





# Ontario Archaeological Society

---

## Ontario Archaeological Society - Events

---

### Archaeologists and First Nations: Bridges From the Past to a Better Tomorrow.

**The 25th Annual Symposium of the Ontario Archaeological Society.  
October 16,17 and 18th, 1998  
at The Woodland Cultural Centre  
Brantford, Ontario**

In the recent past our paths have wandered in different directions, however, the pendulum appears to be swinging back again and the circle closes. The movement which acknowledges the rights to one's heritage is a world wide phenomenon. The concepts of a group's history places members of that group in a place and time, in a context that is valuable, critical, to it's very being. The preservation of cultural traditions is not new but acknowledgement and acceptance of the fact that there are different world views - is.

In North America we have watched, for a few years now, the progression and the difficulties of NAGPRA (The Native American Graves Protection and Repatriation Act) in the US and have recently expressed our own good intentions through the Canadian Archaeological Association's "Statement of Principles for Ethical Conduct Pertaining to Aboriginal Peoples". The interpretation of these principles amongst various groups across such a broad land has necessarily taken on numerous forms and has, for a few years now, been left to the resolution of individuals representing groups in various regions. Perhaps we should never expect to obtain a consensus of rules or opinions to guide various circumstances and people more widely.

It is the intent of this annual symposium of the Ontario Archaeological Society to hear from Archaeologists and First Nations Peoples who are working together or who share interests that are similar. We feel that by experiencing these examples from different parts of the province we will all be able to draw from them to understand and encourage communications in the future.

Because of the massive, in fact - world wide, scope of this movement, because of the size of the Province and the number of communications between our members and First Nations communities, we must try to restrict many of the examples geographically. Hopefully everyone will come away with a better understanding of the complexities and perhaps some examples that may provide useful possibilities to help interpret future situations we may find ourselves in.

---

### Approximate Times, Paper Titles and Abstracts

**FRIDAY:**

*From Time Immemorial:  
The First 10,000 years in the Great Lakes Region*



8:30-9:30

**Continental Breakfast at the Woodland Cultural Centre**

9:30

**Opening Ceremony****Introduction***Joanna Bedard (Director of the Woodland Cultural Centre)*

10:20

**A Crystal Quartz Quarry Workshop On the Southern Precambrian Shield.***Lawrence Jackson (Northeastern Archaeological Associates) and Donna Morrison. (Advance Archaeology)*Abstract

In April of 1988, a standard gravel pit assessment, directed by Donna Morrison, resulted in discovery of a significant quartz reduction site near Modock, Ontario, in an area of extensive glacial moraine and esker deposits. A local quartz outcrop was overlooking what is now a large swamp. Test excavations revealed extremely high debitage densities and a small sample of tools. These included several pieces esquillees, bipolar cores, a graver, a point tip, numerous preforms, and modified flakes. Water screening of large samples of hearth fill carried out by Jackson produced charcoal for radiocarbon dating as well as abundant debitage in deep feature levels. This rare site, dated to 2,800 years B.P. was involved in the greater distribution of quartz artifacts in eastern Ontario during the Terminal Archaic and Early Woodland periods. Where the large preforms were used remains a mystery.

10:40

**Bridging the Middle Woodland Period: Artifact Analysis and Radiocarbon Dates from Stratified Occupation Layers on the Blue Water Bridge South Site (AfHo-7), Point Edward, Ontario.***Paul O'Neal (The University of Western Ontario) and Robert G. Mayer (Mayer Heritage Consultants Inc.)*Abstract

From September to November of 1994, Mayer Heritage Consultants Inc. conducted mitigative excavations on the pier locations for the new second span of the Blue Water Bridge in Point Edward, Ontario. As an environmental assessment condition of construction approval, the excavations focused on a stratified multi-component Middle Woodland site containing a series of overlapping campsites and short term seasonal fishing stations. The Blue Water Bridge South site (AfHo-7) is important because of the relatively rare opportunity to document vertical control of cultural layers and the large quantity of artifacts present.

