



O.A.S.  
40  
YEARS  
1950 - 1990

# ARCH NOTES

MAY/JUN 1990

90-3

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## ARCH NOTES

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## PRESIDENT'S COMMUNIQUE

What's new since last time?

Well, there is absolutely no news from the Ministry of Consumer and Commercial Relations. Their promise of a first draft of the Regulations to the new Cemeteries Act by the beginning of February seems to have been overly optimistic. The OAS successfully deputed before the Environmental Assessment Committee over the Pearson Airport expansion. We await their report to comment upon. The OAS has been invited by MNR to appoint a delegate to sit on the planning team which will develop a strategy for the new Rouge Valley provincial park. Long-time area resident, member, naturalist and former Treasurer of the OAS, Geoff Sutherland, has kindly agreed to be our representative for the year-long process. I had a very nice lunch meeting with Robert Bothwell, Chairman of the OHF Archaeology Committee, the other day to try and improve communications on matters such as the OHF sponsored MOA series and future cooperation on planning workshops and meetings around current issues in archaeology. I attended the MCC Awards ceremony a few days ago in Toronto where Dena Doroszenko and Bernice Field (Toronto Chapter) received 5-year pins, as did I, and our indefatigable editor, Mike Kirby, received his 15-year pin for service to the OAS. Congratulations to all other OAS members across the province who also were honoured in this way.

By now you may have received the "Questionnaire on the Regulation of Archaeological Activity in Ontario" prepared by an ad hoc committee of concerned members of the archaeological community representing avocational, academic, museums and

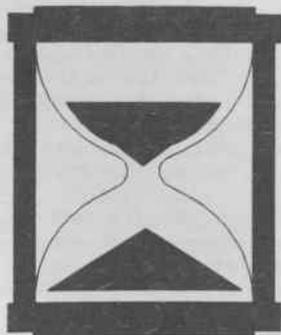
native sectors as well as the APA, AHC, SOS and the OAS. This questionnaire attempts to take the pulse of our community during this time of movement toward change both from within and without. The results of this document will provide our community with a sense of what is important to us collectively in terms of the way we are regulated and will help us to frame responses, for example, for policy writing toward the putative new improved Heritage Act writing process. In addition, you will note that there is a demographic gathering section in this questionnaire. The results of this section will be very helpful in shaping a true picture of the archaeological community in Ontario. Right now, for example, the OAS has the largest single membership of all archaeological organizations in the province yet we have a very difficult time knowing how to target programming because we really don't know the demography of our own membership. These statistics simply have never been gathered before at the OAS level or indeed at any level within our community. So, if you can spare a few minutes, please fill out the questionnaire and send it. There is nothing sinister about it. We simply think that this is the best way to at least begin the process of real dialogue among ourselves on really important issues which will affect us all.

News Flash!!! By the time you read this, an archaeological milestone will have occurred. On May 9, in Whitehorse at the CAA Conference, the Hon. Marcel Masse will announce the long-awaited Federal Archaeological Policy. Closer to home on the same day the Hon. Christine Hart, Minister of Culture and Communications, will be announcing some equally long-awaited

news. She plans to release a document called "A Strategy for Conserving Ontario's Heritage: the report of the Ontario Heritage Policy Review". This 80 page paper will be the blueprint for government and the heritage community as we approach the end of the millennium. A short synopsis or executive summary is also to be released for those who do not want to read the full report. In addition, Minister Hart is also expected to release a further document about proposed legislative revisions, in other words, a new, or at least improved, Heritage Act. The schedule for these legislative revisions and the process to be followed is not known yet. We will, of course, keep you posted and if there are any further developments before we go to press we will include them. As you may have guessed, I am writing this column extra early as I will not be around the first two weeks of May. I'm taking a well-deserved break birding and looking at pyramids in Central America. On May 9 I'll hoist a beer in honour of that historic day for archaeology in this province!

Christine Caroppo

\* \* \* \* \*



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#### LIEUTENANT GOVERNOR ANNOUNCES NEW BOARD MEMBERS FOR THE ONTARIO HERITAGE FOUNDATION

The Honourable Lincoln Alexander, Lieutenant Governor of Ontario, and The Honourable Christine E. Hart, Minister of Culture and Communications, recently announced the appointment of Board members to The Ontario Heritage Foundation.

Newly-appointed members to the Foundation's Board for a one-year period, effective from March 5, 1990 to March 4, 1991 are:

M. Georges Belander, Sudbury  
Dr. Gary W. Crawford, Mississauga  
Dean M. Jacobs, Walpole Island  
Dr. J. Eldon Molto, Thunder Bay  
Dr. Marie E. Sanderson, Waterloo

The following are current members who have been reappointed for a three-year period, effective from March 5, 1990, to March 4, 1993:

Professor Robert S. Bothwell, Toronto  
Joan F. Johnston, Martintown  
Norbert J. Schuller, London  
Christopher D. Tossell, Sault Ste. Marie  
Colin D. Watson, Toronto

John H. Moore, London, was also reappointed for a one-year period.

In making their announcement, the Lieutenant Governor and the Minister expressed their deep appreciation for the following Board members who retired as of March 4, 1990:

Cedric P. Haynes, Cobourg  
Theodore Teshima, Toronto  
Dr. Peter L. Storck, Toronto  
Dr. Morgan Tamplin, Peterborough  
Ian W. Kimmerly, Ottawa

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## RAVEN EFFIGIES IN THE MOHAWK VALLEY?

by S.E. BAMANN

In his recent article "The Huron Mat of War" (Arch Notes Nov/Dec, 1989), John Steckley presents linguistic and ethnohistorical evidence regarding the importance of ravens in ideology associated with historic period Huron warfare. Linguistic evidence for Huron use of rush mats to hold "charms" associated with the feast of war is combined with documentary evidence on the importance of ravens and raven symbols in Huron ideology associated with warfare. Through this, Steckley suggests that Huron mats of war may have held parts of ravens that were used in the acquisition of spiritual power during war feasting or raids. Thinking in terms of archaeology, Steckley further suggests that we should look for parts of ravens associated with certain archaeological contexts such as houses that may have been inhabited by war chiefs. At present, there are no identified raven faunal remains for Mohawk Iroquois sites in the Mohawk Valley of New York State. However, recent excavations at one prehistoric Mohawk site have produced three bird effigies from ceramic smoking pipes that may possibly represent ravens. I would like to discuss such effigies as a line of material evidence for warfare-related activities among related Northern Iroquoian peoples including the Huron and New York Iroquois.

The specific bird effigies mentioned above are from the Otstungo site, a highly defensible, palisaded site of less than one hectare located in the upland country of the Mohawk river drainage. The site has been known of since the days of Squier and Davis. Squier (1849:58) describes the site as:

...a high point of land projecting into a bend of the creek, which upon one

side has cut away the slate rock, so that it presents a mural front upwards of one hundred feet in height, and entirely inaccessible. Upon the opposite side is a ravine, within which flows a small stream. Here the slope, though not precipitous, is very abrupt; and if a line of palisades were carried along its brow, it would be entirely inaccessible to the savage assailant.

A number of longhouses were identified archaeologically at this site. A complete longhouse and a portion of a second adjacent longhouse were excavated as part of the University at Albany (State University of New York) Mohawk Valley Project between 1984 and 1987 (report in preparation). Ceramic analysis and an absolute date places the site sometime around 1500 AD, just prior to the protohistoric period (Kuhn and Bamann 1987).

The three bird effigies from ceramic smoking pipes were recovered from within or near the two adjacent excavated longhouses. The first (cat #: TU9/1) consists of a head with a long beak; the head is broken off at the point of attachment to the pipe. This effigy could clearly be that of a raven. The second (cat #: 1.4151) is an aquiline beak broken off where it would attach to the head. The third (cat #: 1.947) is another complete head with pronounced eyes and a long beak broken at the tip. While the third might possibly be an owl, it lacks other owl characteristics and just as easily may represent another bird such as a raven. None of these effigies were associated with any specific feature, although numerous hearths and pits were excavated in the houses. However, the excavated area of the site has never been plowed, and the spatial distribution of artifacts within the

houses appears to have been minimally disturbed.

The discovery of these possible raven effigies on an obviously fortified and defensible site suggests an additional form of material evidence for Steckley's thesis. The association between raven symbolism and warfare could be taken one step further. In general, the occurrence, distribution and frequency of raven effigy pipes on Mohawk Iroquois sites may indirectly reflect changing patterns of warfare (including raiding and feuding).

The manufacture and significance of ceramic smoking pipes among Northern Iroquoian groups has been a topic of considerable attention (Kuhn 1985, Noble 1979, Mathews 1976, Wray 1956). Many agree that men were for the most part the makers and users of pipes (Kuhn 1985:69-77), (Woolfrey et al. 1976:7). Men also dealt with warfare as a primary activity and concern (Fenton 1978:315). The significance of effigy pipes has been linked to various aspects of Iroquois ideology (Kuhn 1985:98-101). In general, animals and birds depicted on the pipes qualify as representations of supernatural themes and pipes were probably sacred (Mathews 1980:303-304). The association of pipes with men, and the general ideological significance of pipes suggests the possibility of a strong link between pipes and ideology surrounding warfare.



Possible raven effigy from smoking pipe found at the Otstungo Site in the Mohawk Valley (cat.# TU 9/1). Drawn by Todd Preston.

It therefore seems that it would be useful to examine patterns based on the occurrence of possible raven effigy pipes on Iroquoian sites. At present, I am only familiar with a portion of the existing pipe assemblage attributed to the Mohawk for which few other examples of bird effigies are known (see Lenig 1965). However, a preliminary search through Mohawk site reports indicates that additional evidence may be found. For example, a crow effigy is reported at the Elwood site (Gutierrez 1985:60). The effigy consists of a broken beak that is highly similar to the specimens suggested to represent ravens at the Otstungo site. The Elwood site is a Mohawk village site lying within four kilometers of the Otstungo site and dates to the same general time period (Snow 1985). This association is suggestive. Given Steckley's thesis relating ravens to warfare related activities, patterns of occurrence of raven effigy pipes on prehistoric and historic Iroquoian sites may be useful in understanding underlying patterns of Iroquoian warfare.

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Wray, C.F.

1956 Seneca Tobacco Pipes. *New York State Archaeological Association Bulletin* 6:15-16.

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## O.H.F. NEWS

### UPDATE ON THE AARO

The Archaeology Committee has received 61 abstracts covering 1987, 1988 and 1989; 20 Consultants, 16 Conservation, 3 Field Schools, 2 Underwater Surveys and 20 Excavation projects. We still need abstracts from academic and marine archaeologists to balance the first issue.

The abstracts are being edited in 4 batches; batches #1, #2 and #3 have been edited and returned to the senders. All of batch #1 has been returned with the exception of 2 licensees. This batch has been sent on to the copy-editor. During the late spring and summer, the copy-editing will be completed and work on the design and preparation including illustration will be completed. Our publishing date is for September, 1990 in order that it can be distributed at the Annual OAS Conference.

