



ARCH NOTES

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President's Communique	Norma E. Knowlton	3
St. Mathias, The Village That Never Was	Charles Garrad	5
Gnawing Gently On The Metacarpals	Nick Adams	9
OAS Annual Business Meeting - Minutes		16
OAS Demographics	Evelynne Currie	19
Three Jesuit Rings And A Medallion From Petunia	Charles Garrad	23
Letters To The Editor		28
Tsañenhohi: The Vulture Seen Through Huron Eyes	John L. Steckley	31
O.H.F. News	Gloria M. Taylor	33
New Publications		33
From the O.A.S. Office	Charles Garrad	37
O.A.S. Chapters		39
O.A.S. Provincial Officers		40

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PRESIDENT'S COMMUNIQUE

NORMA E. KNOWLTON

As we begin this new year of 1994, I hope that you all survived the Holiday Season and even enjoyed it. The Board of Directors met January 10. With regrets and sincere appreciation we said goodbye to retiring Directors Ellen Blaubergs and André Bekerman. Fortunately, they are both willing to continue serving in other capacities. The new directors are Anne LaFontaine and Henry van Lieshout. Henry will be serving as Treasurer on the new Board. Each Director has been given responsibility for a group of committees based on a sector of membership or the public served. This does not mean that that Director is Chairman of all these committees, but the Committee chairmen will have a specific person to report to. Hopefully this will provide us with regular reports and prevent items from falling between the cracks or being neglected. Incidentally, board meetings will be held the first Monday of each month for 1994.

I am happy to say that some items are nearing completion. The Discover Ontario Archaeology kits for schools are ready for distribution. One is being tested at Upper Canada College. Contracts have been sent to museums which will be managing distribution, at least for this year. As soon as these are returned, the rest of the kits can be sent out. The kits for public speakers are also nearing completion. Ellen Blaubergs will be giving a paper at the CAA in April about the kits as a project funded by the federal Access to Archaeology Program.

The Field Manual for the Archaeological Stewardship Program is also nearing its final form and will be in print by spring. Thanks to Bruce Welsh and his committee for a great effort.

A very successful lecture was held November 25, 1993. Ron Wright, author of *Time Among the Maya*, read excerpts from his new book *Home and Away*, which recounts visits, often from an archaeological perspective, to several places which have been destinations of OAS trips. Appreciation is extended to Christine Kirby and her committee for arranging the lecture program and very attractive publicity, to Charles Garrad for interrupting his holiday time to make sure the OAS was well represented with our display, and to Ella Kruse for assisting him in transporting all this equipment to and from the lecture.

The proposed new Heritage Act will be on the order paper for the Legislature in the spring. Further consultation with the Minister's Advisory Committee (MAC) has been promised to try and resolve concerns of several of the participating organizations. Lise Ferguson continues to be our delegate on the MAC.

A small committee is working on the Strategic Plan to be submitted to the Ministry of Culture, Tourism and Recreation in March. This will hold no surprises, being based on many of the things we have already been doing. However, we need to continue to think of more far-reaching directions. The Strategic Planning Committee, formed to review past performance, identify areas of concern and

produce some proposals, has completed its task, as was pointed out at the workshop at the Symposium in October 1993. Consultations with Chapters should be held in the months ahead. If you have ideas, direct them to your local chapter or to the Board of Directors.

There are also new items for 1994. The new Editor of Ontario Archaeology, Dr. Alexander von Gernet, is working to produce the first issue for 1994, probably in March or April. The initial papers were processed by Dr. Peter Reid, for which we thank him. Look for an editorial from the new editor on his aims.

Plans are underway for a more extended field school this year. However, there have had to be several modifications as plans proceeded. Notice of final arrangements will be published when they are in

place. It is good news that the Field Manual will be ready for participants.

The bare bones of the 1994 Symposium have been put together. It will be held in Toronto (somewhere), late in October. The topic will address "the Iroquoians" on a broad scale, with Gary Warrick as Program Convener.

Heritage Week will start February 21, soon after this issue of Arch Notes is received. As usual, Open House will be held at the OAS Office. We would very much like to hear about the activities held by each chapter for the following issue of AN.

I am looking forward to the year ahead, as new projects take form. Let us work together to make them a reality.

Bibliography Contributions Solicited

Work has just begun on the compilation of an annotated bibliography of zooarchaeological analyses which have been carried out on Ontario sites, a project made possible by a research grant to Dr Howard G Savage from the Ontario Heritage Foundation. Anyone who has completed or is aware of the existence of a faunal analysis/thesis not already on file in the University of Toronto's Faunal Archaeo-Osteology Laboratory or other major institution in the province is requested to contact me to receive an entry form for completion.

This bibliography is designed to provide a useful research tool for archaeologists, particularly zooarchaeologists, studying Ontario archaeological sites. Entries will include Borden designations and county locations, site cultural and temporal periods, site archaeologists with institutional affiliation, faunal analyst names/addresses and report dates, as well as an abstract of approximately 75 words for each analysis. A series of cultural-affiliation maps will plot sites by Borden number and the publication will be fully indexed.

Zooarchaeological Analysis on Ontario Sites: An Annotated Bibliography will appear as a Special Publication of the Ontario Archaeological Society, to be launched at its October 1994 symposium in Toronto. It will be available on both owner-updatable disk and hard copy.

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ST. MATTHIAS, THE VILLAGE THAT NEVER WAS

CHARLES GARRAD

(The spellings 'Matthias' and 'Matthew' are used in this paper. Apostle names are anglicized. Quotations are modified accordingly).

Entrenched in the literature are a number of myths about the Petun, for example that they lived in the Bruce Peninsula, grew large fields of tobacco for trade, were excluded from the trade with the French, and after 1646 had a village named St. Matthias. This paper will examine the example of St. Matthias, the village that never was.

The names assigned by the Jesuits in 1639 to the nine Petun villages forming the new "Mission of the Apostles" were (1) St. Peter & St. Paul (2) St. Andrew (3) St. James (4) St. Thomas (5) St. John (6) St. James & St. Philip (7) St. Bartholomew (8) St. Matthew (9) St. Simon & St. Jude (JR20:43). Certainly there was no 'St. Matthias' in 1639.

The Petun names of three villages were recorded, because they were the principal villages, and where the missionaries resided. EHWAE was St. Peter & St. Paul, the first name on the list, the most distant (southerly) and in 1639 the principal village of the Mission of the Apostles (JR20:45; 21:181).

Two more names were given by Father Charles Garnier after the Mission attempt was renewed in 1646:

"I told you that my superiors had sent me with one of Ours named F. (Léonard) Garreau to a new .. Mission of the Apostles. .. since last summer our field of labour has been principally in two (villages). One is called EKARENIONDI,

dedicated to St. Matthias, and the other ETHARITA, dedicated to St. John the Evangelist." (Garnier 1648, cited in Jones 1909:355-6).

Later references indicate that the Mission (district) of St. John the Evangelist comprised perhaps two villages, both therefore "dedicated", to use Garnier's term, to St. John. The principal village of this Mission was "called by the same name" (JR35:107), i.e. St. John, the fifth village on the 1639 list. Because ETHARITA, Garnier's "field of labour", was also so dedicated, it is a ready assumption, although never expressly stated, that ETHARITA and the principal village St. John were one and the same. This is not challenged.

EKARENIONDI was one of perhaps three villages "dedicated to (i.e. in the Mission district of) St. Matthias", and is similarly accepted as being the principal village of the Mission. However, its Apostle name is nowhere explicitly stated.

It is easy to assume that if the principal village of the Mission of St. John was named St. John, then the principal village of the Mission of St. Matthias must be called St. Matthias. This logic did not apply to St. Peter & St. Paul, and overlooks that a Mission which is not confined to a single village is a territorial district comprising two or more individually named villages. Nowhere do the primary sources mention a specific village of St. Matthias; the phrase usually employed is "the Mission of St. Matthias".