Over 400,000 cultural artifacts were recovered from three to four cultural layers in two 12 by 13 metre excavations up to 1.5 metres db. Radiocarbon dates from pit features place the sequence of changes of diagnostic lithic artifact styles and ceramic decorative motifs in absolute chronological time. Comparisons with other Middle Woodland sites in southwestern Ontario will also be discussed in order to further our understanding of the cultural history of this period.

11:00

**Home, Home On The Floodplain? An examination of the Princess Point Settlement System.**

*Frank Dieterman (University of Toronto)*

Abstract:

The Princess Point culture, circa A.D. 500-1000 in the lower Grand River watershed of Ontario, provides an excellent opportunity for the examination of a settlement system in contrast to earlier and later cultural manifestations. Through the use of a GIS, preferred landscapes will be identified and analysed via a decision-making model based on site selection criteria. The common assumption of annual seasonal aggregation on floodplains coupled with winter upland dispersal will be examined. Results from recent excavations at river bar (Cayuga Bridge, Bell Flats) and terrace (Meyer, Forster) locales will update Princess Point settlement data.

---

11:20

**The Individual in the Past.**

*Catherine Crinnion (McMaster University)*

Abstract

Learning about the individual in a past society can be an interesting and important, yet often difficult, endeavour. Although the many different classes of artifacts recovered from sites provide varying lines of evidence, the skeletal remains of the people themselves teach us the most about pre-contact health and nutrition. For this research project, individuals from three Ontario Iroquoian ossuaries were examined for dental disease. Results indicate that adult females experienced more dental disease than their male counterparts. After combining the skeletal evidence with the ethnohistoric and archaeological records, it is suggested that the daily activities typically performed by male and female adults significantly altered the foods eaten, as well as the frequency and duration of meals. Research of this nature yields much about the lives of past peoples and illustrates the importance of studying skeletal remains.

---

11:40

**The Charity Site: A 17th Century Huron Tragedy.**

*Lawrence Jackson (Northeastern Archaeological Associates) and Lisa Merritt (University of Toronto)*

Abstract

Excavations and analysis of Native and European artifacts from the 17th century Charity Site on Christian Island, Georgian Bay confirm French accounts of a tragic final episode on the Huron occupation of Ontario. After centuries of dominance in central Ontario the Huron were driven to the final island retreat of "Gahoendoe" in the winter of 1649-50 as a violent trade war concluded. Working with Beausoleil First Nation, Northeastern Archaeological Associates continued excavations begun by the London Museum of Archaeology and recovered important evidence of French and Huron occupation. Longhouses show startling scarcity of food remains, as well as disparities suggesting Christian and native Huron identities. After a winter of starvation, survivors fled with the Jesuits in the spring of 1650 taking with them oral accounts of one of Canada's most significant early historic events.



12-1:30

**Lunch at the Main Building**

---

1:30

**Ecosystems' Archaeology Method: Examples of Reconstructing Land Use Pattern from Selected Prehistoric Archaeological Sites.**

*Elena Ponomarenko, Canadian Museum of Civilization. Visiting Researcher, Canadian Museum of Civilization, Consulting Soil Scientist, Laboratory for Ecological Designs*

Abstract:

The Ecosystems' Archaeology (EA) method is based on detailed morphological analysis of substratum heterogeneity. Using reference morphological features corresponding to local factors of soil formation (e.g. root systems, fires, ploughing), reconstructions of paleoenvironments including land use patterns can be made. In contrast to the palinological approach, the EA method provides information on a particular site or occupation. Investigations can be completed for: a) buried sites and b) surface single-component sites. For surface single-component sites a limited set of problems can be solved. Examples illustrating features of agricultural use, vegetation successions, and changes in fire regimes, are provided.

---

1:50

**A "Time Share" on the Sydenham?: Boundary Dynamics and Questions of Ethnicity at the Haagsma Site (ca. AD 1350-1400)**

*David Riddell*

Abstract:

The Haagsma Site (AeHI-33) features a single Late Woodland longhouse, the main occupation of which dates from 1350 to 1400 AD. It is situated in a frontier region of southwestern Ontario between the documented Iroquoian regions to the east, and the less well-defined Western Basin tradition to the west.