THEREFORE, PLEASE BE SURE TO RETURN YOUR RE-EDITED ABSTRACTS AS SOON AS POSSIBLE SO WE CAN STAY ON SCHEDULE. PUBLICATION DATE RESTS WITH YOU. NEW ABSTRACTS WILL BE ACCEPTED IF SENT WITHIN TWO WEEKS OF THE PUBLICATION DATE OF THIS ISSUE OF ARCH NOTES.

### LICENCES

The following is a list of licences to conduct archaeological exploration, survey or field work, which have been granted by the Minister during the period March 1, 1990 to May 4, 1990:

#### Consulting

- #90-079 - Rajnovich, Grace, Sault Ste. Marie, Province of Ontario
- #90-071 - Rusuk, Jacqueline, Kenora,

Province of Ontario.

- #90-076 - Woodley, Philip, Dundas, Province of Ontario.

#### Survey & Test Excavations or Excavations

- #90-086 - Ellis, Dr. Christopher, University of Waterloo, for the Murphy Site.

#### Field School

- #90-070 - Latta, Martha, Toronto, Ontario for the Auger Site (BdGw-3).
- #90-072 - Smardz, Karolyn and Peter Hamalainen, Archaeological Resource Centre, Toronto Board of Education, for the "Gore Vale" Site.

#### Conservation

- #90-074 - Broadbent, Heather, Palgrave, Ontario, for the Corporation of the Town of Caledon.
- Glidden, Allyne, Thunder Bay, Ontario, for Northern Ontario.
- #90-078 - Ruddock, James, London, Ontario, for Peterborough County.
- #90-077 - Warrack, Mark, Mississauga, Ontario for the City of Mississauga.

#### Underwater

- #90-082 - McLeod, Ken, Osgoode, Ontario for the Rideau River area.
- #90-085 - Rule, Dr. Margaret, Portsmouth, England. Underwater survey of the Hamilton-Scourge, Lake Ontario.

#### Revision

- #90-091 - Northeastern Archaeological Associates: Heather McKillop and Lawrence Jackson, Port Hope, Ontario. Consulting licence for Province of Ontario.
- #90-031 - Scarlett Janusas and Associates Inc., Weston, Ontario. Consulting licence for Province of Ontario - land and underwater.

## GRANTS

The Board of Directors of the Ontario Heritage Foundation next grant deadline will be October 31, 1990 for research, northern initiatives, and aid-to-publication projects. The Committee's questionnaire has resulted in an excellent response and we have received 22 applications. Review of grant applications will take place late May. Competition will be stiff.

The new grant deadlines are nearing completion and should be ready before the end of the summer.

Gloria M. Taylor May 3, 1990

## CORRECTION NOTICE

Please note the telephone number of the Archaeology Committee of the Ontario Heritage Foundation is 963-1131 and not 923-1131 as given on page 8 of AN90-2.

\* \* \* \* \*

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NESTOR FALLS DIG TO CONTINUE  
VISITORS AND VOLUNTEERS WELCOME

The public archaeology project at Nestor Falls in northwestern Ontario will continue this year, with funding provided by the Ministry of Northern Development and Mines and the Ontario Heritage Foundation. Last year's excavations uncovered Archaic, Laurel, Blackduck, Selkirk, Sandy Lake and Fur Trade Components. The site is open to visitors from May 19th to September 3rd from 9 a.m. to 3:30 p.m. Wednesday through Sunday, with tours and on-site displays. Volunteers are welcome, and must book in advance. Experienced volunteers will be accepted from May 19th to June 17th, those without experience from June 20th to September 2nd. Volunteer information kits are available from the Regional Archaeologist, 2nd Floor, 227 2nd St. S., Kenora, ON P9N 1G1. Nestor Falls is located on Highway 71, 85 minutes drive south of Kenora. There are also numerous rock paintings in the near vicinity.

\* \* \*



## 17th ANNUAL SYMPOSIUM

Symposium dates are set for October 26 - 28, 1990.

The venue is historic Oakham House on Gould Street, Ryerson Campus.

The topic set for this year

LET'S MAKE A DEAL:  
ARCHAEOLOGICAL EVIDENCE OF TRADE IN ONTARIO

The list of confirmed speakers is growing - Convenor Dr. Heather McKillop will have more about this in an upcoming Arch Notes, and the Sunday of the Symposium weekend will be devoted to a full-day session hosted by the O.A.S. on "Future Directions" - see separate notice for full details of this important event.

On the Friday evening, there will be a reception in the Thomas Lounge of Oakham House for all members of the Society who are able to get there - even the participants in the President's meeting may take a few minutes out for a visit.

On the Saturday, until 4 p.m., we will have the papers on Trade. This will be followed by the Annual Business Meeting of the Society. If you have any matters to bring before this meeting, please inform the Administrator or one of the Officers or Directors in good time (watch Arch Notes for this too).

In the evening, we will have our Dinner and Dance, at which there will be several awards to members.

And on the Sunday - Future Directions.

Altogether this is building up into a weekend of activities most appropriate for celebrating our

## 40th ANNIVERSARY

Accommodation: The Ibis Hotel on Church Street, a very short walk from Oakham House, is reserving a block of 20 rooms for our members. These will be held until two weeks prior to the event (or are all booked!). Parking for guests is available.

Prices will be announced in the next Arch Notes, along with a pre-registration form.

## "Future Directions"



On the Sunday of our Symposium weekend (October 28, 1990) the Executive Committee of The Ontario Archaeological Society will be hosting a full-day session entitled "Future Directions".

What are your thoughts, recommendations and concerns for the future of archaeology in Ontario? (e.g. the role of the Ministry, the O.H.F., the archaeological warden system, funding, licensing, accreditation, ethics...)

We want to know!

Written submissions are being solicited from the membership to assist in setting up an itinerary for this session.

Please contact the O.A.S. office - 730 0797



## ARCHAEOLOGY IN JAPAN - JULY/AUGUST 1990

The Ainu have been largely assimilated by modern Japanese culture. What role did they play in the islands' early history?

Japan was not always so full of rice paddies. Nor was it as ethnically homogeneous as it appears today. History texts often recount the northward advances of the pioneering Japanese from the seventh century A.D. on, pushing a retreating "primitive" ethnic minority, the Ainu, to a last refuge on Hokkaido, the northernmost island. There the Japanese forced them into labor and introduced them to agriculture. Who were the Ainu? Where did they come from? And what really were their interactions with the Japanese?

The Ainu, texts say, were a short, dark, notably hairy people with heavy beards and skin tattoos, dressed in barkcloth or skin robes, who worshipped the spirit of the bear. For years anthropologists considered the Ainu a simple salmon-fishing and deer-hunting culture. But, contrary to typical patterns of settlement, the Ainu also apparently maintained villages without farming. What sustained them? Their curiosity piqued, archaeologists from Hokkaido University excavated an ancestral Ainu settlement in 1982. They found that the Ainu in fact grew barley, wheat, and millet as early as the ninth century. Other finds suggested that Ainu housing, tools, and weapons were surprisingly similar to the Japanese versions. One of the archaeologists, Gary Crawford, believes that the Ainu, rather than simply being vanquished and assimilated by the Japanese, alternately fought and traded with them for centuries. Since the Ainu were a match in warfare and

knew the territory of Hokkaido better than the Japanese, the Japanese had a difficult time subduing what one textbook calls the "mild barbarians." "It was more a case of: 'we've met the enemy and he is us,'" says Crawford.

Today, although the Japanese have largely absorbed the Ainu, a few Ainu on Hokkaido strive to maintain a traditional lifestyle and are eager to learn more about their origins. Last summer, Crawford and his Japanese colleague, the distinguished Professor Masakazu Yoshizaki, started excavating a new Ainu site on the Hokkaido University campus to determine the extent of agriculture and the nature of their relationship with the Japanese.

**Field Conditions:** Working at a thoroughly comfortable site alongside Japanese counterparts, volunteers will spend three fourths of their time collecting soil from pits, hearths, ovens, and floors, and one fourth processing samples by flotation in the lab. Team members will stay in a Japanese Inn (or ryokan). The lively city of Sapporo lies at about the same latitude as Toronto and enjoys summer temperatures in the 70s. Before the tourist season, June and July are the best times to visit Japan and to learn more about uncrowded Hokkaido, an island that many Japanese consider exotic because it is among the last settled by the Japanese. Related interests: gardening, botany, cultural change, aboriginal rights.

Interested members may call 617-926-8200 and ask for Julia Haverland or Bill Doonan.

\* \* \* \* \*




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## LETTERS TO THE EDITOR

Dear Sir:

Although I was not provided the opportunity at the time, I cannot but now hasten to comment on the quiddity of Dr. Bothwell's "Letter to the Editor" in the previous issue of Arch Notes. This bombastic epistle demonstrates what a consummate fabulist can do with a few worn-out cliches, a little afflatus, and plenty of gelogenic facetiae. Despite his protest to the contrary, he most assuredly was provided with documented forewarning and ample opportunity to supply a rebuttal to my original letter for publication in the same issue. I, for one, would like to congratulate Dr. Bothwell on his most amusing parisology and also to take this opportunity to respond in kind with equally complementary charientism.

What is truly "outrageous" about this entire affair are Dr. Bothwell's remarkably insensitive behavior and the objectionable remarks he made both in open forum and in a public hallway at the OAS Symposium held last October. These consisted of pure bunkum and schlock that are unquestionably not acceptable from a person of senior appointed position and experience. Upon investigation of a complaint lodged against Dr. Bothwell regarding his comments, the Information and Privacy Commissioner's Office ruled that an unauthorized disclosure of private information was committed and that the Ministry of Culture and Communications (as the offending institution) should take more caution in matters involving disclosure of personal information.

While I personally grieve not from Dr. Bothwell's ersatz obloquy and flamboyant quips nor for his

evanescent suffering due to "the slings and arrows of outrageous fortune", I fear that I have been singled out to endure the symbolic if not the 'literal punishments of vapulation and auto-da-fe' for publicly voicing concerns that are widely held within the Ontario archaeological community. Constructive and pedantic criticism of my beliefs I willingly accept with the ataraxia of gnosis and within the bounds of reasoned thought but self-serving tirades, diatribes, and denunciation from a self-named "political hack" I do not.

As with similar nugatory protestations and mussitations received from other provincial civil servants, my personal opinion of Dr. Bothwell's public and private macrology concerning legitimate heuristic recourses to the Freedom of Information and Protection of Privacy Act for details of the MCC and OHF Archaeology Committee's illusive agenda and fluctuating priorities is succinctly yet so eloquently stated in the age-old children's verse "Sticks and stones may break my bones but names will never hurt me". If one is to "call a spade a spade", as in his reciprocal use of the vernacular "le mot juste", one can rejoin with impunity the monikers ultracrepidarian vir and multiloquous mountebank.

