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Toronto/Danforth MP Julie Dabrusin (front and center) paid a visit to the Toronto Chapter picnic. Dabrusin got the opportunity to tour the Ashbridge Estate (where the OAS offices are located) and meet a number of Toronto members as well the OAS Executive. From Left: Amy St. John, Grant Karcich, Sheryl Smith, Margie Kenedy, Matt Beaudoin, Debbie Steiss, Julie Dabrusin, Paul Racher, Lorie Harris and Bill Fox.

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Editor's Note: Our fearless leader is on vacation as this issue goes to press. Each of his previous three messages in 2016, however, have touched on ways that archaeologists and Indigenous peoples can and should work together in a spirit of reconciliation and renewal of our relationships. It is fitting, then, that the article by Dr. Julie Kapyrika and Elder Doug Williams has come forward for publication. It is Paul Racher's wish that Julie and Doug's article be the centrepiece of Arch Notes this month.

Truth and Reconciliation in Archaeology: Dismantling the Kingdom

By Julie Kapyrka and Gitiga Migizi

Disclaimer: Indigenous peoples and archaeologists are not two mutually exclusive categories. There are indeed Indigenous peoples who practice archaeology as there are non-Indigenous people who practice archaeology guided by Indigenous perspectives. This paper (and the terminology herein) serves to highlight the general climate of archaeological practice in Ontario.

Many moons ago I wrote an article for Arch Notes (Kapyrka 2014) that served to remind us that what archaeologists do is inherently part of the colonial apparatus that continues to thrive, right here, right now, still dispossessing Indigenous Peoples of their cultural heritage. I suggested practising inclusively in terms of decolonizing archaeological practice and as such hinted at a forthcoming article co-authored with an Anishinaabe Elder that would address some of these concepts.

OAS President Paul Racher's comment in early 2016 about Arch Notes seeming "thinner and lighter on content than in days past" (Jan/Feb Pg.3) also spurred us on to complete our commitment and offer Arch Notes some "bulk for thought."

Gitiga Migizi is a recognized and respected Elder of the Michi Saagiig Peoples (Mississauga Anishinaabe) from Curve Lake First Nation. Gitiga Migizi is a Pipe Carrier, a Sweat Lodge Keeper and a ceremonial leader. He is a language speaker and a Knowledge Holder for his people. Gitiga Migizi and I have spent considerable time over the past couple of years discussing the issues and watching how the archaeological apparatus in Ontario has been responding to Indigenous rights and the reconciliation movement. We agree that there have been some positive developments with regard to relationship building and inclusively and hope to see this continue. However, much work still needs to be done. Although the following paper is a combined effort, there are sections within the text in which we have highlighted the voice and exact verbatim of Gitiga Migizi from some of these discussions. These sections appear in Italics throughout the piece.

So, how to decolonize archaeological practice? The following article will discuss some concepts and issues relating to decolonizing archaeology in Ontario through inclusively. This model of inclusively upholds equality and equity as baseline foundations of its structure. This narrative is also guided by a Teaching about the journey inwards, from the head to the heart. One that urges archaeologists to seek vision and enlightenment from the place of debwewin (truth). The root of the word debwewin 'deh' means 'heart' in Anishinaabemowin (Ojibwa language). There is truth in the heart. Once there, the challenge is to connect both heart knowledge and mind/intellectual knowledge into a manifestation of action through praxis.

The archaeological apparatus in Ontario must take a deep hard look at itself. It must challenge its assumptions and biases, it must question its position, and it must get uncomfortable in order for it to understand its true self. Ultimately it must see with new eyes and a new vision that insists upon and upholds Indigenous Peoples' rights to their lands, their knowledges and their cultural heritage. Archaeologists must first face some harsh truths about their discipline and profession and their role in the continued denial of Indigenous rights. Only then will we truly be on a path to reconciliation in archaeology and decolonizing its practice.

Awareness

More so now than ever before archaeologists are cognizant of the "ethics of collecting cultural property" and many are actively engaged with Indigenous peoples and communities and work closely together in many capacities (excavation, consulting, labs, public archaeology, etc.) and provincial standards and guidelines also mandate 'engagement'. However, although working relationships may be operating on the surface, they continue to remain mired in a colonialist paradigm that continues to deny the rights of Indigenous Peoples. Much of the time archaeologists are not even aware they are perpetrating this agenda. But not knowing is becoming a less attractive excuse in these days of truth and reconciliation.

'Not knowing' manifests itself in a variety of ways within archaeological contexts in Ontario. For example, within the last few years there were a couple of texts published in Ontario archaeology. Texts that have received acclaim and awards from the Ontario archaeological community. These texts underwent the scrutiny of archaeological integrity tests through examination and approval by several professional archaeologists. However, to our knowledge, there was never a spiritual integrity test performed by a Spiritual Leader to edit, scrutinize, and legitimize the reliability in the content of the pieces that contained a detailed discussion of Indigenous spirituality and of sacred places. This is colonialism. Plain and simple.

Archaeology is part of the order of colonialism. Period. Archae-

ology demonstrates its colonial tendencies in terms of control. Guided by the Ontario government's policies, and 'in trust' of the people of Ontario, archaeologists exert control over the material culture of archaeology, how it is handled, where it is housed and who has access to it. They exert control over excavations, where it is done, when it is done, how it is done, and who gets to do it.

This is colonialism.

Furthermore, the Registrar of Cemeteries in Ontario holds the right to determine what happens to human remains. While great strides have been made with regard to the repatriation of human remains and grave goods to First Nations, the government still holds the power of decision making in this capacity.

This is colonialism.

Most significant and perhaps most detrimental to Indigenous peoples is the control archaeologists also exert over the dissemination of information about the past: control over what is told as fact and what is supported as fact. Archaeology is not only controlled by archaeologists and provincial governments but also ideologically through academia. Archaeology as an academic discipline and profession holds 'power over' the story of the past. The science of archaeology lends an exclusive right to tell this past as the only legitimate story despite resistance from Indigenous Peoples and their oral histories.

This is colonialism.

Although much of the science of archaeology does indeed have its merits in terms of enlightening us about the human past in Ontario, it is almost exclusively told by descendant settler society. Upwards of 80% of archaeology in Ontario includes First Nations sites and material culture. Yet in Ontario, the voice of Indigenous Peoples is rarely accounted for, considered, or even sought after in terms of archaeological interpretation and knowledge generation about the past.

This is colonialism.

To practice archaeology as a profession, one must obtain a Master's degree and put in hundreds of hours of fieldwork. Indigenous Peoples must conform to a Western pedagogical model if they wish to learn about and have access to the material culture of their own ancestors and their own history. Yet there is no requirement for archaeologists to learn about Indigenous worldviews, epistemologies, histories, methodologies, and research protocols. Archaeologists are indoctrinated into one-way thinking.

This is colonialism.

First Nations communities have little to no control over their peoples' past material culture and little to no control with regard to the archaeological knowledge generated about their people through archaeological practice. They also have little control over the dissemination of this knowledge and how it is used.

This is colonialism.

No matter how you do it or what you do, if you are engaging in archaeological excavation and interpreting and reporting findings on Indigenous heritage and manipulating Indigenous cultural materials you are inherently wrapped up in a colonial endeavour – there is no escape. Indigenous people did not disturb and 'dig up' their ancestors by way of progress and development, nor did they excavate ancient sites and then collect and stash materials in a dwelling/structure. Just 'doing' archaeology is an endeavour not native to these lands.

It is hopeful though, that many archaeologists seem to be aware of this reality as OAS President Paul Racher pointed out in his last President's Message (Arch Notes May/June, 2016) that a session sponsored by the MTCS at a conference he attended this year that was to be about 'Aboriginal Engagement' "turned into a meditation on the subject of decolonizing archaeology" (p.3). A very useful exercise as successful and meaningful 'engagement' with First Nations communities is contingent on the decolonization of archaeological practice.

So how do we decolonize archaeological practice?