It is during this period of occupation that a sharing of the structure occurred. This was likely on a primarily alternate basis, but I also propose that there were periodic meeting(s) between small groups of Western Basin Springwells and Middle Ontario Iroquoian peoples.

These encounters are believed to be of strategic importance for both groups, for each was in a process of expansion during this period. Thus issues of territory and boundary, and of the desirability of foreign knowledge, including that of a symbolic nature, are raised.

---

2:10

**The Search for the Iroquoian Longhouse: Replication or Interpretation.**

*Reneé Hill (Interpreter, Kanata - The Pinetree Native Centre of Brant), Skip Pennell (Co-ordinator, Kanata - The Pinetree Native Centre of Brant) Ron Williamson (Chief Archaeologist, Archaeological Services Inc.)*

Abstract

In our attempt to interpret the past, we can easily lose sight of the fact that the past was as complex

as is the present. This is perhaps no more apparent than in the attempt to reconstruct the multi-dimensional lifeways of prehistoric peoples on the basis of one-dimensional data recovered from the archaeological record. While this is a lesson that many historic site management and interpretive agencies learned decades ago, some prehistorians remain convinced that precise replication of the Iroquoian longhouse is both an achievable and significant objective. It is argued here that such an objective is not achievable in the context of the thousands of multi-functional longhouses that were erected over the course of half a millennium by various northern Iroquoian populations across a vast landscape. It is also argued that the significance of achieving a particular roofline on a longhouse pales in relation to the preparation of a sound cultural interpretive program in which to present the structure to the general public. In this way, replication scholarship should be seen to take a back seat to the recognition and presentation of the inherent cultural values of such places. The construction and interpretive programs from Kanata, a recreation of a prehistoric Ontario Iroquoian village in Brantford, Ontario, will be used to discuss these issues.

---

2:30

**Tour of Kanata**

---

**SATURDAY:**

*Archaeologists and First Nations:  
Building Bridges From the Past for a Better Tomorrow.*

**Morning Ceremony followed by a Continental Breakfast at the Woodland Cultural Centre**  
10:00

**Jake Thomas Memorial**  
*Bill Woodworth*

---

10:20

**Knowing the Present to Understand the Past.**  
*Ron Williamson (Chief Archaeologist, Archaeological Services Inc.)*

Abstract

As recently as forty years ago, federal anthropologists called for the complete assimilation of aboriginal peoples into Canadian mainstream society. Today, we are witnessing the creation of Nunavut, a territory representing one-fifth of the Canadian land base, whose resources will be entirely managed by the original occupants of the region. Such developments can be traced to the recent acceptance on the part of Canadian society of the unique spiritual bond that exists between Aboriginal peoples and places and features on the Canadian landscape and on an enhanced understanding of the cultural significance of oral history and traditional knowledge. It is argued in this paper that the success of Canadian archaeologists at reaching these same understandings should not be measured in terms of Aboriginal involvement in archaeological training programs, project planning, excavations and site interpretation, but in our ability to construct alternative explanations of the archaeological record based on Aboriginal world views, past and present.

---

10:40

**Aboriginal Peoples and Archaeologists: A Personal Perspective.**  
*Paul Antone (Policy Analyst, Parks Canada)*



Abstract

---

11:00

**Completing the Circle.***Bill Messenger, Mississauga Band, Alderville First Nation*Abstract

During the summer of 1991 a solitary Odawa burial site was discovered in Great Western Park. This site is on the banks of the Detroit River near downtown Windsor. The reburial ceremony took place on May 4, 1998. (Bills Birthday) During the almost 7 years it has taken to bring this to completion there were delays on the part of the City and also on the First Nations part. But over these seven years a very good relationship has developed between the City and the aboriginal community. Friendships developed between City officials, archaeologists, the Ministry of Culture and the Aboriginal Community of Windsor. These matters can be resolved so easily when the Cities, First Nations and Urban Aboriginal Communities work together as one.

---

11:20

**Archaeologists and Burials: Twenty Years of Experience in Northwestern Ontario.***Bill Ross (Ministry of Citizenship Culture and Recreation)*Abstract

This paper looks at several excavated burials that the author has been involved with either as a principal excavator or as an advisor over the last twenty years in Northwestern Ontario. All involve working closely with First Nations Peoples.