Father Paul Ragueneau was quite careful to distinguish the Mission of St. John

from the village and to explain that in this instance the village and the Mission were "called by the same name" (JR35:107). This implies that a principal village is not inherently named the same as the Mission to which it is dedicated. Consequently, the fact that the village EKAREN-NIONDI is "dedicated" to St. Matthias" does not inherently imply that its Apostle name is St. Matthias, only that the Mission of which it is a part is dedicated to St. Matthias.

This is not to deny that the need for a new village can be plausibly argued, and that the logical name for any new village could have been St. Matthias. Between the first mission of 1639-41 and the beginning of second in 1646 ETHAR-ITA/St. John had become the southernmost frontier town (JR35:107), implying that villages 1, 2, 3 and 4 had been abandoned. What happened to their inhabitants? Had they moved to a new village?; or was the population declining at such a rapid rate that the survivors to an adequate extent could be accommodated in the two substantial villages in which Garnier and Garreau worked? The sources make no statement for either case. If there was a new village, naming it for St. Matthias would be both appropriate and logical, he being the next senior Apostle (chosen by lot to replace Judas Iscariot). However, there is never any mention of a new village. All the events described in the Relations as occurring in the country of the Petun subsequent to 1639 until the Dispersal can be accommodated within the nine villages named in 1639.

If EKAREN-NIONDI in its 1646 location was not a new village, then it was an old one, listed in 1639, and necessarily one of the four surviving villages north of St.

John/ETHARITA. It was, as with the examples of St. Peter & St. Paul and St. John in their own mission districts, the principal village of the district and headquarters of a Mission. While the sources do not provide the Apostle name of EKAREN-NIONDI explicitly, they do record events appropriate to a principal village which is named.

Father Paul Raguenu dedicated an entire Chapter of his Relation of 1650 to the Mission of St. Matthias (JR35:163-171). The Mission district comprised at least two villages, only one of which was named at all in his Relation, and that one was named twice. The affairs of this named village are given more space than all other matters. This is St. Matthew, the eighth village on the 1639 list. It was at St. Matthew that "the most eminent" captains assembled in international council (JR35:165), an event appropriate to the principal village of the host nation. It was from St. Matthew that the Jesuit Fathers "were then absent" and to which they later returned (JR35:165, 167) as to their usual place of residence. It was inferentially from St. Matthew that Noël Chabanel left on December 7, 1649 because his killer, presumably among those who accompanied him easterly toward the Hurons, was certainly a resident "of the village of St. Matthew" (JR35:169). The imprecise mention of St. Matthew simply as "a village belonging to this Mission", and the practice of referring to St. Matthew by the inclusive generic term "Mission of St. Matthias" (e.g. as in the statement that Father Noël Chabanel "passed through the Mission of St. Matthias, where were two other of our Fathers .." JR35:147) have obscured the fact that it was the headquarters and principal village, EKAREN-NIONDI.

The two foremost earlier advocates of a village named St. Matthias were Andrew F. Hunter and Father Arthur E. Jones, S.J.

To Hunter must go the credit of being the first, as early as 1898, to conclude that the nine Petun villages were named in the same sequence on the ground, south-to-north, as on the 1639 list, one to nine (JR20:307-308 note 6). He accepted St. Matthias as EKARENIONDI, but as he does not have a separate St. Matthew he may have assumed they were one and the same. The alternative possibility is that he simply assumed a village of St. Matthias from the vagueness of Garnier's 1648 statement, and on the model of St. John.

Father Jones not only accepted Hunter's assumption, but developed it further. He has St. Matthias and St. Matthew coexisting "probably less than six miles" apart (1909:265,399), and found further proof of the existence of St. Matthias in his interpretation of events reported in April 1649.

In April 1649 the number of Fathers and Missions in the Petun area had increased from two, Charles Garnier at ETHARITA and Léonard Garreau at EKARENIONDI, to three (Garnier 1649 cited by Jones 1909:387, JR34:203). The identities of the third missionary and the third mission are not directly stated in the primary sources. Jones interpreted the third mission as at St. Matthew, and places Noël Chabanel there alone (1909:379-380). Jones' nomination of Noël Chabanel as the third Father is based on the fact that what happened to Chabanel after he was replaced at St. Ignace II in February 1649 is not recorded, other than that he was to go to another "Mission more remote and more laborious" (JR35:161). Jones believed "It goes without saying that this was among the Petuns" (1909:387), probably because when next Chabanel is

heard of in December he is at ETHARITA with Garnier. This scenario requires the separate existence of St. Matthias, but a number of points must be considered.

Chabanel would never have been left alone in his own mission because of his inability to master any native language or to adapt to "the ways and manners of the Savages". He served as a "companion" (JR35:147, 151, 153).

Chabanel described the mission for which his preparation commenced in February as "more laborious". There is no evidence the Petun missions were thought of as "more laborious"; to the contrary, Father Léonard Garreau was sent to a Petun mission while probably still convalescing from a long and debilitating illness that had lasted the entire previous winter (Jones 1909:352, 361) contracted on an Algonquin mission. Like Garreau, Chabanel was sent to Huronia to work among the Algonquins, and the description far better fits an Algonquin mission.

Presumably before Chabanel could be sent to his new mission his and other intended plans were disrupted by the Iroquois incursions into Huronia followed by the decision to evacuate the headquarters at Ste. Marie to Christian Island. The dispersal of as many personnel as possible until new headquarters were established on the Island became necessary. Garnier was at Ste. Marie I in April, and on Christian Island in August (Garnier 1648, 1649). There were therefore two opportunities for Noël Chabanel to accompany him back to ETHARITA, where he is first mentioned in December. Father Adrien Greslon accompanied Garnier on his return in August (Jones 1909:387), and was then assigned to EKARENIONDI.

Who then, if not Noël Chabanel, was the unnamed third missionary, and where, if there was no St. Matthias, was the third Mission in the Petun country, in April 1649? In March, the Mission of La Conception was evacuated from the Huron village of Ossossane, by one account across the ice of frozen Nottawasaga Bay, certainly to the Petun (JR39:251). The cold and frightened evacuees, accompanied by their missionary Father Pierre Chaumonot, would have likely sought shelter at the first Petun village they reached. The most northerly village on the 1639 list, therefore closest to the shore, was St. Simon & St. Jude. Here then, until Chaumonot and "many of his flock" removed to Christian Island on May 1, 1649 (Jones 1909:382), were probably the third Father and the third mission, succoured and aided by the other Fathers in the very next village, EKAR-ENNIONDI St. Matthew.

There was certainly a Mission district named St. Matthias, but no village bore this name.

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continued from page 34

NEW PUBLICATIONS

started, I could not set the manuscript aside." Gerald Killan, professor, Department of History, University of Western Ontario. This book was selected at the third in the Ontario Heritage Foundation Local History Series and it is being distributed to all of the schools and public libraries in Ontario.

Dr Paul Litt is a Canadian historian with an interest in cultural policy; he is currently a historical consultant with the

Ontario Heritage Foundation. Ronald F Williamson is president of Archaeological Services Inc and has a doctorate in anthropology from McGill. Lt Col Joseph Whitehorne served in the United States Army for 25 years, mostly as a historian; he is currently a historical consultant and teaches history at Lord Fairfax Community College, Middletown, Virginia. Order from Dundurn Press, 2181 Queen Street East, Toronto, Ontario M4E 1E5. For further information, telephone (416) 698 0454 or fax (416) 698 1102.

GNAWING GENTLY ON THE METACARPALS *

NICK ADAMS

This may be heresy, but let's face it, archaeology can be pretty dull at times. Whether you are digging the ninety-eighth sterile test pit of the day and you still have miles to go, or you are shovel shining what feels like the whole of Waterloo County, sooner or later your thoughts may start to wander. The amount of brain power you need to keep your body busy is nematodal.