First of all, archaeologists must become fully aware and fully accepting of the reality that archaeology in Ontario in its present state is still upholding colonial tendencies and practices. This means that archaeology is currently participating in the continued marginalization of Indigenous Peoples' rights and heritage. The first step to decolonizing archaeology is acknowledging the problem and 'owning' this reality.

What we have observed, however, is that although the problem has been acknowledged by archaeologists, many seem reluctant to take any responsibility in its perpetuation and place it squarely at the feet of a defective system and government policies.

"Hubristic by nature"

At one time archaeology in Canada was referred to as being at "a crossroads" (Nicholas and Andrews 1997), remember that? Sadly it would appear that the road since taken (in Ontario at least) is pitted and pot-holed, laden within capitalistic and corporate interests that continue to snap at the heels of ethical archaeological practice. Cultural Resource Management Archaeology is big business in Ontario. It is intimately tied to the economic growth and development sector and multi-million dollar expansion projects in this province. Big money. Big power.

In the May/June (2016) issue of Arch Notes, OAS President Racher refers to present day archaeology as "a battleground" and that archaeologists are "huddled together in a shell crater somewhere in the middle" between a consumption driven Settler Society and the resistance and rights movements of First Nations communities, all while at the mercy of the status quo and a planning system that is slow to recognize Indigenous rights (pg. 3-4).

Earlier in the March/April (2016) issue of Arch Notes, Racher stated that "the system by which heritage is managed in this province is essentially hubristic by nature" and that most significantly the system "does not acknowledge the fraught relationship between the First Nations and the Settler Society – where archaeology sits in the No Man's Land between the two" (pg.4).

Yet it is this very system that legitimizes the absolute control archaeologists wield in terms of excavating, analyzing, interpreting, conserving, and disseminating the past in Ontario. This is critically significant when archaeological data is interpreted to show the presence and movement of past ethnicities of peoples on the land and then used to legitimize modern day land claims. In 2014, Dr. Ron Williamson pointed out that the ability of anthropologists to

recognize ethnicity in the archaeological record and to outline their histories and those of their neighbours is evaluated regularly in the courts (Williamson 2014:6). Visibility in the archaeological record then becomes a determining factor for evaluation in the courts. Indigenous Peoples and cultures who left a much less visible archaeological/historical footprint in Ontario are often excluded from these discussions even though archaeologists agree that these peoples inhabited vast regions of Ontario. And many of these Peoples are still here.

"Although these have been our Anishinaabeg homelands for several millennia, ironically within the archaeological record we are almost invisible. This poses a couple of philosophical conundrums with regards to how archaeologists have interpreted our past in this region.

Mix this with the minimal footprint that the Michi Saagiig or Mississauga Anishinaabeg left on this land, as we were a highly mobile sustainably living society, and archaeologists are left with very little material culture to interpret the past of our culture in this area. Hence the substantial importance of our languages, oral histories and traditional knowledges."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

However, we see very little inclusion within archaeological discourse of Indigenous languages, oral histories, and knowledges. The deep past is kept alive in the present through the people who continue to embody this knowledge and maintain their relationships with the lands and ancestors still today. Oral histories contain within them a wealth of information regarding pre-contact relationships between and amongst First Nations peoples. For example, Mississauga oral traditions tell of various nations of peoples coming into Mississauga homelands and making politically binding agreements through wampum that would have been renewed cyclically (Gitiga Migizi and Kapyrka 2015). If the wampum is physically unavailable, what are left are the oral histories of those political arrangements. However, very little oral history (especially Anishinaabe history) seems to be included in the archaeological narratives and dissemination of knowledge regarding the past in this province.

What this does then is privileges pre-contact people who are most visible in the archaeological record. So this tends to favour horticultural and semi-sedentary peoples who built villages and houses that left sites rich with material culture over nomadic peoples who followed seasonal rounds that covered vast homeland territories and who then are less visible in the archaeological record. Adding to this great material invisibility is the unfortunate reality that probably all of the largest gathering sites of nomadic pre-contact cultures in Ontario now provide the footings and foundations for cities like Ottawa, Kingston, Toronto and Niagara Falls – all of which were built before archaeological assessments were law.

This reality must at least be considered within the archaeological narrative in Ontario and thus archaeologically less visible cultural groups must also be included in the dialogue. If not, the end result pits Indigenous nations against one another in terms of the rights to cultural heritage and the right to speak for ancestral communities. This is a divide and conquer strategy that is dangerously reminiscent of the very roots of the colonial agenda in North America and the vying of control between European nations for the natural resources in North America. If this continues, then nothing has changed. For archaeology it is the vying for control of cultural resources and the right to speak for the dead and the lands within which they lie. And oddly enough this is done sometimes through the assigning of ethnicity to pots, in a court of law, while denying the oral history of Indigenous Peoples in the flesh. Add to this the multi-million dollar corporate development companies who have a vested interest in archaeology and nothing more needs to be said in this regard.

Ontario archaeology is indeed a battleground. Archaeologists are not some powerless entities victimized by a system that leaves them huddled in No Man's Land. Rather they helped to create the conditions for conflict. We must remember that Archaeology and Anthropology were initially utilized to establish European superiority over Indigenous Peoples through doctrines of Social Darwinism that ultimately allowed the legitimization of policies of 'Manifest Destiny' in the Americas.

There should be no doubt amongst archaeologists of the tremendous power they wield in the politic of land claims and Indigenous rights, as well as in the dissemination of Indigenous history and culture including the handling and storage of sacred materials and skeletal remains. In this sense, the huddling that is going on inside that shell crater in No Man's Land is the embodiment of the actual rulers of the archaeological kingdom who hold all the weight when applied to the power of politics, Indigenous land rights, Treaties and land development projects.

Development and Paradigmatic Control

Archaeology goes hand in hand with development. It paves the way for development to occur, or not to occur. Many times development is underway already and archaeology needs to be done in this case to 'salvage' and 'save' the artifacts, the burials, and information about features at the site in lieu of the imminent destruction of the area. This mitigate mentality is part of the Western paradigm of development and becomes problematic especially when encountering burial sites, sacred items and sacred sites of Indigenous cultures. Part of the challenge here is the clashing of worldviews. A Western worldview allows for the disturbance, exhumation, analysis, storage, and reburial of the ancestral remains of First Nations peoples, while an Indigenous worldview does not. And at the end of the day it is the Western paradigm that supersedes the spiritual laws of Indigenous Peoples. Again, this is colonialism.

"I am just so burnt out with archaeologists. I haven't heard a good word, good plan, or good thing coming out of an archaeologist…ever. You know I don't even know whether I can work with them or not. It's just that bad. It's bad... They are working with developers. They're nice people. I like them as people… But look what they are doing. They are sweeping things to one side making

it possible for development.

People have to be answerable, somehow, more than just consultation – when development happens on a sacred site especially. Like as an example Jacob's Island, and the Preston Mounds. These are sacred sacred spots. Sacred sacred sacred sacred spots. And are we are the ones that have to prove to the world that they're sacred? What do we have to do for Ontario to wake up? For developers to wake up? For archaeologists to wake up? What do we have to do? Scream at a mountain top? But that's not our way. Why do we have to be so lowered so as to have to resort to such things like violence? We're not a violent people and to make us react and promote poor relationships and so on, that is not what we're all about.

When you ask me what should we do? It's the old question: What do you want? Right? That's been asked of First Nations people since 1950, when we started to stand up. When I say I want full control of archaeology in Ontario I will be told I am unreasonable, but really, no, I don't think so. And the majority of change has to occur within the bigger system rather than in First Nations."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

"I'm a ceremonial leader. Those ceremonies I hold come from my ancestors, from those that are buried. That connection is very necessary for me to carry on. And what does that do to the ones who are going to do it in the future? I mean it affects me today. A lot of people would say "Oh that's in the past." It's not in the past spiritually. Spirituality – as a way we look at it is everything comes from behind me and we are going ahead here. It's like I am a conduit, or rather a door that opens into the future and then the next one will do the same thing – will take from me.

They have got to recognize that. That the disturbance of our ancestors, and we keep saying that our ancestors are DISTURBED but nobody listens... i.e. Jacob's Island. Nobody listens….Who am I going to call? I can't call the O.P.P., can't call the army, can't call the M.P., and can't call the M.P.P. – they don't have any understanding about stopping that activity. The archaeologists there can't stop it. All they try and do is study it. They'll do an article on it, elevate themselves in academia.

