. If you would like to donate two hours or if anyone who has recently published would like to present their publication at the Author's Table, please send me an email message.

The Canadian Conservation Institute (CCI) has awarded one of its 2014-15 Regional Workshops to the OAS as part of our 2014 Annual Symposium.

The two-day workshop, on Archaeological Conservation Field Techniques, will be held October 22-23 before the Symposium, at Sir Sandford Fleming College Brealey Campus Conservation Labs. The session is intended for professional archaeologists and conservators or students in these disciplines. Experienced avocational archaeologists may also apply. Contact Morgan Tamplin for further information and to register. mtamplin@trentu.ca

SYMPOSIUM 2014 AND ARCHAEOLOGY WEEK CALENDAR OF EVENTS

Monday Oct. 20

OAS Flag raised at City Hall to mark Archaeology Week 10:00 a.m.

Tuesday Oct. 21

Peterborough Historical Society presents Dena Doroszenko, from the Ontario Heritage Trust. Her topic is "The Archaeology of Death and Disease in a 19th Century Household." Peterborough Library from 7:30-8:30 p.m. Free Admission

Wed. Oct. 22

CCI Workshop: "Archaeological Conservation Field Techniques" begins at SSFC Conservation Labs.

Thurs. Oct. 23

CCI Workshop: "Archaeological Conservation Field Techniques" continues at SSFC Labs. Tour of storage areas for participants.

Public Presentation "Archaeology and Natural History in The Land Between" by Brian Ross and Leora Berman at the Canadian Canoe Museum, 7:00-9:00 p.m., catered by Kenner CVI Food Services students. Free admission. Cash bar.

"Downtown Ghost Walk" Presented by Trent Valley Archives 7-9 p.m. \$10 To make a reservation phone 705-745-4404

Fri. Oct. 24

Bus Trip to Petroglyphs Provincial Park and Kawartha Country Wines and Gifts. 9 a.m. to 2:30 p.m. \$35

"Caring for the Past: Forum," Ministry of TCS Year in Review and OHT/MTCS Collections Strategies. 2:45-4:30 p.m. Free

Book Sales & Silent Auction. Garden Court Holiday Inn 3:00 p.m.- 8:00 p.m.

Symposium Welcoming Reception. Holiday Inn 7:00-10:00 p.m.

Trent Valley Archives Ghost Walk. 8-9 p.m. \$10 Departs from the Holiday Inn

Sat. Oct. 25

Opening Smudge, Prayer, Song Holiday Inn 8:00 a.m.

Symposium Presentations Holiday Inn 8:30 a.m.- 12:00 noon

Lunch 12:00-1:00 p.m.

Symposium Presentations. Holiday Inn 1:00-4:00 p.m.

"50 Years of Trent Archaeology." Gzowski College, Trent U. Free Admission

OAS Banquet and Awards. Holiday Inn 6:30-10:00 p.m.

Sun. Oct. 26

Poster Display. Holiday Inn, 8:00 a.m. to 12:00 noon

Book Sales & Silent Auction. Holiday Inn

Symposium Presentations. Holiday Inn, 9:00 a.m. - 12:00 noon

"Indigenous Peoples and Archaeology." Holiday Inn, 10:30 a.m.-12:00 noon

Afternoon Tours:

Peterborough Museum & Archives 1:00 -2:00 p.m. Free

Canoe Museum 1:00-2:00 p.m. Free

"Seats of the Mighty" Little Lake Cemetery 1:00-2:30 p.m. \$15 To make a reservation phone 705-745-4404

For latest updates check OAS Website: www.ontarioarchaeology.on.ca.

*Archaeology Week is made possible, in part, through a City of Peterborough Community Investment Grant



Welcome to the Holiday Inn Peterborough Oct.24-26

We are especially delighted with the venue for this year's OAS Symposium--- the beautiful Peterborough Waterfront Holiday Inn. It has been a pleasure working with Wendy Swain and Lisa Smith, from the Holiday Inn staff, to get ready for this year's Symposium. At a recent planning session, Wendy surprised us with her announcement that the OAS has been chosen by ForCs Property, the owners of the Holiday Inn, to receive a special \$500 coffee break sponsorship award. So please think of them as you enjoy your conference coffees!