---

11:40

**The Authority of the Missing One Tenth: Issues of Archaeological Artifact Ownership.***Laurie Leclair and Neal Ferris (Ministry of Citizenship Culture and Recreation)*Abstract

The increasingly successful efforts of Aboriginal communities around the world to obtain and exert greater control over decisions regarding their cultural heritage, including archaeological investigations of their past, are having an impact on both the practice of archaeology in Ontario and on the political management of that heritage. While this has had a most profound effect on the area of burials and the study of human remains, another issue being raised is who owns, and thus can control, the artifact collections generated from Aboriginal sites in Ontario. This paper will review the limited legislative and regulatory framework addressing ownership of artifacts, and discuss the range of views and attitudes on the topic found among individuals representing some of the various sectors affected by this topic. The broader implications the issue of ownership raises, from fiduciary responsibility on the part of the crown, to establishing vestige rights on surrendered lands, to ownership of sites and extra-legal status of Aboriginal interests, will also be outlined.

---

12:10 - 1:30

**Lunch at the Main Building**

---

1:30



**Repatriation At The ROM.**

*Dr Mima Kapches, (Head, Anthropology)*

Abstract

Increasingly publicly funded museums in Canada are receiving requests from Canadian First Nations to return human remains and sacred material culture. As institutions deal with these requests information must be gathered, first concerning the collections, such as provenance, nature of the artifacts, and how the institution acquired the collection. And second, information concerning the relationship of the group making the request to the collections being requested. In Canada there is no national legislation such as NAGPRA, nor any provincial legislation in Ontario, which provides parameters for these matters. Therefore each case must be dealt with on a case by case basis, with efficiency and respect. Institutions are developing policy which guides staff and requesters. Opportunities for positive interaction with First Nations are the result of these events. This presentation reviews cases, which are not confidential, currently being handled at the ROM.

---

1:50

**Dimensions of site conservation in Quetico Provincial Park.**

*Andrew Hinshelwood (Lakehead University)*

*Heather Hopkins (Researcher)*

Abstract

An archaeological site may be reduced to a series of objects, maps, photographs and a descriptive report. But this does not constitute the sum of what the site held prior to disturbance or excavation. In their contribution to the development of a draft CRM Plan for Quetico Provincial Park, Elders from Lac La Croix First Nation made archaeologists aware that a spiritual dimension exists at these sites, and that it cannot be preserved by any methods other than non-intrusive management. A range of approaches which ensure that spiritual value is not compromised, even while new site inventory data is being gathered was recommended by the Elders, and has now been incorporated into park management policy.

---

2:10

**Kay-Nah-Chi-Wah-Nung "The Place at the Long Rapids"**

*Stacey Bruyere ( Director: Kay-Nah-Chi-Wah-Nung Historical Centre)*

Abstract

For over twenty years, members of the Rainy River First Nations in Northwestern Ontario have had an understanding and working relationship with archaeologists. In recent years, the First Nations has started to develop a National Historic Site, Kay-Nah-Chi-Wah-Nung Burial Mounds. Through knowledge gained from archaeologists, and their own oral anishianabe traditions, this interpretive park development will reflect the knowledge that both worlds have merged, protected and been proud of.