Meanwhile me as a ceremonial leader can't do a thing about it. I just have to sit here and watch it and cry. Sing my song. And hope everyone is forgiven. That life is positive and remains good amongst a vortex of greed and immodesty."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

The current system allows for the sacred sites of Indigenous Peoples to be disturbed, removed, studied and stored. This is done through the archaeological process in Ontario through which Indigenous Peoples seem to have little voice and little influence. Development of land which leads to processes of archaeology have deep impacts upon Indigenous Peoples' lives, their relationships to their lands and ancestors as well as their spiritual relationships. Presently, Indigenous Peoples are denied having full control over the protection of their ancestors' burials and of sacred sites. Control still lies in the hands of the state. This is colonialism.

Interpretive Dysplasia and Colonising Knowledges

As previously mentioned, most significant and perhaps most disrespectful to Indigenous Peoples is the control archaeologists also exert over the dissemination of information about the past: control over what is told as fact and what is supported as fact. In Ontario, archaeologists have been interpreting 10 000 years of Indigenous history and culture without the inclusion or participation of the descendants of the peoples and cultures who created the archaeological record here. Why does it make sense that a non-Indigenous settler-descendant community has complete control over the pre-contact Indigenous history that is presented to the public? How is this even legitimate in terms of the validity of knowledge production and in terms of the right to tell one's own histories?

Archaeology teaches archaeologists to be cognizant of the 'lost in translation' aspect of archaeological interpretation and the theoretical debates surrounding the deep disconnect in space and time from the societies they study. However, an even larger disconnect is the interpretive distance between the cultural realities and perspectives of Indigenous Peoples and European settler populations both past and present. Without a solid understanding of Indigenous Peoples' histories, cultures, worldviews and knowledges in the present (at least) and without integrating such perspectives into archaeological research, theory, and practice how can any archaeological interpretation of Indigenous cultures in the past be credible or reliable?

We need a conversation in archaeology about how to include Indigenous knowledge perspectives in the interpretation of sites and archaeological data as well as in theoretical applications. Archaeological discourse in Ontario needs to be encouraging of a narrative with Indigenous knowledges. This would enlighten the interpretive capacity of archaeology to elucidate the past more reliably in a respectful manner that would recognize when Indigenous spiritual rights are being violated. This type of inclusiveness would also strengthen relationships with Indigenous communities in the present.

George P. Nicholas (2014:4) expert in decolonial archaeological practice suggests: " – first thing is to listen, to shut up and listen—to recognize that for much of the conversation that goes on with Indigenous peoples that they are the experts and not you."

"I have always warned archaeologists to be so careful. There are not that many Indigenous archaeologists, it is mostly non-Indigenous people that fill that role. Surely it is not to keep Nishnaabe away from knowing their own antiquity? What is that?

The resulting naiveté prompts many interesting encounters that are spiritual based where Manito, Windigo, or Nanabozho comes and plays tricks, or visits archaeologists who are from another culture and who doesn't understand and so these experiences come across as a 'voodoo' experience.

The spirits of the dead have the capacity to protect themselves and will do so when forced into a situation that violates their spiritual path in the afterlife. If one disrespects a gravesite of the Anishinaabe they are taking their lives into their own hands. Sickness

may come, relationship problems may arise. The only way to correct this difficulty is with ceremonies that would try to redirect those energies.

If you toy with bad medicine and use it against people, that has negative energy. If a medicine man catches up to that bad medicine they bury it to get it out of the earth realm and all that negative energy is buried with it. Then archaeologists come along and dig it up. They dig up these items and with them all that negativity. Archaeologists must be so careful."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

Archaeological practice in Ontario does not make room for these types of considerations. These types of considerations are outside of the realm of the Western scientific mind and are not acknowledged and thus the spiritual protocols of Indigenous Peoples are not respected and in fact are mostly dismissed. This is colonialism.

What is Beyond Consultation?

The consultation process in Ontario between archaeologists and First Nations that is mandated through the 'engagement' standards and guidelines by the MCTS has been in effect for several years. The irony herein is that these guidelines were created without significant input or consultation with those who the process is intended to engage – First Nations. It would seem only rational to come to a consensus in terms of what 'engagement' or 'consultation' means to First Nations communities and to work out the details of this practice with First Nations communities. Because this was not fully achieved, the current model of engagement is weak and thus allows for unethical practice from both archaeological and Indigenous communities.

Furthermore, the parameters surrounding what is meant by 'engagement' and 'consultation' is so loosely defined in archaeological procedure in Ontario that in many cases it becomes reduced to tokenism and the ticking off of a required box. It seems that in many cases the engagement process is nothing less than an information session in terms of the state reporting to First Nations on plans that are underway already or that are impending; there is no meaningful discussion, and no real accommodation for First Nations interests. If consultation processes are not truly meaningful and equitable for Indigenous communities in the sense that their voice actually bears weight in the decisions that are being made about their heritage than it is nothing more than a patronizing and pretentious activity.

"I often wonder what it means when the courts say consultation has to happen. What does that mean for the time after consultation has occurred? What is beyond consultation? Why are we consulted?

Is it a case of: 'We are here to destroy your land. There we have consulted. And now we can go ahead anyways,' OR is it: 'We are partners. We want your input regarding the potential changing of this land and you have a full voice….'?

We should have the capacity to stop development if there is a burial there. The province or the developers should be consulting with us. Do we have the power to stop this? What do I get out of this consultation process?

Consultation is 200 years too late… All we were ever told is to 'give up your land'. So how do we build relationships? How do we get involved? These are questions that I ask too. We should have a dialogue, start a dialogue. We have to start now. We cannot let the present ways to continue. We cannot.

Salvage archaeology is very necessary to the system but to us it's a total violation of who we are and a total disrespect for our place here. We cannot continue with this path. There must be a way if we put our hearts together. There must be a way to rectify the situation.

The system out there would say it's unreasonable to stand in the way of 'progress and development'. And no attempt is made by this system to respect or understand how we want it to be. And that is: Leave our graves alone.

Should we form a whole new organization because the Ontario Ministry has failed us? Should we form a Board or Commission to direct archaeological endeavours on our homelands? One that would have the blessing from upper levels of government to stop the desecration of our burial sites.

There should also be a repository. A good one run by First Nations who would be able to do ceremony to pray for the archaeological remains and also where other archaeologists would be able to store collections they currently house 'in trust' for the people of Ontario."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

The idea of consultation from this perspective looks very different than what is the status quo in Ontario archaeology. Engagement and consultation are only meaningful and real if the concerns of First Nations Peoples bear weight upon the discussions and the outcomes of the project. What occurs beyond the consultation process is what predicates the depth of its meaning.

Decolonizing Archaeology: Relinquishing Control

At some level archaeologists must be feeling the bite of the conundrum they face. Truly decolonizing archaeological practice in Ontario requires the dismantling of the current structure in the way of relinquishing the 'absolute control' model that presently exists. This means that archaeologists must give up some of their privilege and monopoly of being the only legitimate experts on and caretakers of the pre-contact heritage in this province. Decolonizing archaeology also requires the inclusion of Indigenous Peoples and Indigenous knowledges throughout this process while also supporting the loosening of traditional archaeological dogma and the strengthening of oral history contributions.

Relinquishing some control in Ontario archaeology does not mean that archaeologists would not continue to do what they do. The role that archaeologists play is valuable, but rather than being in charge, we suggest that this role needs to transform into role of 'helper' – or Shkabewis as it is known in Anishinaabemowin. Archaeologists as helpers in supporting and facilitating the transfer-

ence of power of the cultural heritage management of Indigenous Peoples from the province to First Nations communities.

"The only thing I can say is that it is time for change. It is time for the people who believe in Manifest Destiny to have a good look at themselves. They have to deal with the problems they have created.