Utilizing the Freedom of Information and Protection of Privacy Act has greatly facilitated the development of an informed critique of the provincial heritage process - how it works and doesn't work under the current bureaucracy. One does not have to have a Ph.D. to know that some things can always be improved in the management as well as in the delivery of Ontario archaeology if the need is identified and demanded strongly

enough by concerned citizens. There is no better time to act individually or collectively to help shape government policy and programs. If one cares about the future status of archaeology in this province, it is imperative to become informed by asking questions of the Ontario Heritage Foundation and the Ministry of Culture and Communications. The archaeological community as a whole must take advantage of appropriate opportunities such as with the recently announced proposed changes in the Ontario Heritage Act to state their reasoned opinions and alternate strategies for conserving archaeological resources to the appropriate ministerial authorities - **BEFORE ITS TOO LATE.**

Sincerely yours,

Robert G. Mayer



## ARCH NOTES

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### ARCHAEOLOGICAL POSITION AVAILABLE

Field/Lab archaeologist required for Ontario consulting and research. Supervisory ability and experience essential. Challenging opportunity for responsible self-starter with academic credentials and professional ambition.

Send letter of interest with resume/C.V. and references to:

Rita Michael  
Michael Archaeological Services  
907-981 Main St. W.  
Hamilton, Ontario L8S 1A8  
(416) 524-1384

\* \* \*

### SUMMER EMPLOYMENT, 1990

Applications for summer employment as members of archaeological survey and excavation field crews are presently being solicited. All interested persons are invited to apply in writing to the address below.

Applications should include a covering letter and current resume outlining interests and work experience in archaeology or related fields (i.e. courses in archaeology, tree planting, historical interpretation), together with an indication of salary expectations, general health and ability to travel.

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## ARCH NOTES

The views expressed in this publication do not necessarily represent the views of the Editor or of The Ontario Archaeological Society

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## HERITAGE POLICY

*In a statement to the House on Wednesday, May 9, 1990, the Hon. Christine Hart, Minister of Culture and Communication, announced that the Government would draft comprehensive new legislation to strengthen and revise the Ontario Heritage Act and that this legislation would reflect the challenges highlighted by the Ontario Heritage Policy Review's final report.*

*Previous to the statement to the House the Minister had attended a 'Heritage Policy Luncheon' to which had been invited representatives of all heritage associations that had contributed to the Ontario Heritage Policy Review. The Minister gave the following address:*

"I'm very glad you could be with us today to celebrate an important milestone in Ontario heritage conservation - a milestone every individual in this room has helped us to reach.

After this luncheon I will proceed to the House to announce that the government has adopted a new policy commitment to conserve and develop Ontario's heritage. This commitment is based on a new vision of heritage and a series of heritage goals proposed by the Ontario Heritage Policy Review, in which all of you have participated so energetically. The final report of the policy review, A Strategy for Conserving Ontario's Heritage, is being released today.

In addition, I will inform the House that as the first step toward realizing our new vision and goals, the government will proceed immediately to develop new heritage legislation. We expect to introduce a new Ontario Heritage Act this fall.

The policy review, as you know, has been under way for three years. It has encompassed 26 public meetings around Ontario, 250 written submissions, extensive discussions with other government ministries and agencies, and intensive consultation with the 48 provincial organizations represented in this room - organizations that embrace nearly 2,000 local groups reaching half a million heritage supporters.

This has been an open, participatory and thoroughly democratic exercise. It has reflected the partnership of diverse groups that lies at the very heart of heritage conservation. And it has been a great deal of work. But as I think you will agree after seeing the documents we are releasing today, the effort has paid off in a comprehensive strategy that will light our path for years to come.

Before discussing the specific conclusions of the review, I would like to reflect on its broader significance. The central achievement of the process has been a wide-ranging consensus about the meaning of heritage and its place in our lives.

We have broken down the outmoded stereotype that heritage is merely a collection of interesting things from the past - and have proclaimed instead that heritage is about the future.

Our heritage is the living context that gives us our identity and sense of direction. It is all we have inherited from the past - both our tangible legacy of natural resources and the products of human achievement, and our intangible legacy of traditions, values and ideas. It is the total environment that sustains us and from

which we derive meaning.

This new understanding of heritage is internationally accepted.

The Brundtland Commission, for example, has called for sustainable development to meet "the needs of the present without compromising the ability of future generations to meet their own needs." It stresses that in an era when technology has the potential to alter planetary systems, growth can be sustained only through the conservation of natural and human assets.

But if economic change is to lead to broad social improvement - and not social disruption - it must be grounded in the identity and heritage of a society. This point was made by the World Conference on Cultural Policies in 1982, which emphasized that the success of a society depends on adaptability, on the capacity to absorb the new without losing its essential personality.

Our heritage is therefore fundamental to our ability to manage change. The Heritage Policy Review has underlined a number of ways in which heritage can be enlisted to cushion and channel the forces transforming Ontario.

First and foremost, our heritage is a source of continuity. It provides the sense of roots which is at the heart of our identity as a people. With the coming of free trade with the United States, a more close-knit world economy and powerful mass communications media, our collective memory of who we are has never been more important.

Our heritage also gives us a network of familiar touchstones that helps us cope with changing times. Whether an historic streetscape or prehistoric tools or a colourful folk dance, heritage reinforces a sense of place and a feeling of belonging - which with safety and security are essential for

healthy communities. Just as air and water sustain the body, heritage nourishes the spirit.

In addition, our heritage is a bank of knowledge and information - the sum of all the experience on which our civilization is based. Ultimately, it is all we have to guide us into the future.

As Northrop Frye has suggested, a citizen's primary duty is "to try to know what should be changed in...society and what conserved." This is a responsibility we cannot discharge unless we know our country and its heritage well.

Finally, our heritage is a resource for economic expansion and social progress.

By conserving our heritage, we find new uses for old assets - recycling them in ways that benefit us socially and economically. The restoration of heritage buildings, for example, can help revitalize neighbourhoods and boost community pride. And it is forecast that by the year 2000 building renovations - many of them with historical or cultural significance - will account for 85 cents of every construction dollar.

Heritage is also a basic resource for the tourism industry, as attractions like the Royal Ontario Museum or Sainte-Marie among the Hurons have proven. All regions of the province have heritage appeal that could be sensitively developed to lure tourists and create jobs.

In short, the Heritage Policy Review has concluded that heritage conservation - far from resisting change - is a way of managing change to build a sustainable future. But how is this potential of heritage to be realized? What must we do to develop our heritage as a resource for living?

The findings of the review can be

distilled into five heritage goals for Ontario. The government is committed to achieving these goals in partnership with the stakeholder organizations you represent. Let me quickly outline these critical directions.

Our first goal is to foster awareness that our heritage is vital to our success as a people. Conservation begins with awareness - which in turn depends on our ability to interpret our heritage and convey its relevance today.

Until now, we have tended to concentrate on preserving heritage features, with less emphasis on interpreting, promoting and using our legacy. An old mill may be saved, for example, but without an effort to communicate its role in a town's evolution, the building may remain unappreciated.

We need better interpretation and education programs to help people understand the significance of their heritage. We also need more promotional activities, from provincewide campaigns to local exhibits. All this will stimulate greater public commitment and participation in conservation efforts.

Our second goal is to strengthen provincial government leadership. A top priority is to co-ordinate the 26 pieces of legislation and more than 100 programs in 15 ministries that touch on heritage issues.

My ministry will take the lead in this process. We will work with other ministries - tourism, transportation, municipal affairs, citizenship and so forth - to ensure an effective response across government to the challenge of preserving and developing our heritage.

Our third goal is to empower Ontario's communities to undertake high quality heritage conservation.

Local government is closest to the people and therefore in the best position to mobilize participation. We must remove the barriers that hinder municipalities from playing this role. Most communities need more power to make conservation decisions effectively. They need to integrate heritage considerations into all aspects of community planning. And they need to build on the success of LACACs to obtain assistance and advice on a wider range of heritage resources. In addition, community heritage facilities - museums, galleries and archives - require greater support to realize their potential.

Goal number four is to stimulate private sector involvement in conserving and developing Ontario's heritage. By the private sector we mean both individual property owners and corporate interests.

Various incentives, such as tax breaks, zoning regulations and partnerships with government, could be deployed to encourage a stronger private sector role. We could also include heritage conservation in development strategies for the tourism and construction industries. Through an informed approach, we can generate more investment in conservation, involve more people, and stimulate local economies across the province.

Our final goal is to guarantee access to the best heritage information and research.

It is important to strengthen our base of heritage knowledge and expertise by encouraging colleges and universities to develop relevant courses and programs. We must foster innovation by promoting research and development in heritage disciplines. And we need to improve the information flow within the heritage sector. This will enable communities to locate specialized experts as required, and give heritage professionals access to up-to-date technical information.

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Taken together, the goals highlighted by the Heritage Review Policy represent not an end but a beginning - not a quick fix but a 10-year agenda for building a whole new approach to heritage conservation in Ontario. Our task now is implementation - to translate our aims into workable targets and take action to achieve them.

As I indicated, our first action step will be to proceed with new heritage legislation. The new statute will promote our shared vision of heritage and empower the people of Ontario to carry out heritage conservation initiatives.

Like the policy review, the development of legislation will be consultation-driven. Right after lunch, I invite all of you to attend a briefing session to hear my staff outline the comprehensive package we are considering. And I hope you will return on June 14 for an intensive workshop to discuss the proposals and seek a consensus on some of the more contentious issues.

I mentioned our fall deadline for introduction of the bill. This imposes a tight schedule on all of us and we are counting on your utmost co-operation in moving forward as quickly as possible. Time is of the essence both to capitalize on the widespread interest and momentum behind the review, and to find solutions to the urgent heritage challenges we face.

While work goes ahead on the legislative front, the ministry will establish new consultative forums to ensure continued participation in heritage policy-making. We will create a series of working groups to begin to

address the goals set by the review, and we will convene an annual Heritage Policy Forum to monitor progress and set future directions each year. These steps will ensure that our heritage conservation strategy is a living document that evolves as needs change and new priorities emerge.

All of us who have participated in the Heritage Policy Review, I believe, have every right to celebrate today. What may have seemed like an impossible mission has been successfully accomplished.

But let us not pause too long. With the blueprint complete, the work of construction must now begin.

Our efforts will be guided by the Vision of Heritage for Ontario, created by the review and endorsed by the government. In closing, let me quote the words of our shared vision:

'Ontario's heritage is a living resource. It is the basis of our identity and our social and economic well-being. It is a source of confidence in what we can achieve: as we come to understand it, we discover who we are and what we can do.

We see an Ontario in which individuals and communities have the power to learn about their heritage, and to conserve and develop it as the foundation of liveability and continuity in the province''.