At such times I find my thoughts often circle back to a brief discussion at a party in Norwich in 1975. Andrew had made the mistake of trying to reconcile his rather schizophrenic life by inviting his archaeological colleagues and his squash club friends to the same event. It wasn't going well; the two solitudes had nothing on this. The archaeologists were swilling, gulling and talking in shorthand over in one corner, while the squash club members - an eclectic bunch conversed in another.

As I filled up my glass from the barrel of Greene King 'Abbott' in the kitchen, one of the squash players, an airline pilot as it turned out, tried an opening gambit.

"So tell me," he said, in that ever so slightly disdainful manner certain Englishmen cultivate to let you know that you are their intellectual and social inferior, "exactly what do you hope to achieve with all these diggings?" Just the way he said it made you feel grubby and foolish.

With the arrogance and certainty of a twenty four year old, I fired back with all the normal platitudes about the past being the foundation upon which we base our

understandings of the present, increasing our understanding of human cultural diversity, avoidance of future mistakes by not duplicating past errors, educational value.. all that twaddle. One of the more endearing qualities of 'Abbott' is its capacity to loosen your tongue without tying it in knots (or at least that's how it feels for the first five or six pints), and I thought I gave a pretty good accounting. As I warmed to the topic, I could see him becoming uncomfortable, (or perhaps bored), so I reminded him that after all, even though he was undoubtedly highly skilled and highly paid, wasn't he little more than a glorified bus driver?

After that the conversation fizzled out, we drifted apart to our respective corners and there was little further interaction between the two groups throughout the rest of the evening. I was feeling rather pleased with myself. I had gallantly defended my profession against attack and sent my adversary slinking away licking his wounds. Clearly more pints were required in celebration. Little did I realize that he had dealt me a mortal blow.

In the years that have passed since, that wound has flared up and plagued me many times. I have mentally replayed that evening looking for the fateful thrust, and have had to conclude that he struck me in his opening attack. "Exactly what do you hope to achieve with all these diggings?" This was no mere opening jab. This was a premeditated, murderous attack on my very being; an epistemological *coup de grace*.

Those of you who think I am overplaying this, consider for a moment what it is, exactly, that motivates you in your pursuit of knowledge about the past. Set aside, for now, any pecuniary interest you may have. Only an esteemed few achieve more than a basic income from our grubblings in the dirt. Instead, spend a few moments honestly examining what drives you to dig holes, walk fields or count and weigh endless chert flakes. The results might surprise you.

One of the peculiarities common to all human beings is that they have a sense of the past. While the sub-group of archaeologists within our culture may represent an extreme case, all peoples (as far as I have been able to determine) are conscious that they are a part of a continuum of human lives that extends back into the past, and, global disasters and eschatological events notwithstanding, will continue into the future. We believe, to a lesser or greater extent, that whatever knowledge we can garner of the past is of value to us.

But knowledge is a slippery customer; more knowledge is not necessarily better knowledge.

St. Thomas Aquinas, following Aristotle taught that,

"The slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things."

For Aquinas, the higher things were of the spiritual realm, while the lesser things about which more secure knowledge could be obtained, were those of the body and the material world. Through archaeology we can gain **certain knowledge**, or a close approximation thereof, of how, when and where people lived in the past, how they

got their groceries, the kinds of tools they made and used, how they interacted with their neighbours, and even their physiologies and their pathologies.

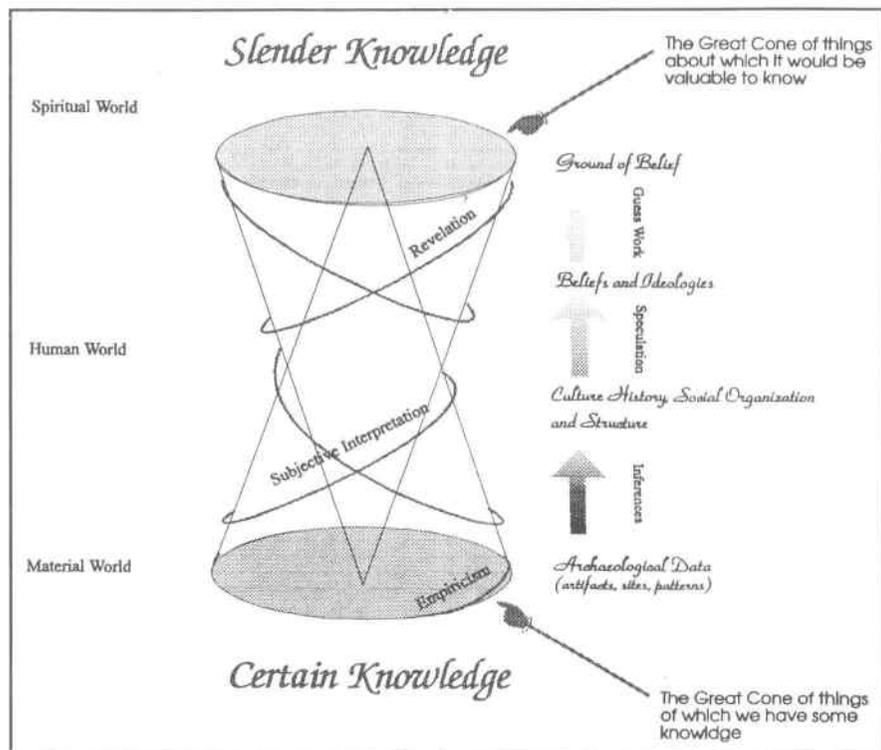
We stand on a less secure footing once we begin to extrapolate about social organization and structure from the archaeological data. And we are out of our depth in the quaking bog of conjecture once we attempt to describe the realm of symbolism and ideology from the material fragments in our collections.

The things which really define a human life; the beliefs, aspirations, feelings, loves, fears, joys and sorrows of individuals are poorly represented in the archaeological record. Some artifacts are cultural expressions of these beliefs, ideas and feelings, but at best we can only glimpse them as tantalizingly obscure images. Yet these are the areas of **slender knowledge** which it would be most enlightening to understand and through which we might deepen our understanding of ourselves.

A simple way of expressing it looks roughly like the diagram on the following page.

The bottom of the lower cone represents those things about which we can be relatively certain - the nuts and bolts of past life and culture. As we move upwards the base upon which we build our understanding becomes increasingly narrow until, as we approach the apex, our foundations are quite insecure. It's a tall cone with a disturbingly narrow base.

Archaeology, by the very nature of the sources of information we have at our disposal, is firmly rooted in the material world. The physical products (artifacts, sites, patterns etc) which archaeologists examine and study contain fragments of information of minds at work, but in all



but a few instances the information is either too ephemeral or too common to be illuminating. As Whitney Davis elegantly put it,

"Assuming, rather than explaining mind, archaeology merely records an actor's performances - the scenery, the glittering costumes, the changing props - without discovering who or what he or she is and why he or she plays his parts the way he or she does." (Davis 1989:206)

You don't have to look too far to see that there are huge gaps even in the information we do have at our disposal. Look, for instance, at our state of knowledge of

the Archaic period in Ontario - a period of seven thousand years. Even the authors of the most up-to-date synthesis conclude that,

"we can provide a long, and perhaps discouraging list of things we do not know about the Archaic in Southern Ontario and the things we ought to know - and a rather short list of what it is we really do know" (Ellis, Kenyon and Spence 1990: 122).

Other periods, places and cultures may be slightly more well known, but it is an issue of degree, not nature. Such shortcomings place severe limitations on the understandings we can hope to gain of

even the mundane and prosaic. These limitations are permanent. Nobody, at least as far as I know, is making any more Archaic sites. New sites will be found, and advances in techniques and technologies will allow us to draw out more sophisticated cultural information from the flakes and manos, but it's unlikely that these advances will allow us to proceed very far up the cone. Examined in this way archaeology begins to seem a very limited tool for exploring anything but the most basic levels of human existence and culture.