Symposium 2014 Planning Committee

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The Archaeologist, The Teacher, and The Serpent Mounds

by Dirk Verhulst

Prologue: The Serpent Stirs

This is a story about an archaeologist and a teacher. It is a love story. It is also an adventure story. And, like all good adventures, this one is set in an exotic, even mysterious, place.

The archaeologist's name is Richard Johnston. In 1956, when this story begins, he is a 26 year-old American student working towards his PhD. Despite his young age, Richard has already had extensive experience doing fieldwork in Colorado. He has just been appointed the assistant field director for the Royal Ontario Museum.

The teacher's name is Gwen McCarthy. That summer she has just turned twenty-one, but she too has already acquired considerable experience in her chosen field as a teacher of the deaf. She is relaxing at home with her

parents in Keene, Ontario and visiting her friends at the nearby Hiawatha First Nation, many of whom she has gotten to know through delivering mail, sharing seats on the school bus and attending summer dances at the reserve.

The setting of this story is Serpent Mounds, located at Roach's Point, on the north shore of Rice Lake, near the village of Keene. At first glance there doesn't appear to be anything particularly unique about the site, which blends naturally into an embankment above the shore of the lake. In the early morning or late afternoon, however, the angle of the sun brings out clearly defined shapes in the landscape.

The largest shape appears to be that of a serpent. At one end, its head rises toward the

east; at the other, its tail tapers to a point in the west where it disappears into the earth. In between the body winds its way through the ridge for over sixty meters. Adjacent to the main mound are eight round structures ranging from seven to fourteen meters in diameter. Not surprisingly, early visitors to the site dubbed them the 'eggs' of the serpent.

Serpent Mounds is a place that invites questions: What are they? Who built them? How were they built? How old are they? And, above all, what do they mean?

In 1955 a crew from the Royal Ontario Museum, under the direction of William R. Adams, Kenneth Kidd, and Dr. A.D. Tushingham (1956) prepared to find answers to these questions. The next year, Richard joined the team as its assistant director. The crew also included several young men from the Keene area; one of them was Gwen's brother, Don.

Father Garvey, a Jesuit priest from Ohio, who had accompanied the archaeological team, began every morning with mass at the Catholic Church in Keene. Many members of the team took part. Don assisted him as a server.

One day, Father Garvey asked Don, "Do you have a piano at your place?" When he replied that not only did he have a piano but also a sister who played it very well, the young priest's immediate response was, "Well, then, let's have a party."

And that's how Gwen met Richard.

They talked, he invited her to a movie, they fell in love and before long she became a frequent visitor to the site, occasionally helping with the digging and sorting of artifacts uncovered by the crew

Early Sightings

The team from the Royal Ontario Museum was not the first to conduct excavations at the site. Throughout the nineteenth century there had been widespread digging and looting at the site. In their reckless search for bones and artifacts, the grave robbers showed little regard for the ancient traditions of the native people buried there.

It was not until 1897 that the first excavation by a reputable archaeologist took place. David Boyle, one of Canada's earliest and most respected archaeologists, who worked for the Ontario Archaeological Museum, the precursor to the ROM, was invited to visit the site by the owners, Mr. H.T. Strickland and Mr. G.W. Hatton. In his Annual Archaeological report of that year, Mr. Boyle (1897:17---25) conveys some of his findings. He admitted to, initially, being rather skeptical about finding anything of significance. Upon his arrival at the site, however, he was immediately impressed by the setting which he described as providing "one of the most commanding on the shore, the land rising with a sharp proclivity to a height of not less than seventy or eighty feet from the water."

With the permission of Mr. Strickland, who had accompanied him to the site, Boyle cut into one of the round mounds and, to his surprise, quickly uncovered "two human skeletons in a sitting position." Unlike the treasure hunters who had preceded him, Boyle had a strong commitment to heritage preservation. In his report he expressed dismay at what he aptly characterized as "the morbid depredations of diggers anxious to merely lay bare or to possess a skull."

