



ARCH NOTES

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ARCH NOTES

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OAS PUBLICATIONS FOR SALE

ONTARIO ARCHAEOLOGY (OA) - our scientific, refereed journal - various issues from 1968 to 1991 @ \$10 each + \$1 handling and book-rate mail.

ARCH NOTES (AN) - our provincial newsletter - various issues from 1978, plus a few complete thirteen-year sets from 1978 each \$3, sets \$100, + \$1.

MONOGRAPHS IN ONTARIO ARCHAEOLOGY (MOA) - all issues @ \$10 each + \$1.

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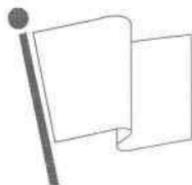
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PRESIDENT'S COMMUNIQUE

Christine Caroppo

I have just returned from the 18th Annual Symposium hosted by the Ottawa Chapter. The Chapter combined the event with their 20th Anniversary celebrations. The members present agreed that the papers were provocative and offered new directions for data retrieval and manipulation. Thanks to the members of the Ottawa Chapter for organizing a successful Symposium.

There will be an election this year for the Executive Committee of the OAS as there are 9 candidates seeking the 7 positions available. A list of candidates and a platform statement is included in this issue of Arch Notes along with a ballot which I strongly urge you to mark and return to the OAS office by JAN. 2/92.

In late October the Executive submitted to the Honourable Karen Haslam, Minister of Culture & Communications, for her consideration, a proposal for funding to reinstate an improved Archaeological Steward Project (ASP) based on the success of the now defunct ACO Program. The proposal contains sections on recruiting and training of Stewards who would "adopt" a geographic or geo-political area of Ontario and "mind" the known sites while adding new ones to the database. In addition, there is a public advocacy component built in where Stewards would be encouraged to speak to local groups and generally spread the word on the importance of archaeological sites and their preservation. We hope that the Minister will look favourably upon our proposal and direct her staff to enter into discussions with us regarding whole or partial funding. If this does not occur we must regroup and consider how to approach such a project with alternative sources of funding.

The work of the Education Committee, chaired by Jeff Bursey, continues on the development of educational kits aimed at junior/intermediary

grades in Ontario schools. We are speaking to organizations which have kit programs (Royal Ontario Museum) and those which have recently cancelled their programs (Canadian Museum of Civilization). We are currently writing the first drafts of the text which will cover the whole of the province with broad strokes and then focus in on regions in more detail. The kits are being built with object learning teaching methods (artifacts, photos, graphics) that are currently the norm in teaching in mind. We still plan on developing two types of kits: those which will be self-directed and will travel to school boards and those which can be used by Stewards (former ACOP types) and others who would like to give talks to school and service groups. If you have any slides or photos you think may be of use to us or would like to help in some other way, please contact Jeff Bursey (416) 793-0170.

No news to speak of with respect to the Cemeteries Act. Just mixed messages from MCC and MCCR. The members of the Ontario Heritage Alliance are looking into the matter.

The Minister's Advisory Committee on New Heritage Legislation continues to meet on at least a monthly basis to begin looking at specific issues for new heritage legislation such as municipal mandate, register of heritage places, fines and punishment for infractions of the Act and issues of major concern to us: statutory protection for sites, declaration of provincial trusteeship for artifacts and licensing. These last issues are not scheduled for discussion until the new year. Minister Karen Haslam attended the last MAC meeting and offered some enlightening views on the political process in an NDP government. She admitted that decisions are made by consensus with considerable input from caucus. In other words, if MPPs do not have much input from their constituents about

particular issues those issues are judged to be insignificant or at least go to the bottom of the pile of priorities of the Cabinet and government. Clearly, if individual Ontarians do not write to their MPPs in support of heritage issues and state their concern for archaeology and support for a new and strengthened heritage act, then all of our efforts may be in vain. Your individual letters carry as much weight as ours.

On the subject of the **Heritage Act**...you will recall that the London Region Art and Historical Museums Director Barbara Poole was charged under section 48 of the Act with digging without a licence. The case was dismissed late in September citing the Act as "vague and badly defined". We immediately wrote to Minister Haslam demanding that she seek an appeal. We believe that without a successful appeal the Act is rendered next to useless in terms of being able to protect archaeological resources in this province. We are pleased to report that an appeal will now go forward and the matter will be examined in the courts again.

We have some sad news to report. The Ontario Heritage Foundation, Archaeology Committee, has unilaterally concluded their agreement with us to produce **Monographs in Ontario Archaeology (MOA)**. While I will admit that MOA did not turn out to be the success that the OHF and the OAS hoped it would be when it began over 10 years ago, all the blame for its less than regular appearance cannot be laid at our doorstep. The OHF has announced that it is beginning a new publication based on the style of the old federal Mercury Series. We wish them well. The OAS is in favour of any publication series which can narrow the gap between the vast number of excavated sites and related studies and the tiny percentage of these which ever reach publication. Whether or not MOA or perhaps a son-of-MOA can be resurrected is a matter of policy which must be decided by the Executive Committee. The somewhat confused nature of the contractual arrangement for the production of MOA makes it unclear who owns the copyright to the series name. The question of funding for a continuation of this series in any form is also unclear. I would not want to continue MOA at the expense of OA or any other OAS programs.

New funding must be sought and new eligibility criteria drawn up for manuscripts (previously only work which was substantially funded by the OHF qualified for MOA) if the series were to continue.

There may be some good news on the horizon for our outstanding application to MCC for a matching funds endowment grant for **Ontario Archaeology**, our refereed journal. If we are successful in this application, we will be launching a major fund-raising campaign to raise our portion of the matching funds formula. Exactly how much we must raise will depend on the amount of the grant, if we get it. But, rest assured, if we are successful in this application we must and will be calling on all members to stand up and be counted by contributing to the campaign.

Finally, I would like to have a last word both to members and to the new Executive (whoever they might be). After eight years on the Executive Committee of the OAS I have formed some opinions about the OAS and its future.

It is my feeling that we need to consolidate after this recent period of great turbulence, uncertainty and change both within the OAS and in forces that affect us from without. These include the seemingly endless stream of new ministers at the MCC (five in my term as President) and the perceived sense of confusion in that ministry over their mission and goals and of the mixed messages that devolve from that confusion. Additionally, the move within government at all levels to increase public consultation is a mixed blessing. While it is refreshing to be asked for an opinion about the importance of heritage issues, especially the preservation of archaeological resources, we are being swamped with requests for briefs, written opinions, appearances at public meetings and so on. If we do not respond the proponent does not seem to realize that we are an understaffed non-profit organization, instead they assume that we do not care about the heritage resources to be possibly impacted by their undertaking or about how heritage matters fit into their new legislation/programs/plans. In our own discipline the meteoric rise of consulting archaeology and the move to self regulation in

our community have changed forever the role of the OAS.

The OAS has outgrown its previous role and image. There's little hope of ever going back; indeed, would you even want to? But the pace is killing us including the length and number of meetings of the Executive, of staff overtime, demands for our input at every level; public, government and membership expectations.

Last October's Future workshop was an excellent beginning to what I believe is a critical and must be ongoing process to our development as an organization. In my opinion, we must concentrate on a few things and do them well and streamline ways of handling demands which are unavoidable. We must seek a way to add another paid staff member and to enhance our Committee system to divide up the workload. Further, we must set aside time to devote to writing policy on a range of issues internal and external. While one cannot write policy for every conceivable circumstance, every organization worth its salt uses these position statements to help define the finer points of its *raison d'être* and keep itself out of trouble.

Right now, the luxury of time for the Executive as a whole is non-existent. We have been too busy putting out brush fires and looking after business. We must stop and take the long view so that we know where we are going and can tell when we get there.

These are hard times to be advocates for and interested in heritage and archaeology in Ontario. So much is happening at once. Bear with us - help your Society do its work by donating generously to our existing Endowment Fund and other fund-raising ventures we undertake. Show your support by volunteering to work for the OAS. Making coffee at meetings, speaking to schools, attending public meetings on issues important to heritage preservation, writing to your MPP in support of new heritage legislation, running for Chapter and OAS Executive Committees; every bit helps.

As this is the last Communique of the year and of my term as president I would like to offer sincere thanks to all those OAS members who have helped the Society in my five years as

President both at the Chapter and Society Executive levels. The dedication, selfless devotion to archaeology and just plain hard work that all our volunteers contribute to the OAS have helped us to grow into the organization we are today. I especially want to thank those with whom I have worked directly for their guidance and support over these sometimes difficult and always challenging years. I would like to recognize the outstanding service and support of Treasurer and Arch Notes editor Mike Kirby and of Secretary Ellen Blaubeurgs both of whom were always willing to listen to my ideas at length and to offer constructive criticism. Lastly, I want to say I would also like to say thank you to Charles Garrad, our tireless Administrator, for all his efforts in helping to put into effect Executive decisions and in generally keeping the Society running. We still have a way to go, new ideas to try and more challenges to face, but I am convinced that the OAS will persevere and thrive if we continue to have the support of our members. ■

HERITAGE WEEK 1992

OPEN HOUSE
at the
O.A.S. OFFICE

Sunday, February 23
Noon to 4.00pm.

Bring your mystery objects for identification. Refreshments will be served.

ARCHAEOLOGY AND OUTREACH: THE ONE PERCENT SOLUTION

by David A. Phillips, Jr.

Reprinted from the Society for American Archaeology BULLETIN vol 9 no 4 September 1991

For years archaeologists have talked about the need to do more public outreach. As taxpayers or consumers, the public ultimately pays for everything we do; as members of a democratic society we need to share our results with the community of which we are a part. In recent months the number of archaeologists involved in outreach has grown rapidly, but they are still the minority. On the whole, archaeological outreach continues to be an occasional and disjointed effort.

It is possible, however, to propose a solution that could radically improve our outreach efforts in the space of the next five years. This solution is based on the following premises:

Cultural Resource Management (CRM)-based studies have become the mainstream of our profession, in terms of numbers of archaeologists, levels of research activity, and levels of funding. There are at least three CRM archaeologists in the United States for every archaeologist holding an academic position. Therefore, CRM programs provide a broader resource base for outreach efforts than academic programs.

Unlike active academic programs, which are concentrated in a fairly small number of institutions, CRM programs are widely distributed, and thus provide more effective geographic coverage for outreach. In addition, CRM programs often work directly with local governments and business communities, and can better use existing contracts to develop long-term grass-roots support for archaeology.

CRM archaeologists are, therefore, the ideal people to take the lead in outreach. The problem is, of course, that most CRM work is contingent on client funding, and we have

generally failed to approach our clients about doing outreach as part of their overall compliance package. I am sure that many of us have thought about "hitting up" our clients for this purpose, but we have been highly unsure as to what contribution is appropriate or fair.

My solution is to propose a rule that will provide us with a simple, clear, and consistent goal in soliciting client support for outreach. It will reflect the client's own need to keep costs down, and will, in the long run, transform our ability to take our message to the community. This rule is "one percent for outreach." For all research projects over \$10,000, the client will be asked to add one percent to the total project cost. The funds will then be used, on a breakeven basis, to take that project back to the community.

Under the "one percent" approach, the level of outreach will vary according to the size of the project. For a \$10,000 project, the outreach funds may allow an archaeologist to spend one day in a local school, describing project results in the broader context of site conservation and archaeological research goals. For a million-dollar project, a formal program can be designed around several different outreach approaches. And, in the country as a whole, a "one percent" approach will mean over a million dollars a year spent for archaeological outreach.

There are benefits besides the obvious financial ones. At present, "outreach" often means a tongue-tied archaeologist who stumbles through a show-and-tell with a box of artifacts. This approach is understandable, considering how little outreach has been done up to now. However, if outreach becomes an integral (and funded) part of CRM work, we will suddenly

have the "critical mass" needed to train people in archaeological outreach and to develop useful educational kits. In other words, it is not only a matter of doing more outreach, but of doing better outreach thanks to better funding.