As a First Nations individual, I am tired of having to educate archaeologists, developers, and governments to the way life should be lived and to have a view of people that is respectful. No culture has the right to tell another that they are 'less than.' Anishinaabe people do not think like that. Anishinaabe is a kind, giving, and humble individual. And that does not give cause for him to be marginalized. Let us stop that kind of thinking altogether. Let us move to eliminate all discrimination and all marginalization.

According to me, First Nations have done our part – we recognize humanity as a very precious gift. Our way is to honour that as a gift from Manito and we truly believe that. Hopefully it is not taken as weakness or to be taken advantage of by other groups.

Peace is paramount and I would ask that people make a complete shift and start listening and have a dialogue. Listen to what we have to say and have a dialogue with us."

– Gitiga Migizi, Michi Saagiig (Mississauga) Elder

Truth

The first step to a decolonized archaeology is to acknowledge the impacts that archaeology has on Indigenous Peoples, their knowledges, their rights, their lands, their heritage, and their ancestors. Part of this step also includes acknowledging the role archaeologists have played, and continue to play in the continued desecration and control of the heritage of Indigenous Peoples. Accepting responsibility for these truths means archaeologists ultimately must become accountable for their actions and behaviours. There are some ugly realities within archaeological practice and theory and if we wish to truly reconcile relationships between the archaeological community and First Nations communities than everyone needs to face the truth first.

Archaeologists' entire careers are built upon the cultural heritage of Indigenous Peoples. Become aware of your positionality, your privilege as archaeologists, your great control, and how that control is related to your embeddedness in the system and how much power you really have. Become aware of ugly truths about how archaeology impacts the lives of Indigenous Peoples. Acknowledge this responsibility and transform it into accountability.

Accountability

A decolonized archaeological practice is accountable to Indigenous Peoples in the present through an awareness of the colonial paradigm that continues to control Indigenous pasts. Decolonizing archaeological practice ultimately means relinquishing the absolute control of archaeology by the state and supporting efforts by First Nations communities to exert their rights to be the stewards and caretakers of their cultural heritage. Anything less than supporting First Nations' initiatives in this capacity can only be self-serving and part of the colonial order.

Archaeologists, in the more meaningful role of Shkabewis are accountable to the people who created the majority of the cultural material record here in Ontario and their descendants.

Access

Decolonizing archaeological practice means that Indigenous Peoples should have full access to their cultural material heritage. This means the repatriation of archaeological collections and ancestral remains that are currently housed by archaeologists and governments. The process must be viewed through a lens that supports the concepts of equality and equity. Equality in the sense of "giving people the same things," that First Nations should have the right to store, house and take care of their own cultural heritage; and equity in the sense that "fairness is applied to every situation," meaning that the facilities required to house and care for the material culture of antiquity are also part of this process.

Archaeologists can certainly play a pivotal role in the transference of the material cultural heritage of Indigenous Peoples from their garages and basements to First Nations communities. One way to do this is to support the repatriation of material culture to Indigenous communities and the building of the facilities required to do so. Archaeologists can stand together and appeal to the government about providing funding for a 'repository' for cultural materials that is under First Nation control, on First Nations' land. Period. Academic institutions vying for control of this responsibility when First Nations communities are positioned to undertake this type of endeavour are inherently feeding a colonial paradigm and not truly committed to equality or to equity.

Reconciliation

Decolonizing archaeological practice in Ontario is a prerequisite for reconciliation and will require archaeologists to become true allies with First Nations peoples and communities. To become true allies, archaeologists first must learn how. Learning how requires education about the history and culture, knowledges, pedagogies, methodologies, and worldviews of First Nations Peoples.

There can be no reconciliation until archaeologists face the truth about how archaeology is an imposition in the lives of First Nations communities. To understand this, archaeologists must become not only cognizant of the cultural perspectives, beliefs, protocols and practices of Indigenous Peoples but also respect and support them, and apply them to archaeological policy and procedure. Reconciliation requires that this imposition be addressed collectively. It is about working together as partners to confront the inequity and injustice that currently permeates the archaeological and heritage management sectors in Ontario and to make meaningful change.

Giving Back

Because archaeology in Ontario occurs on Indigenous Peoples' homelands it is embroiled in the history of colonization and thus has much more profound implications in terms of its relationship to Indigenous Peoples than is currently acknowledged. Indigenous

Peoples on a global scale have suffered at the hands of the settler populations who have occupied their homelands. Archaeology is included in the legacy of the oppression and marginalization of Indigenous Peoples. Through colonization Indigenous peoples suffered the dispossession of bodies through slavery, disease and warfare, then a dispossession of their lands through forced relocation, then a dispossession of their cultures through residential schools, and finally a dispossession of their own heritage. The latter of which archaeology is largely responsible for. Archaeology is not simply about researching and studying the past, it is part and parcel of the order of 'taking away' from the original peoples of these lands. And it is still engaged in this taking.

Thus the decolonization of archaeological practice in Ontario must unequivocally begin with 'giving back' to the original peoples of these lands. Giving back control of Indigenous heritage to Indigenous Peoples means just that. Archaeologists at the very least should be supportive and vocal in this regard. The archaeological community must loosen their grip and aid in the transference of power of cultural heritage management to First Nations communities. The transference of power can be manifest in many ways – through the repatriation of artifact collections, through the inclusion of Indigenous perspectives and knowledges in the published literature, and through the creation of an equal partnership where the power to make decisions regarding First Nations' cultural heritage lies with First Nations communities.

Archaeologists make a living from Indigenous cultures, from Indigenous histories, from Indigenous bodies (skeletal remains), and from Indigenous lands with very limited input from First Nations communities. Until archaeology in Ontario becomes inclusive, transparent, and accessible to Indigenous Peoples and communities it will remain a closed off tightly guarded and exclusive autocracy.

Ultimately archaeologists need to relinquish their control in archaeological practice and engage in helping Indigenous communities to regain the right to manage their own cultural heritage and then work together to reshape the archaeological narratives in Ontario. We need to stop blaming governments, take responsibility, and get to work. This work involves a responsibility to the pre-contact peoples of Ontario's past as well as to their living breathing descendants in the present. Taking responsibility and upholding equity and equality in Ontario archaeology requires becoming accountable. Becoming accountable means acknowledging the truth – debwewin. Debwewin is a hard pill to swallow especially when it entails realizing that you are actually part of the problem. Archaeologists need to own this reality. Until archaeologists aid in the dismantling of the structures that serve to control and oppress First Nations people archaeology in Ontario will continue to be a part of a colonial paradigm and reconciliation will be untenable. Truth.

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Membership Directory Available

A directory of OAS members is a feature of the OAS website that we plan to activate this month. This directory will be available to members only and will not be accessible by the general public. It will allow members to view and search for other members, as well as send a private message to another member's email address.

Default Privacy settings in the membership database are currently set to show the following fields: membership level, last name, first name, affiliation/organization and postal code.

Members manage their own privacy settings- to check your profile information, please log in, click on 'My Directory Profile' to view the information accessible via the membership directory. To alter these settings, click on 'Edit Profile' and then 'Privacy' to manually select the data fields you want visible/hidden in a directory. Alternatively, you may communicate your preferences for membership accessibility to outreach@ontarioarchaeology.org and we will make any requested changes to your profile. Thank you.