Further digging revealed more human and animal bones, as well as shells, charcoal and "a human skeleton lying on its right side." With little evidence other than personal observation, he speculated that the first remains, those of the sitting skeletons, were of relatively recent origin, but that the skeleton found at the lowest level was much older.

Finding a credible explanation for why they had been placed there was quite another matter, however. According to people living in the area, both white and native, the long mound had been "thrown up as a means of defence against the Mohawks." Boyle quickly dismissed that explanation, pointing out that the location was too easily accessible from all sides and, therefore, impossible to defend.

Boyle offered a more esoteric explanation and became one the first archaeologist to apply the terms "serpent" and "egg" to the features. During one of his walks through the site, he recalled being "struck by the thought that this

was a 'serpent mound' reminiscent of others he had seen, especially one in Ohio.

Although Boyle cautioned against indulging in wild speculation about the origin and meaning of the mounds, he went on to do just that. The serpent and the egg, he told his readers were "connected with the great mysteries of life," the egg with "fertility" and the serpent's periodic shedding of its skin with the "perpetuity of eternity."

As to what should be done to preserve and protect the site, he was much more practical. The property, he urged, should immediately be purchased by the local municipal government or by the province.

It would be almost 60 years, however, before any level of government would follow Boyle's advice.

The only other significant early archaeological examination of the site was that done by Henry Montgomery (1910). He too quickly uncovered skeletal remains and grave goods during his visit to the site. Montgomery supported the parallels drawn by Boyle with the Mounds in Ohio. As to the age of the site he estimated the date to be "about the tenth century, live hundred years previous to the arrival of Columbus at the shores of America."

New discoveries, New insights

In 1955 the Ontario Government finally followed Boyle's advice, leased the land in the area and declared Serpent Mounds a provincial park. Soon after, under the



Richard's ROM team at Serpend Mounds 1957

supervision of Kenneth E. Kidd, the Curator of the Ethnology at the Royal Ontario Museum, a thorough examination of the site was begun. It was Mr. Kidd who would later urge Richard to write up his work at Serpent Mounds as part of his dissertation.

During the first two years of the project, from 1955 to 1956, William Richard Adams was the field director. Other than the establishment of a grid system, little actual excavating was done during that first year. It was the following year, when Richard was appointed as assistant to Adams, that work at the site began in earnest. In 1957 Richard took over from Adams as the director of the project.

In September of that year, Richard also asked Gwen to marry him. She agreed and the wedding was held in St. John the Evangelist Church in Keene. "It was my great grandfather, Daniel McCarthy, and another man who had walked to Kingston to get permission from the Bishop to build a Catholic Church in Keene," Gwen recalls. "Daniel came to Canada with the Peter Robinson settlers. At my wedding I had the crucifix that he brought with him from Ireland placed on the altar prior to the ceremony."

After the wedding, the young couple moved to Indianapolis where Richard continued taking courses towards his PhD. Gwen quickly found a job at the Indiana School for the Deaf. "It was an amazing experience to walk into a job just like that in another country," she remembers looking back on those early years.

The following year, she had similar good fortune when she and Richard decided to move to Bloomington where she recalls knocking on a convent door to ask if they needed a teacher. They did and she was soon able to continue her teaching career.

During the summers the young couple returned to Keene so Richard could continue his work at Serpent Mounds. Richard's early awareness of the importance of heritage preservation was clearly demonstrated in his 1958 Interim Report on the team's findings at the site. In that report, he expressed concern about the "unfortunate" and "extensive" intrusions evident at the site. He was particularly disturbed by the evident

desecration demonstrated by the “distinct shovel marks” he noticed on some of the bones (1958:2).

Despite the extensive damage that had been done to the site over the years, Richard and his team painstakingly sorted through the remains, and from one mound alone, succeeded in identifying a total of twenty---one individuals, each of which he described in detail (1958:2---5).