The "one percent" program would be a voluntary one and many clients may refuse at first. In the long run, however, I believe that any client will embrace the concept, and even provide funding above the one percent level. Almost all CRM archaeology is done as part of commercial development efforts and the sponsors of the work often have serious problems with a poor public image, or perhaps active opposition to their efforts, even when they are sincerely prepared to deal with local concerns. Conventional public relations approaches often have limited value in such cases, because of inherent public distrust of "PR" programs that toot a company's own horn. Archaeological outreach provides the same company with a chance to show what it is actually doing to protect the local cultural heritage of a community. For most clients, archaeological outreach will be "one percent of one percent" of a project's total costs. As such, outreach is a real bargain from a public relations point of view.

Wider adoption of the "one percent" approach can be encouraged by the clients themselves, especially when the client is a public agency. Such agencies can stipulate a one percent outreach set-aside on all contracts over \$10,000, and allow bidders to propose specific outreach programs based on that set-aside. Technical proposals can be scored, in part, on the creativity and effectiveness of the proposed outreach program.

If the "one percent for outreach" program shows some success as a voluntary program, I suspect that in time it will become a legal requirement of CRM archaeology—just as adequate technical reports were once optional in "salvage" work and are now mandatory. Meanwhile, however, there is no reason why we cannot begin asking for a one percent line item for outreach on our projects. ■

LEON-GERIN PRIZE 1991

BRUCE G. TRIGGER, Professor of Anthropology, McGill University, has been awarded the 1991 Prix Léon-Gérin for his internationally-recognized work in the fields of archaeology and anthropology. This prize is the most prestigious award given by the Government of Quebec to honour a career marked by outstanding contributions to the advancement of knowledge in the humanities and both the pure and applied social sciences. The winner, who is selected by a jury of his or her peers, receives a silver medal designed for that year by a Quebec artist together with \$30,000. The Prix Léon-Gérin is administered by the Quebec Ministry of Higher Education and of Science. ■

NEW YORK STATE ARCHAEOLOGICAL ASSOCIATION

CALL FOR PAPERS

1992 ANNUAL MEETING

The Louis A. Brennan Lower Hudson Chapter is hosting the 1992 Annual Meeting of the New York State Archaeological Association at the Eddy Farm Resort Hotel in Sparrow Bush, New York on April 24, 25 and 26, 1992. The 1992 conference will consist of paper sessions on Saturday morning and afternoon and on Sunday morning. The Eddy Farm Hotel, a historic 19th century structure situated in a magnificent scenic area with reasonably priced accommodations, will once again serve as the conference headquarters.

NYSAA members are invited to submit abstracts for papers on any subject of interest to prehistoric or historic archaeology. Presentations should not exceed 20 minutes in length; a Kodak slide projector and a screen will be provided. Presenters are urged to use illustrative material. Abstracts must be received by March 1, 1992 for consideration and program listing.

Send abstracts to:

Edward J. Lenik, Program Chair
c/o Sheffield Archaeological Consultants
P. O. Box 437, 24 High Street
Butler, N.J. 07405-0437
Telephone: (201)492-8525 (Days) ■

ANTIGUA

As a visitor from Antigua, on a three week holiday to Ontario, I was extremely pleased to have made contact with the Ontario Archaeological Society. As chairman of the Antigua Archaeological and Historical Society, I bring you greetings, and I would also like to take this rare opportunity to let you know a little about us and our work.

We are a non-profit, non-governmental organisation, established in 1956, with a current membership of 180 persons. Our goals and objectives are mainly to promote research, preservation and to co-ordinate such activities on Antigua.

In 1985 we established the Museum of Antigua, and the museum now serves as our base of operation. It houses our artifacts, research center, library, data base, and through its exhibits, interprets the islands history from its geological birth to its political independence. To establish this museum we received financial aid from CIDA and UNESCO.

We work with and assist students and researchers, and have developed a close relationship with many Universities thus developing a network vital to us with our limited resources.

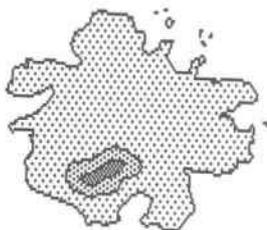
However, the biggest problem we have is monitoring the historic and prehistoric sites on the island, and researching the ones slated for immediate development. Many of these sites are amerindian, and have been mapped and dated, some as old as 3000 b.c. and are rich with artifacts. As Antigua was also the home for the Royal Navy in the islands during the 18th and 19th Century, it is also rich in military history.

Our current projects are: researching and mapping the remaining windmills for grinding sugar cane, and rebuilding one to working condition. Expanding the museum and developing new exhibits. Starting a youth education program working with the youth arm of the museum. Preserving 10 locomotives and developing a sugar locomotive train museum, and obtaining training for staff members in

museum management, preservation of artifacts, and restoration.

In order to preserve the non-renewable resource called a historic site, those of us who recognise the importance of these sites need to develop and maintain networks of potential contacts. The governments and developers do!

Reg. Murphy, Historical and Archaeological Society, Museum of Antigua, Box 103, Long St., St. John's, Antigua.



ANTIGUA

-Official Language: English. Local dialects also spoken.

-Independence from Britain granted in 1981.

-British culture predominates in urban centers.

-Visa: Not required of US, Canadian or British citizens for stays of up to 6 months. Proof of citizenship and return ticket or proof of onward travel required.

-Health: No unusual risks.

-Sights: Over 300 beaches, sailing and water sports. -Climate: Tropical but tempered by ocean breezes. Cottons and light attire recommended.

-Currency: East Caribbean dollar.

NOTE Visa and health requirements are subject to change. Please consult your travel agent or local consulate. ■

FILM REVIEW

BLACK ROBE. Directed by Bruce Beresford. Canada-Australian co-production

Reviewed by Dr. Alexander von Gernet

Anyone interested in the contact between the French and native peoples in seventeenth-century Ontario, will have looked forward to seeing Brian Moore's novel *Black Robe* finally reach the screen. After all, when was the last time a major motion picture was set so close to home?

Moore's novel was inspired by a perusal of the Jesuit *Relations*, and a cursory glance at the secondary literature. Bruce Beresford's film was another step removed from the original sources. Along the way, a considerable dose of artistic licence was invoked to enhance the entertainment value of both book and film, although those familiar with the spellbinding events of the period might ask whether this was at all necessary.

Nevertheless, archaeologists will be impressed with the fidelity to detail in many of the depictions of Algonquin and Iroquoian material culture. The ceramic pipe with a bird effigy facing away from the smoker may be excused, since such specimens do occur, albeit rarely. Ethnohistorians familiar with the narratives of the capture and torture of Jogues and Bressani in the early 1640s will recognize several events and practices. Even the use of clamshells for the purpose of severing a finger has documentary support.

Other images, however, stand out as sore fingers, not because they are totally unrealistic, but because they deviate substantially from what is probable. Among these are the following: a novice Jesuit expertly and enthusiastically paddling a canoe; an Algonquin asking the missionary for "Iroquois" tobacco; a party of Montagnais hunters having never seen a Frenchman; an Algonquin headman accepting to take a Jesuit to Huronia in early winter, abandoning him along the way, and then reconsidering his actions; a large Iroquois town on the route from Quebec to Huronia; and finally, the Iroquois discussing the torture of an

Algonquin girl, and being duped by her sexual favours. Unfortunately, the film's epilogue not only leaves the impression that this was a documentary, but convinces the viewer that a wholesale acceptance of Christianity by the Hurons was an historical fact, rather than an unwarranted supposition.

Since movies serve as vehicles for transmitting powerful imagery to millions of North Americans, the Jesuits had a great deal to gain or lose with the release of any film even remotely connected with the history of the Society of Jesus. In *The Mission*, a film that many critics have justifiably disparaged as little more than a cinematic hagiology, the eighteenth-century Jesuits in South America managed to escape criticism. *Black Robe*, on the other hand, is far less complimentary. The average movie-goer will regard the fictional Père Laforgue (played by Lothaire Bluteau), complete with all his failings, as a synecdoche for the entire missionary effort in New France.

To prevent the viewer from commiserating too much with the natives, he is bombarded with the usual range of rituals and strange behaviours which have made the "savage" such a curiosity in the western world. These include an Algonquin dwarf-shaman obtruding with an incessant rattle, bloody spectacles of intertribal warfare, and a protracted scene involving the torture of prisoners. Not the slightest effort is expended to enlighten the viewer as to why these activities were part of Amerindian culture. In a recent review, The Jesuit Marc Gervais (who served as one of the film's script consultants) lauds both novelist and director for resisting the temptation to romanticize, and for choosing to depict "the terrible cruelty, the primitive sexual mores, a certain childlike ignorance and even helplessness" of Amerindians. Vocabulary like this seems out of place in modern discourse, and it is no

coincidence that such imagery was characteristic of the Jesuit *Relations* which inspired the film.

It must be recalled that much of what we know about the Huron, Algonquin and Iroquois cultures during their earliest contact with missionaries comes to us through the eyes of the Jesuits, and not through any written testimony left by native peoples. Even recourse to superb twentieth-century native actors (August Schellenberg, Tantoo Cardinal, and Billy Two Rivers) cannot overcome this salient fact. In the absence of a seventeenth-century native viewpoint one may wonder why the film's portrayal of these peoples' behaviour should in any way be more realistic than the romanticized version.

Far more disturbing is *Black Robe's* apparent refusal to commit itself ideologically, as if the director was attempting to imitate the critical detachment of a Brechtian play. No work in any media can escape a commitment to some ideological stance. This is as true of artistic film adaptations of pseudo-historical novels, as it is of documentaries produced by journalists in collaboration with experts. It may be argued that the film's implicit goal to balance the Jesuits' faith with the natives' humanity, or the missionary's rigidity with Iroquoian cruelty, reflects the fashionable idea that bilateral symmetry in the portrayal of the good, the bad, and the ugly, is somehow more "objective".

It is this commitment to a misguided sense of balance that makes *Black Robe* only a marginal improvement over Hollywood stereotypes. Nothing was ever balanced in the meeting of cultures in colonial North America. The "cruelties" and "primitive mores" of tribal peoples who had no interest in converting France to shamanism, cannot be compared to the ideology of proselytization which ultimately contributed to the genocide of entire cultures. If there is anything disturbing about this visually stunning and otherwise tolerable film, it is that the audience leaves the theatre without this latter point firmly impressed in its collective consciousness.

In the popular television series *Star-Trek*, the crew of the Enterprise is guided by the "prime directive", which amounts to a prohibition

against the imposition of values on alien cultures; it is a principle humans learned through studying their own history. It appears that other entertainers have found ways to approach this important issue without diluting it in feigned impartiality. As CBC film critic David Gilmore recently opined, "Black Robe is a well-made film, but that's not quite the same as a good film." ■

University of Toronto
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ANCIENT EGYPT
Fall & Winter Courses 1991/92

Follow-up Egyptian Hieroglyphs

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10 meetings \$255

All Useful Magic - Mortals, Myths, & Magicians in Ancient Egypt

Course: SCS 5296 Sec. 01A
Tuesday Mar. 3 - Apr. 14 6:30-8:30 p.m.
6 meetings \$115

For a copy of our new Fall Calendar with full course listings, please call 978-2400. ■

TORONTO HISTORICAL BOARD
EXPLORE HISTORIC TORONTO

A new publication, Explore Historic Toronto will be published twice a year and will contain articles about the city's history and information about programmes, exhibits and new research at the city's five museums—Fort York, Marine Museum, Mackenzie House, Colborne Lodge, Spadina.

The Toronto Historical Board believes that an understanding of the past gives people a sense of belonging to a vital, evolving community. This newsletter is part of the Board's ongoing effort to contribute to that understanding which is so important in fostering a healthy city. ■

SOUTHERN BEAR'S -chr-: HOW CAN A SOUND BE LIKE A BAT'S WING

by JOHN STECKLEY

In a series of articles over the last year (Steckley 1990, 1991a, 1991b and 1991c), I have established the existence of the Southern Bear dialect of Huron, and have delineated some of its distinctive features. In this article I will add to that list of features with a sound sequence that was written as -chr- in Huron literature. The sequence of sounds represented is something either like -hsr- or -hshr-.¹ The alternative was -ch-.