Debbie Steiss, Treasurer

The Ontario Archaeological Society

Agenda for the Annual Business Meeting
Sunday Nov. 6, 2016 at 9:30 a.m.
at the
Delta Hotel, Waterloo, Ontario

1. President's opening remarks

2. Minutes of the previous meeting

3. Matters arising from these minutes

4. President's report
    i. Constitutional amendment(s)

5. Treasurer's report
    i. Financial statement
    ii. Proposed changes in membership rates
    iii. Appointment of auditors

6. Election of Directors

7. Next Symposia – 2017? 2018?

8. Progress of 2014 - 2019 Strategic Plan

9. Other business

    i. Motions of thanks

10. Adjournment

The Ontario Archaeological Society

Budget for 2016 compared to results from 2014 and 2015

INCOME/EXPENSE STATEMENT	2014 Actual	2014 Budget	2015 Actual	2015 Budget	2016 Actual	2016 Budget
	Jan - Dec.		Jan -Dec.		Jan - July	
Membership fees (excl OA subscription)	18,000	19,000	18,977	19,000	21,992	22,500
Grants						
PHO Grant **(Note 1)**	42,000	42,000	42,000	42,000		42,000
SEP Grant	2,990	2,785	5,750	5,750	8,625	8,625
Income - Other grants						
Symposium net income **(Note 2)**	767	3,500	11,250	3,500	(3,000)	6,000
Other income						
Sales	500	300	2,220	600	324	1,000
Other Income	780	400	337	400	608	800
Total Operating income	**65,037**	67,985	**80,534**	71,250	**28,549**	80,925
Office Expenses						
Salary and payroll costs (incl. SEP)	43,000	40,200	51,541	44,000	27,952	54,000
Rent	6,130	6,100	6,258	6,100	4,281	6,400
Insurance	5,160	4,970	4,585	5,000	2,661	5,000
Audit fees	468	600	468	600		500
Legal fees						
Travel mileage (excl symposium)			178			
Telecom	2,411	2,200	2,400	2,000	1,451	2,000
Contract services; IT			5,900		1,415	4,000
Office supplies	553	500	1,124	600		800
Postage	1,137	1,200	516	1,000	135	500
Office equipment	61	100	96	200		300
Bank charges	1,465	900	1,075	1,500	640	1,300
PayPal; Canada Helps charges	515	600	485	600	353	500
Depreciation						
ABM Expenses (inc ED)	1,208	1,300	434	1,300		800
Program Expenses						
Promotion expenses	1,500	200	468	500		500
Grants awarded						
Web Site Upgrades	1,500	3,000	1,832	2,000	1,530	1,500
Outreach expenses	740	500	731	500		500
Board meeting expenses	93	120	295	120	350	500
Exec Board conference calls	434	350	190	300		
Other expenses	970	900	250	1,000		500
Arch Notes Expenses						
Production AN	2,160	2,250	2,177	2,250	1,316	2,500
Postage AN	3,075	2,300	2,993	2,000	1,661	2,500
Packing Arch Notes	500	600	600	600	200	600

The Ontario Archaeological Society

Budget for 2016 compared to results from 2014 and 2015

INCOME/EXPENSE STATEMENT	2014 Actual	2014 Budget	2015 Actual	2015 Budget	2016 Actual	2016 Budget
	Jan - Dec.		Jan -Dec.		Jan - July	
Total Arch Notes costs	5,735	5,150	5,770	4,850	3,177	5,600
Total Administration Expenses	**73,080**	68,890	**84,596**	72,170	**43,945**	85,200
Administration Surplus (Deficit)	**(8,043)**	(905)	**(4,062)**	(920)	**(15,396)**	(4,275)
Ontario Archaeology						
Subscription Income	4,100	4,800	3,364	4,800	3,713	4,000
Production OA	6,950	5,500	5,218	5,500	103	5,300
Mailing preparation OA	500	250	250	250		250
Postage OA	4,050	2,800	2,715	2,800		2,800
Total OA costs	11,500	8,550	8,183	8,550	103	8,350
OA Surplus (Deficit)	**(7,400)**	(3,750)	**(4,819)**	(3,750)	**3,610**	(4,350)
Allocation for OA deficit made **(Note 3)**			*20,000*			
Money Deposited to Funds (note 4)						
Reinvested Income Earned	*17,61*		***tbd***			
2013 return on capital adjustment	*()*					
Life membership (Future Fund)	800		800		2,400	1600
Future fund	369	2,000	407	2,000	265	2000
OA publication fund	308	500	202	500	48	250
Awards fund	176	500	35	500		500
Valerie Sonstenes Fund	1,378	2,000	680	2,000	340	2000
Peggi Armstong Fund	546	-	48	-	12	
	3,577	5,000	2,172	5,000	3,065	6,350
Money Charged to Funds						
Awards Fund Purchases	560	800	340	800		300
Total Funds Surplus (Deficit)	**3,017**	4,200	**1,832**	4,200	**3,065**	6,050
Combined Surplus (Deficit)	**(12,426)**	(455)	**(7,049)**	(470)	**(8,721)**	(2,575)

Last update: August 2016 by D. Steiss

Notes:

1. PHO annual operating grant is generally received later in the year
2. symposium 2016 advance payment recorded here
3. New line item to record an allocation from the OA Publication Fund.
4. a return of capital adjustment $5847) made in 1st quarter 2014 (backdated to 2013 year). 2013 Investment Income overstated by $5847

Proposed Constitutional Amendment

The Ontario Not for Profit Corporations Act (ONCA), slated to come into effect three years after being signed into law by the Lieutenant Governor and (at date of writing) no earlier than December 31, 2019, requires that each corporation have clearly defined roles for directors and officers. ONCA interprets the meaning of "officer" as:

"officer", in respect of a corporation, means an officer of the corporation appointed under clause 42 (1) (a), including,

(a) the chair of the board of directors of the corporation and a vice-chair of the board of directors of the corporation,

(b) the president, a vice-president, the secretary, an assistant secretary, the treasurer, an assistant treasurer and the general manager of the corporation, and

(c) any other individual who performs functions for the corporation similar to those normally performed by an individual listed in clause (a) or (b);

Further in Section 42, the proposed law states:

Officers

42. (1) Subject to the articles or the by-laws,

(a) the directors may designate the offices of the corporation, appoint officers, specify their duties and delegate to them powers to manage the activities and affairs of the corporation, except powers to do anything referred to in subsection 36 (2);

(b) a director may be appointed to any office of the corporation; and

(c) two or more offices of the corporation may be held by the same person. 2010, c. 15, s. 42 (1).

When the OAS Constitution was changed in 2011, it replaced the position of Secretary-Treasurer with the position of Treasurer only, and vested the secretarial functions of the Executive Board in the position of Vice-President. The stated duties of officer / directors of the OAS are:

ARTICLE 7 - DUTIES OF DIRECTORS

1. The President shall preside at meetings of the Society and at meetings of the Executive Board; shall sign cheques when necessary, in payment of authorised accounts and bills; shall sign the minutes immediately upon their confirmation. The President shall officially represent the Society in all dealings with representatives of other organisations, of regional, provincial or federal governmental agencies, and with representatives of the media. The President-elect and Past-President roles' are to assist the President and the Executive Board. The Vice-President shall be appointed by the President to perform the duties of the President, except for cheque-signing duties, in the event of the latter's absence or upon the President's request. Should the Vice-President be unavailable, the President will appoint another member of the Executive Board to serve this role.
2. The Vice-President shall issue notices of Executive Board meetings, shall record all proceedings, shall prepare the minutes, and having signed them shall present them after confirmation to the President for signature, and shall assist in the preparation of funding applications.
3. The Treasurer shall manage Society accounts, receive all funds, issue and sign cheques for payment of authorised expenditures, shall report at the request of the President on the financial position of the Society, shall prepare any operating grant applications, and shall submit books and vouchers for an annual audit. The Treasurer-elect role is to assist the Treasurer.

To clarify the role of Vice-President within the OAS Constitution and to allay any perceived deficiencies in the performance of officer duties re-

quired by ONCA, the Executive Board proposes the following amendment to Article 7, section 2:

> *2. The Vice-President, in addition to roles defined in Article 7, section 1, shall act as secretary to the Executive Board and shall issue notices of Executive Board meetings, shall record all proceedings, shall prepare the minutes, and having signed them shall present them after confirmation to the President for signature, and shall assist in the preparation of funding applications.*

Sheryl Smith, Vice President

Proposed Membership Rate Increases

As Treasurer, I have prepared an analysis of our membership rates in all categories prior to discussions of the OAS Budget at our Annual Business Meeting. You will see on the budget pages provided in this issue, that the Society received $18,977 via member fees in 2015 versus total operating revenue of $80,534. Projections for 2016 are that about 28 % of our revenue would be derived from membership fees.

Considering all sources of revenue against expenses, the OAS has operated at a deficit in the last three years. This was discussed at our Annual Business Meeting in 2015 but no resolution was reached. In order for the OAS to reach its strategic objectives and 'grow' its business, we need to consider ways of increasing our revenues.