While most of the burials did not include grave goods, several did. One in particular, which Richard described as an important find included: shell disc beads, fossil coral, a complete turtle carapace, a bone fish hook, a fragment of the skull of a mink, flint chips, a piece from the beak of a loon, and a small rim sherd. A second burial contained similar grave goods but also what Richard described as a “small effigy” made of limestone ground into what appeared to be the shape of a bird.

Another significant discovery from those early days was a large shell midden, located separately from, but adjacent to, the main serpent shaped mound. This was a new discovery. Neither Boyle nor Montgomery had mentioned its existence in their reports. (1968:15). The midden, Richard noted, contained a “large stratum of compact shell deposits” as well as extensive “pot sherds and fragmentary animal remains” (1958:7). These findings would later prove to be invaluable in dating the site and developing insights into its occupation over time.

A second new discovery made by Richard and his team was the identification of several pits located just north of the mound group that yielded the remains of an additional fifty---one burials, enough for him to conclude that the pits would “fully qualify for designation as ossuaries” (1958:49). Artifacts associated with these pits included remnants of an adze, chipped stones, projectile points, animal bones and ceramic sherds and, although their actual number was scarce, there were enough to “allow the graves to be identified as of Late Woodland origin” (p1958:49).

At the end of each summer, materials collected from the site were cleaned, catalogued, packed up, and stored at the Royal Ontario



Richard examining artifacts from Serpent Mounds, 1957

Museum. Charcoal remnants associated with what Richard identified as “a partially cremated burial” recovered from the eastern part of the serpent would prove to be of particular significance. When it was submitted to the University of Michigan Radio Carbon Laboratory for C14 testing, the result came back with an estimated date of 128 CE. (1958:10).

The site had been in use for at least 2,000 years, much longer than anyone had estimated.

The Serpent Explained

Modern archaeology is a painstakingly, precise, meticulous and time--- consuming discipline. The archaeologist’s search for answers to the questions posed by a site, especially one as complex as the Serpent Mounds, relies on the cooperation and support of many interdisciplinary specialists.

During the winter of 1960 to 61, Richard, thanks once again to the support of Ken Kidd, conducted his analysis of the huge collection of materials gathered from the Serpent Mounds site and stored at the Royal Ontario Museum. From his office and laboratory space provided to him by Dr. Tushingham and

Ken Kidd, Richard had access to a particularly diverse group of experts, both in Toronto and Indiana.

In the acknowledgements to his monograph on the Serpent Mounds (1968), Richard recognized the contributions of many of these experts. He gives particular recognition to Ken Kidd with whom he said, "it was a privilege to have worked" and "to have profited from his long experience in Ontario archaeology and ethnology." He also made special reference to Ron Vastokas, whose contributions to the analysis of ceramics were critical to the establishment of a time sequence for the site.

And, of course, Richard praised Gwen, for her assistance "in whatever way possible both in the field work and the preparation of this paper" as well as "for her long and sustained interest" (1968: acknowledgements).

"We loved Toronto," recalls Gwen looking back at that year. "I was often at the ROM to help organize and/or clean materials from the digs."

Gwen also found time to begin the next stage in her career as a teacher of the deaf. When she and Richard returned to Toronto, Gwen contacted a priest who looked after the pastoral needs of a group of deaf people. The priest told her that he had 5 parents who were hoping to start a new program in Toronto.

"Would you consider setting up the program?" the priest asked her.

The new school was held in a building on Broadway Avenue.

"On the top floor, and out of sight," Gwen recalls, with a tone of disapproval in her voice. With her background and experience, Gwen had become an early advocate for integration of students with special needs, something now accepted as the norm. She wasn't happy that the children were being separated from the other pupils.

Richard, in the meantime, continued with his analysis of the material from Serpent Mounds. The monograph he wrote summarizing his findings (1969) has deservedly been

"recognized as a classic monograph in Ontario prehistory" (Tamplin 1987). Richard's interpretations and answers to key archaeological questions are carefully crafted, based on sound science and lucidly explained.