The significance of -chr- is threefold. First, the feature exists only in Southern Bear², not in Northern Bear or Rock, the other two dialects spoken by the Huron people for which we have evidence. The -m- discussed in an earlier paper (Steckley 1991b) and the -ndr- sequence (Steckley 1990) are the only other features unique to Southern Bear.

Second, the feature is conservative in Northern Iroquoian, the branch of the Iroquoian language family to which the Huron dialects belonged. It is similar to -m- in that way (see Steckley 1991b). Outside of this 'mysterious' -m-, whose existence is still somewhat problematic, this is the only instance of Southern Bear having a conservative feature with Rock and Northern Bear sharing an innovative form. The distinction between sharing conservative and innovative linguistic features is similar to the distinction in evolutionary biology between "shared-but-primitive" (conservative) and "shared-and-derived" (innovative; Gould 1989:214), with an example of the former being the vertebral column (linking humans, hares and haddocks) and hair an example of the latter (linking just the more closely related humans and hares). The sound sequence -chr- is conservative in that it links Southern Bear with Mohawk (-ser-), Oneida (-s(e)l-), Cayuga (-tr-),

Tuscarora (-str-) and Laurentian Iroquoian (-hse(-)).³

Sharing an innovation can have two different meanings. Again, we can look to evolutionary biology to provide clues as to what linguistic traits entail. Stephen Jay Gould, professor of evolutionary biology at Harvard, stresses the distinction between homology and analogy in his field:

"As a basic distinction, we must rigidly separate similarities due to simple inheritance of features present in common ancestors, from similarities arising by separate evolution for the same function. The first kind of similarity, called homology, is the proper guide to descent. I have the same neck vertebrae as a giraffe, a mole, and a bat, not (obviously) because we all use our heads in the same way, but because seven is the ancestral number in mammals, and has been retained by descent in nearly all modern groups (sloths and their relatives excepted). The second kind of similarity, called analogy, is the most treacherous obstacle to the search for genealogy. The wings of birds, bats, and pterosaurs share some basic aerodynamic features, but each evolved independently; for no common ancestor of any pair had wings. Distinguishing homology from analogy is the basic activity of genealogical inference. We use a simple rule: rigidly exclude analogies and base genealogies on homology alone. Bats are mammals, not birds." (Gould 1989:213)

One of the two interpretations of a shared linguistic innovation is that it is a relatively 'recent' homology, one that is shared-and-derived. This would have the Rock and the Northern Bear together at a time when both were separate from the Southern Bear, perhaps at a very early time in the history of the Huron

(i.e., prior to the move by either of the two groups to Simcoe County).

The other interpretation follows the analogy model, saying that the change was a kind of "separate evolution for the same function". One such causative function could be the ease of pronunciation brought about by the reduction of one complicated consonant cluster (-hshr-) to a simpler one (-hsh-). Ease of pronunciation is one reason why in various forms of English, independently, the -θ- (theta) sound in words like 'three' changed into a -t-, making for a virtually identical pronunciation of 'three' and 'tree'. The history of language change is littered with the bodies of -t-'s that have been dropped or become something else. In Northern Iroquoian -t- was dropped, possibly independently, from Seneca and Onondaga, and changed to -j- in the very separate languages of Oneida and Tuscarora.

The third significance of the -chr- feature in Southern Bear is that, independent of Sagard's writing, it establishes the southern nature of the dialect, placing it in the Ossossane area.

1.0 The Existence of -chr- in Opposition to -ch-

We can see from four noun and verb roots that -chr- existed in the Southern Bear in the writing of Recollect Brother Gabriel Sagard. These four roots are: -ochr- 'winter', -achr- 'axe', -ondechr- 'country' and -achr- 'to have water somewhere'.

The noun root -ochr- appears with several verb roots in Sagard's writing. One combination is -atochron- meaning 'to pass the winter', which is evidenced in the following:

1.1 "Il ira passer, il passera l'hyuer qui vient a N. N. esquatochron. /esk8atochron 'one will again pass the winter'/" (Sagard 1866:15)

In other Huron sources this combination appears without the -t-, as in the following:

1.2 "hiverner Atochon" (FH1697:93; c.f., Potier 1920:404, FH62, HF62, FHO, HF59:181, FH67:112 and HF65)

A like situation occurs with the noun incorporated into verb combination -ochrat- meaning 'for winter to come'. It appears in Sagard as follows:

1.3 "Apres l'hyuer qui vient. Escochrate /eskochrat 'winter will come again'/" (Sagard 1866:22; see also 62)

With the other Huron sources, the -t- is absent:

1.4 "etre atteint de l'hiv. o°cha°ti." (FH1693:177; c.f., HF62, FHO, HF59:181 and FH1697:92)

Another noun root that takes -chr- in Sagard's writing is -achr-, meaning 'axe'. In the example below it appears with the verb -sa- (-wa-) 'to take', a dislocative suffix -h- and the purposive aspect -e-:

1.5 "Je viens requerir la hache. Ouachrauhahey. achra8ahe/" (Sagard 1866:122)

In the other Huron dictionaries we get the following:

1.6 "hache...acha" (FH1697:91; c.f., FH67:110, FH62, HF59:2 and HF65:3)

That the -ch- was a Northern Bear feature as well as a Rock one (Rock being the predominant dialect of the dictionaries) can be seen in a phrase in the Jesuit Relation of 1636, the Relations at that time being written in Northern Bear (see Steckley 1991a:15). The phrase is the name of a gift of reparation for murder:

1.7 "condayee onsaahachoutawas /xondaie onsaahach8ta8as/, "There...., is something by which he withdraws the hatchet from the wound..." (JR10:217)

With -ondechr- we have a derived noun root with -chr-. By derived what is meant is that a -chr- is added to a verb root, the -chr- forming a 'nominalizer' or noun-maker. This nominalizer was fairly common in Huron, making the -chr-/-ch- distinction an important one. The verb root in question here is -onde-, meaning 'to have as one's country' (Potier 1920:408 #25). An example of -ondechr- in Sagard's writing is the following:

1.8 "la terre. le monde. Ondechra, Ondechrate." (Sagard 1866:132; c.f., 107)

Other dictionaries have the -ch- form, as can be seen in the following:

1.9 "Terre...ondecha" (FH1697:207; c.f., FH1693:253, HF59:184, FH62, HF65 and FH67:147)

That this was the Northern Bear form can be seen in the numerous examples of *-ondech-* that are found in both Brébeuf's catechism and the early Jesuit Relations (JR10:19, 69, 217 and 231 for example). The following comes from the catechism:

1.10 "econdechate...la terre" (Brébeuf 1830:4, lines 30 and 31)

Finally, we have the verb *-achre-* meaning 'to have water somewhere'. It appears in Sagard as follows:

1.11 "Il n'y a point d'eau au pot. Danstan teuacheret /stan te8achre/." (Sagard 1866:54)

In the other Huron dictionaries we have entries such as the following:

1.12 "il y a de l'eau i8ache." (FH1697: 58; c.f., HF59, HF62, HF65:5 and FH67:78)

2.0 Conservative Feature Shared with Other Northern Iroquoian Languages

For three of the four examples given above we have instances in other Northern Iroquoian languages in which an *-r-* is found corresponding to the one in Southern Bear *-chr-*. They are as follows:

2.1 Mohawk "*-ohser-* year, winter" (Michelson 1973:90)

Tuscarora "*-hserh-* 'be winter'" (Rudes 1987:146)

2.2 Mohawk "Asera, hache" (Bruyas 1970:28)

Tuscarora "*-aʔer-* 'hatchet, tomahawk, adze, ax'" (Rudes 1987:218)

2.3 Mohawk "8asere, il y a de l'eau dans le ruisseau, fontaine,&" (Bruyas 1970:28)

3.0 An Ossossane Area Name

In 1637, when the Jesuits were reporting about a woman being put to death as a sorceress in Ossossane (the 'capital' of the Southern Bear, and possibly also of the unified Bear group), we get the comment that: "*-Aondaenchrio*, one of the Captains, seeing that she was captured, was of the opinion that should be promptly despatched..." (JR14:39). I believe that this name had three key elements in its construction. The *-ndaen-* I feel is a manifestation of the verb meaning 'to sow, plant' (Potier 1920:274 #47)⁴.

The *-chr-* would then be the nominalizer, the noun created meaning 'hole, pit, as for planting' (ibid and FH1697:74). The verb could only then be *-io-* meaning 'to be large' (Potier 1920:396 #27). Even if this analysis is not correct the consonant cluster *-chr-* still stands as testimony that outside of Sagard's writing we can find examples of a Southern Bear dialect, in the Ossossane area, the heartland of the Southern Bear.

Footnotes

1. The *-ch-* sound here is described by Lagarde as "s préaspiré (i.e., *-hs-*; Lagarde 1980:49) in analogy with the *-hs-* forms in the other Iroquoian languages. In Barbeau's writing he uses a 'c', saying that it was "as in English *she*, French *chat*" (Barbeau 1960:58). However, in a clear majority of occasions in his writing (approaching a ratio of 2:1) it has "s" before it, which he terms the "breathing after a vowel and before a consonant..." (ibid). This would argue for *-hsh-*, with the *-sh-* standing for a single phoneme as such appears in English dictionaries.

2. The *-r-* is typically recorded in Potier as *-ch'* and in Barbeau as *-cr-*.

3. In 1984 Marianne Mithun gave the following entries for 'basswood':

Mohawk "ohósera"

Oneida "ohóselá"

Cayuga "ohó:tra?"

Tuscarora "uhustra?" (Mithun 1984:270)

In Southern Bear this word would be 'ohochra'.

The evidence I have that Laurentian Iroquoian had *-hsel-* or something like it comes from the word 'Hochelaga', which can be translated as 'at the beaver dam' (see Barbeau 1961:163). The *-chel-* is cognate with the Huron term (non-Southern Bear) *-ach-* (Potier 1920:445) and the Mohawk word *-(a)hser-* (see Shea 1970: 45 "digue").

4. At this point I am not sure why there isn't an *-e-* in the word, between the 'a' and the 'e', as occurs in this verb in the dictionaries (see Potier 1920:274 #47).

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LETTERS TO THE EDITOR

Dear Editor:

The Town of Caledon is a very large predominantly rural municipality and is the northern part of the Regional Municipality of Peel. Due to improvements in the Provincial road system and its proximity to Metropolitan Toronto Caledon is subjected to great pressure for development. The official plan for Caledon is undergoing systematic review at this time and development in certain areas will continue. As the municipality is also part of the watershed for the Credit, Humber and South Simcoe system, and is on the Niagara Escarpment and Oakridges Moraine it is not surprising that many applications for development are on sites that exhibit potential for evidence of both prehistoric and historic habitation. Since 1986 Peel Region has circulated applications for various land use changes to the Ministry of Culture and Communications for review and as each municipality in Peel has heritage resource staff their comments are also part of the approval process.

Recently the Heritage Resource office and Planning Department in Caledon found it necessary to implement standards for archaeological assessment by consultants for land use change applications in Caledon. There are a variety of reasons why this has occurred at this time. They include the time it takes to get an official plan approved at Provincial level, lack of an archaeological Master plan for Peel (due principally to the availability of regional funding) and the number of zoning applications being received.

On August 26th, 1991 Caledon Council officially adopted standards for archaeological assessment. The standards are based on the

Archaeological Assessment Technical Guidelines presently used by the Development Plans Review Unit of the Ministry of Culture and Communications with very minor modifications relating specifically to this municipality.

Copies of the standards are available from:
The Heritage Resource Office
The Corporation of the Town of Caledon
Box 1000
Caledon East, Ontario
L0N 1E0

Yours truly,
Heather R. Broadbent
Heritage Resource Officer ■

Dear Editor:

I would like to request any information that you might possess on societies or interest groups for Mesoamerican or Mexican archaeology. I currently belong to the Society for the Study of Egyptian Antiquities (SSEA), the Canadian Society for Mesopotamian Studies (CSMS), as well as the Ontario Archaeological Society. Being a student of archaeology, I would like to increase my awareness of current happenings in Mesoamerican archaeology as well. I would therefore appreciate any contact addresses in either Canada or the United States that you might be aware of.