As we move further up the cone, the tools we most readily accept - empirical data, logic, reason - begin to fail us. Attempts to explain the motivations and beliefs suggested by aspects of the archaeological record are usually presented as hypotheses (rarely testable) or as subjective impressions. We may agree with the ideas the author is presenting, but we are no longer able to test them through rational reappraisal. They have gone beyond the scope of *etic* (ie. material) explanation. Since *emic* (non-material) explanation and interpretation is not available to prehistoric archaeologists (only those engaged in the study of archaeological sites in the process of manufacture (ie. ethno-archaeology) can aspire to this methodology) we remain sceptical. Fortunately such *emetic* terminology rarely makes it into the world of pot sherds and flint flakes.

The pinnacle of the cone is God, Ultimate Reality, the Divine Principle, the Ground of Being, the First Cause, the Key to the Answer of the Meaning of Life, the Existential Question Mark, 42 - however you choose to characterise he, she, it, them or whatever. Humankind has long embraced the notion that, as E.F. Schu-

macher puts it, "the Chain of Being extends upward beyond man." In some cultures the physical manifestations of this belief are the most impressive and prevalent remains we have available to study. Temples, cathedrals, shrines and cemeteries are resplendent with evidence of this sort. Even in the materially poor realm of Ontario archaeology, past human concern with the spiritual life is abundantly visible in burials, in pictographs and, if Bill Fox is right, even on such utilitarian items as guns. But even though we may be fortunate enough to glimpse something of the structure of the belief systems which underlay these remnants, we can barely even guess at the experiences and insights upon which those belief systems were based.

Our intellectual equipment seems poorly designed for the task of grasping at the ultimate reality behind the past (or current) belief systems. As Plotinus said, "knowing demands the organ fitted to the object"; our minds are simply not adequate to the task. Or, as my colleague Steve once described it, "It's like a lobster crawling across the ocean floor and coming across a computer keyboard. It may have a dim awareness that this represents something new amid the kelp and cobbles, but it's chances of understanding computer applications and microcircuitry are pretty slim."

So what of our motivations? A few may harbour the desire to make that one 'big find' - you know, the one that will turn the academic world upon its ear and write their names large in intellectual circles for centuries to come. Others may see archaeology as a means to acquire some measure of power over the world around them by capturing a small realm of information and making it their own. But

hubris aside, the best most of us can hope to achieve is to make a small contribution - a contribution which, in all likelihood, will be belittled and derided by our successors within a few generations. We castigate our predecessors - why should we expect anything less ourselves.

For all we know, the very foundations upon which all our understandings have been built may, at some time in the future, be proven to be based on fundamentally false assumptions. We rely heavily on concepts of time and space which are no longer believed to be as rigid and immutable as we once thought. Some piece of revolutionary evidence or thinking - an archaeological equivalent to the Burgess Shale or Copernican theory - could lead future historians of archaeological thought to regard our current thinking as little more than a quaint curiosity. We find it strange, even laughable, that until relatively recently people thought that the world was only a few thousand years old and as flat as a pancake. Are we so confident that our intellectual canon is cast iron?

This reductionist approach leads to dangerous waters. It's a small step to move from "why am I digging this bloody hole", to "what am I doing with my life" to "what is the meaning of life." If you follow this seductive line of reasoning too far, you can be left with the disturbing feeling that, to paraphrase Solomon, all we do, including archaeological research, is just chasing the wind.

But before we trash our trowels and slide down into the existential sink hole, can't we find some redeeming value in archaeology?

Those who have been involved in archaeology for any length of time recognise

that there is something immensely compelling about this activity. Somewhere, hidden in the bottom of the screen, between all those dizzy worms and the clots of rootlets, there is something which keeps us looking. It's hard to nail down, but it's there for all of us. Pinning it down is a bit like grasping an eel, just when you think you've a good grip with both hands, it slithers away leaving nothing but an odd smelling residue.

One obstacle to snaring this elusive prize is that we are conditioned to search for the answers amid the dust and data, instead of where is most accessible - within ourselves.

As Hume has written,

"Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. Its chief use is only to discover the constant and universal principles of human nature"

The cultures which archaeologists study may seem bizarre and foreign, even repugnant to us. I for one, would not relish being part of a culture where I was expected to deflesh my putrid grandmother, or pump out my blood on a stone slab under an obsidian knife just to make the sun rise. Yet while the specifics may seem strange, because of our shared humanity such things are intelligible in the broader context of human existence.

The practice of archaeology gives direct contact with that commonality of human existence. Whether you are handling an object from the past that feels as if it were made for your hand, admiring the artistry of a pot, or counting out chert flakes, your sensibilities are bridging the chron-

ological and cultural gap and being spoken to in the same language as the maker.

This personal connection with the past also provides an unequivocal, tangible link with our own mortality and immortality. We have little doubt that the people who made the things and places we study are dead, just as surely as we will be ourselves. But we derive a visceral, if subconscious satisfaction that our brief lives are part of a continuum.

As a culture, we are not accustomed to thinking of ourselves as ancestor worshippers, yet virtually every community of any size has a shrine devoted to the preservation of our ancestors through the veneration of their remains. We call them museums. It is fitting that our materialist culture should cherish their memory through their things rather than through their corporeal remains, or even their ideologies - but that's the way it is for us. Other cultures have, and had other means. The motive and underlying principles are the same. We need that sense of continuity, and that our lives are not brief and futile, which the past can provide.

Through the material remains we (and they) leave behind, and through the transfer of genetic material from generation to generation, we are connected to those who preceded us, and to those who will follow. That connection provides us with a deep and strong psychic root which enables us to function effectively in the present.

Whether you are doing it behind a desk, through a microscope, or out in the field with bugs in your ears and dirt in your fingernails, "doing archaeology" provides us with a direct connection to our past and an opportunity to ponder on higher things. The chances of adding much to

that corpus of slender knowledge are rather slim. The chances of deriving some personal insight and slender knowledge are rather higher.

This may not be the only reason we grovel in the dirt and dignify it with the name archaeology, but I think that it is the most compelling and underlies much of what we do. That ninety-eighth test pit may not contain the answer to archaeology's most pressing questions, but the smell of the earth and the feel of wind on your cheek may be all you really need.

- * In writing this I became aware that I was working from a very basic assumption which may not be shared by all. It is this: that archaeology is a discipline through which we seek to expand our understanding of the human past, and, by extension, to gain a better understanding of our selves as the inheritors of the past.

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continued from page 18

ANNUAL BUSINESS MEETING MINUTES.....

Grand River/Waterloo. Remi Farvacque reported that they have speakers until December. They may join with the University of Waterloo anthropology group as their numbers are small.

Thunder Bay. The chapter reports very small numbers but do have very good collaboration with Minnesota groups on seminars and collaborative events.

Niagara. The chapter has been "on hold" during 1993 due to a very low membership. It will be disbanded as of December 31, 1993. Their charter and materials will be returned to the OAS office.

4.1 New Business. None, due to lack of time. A motion by Charles Garrad, seconded by Greg Purmal, that the reports as given be accepted, was carried.

4.2 Adjournment. On a motion by Jane Sachetti, seconded by Stewart Leslie, the meeting adjourned at 5:55 p.m.

Respectfully submitted, Stewart Leslie, interim secretary.

The Ontario Archaeological Society (Inc.)

ANNUAL BUSINESS MEETING MINUTES

October 23, 1993

The 1993 A.B. M. was held in the Secord Room of the Sheraton Inn, 6045 Stanley Avenue, Niagara Falls, Ontario with 60 members attending.