According to Richard, any conclusions about the culture of the inhabitants "must rely heavily upon the ceramics recovered from various features" (1968:72). His analysis of the pottery sherds from the Serpent Mounds site, revealed an overwhelming presence (96.2%) of a ware category, associated with the Middle Woodland Period, called Vinette 2 (1968:51), so named after a type of pottery originally found at a site in New York State and correlated with the Kent site in Ottawa. He went on to propose a provocative possibility, namely that the "the relative dominance of the Vinette 2 style in Ontario as compared to New York," may support the theory that people in the area moved from north to south rather than the other way around (1968:68---69). Average C14 date associated with this style of pottery was 124 CE (1968:72)

The discovery of an additional, but significantly smaller percentage of unusual and unique pottery sherds, also led Richard to propose a new pottery type, which he aptly named "Rice Lake Banded." This ceramic style was found in the lower part of the shell midden and associated with two samples of charcoal dated as 1218 CE and 302 CE respectively (1968:70).

Richard's exhaustive study of the burial practices evident at the site and the assortment of grave goods associated with them led him to draw strong parallels between Serpent Mounds and the Point Peninsula culture, also associated with sites in New York State (1968: 74).

The distinctive mound structures had, however, not been associated with typical Point Peninsula Cultural sites until the discoveries at Serpent Mounds. But, evidence from that site and two other ones located on Rice Lake (East Sugar Island and Cameron's Point), led Richard to conclude that, "mound building should be added to the cultural inventory of the complex, at least as it is expressed in Southern Ontario" (1968:74---75).

Five years of work at Serpent Mounds, followed by a thorough analysis of the findings in the laboratory, enabled Richard to construct a credible history of human occupation of the site (1968:75---76). It begins, he suggested, during the early Middle Woodland Period, when small groups of transient hunters carrying Vinette type pottery stayed there for short periods of time. There may even have been a small settlement. It was unlikely, however, that these people buried their dead in mounds, he concluded.

Sometime later, perhaps around a century BCE gatherings of shellfish harvesting people, frequently stayed at the site. These were likely seasonal visits and again those people likely did not practise mound construction. By the first century CE, however, Richard noted that the practice of burying the dead in mounds had begun. Grave goods such as shell beads and animal bones were placed with some of the bodies. The evidence of continued accumulation of shells in the midden, combined with few artifacts other than ceramic fragments, led Richard to speculate that the main purpose of the site, by that time, had become ceremonial. Point Peninsula peoples, he said, likely made regular visits to the area to bury their dead, a practice that continued until the third century CE. Large scale use of the area, however, ended sometime during Late Woodland times, although small groups likely continued to use the pits near the mounds as an ossuary.

The Serpent Returns

Five years fly by, especially in the lives of a young couple.

Compared to the existence of a 2,000 year---old archaeological site, however, a human lifespan is 'but a moment in time.'

Between 1956 and 1961, when this story ends, Richard and Gwen Johnston have met, fallen in love, married, embarked upon fulfilling careers, and begun to plan a family. During the next ten years, Richard would go on to conduct important research at several archaeological sites in the United States, including one memorable summer Gwen recalls spending in a tent in North Dakota

with their children: Patricia, Richard, Daniel and Michael.

During those years Richard also taught at the University of Nebraska, worked as a research associate with the Indiana Historical Society's Angel Mounds Research Station, joined the Smithsonian Institution's Division of the River Basin Surveys, and wrote and published reports and articles (Tamplin, 1987).

Ten years later, Richard received another call from Ken Kidd, inviting him to return to Canada and join him in the newly created Department of Anthropology and Ethnology at Trent University. Soon Richard, Gwen and their four children were back Canada where they quickly became involved in the academic and social life of the young university.

They also renewed their friendship with the Kidds. "Ken was always the gentleman," recalls Gwen. "I remember him wearing a suit everywhere he went."