Sincerely,
Trevor Ormerod

10 Sussex Avenue, Toronto, Ontario M5S 1S ■

O.A.S. 18TH ANNUAL SYMPOSIUM
OTTAWA
OCT. 25-27, 1991
"TOOLS FOR TOMORROW"

On the Friday evening the Ottawa Chapter of the OAS hosted a reception at the Skyline Hotel. Earlier in the evening, the semi-annual "President's Meeting" - a gathering of Chapter Presidents and members of the OAS board of directors took place in another meeting room at the Skyline.

On Saturday, after approximately 150 symposium participants had been welcomed by the Ottawa Chapter President, Helen Armstrong, the first paper of the day was:

Computer Systems and Archaeology

Presented by: Eric Sharp, Archaeologist Data Coordinator, Canadian Parks Service, Archaeological Research Branch

With the increased availability of high tech equipment, new methods are being offered for maximizing archaeological information. This paper discussed the application of Dossier (the Canadian Parks Service's archaeological data base), Computer Assisted Design and Drafting (CADD), Remote Sensing (including side scan sonar), and Global Position Systems, and how they relate to archaeology.

Following papers were:

Dendrochronology as an Absolute Dating Technique for Upstate New York

Presented by: Christina B. Rieth, SUNY-Albany, Department of Anthropology

Recent evidence indicates that dendrochronology may serve as a viable technique for absolutely dating both historical structures and artifacts in the Northeast. Douglas' skeleton plot method

combined with statistical correlation tables and absolute width measurements provide an objective means of measuring variation in ring width sequences. Tree-ring sequences, as recorded from cores extracted from pine (*Pinus* sp.) and oak (*Quercus* sp.) trees, have been successfully cross-identified to create the initial stage in the formulation of a "master chronology" for the area.

Developments in Archaeological Conservation: The Role of Scientific Research

Presented by: Judith A. Logan, Chief, Archaeology and Textiles Division, Canadian Conservation Institute, Department of Communications

Co-authored by: Gregory S. Young, Charlotte L. Newton, David W. Grattan, Ian N. M. Wainwright

Conservation has become increasingly dependent on advances in analytical science in order to solve problems related to treatment development and artifact examination. The area of archaeological conservation has benefitted greatly by the integration of the work of the conservators and scientists to devise treatments that will preserve objects for future study with the least possible alteration to their chemical make-up. The paper described four areas of research at the Canadian Conservation Institute that have either already had a demonstrable beneficial effect on

the conservation of artifacts from Canadian sites, or show interesting potential for application in archaeology. These are: research in the area of skin and leather treatment; experiments with a laser scanner to accurately record details of three-dimensional objects; the use of Parylene as a consolidant for extremely fragile objects; digital image processing to enhance rock art images.

In order to illustrate the potential application of these developments, four projects were discussed: the conservation of a parchment document written by William Edward Parry during his first voyage searching for the Northwest Passage; the recording of the very fragile, corroded surface of a lead plaque found in the grave of Father Jean de Brébeuf; CCI's work on the consolidation of archaeological textiles; image enhancement of a rock painting at Mazinaw Lake, Bon Echo Provincial Park.

Historic Ojibway Cemeteries on Beausoleil Island: Broadening our Perspectives

Presented by: Brian D. Ross, Project Archaeologist, National Parks and Native Sites Programme, Canadian Parks Service, Ontario Region

Two historic Ojibway cemeteries on Beausoleil Island, in Georgian Bay Islands National Park, were investigated and documented this summer. One cemetery has been well maintained; while the other had been completely forgotten until its re-discovery in 1990. The intent of this project was to gather as much information as possible on the true extent and orientation of these cemeteries without any site intrusion. Each cemetery was

first mapped using standard surveying techniques and then mapped by remote sensing, using a Geonic's EM-38 ground conductivity meter. A comparison between the two mapping techniques indicates that such remote sensing is a valuable predictive tool in locating archaeological resources.

Mapping Archaeological Distributions by Computer

Presented by: Dr. Morgan Tamplin, Department of Anthropology, Trent University

Co-authored by: James Britton, Cartographic Coordinator, Sir Sandford Fleming College

We have produced a series of computer programmes which interactively map the distribution of archaeological data according to criteria supplied by the user. Our system started as a spin-off of a project to produce a comprehensive catalogue of bird remains from archaeological sites in Ontario by Doug Sadler and Howard Savage. Their data include over 200 possible taxa from about 200 sites and the creation of distribution maps would have been both time-consuming and prohibitively expensive. Moreover, manually drawn maps inhibit asking questions about combinations of species or archaeological cultures. We needed to put the spatial data (site locations) and archaeological data (bird taxa) into a Geographical Information System (GIS) which could display maps on a monitor screen showing the distribution of any group of sites in the area according to the spatial, species or cultural criteria selected. The programme is general enough that any region or archaeological data could be substituted for Ontario birds.

Commercial GIS packages are beyond the means of most archaeologists. They require expensive hardware and are themselves among the most expensive programmes to purchase. Both data and output are usually locked in to the chose configuration. The system which has been developed can run on a minimal IBM-PC computer with EGA graphics capability and uses standard data files derived from common programmes such as dBase or Lotus. After selecting the desired distribution maps on the screen, the investigator can produce hard copy versions on a laser printer.

Although our original goal was simply the production of maps for publication, we encountered a number of interesting technical problems during implementation. The design of the system also raised fundamental questions about the nature of archaeological data and what we want to do with it. The programme was demonstrated during the session.

Aerial Photogrammetry for Archaeologists

Presented by: Stephen M. Perkins, Toronto,

An introduction of photogrammetry and its associated products lead into a brief technical examination of map production. The major products examined in this paper were planimetric maps, photomaps and mosaics produced from near-vertical photography. Terrestrial and close-range photogrammetry as well as remote sensing were briefly discussed.

With this background into photogrammetry, this paper discussed site specific

applications and products. Some topics included site survey control, feature interpretation, ground slope analysis, digital database construction, hard copy map production, and photo mosaics. Each item was discussed with specific related examples.

With both a general examination into photogrammetry and a close look at products, this discussion should help archaeologists decide on the benefits and drawbacks of the use of aerial photogrammetry in their work.

Elements of Archaeology: A Chemical Analysis of Northern Ceramics

Presented by: Dr. Carole Stimmell, Archaeological Resource Centre, Toronto Board of Education

Co-authored by: Dr. Jean-Luc Pilon, Archaeological Survey of Canada, Canadian Museum of Civilization

Dr. R. G. V. Hancock, SLOWPOKE Facility, University of Toronto

Neutron Activation Analysis (INAA) can provide important data to identify sources of ceramic raw materials and changes in prehistoric pottery technology. In this paper, INAA of ten major, minor and trace elements is used to characterize ceramics from a number of Northern Ontario and Manitoba Woodland period sites. This technique, in conjunction with other methods of physical examination, has yielded valuable information on ceramic materials from the Northern Boreal forest.

The precise data on chemical composition gained from INAA has allowed the authors to recognize ware groups in otherwise unsorted assemblages.

Neutron Activation can also help identify regional patterns of source materials. When used in combination with analysis of local resource, regional trade and communications, networks can be proposed. Finally these methods can distinguish technological changes in regional ceramic traditions.

Geophysical Surveys on Archaeological Sites in Ontario

Presented by: L. A. Pavlish, Archaeometry Laboratory, Department of Physics and Department of Anthropology, University of Toronto

Co-authored by: R. M. Farquhar, Department of Physics, University of Toronto

The use of geophysical equipment to measure magnetic and electrical contrast in sediments encapsulating archaeological sites found in Ontario has not been extensive. There are a variety of reasons for this situation occurring including the relatively low success rate of the surveys, the high costs, and difficulties associated with obtaining qualified personnel to conduct the survey and reduce and interpret the data with an archaeological perspective. The kinds of targets that one could reasonably expect to identify with current equipment were discussed with respect to both prehistoric and historic archaeological sites.

On Saturday afternoon, a panel discussion on Access to Technology featured:

Moderator: Phil Wright

Panellists: Barry Mitchell, Larry Pavlish, Eric Sharp, Andrew Thriscutt, Ken Vrana, and Rob Pihl.

On Saturday evening, the annual banquet was a combination OAS Banquet and Ottawa Chapter

20 yrs. Founder Banquet. After OAS President Christine Caroppo had awarded the J. Norman Emerson Silver Medal (the Society's highest award) to Gordon D. Watson of the Ottawa Chapter (see Arch Notes 91-5:32 and The Ottawa Citizen Oct. 27, 1991), the Society's Heritage Conservation Award for 1990 (this award recognizes significant contributions to archaeological conservation by developers or landowners) was received, on behalf of the Pooles of Cobourg (see Arch Notes 91-4:11) by Dr. Heather McKillop and Band Councillor David Simpson of Alderville First Nations. This was followed by the awarding of 25-year Society Membership pins to Charles Garrad, Conrad E. Heidenreich and Stanley Wortner.

The Ottawa Chapter then took over and the celebration of the founding of the Ottawa Chapter started with the introduction of some of the founders actually at the banquet - Barry Mitchell, Glenna Roberts, Gordon and Margaret Watson and Jim Wright, who reminisced about the chapter's earlier times. These comments were followed by a ceremonial cake-cutting and dancing.

On Sunday morning the Annual Business Meeting of the OAS saw a raising of the fees for 1992 from \$25 to \$28, an expression of appreciation to President Christine Caroppo who will be standing down at the end of the year after five years as President, and the slate for the election of seven Directors of the 1992 OAS Executive, of nine candidates - André Beckerman, Ellen Blaubergs, Jeff Bursey, Lise Ferguson, Arthur Howey, Lawrence Jackson, Mike Kirby, Tony Stapells and Bruce Welsh.

After the business meeting, the following papers were presented:

1991 Excavations at Hunters Point

Presented by: James Molnar, University of Albany, SUNY

Hunter's Point is a contact period Odawa camp on the Georgian Bay side of the Bruce Peninsula. The site is located on an undisturbed cobble beach strand and provides the opportunity to examine the spatial patterning of past

behaviour at a very detailed level. Findings and preliminary interpretations of the 1991 season of work were presented including discussions of pit features, activity areas and a possible structure.

Trade in the 16th Century on the St. Lawrence River: Anomaly and Misconception

Presented by: Dr. J. F. Pendergast

This paper examines the absence of trade goods on the 16th century archaeological sites on the St. Lawrence River relative to the numerous European journeys to this region, and to the misconception that the Susquahannock Iroquois were trading with the French on the St. Lawrence and at Brest on the Strait of Belle Isle prior to 1600.

Archaeological Analysis of Complex Archaic/Woodland Multi-Component Sites using Micro-computer Based Statistical Procedures

Presented by: Gordon D. Watson, Research Associate in Anthropology, Trent University

The recent availability of advanced statistical programmes for use with more powerful micro-computers makes it possible to undertake microcomputer analysis which has previously only been possible using a mainframe computer. In addition, the application of Accelerator Mass Spectrometry to the determination of C14 dates with an accuracy of about +/- 30 years on milligram sized charcoal samples makes the dating of different levels in a shallow multi-component site much more feasible. AMS dating has also been applied to the dating of charred food deposits on individual ceramic vessels. This procedure

eliminates the usual uncertainty about the association between ceramic vessels and radiocarbon dates from nearby hearths. Present and future applications of these techniques to the analysis of archaeological data from two excavated multi-component sites on the Rideau Lakes area were discussed.