The Executive Board has also discussed the costs of producing, printing and mailing both *Arch Notes* and our journal, ***Ontario Archaeology***. Neither publication pays for itself.

While *Arch Notes*, our main communications tool, is available in an electronic, full-colour version, it is still mailed six times per year in black and white to 260 general members and 54 institutions. With volunteer layout and editing, Arch Notes cost $5,800 to print and mail in 2015. In other words, about 30 % of all membership revenue goes to support the newsletter. The Board is proposing a 'Green Membership' that would reduce our carbon footprint by using electronic format only coupled with a slight increase in overall fees, but we propose to assess an additional charge of $20 per year for the printed and mailed version of AN.

Ontario Archaeology is only available in a print version and is mailed to approximately 600 subscribers as each issue becomes available. Subscription income for OA in 2015 was approximately $3400 but it cost $8,600 to produce, print, and mail (a deficit of $5,200). In past years, the Publication Fund has been used to offset the deficit.

The Executive Board and our volunteer Editor, Dr. Chris Ellis, are committed to catching up on the backlog of issues for ***OA***; it is one year behind as of this writing. The Board is also exploring online or electronic publication for this journal, in line with many other professional societies. Again, this is a 'green option' that reduces our carbon footprint. The Board is proposing an increase in the rate for ***OA*** of $8 per year (from $12 to $20), as soon as the backlog is erased. The student rate would similarly change from $9 to $15. Institutions would pay an additional $20 per issue for the print version of OA.

The basic membership fee (including *Arch Notes*) has increased only twice since 1996, in 2004 and in 2011. Inflation, on the other hand, continues to rise about 2 % each year or about 40 % in the last 20 years.

Increase by Category since 1996

Individual	$5	(16 %)
Family	$4	(11 %)
Student	$5	(25 %)
Institutional	$2	(3.3 %)

The Executive Board therefore proposes the following changes to membership rates:

Present Membership Rates
(price with ***OA*** in brackets)

Individual	$36 ($48)
Family	$40 ($52)
Student	$25 ($34)
Institutional	$62 (includes ***OA***)
Life	$800 (includes ***OA***)

Proposed Green Membership
(electronic only) by Category,
effective 2017

Individual	$45
Family	$52
Student	$25
Institutional	$75
Life	$800

Proposed Rates for Print Publications

Arch Notes $20 effective 2017
Ontario Archaeology – regular $20
effective when backlog is eliminated
Ontario Archaeology – institutions $20
effective when backlog is eliminated
Ontario Archaeology – student $15
effective when backlog is eliminated

Debbie Steiss, Treasurer

The Ontario Archaeological Society

Proxy Form

I _____, a member in good standing of the Society, hereby exercise my right of proxy by identifying:

_____, a voting member in good standing, or

the President of the Board of Directors

As my proxy to attend, act, and vote on my behalf at the Annual Business Meeting of members to be held on Sunday, Nov. 6, 2016 at 9:30 a.m.

1 Regarding agenda items in the Notice of Meeting for which I have full knowledge and understanding - circle one of – For, Against, Abstain, At Proxy's Discretion

2 Regarding amendments from the floor regarding agenda items in the Notice of Meeting -circle one of – For, Against, Abstain, At Proxy's Discretion

3 Regarding items that arise in Other Business -circle one of – For, Against, Abstain, At Proxy's Discretion

Optional

I wish to present the following amendment to Agenda Item No _____ which I wish my proxy holder to propose: _____
_____
_____
_____

Further, I wish to register the following limitations to the exercise of my proxy with respect to any Agenda Item or amendments thereto;
_____
_____
_____
_____

Signature _____ Date _____

Name_____

Borders and Boundaries

Ontario Archeological Society Symposium
November 4th-6th, 2016, Waterloo, Ontario

REGISTRATION FORM
(Advanced Rates in Effect until October 4th, 2016)

Location Information:

The conference will be held from Nov. 4th to 6th, 2016, at the Delta Waterloo.

All sessions and OAS meetings (including the Banquet) will be held at the Delta, save for the Friday night reception and plenary which will be held at the Waterloo Region Museum.

Special guestroom rates are available for OAS members.

Book online using the symposium website at oas2016symposium.org/index.php/location

A full preliminary program and registration information can be found at oas2016symposium.org

Name:
Affiliation:
Address:
Email:
Phone:

Advanced Registration – OAS Member	$60	
Advanced Registration – Non-Member	$65	
Registration (after Oct. 4th, 2016) – OAS Member	$70	
Registration (after Oct. 4th, 2016) – Non-Member	$75	
Student (with ID at registration)	$35	
Friday afternoon MTCS workshop	NC	
Friday evening reception	NC	
Banquet: Member	$60	
Banquet: Non-Member or Guest	$65	
Banquet: Student	$35	
Rare Site Walking Tour	NC	Donations Accepted
Huron Natural Area Walking Tour	NC	
Total:		

Register on-line at www.oas2016symposium.org or print this form and make a cheque made payable to 'OAS Grand River Chapter'. Registration forms and cheques should be sent to:

Bonnie Glencross
Department of Archaeology and Classical Studies
Wilfrid Laurier University
202 Regina Street North, Waterloo ON, N2L 3C5

What's Going On?
A Chapter Roundup

By Amy St. John
Chapter Services Director

Most Chapters take break from regular meetings for the summer field season and start meetings back up in September, but here is a roundup of some of the meetings that were held in April and May and some exciting summer events Chapters will be holding.

Grand River:

The April speaker was Dr. Jim Keron speaking on "An Intra-Cemetery Analysis of the Distribution of Phenotypic Variables at Kellis-2, Egypt". Dr. Jim Keron applied spatial statistics to the distributions of discrete genetic traits to address past marriage practices and issues of post-marital residency.

Hamilton:

Events Coordinator Meagan Brooks ran information table on behalf of the Hamilton Chapter at Battlefield Park on the first weekend in June.

Additionally, it will be holding its first public dig with the chapter, set for Saturday August 13th at Griffin House in Ancaster, a beautiful property with a rich history. The plan is to open a few units in an area near the house with high potential for material culture and instruct chapter members on proper excavation strategies, with artifact processing indoors at a later date. This excavation trial run is only open to Hamilton Chapter OAS members at this time, but they hope to expand the scope in the future.

Huronia:

The May meeting featured Dena Doroszenko speaking on "Recent investigations by the Ontario Heritage Trust". Over the past five years, the Trust Archaeologist has been involved in reburials, investigating looting incidents and being proactive in the preservation of archaeological sites in Ontario.

Ottawa:

The Ottawa Chapter held a movie night on May 12th featuring the film ***The Curse of the Axe***. Members attended and learned about the Mantle or 'Jean-Babtist Lainé' site, the Wendat (Huron) ancestral village excavated by Ron Williamson.

Peterborough:

At the April meeting Caleb Musgrave spoke on his role as a First Nations monitor and some of his current activities and on May 24th, John and Teresa Topic shared their experiences as Peruvian archaeologists. Peterborough Chapter will hold its first public archaeology with Trent University archaeologist Dr. James Conolly for eight days in late June. Lab dates will follow.

Toronto:

The May meeting featured Carl Benn, PhD, Department of History, Ryerson University speaking about "Exploring Iro-

Charles Garrad has been awarded one of two Carnochan Awards given by the Ontario Historical Society in 2015. OHS established the award to recognize individuals, organizations, corporations, and authors who have contributed significantly to the preservation and promotion of Ontario's heritage. The presentation was held on June 11, 2016 at the Ontario Legislative Assembly. Presenting the award were OHS Executive Director Rob Leverty (right) and Chair of the OHS Honours and Awards Committee Ian Radforth.

quois/Haudenosaunee Material Culture, 1700-1815". The talk explored the following: What did Six Nations Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras look like in the 18th and early 19th centuries? Using images of portraits, other artworks, and artifacts, we explored this question and examined some of the challenges of using such sources in understanding the period's material culture.