---

2:30

**Ancient DNA and Canadian First Nations: The Issues.**

*El Molto and Ryan Parr ( Paleo DNA Laboratory, Lakehead University)*

Abstract



The study of the origin and evolution of New World First Nations has long been the domain of bioanthropology. Traditionally such studies used anthropometric, osteometric, and anthroposcopic variants to study the origins, affinities and dispersals of Amerindian populations. Recently, with the advent of PCR, DNA, particularly from the mitochondria, is being increasingly used in paleogenetic research. Early mtDNA studies have rewritten the story of 'Peopling of the New World', at a time when questions are being asked as to whether or not the story should even be told. The issue of course is the fact that biological studies, particularly DNA, require using Native Human Remains in ways that are not always acceptable to First Nations. This has been a topic of considerable debate in the recent anthropological literature (see Ferguson 1996; Rose et al 1996; Beteille 1998; Jones and Harris 1998) and is increasingly at the forefront of First Nations communities, especially when Native human remains are found in archaeological contexts. In Canada, unlike the United States, the relationship between First Nations and Bioarchaeologists has been more symbiotic (as indicated by several papers at this symposium), although not without some unfortunate disputatious circumstances. Archaeologists are often at error in this regard by not fully understanding the implications of our research in terms of First Nation sensitivities and we do not always clearly state the nature and values of our research. In this paper we attempt to address the latter as it relates to ancient DNA research. We detail ongoing DNA research being conducted at the Paleo-DNA Laboratory at Lakehead University relative to, what we consider, a strong symbiotic relationship with Canadian First Nations. More importantly, we outline a proposal for the future that we hope will be the model internationally for repatriation issues and ancient-DNA research.

---

2:50

### **Underwater Archaeological Assessment and First Nation Concerns: Atherley Narrows Fish Weirs Site.**

*Scarlett E. Jamusas and Robert G. Mayer (Mayer Heritage Consultants Inc.)*

#### Abstract

During the fall of 1997, Mayer Heritage Consultants Inc. conducted a program of underwater archaeological monitoring and test excavations before and during construction of the new second span of the Highway 12 /Atherley Narrows Bridge near Orillia, Ontario. The program focused on the Aboriginal fish weirs that were described by Samuel Champlain in 1615 as being located between Lakes Couchiching and Simcoe in the channel now known as the "Narrows". Previous systematic investigations of the weirs conducted by Richard Johnson and Ken Cassavoy during the 1970s and 1990s and later by Parks Canada from 1994 to 1997 documented the as found condition of hundreds of wooden stakes used in the construction of the fish weirs. Some of these stakes radiocarbon date as old as 3,000 years.

Severe disturbances to the stakes have occurred over the past 25 years; and most are now gone in the immediate vicinity of the bridge. Visual observation, sub-bottom profile profiling and test excavations documented the locations of the few remaining stakes. Although last used to harvest fish during the 1950s, the fish weir site is still very important to the Chippawas of Mnjikaning First Nation.. As part of the construction approval process, a series of meetings and discussions took place with representatives of the First Nation and personnel from Parks Canada, Ministry of Transportation and the construction team in order to negotiate a variety of matters including continued access to the site by the First Nation for spiritual rituals.



## **When Natives And Archaeologists Meet: Cooperative Archaeology as a Vehicle for Awareness and Education.**

*Susan M. Jamieson, Department of Anthropology, Trent University*

### Abstract

Trent University's Cooperative Archaeology Program has been in operation since 1996. Incorporating indigenous and archaeological knowledge and perspectives, the program minimally is designed to: 1) train archaeology students as anthropologists who can relate to the sensitivities and concerns of Native peoples and; 2) offer a basis from which Native students who plan to work within band administrative structures following graduation can evaluate archaeological land claims data. Results to date are equivocal, largely because a negative image of archaeology, archaeologists, and Native peoples persists among program participants and advisors. Here are some things that we can do about it.

3:30

## **Mnjikaning Fish Weirs National Historic Site: An Enduring Technology, an Ancient Place of Meeting, A Dedicated People.**

*Sue Anderson, Athol Hart, Sheryl Smith*

### Abstract

The ancient fish weirs at Atherley Narrows near Orillia, Ontario have distinct meaning to Aboriginal people as well as to archaeologists. While archaeologists and historians are interested in age, technology, uses and other aspects of the weirs, Aboriginal people are concerned about the site as both a place of power and as a manifestation of their traditional responsibilities as stewards of special places. For about 10 years, the Chippewas of Mnjikaning First Nation and Parks Canada have walked along together on a sometimes difficult journey of discovery. Our presentation will explore the dimensions of that journey and what we have learned about each other along the way.