An Analysis of the Ceramic Assemblage from Operation 2, Inge-va, Perth, Ontario

Presented by: Dena Doroszenko, Archaeology Co-ordinator, Ontario Heritage Foundation

and

Richard Gerrard, Toronto Historical Board

From 1987 through 1989, archaeological excavations have been conducted at the Inge-va estate in Perth, Ontario under the auspices of the Ontario heritage Foundation. Built in 1823, Inge-va represents one of the finest Neo-Classical Georgian residences. The archaeological work has focused on the Radenhurst family and in particular, the excavation of a pit deposit which uncovered over 15,000 artifacts in 1988. The large number of ceramic vessels recovered from this discrete feature and the high degree of vessel completeness allowed several analytical and cultural questions to be addressed. Primary data analysis was accomplished with a 4GL relational database, ORACLE. A detailed stratigraphic analysis using a Harris matrix allowed the deposit to be organized into discrete depositional events. These were used as the basis for exploring post-depositional disturbance to the ceramic assemblage as a first step towards developing socio-

economic and behavioral inferences.
and the Symposium closed early Sunday afternoon.

Next year's Annual Symposium, the OAS's 19th, will take place in Toronto toward the end of October. Details will follow in ARCH NOTES. ■

CALL FOR PAPERS AND SESSIONS

1992

CANADIAN ARCHAEOLOGICAL ASSOCIATION

25TH ANNUAL MEETING

May 6th-10th, 1992

Radisson Hotel
London, Ontario

This year's Canadian Archaeological Association meeting will be held at the London Centre Radisson Hotel. No theme is planned for this event; rather a number of concurrent sessions addressing issues of regional, national, and international interest will be presented. Some of the sessions currently being considered include:

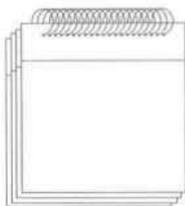
- Newcomers to North America Before Columbus
- "What Was Lost Anyway?" The Role of Archaeology in Debunking the Columbus Myth
- Early Contact Situations in the Northeast
- The Use and Misuse of Ethnographic and Ethnohistoric Analogy in Archaeology
- Boreal Forest and Sub-Arctic Archaeology
- Regional Expressions of Early Woodland Mortuary Patterns in the Northeast
- East Coast Archaeology
- Local and Interregional Settlement-Subsistence Patterns in the Archaic Period
- Regional Advances in Iroquoian Archaeology
- The Archaeology of British Forts
- Mitigating the Impact: Provincial Development Review Programs and Cultural Resource Management
- "Where did it go?~ Archaeological Implications of Lake Level Fluctuations in the Great Lakes
- Ethnicity in Archaeology
- Archaeological Applications for Your Personal Computer
- Circum-polar Big Game Hunters and Paleo-Indians
- Lithic Procurement and Exchange

This is not the total list of topics planned, so other sessions, and papers on topics other than those listed above, are welcome. In particular, sessions addressing archaeological issues relevant to regions of Canada outside of Ontario are encouraged. Additionally, individuals wishing to help organize some of the above listed sessions are asked to contact the organizing committee. The **Deadline** for receiving Session and Paper Abstracts is January 31, 1992.

In addition to paper sessions, a number of workshops are planned to coincide with the conference. Workshops on Historic Glass Identification; Archaeological Consulting as a Small Business; Remote Sensing; and Developing Avocational Programs are sessions currently being considered. Additional sessions will be considered. Deadline for Workshop submissions is December 31, 1991.

For further information about the 1992 CAA Meetings, please contact:

CAA Organizing Committee, 55 Centre Street, London, Ontario N6J 1T4, (519) 433-8401 Fax: (519) 439-1696. ■



SOCIETY CORRESPONDENCE

October 3, 1991

The Hon. Karen Haslam
Minister of Culture & Communications
77 Bloor St. W.
Toronto, ON
M7A 2R9

Dear Minister:

The Ontario Archaeological Society is deeply distressed about the judgement handed down last week in the case of Mrs. Barbara Poole and the London Regional Art and Historical Museums. We are concerned about this judgement's effects upon the Lake Erie shipwreck case pending and indeed, about protecting all sites across Ontario from indiscriminate digging and destruction.

We have maintained all along that the Ontario Heritage Act effectively regulates only those archaeologists who are already complying and applying universally accepted standards of behaviour in our community. It is ineffective in protecting sites from looting and indiscriminate digging. In light of this recent judgement, how can we continue to press municipalities, government agencies, developers and others to "do the right thing"?

We demand that you launch an appeal in this action and further, we ask you in the strongest possible terms, to accelerate the process to formulate a new, strengthened Heritage Act and to publicly state this government's interest in and concern for our archaeological heritage.

Sincerely,
Christine Caroppo
President

Ms Christine Caroppo, President, OAS

Dear Ms Caroppo:

Thank you for your letter of October 3, 1991 expressing concerns regarding the dismissal of the Crown's case against the London Regional Art and Historical Museum.

As you know, on September 24, 1991 a Justice of the Peace dismissed the Crown's action against LRAHM on the basis that Section 48 of the Ontario Heritage Act is unclear without a definition of archaeology. Staff from my ministry and the Attorney General's office have carefully reviewed the transcripts of the September 24, 1991 decision. Based on the outcome of the review I have decided to appeal the decision of the London court.

It is important to understand that the Ontario Heritage Act has not been rendered null and void as a result of this single decision respecting Section 48. Although the action was dismissed, Section 48 is but one of 70 sections in the Heritage Act.

I remain willing to take decisive action to protect Ontario's precious heritage. The decision in the London Regional Art and Historical Museums action has not altered this.

Please be assured that officials in my ministry are working as quickly as possible to bring new heritage legislation forward.

Again, thank you for your interest in the Crown's action with respect to Section 48 of the Ontario Heritage Act.

Yours sincerely,
Karen Haslam
Minister

P.S.: As a member of the advisory committee I'm sure you will raise your concerns at the meetings & help us to find solutions to your concerns. K

THE L.R.A.H.M. SAGA

Appeal sought by heritage group

The Ontario Archaeological Society wants an appeal of a court decision that cleared the London Regional Art and Historical Museums of charges under the Ontario Heritage Act.

The 800-member heritage group has written to Karen Haslam, the minister of culture, demanding "an appeal in this action" and urging her to come up with a stronger heritage act.

When Justice of the Peace Bob Walker threw out the case last month, he called the Heritage Act "vague and badly defined."

Society president Christine Caroppo said Wednesday the ruling sets a dangerous precedent that could lead to open season on heritage resources.

The society, a non-profit organization representing individuals and heritage institutions, is urging Haslam to "publicly state her government's interest in, and concern for, our cultural heritage."

"We already have problems persuading municipalities, government agencies, developers and others to do the right thing," Caroppo said. "This case effectively pulls the rug from under our feet."

The ministry has received "significant demonstration of support of an appeal," said Armando de Peralta of the culture ministry, adding that the matter is still under consideration by the ministry and the attorney-general's office.

The museums were charged under Section 48 of the Heritage Act for excavating without a licence after power shovels were used to dig up remains of 19th-century buildings found under the lawn during a construction project.

from London Free Press, Oct. 17/91

Province to appeal museums decision

The Ontario ministry of culture will appeal a court ruling that dismissed charges against the London Regional Arts and Historical Museum (LRAHM) for excavating without a licence.

"I am disappointed in the decision of the London court," Karen Haslam, minister of culture and communications, said in an interview Tuesday after the decision to appeal was announced. Haslam said the Heritage Act "provides protection for Ontario's rich archaeological resources."

The museums were charged in July under Section 48 of the act after remains of 19th century buildings were dug up during construction on the museums lawn. Justice of the Peace Bob Walker dismissed the case Sept. 24 calling the act vague and poorly defined.

GOING AHEAD: Based on the review of court transcripts by ministry officials and the Ontario attorney-general's office, "we're going ahead with the appeal," said Haslam.

The decision to appeal, described by the minister as "decisive action to protect Ontario's precious heritage," was slammed as a waste of taxpayers' money by LRAHM's lawyer, Bill Poole.

"I suppose if they want to throw away the taxpayers' money on an appeal, that's their business, and we're lucky to have the courts to decide these matters," said Poole, who is the husband of museums director Nancy Poole.

Chairperson of the museums board, Peter Van der Westen, said he had "no reaction" to the announcement.

"We'll let the court decide once again," he said. "It's an unfortunate thing, the whole thing, and it's too bad it's being dragged on. We'll just have to go through the process."

POINTS OF LAW: The request for appeal is based on several points of law, a ministry official said, but counsel representing the ministry in this case could not be reached Tuesday to explain the grounds for appeal.

"I think it's important to note that the Ontario Heritage Act has not been rendered null and void as a result of this single decision respecting Section 48," said Haslam.

"Although the action was dismissed, Section 48 is only one of 70 sections in the Heritage Act."

No date has been set to hear the request for appeal.

CHRONOLOGY

April: Construction begins on a publicly funded \$3-million underground storage facility on the museums lawn.

May 1: Building ruins are identified at the south end of the lawn by archaeologist Dana Poulton, hired by the museums after pressure from local heritage groups, to oversee the stripping of topsoil.

As more is uncovered, Poulton identifies several buildings dating from the early 19th century and destroyed by fire in 1850. Two human leg bones are found in the rubble of the former Richardson Real Estate building, demolished in the 1970s.

Poulton recommends thorough evacuation of the site, which he describes as "significant." Museums director Nancy Poole decides that delays and excavation would be too costly and allows work to proceed.

May 7: Poulton writes a letter formally withdrawing from the project. He advises Poole that proceeding might be in violation of the Ontario Heritage Act.

Museums staff retrieve artifacts from a small area of the site. The remainder is scooped out with power shovels.

May 15: The culture and communications ministry launches an investigation over possible breaches of the Ontario Heritage Act, seeking a full report from Poole on construction.

May 15 and 16: Ministry archaeologists inspect the site.

Early June: The ministry of culture and communications lays a charge under section 48 of the Ontario Heritage Act for excavating without a licence.

July 29: Museums officials, represented by Poole's husband, lawyer Bill Poole, heard the charge against them in provincial court. A trial date is set for Sept. 24.

Sept. 24: Justice of the Peace Bob Walker dismisses the case, calling the Heritage Act vague and badly defined.

Oct. 3: The Ontario Archaeological Society writes to the ministry supporting an appeal of the dismissal.

STEPS IN AN APPEAL

■ The appeal is heard by the next highest judicial level. In this case, the case will be heard by a provincial court judge.

■ If the prosecution's appeal is successful, the case goes back to the level where it was heard the first time. In this case, a justice of the peace would hear the case again.

■ Either party can appeal the second decision by the justice of the peace.

■ If the request for appeal is not granted, the appealing party can go to the court of appeal, providing the appeal is based on a point of law (rather than a factual matter) and if the party is first granted a leave of appeal.

Source: Ontario Attorney-General's Office

From London Free Press, Oct. 23/91

Museum did not seek competing bids, audit finds

The London Regional Art and Historical Museums did not seek competing bids for its current expansion, and the chairman of its board and two committee members have links to contractors on the project, an audit by the Ontario Ministry of Culture and Communications has found.

The audit, the results of which were released yesterday, indicates that the LRAHM awarded the \$3-million building project to Tillmann-Ruth Architects and contractor Ellis-Don Ltd. without seeking other bids. The ministry, which is paying \$1-million toward the addition, designed to provide storage for artifacts, requires all clients to use a competitive bidding process.

LRAHM director Nancy Poole has said in the past that Tillmann-Ruth and Ellis-Don had to be given the contracts because they were the firms who worked on the original gallery building. Poole said yesterday that she could not comment

on the audit until she received a copy of the report.

The audit also found that LRAHM board chairman Peter van der Westen and two members of the property and finance committee have links to the contractors. Van der Westen is a partner in the engineering firm of van der Westen & Rutherford, a subcontractor on the project. Finance committee member Brad Nelson is a senior vice-president at Ellis-Don, and fellow committee member Peter Tillmann is the father of Tom Tillmann, one of the architects on the project.

"The three firms awarded contracts for goods and services on the project were not dealing 'at arms length' with the LRAHM," the report says.

In an interview with *The Globe* in September, van der Westen said that he stated his conflict of interest at all meetings on the project and believed this to be standard practice on the boards of other cultural institutions. He did not return calls yesterday.