*The legislative proposals mentioned in the Minister's invitation for a June 14th workshop are listed below. Consultation and discussion will be on these proposals only. (Society members not attending on June 14 may forward their appropriate comments to the OAS office for presentation).*

## ISSUES

## PROPOSALS

## COMMENTS

1. Statutory Definition of Heritage

Current provisions: neither "heritage" nor "conservation" is defined; Act almost exclusively concerned with certain types of real property (architectural, historical, archaeological sites)

Many submissions to the Ontario Heritage Policy Review (OHPR) advocated extending the purview of the legislation to types of heritage resources not now included: natural heritage, cultural landscapes and other kinds of immovable (real) property, as well as movable and intangible heritage resources. Providing explicit definitions in heritage legislation and including clear definitions in other relevant legislation, such as the Environmental Assessment Act, would draw attention to the range of heritage resources and conservation activities, promote a common understanding in use of terms, and encourage coherence in the development of ministry/agency policies and guidelines.

1.1 Heritage legislation should embody comprehensive concepts of heritage and heritage conservation. Heritage, understood comprehensively, is "all that our society has valued and that survives as the living context - both natural and human - from which we derive sustenance, coherence and meaning in our individual and collective lives;" heritage conservation is "the process through which elements of Ontario's heritage are identified and mobilized as resources for shaping identity and guiding development."

1.2 The legislation should include specific definitions of heritage and conservation. The definition of heritage should highlight the three broad categories of heritage resources - immovable heritage (or real property), movable heritage (or personal property), and intangible heritage. The definition of heritage conservation should emphasize the three general types of conservation activity: identification, protection, interpretation and use.

1.3 Definition and application provisions in other relevant legislation, such as the Planning and Environment Assessment Acts, should be reviewed over time and amended as appropriate, in order that the full range of heritage resources are considered in statutory planning processes.

- . specific definitions of "heritage", "heritage conservation", etc. will signal significant changes from the old Act and encompass many heritage interests not now recognized in the legislation
- . definition/application provisions in new heritage legislation will provide examples for other Ontario legislation addressing heritage concerns; MCC will work with affected ministries over time to ensure other legislation to reflect the extended scope of heritage interests

## ISSUES

## PROPOSALS

## COMMENTS

**2. Purpose of Legislation**

Current provisions: none

At present the purposes of the Ontario Heritage Act must be inferred from its name and from its specific provisions. An explicit statement of the broad purposes of the statute would be valuable to a wide range of users, as well as to the courts in interpreting particular provisions.

**2.1 The purposes of the act should be:**

- . to promote a broadened understanding of the nature and value of Ontario's heritage and the heritage conservation process;
- . to provide a framework of roles and responsibilities for heritage conservation in Ontario;
- . to provide tools for the protection of Ontario's heritage resources; and
- . to facilitate good public and private sector stewardship of Ontario's heritage.

. provides opportunity to link legislation clearly to Province's guiding vision and overall policy framework for heritage conservation

## II. THE PROVINCIAL ROLE

ISSUES	PROPOSALS	COMMENTS
<p>3. <u>The Provincial Interest in Heritage Conservation</u></p> <p>Current provisions: no identification of provincial interest beyond general power of Minister of Culture and Communications to "determine policies, priorities and programs for the conservation, protection and preservation of the heritage of Ontario"</p> <p>OHPR public submissions stressed the need for the Province to make its interest in heritage conservation clear and prominent. Beyond a general declaration of provincial interest (such as that provided in the Cabinet-endorsed Policy Statement on Ontario's Heritage), two specific interests were identified: (1) the Province's interest in seeing good conservation planning undertaken by public authorities at all levels; and (2) the Province's interest in heritage resources of Province-wide significance, whether in Crown ownership or otherwise. There were calls for formal provincial policy statements on these matters under section 3 of the 1983 Planning Act.</p>	<p>3.1 The legislation should provide general authority for all provincial ministries and agencies (not just the Ministry of Culture and Communications) to establish policies and programs for carrying out the purposes of the Act.</p> <p>3.2 The Province's interest in heritage conservation as it relates to land use planning should be clarified and promoted through appropriate policy statements and guidelines under the 1983 Planning Act.</p>	<ul style="list-style-type: none"><li>· reflects key premise of OHPR that <u>heritage interests and responsibilities extend across government</u></li><li>· as lead ministry MCC has overall coordinating and support role</li><li>· development of appropriate Planning Act policy statement(s) already underway as part of current interministry examination of use of such statements</li><li>· closely related to 14 - The Municipal Mandate for Heritage Conservation</li></ul>

## ISSUES

## PROPOSALS

## COMMENTS

4. Provincial Inventories of Heritage Resources

Current provisions: none

There is wide public support for provincial-level identification and inventories of heritage resources. Such inventories are critical to the overall planning and management of Ontario's heritage resources, particularly those of provincial-level importance. While much has been done in the natural heritage area, there are, for example, no comprehensive and easily accessible inventories of built heritage resources. Specific enabling authority for inventory and documentation activity in all areas (immovable, movable and intangible) is desirable.

4.1 The legislation should enable the Minister of Culture and Communications, or the Minister together with any other Minister of the Crown, to establish and maintain inventory and documentation programs of properties, areas and other immovable heritage resources, as well as movable and intangible heritage resources.

- . similar to Planning Act's provision for joint activity by ministries with respect to policy statements under section 3
- . while MCC need not compile/keep all inventories, it should have overall co-ordinating role;
- . on natural heritage side the Ministry of Natural Resources has key role

## ISSUES

## PROPOSALS

## COMMENTS

5. Provincial Register of Heritage Places

Current provisions: no provincial register per se; Ontario Heritage Foundation required to keep a register of municipally designated property

As in the case of other provincial interests in the land use planning system, there is considerable pressure for the Province to take steps to clearly identify immovable resources of provincial significance. Drawing from existing and future inventories of heritage sites and areas, both in public and private hands, a formal register of provincially significant places could be developed based on clearly established criteria. The register would be a key component in both provincial and municipal planning and protection strategies. Such a register would also address the need for a mechanism for identifying heritage sites in unorganized territory (comprising much of northern Ontario).

5.1 The Minister of Culture and Communications, or the Minister together with any other Minister of the Crown, should be enabled to keep a register of heritage places of provincial interest.

5.2 Such a register should also include heritage places in areas without municipal organization.

5.3 Such places may comprise or include:

- . single properties
- . heritage trails or corridors
- . heritage districts or areas
- . properties adjacent to specific heritage sites, important to the setting of the site.

5.4 Any person should be able to request that a property be considered for inclusion on the register.

5.5 Criteria and process for the inclusion of properties and areas on such registers should be provided in the regulations.

- . inclusion on (or eligibility for inclusion on) the register would be trigger for most provincial regulatory and inducement mechanisms
- . such a register could be tied to (or even incorporated into) policy statements issued under the Planning Act
- . with respect to Crown property, inclusion on register should trigger for application of corporate (i.e. government-wide) management guidelines and standards, to be developed jointly with ministries affected
- . criteria and process for register(s) would be developed in consultation with potential user groups

## ISSUES

## PROPOSALS

## COMMENTS

6. Provincial Designation - Heritage Places

**Current provisions:** none, except that Minister may designate sites of archaeological significance subject to the payment of compensation for business loss

There were numerous calls in the OHPR and earlier submissions for provincial powers to protect sites and areas of provincial-level interest or significance. At present the Minister of Culture and Communications may designate only archaeological sites. As a result the Province is often powerless to recognize and protect built and natural heritage features, regardless of their importance. The heritage statutes of almost all other provinces provide for designation at both provincial and municipal levels.

**6.1** The Minister of Culture and Communications should be enabled to designate a site or area included on the Provincial Register of Heritage Places.

**6.2** Alterations (including demolition) of designated sites and areas should require approval from the Minister and the Minister should be able to delegate this power.

**6.3** The process for designation should include a requirement to consult with the local municipality concerned.

**6.4** The owner of the property or the municipality should be able to have the designation reviewed by the Ontario Heritage Board (see #12).

· provincial designation of private property should neither interfere with local decision-making nor become substitute for municipal action

· guidelines would be developed confining use of this power to situations where provincially significant properties are at risk and no adequate protection exists at local level

· as under the Planning Act, approval powers might be delegated to the municipal level where appropriate and feasible

## ISSUES

## PROPOSALS

## COMMENTS

7. Statutory Protection**Current Provisions: none**

At present Ontario's archaeological and paleontological sites enjoy very limited and uneven protection. As the OHPR submissions pointed out, archaeological licensing (see 8 below) regulates the practice of archaeology but does not directly protect archaeological sites. While government review of statutory plans under the Planning Act and other legislation is of growing importance as a protection mechanism, its application is limited to activity requiring plans approval. The complicated provision for designation of archaeological sites in Part VI of the OHA has proved unworkable. A different approach, modelled on that in effect in British Columbia and elsewhere, would address the gaps in the present system. This approach starts from the assumption that certain classes of heritage resources are of special importance to the province and that public authorities should have a say in their development and use.

7.1 The legislation should provide for the automatic protection of certain classes of sites.

7.2 Protected classes of site should include:

- (a) pre-confederation sites of native origin;
- (b) other archaeological sites before 1815;
- (c) any other class of site designated by regulation.

7.3 The Lieutenant-Governor-in-Council should be able to establish additional protected classes of site.

7.4 Alteration of protected sites, or removal of objects from them, should require approval from the Minister and the Minister should be able to delegate this power.

7.5 Notice of discovery of a protected site should be given immediately.

7.6 The owner of the property should be able to have the Minister's decisions reviewed by the Tribunal (see #12).

. together with other mechanisms (development plans review, licensing, provincial designation) proposal would form comprehensive package of tools and techniques for archaeological site protection; specific procedures should dovetail with those of licensing and plans review

. to provide time for setting up necessary operational arrangements, mechanism should come into effect at time to be established by Cabinet

## ISSUES

## PROPOSALS

## COMMENTS

**10. Provincial Register/Designation- Movable Heritage****Current provisions: none**

As in the case of immovable heritage (real property), certain movable resources (artifacts, specimens, documents) may be of interest or significance to the province as a whole. Important collections of archaeological artifacts, for example, may be in private hands or in the custody of community museums. Except for acquisition by provincial agencies (such as the Archives of Ontario, Royal Ontario Museum, Art Gallery of Ontario), no mechanism exists for provincial recognition of items and collections.

Input to the OHPR recommended that, where an object or collection of provincial significance is threatened by destruction or loss, the Province should be able to take action to safeguard the object or collection in the provincial interest. As an alternative to public acquisition, such power should be available only with respect to property listed on the movable heritage register (or eligible for such registration). Like designation of real property, such designation would not affect ownership or possession of the object or the right of transfer ownership. Precedents exist in Quebec, Saskatchewan and Manitoba.