3:50

## **Bridging Traditional and Modern Approaches to Cultural Heritage Management**

*Dean M. Jacobs (Executive Director, Walpole Island Heritage Centre)*

### Abstract

Archaeological and heritage conservation issues are of central importance to Aboriginal peoples throughout Canada. The Walpole Island First Nation has maintained a strong community decision making approach sustaining its cultural heritage and traditions, while effectively interacting with the non-indigenous population. This presentation will describe the Walpole Island community experience in dealing with archaeological related incidents and issues. It is a story about how one First Nation community has taken a leadership role in the fields of history and archaeology.

4:10

## **Archaeologists and First Nations: Communication as an Essential Ingredient for a Better Tomorrow.**

*Jim Wright (Curator Emeritus, Canadian Museum of Civilization)*

### Abstract

A critical factor in the strained relationship between Native people and archaeologists has been the negligence of most archaeologists to communicate their findings to both Native communities and the general public. This problem of a lack of communication is clearly recognized in the Canadian Archaeological Association's statement on the principles of ethical behaviour that is expected of archaeologists relative to Native communities. While there are many facets to communication, ranging from face-to-face discussions, archaeological talks and demonstrations, museum exhibits, videos, participation in site excavations, etc., the most effective means to convey archaeological knowledge is still the written word. What is needed are more general archaeological publications that target non archaeological audiences at all levels; national, provincial, territorial, down to, in certain instances, local communities. Such publications can provide Native people with a vast body of archaeological information which can be used in a variety of ways. Hopefully, some day, educational systems across the land will see fit to incorporate the more than 12,000 years of Native history revealed by archaeological means in their curricula. With such information being widely available the stage would then be set for constructive dialogue between the two constituents most concerned with the archaeological heritage; Natives and archaeologists.

---

4:30 - 6:00

**O.A.S. Annual Business Meeting**

---

**SUNDAY** (morning)

8:30-10:00

**Continental Breakfast at the Woodland Cultural Centre**

*The Last Few Centuries*

10:00

**Settling the Grand: A Master Plan of Archaeological Resources for the City of Brantford**

*Ron Williamson (Chief Archaeologist, Archaeological Services Inc.), Matt Reniers (Senior Planner, Policy & Programs, The City of Brantford) Derek Baranowski, GIS Analyst, Geomatics International Inc).*

Abstract

The Grand River watershed, including the lands encompassed by the City of Brantford, has a rich cultural history which begins approximately 11,000 years ago and continues to the present. While nearly 300 prehistoric and historic archaeological sites have already been documented in the city, many as yet undocumented sites are threatened by urban development. In order to understand the manner in which these sites may be distributed, an archaeological potential model was developed using a Geographic Information System (GIS) to map various sets of information as separate, but complementary layers of spatial data on 1:10,000 scale digital base maps. The final task of the Master Plan research was the identification of a series of policies for incorporation in the City of Brantford Official Plan, and of practices within the development approvals process that will ensure that the need to preserve these valuable heritage resources is incorporated within the overall process of change and growth in the City of Brantford.

---

10:20

**Let the Words Speak!: Using Native Languages as a Tool of Understanding.**



*John Steckley*

Abstract

Over the years, answers to a number of archaeological questions have been provided by Native languages. Here in Ontario, we have learned much about the Huron and Petun from the linguistic information provided by the dictionaries and other works written by the French Jesuits of the seventeenth and eighteenth centuries. Using this material, I have been able to learn about ethnic splits and links among the Ontario Iroquoians, about the structure of longhouses and about the spiritual significance of ravens' beaks. In this paper I intend to discuss the weaknesses and strengths, limitations and far reaching aspects of use of Huron language materials. This will be done in part through a summary of my material published over the last fifteen years in almost 50 O.A.S. publications, as well as through a presentation of what Huron language sources can reveal concerning the recent discovery of rattlesnakes surrounding a pipe. Stress will be placed on making this information accessible to people whose interests and training are archaeological, not linguistic.