The report confirms that minutes of board and committee meetings show that van der Westen declared a conflict of interest on several occasions. It also says that Nelson did not attend most meetings of the property and finance committee.

In a letter to van der Westen released with the report, Culture Minister Karen Haslam informs him that the LRAHM must ask the public trustee, who is responsible for overseeing charitable institutions in the province, to rule on the possible conflict of interest. (If a conflict were found to have occurred, penalties could include revoking charitable status, a source at the ministry said yesterday.)

Further, the audit found that several decisions regarding the expansion were not brought to the board or were brought there belatedly. For example, there was never any board resolution to undertake the project or select a site for the new facility and a line of credit was secured for the project without board approval. An application for funding was sent to ministry more than two months before the decision to seek funding was made by the board. A

contract was signed with Tillmann-Ruth on Jan. 25, 1990, but a motion to authorize it did not come before the board until June 20 of that year.

The audit also found that the LRAHM will not have sufficient funds to pay for the project if it is completed on schedule this December, because \$1.5-million in municipal funding will not start to be paid until 1992. The report says the audit could find no evidence that the board had made decisions regarding long-term financing of the project.

The ministry has given the LRAHM until Dec. 20 to clean up its procedures, and provide it with evidence that the board has passed a resolution to undertake the expansion, has adopted a conflict-of-interest policy and requires monthly reports from its executive director about the expansion project. The ministry, which has already paid out \$300,000 to the project, will continue to withhold the rest of the grant until these conditions are met, Haslam writes in her letter to van der Westen.

The ministry is also appealing the museum's acquittal on charges under the Ontario Heritage Act that it conducted an archaeological dig without a licence when it removed artifacts from the building site found during excavation.

from *The Globe & Mail*, Nov. 6/91 ■

Ancient tools dated

Tools found this summer at an archaeological dig in Bic Park on the Gaspé Peninsula are estimated to date back 8,150 years, the head of the project says. The dating pushes back the period of known human occupation in the area by 2,000 years, to about 6,150 BC, said University of Montreal anthropologist Claude Chapdelaine.

from *The Globe & Mail*

Oct. 18, 1991

HISTORICAL NOTES

by RITA MICHAEL

SIR WILLIAM MATTHEW FLINDERS
PETRIE: "FATHER OF POTS"

Archaeology has developed in just over a hundred years into a sophisticated discipline largely through the creative genius of two nineteenth-century men: Lane Fox (General Pitt-Rivers) and Sir William Matthew Flinders Petrie. Each brought a new kind of investigative rigour to the science of archaeology. They were products of the unprecedented intellectual and scientific development of their century.

William Matthew Flinders was born June 3, 1853 to Anne and William Petrie in Hastings, Kent. William Petrie, unlike many gentlemen of his day, remained with his wife throughout her long and difficult labour. The child was large and possessed a fine pair of lungs. Young William or Willie, was a precocious child whose parents made sure his quick mind found challenging employment. He is said to have been able to understand maps and his father's engineering plans before he could speak properly. His father set him to measuring all sorts of things as soon as he had learned his numbers: the diameter of his plate, or the length of his book. At age four he was gravely ill and as a result did not attend a regular school. Instead of sports he learned to play chess and had music lessons. As he recuperated his mother brought him Spineto's Lectures on Hieroglyphics on which he spent many hours learning and copying the signs. Although his mother taught Hebrew and Greek and tried to teach Willie, he was not adept at languages and never mastered any which left him at a disadvantage later on. He loved to read and read Turner on chemistry at age ten and Gibbon by age 17. He loved music, the National Gallery and the British Museum.

By age 19 he had begun to record tumuli and earthworks in Kent using a home-made box sextant, a steel dibble, bundle of surveying rods and a tape or chain. His father taught him how

to use the nautical "three-point" method of taking angle readings. He would always be able to innovate when required. In 1877 he published Inductive Metrology, and presented the Map Room of the British Museum with a portfolio of forty plans of earthworks and stone monuments. With his father, Flinders set out to record Stonehenge which up to that time had not been accurately surveyed nor measured. Stonehenge: Plans, Descriptions and Theories was published in 1880.

These excursions and exercises would serve him well when he went to Egypt. In 1878 he went to see the Schliemann exhibition of Trojan artefacts and watched Cleopatra's Needle being erected on the Embankment and took in the Edison phonograph exhibition at the Crystal Palace. These were heady experiences.

At the same time he was writing 'slips' for what would become the first edition of the Oxford English Dictionary for the Philological Society. He worked on Ruskin's monumental Seven Lamps of Architecture and on the travels of George Sandys and Dampier's Voyages, sometimes writing a hundred slips a day. He sent off over 2400 of these and was one of the thousand readers who contributed to this monumental work.

By 1880 he was off to Egypt. The antiquities at that time were under the control of a Frenchman, Auguste Mariette. Mariette had been recommended by De Lesseps, the builder of the Suez Canal and was appointed by the Khedive Said Pasha to oversee the excavations and conservation of monuments in the Nile Valley. He had thousands of workers doing this work under supervision but his work was not properly published and in 1878 his home and the museum in Cairo were flooded destroying the bulk of his papers. Mariette was ill and died shortly after Flinders arrived in Egypt. He was replaced by another Frenchman, Gaston Maspero in 1881.

Flinders had gone to Egypt to measure the pyramids. He and his father were intrigued

by the work of Piazzi Smyth, Our Inheritance in the Great Pyramid. Smyth was a member of the Royal Society and one time Astronomer Royal for Scotland. Smyth had made important contributions to meteorology and spectrology. He had a theory that the Great Pyramid of Cheops (circa 2400 B.C.) was too perfect to have been built by man since according to the Irish theologian, Archbishop Ussher, the world had been created in the year 4004 B.C., and man could not have progressed so far so quickly to have achieved such technological brilliance. Thus the pyramid must have been built under 'divine guidance'. Smyth also believed that the British were the lost ten tribes of Israel and that the perfect measurements of the great pyramid proved this. Flinders and his father were much intrigued with Smyth's theories. They began correspondence with Smyth and determined to go to Egypt themselves to measure the great pyramid. Flinders' calculations were models of detail and accuracy. While he admired Smyth he was not impressed with his measurements nor his conclusions which he thought unscientific and which he would later repudiate.

On his first visit he set up housekeeping in a tomb. He had to set traps for rats and mice, contend with fleas, barking dogs, and kill the occasional snake but he was quite contented. He went into Cairo only when he needed money and to pick up his mail. He had many visitors during the first five months he was measuring the pyramid. One of these was General Lane Fox who had to change his name to Pitt-Rivers in order to inherit the vast estate and fortune in Dorset that he would excavate and which we know as Cranborne Chase.

Flinders was appalled at the destruction taking place in Egypt. Stones were carted away for road repair so he offered the Arabs bakhshish for worked stones. He bought antiquities, scarabs and coins both for his own collection and to sell to the British Museum. Before he left Egypt on his first trip he wrote to Karl Baedeker to point out a number of errors in his guide! He decided that on his next trip he would take a camera and designed one of his own constructed out of japanned tin. He would use this or a variant of it throughout his career using a slow film made especially for him by Kodak.

Flinders had found his career. It was Egypt and archaeology. He would return to that country every year for fifty years excavating over fifty sites and publishing the results each year. The University of Chicago published a bibliography of his works in 1942, the year of his death, listing over 1000 publications. (Journal of Near Eastern Studies volume 31, no. 4, 356-79).

In Egypt he met Miss Amelia Edwards, the journalist and traveller, author of A Thousand Miles up the Nile. Edwards was also concerned about the neglect of Egyptian monuments and determined to do something about saving them. With some of her many friends she began the Society for the Promotion of Excavation in the Delta of the Nile. The Egyptian Exploration Fund was set up to pay for scientific research. These two people, Flinders and Miss Edwards, became firm friends and she arranged her will in such a way that Flinders would become the first to hold the Edwards chair of Egyptian Archaeology at the University of London.

What set Flinders Petrie apart from his colleagues was the fact that he paid attention to little things, especially pottery sherds. He devised a system which he called 'sequence dating', what we now call seriation. To order the pottery he had recovered from 3 cemetery sites he retained the artefacts from 900 of the 4000 or so tombs he had excavated and cut 900 cardboard slips 7" long, ruled into sections. On each of these he entered the number of pots present for each of the nine groups he had isolated at Naquada. He then began to sort these using the concentration principle, i.e. that the most probable order results from the shortest range of types. He assumed that each ceramic type had a life span, i.e. a period of flowering, obsolescence and then disappearance. He used only those tombs which produced at least 5 kinds of pots. The sequence was then divided into equal sections which he numbered from 30 to 80. This would allow for future discovery of earlier types as would occur much later. For this method alone he would be remembered. In Cambridge it became known as the 'Petrie Matrix' or "Petrification". He was called one of the greatest applied mathematicians of his century.

Flinders maintained a spartan lifestyle on his sites which was often not appreciated by his assistants nor his guests. An iron constitution was needed to endure his camp diet of sardines and hard tack. But he was universally loved by his workers, his staff and his students. He treated his Arab workers humanely and fairly, hence the nickname they gave him, 'father of pots'.

He worked for many years without financial backing because some of the supporters of the Exploration Fund were concerned that he did not have a university education! He made it quite clear that he did what he did because he felt it was what he did best and not because he wanted fame or fortune.

After many years in Egypt he decided he needed a change of venue and went to Palestine taking up residence at the American School in Jerusalem. He died there in 1942 and was buried on Mount Zion in the British cemetery. He left his wife and companion, Hilda and a daughter Ann.

He insisted that the provenance of every artefact be recorded. He articulated the evolution of pottery forms relative to their soil or archaeological strata thus establishing the principles of stratigraphy and typology.

One of his students, Margaret Murray, said that in genius there is a vitality, a divine spark, and Sir William Flinders Petrie possessed both.

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DEVELOPER'S/LANDOWNER'S AWARD

IN RECOGNITION OF THE SIGNIFICANT CONTRIBUTIONS MADE BY MANY COMMERCIAL/RESIDENTIAL DEVELOPERS AND ALSO LANDOWNERS TO THE CONSERVATION OF OUR ARCHAEOLOGICAL HERITAGE, THE O.A.S. INVITES NOMINATIONS FOR THE 1991 AWARD. THE ARCHAEOLOGICAL HERITAGE CONSERVATION AWARD WILL BE GIVEN TO DESERVING RECIPIENTS IN THE BUSINESS AND PRIVATE SECTORS NORMALLY ONCE EACH YEAR. THE AWARD RECOGNIZES SIGNIFICANT VOLUNTARY CONTRIBUTIONS TO HERITAGE PRESERVATION AND/OR IMPLEMENTATION OF AN ARCHAEOLOGICALLY SIGNIFICANT PROJECT WHICH CONTRIBUTES TO HEIGHTENED AWARENESS OF ETHICAL RESPONSIBILITY IN THE COMMUNITY. NOMINATIONS MAY BE MADE TO THE AWARDS COMMITTEE BY ANY O.A.S. MEMBER IN GOOD STANDING.

ARCHAEOLOGICAL TRENDS AND NATIVE IMAGES: Bruce Trigger's Theories and Publications

by DAVID J. GOODE

Canadian archaeologist Bruce Trigger has acted as a critic of archaeological ideas with his observations on the theoretical and historical developments of archaeology. Some of Trigger's more significant work (from the perspective of a student of Canadian archaeology) includes his critical analysis of the changes in archaeology since the sixteenth century, and more particularly the effect this has had on North American archaeology. This paper offers a review and discussion of the history of archaeology in North America and the effect this has had on the changing image of North American Native people.