1.0 The president, Norma Knowlton, opened the meeting at 4:50 p.m. by welcoming the members and introducing board members Michael Kirby, Tony Stapells, Stewart Leslie and Executive Director Charles Garrad. Regrets were expressed by directors Ellen Blaubergs, Lise Ferguson and Andre Bekerman. The president also introduced chapter presidents Pat Weatherhead of London, Suzanne Gero of Windsor, Ishtar Luesby of Ottawa and Greg Purmal who represented the Toronto Chapter. Norma extended a warm thanks to the members of the London Chapter for their fine work in arranging the symposium.

1.1. Minutes of the 1992 A.B.M. were accepted on a motion by Greg Purmal and Bob Mayer.

1.2. There was no business arising from the minutes.

2.0 REPORTS. The president has been communicating with the chapters and has visited them all except Thunder Bay. Frances Duke, president of that chapter attended a board meeting in the OAS office in North York on June 2, 1993. The president also chaired the chapter presidents meeting in Ottawa in the spring.

2.1 Treasurer Michael Kirby distributed a financial statement summarizing the OAS financial assets, liabilities, income

and expenses and projections to year end. He noted that membership income was down 5% from last year. He has recommended that fees not be increased, for the third year in a row, and this has been approved by the board. Grants income was higher than last year. Administration costs are down because the Executive Director is again the only employee. Mr. Kirby gave explanations for some items and stated that we could expect a small deficit by year's end.

Henry von Lieshout asked about the MCTR grant; it is an operating grant. Suzanne Gero asked for the cause of the deficit and was informed that we had budgeted for a deficit this year.

Director Steward Leslie reported a busy "learning" year.

Director Tony Stapells mentioned the contributions of others.

Executive Director Charles Garrad submitted the Society's Interim Report.

3.0 Arch Notes. Editor Michael Kirby thanked reporters and contributors and reminded members that he is still looking for a new editor for the newsletter. There were no offers. He asked what colour the readers wanted for the next issue; some wag responded "black".

3.1 Ontario Archaeology. Charles Garrad read a letter from Dr. Peter Reid summarizing the latter's thoughts and the status of the current volume. In response to a member's question, the president stated that the editor of the new journal would be Alexander von Gernet. Bob

Mayer asked why Peter Reid had resigned. The response was that he did not resign. Dorothy Hunt responded that she felt the way that Peter was dismissed was tactless and cruel. The president was not happy with the way things had turned out but reminded the members that Peter has fulfilled all of his responsibilities to OA. Bob Mayer asked how the membership will thank Peter, and Gordon Watson made a motion that the annual meeting move a vote of thanks to Dr. Peter Reid for his long dedication to OA. This was seconded by Christine Caroppo and carried by the members.

3.2 Education Committee. Christine Caroppo reported that funding from the Access to Archaeology programme provided the money to develop the school kits for children. They have been delayed due to illness of a key member, but should be available in the January-May school term. The Community Speakers Kit has had problems with production, distribution and priorities but two major components are in hand as are the slides. The text is being worked on. When complete they will be available to the chapters and will be loaned out of the OAS office. Ms. Caroppo concluded that the kits were a noble project but were too ambitious for the budget and time available.

3.3 Passport to the Past. Charles Garrad stated that ten bulletins had been sent out, and the field school on the McConnell-McQueen Site had been very successful.

3.4 Archaeological Stewardship. Art Howey reported that Nick Adams will finish the manual by December 15th. Michael Kirby noted that they should be ready by January of 1994 in time for the field season.

3.5 Legislative. Christine Caroppo read Lise Ferguson's summary of the Minister's Advisory Committee on the proposed new heritage legislation. She gave the correct phone number for Dr. Jim Henderson if anyone wanted to call. Basically, as far as the OAS is concerned, the draft act is as close as we could get in reality. Some of the goals we set were not fully realized and are in fact weak, but they are better than the current act. Members were urged to get a copy of the draft act and read it. If we fail to put enough pressure on all elected representatives this time, there will not be another window until the next century. She asked members to call their MLAs asking for their support for the draft act. A few copies of a suggested letter to politicians were distributed. The House leaders are very powerful and control the vote in the House. One phone call has the equivalent weight of ten voters; a letter or fax is worth 100!

Art Howey asked if the committee was using the Ontario Heritage Alliance to exert pressure. The response was that some groups in the Alliance are against the proposed act because it is not as strong as they wanted; others are reluctant to make waves for fear of losing funding.

3.6 Membership. Valerie Sonstenes reported that the membership committee met in April and September to bring in new incentives for existing members and to find ways of attracting new members. Tony Stapells stated that they had considered the idea of separating the membership fee from the subscription to OA for those who do not want it. There were many ramifications including a change in the constitution, lower print runs, reduced postage and whether it would result in new members. The committee felt it was

not viable. The OHS is currently following this course but the savings are minimal. The idea of a reduced rate for students was considered, but not endorsed at this time.

Stewart Leslie noted that the idea of separating OA from membership was generated by a desire to reduce the membership fee to a more attractive \$12 to \$15 which might encourage "under-the-table-members" to join, and to reduce costs by only sending OA to people who want it and are willing to pay separately to get it.

Gordon Watson felt OA is a good way to keep in touch with archaeology in the province. Jane Sachetti said that the membership cost is not excessive, but a student at university might find it difficult. Brian Clarence thought that the chapters should be asked for their opinions and feed them back to the committee. The president favoured this idea.

3.7 Awards. These were covered in the Interim Report.

3.8 Special Events. Christine Kirby announced that the plans for the lecture by Ronald Wright at the ROM Planetarium on Nov. 25, 1993 were complete. Symposium '94 will be held in Toronto and Lois Brown, Carol Lang, Jane Sachetti and herself have started organizing it.

3.9 Nominating Committee. The executive director read the report of Bob Bugar, Bernice Field and Rick Sutton. Five incumbents will run again: Lise Ferguson, Michael Kirby, Norma Knowlton, Tony Stapells and Stewart Leslie. Ellen Blaubergs and Andre Bekerman have stepped down. Anne La Fontaine and Henry van Lieshout have agreed to stand

for office. No nominations were advanced from the floor on five calls, so they were declared closed and the nominated slate elected by acclamation.

4.0 Chapter Reports.

Ottawa. Ishtar Luesby reported that the chapter is doing fine. They are very active with speakers, projects, teaching in elementary schools, outreach to historical societies and participation in the Heritage Ottawa umbrella organization. Membership stands at 50.

Windsor. Suzanne Gero stated that the chapter is a bit embarrassed by the glowing reports from other chapters. This chapter has struggled through a change in meeting place. They can no longer afford the library room they have used since they formed because the rent is now \$25.00. They have no projects ongoing at the moment. The chapter would appreciate suggestions as to how they might approach young people, for example students from the University of Windsor. Many of their members, including herself, are from Detroit. They share lecturers with Michigan groups and keep in touch with them regularly. There are between 10 and 20 people at a meeting.

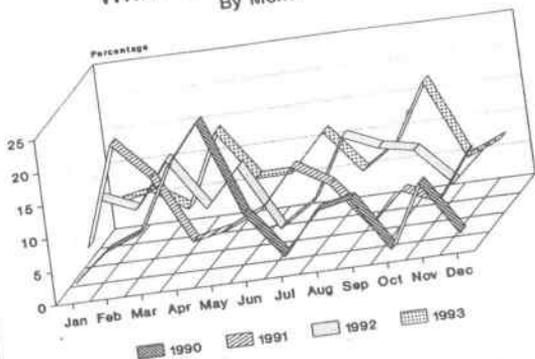
London. Rent in the chapter's Grosvenor Lodge facility will be increasing but the chapter is busy with several projects.

Toronto. Vice-president Greg Purmal reported 61 members. The chapter Christmas party is Saturday, December 4th and all are invited.