**10.1 The legislation should enable the Minister of Culture and Communications to keep a register of heritage objects and other movable resources.**

**10.2 Criteria and process for inclusion on the register should be provided in the regulations.**

**10.3 The legislation should enable the Lieutenant Governor in Council, on the recommendation of the Minister of Culture and Communications, to designate an object or collection included on the movable heritage register.**

**10.4 Alteration or destruction of designated objects or collections should require a permit from the Minister.**

**10.5 The Minister should be able to obtain a court order for the maintenance of property threatened by neglect.**

... (cont'd next page)

· register could serve to publicize endangered items/collections and act as trigger for funding or conservation assistance

· register could also encourage private stewardship of collections by providing insurance and security advantages

· like provincial designation of real property, guidelines should be developed limiting use of power to situations where objects/collections are at risk and alternatives have been exhausted

## ISSUES

## PROPOSALS

## COMMENTS

10.

10.6 Removal of designated objects or collections from the province should also require a permit.

10.7 Criteria and procedures for designation should be prescribed by regulation.

10.8 The owner of the property concerned should be able to have the designation reviewed by the Tribunal (see #12).

## ISSUES

**11. Provincial Inducements for Heritage Conservation**

**Current provisions:** OIHF may provide advisory services and financial assistance through grants or loans; Minister may also exercise these powers; regulations provide for grants to museums and other heritage organizations. Under MCC Act, Minister has broad powers to provide funding, etc.

To improve the economic climate for heritage-sensitive investment and development and to complement regulatory mechanisms, a large proportion of submissions advocated provincial tax and other financial measures for the conservation of heritage structures. In addition to grants programs, possible avenues include property tax measures (e.g. provincial rebates of tax increases flowing from rehabilitation of designated properties), sales tax measures, access to venture capital, etc. The development of appropriate inducement approaches for the conservation of heritage buildings may have specific implications for relevant Ontario statutes or regulations. Within this context heritage legislation should provide clear enabling power for grants and other incentive programs at the provincial level.

With respect to movable property, there is a need for broad authority for appropriate forms of provincial assistance to both public and private collections, including grants, conservation advice, and agreements with owners/custodians.

In the area of intangible heritage, the OHPR heard that conservation strategies needed to emphasize bringing these elements to public and official recognition and on nurturing this heritage in its multitude of forms. Government needs clear authority to undertake or support programs of recognition and documentation of intangible elements.

## PROPOSALS

**11.1 The legislation should specifically enable the Minister of Culture and Communications or any other Minister of the Crown to support and encourage the conservation of the heritage of Ontario by means of:**

- (a) grants or loans
- (b) technical or other advisory assistance
- (c) the creation and administration of emergency, revolving or other special funds through appropriate agencies
- (d) information services
- (e) agreements with any person, municipality, agency, or other body respecting the matters in (a) - (d).

## COMMENTS

- would provide enabling powers only, with procedures set out in regulations
- such provision would avoid future need for specific enabling legislation such as the 1988 Conservation Lands Act (allowing MNR to give grants toward privately owned natural sites)
- in the area of built heritage, an extensive list of potential inducements found in OHPR's Technical Paper - **Economic Measures for Historical Building Conservation in Ontario** prepared by Marc Denhez
- in longer term some approaches, such as sales tax incentives, should be pursued with Ministry of Revenue and other ministries

## ISSUES

## PROPOSALS

## COMMENTS

12. Regulatory Appeal Body

Current provisions: Conservation Review Board mandated under Part III of OHA; CRB reviews decisions under Parts IV and VI; Ontario Municipal Board hears appeals re heritage conservation districts under Part V

Public submissions to the OHPR called for a designation review body with binding decision powers. The present Conservation Review Board is advisory only and its constituting provisions reflect this limited mandate. It was suggested that the CRB be enhanced to perform this new role.

This approach would building on the strengths of an existing heritage tribunal and regularize its process in line with those of the OMB and other boards. Alternatively, this function could be assigned to the Ontario Municipal Board with the requirement that steps be taken to ensure heritage conservation matters could be effectively integrated into its mandate.

12.1 The legislation should provide for a decision-making tribunal with the expert and administrative capacity appropriate to its role in the provincial and municipal designation processes.

- enhanced role for either the Conservation Review Board or the Ontario Municipal Board would have resource implications for either body
- could be implications for Consolidated Hearings Board Act

## ISSUES

## PROPOSALS

## COMMENTS

13. Provincial Advisory Bodies

**Current provisions: The Ontario Heritage Foundation may advise and assist the Minister in all matters relating to the OHA**

As the understanding of the scope of heritage and heritage conservation has expanded, and new initiatives such as provincial registers are implemented, the assistance of special advisory bodies may be desirable. For instance, an expert committee could be used to advise the Minister on the evaluation of sites for provincial significance.

In the area of intangible heritage, several OHPR submissions called on the Province to play a leadership role in the same way that it did in the area of built and archaeological heritage in the 1970s. It was argued there was much "catch up" work to be done. It was suggested that a provincial advisory body be created to advise and assist the Province in addressing this emerging area. Such a body would play a lead role in co-ordinating surveys and other documentation of Ontario folklife, stimulating research, encouraging the consideration of intangible elements in community and project planning, and generally promoting public and official awareness of our intangible legacies.

**13.1 The legislation should enable the Minister to establish appropriate heritage advisory boards.**

### III. THE MUNICIPAL ROLE

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#### ISSUES

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#### PROPOSALS

#### COMMENTS

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#### 14. The Municipal Mandate for Heritage Conservation

Current provisions: mandate must be inferred from specific powers given to municipal level; only reference to upper tier is that a municipality may delegate its powers under OHA to regional level

Many OHPR submissions stressed the need to set clear expectations of municipalities for heritage conservation. The goal should be one where heritage concerns are integrated into municipal planning and decision-making on social, economic, cultural, environmental and land use questions. The use of policy statements under the Planning Act was seen as one means of signalling the importance of conservation planning, particularly with respect to land-based resources.

Concerns were also raised that regional or upper-tier governments had no clear mandate or direction with regard to heritage conservation. As a result there is a risk that regional-level planning and other activity may ignore or override planning and other heritage concerns at the local level. A complementary and co-ordinated system of responsibilities and powers is needed.

14.1 The legislation should expressly provide that municipalities (at both lower and upper tiers and including Indian Bands) may establish objectives, policies and programs for the conservation of their heritage.

14.2 With respect to the relation between heritage conservation and land use planning, the legislation should signal that, where appropriate and in accordance with Planning Act procedures, such objectives and policies may be included in any official plan of the municipality.

14.3 Provincial policy statements should be issued under the Planning Act to guide and direct upper and lower tier conservation planning with respect to land-based heritage resources.

- . similar to Planning Act provisions regarding content of official plans
- . where heritage conservation objectives, policies and programs relate to land use planning, these should be included in official plans
- . provincial policy statements regarding heritage conservation and other priority provincial interests related to the land use planning system are under development

## ISSUES

**15. Municipal Heritage Committees - Expanded Role**

**Currently:** Act says only that LACACs may be appointed to advise and assist local councils in exercising their specific powers

In line with expanded understandings of heritage and heritage conservation, there were many calls for a wider role for municipalities and their advisory bodies in such activities as the identification, protection and promotion of the full range of heritage resources at the local or regional level. It was also suggested that the legislation clearly prescribe the responsibilities of these bodies. As in the case of other bodies such as library boards, this would provide direction and establish common expectations concerning their functions. At the same time, since municipalities are not all the same and have different needs based on size and experience in heritage conservation, some flexibility was called for. It was suggested, for instance, that some municipalities may wish to have their committees act as co-ordinating and umbrella bodies for local heritage interests and perform other functions in addition to their advisory role to council.

Some submissions called for local advisory bodies to reflect a wider range of community interests, such as business groups and the development industry. It was suggested that this would increase public confidence in designation and related planning processes, particularly on the part of the corporate sector.

## PROPOSALS

**15.1** The legislation should enable municipalities at all levels to establish municipal heritage boards.

**15.2** The name "Local Architectural Conservation Advisory Committee" should be replaced with "Municipal Heritage Board" or such name as the municipality decides.

**15.3** The council should be directed to endeavour to make the municipal heritage board broadly representative of community interests.

**15.4** The mandate of the municipal heritage board should be to advise and assist the council on all matters relating to the legislation including:

- (a) the development of municipal heritage objectives and policies, including official plan provisions, related to the conservation of the heritage of the municipality;
- (b) the adoption and operation of specific measures to identify, protect, interpret and use significant heritage resources;

## COMMENTS

· existing LACACs would continue as municipal heritage boards

· strength of LACAC role must not be jeopardized

· aim is to provide municipal flexibility while ensuring committees address basic needs

· provincial guidance for these bodies will be needed during transition period, e.g. in developing appropriate local criteria for designation

## ISSUES

## PROPOSALS

## COMMENTS

15.

- (c) the promotion of the heritage of the municipality and of the importance of heritage conservation; and
- (d) the securing of the views and participation of the public in respect of heritage conservation activities by the municipality under this or any other legislation.

15.5 The legislation should provide that in carrying out its responsibilities the municipal heritage board may:

- (a) undertake heritage resource inventories, documentation and related research;
- (b) develop public criteria for the determination of significance of heritage resources and for the review of proposals for changes to designated property;
- (c) undertake educational programs and activities;
- (d) undertake promotional and marketing initiatives; and
- (e) undertake fundraising activity.

... (cont'd next page)

ISSUES	PROPOSALS	COMMENTS
15.	<p data-bbox="699 197 1036 277">15.6 In addition to the responsibilities listed in 15.4, the council should be able to confer on its municipal heritage board any or all of the following functions:</p> <ul data-bbox="699 304 1036 487" style="list-style-type: none"><li data-bbox="699 304 1036 342">(a) administering of grant or loan programs or special funds;</li><li data-bbox="699 346 1036 405">(b) managing of movable heritage objects and collections owned by the municipality;</li><li data-bbox="699 408 1036 446">(c) managing of heritage properties and easements held by the municipality;</li><li data-bbox="699 449 1036 487">(d) such other duties as council may require.</li></ul> <p data-bbox="699 514 1036 573">15.7 The legislation should provide for the creation of joint municipal heritage boards by two or more municipalities.</p>	<ul data-bbox="1083 197 1456 384" style="list-style-type: none"><li data-bbox="1083 197 1456 239">. these additional powers could be conferred on boards at council's option</li><li data-bbox="1083 263 1456 322">. note that council could, if it chose, also make its municipal heritage board responsible for museums (Toronto Historical Board model)</li><li data-bbox="1083 346 1456 384">. potential for pilot projects on MHBs with additional functions</li></ul>

## ISSUES

## PROPOSALS

## COMMENTS

**16. Municipal Museums/Archives/Trusts****Current provisions: none in OHA**

The conservation of some forms of local/regional heritage resources may call for the creation of appropriate custodial facilities or trust bodies to hold and manage heritage resources in the community interest. Under sub-section 208 (57) of the Municipal Act a municipality may acquire and operate museums, natural history collections, parks (among a range of other facilities from arenas to observatories) and may appoint a board of management to act on its behalf. Archives and local trusts are not specifically mentioned. It was suggested that clear powers to establish and support heritage facilities be consolidated under heritage legislation.