The story of archaeology in North America is well detailed in Willey and Sabloff (1980). Their division of this history into periods forms the framework for the structuring of this paper. The beginnings of North American archaeology, is characterized by accidental findings and "armchair" speculations about the origins of the relics of the New World, and its Native inhabitants (Willey and Sabloff 1980). Controversies such as the Mound builder debate and views of Native populations as 'static' savages were important in creating a basis for how natives were to be treated, and studied, in both Canada and the United States. The formative years in the development of archaeology were from 1492 to 1914, during Willey and Sabloff's *Speculative* and *Classifactory-Descriptive* periods (Willey and Sabloff 1980). Three different view points characterized the beginnings of archaeological interpretations in the New World. Initially, those doing the 'finding' and analyzing of sites and artifacts were predominantly European, male administrators of the new colonies (Willey and Sabloff 1980). This introduced the primary bias which was to characterize this period: the use of archaeological data to support the popular image of Native People as inherently inferior, "static"

populations, incapable of change (Trigger 1990:775, 1980:665). The second development in the understanding of North American archaeology occurred in the late eighteenth early nineteenth-century, when amateur archaeologists and explorers began to deliberately chronicle sites and compile information on the Indians of the New World (Willey and Sabloff 1980). Within the nineteenth century there was a concerted effort made to excavate these sites, in an effort to determine who had produced them. New advances in the sciences during this "age of Enlightenment" were borrowed by archaeologists in an endeavour to create a scientific discipline, eventually archaeology became a professional vocation, taught in universities and allied with anthropology (Willey and Sabloff 1980). Two important events took place during this period, both of which had long term effects on the way in which archaeologists treated Native people. The application of Darwin's "Scientific Creationism" to the study of cultures led to the theory of cultural evolution (Willey and Sabloff 1980:181-185; Trigger 1989:54-60). The effects of this system of thought can be seen in Lewis Morgan's study of the Iroquois (1851) and his later work dealing with cross cultural comparisons published in 1881. Morgan carefully detailed how the native people of North America were culturally and mentally less developed than Euro-americans, having not advanced beyond the stage of "Middle Barbarism" (Morgan 1904; Morgan 1881, in Trigger 1980). To the colonizers and governments of the New World, the complex picture of pre-historic North America, which was being revealed in the work of early excavations, could not possibly be the work of the 'barbaric natives'. The interpretations in the early work of this time were based upon the prevalent stereotypes of the period (Trigger 1980:662). Both the general public in Europe

and North America had preconceived images of the 'Indian' as either brutal and savage murderers, - such as the Mingo's in Fenimore Coopers *The Last of the Mohicans*, or as romanticized savages - Hiawatha in *The Last of the Mohicans* (Trigger 1980:662; Fenimore Cooper 1951). Archaeological data from this time was biased in favour of these images and served the requirements of the colonial governments. Events such as the Mound Builder debates are characteristic of this trend in disassociating Native people from their land. The debate centred around the interpretation that static native populations were unable to produce the elaborate mounds characteristic of the North Eastern United States. This view helped justify government policy advocating the removal of native people from their land (Trigger 1989:104-108, 1986:662; Fowler 1987:230; Willey and Sabloff 1980:40). Trigger associates the popular image of natives in this period with three essential developments in archaeological theory. Interpretation of archaeological data was concerned with finding major changes in Native cultures and there was little or no concern with interpretation of more subtle changes (Trigger 1980:664). This resulted in a reinforcement of the traditional view of Natives as static and incapable of advancing beyond the stone age (Trigger 1980:664, 1986:193-94). The belief that Natives were new arrivals to the New World, or that they were a separate creation in the New World was interpreted to justify the acquisition of native lands, as this somehow decreased their right to the land (Trigger 1980:666).

Prevalent in archaeological interpretations at this time was the tendency to view cultural patterns as the unique "possession" of a particular population (Trigger 1980:665). This resulted in a misinterpretation of cultural change as evidence of movements and diffusions of native people. Similarly, other interpretations favoured the idea of a now extinct 'race' of people more advanced than prehistoric Natives (Trigger 1980:664-65, 1986:194-95). As an example, the Mound Builder theory was modified to account for both the migration of natives and the presence of an advanced culture. The new interpretation of the mounds favoured a 'race' of

mound builders who, though superior to natives, were either "wiped out" by "genocidal savages" or forced to move to less hostile lands as barbaric Natives invaded their homeland (Trigger 1989:104, 1980:665). Despite all this there were some improvements made to the image of Natives that resulted from this period. The use of functional interpretations and work by anthropologists such as Franz Boas were important in laying to rest the mound builder theories, though some remnants and similar theories exist today (Trigger 1989:406, 1980:666-67).

The development of Chronological theory and Contextual / Functional Archaeology are descriptive of Willey and Sabloff's *Classifactory - Historical period (1914- 1960)* (Willey and Sabloff 1980). The archaeology of this period exhibited a concern for the scientific advancement and quantification of archaeology. Development of advanced field techniques, culture-history synthesis and new associations with science all served to advance archaeology and gain its recognition as a science (Trigger 1989; Willey and Sabloff 1980:155). The interpretations of this period were based upon the ideas that artifacts represented culture processes, settlement patterns were indicative of socio- economic stratification, and because of the dependence upon environment to satisfy their basic needs, there was a general attempt to understand 'primitive' cultures in relation to their environment (Willey and Sabloff 1980).

This new emphasis on the material culture of a society acted to further alienate archaeologists from Native People (Trigger 1980:667). Though past theories on 'static' cultures were proved wrong, Native people remained objects for study, and many archaeological interpretations made during this period were subjectively based upon past religious and social prejudices (Trigger 1990:778, 1980:669, 1986, 195-200). Trigger feels that the increased polarization of anthropology and archaeology, and the new scientific fervour caused a negative perception of ethnographic material as "shamed ... speculative and unscientific" (Trigger 1980:668). Trigger identifies four aspects of the scientific approach to the study of archaeology which has caused problems for the images of Native people.

Underlying the concern which archaeologists were showing in the interpretation of sequences of pre-history, was an inherent feeling that while pre-historic Native people were capable of some change, there was a general underestimation of the degree of change involved (Trigger 1980:669). This cautious view of native cultural developments and the use of empirical interpretations of regional differences allowed for diffusionist theories to explain major cultural developments, diminishing the creativity of Amerindians (Trigger 1980:669, 1990:781-82).

The main concern of archaeologists seemed to be with the formal definition of typologies, and sequences, in combination with an overall lack of concern with searching for meanings in native pre-history (Trigger 1980:669). The emphasis of this period on scientific interpretations lead archaeologists away from contact with native people, as the connections between archaeology and ethnography were eliminated (Trigger 1986:669). In spite of this, the classificatory-historical approach did much to modify the image of North American Native people, and evidence of the fluidity of native cultures and subtle cultural change was brought forward, generating a more positive view of native cultures (Trigger 1980:668). However, these changes were minimal and as some archaeologists still believed in the views of static cultures or diffusionist theories it appeared that, "minimal acceptance of changes in prehistoric American cultures was mainly an adjustment of cherished beliefs to fit new archaeological facts" (Trigger 1986:200).

The period from the early 1960's up to the present has been dominated by what has been called New or Processual archaeology. As the latter name implies, this system of analysis is interested in the specific processual aspects of cultures, those which can undergo detailed quantitative testing (Binford 1962:217). With the re-emergence of the theory of cultural evolution, and an increased emphasis on strict application of science to the study of prehistoric archaeology, the whole theory of what constitutes a culture has been redefined. The goals of Processual archaeology are to develop a series of generalizations on the nature of culture, through a study of culture dynamics and

culture processes as evidenced by the material remains of that culture (Willey and Sabloff 1980:212; Binford 1962, 1965).

The Processualists' felt that a hierarchial system of culture such as that proposed by Christopher Hawkes in 1954, adequately represents the subdivisions of a culture (Trigger 1989:392-95). It was felt that the material remains reflected the lower order of Hawkes' hierarchy, and that the upper levels were, as Hawkes felt, inaccessible through archaeological analogy (Hawkes 1954). Though Processual archaeology is responsible for increased contact between archaeologists and Native people through the development of ethnoarchaeology, these relationships are not on good terms (Trigger 1980:670). Processual archaeology has remained detached from the interests of the Native people themselves. Archaeologists have failed to address past problems while Native people have had opportunities to become legally and ethically more aware of their rights and how the science of archaeology has mistreated them in the past (Trigger 1980:670). The result of this problem is the denouncement of archaeology for failing to respect traditional Native cultural values and for the appropriation of Native cultural artifacts and human remains (Trigger 1980:670). Trigger's criticism of Processual archaeology gives one a feeling that archaeology has remained deliberately detracted from native populations, hiding behind the title of 'science' in order to avoid studying the past of Native people as a study in itself, not "as a means to an end" (Trigger 1980:671). In the effort to produce cross-cultural generalizations, Processual archaeologists have used data about Native cultures for purposes of no importance to Natives. Instead, Natives appear as "convenient laboratories" for formulation and testing of theories on human development, reflecting what Trigger calls the unsympathetic view archaeologists have of the Native past (Trigger 1980:671). The most important contribution of New archaeologists to the native image, has been the recognition of Native creativity in adaptation to changing environments (Trigger 1990:781).

The most recent trend in archaeological theory was the incorporation of critical thinking and

relativist theory by people such as Ian Hodder (Hodder 1982a, 1982b). The main premise of Post-processual or Contextual archaeology is that material cultures reflect socio-political developments but they can also mask these relations (Hodder 1982c: 119-122). Contextual archaeology rejects the separation of science and historical archaeology, and hence, rejects the ideas of culturally specific and cross-cultural generalizations (Trigger 1989:350). This rejection of the formal barriers of Processual interpretations allows the Contextual archaeologist the opportunity to study methodological and ideological cultural aspects, something not considered worthy of study by the Processual archaeologist (Binford 1962:219; Trigger 1990:778).

This interest with the more ideological and intellectual aspects of prehistoric cultures has made Contextual archaeology more accessible to Native people and to the general public (Trigger 1990:779). Eventually, this will allow archaeologists to play a greater part in dissolving the stereotypes present in the minds of the general public. By creating an interest in prehistoric religious systems, Contextual archaeology has changed the image of archaeology in the eyes of Native people as archaeologists are now seen as being concerned with the beliefs and interests of native populations in their own right (Trigger 1990:781-782). Most important is the emphasis which contextual studies place on more interactive contact between archaeologists and the modern relatives of the people they study, and this is paramount to eliminating the current sense of mistrust expressed by both archaeologists and Natives (Trigger 1990:781).

As yet there is no balanced perspective on the complete effects that Contextual archaeology will have on the relationship of archaeologists and the people they study. Trigger holds a great deal of hope for the future of archaeology, provided that certain fundamental changes in rationale take place. What is needed, according to Trigger is a greater involvement of Native people in the study of their own culture, either as consultants or as professional archaeologists (Trigger 1990:783-85, 1980:673). As the emphasis in western culture shifts toward a more

unified relation with our own environment we are tending to a more traditional Native approach, hence, Native archaeologist would have a greater role to play in interpreting their own past and in turn, helping to direct the larger society toward the future (Trigger 1990:785).

Paramount to the advancement of archaeology, both as a science and as a study of human interactions, is the need to remove the elements of "colonial heritage" which aid in the misinterpretation of archaeological data (Trigger 1990:785). By removing the arrogance of previous archaeological thought, and fostering a more interactive relation with our Native populations, the future of North American archaeology promises to enrich our understanding of human developments and adaptation as a whole (Trigger 1990:785, 1980:673).

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WANTED

The O.A.S. office at Willowdale needs a part-time clerk/typist, starting January 1, 1992.

Maximum 20hrs. per week - self employed. Times as arranged but includes one full evening per month. Rate \$10 per hour.

Qualifications: ability to type, operate PC, minor bookkeeping, pleasant telephone manner, interest in heritage matters, reliable.

Written applications to O.A.S. office, please.