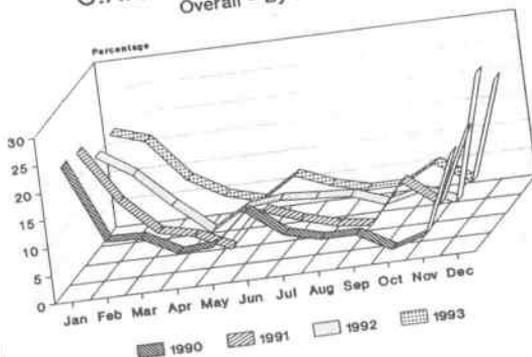
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O.A.S. Demographics

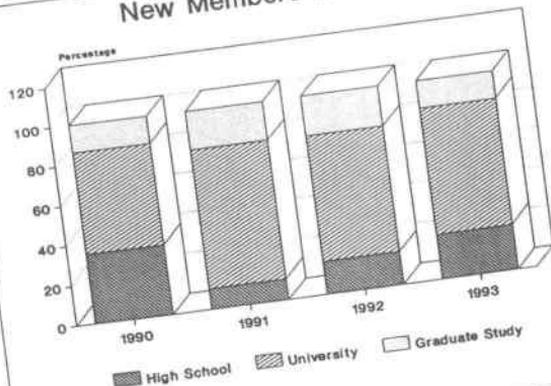
When New Members Join By Month



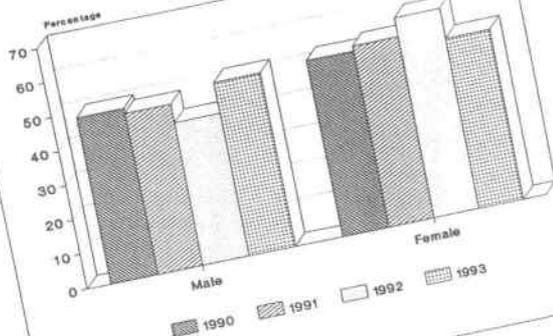
O.A.S. Membership Renewals Overall - By Month



New Members Education



New Members Male/Female

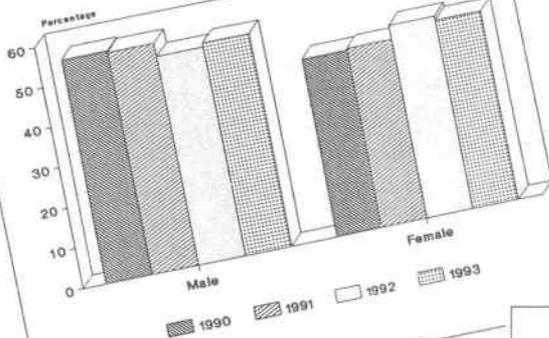


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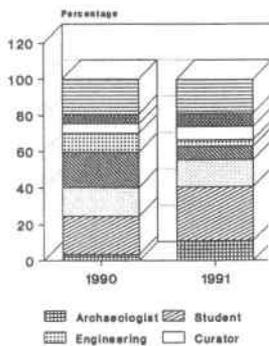
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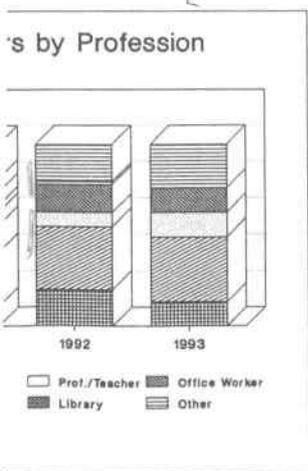
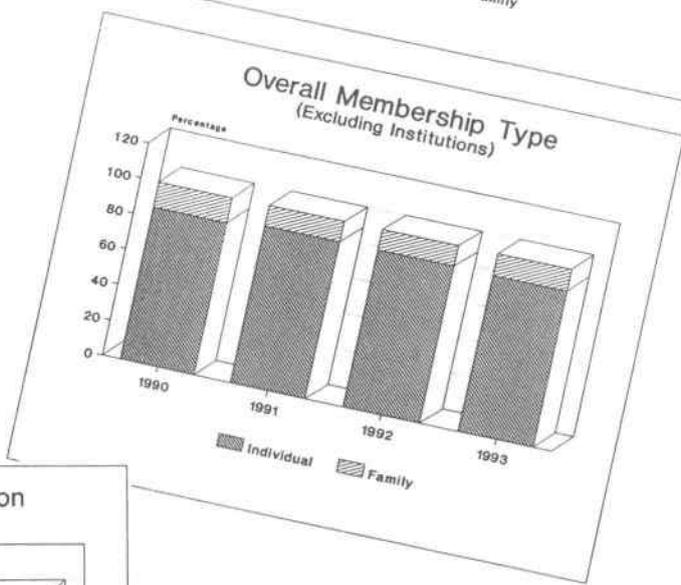
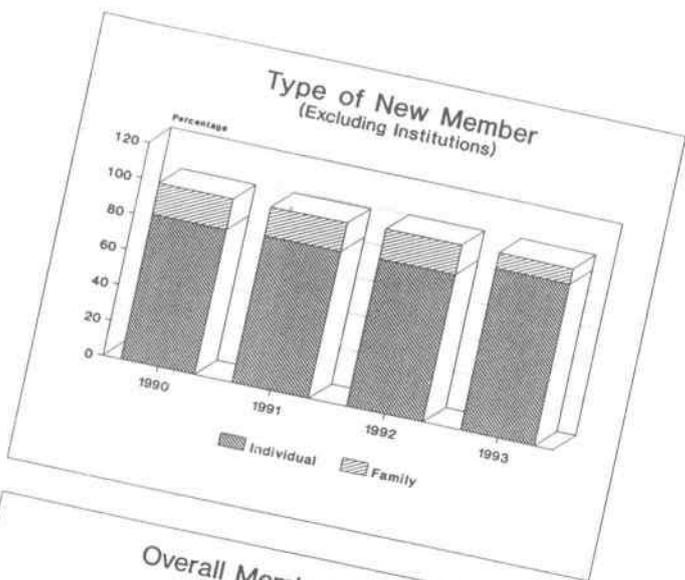
Overall Membership - Male/Female



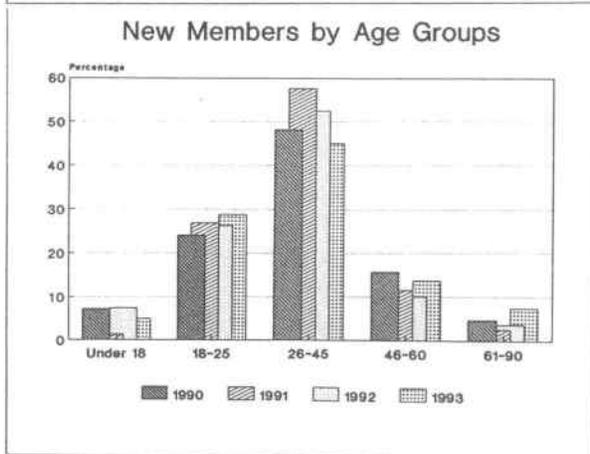
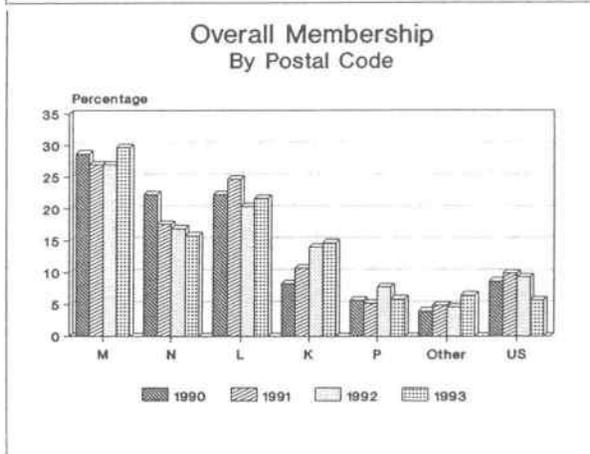
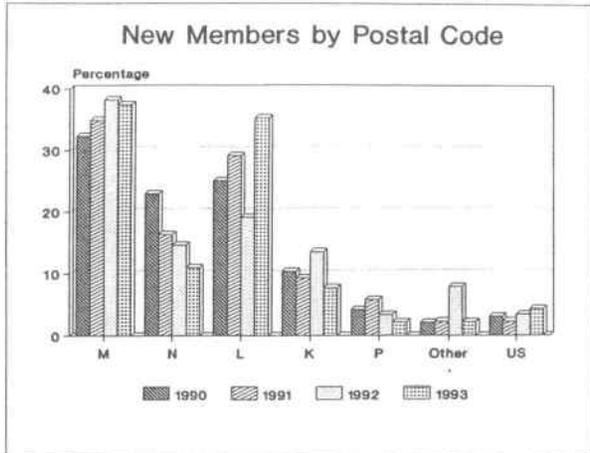
New Members