Toronto has Janice Teichroeb of the Toronto Region Conservation Authority scheduled to speak Sept. 21, 2016 on "The Haight site, a nineteenth century textile industry site in Ajax".

After a successful first year, the Toronto Chapter held another picnic and barbecue for its members on July 16 on the grounds of the historic Ashbridge Estate where the OAS has its office. The events was also attended by OAS directors who were also holding their monthly meeting on the 16th. A special visit came from local MP Julie Dabrusin who was treated to a tour of the site and a chance to find out what the OAS is all about (see page 1).

THUNDER BAY:

Greetings from the boreal forest, fellow Ontario archaeological enthusiasts! It has been awhile coming but the Thunder Bay chapter executive thought that it would be timely to share information about our activities. The chapter was formed in 1979 and has 25 current members, although our individual events often attract many non-members. Chapter members include professors, professionals from many fields, students, avocational enthusiasts, and the general public. We continue to partner with the Department of Anthropology at Lakehead University and the Lakehead University Anthropology Association student group on various occasions throughout the year.

One of the biggest events that we co-hosted with the Department of Anthropology was the Lake Superior Basin Workshop (Figure 1) on March 18 and 19, 2016. It is an annual event held in different locations near Lake Superior, alternating between Canada and the U.S.A. Ross (2015) explains the history of this unique event as beginning after he had attended a conference and brought some local artifacts to American archaeologists Ron and Carol Mason for their opinions; that meeting lead to the idea of organizing that on a larger scale. He and Gordon Peters (retired American archaeologist) started the Lake Superior Basin Workshop back in 1982, as a forum to meet with professional and avocational attendees to bring 'what the heck is this?' items and share their latest research. This event sometimes has a particular archaeological theme (e.g., Rajnovich 1988) or there is a more informal 'show and tell' exchange of information. This year and last year, there was a lithic exchange whereby people brought modern examples of materials used by Indigenous people in their area. Participants included archaeologists from Michigan, Wisconsin, Minnesota, and northwestern Ontario.

From September to May, the Thunder Bay Chapter usually has monthly meetings that include a presentation followed by gathering at a local watering hole to catch up with news and research. Although we started and ended a bit later this year, we had some great presentations including:

•November 2015 –Underwater Archaeology and Cost-Effective Data Collection by Christopher McEvoy (Master of Environmental Studies - Northern and Environments and Cultures [MES-NECU] graduate student, Lakehead University)

•March 18, 2016 – Developing A Sortable Database for Pottery Rim Sherds by Brad Hyslop (Research Archaeologist, Hudson, Ontario)

•March 26, 2016 - Part II: Investigation of unmarked graves and burial grounds at the Brandon Indian Residential School by Katherine Nichols, M.A.

•April, 2016 – The Functional Application of Quartz and Amethyst at the Mackenzie I Site by Stefan Bouchard (MES NECU graduate student, Lake-

Figure 1: Lake Superior Basin Workshop

Figure 2: Thunder Bay flintknapping workshop

head University)

•June 3, 2016 – Archaeology of the Invisible: How to document the use of organic materials at Early Holocene archaeological sites in Northwestern Ontario by Tasha Hodgson (MES NECU student, Lakehead University)

•June 17, 2016 - Lac Seul Storytelling by George Kenny (MES NECU graduate student, Lakehead University)

Some of our single day events included helping the Lakehead University Anthropology Association host its annual flintknapping workshop in January, 2016. Clarence Surette demonstrated various techniques to members, Lakehead University students, and members of the public (Figure 2).

The Lakehead University Anthropology Association student group and our chapter held a copper workshop on January 30, 2016. It was co-organized by Clarence Surette and Chris Hamilton (Figure 3). During this workshop, attendees were able to apply traditional techniques of heating, annealing, and hammering native copper into creating items such as bracelets, adzes, and axe heads. Native copper was an important material used by Indigenous people in northwestern Ontario for thousands of years, so this was an opportunity to highlight its importance in our area.

A field trip to the nearby Pictured Lake pictographs was also facilitated by Clarence Surette in February, 2016. We usually have this field trip ever year, since it is located near Thunder Bay and offers an opportunity to teach people about a sacred locale.

Last year, under the impetus of our chapter president Clarence Surette, we decided to revive the Thunder Bay chapter newsletter Wanikan (an Anishinaabemowin word meaning 'hole in the ground'). This revival was done in order to share information and provide a less formal forum for people to discuss archaeological related activities from our area. It was first published in 1980 but was ceased after there were not enough volunteers to maintain the publication. Therefore, our chapter executive created the roles of newsletter writer and editor. Additional positions were created which include a web designer (this is still a work in progress which should be in effect hopefully this spring), photographer, and event volunteers. Bill Ross is currently working on scanning all of the original Wanikan newsletters and will make them available for all members. We are working on the second annual edition and are happy to provide that e-publication to other members of the Ontario Archaeological Society (contact any of the executive).

So, those of us in the Thunder Bay chapter hope that you will join us at our events in the boreal forest ecozone of Ontario sometime soon! We would also be happy for you to become a member of our chapter (for a mere $5.00 per annum).

References Cited

Rajnovich, G.

1988 Desperately Seeking Siouans: The Distribution of Sandy Lake Ware by the Participants of the Lake Superior Basin

Figure 3: Thunder Bay copper tool making workshop

Workshop. Wanikan (Thunder Bay Chapter OAS Newsletter) 88(2):8-12.

Ross, William
2015 The Lake Superior Basin Workshop: A Tale of its Beginnings. Wanikan 15(1):19-20.

Submitted By Jill Taylor-Hollings (Director)

WINDSOR:

The April meeting featured Chapter President Amanda Black stepping in for a speaker who could not attend due to unforeseen circumstances. Amanda spoke on the various uses of herbs and other plants, including medicinal as well as spiritual uses, by various people including native groups. In her presentation titled, "Culturally Significant Plants, It's not just a Weed", she stated that herbs are generally used as a tonic while many plants are often used to cure things.

RECENT SAD NEWS

Friends and colleagues around Ontario and beyond are saddened to note the recent passing of two long-time OAS members: Margaret (Maggie) Tushingham and Donalda (Donnie) Badone.

[courtesy of the ***Globe and Mail***]

TUSHINGHAM, MARGARET MCANDREW (NEE THOMSON) FSA Scot

Born March 3, 1921, in Dysart, the Kingdom of Fife, Scotland. Died in Richmond Hill, Ontario, June 19, 2016. Daughter of the late Henry and Margaret Thomson, sister of the late Anne, Henry and John. Beloved wife of the late Dr. A. Douglas Tushingham, and mother of the late Ian Douglas David. Survived by her daughter Margot and her husband James Tushingham.

Margaret 'Maggie' had a sharp, enquiring mind which she applied as an archaeologist and scholar. Hired in 1939 by the then Director of the Royal Ontario Museum, C.T. Currelly, she worked at the ROM throughout the War. In 1941 - 1942, she participated in the excavation at Fort Ste. Marie, Midland and was instrumental in discovering the Huron site of Cahiague near Orillia.

In 1947, she worked in Athens on the Agora with Dr. Homer Thompson excavating the Stoa of Attalos. Her marriage in 1948 to Douglas Tushingham took them to Chicago and the Oriental Institute. When he was made Director of the American School of Oriental Research (now the Albright Institute) in Jerusalem, Jordan they relocated there in 1950. Through the American School and then the British School of Archaeology, they excavated many sites throughout the Middle East including Dhiban in Trans-Jordan, Jericho and Jerusalem in Jordan. During the 1950s and 1960s, she worked alongside him as Registrar and Cataloguer of finds.

On their return to Canada and after two years teaching at Queen's University in Kingston, Douglas was offered the Directorship of the Royal Ontario Museum of Archaeology (ROMA) and they moved to Toronto. His position as Chief Archaeologist took them worldwide covering many of the excavations of the ROM.

Many exciting projects followed through the 1970s and 1980s including some of the great exhibitions at the Royal Ontario Museum, the presentation of a unique plastered skull (from the Jericho excavations) dating from 8000 BC, to the ROM, The Silver Show, Gold For the Gods, and a unique and unprecedented invitation to catalogue the Crown Jewels of Iran, for which they were awarded gold medals by the Shah. The subsequent book was awarded a prize at the Basel Book Fair in 1969. Their later years were spent travelling and publishing the material they had excavated and collected for the Museum.