Martha Kidd and Gwen became active volunteers in their community: Martha in the field of local heritage preservation and Gwen in her work with the Historical Society, the New Canadian Centre, the Peterborough Theatre Guild, and, eventually the Out of the Cold program.

For at time, life was good for the Johnston family; then, in 1986, tragedy struck. Richard became very ill and received what, at that time, was a highly experimental lung transplant procedure. At first, everything went well and, for a few months, Richard even returned to work and conducted a tour of Serpent Mounds for members of the Ontario Archaeological Society (Tamplin 1987:4). Unfortunately, he once again succumbed to his illness and died shortly thereafter. Now, almost thirty years later, Gwen looks back at that time in their lives and reflects on the memories. "He loved his children and he loved his work," she concludes. "As young as they were he shared his work with his children."

Epilogue: The Serpent Rests

It is now July 15, 2014; Gwen and I have arranged a visit to the Serpent Mounds with Lori Loucks and Diane Sheridan, from the Hiawatha First Nation. Joining us is James Conolly, from Trent University, and Gwen's daughter Tricia, now a teacher at Lakeland Secondary School.

We have come to this special place to remember and to pay our respects.

As we walk up from the parking lot, the view from the ridge above Rice Lake immediately captures our attention. It's a stunning vista of gently rolling land, stately oak trees and sparkling blue waters.

"I can see why you and dad fell in love in this place," says Tricia. And she's right. It's a place that evokes memories and stirs emotions.



Gwen and Tricia at the foot of Serpent Mounds

We have brought with us Richard's map of the site from 1958, as well as the original sketches made by David Boyle in 1897. We use them to orient ourselves. The mounds are easy to identify. Surrounded by its round 'eggs', the serpent still winds its way through the ridge above the water's edge. We point to where its head rises towards the east and where the tail disappears into the ground towards the west. We find the shell midden, now hidden among the trees and grasses.

James, who has spent a considerable amount of time studying the materials from the site stored in the vaults of the Royal Ontario Museum in Toronto, tells us something about

the artifacts and Richard's notes that are stored with them. "They are meticulous," he says. "You can immediately tell which ones are Richard's: their context, precision, and the amount of detail... he certainly made my job easier."

Tricia nods in agreement. "When I was young I remember coming here with dad," she recalls. "He had us record everything: the date, the level, the square in which each item was found."

For Lori and Diane, as the descendants of the people whose lives are commemorated by this place, their memories are especially vivid; some are painful. Lori recalls a time, not long ago, when the bones of her ancestors were on very public display here at the park under plexi-glass covered cases.

Over the years, public attitudes towards archaeological excavations, especially those of the remains of native ancestors, have changed considerably. Lori, who has just returned from a reinterment ceremony on Snake Island in Lake Simcoe of the bones of four individuals, two of which were small children, says, "It was especially hard to see the bones of those children being put into such small boxes. The burial ceremony was very moving. The boxes were smudged, tied in a blanket and then buried with little moccasins."

Recent changes in attitude to the importance of heritage preservation are evident in initiatives such as the development of Commemorative Integrity Statements (CIS) for Canadian historic sites. The CIS for Serpent Mounds, for example, acknowledges that the mounds are "sacred resting-places of the ancestors" and emphasizes the importance of respect for the ancestors, traditional knowledge, and the spirituality of the site (Smith 2007: 134-35).

After our visit, we stop for lunch in a small restaurant in Keene, which turns out to have been the house where Gwen grew up many years ago. Gwen points out the room that used to be her bedroom. We listen as she recalls memories of this place from her childhood. She, Lori and Diane take turns recalling the names of people they knew from that time.

Then, a surprise... Lori has a present for Gwen. It's a print of a painting by Jody Paudash from Hiawatha, titled 'Cry of the Wolf.'

"On behalf of Diane, myself and Hiawatha First Nation, thank you for spending time with us

and providing us with your memories of the dig and of Keene," Lori tells Gwen as she presents the painting to her.

We agree. This has indeed been a memorable experience for all of us.