U.S.
 Graphics
 -1992-1993
 Evelynne Currie



O.A.S. Demographics



THREE JESUIT RINGS AND A MEDALLION FROM PETUNIA

CHARLES GARRAD

Three "Jesuit" rings and one medallion are recorded from the historic Ontario homeland of the Petun (Khionontateronon-Wyandot). None of the rings survive, but the medallion is in the care of the Royal Ontario Museum. All came from only two sites about nine miles apart.

Plater-Martin BdHb-1 Site, Tp. Collingwood, Grey County:

The records of two rings from this site are contained in papers by the late John Lawrence both as part of the Huron Institute Exploration Committee (Lawrence, Gaviller & Morris 1909) and alone (Lawrence 1909, 1916).

The Exploration Committee Report states "This village site has been well known since the earliest settlements of the white man, and many valuable Indian relics have been removed. Two brass rings (on finger bone) and having a medallion with the letters I.H.S. in relief upon them, significant characters indicating that these Indians were in touch with the Jesuit missionaries, were obtained here" (Lawrence, Gaviller & Morris 1909:17).

In a separate paper Lawrence wrote (1909:64) "Village Site .. near Craigeleith, on the farm of Thomas Martin, .. picturesquely situated on a sandy plateau near the shore of the Bay .. (p.69) where the writer visited in the spring of 1906 on the Martin farm on a beautiful sandy plateau overlooking the lake, two rings being found here bearing the initials 'I.H.S.'."

An edited and retitled version of the 1909 paper was published in 1916, in which the

mentioned references occur on pages 43 and 47.

The writer discovered these references in 1959 and from them the former Thomas Martin farm, then owned by Evelynne Plater. Enquiries were made to all and sundry local people about the current whereabouts of the two reported rings. Shortly before his death in 1963 the late Charlie Campbell, then patriarch of Craigeleith's senior family, advised that as a young man early in the century he had worked for Thomas Martin, and was present when a son (William Martin ?) found a ring. Charlie only knew of one ring and was surprised and dubious of the mention of a second. As to the fate of the ring of which he knew, Charlie thought that as Thomas Martin subsequently wore the ring, it was probably interred with him in his coffin.

The Plater-Martin BdHb-1 archaeological site is interpreted by this writer as the remains of the town of EKAR-ENNONDI in its last (ca. 1639-1650) location. This was the principal town of both the Petun Deer and the Petun Deer/Wolf confederacy, also the Jesuit Mission station and residence of St. Matthew serving the mission area of St. Matthias to the Deer. It has produced an abundance of European trade goods appropriate to the period, entirely compatible with the reported presence of the two "Jesuit" rings. No photograph of the rings is known to exist, but they are described as "similar" to a ring found on the Kelly-

Campbell BcHb-10 site (Lawrence, Gaviller & Morris 1909:14).

Kelly-Campbell BcHb-10 Site, Tp. Nottawasaga, Simcoe County:

The Huron Institute Exploration Committee recorded that "On this site, besides remains usually found, a brass ring similar to two others found some years ago at (Plater-Martin) village site, with letters I.H.S. in relief upon it, was picked up on his farm by Mr. John Kelly. This ring is now in the custody of the curator of the Huron Institute and is considered a valuable relic, identifying conclusively the field of early Jesuit missionary labours. All the evidence both topographical and circumstantial point to this site as the Indian village of Etharita, called by the missionaries St. Jean" (Lawrence, Gaviller & Morris 1909:14-15).

In 1923 during his Petun area survey William J. Wintemberg saw and described the ring: "Brass finger-ring with IHS on bezel. From site on J. A. Kelly farm .. supposed to be the site of the Mission of St. Jean, 1649. In Museum of the Huron Institute, Collingwood, Ont. July 11, 1923." (Wintemberg 1923)

In 1961 the late John "Jay" Allan Blair described some Indian artifacts in the Huron Institute collection in the Collingwood "Carnegie Free Library", including "a Jesuit ring found by the late John A. Kelly on his farm .. It is in the form of a signet ring bearing the letters IHS ..". (Blair 1961)

The writer first saw the ring in the Huron Institute collection in the basement of the Collingwood Carnegie library prior to the fire which destroyed the building on April 11, 1963. It was then labelled "Ring belonged to a priest, J. Kelly farm, supposed site of St. Jean", and part of a

collection labelled "Indian pipes, stems and sherds and other relics part gathered by Mr. John Lawrence ..". The writer presumes that Mr. Kelly donated the ring when John Lawrence of the Huron Institute Exploration Committee visited his farm prior to the Committee's report of 1909. Lawrence's opinion that the Kelly ring was "similar" to the two Martin rings, while frustratingly vague, at least rests on the fact that he had seen all three rings.

The ring and other artifacts survived the fire which destroyed the library building beyond repair, and removal to a temporary Blue Mountain Branch of the Huron Institute in a frame house on High Street, Collingwood. Jay Blair assisted in setting up the exhibits in time to open for the summer season of 1963. In October 1964, the writer assisted Jay to dismantle and pack the collection for expected removal to the Collingwood Canadian National Railway Station, intended for conversion to a museum. We hurriedly and rather poorly photographed every item in the Indian collection. Photographs of the ring were over-exposed but at least record that it was barely big enough to go onto the writer's little finger.

Early in 1965 Jay Blair once more set up the museum exhibits in the former Collingwood railway station. His work was superseded by a government Museums Advisor who in 1966 brought in supposedly theft-proof museum display cases proudly unveiled by Tourism Minister James Auld at a formal opening of the "new" museum on May 20, 1966. The ring was prominently displayed in the assured safety of a theft-proof display case, from which it and other artifacts were stolen two years later (Enterprise-Bulletin 1968) by simply unscrewing the single

concealed securing screw. A published appeal for its return was not successful. Thus disappeared the last of the three known Petun area Jesuit rings.

The medallion has enjoyed better longevity. It was found on the surface of the Campbell segment of the Kelly-Campbell BcHb-10 site by the late John "Jay" Allan Blair in 1932. It is oval in shape, a little under 1¼" x 1" in size. For safety Jay carried it with him on his watch chain for some forty-six years.

There are a number of references to the medallion. Of it Jay himself wrote, when he exhibited it in the Collingwood Museum in 1965, that it had been "positively identified by Jesuit authorities as a Jesuit medal. When one Jesuit priest was asked if there was any possibility that it was one that Father Garnier had given to an Indian convert he emphatically replied 'Oh, no! He did not give that to an Indian. It was his own. It hung on his long beads down about his heart, and that nick on the edge may have been made by one of the two musket balls that he was hit by'" (Blair 1965). Various notes indicated that among the Jesuit Fathers Jay contacted about the medallion over the years were Edward J. Kelly, Francis X. Talbot, Dennis Hegarty, Thomas Lally, and lastly in 1951 Florian Larivière, who mentions the medallion in a footnote in his book (1957:202).