A private funeral has taken place, but donations to the Hill House Hospice (www.hillhousehospice.com) in her memory would be much appreciated.

[Courtesy of the ***Globe & Mail***]

Donalda Ewart Badone (Née Hastie)

Peacefully at Joseph Brant Hospital in Burlington, Ontario on July 26, 2016, in her 89th year. Beloved wife of Louis Badone (deceased), loving mother of Ellen and Victoria (deceased), mother-in-law of Stephen Jones and grandmother of Amy and Robin Jones.

Donalda (Donnie) was born in Toronto on April 17, 1928. Her youth was marked by the Great Depression, her father's death at age six, and World War II. As a teenager, Donnie worked at the Yorkville Branch of the Toronto Public Library. She graduated from Oakwood Collegiate in 1945 and attended Victoria College, working at working at the Canadian Bank of Commerce in Toronto after completing her BA. Through a friend from Oakwood and Victoria, Jackie Austin (now Myers), Donnie met Louis Badone, her future husband, and they were married in 1953. After living in Haley Station, near Renfrew, Ontario for three years, they returned to Toronto, started a family and lived for nearly 50 years in Willowdale.

After the tragic death of their second daughter Victoria in 1966 from cerebral palsy, Donnie decided to return to the University of Toronto and obtained a degree in library science as well as teacher's qualifications. She worked for many years as a school librarian at Drewry Avenue Public School in North York, helped organize Scholastic Book Fairs, and wrote numerous reviews of children's books for library journals. In the 1970s, she started a second career as a freelance journalist and published articles on topics including Highland Cattle (Harrowsmith Magazine), Paisley shawls, Peruvian textiles and antique hooked rugs. Later, she published three books. The first, ***The Complete House Detective*** (Boston Mills Press, 1988), chronicled the history of her Willowdale home, built in 1834 by pioneer Elihu Pease. She also published ***Dundurn Castle*** (1990, Boston Mills Press) and ***The Time Detectives*** (1992, Annick Press), an introduction to Canadian archaeology for young people.

In 1972, Louis and Donnie decided to purchase and restore a log house near Lakefield, Ontario and started another career as part-time farmers, raising Highland Cattle for over a decade. They also travelled extensively in Peru, Senegal and China, where Louis volunteered for Canadian Executive Services Overseas and Donnie continued her writing career, contributing letters to CBC radio's Morningside. Donnie was an active volunteer in many organizations: the North York Historical Society, the Ontario Heritage Trust, the Ontario Archaeology Society, the William Morris Society of Canada and the Royal Scottish Country Dance Society.

In 2003, after ensuring the preservation of their historic house in Willowdale, Louis and Donnie moved to downtown Toronto. Following Louis' death in 2012, Donnie lived at Hazelton Place Retirement Residence, where she was cared for with devotion by Charmaine Ramos and Rowena Endoya.

Following cremation, a memorial service will be held at St. John's Church, York Mills, at 3 p.m. on Tuesday, August 2, with a reception afterwards at the church. In lieu of flowers, the family would be grateful for donations to the Ontario Federation for Cerebral Palsy.

Ontario archaeology lost another important teacher and mentor this summer. Although not a member of the OAS, Ursula Franklin certainly made a great contribution to the training of a number of Ontario archaeologists as well as to the understanding of ancient materials all over the world.

[curtesy of the ***Toronto Star]***

Ursula M. Franklin

September 16, 1921 – July 22, 2016

Dr. Ursula Martius Franklin died peacefully on Friday, July 22nd, surrounded by family and friends, at Christie Gardens in Toronto. She is lovingly remembered by her husband Fred, her children Martin and Monica Franklin, their spouses Carole Angus and Raul Mejia, and her four grandsons Alejandro, Camilo, Nicolas and Andre.

Ursula was born in Germany and came to Canada in 1949 as a post-doctoral fellow at the University of Toronto with a PhD in experimental physics. She enjoyed a marriage of over 60 years and an outstanding life as an academic. She joined the faculty of University of Toronto Department of Engineering, Metallurgy and Materials Science in 1967 and became a full professor in 1973. After her retirement at age 65, she found a U of T home at Massey College.

She was a scientist, a feminist, a Quaker, a pacifist, an activist, and a treasured mentor to many. She was active in many areas and forums, among them Voice of Women, Science Council of Canada (the Conserver Society Report of 1977), NSERC and Ideas (the Massey Lectures in 1989). She was involved in an early class action case: it resulted in 2002 with about 60 retired women faculty receiving pay equity settlements acknowledging long-standing gender barriers and pay discrimination. She was a Companion of the Order of Canada, Fellow of the Royal Society and awarded the Order of Ontario. She received the Pearson Peace Medal, the City of Toronto award of merit, and numerous honorary degrees from Canadian universities along with various other awards and recognitions.

The family would like to thank the many people who relayed their ongoing thoughts and best wishes, and those involved in Ursula's care, particularly in the last month. The family is extremely grateful to Linda R., Trudy C., James O., Aileen B.M., Eleanor P., Vanda V., Erika W., Rosemary M., and Bruna N. Special thanks must also be given to all the staff at Christie Gardens where she received outstanding care.

If you wish, please consider donations to the Ursula Franklin Academy, Toronto Monthly Meeting (Quakers), Christie Gardens, Massey College of the University of Toronto, or Doctors Without Borders (M.S.F.) in her name.In Ursula's honour, consider small acts that will make the world and our society a better place. Ursula was a proponent of 'the earthworm theory'- it is the little acts that prepare the soil and nurture the seedlings so that bigger actions can follow and flourish.

Details of a celebration of Ursula's life will be announced at a later date. - See more at: http://www.legacy.com/obituaries/thestar/obituary.aspx?pid=180765665#sthash.w0rb5xBn.dpuf

Borders and Boundaries

Ontario Archeological Society Symposium
November 4th-6th, 2016, Waterloo, Ontario

CALL FOR SILENT AUCTION DONATIONS

The Silent Auction, always a popular event during the annual OAS Symposium, is also a great way to raise money for the Society. To ensure the success of our one and only annual fundraiser, we need your help!

Please consider donating new or gently used items such as archaeology and history books, services, jewelry, antiques, crafts, tools, gift certificates, gift baskets, etc. The Auction is also a fantastic opportunity for businesses to showcase their products and services. All donations will be acknowledged on donor boards during the Symposium and in the Program package. You will also receive much personal gratitude from your silent auction organizing committee!

Last year, several OAS chapters assembled and donated one-of-a kind gift baskets with items that promoted their organizations and regions. These were a big hit with our bidders and we hope that more chapters will participate this year!

Silent auction donations are now being accepted for the OAS 2016 Symposium. Please contact Chris Dalton at cdalton2420@rogers.com by October 21st, 2016 and include the following information: donor name and contact info, a description of the item(s) being donated, the value of the donation(s), and minimum/starting bid (if you like). Please also indicate if you are bringing the donation to the Symposium, giving it to someone to bring, or would like to send/courier it. We'll provide an address if you prefer this last method.

Thank you for your support!

The Ontario Archaeological Society Inc.

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President: Chris Dalton
Treasurer: Bonnie Glencross
Secretary: TBA
Meetings: 2nd Tuesday of each month Sept.-April Psychology, Anthropology, Sociology building (PAS) 1241 (First Floor), University of Waterloo (South Campus)
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Mail: c/o Dr. Gary Warrick, Laurier Brantford, 73 George St. Brantford, ON N3T 2Y3
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Meetings: 3rd Thursday of the month, 7:30, Sept. to May, Fieldcote Museum, 64 Sulphur Springs Road, Ancaster
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Phone: (519) 473-1360 Fax (519) 473-1363
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Facebook: Peterborough Chapter Ontario Archaeological Society

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http://anthropology.lakeheadu.ca/?display=page&pageid=80
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Membership

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Student	**25 / 34**
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July 15
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November 15
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