---

10:40

**The Archaeology of Early Nineteenth-Century Iroquoians on the Grand River, Ontario**  
*Gary Warrick (Ontario Ministry of Transportation)*

Abstract

The Dewar site was excavated by the Ontario Ministry of Transportation in 1991, in advance of reconstruction of a portion of Highway 54, between Caledonia and Middleport. The site produced a large artifact sample, including pre-contact artifacts that demonstrate use of the site for 9,000 years. The artifact assemblage is dominated by early nineteenth-century material (ca. 1830s), documenting occupation of the site by Six Nations Iroquoians, probably Onondaga. Using a mix of historic documents, maps, and archaeology, Iroquoian life in early nineteenth-century Ontario is reconstructed and the archaeological visibility and historical continuity of Iroquoian culture is discussed.

---

11:00

**Whose Past Is More Important? 1995 Archaeological Assessment at Ruthven Park.**  
*Bud Parker.*

Abstract

Ruthven Park, a large estate and Historic Mansion was built in 1845. The tourist potential for the property is obvious, and with OHF funding, the park's caretakers hired the writer to conduct two archaeological assessments prior to the development of new facilities. The caretakers seemed to have neglected to pay careful attention to the archaeological assessment process. The studies resulted in the identification of both Euro-Canadian and First Nations archaeological sites, but the construction schedule failed to plan for contingencies, such as archaeological mitigation, if these cultural resources were threatened.

---

11:20

**Ruthven and the Cayuga Settlement on the Grand**  
*Eva M. MacDonald (Archaeological Services Inc.)*

Abstract

This paper will present an overview of Archaeological Services Inc.'s portion of the Lower Grand River Trust Heritage Management Plan Study. The Stages 1/2 Archaeological Assessment focused on Ruthven, an early 19th-century estate encompassing approximately 3,000 acres along the Grand River in Southwestern Ontario. In addition to documenting Ruthven's extensive collection of ethnographic and archaeological materials, in 1997, a field survey was made of high potential areas within the estate lands. Over 20 archaeological sites were documented, including the Historic Cayuga site May 1 (AfGx-141). The paper will also discuss May 1 within the context of previous and current archaeological research on the Six Nations in the Grand River area.

---

11:40

**The Zooarchaeology of the Lampman Site (AhGx-96), a Euro-Canadian Pioneer Farmstead**  
*Stephen Cox Thomas, Beverly Garner, and Eva MacDonald*

Abstract

Analysis of animal remains from the Lampman Site (AhGx-96)--a Euro-Canadian farmstead near Hamilton, Ontario--provided information about the economic strategies of the site occupants. The site was horizontally stratified using ceramic chronology, allowing us to trace changes in economic strategy change over time. A preliminary study indicates that during the first quarter of the nineteenth century the site occupants concentrated on faunal resources which required less labour and capital investment than the species mix developed later. Among the domestic livestock, emphasis was placed on species which matured quickly and reproduced rapidly. Wild animal resources comprised a modest but significant supplement. The mid-nineteenth century assemblage reflected a shift towards domestic livestock which required more capital investment (cleared land and buildings) and supervision. The slower reproductive rate of some of these species required increased emphasis on long range planning. Finally, species composition and analysis of the meat cuts represented provide some insight into marketing strategy and increasing involvement in the local economy.

---

1:30- 3:30

**Meeting at the Main Building**

**The OAS Task Force on Professionalism in Archaeology**

---

Paul Lennox

Program Chair 1998 OAS Symposium



**Friday, October 16, 1998**

**Reception  
8:00 - 10:00 p.m.**

**Nasty Jack's  
Ramada Inn  
664 Colborne Street, Brantford, Ontario**

**Cash Bar**

**Finger Foods  
provided by  
The Ontario Archaeological Society**

**Please join us for a couple of hours of good company  
and great food!**

*Banquet*

*Saturday, October 17, 1998*

*Brant Ballroom*

*Ramada Inn*

*664 Colborne Street*

*Brantford, Ontario*

**Program of Events**

**Master of Ceremonies**

**Cash Bar Opens**

**6:30 p.m.**

**Dinner**

**7:00 p.m.**

**Special Guests and Award Ceremonies**

**8:30 p.m.**

**Kevin Raymond, Office of Honorable Jane Stewart, Minister of Native Affairs**

**Twenty - five Year Membership Awards**

**The Peggy Armstrong Public Archaeology Award**

**The J. Norman Emerson Award**

**Entertainment**

**9:30**

**The Kanata Dancers**