ARCH NOTES

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ARCH NOTES

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O.A.S. ELECTION PLATFORMS - 1992

Slate of Candidates

(Nominations closed at the O.A.S. Business Meeting October 27, 1991)

BECKERMAN, André
 BLAUBERGS, Ellen *
 BURSEY, Jeff
 FERGUSON, Lise *
 HOWEY, Arthur *
 JACKSON, Lawrence *
 KIRBY, Michael *
 STAPELLS, Tony
 WELSH, Bruce *

The election is for the seven Directors of the O.A.S. Executive Committee.
 (* = present Director, standing again)

André Bekerman

For years I have sustained an interest in archaeology through reading, attending lectures, hiking to Teotihuacan, Tikal and Machu Picchu and briefly excavating at Monte Alban. I am now a part-time undergraduate at the University of Toronto in the Archaeology Specialist program.

Last summer the director of the Huron site we were excavating suggested that I accept nomination to the O.A.S. Executive. My contribution would be based on my experience in the labour movement. As a union negotiator my part is to persuade, to assist groups in advancing their position and to manage the process in which groups with diverse ideas and interests can cooperate. My work has involved Indian workers and communities and I learned to respect the First Nations.

For the past decade I have held a senior staff position with the union that represents the employees of the Ontario Government and of public-sector agencies. Besides handling employment issues, I participate in policy-oriented work with government and agencies.

Ontario archaeology needs vigorous advocacy. Legislation and government policies need to be reviewed, adequate funding mechanisms are needed, and archaeology should become an accessible part of the cultural heritage of the whole population. I would like to work on these issues with the other members of the Executive.

Ellen Blauberger

I would like to continue to serve on the O.A.S. Executive as Secretary in 1992. I have held this position for the past three years and feel that I have served the Society well. I am quite proud of my near-perfect attendance record at Executive Meetings.

In addition to my secretarial duties I serve on the Society's Education Committee which at present is deeply involved in preparing Ontario archaeology education kits. These will eventually be used by educators and archaeologists throughout the province.

I was very pleased to act as volunteer consultant during the production of the Society's first poster "Ontario's

Archaeological Past", especially toward the HISTORIC PERIOD panel. During recent production of the French version of this poster I acted as liaison person.

Public education is the key to the protection and conservation of our rapidly vanishing buried heritage. The O.A.S. has and continues to play a vital role in this area and I would like to continue to be part of it on behalf of the membership. In addition, as the Society's Secretary, I will continue to strive toward, and provide, good communication between the Chapters and the Executive.

Jeff Bursey

I hope the following serves as an introduction for those who don't me, as well as an adequate indication of how I might serve as an O.A.S. director.

I first became aware of, and interested in, Ontario archaeology during my student days at McMaster University. Upon graduation I first began doing volunteer work at the Region of Peel Heritage Complex studying at their collections and assisting with proposed exhibits of archaeological artifacts from Peel and southern Ontario in general. I also began volunteering on what digs I could find. I first gained employment in 1985 at the Keffer site and have been employed almost continuously since with a variety of the consultant firms in the province. Since the spring of 1989 I have worked as an archaeologist with the Ministry of Transportation in Downsview.

In addition to the "nine to five" job as an archaeologist I have participated in a number of activities such as the analysis of Iroquoian ceramics, flint knapping and chert collecting, weekend digs of various types and public education of archaeology in Ontario. I am currently on the O.A.S. educational committee.

While I can confess to no specific "platform" as a director, my interests do tend towards continuing the public education programs recently initiated and towards the avocational community whom I regard as both the core and objective of archaeology in Ontario.

Lise Ferguson

I have been a Director of the O.A.S. since March and am a 13-year Society member. With a degree from U. of T. in archaeology and extensive experience as fieldcrew member, crew supervisor, field school participant and instructor, lab worker and archaeological researcher, I bring to the O.A.S. a solid and varied background. As Director, some of my responsibilities have included: representing the O.A.S. as a member of the Minister's Advisory Committee on New Heritage Legislation (the new Ontario Heritage Act); representing the O.A.S. on the newly formed Committee on Self Regulation; and reviewing the new Parks Canada Service Proposed Policy.

There are many important and varying issues facing the O.A.S. It is an organization made up of avocational, professionals, students, and numerous other individuals interested in archaeology in Ontario and beyond. The O.A.S. has a responsibility to all of its members to continue to preserve archaeological resources, to lobby governments, and address concerns raised by individuals. I have enjoyed my work at the O.A.S. and look forward to continuing as a Director in the upcoming year.

Arthur F. Howey

I have been a Member of the O.A.S. for fifteen years and Members, both professional and amateur, have helped me develop a "hobby" which provides technical, physical and mental

stimulation. I hope to return something to the O.A.S. The following are some of the activities which I would like to see instituted:

1. Private financing from corporations.
2. More member involvement in developing and carrying out programs.
3. Reducing the Toronto "syndrome" and having functions in other centres.
4. More information about our activities in the public press.
5. Getting back to our "roots" - hands-on Canadian archaeology.

Lawrence J. Jackson

Over the next several years the O.A.S. will play an increasingly important role in guiding the direction of archaeology in Ontario. I have served the O.A.S. as a Director on several Executives and look forward to continuing this work. One of my major concerns is the effectiveness of heritage legislation in Ontario and how the O.A.S. can work to strengthen our legislative and professional profile. Through contact with archaeologists in the Northeastern and Southeastern United States, and especially Central America, I am increasingly concerned by the growth of "art" markets for our heritage. The O.A.S. does have an important role to play in beginning to crack open this market and educate the public regarding the true value of archaeology.

Michael W. Kirby

Now that we have seven Directors I should like to see each responsible for one particular phase of our operations. The President already has enough to do as our public spokesperson, our board chairperson and our "figurehead". And the Secretary, responsible for our board correspondence, our legal functions, overseeing of board minutes and, perhaps, seeing that board decisions and

motions are attended to expeditiously. I see another Director as a Membership Committee chairperson - ensuring that our Members are looked after, attended to, listened to, catered for and....kept. Another to attend all the environmental assessment and other hearings and committees where we should have input. Another to be responsible for all our "projects" and one to look after our advertising and public relations. And the Treasurer responsible for the funds, the payroll, the taxes, the budget and the financial statements.

I would like to see us more on a par with some of our sister heritage organizations from the business point of view - i.e. clerical help in the office allowing our (upgraded) Executive Director time to attend to more useful matters -- membership drives, fund-raising, project coordination, volunteer delegation, creating cooperative relations with government and other related organizations, pr/publicity,somebody who has the time to make things happen.

As Arch Notes editor I have attended all executive committee meetings since 1974 and as a director (Treasurer) since 1987 I have even been able to vote at these meetings. I am interested in the publishing and business side of the Society and hope to continue on the board as Treasurer in 1992.

Tony Stapells

Tony Stapells, an Ontario College of Art graduate, is a professional sculptor, creating artwork in cast bronze. Taking one course a year he has thus far 8½ archaeology credits from the University of Toronto. He has been a regular at Archaeological Resource Centre excavations all around Toronto. A member of the O.A.S. since 1979, Tony served three years as Vice-President plus three years as President of the Toronto Chapter. As President he has regularly

attended the monthly provincial Executive meetings. He was instrumental in the formation of the O.A.S. management guidelines, which define the roles and responsibilities between the O.A.S. and its Chapters.

"As a former member of a Chapter Executive, I will always have the Chapters' concerns at heart. I have the time available to assist the O.A.S. in promoting the many facets of archaeology."

Bruce Welsh

I will shortly have completed a full year as a Director of the O.A.S. and I am able to report with satisfaction that it has been a unique and satisfying experience that I am willing to repeat. As a contract archaeologist with much overseas

experience I continue to believe that I am able to bring to the Society an 'added dimension', as I described it in ARCH NOTES one year ago, and that I am able to enhance the work of the O.A.S. My principal responsibility during 1991 was as Chairman of the Archaeological Stewardship Project Committee, charged with devising a workable replacement to the former ACOP program and placing the proposals before the government within an assigned time frame. This we successfully accomplished. I have also reviewed Parks Canada proposed policy, advised concerning other government and quasi-government agency archaeological policies and participated at various levels in consideration of the many topics which cross the Society's Board table along with my fellow members of the O.A.S. Executive team. I look forward to working with them again in 1992.

LAPSED MEMBERS RETURN

In a recent mailing to lapsed members (from 4 months overdue back to 1986) a total of 592 letters were sent out. So far, 73 letters have been returned as 'moved, address unknown' and 69 members have rejoined. Twenty-nine of these rejoined members lapsed between 1986 and 1989, the remainder between 1990 and June 1991.

O.A.S. NEWS CLIPPINGS

The O.A.S. would be grateful if Members would save any news clippings about the Society that they may come across and send them to the O.A.S. office.

We send out occasional News Releases to the media but as we don't use a clipping service we are often unaware of their publication.

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PLANNED GIVING AND THE ONTARIO ARCHAEOLOGICAL SOCIETY - YOUR LAST WILL AND TESTAMENT

Last issue we discussed the benefits of Life Insurance as a way to leave a bequest to worthwhile charitable organizations like The Ontario Archaeological Society. A second method of ensuring the OAS will still exist for future generations is through a gift to the Society when you no longer need to rely on the funds for living expenses, a bequest in your will.

We all enjoy archaeology in one form or another - as a professional, an avocational or even as an armchair archaeologist. And we know what the OAS does for archaeology and what it does for us personally - but the OAS cannot do this without cost.

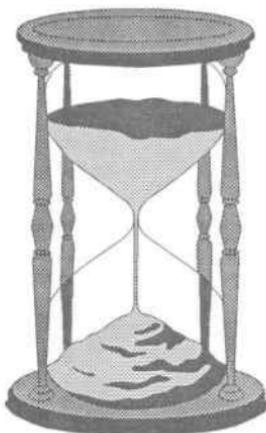
When you are revising your Last Will and Testament, remember the pleasures and achievements you have enjoyed and do your part to ensure succeeding generations also will have something to remember. Ask your lawyer to include a bequest to:

**THE ONTARIO
ARCHAEOLOGICAL SOCIETY
INC.**

The amount of your bequest will vary but all donations are an important part of preserving the Society. Whether a simple legacy, an endowment or a charitable trust, your contribution is important. In addition your bequest is:

1. Tax deductible in the year of death to the extent that it does not exceed 1/5 of total income and any unused deductions can be carried back to the previous year.
2. Able to provide you with the wonderful feeling that "I made a difference", you really will feel good about yourself.

If you would like to help by leaving a bequest to The Ontario Archaeological Society through your last will and testament please consult your trust officer, lawyer or other advisor or the OAS for further details.



*The OAS Endowment Fund
guarantees your immortality!
Invest now in Archaeology's
future - (416)730-0797*

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I am interested in obtaining more information about
establishing a Personal Planned Giving Program.

Name: _____

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Phone: () _____ Best time to call: _____

I understand that this request for information does
not place me under any obligation to establish a plan.

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 Vice-President: Ken Oldridge, Marcia Redmond Treasurer: Jack Redmond
 Secretary: Eva McFadden, 402 Lakeview Dr., Waterloo, Ontario, N2L 4Z6
 Newsletter: THE BIRDSTONE - Editor: John D. A. MacDonald
 Fees: Individual \$7 Meetings: Usually at 8.00pm on the 3rd Wednesday
 of the month, except June - August, at the Adult Recreation Centre, 185
 King Street W., Waterloo.

LONDON President: Pat Weatherhead (519) 438-4817
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 Newsletter: KEWA - Editor: Tom Arnold
 Fees: Individual \$15 Meetings: Usually at 8.00pm on the 2nd Thursday
 of the month, except June - August, at the Museum of Indian Archaeology.

NIAGARA President: Jim Pengelly (416) 834-7802
 Vice Presidents: Mary Joan Hale, Bill Parkins Treasurer/
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 Newsletter: THE THUNDERER - Editor: Jim Pengelly
 Fees: Individual \$10 Meetings: Usually at 7.30pm on the 3rd Friday of
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OTTAWA President: Helen Armstrong (613) 592-5534
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 Newsletter: THE OTTAWA ARCHAEOLOGIST - Editor: Peggy A. Smyth
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 Newsletter: SQUIRREL COUNTY GAZETTE - Editor: Peter Reid
 Fees: Individual \$7 Meetings: Usually at 7.30pm on the 2nd Tuesday of
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