**16.1** The legislation should enable municipalities at all levels to establish, operate and/or support custodial or trust institutions (including museums, archives and property trusts) concerned with identifying, protecting, interpreting, and providing access to community heritage resources.

**16.2** Council should be able to delegate its powers under this provision to a board of management.

**16.3** Two or more municipalities should be able to undertake joint action for such purposes.

would consolidate provisions concerning museums in heritage legislation and extend these to other types of heritage institution, such as municipal archives

## ISSUES

## PROPOSALS

## COMMENTS

17. Municipal Register of Heritage Places

Current provisions: municipalities required to keep registers of designated properties; only real property of architectural or historical interest eligible for designation and other forms of protection; designation possible without creation of LACAC

Recognizing that land-based resources may be of different degrees of importance, and that the need for protection may vary from property to property, many OHPR submissions called for a more flexible system of municipal designation. An approach that provides for both registration of heritage property and formal designation has many advantages. It would encourage an open, consultative and planned process of municipal heritage recognition and protection. Such a process would reduce ad hoc and arbitrary responses and increase the fairness of municipal decision-making. Formal designation would normally be available only with respect to a property included on the heritage register, i.e. where owners and prospective purchasers were already informed of the heritage value of the property to the community.

The extension of municipal powers to recognize and protect other types of immovable heritage, such as gardens, cemeteries, and natural and archaeological sites, was also widely favoured.

17.1 Where a municipal heritage board has been created, a local municipality should be able to establish an official register of immovable heritage (real property).

17.2 Any real property of heritage interest, whether of historical, architectural, archaeological, natural or scenic significance, should be eligible for inclusion on the register provided it meets clearly defined criteria. Such property could comprise or include:

- . a single property
- . a heritage trail or corridor
- . heritage districts or areas
- . properties important to the immediate setting or context of a heritage site.

17.3 Inclusion in a heritage register would give only very temporary protection (60 days) to the heritage features of a property.

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. registration would constitute first tier of two-tier designation system

. the creation of a municipal heritage board would be a condition precedent for most municipal powers

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ISSUES

PROPOSALS

COMMENTS

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17.

17.4 Any person should be able to request that a property be included on the heritage register.

17.5 The municipal heritage board should be required to keep any register established under this provision.

## ISSUES

18. Municipal Designation of Heritage Places

Current provisions: alterations require consent of council; owner can demolish designated structure 180 days after application refused by council

Input to the OHPR indicated wide public consensus that heritage designation is essentially a land use planning tool, similar to zoning. In this context, existing municipal powers are anomalous and are inadequate to provide a real measure of protection for designated property. In particular, the provision allowing for the demolition of designated buildings 180 days after council has refused an application to demolish has been heavily criticized. This was the issue that prompted the City of Toronto in 1987 to seek special powers allowing it to prohibit demolition until a building permit for a replacement structure had been granted.

As part of a more comprehensive conservation planning process, including the registration of heritage property, municipalities should be in the position to make final decisions on alteration and demolition proposals, similar to other land use planning decisions, subject to appeal to an impartial tribunal.

## PROPOSALS

18.1 The legislation should continue to enable municipalities to designate heritage property for protection purposes. Only property entered on the heritage register and meeting locally defined criteria for designation could be designated.

18.2 Changes to designated property including the demolition of structures should require a permit from the municipality.

18.3 Any person should be able to request that a property be designated by the municipality.

18.4 Where a municipality intends to designate a property, any person should be able to object to the designation and have the matter referred to the Tribunal for a hearing and decision. Recourse to appeal also should be open to any person denied designation by the municipality.

19.5 Where a request to alter or demolish a designated heritage property is refused, the owner should be able to appeal the matter to the Tribunal for a hearing and decision.

## COMMENTS

formal designation would be part of two-tier system and would be available only in the case of property entered on or eligible for the municipal register

members of the community would be able to initiate registration and designation of heritage property

## ISSUES

## PROPOSALS

## COMMENTS

**19. Heritage Impact Statements**

Current provisions: none

A heritage impact statement is a written evaluation of the effect of a project or undertaking on heritage resources. The statement outlines the project, describes the cultural and natural context of the development, identifies the impact of the project and recommends ways to avoid or lessen the impact on heritage resources. There were suggestions that municipalities be given the power to require such statements where heritage features are likely to be affected. Such statements could be used for instance, in determining whether permits should be issued for the alteration of designated property.

**19.1 Municipalities should be able to require that a development proponent provide a heritage impact statement in situations where the development might adversely affect a registered or designated heritage property or a property under statutory protection (#7).**

**19.2 Guidelines/standards for such statements should be established by regulation.**

**19.3 When a heritage impact order is in effect, property should automatically receive temporary protection.**

- . as in the case of environmental assessment programs, this would allow municipalities to transfer some of burden of assessment/evaluation project to proponent
- . implementation must be compatible with ongoing need to streamline development approvals system

## ISSUES

**20. Local Involvement in Provincial Heritage Property**

Current provisions: none.

A frequently-voiced concern was that properties owned by the Province (and the federal government) were not legally subject to designation and that changes to such properties were sometimes made without community involvement. These sites - courthouses, provincial institutions, etc. - often represent local resources of landmark or other significance. There were many calls for making the legislation binding on the Crown. What is clearly needed is some means whereby the community's interest in such sites would be acknowledged and an opportunity provided for local input on decisions affecting their future. The Ministry of Culture and Communications, working with the Ministry of Government Services, has already taken some steps in this direction in the case of MGS-owned properties.

## PROPOSALS

**20.1** Local municipalities should be enabled to register and designate property owned by the Province in the same way as other property; the effect of such designation should be to require the Province to consult with the council before undertaking alterations.

**20.2** Consultation procedures should be set out in regulation.

## COMMENTS

- . would permit local governments to use register and designation as recognition tool without "binding" province to municipal controls
- . Planning Act requirement precedent for such a consultation obligation (e.g. where minister wants to change municipality's official plan)
- . procedures should be developed by affected ministries in consultation with municipalities and heritage organizations

## ISSUES

## PROPOSALS

## COMMENTS

**21. Municipal Inducements for Private Conservation**

**Current provisions: municipalities may make grants and loans to the owners of designated heritage property (real property only)**

Consistent with broader definitions of heritage and greater municipal involvement in heritage conservation, greater latitude and flexibility in municipal financial and other assistance for private conservation activity with respect to all types of heritage is called for. One suggestion frequently heard in the area of real property protection was that municipalities offer property tax inducements to owners of heritage properties.

**21.1 Municipalities should be given broad authority to provide financial assistance toward the conservation of heritage resources -- immovable (real property), movable and intangible. In the case of real property, only property under some form of heritage protection should be eligible for public financial assistance.**

**21.2 The legislation should specifically provide that municipalities may offer rebates on property taxes to owners of designated property.**

**21.3 Municipalities should be able to set up and manage emergency, revolving or other special funds to be used for heritage conservation purposes.**

**21.4 Municipalities should have clear authority to:**

- (a) with the owner's agreement, erect signs, plaques and other interpretive aids;
- (b) produce informational or promotional material on local/ regional heritage resources;

... (cont'd next page)

. enabling powers only

. in the area of built heritage, extensive list of potential inducements found in OHPR's Technical Paper, Economic Measures for Historic and Heritage Building Conservation and Restoration in Ontario prepared by Marc Denhez

. would not affect existing assessment/tax revenue

ISSUES	PROPOSALS	COMMENTS
21.	<p>(c) undertake educational programs or courses respecting local/regional heritage; and</p> <p>(d) make grants for any of the above purposes.</p>	
22. <u>Municipal Acquisition of Heritage Property</u>		
<p>Current provisions: municipalities may acquire (including by expropriation) individually designated real property; heritage easements may also be acquired for building conservation only</p>	22.1 Municipalities should be enabled to acquire real or personal property of heritage interest or significance.	
<p>Existing municipal powers to acquire real property and heritage easements are confined to architectural sites.</p>	22.2 Municipalities should be able to acquire heritage easements on all types of heritage real property.	
<p>The extension of municipal authority to identify and protect a wide range of heritage property suggests the need to similarly widen the scope of acquisition powers.</p>	22.3 Municipalities should be able to expropriate real property listed on the municipal register, subject to the usual expropriations process.	

IV. OTHER PROVISIONS

ISSUES	PROPOSALS	COMMENTS
<p>23. <u>Heritage Easements - Conservation Organizations</u></p> <p>Current provisions: only the Ontario Heritage Foundation and municipalities are enabled to negotiate such agreements and have them registered on title</p> <p>Heritage easements are voluntary agreements with property owners conferring a special form of legal protection. A flexible device which can be tailored to the needs of particular situations, an easement is often seen as an alternative to public acquisition of the property. OHPR submissions pointed out that many private, not-for-profit groups, particularly those concerned with protecting locally significant sites, could benefit from the wider availability of the easement device. It was also suggested that such groups might play a valuable role in monitoring easements held by other bodies. Excellent U.S. precedents are available for both approaches. The device should also be extended to public agencies such as conservation authorities.</p>	<p>23.1 The legislation should enable public and private conservation agencies and organizations concerned with natural or cultural property to acquire heritage easements on such property.</p> <p>23.2 The monitoring and enforcement of easements by organizations that are not party to the agreement should also be permitted.</p>	<ul style="list-style-type: none"> <li>. a provincial agency (possibly the OHF) will initially need to play lead role in providing advice, precedent agreements, etc.</li> <li>. potential income tax advantage of donation of easements could greatly increase their popularity</li> </ul>

## ISSUES

## PROPOSALS

## COMMENTS

24. Enforcement

**Current provisions: Minister's written consent required for all prosecutions; maximum penalties \$10,000 for individuals and \$50,000 for corporations**

There is widespread consensus that the penalty provisions of the Ontario Heritage Act are inadequate and do not provide a meaningful deterrent. The procedure for the prosecution of infractions -- requiring that municipalities obtain the prior consent of the Minister -- has also been frequently criticized as needlessly paternalistic. The updating of such provisions would provide an opportunity to bring both penalties and procedures in line with other provincial planning/environmental legislation.

24.1 The maximum penalty for an individual should be \$50,000 and two years' imprisonment. For corporations the maximum penalty should be \$1,000,000 and two years' imprisonment for the individuals responsible.

24.2 The local municipality (and, in the case of provincially designated property, the appropriate Minister) should be able to apply for a court injunction where a protected heritage property is considered to be under immediate threat of illegal alteration or demolition.