Lori presents Gwen with a print of Jodi Paudish's 'Cry of the Wolf'



Tricia, Dirk, Gwen, Diane, James at Serpent Mounds

Acknowledgements

The author thanks Gwen Johnston for giving so generously of her time to recall memories from the period of time covered in this article. It was wonderful renewing acquaintance with her. Also to Lori Loucks and Diane Sheridan from Hiawatha First Nation and Trent Archaeology professor, James Conolly, for the tour of Serpent Mounds. And to Elwood Jones for finding the photos of Richard Johnston and his crew in the Peterborough Examiner Archives stored at The Trent Valley Archives.

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Tamplin, Morgan

1987 Obituary for Richard B. Johnston. Arch Notes. Feb. 1987: 3 The Ontario Archaeological Society. Toronto. (available on line)

The Peterborough Chapter of the Ontario Archaeological Society presents:

Huronia: An Overview of the Populations, Settlement, and Trade in South-eastern Georgian Bay AD 1400-1800

Ontario Native population totals have been variously estimated by Samuel de Champlain at around 30,000 in his first book published in 1619 and at about 45,000 in his second book published in 1632.

Jamie Hunter applies another interpretation to these figures to more accurately understand the early 17 Iroquoian and Algonkian populations of what is now known as Ontario and how they were affected by disease, warfare, and dispersal by 1663.

Jamie is the retired curator of the Huronia Museum and an avocational archaeologist with the Huronia Chapter of the OAS.

This presentation is free and open to the public. It will be held on Tuesday, September 23 2014 at 7:00 p.m. in St. Paul's Presbyterian Church at the intersection of Water and Murray streets in Peterborough (please use the Water St. entrance).



**OAS 2014 SYMPOSIUM
Peterborough Ontario
Holiday Inn Peterborough Waterfront
"The Land Between"
October 24 – 26, 2014**



REGISTRATION FORM

NAME _____

AFFILIATION (for name tag) _____

ADDRESS _____

PHONE _____ **EMAIL** _____

| <u>Registration in Advance (before Sept. 12/14)</u> | <u>Fee</u> | <u>Enclosed</u> |
|---|------------|-----------------|
| Member | \$50 | _____ |
| Non-Member | \$60 | _____ |
| Student (with ID at registration) | \$30 | _____ |
| <u>Registration after Sept. 12 and at door</u> | | |
| Member | \$60 | _____ |
| Non-Member | \$70 | _____ |
| Student (with ID at registration) | \$40 | _____ |

EVENTS

| | | |
|---|------------------|------------------|
| Thurs. evening reception and talk, Cash Bar (Canadian Canoe Museum) | Attending YES NO | n/c |
| Fri. Petroglyphs and Area bus tour (9 am – 3 pm) | \$35 | _____ |
| Fri. MTCS/OHT workshop (1-2:45 pm) | Attending YES NO | n/c |
| Fri. MTCS/OHT workshop (3 – 4:30 pm) | Attending YES NO | n/c |
| Fri. evening reception (Holiday Inn) | Attending YES NO | n/c |
| Sat. Awards Banquet – Member | \$55 | _____ |
| Sat. Awards Banquet – Non-Member/ Guest | \$65 | _____ Name _____ |
| Sat. Awards Banquet – Student | \$30 | _____ |
| Sun. afternoon tour (Canadian Canoe Museum) | \$10 | _____ |
| Sun. afternoon tour (Little Lake Cemetery) | \$15 | _____ |
| Sun. afternoon guided tour (Peterborough Museum) | n/c | n/c |
| Donation to help support Symposium (\$20 & over = receipt) | | _____ |

PAYMENT METHODS

Cheque or money order, made out to **OAS SYMPOSIUM 2014** and mailed with this form:
c/o S. Smith, 1850 Young's Point Rd, Lakefield ON K0L 2H0
OR by PayPal at the symposium web page: www.ontarioarchaeology.com (PayPal only accepted until October 15)
OR by Debit and Credit Card at the door (Moneris Point of Sale System)

REFUNDS will only be made on cancellations received prior to October 15.