24.3 The existing requirement for ministerial consent for prosecutions should be removed.

- . updating of these provisions long overdue - current omnibus legislation will increase penalties based on inflation only
- . recent environmental and heritage legislation in Ontario and other provinces provides precedents for meaningful penalty levels
- . existing consent requirement suggests "parental" role of Province and is unwarranted

## NAMES FOR THE ODAWA

by JOHN STECKLEY

There is a somewhat babbling array of names for the Odawa that appear in the Jesuit Relations and related ethnohistorical sources of the 17th and 18th centuries. In this article I will attempt to create order out of confusion by placing them in three categories:

- 1) Algonkian;
- 2) Iroquoian;
- 3) Combined Algonkian/Iroquoian.

The word for the Odawa that most often occurs in the early literature is what can be approximated as utawak. It takes various forms in the Jesuit Relations. What seems to be the basic one (as it is the one from which the others can best be explained) is that which was written as 8ta8ak (with -8- representing a -u- before a consonant and a -w- before a vowel) from 1653 to 1660 (JR38:180, JR44:110 and 46:104 and 118), sometimes as outaouak, from 1656 to 1658 (JR42:224, 234 and JR44:236). From 1663 on an -s- was added to the word, adding a French plural to it. This was spelled with an -x- representing the -ks- in 1663 (JR48:116), in 1670 as -ks- (JR53:44, 48 and 66), from 1673 to 1677 as -cs- (JR57:22 and 202, 59:88, 92 and 94, and 60:146 and 214). Starting in 1674 the -k- sound was dropped to create the Algonquian/French word Outaouais (JR59:68 and 61:68 and 72, for example).

There are also a number of mistaken forms. In 1648 we get "Ontanaak", with the not unusual printing errors of -n- for -u- and -a- for -o-(l), plus an inversion of -o- and -u-. Other different forms are less easy to explain. The earliest such instance occurred in 1640, with "Outaouan" (JR18:231). Although from the context

we know that this clearly refers to the Odawa, I can come to no good explanation of why the -n- is there.

Other deviant forms vary in ways that, as we will see, prove to be both interesting and instructive. In 1660 and 1665 there are forms that end with -t- and -ts- respectively, rather than the expected -k- and -ks- (JR46:160 and JR49:160). In a French-Huron manuscript dictionary that I have tentatively dated at 1697 the term appears as "8ta8a8ak" (FH1697:248). These will be discussed at a later point, in the section on the combined Algonkian/Iroquoian term.

How is Utawak constructed? It has long been claimed (see White 1971:374) that the term is based on an Algonkian verb meaning 'to trade'. This verb takes forms such as the following:

\*ata:we:wa... 'he trades, sells,' F/ox/  
ata:we:wa; C/ree/ ata:we:w;  
M/enomini/ata:weE:w; O/jibwa/ ata:we:"  
(Aubin 1975:14 #185)

If this is a verb, then the -k- ending would seem to be the suffix for a third person plural. In Moose Cree, for example, we can see this usage. The verb "ihtaw" means 'he is at a place' (Ellis 1983:666). For 'they are at a place' the word is "ihtawak" (op. cit., p153). Even if the word were a noun, the plural form would also involve a -k- at the end. Again, Moose Cree can provide us with an example. The word "lilliwi" means 'person, Indian' (op. cit., p666). The form for 'people, Indians' is "lilliwiak" (op. cit., p203).

Another term for the Odawa that appears in the ethnohistorical literature, albeit rarely, is a Wyandot word. It takes the following forms:

onk8ahiacta c1697 (FH1697:248)  
 ok8a,atat c1740 (Potier 1920:154, 155  
 and 168)  
 kwa'ayatac c1911 (Barbeau, ms, card  
 435)

The Wyandot nature of the first term is less apparent than for the other two, which come from well-known Wyandot sources. It is one of a small number of names written in a hand different from others on the same page comprising a list of tribal names.(2) These appended names refer to peoples that the Wyandot were more likely to have encountered than were the Huron, as can be seen in the following:

"Loups/probably the Delaware, see below/hondasa,annen  
 Les Miamis EOochin,oronnon  
 tetes plates/probably the Cherokee(3)/oata,onronnon"  
 (FH1697:248)

Can we discover what these terms meant and what their constituent parts were? The best evidence comes from Potier's 18th century dictionary, in which we have the following:

"ak8a,annen ,annha , a n d ,  
 ,andande/These refer to different forms a verb can take./parler une langue mal, avoir l'accent etrangere/to speak a language badly, to have a strange accent/ok8a,atat 8ta8oi" (Potier 1920:168)

The superscript <sup>-ct-</sup> and the translation were both Potier's additions, based on the Wyandot he heard, to the Huron he had learned. We then appear to have a Wyandot cognate (related term) for the verb form <sup>-ak8a,ann-</sup>, with Wyandot having a <sup>-t-</sup> where Huron has an <sup>-n-</sup>(4).

Interestingly, while the Wyandot used this verb to refer to the Ottawa, as did speakers of other Iroquoian languages recorded from late in the 17th century (as "Waganis", 1691; "Wagenhanes", 1693; and "Dewagunhas", 1747; as cited in Feest and Feest

1978:785), this was not the case with the Huron (HF59, HF62 and HF65).(5)

I believe that this form can be further broken down into noun root plus verb root. Evidence suggestive of this comes from another instance of what I think is the verb root involved, the verb form "asa,annen". We can see the similarities of structure and meaning in this entry from Potier:

"asa,annen ,annha, ,annhak, ,and,  
 ,andande c  
 parler une langue etrangere que ceux a qui l'on parle n'entendent pas  
 /to speak a language strange to those to whom one is speaking and who do not understand/" (Potier 1920:174 #85)

This term was used by Iroquoians to refer to Algonkians that lived to the east of them. In Huron sources we find forms of this verb translated as "certains algonquins voisins des Anglois" (HF65:21), "certains Algonq. proche les Angl. (HF62:17) and more specifically "Abenakis" (FH1697:248 and JR36:118). Other Iroquoians used it to refer to the Abenaki's southern neighbours, the Mahican (JR28:113 and T. J. Brasser 1978:211), others to the Mahican's southern neighbours, the Delaware (Goddard 1978:236). In the Wyandot sources we have the term referring to the Abenaki (Potier 1920:154) and to the "loups"/wolves/, the Mahican or Delaware (FH1697:248 and Potier 1920:174). In the 19th century and early 20th century we have the term used to refer to the Delaware (Hewitt 1889, Barbeau 1915:83 #2 and Barbeau 1960:98)(6).

If, then, the verb root is the common element <sup>-an-</sup> (see Michelson 1973:25 for this hypothesis with the Mohawk cognate), what are the noun roots? One could make a good case for the noun <sup>-8a-</sup>, meaning 'oivce' (Potier 1920:452 "a8a") being the noun root in the first instance. With the semireflexive prefix it takes the form <sup>-ak8a-</sup> (ibid).

No such readily apparent noun solution suggests itself for -as-. One possibility, however, is that it might come from the noun root -chi-, meaning 'mouth' (Potier 1920:446). While the form with the semireflexive prefix, as presented in Potier, is -techi-, as is typically the case with other noun roots that begin with -ch-, there is a precedent for it being at least some times or in at least one dialect being -as-. The verb root -chia-, meaning 'to finish' (Potier 1920:212, "achia,") takes as its form with a semireflexive prefix "asa,i" (op. cit., p213).

The most common Huron name for the Odawa is a term that can take the following forms:

Word/Date/Source

Andatahouat-1632-Sagard 1865, Dictionnaire, "Nations, de quelle nation"  
 Andatahouats-1632-Sagard 1939:66 and 307  
 Ondataouaouat-1648-JR33:226  
 Ondata8a8ak-1653-JR38:180  
 Ondatauuat-1653-JR39:14  
 Ondatauuat-1654-JR41:76  
 Ondataouaouats-1656-JR42:108  
 Ondataouaouat-1657-Bressani map (Heidenreich 1971 map 10)

Before we get to the analysis of the word, the differences between the form occurring in Recollect Brother Gabriel Sagard's writings and those of the Jesuits should be noted and explained. Sagard wrote an -a- where the Jesuits had -o- initially, and the Jesuit writings contain one more -wa- syllable than do Sagard's works. I feel we can look upon Sagard's recording here as being a more imperfect rendition of a form captured more accurately by the Jesuits in later years.

The form that the various writers were attempting to represent was probably something like 'hondata8a8at'. I believe that there are at least three parts to the word that should be analysed. The first is -hond-, meaning 'they, masculine', for verbs taking the

-a- stem conjugation. There are five conjugations of Huron verbs and nouns, all determined by their formation of pronominal prefixes. While -ond- is a 'they' form for feminine plural for -a- stem conjugation verbs, I do not feel that it was what was being represented here, even though it seems to be. It is my belief that Sagard and the Jesuits were merely missing the initial-h- in the word, not surprising considering the silent initial -h- in French (e.g., like in 'hache', pronounced more like 'ash' in English than like 'hash'). My main reason for claiming this comes from a comparative look at the Jesuit Relations relative to Jesuit references concerning peoples' names that occur later in French-Huron dictionaries. In the Jesuit Relations we get -ati- appearing to be representing a feminine plural form of the consonant stem verbs and nouns, with apparently no instances of -hati- the masculine equivalent.(7) We also get -ond- in the one instance of an -a- stem conjugation form, with no apparent examples of the -hond- form (JR36:118). The case is the opposite with the dictionaries of 1697 and the 1740s. In those sources with tribal names we get the 'they, masculine' form exclusively, with no female plural forms. The following chart shows the contrast with reference to the same people being spelled differently in the two types of sources:

Jesuit Relations/Dictionaries/Tribe

atacha8ata	hotichra8ata	Algonkin
group		
(JR28:148)	(FH1697:248)	
	hatichra8ata	
	(Potier 1920:154)	
atinnia8enten	hatindgia8ointen	Bear
Tribe		
(Huron)		
(JR34:130)	(Potier 1920:154)	

ondassa,anneshondasa,annen Abenaki/	<u>Term/Prefix/Date/Language/Source</u>
Mahican/	Ondatouatandy / - (h)ond - ('they')/1648/Huron/JR33:150
Delaware (JR36:118) (FH1697:248)	A,otonatendi / - a, o - ('they')/1653/Huron/JR38:180
If -hond- is the first element, that leaves us with -ata8a8at-. How can we analyze this? There are fundamentally two options. One is to assume that the word makes sense in Huron, being constructed of Huron origin morphemes (significant word parts). The other is that -ata8a8at- is 'foreign' in origin, the word being made to 'look Huron' with the addition of the -hond- pronominal prefix. Pursuing the first option leads into several cul-de-sacs. There are three verbs that can begin with -ata8a-:	ndaton8atendi / - nd - /1740s/Wyandot/Potier 1920:154
1) "acta8an" /to fail/ (Potier 1920:180); 2) "ata8an" /to bathe/ (ibid); 3) "ata8i" /to lie down/ (Potier 1920:181).	Undatomatendi / - (h)und - ('they')/1881/Wyandot/White 1971:394
These three verbs lead us into dead ends both structurally and philosophically. None of them can be used to develop the -8at- ending. Likewise, there is nothing identifiably Odawa in failing, bathing or lying down.	ha?atOm@tEndi(8) / - h - ('he')/c1911/Wyandot/Barbeau 1960:101 #15
The other option looks promising, particularly as there are a good number of Huron names for peoples in which linguistically 'foreign' elements are incorporated (see discussion below). Additionally, there exists a precedent for this kind of etymology with -a- stem conjugation pronominal prefixes with the Huron term for the Potawatomi, a people who speak a language closely related to that of the Odawa. This can be seen in the following list of references to the Potawatomi in Huron and in Wyandot. It should be noted that neither -p- nor -m- existed in Huron, so those sounds needed to be dropped or changed when recorded in Huron (Wyandot later developed an -m-):	I believe the 'foreign' source for 'ata8a8at' to be the Aigonkian verb *ata:we:wa, with some likelihood of it being from a realization of the verb with the second -w- (i.e., such as is found in Fox, Cree and in Menomini). As words in Huron very rarely end with vowel plus -8-, a following -a- might have been seen as making it more appropriately Huron.
	The ethnohistorical literature strongly suggests an association for the Huron between hondata8a8at and some form of 8ta8ak. There was a good number of examples of mixing of forms between the two, as can be seen from the following:
	<u>8ta8ak with Hondata8a8at Ending</u> 8ta8at/1660/JR46:160 8ta8a <sup>ts</sup> /1665/JR49:160 Outaouats/1683/WHC16:119 Oatouats/1684/WHC16:115
	<u>8ta8ak with Hondata8a8at Extra -8a-</u> 8ta8a8ak/c1697/FH1697:248
	<u>Hondata8a8at with 8ta8ak Ending</u> Ondata8a8ak/1653/JR38:180
	<u>Hondata8a8at with Initial 8ta8ak -8-</u> Ond8ta8aka/1642/JR22:74 (place name) Ondoutaouakeronnon/1643/JR27:26
	Maybe these last two examples give us some hints about the etymology or

origin of *hondata8a8at*, particularly concerning the hard *t* to explain presence of the final *-t-*.

With the Odawa's fellow Algonkian-speaking 'neighbours', the Mississauga and the Achiligouan, and the more distant Fox and Sioux, the Huron took the people's name for themselves and both reworked the name to make it sound 'more Huron' and added the populative suffix *-ronnon-*(9). It is possible that the Huron took a term *8ta8a(8a)k* and reworked it by adding the noun suffix *-,e-*, giving the sense 'where', and the populative suffix *-ronnon-*, giving a form something like *8ta8a(8a)keronnon*. As *-8-* can be a third person singular pronominal prefix for *-a-* stem conjugation verbs, the shift to the plural *-hond-*would not be unlikely. The introduction of the final *-t-* could have come from making a mistake in shifting back from the *-,e-* plus *-ronnon-* suffix combination. The *-ke-* given in the last example above could have equally come from a final *-k-* or *-t-*, as can be seen in the following illustration of the use of the *-,e-* noun suffix:

"8tenr8ke chez 8tenr8t...  
handotonke chex handotok"  
(Potier 1920:76, "ad..apud...in")

My suggestion is that some group of the Huron, seeing a *-ke-* form that had been created earlier from a word with a final *-k-*, mistakenly recreated the basic form with a *-t-* final.

### Conclusions

I have proposed here that the French in the 17th and 18th centuries encountered three kinds of names for the Odawa. One name, which is generally assumed to be derived from an Algonkian verb meaning 'to trade' and to have been used by the Odawa themselves, is *8ta8ak*. From *8ta8ak* came the English word 'Ottawa' and the modern French 'Outaouais'. A second name, which took some form of

*ak8a,ata* in Wyandot, was Iroquoian in origin, and was derived from a verb root referring to strange or unintelligible speech. Another form of this verb was used by Iroquoians to refer to Algonkian-speakers living to the east of them (e.g., the Abenaki, Mahican and Delaware). Finally, a third term, *h0ndata8a8at*, was composite Algonkian/Huron, originating with some form of the Algonkian verb *\*atawe:wa:* resembling *8ta8ak*. It was restructured to become in appearance (or sound) a Huron word.

Several questions are left unanswered. The one such question that intrigues me is why the Huron did not use the Iroquoian verb for strange speech, a cognate for which existed in Huron, to refer to the Odawa. For reasons I will be developing in a later article, I believe that the Wyandot language was fundamentally Petun in origin. Does difference of naming by the Huron and their Petun neighbours to the west suggest difference in the relationship between Odawa and these two peoples? More research is required.

### FOOTNOTES

- 1 - For *-u-/-n-* mistakes see Steckley 1988:11. Examples of an *-a-* where an *-o-* would have been more accurate are "Attouendaran- khronon" (JR18:234) and "Etiaantaraisati" (Heidenreich 1971 map 15).
- 2 - I have since discovered that there are Wyandot examples 'sprinkled' throughout this dictionary.
- 3 - see Barbeau 1960:98 #36 and 301 #4).
- 4 - This is not unusual in the Potier dictionary. See Potier 1920:304-306 and 450.
- 5 - For a possible example of this verb with the name of an Algonkian people see the analysis of "Khiondakovaniactonon" in "The Early Map "Novvelle France": A Linguistic Analysis", to be published in Ontario Archaeology.
- 6 - Unfortunately Barbeau creates an etymology for the word that is

inaccurate.

7 - The sole exception to the absence of initial -h- with Huron pronominal prefixes in the Jesuit Relations occurs with "hotinnonchiendi", referring to the Iroquois (JR41:86).

8 - The -O- is being used here to indicate a nasal -o- and the -@- to indicate a nasal -a-. The -E- is being used to refer to an -e- similar to that in the word 'bet'.

9 - For an analysis of this material see "The Early Map "Novvelle France": A Linguistic Analysis", to be published in Ontario Archaeology.

#### Acknowledgement

This is to acknowledge that Bill Fox got this ball rolling by asking the nasty question "Where did the terms for Odawa come from?"

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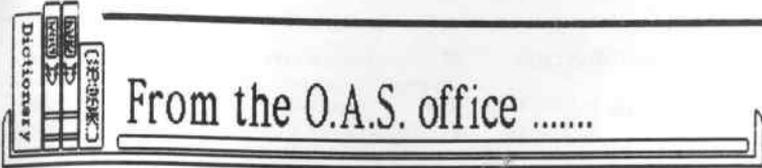
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## From the O.A.S. office .....

### PASSPORT-TO-THE-PAST PROGRAM UPDATE

As undertaken at the last (October 1989) Annual Business Meeting, the Passport-to-the-Past program, now in its fourth year, was reviewed over the winter in the light of operating experience, the assumption by the OAS of the MCC's former share of the operation, and the withdrawal of the Ministry regional Archaeologists who were a source of informal input into the program.

Forms, procedures and rules were overhauled, reduced and simplified in time for this season's activities. New Agencies were solicited. The periodic notices about volunteer opportunities sent to members of the program were formalised into Volunteer Opportunity Bulletins. A notice was sent to everyone who has ever registered for the program asking them to confirm they were still active and wish to continue to receive the Bulletins in 1990. This enabled the mailing list to be trimmed to provide faster service to the actively interested. To the date of writing the office has mailed six Volunteer Opportunity Bulletins for 1990.

The fee to join the program and receive a Passport document and Volunteer Opportunity Bulletins for one year remains \$10. A subsequent \$5 annual service fee toward the cost of the Bulletins, established at the commencement of the program in 1987 but always waived when the OAS could afford to do so, will be introduced next year.

If you are not receiving Volunteer Opportunity Bulletins and believe you should be because you were once

registered in the program, please advise the office you wish to continue.

\* \* \* \* \*

### EGYPT TRIP UPDATE

Time is speeding by and the lucky people participating in the 1990 OAS trip to Egypt and Jordan this November should be reading, planning and saving. The price is holding firm and no unexpected problems have appeared. In June a letter will go to all who have made a deposit confirming their reservation and providing further information. Enquiries will continue to be accepted.

\* \* \* \* \*

### FEDERAL BUDGET CUTS AFFECT ONTARIO NATIVE ORGANIZATIONS

The recent federal budget included cuts directed at the native peoples of Canada, specifically affecting 99 Friendship Centres, 7 native communication societies, 13 northern native broadcast offices, 11 native newspapers, and 62 native political organizations. Funding will end completely July 1, 1990 for these Ontario native organizations: Association of Iroquois and Allied Indians, Grand Council Treaty No. 3, Nishnawbe-Aski Nation and the Union of Ontario Indians. In Quebec funding to Algonquin, Cree, Huron and Mohawk councils terminates the same day.

The Assembly of First Nations responded with a document "The Budget in Grief" copies of which can be obtained from the Assembly at 47 Clarence Street #300, Ottawa, ON K1N 9K1 tel:(613)236-0673 FAX(613)238-5780.

### ABORIGINAL LANGUAGES FOUNDATION

In response to Federal Bill C-37 to establish a Canadian Heritage Languages Institute, which would require native languages to compete for money and attention with the many languages spoken by Canada's non-native minority groups, native MP Ethel Blondin has presented to the House of Commons private member's Bill C-269 to establish an Aboriginal Languages Foundation "to facilitate throughout Canada the acquisition, retention and use of aboriginal languages". In view of the Mulroney Government's cuts to the native communications program, the prospect for Bill C-269 has been described as "oblivion".

\* \* \* \* \*

### OAS SUMMER BUS TRIP

Plans for a summer bus trip are in the works but not yet firm at the time of writing. Hopefully there will be a flyer enclosed with this issue. If there is, please respond. If there isn't, watch for the next issue.

\* \* \* \* \*

### Returned Mail

What can we say. One of the few requirements for continuing membership in the OAS is that if you change your address you advise the Society. When undeliverable mail is returned, the OAS is usually charged the return mail fee, and we pay a third time to mail to the new address

if we locate it. If we don't, the missing members' mail piles up in the office awaiting claimants. Both situations can be avoided if you please remember to advise the OAS if you are planning to move.

Each month we list the names of people whose mail has been returned to us and ask for help locating them. We thank those who have responded in the past and ask you to continue to do so. For the record we have newly returned mail here for:

Brian LOCHHEAD, was in Windsor  
Michael PAYNE, was in Welland

### Publications Update

OA50 has finally been mailed. The delay was because this year Canada Post introduced new rules for mailing Book Rate mail. We found we had to apply for a registration number, which has to appear on the envelope. There was uncertainty that we would be eligible for Book Rate registration, however it was eventually granted.

We hope you find the wait worthwhile. As has been mentioned, this is our fortieth anniversary fiftieth issue special edition with an appropriate cover. While it was never intended, it is noted that it includes contributions by four current and past Society Presidents and a Past President of the senior Chapter.

MOA3 is in an advanced state of preparation and its release should follow soon.

\* \* \* \* \*

## O A S CHAPTERS

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