Edward H. Thomas, founder of the Collingwood Writers' Club and an associate of Jay Blair, wrote (n.d.): "J. Allan Blair of Duntroon found a bronze Jesuit medal on the St. Jean site. It is punctured with a bullet mark. On the face is the picture of St. Ignatius Loyola, founder of the Order, and on the other, St. Francis Xavier, apostle to the Indies. The inscriptions are in Latin."

John Degraaf, a student, interviewed Jay about the site during his course research, and wrote "It was on this site that Mr. Blair found his greatest find, namely that of a priest's medal, which may well have been the medal worn by Father Charles Garnier at the time of his massacre. "J" has had this medal examined by various archaeologists and the Fathers at Midland, and all have come to the conclusion that it possibly was the Martyr's" (Degraaf 1967:10).



The writer heard stories of the finding of the medallion many times, and summarised them as " .. in 1932 Jay found a small copper medal embossed with human faces on each side, one side marked S. IGN. LOYOLA" and the other "S. FRANC. XAVIER". As Ignatius Loyola

and Francis Xavier were co-founders of the Society of Jesus, called the Jesuits or Blackrobes, the medal is undoubtedly of Jesuit origin and connection, and is believed to have been the personal property of the Jesuit Father Charles Garnier, who was killed on December 7, 1649 during the Iroquois attack on the village of Etharita." An original photo of the medallion by Dr. Raymond Heimbecker accompanied this text (Garrad 1982:38, 40).

Always concerned for the future of the medallion and his other "special" artifacts not already given to the writer, less than a year before his death Jay contacted the Royal Ontario Museum. In the fall of 1978 Dr. Walter Kenyon journeyed to Jay's residence in Stayner to receive the donations. A brief acknowledgement of the donations published after Jay's death mentioned only pottery and is silent about the medallion (Storck 1980:21). However, a telephone call to Peta Daniels of the Museum on November 22, 1993, quickly established that the medallion, accession number 979.181.2, is on permanent public display in the New World Gallery (thank you Peta).

At this time and until his death in May 1982, Father James S. McGivern, S.J. was the Jesuit archivist in Toronto. The writer enjoyed many beneficial but regretably unrecorded conversations with this fine scholar and gentleman. At one time we discussed the medallion and compared it to one with fairly similar images excavated at Ste. Marie I and subsequently illustrated by Kenneth E. Kidd (1949:32, 34, 35, 129, 131, 144). Father McGivern immediately observed a significant difference in the otherwise similar medals. On the Ste. Marie specimen Loyola is Blessed, "BEATUS.", as was noted by Kidd, but

on the Kelly-Campbell medallion Loyola is a Saint, "S". The Ste. Marie medallion was therefore made prior to Loyola's canonization in 1622 (Kidd 1949:32, 144), and the Kelly-Campbell medallion after this event, between the canonization of 1622 and the destruction of the Kelly-Campbell site in 1649. Father Charles Garnier could well have brought the medallion with him from France in 1636, to lose it at Etharita during his residence there 1647-1649.

John Lawrence's identification of the Kelly-Campbell BcHb-10 archaeological site as the Petun town of ETHARITA in its last (ca. 1639-1649) location had stood the test of time. ETHARITA was the principal town of the Petun Wolves, the Jesuit Mission station and residence of St. John the Evangelist serving the mission area of St. John to the Wolves, until destroyed by the Iroquois on 7th December 1649. It is contemporary with the Plater-Martin BdHb-1 Site and has produced a similar abundance of European trade goods appropriate to the period. Lawrence's identification was proposed twenty-four years before the medallion was found and so is not dependent on it, but the medallion adds confirmatory credence to the identification.

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PHOTO: Medallion showing St. Francis Xavier, attached to Jay Blair's watch-chain. Kelly-Campbell BcHb-10 site. Photo by Dr. Raymond Heimbecker. Now in R.O.M. Collection.

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ARCH NOTES

Deadlines for 1994:
 January/February issue - Jan. 17
 March/April issue - March 11
 May/June issue - May 13
 July/August issue - July 15
 September/October issue - Sep. 16
 November/December issue - Nov. 11



LETTERS TO THE EDITOR

Dear Editor:

After serving on the OAS Board of Directors in 1992 and 1993, I found that increased pressures on my time made it necessary to decline nomination for 1994. As an ex-member of the Board, I would like to share some impressions with OAS members:

1. Members of the Board put in long hours discussing OAS business at the monthly meetings. These meetings normally last four hours or more in the evening after a working day. There is a tremendous list of issues to be discussed but some change must happen; few people can stand 12-hour days, at least not at peak level of performance and ability. It is a tribute to Board members that the atmosphere at meetings is cooperative and constructive. However some reform *must* happen for the good of the OAS and sanity of Directors.
2. The job of Executive Director is almost impossible by definition. The person must ensure an efficient administration, respond to any and all calls from the general public, and maintain relationships with organizations ranging from Heritage groups to the Ministry, as well as Native organizations and a wide range of

individuals and organizations within archaeology itself. This must all be done in a way that is acceptable to the current President and Board. Some further thinking about expectations should take place.

3. The Board and President: Presidents change rapidly, mainly because of the heavy stress and workload. The OAS has been blessed with a succession of capable, devoted people who have taken on this position but some changes must be made to make it possible to have more continuity.

Having said those things, I want to emphasize the positive. The OAS is an admirable organization, valiantly defending our heritage against all comers. It is built on a base of dedicated people who work hard to maintain viable local Chapters and a provincial-level organization that has been remarkably successful in being a public advocate for archaeology. The publications of the OAS and its Chapters are something to be proud of, and are only one small part of the very broad range of activity of the organization.

I am especially pleased that in the last while we have again been able to undertake field work. I hope that it is possible to follow through with plans for more OAS field work in the 1994 season.

In closing, I would like to thank the Presidents and Directors I have worked with and the members who mandated me to represent our common cause. A special thank you to our Executive Director, Charles Garrad. Charles is not only an immensely qualified scholar, but also an extremely kindly and helpful person. In my case, every request for advice, information or an expert opinion was met by very helpful assistance, well beyond the call of duty.

I will remain an active member of the OAS and of the Toronto Chapter, who run a good program in a serious but very friendly way.

André Bekerman

Dear Editor:

I must respond, as auditor (and as a past Treasurer) to the report in the last *Arch Notes*. Unfortunately, I was not able to attend the annual symposium.

My concern is the additional work to be dumped on the Treasurer. In addition to being qualified as a finance person, a very rare attribute amongst archaeologists, he will now be required to act as Secretary. I suggest a more reasonable solution would be to increase the Board of Directors by one person. I am unhappy, too, with the suggestion of more frequent financial reporting. This suggestion requires much careful thought. Presumably these interim statements will be UNAUDITED, and should be shown as such. But what about periodic items of a major nature, such as Government Grants, Membership dues and OA expense? Are these income and expenditure items to be accrued? All this will add to the Treasurer's load considerably. I am all for

more frequent financial reporting, but WHO will actually use the information?

Geoff Sutherland

Dear Editor:

I would like to take this opportunity to respond to Jane Sacchetti's comments regarding the "comparison between *KEWA* and *Profile*" (*Arch Notes* 93-5:25). As an individual who has recently contributed several articles for publication in *KEWA*, I thought it might be of interest to both Ms Sacchetti and the editor of *Arch Notes* as to why I decided to submit my work to the London Chapter.

There is no doubt that both *KEWA* and *Arch Notes* are valuable research tools, offering fast turn around from the time of submission to publication. As a graduate student this is especially valuable in that it allows for quick feedback on new data, interpretations, and speculations alike. While articles published in these two venues do not have the prestige associated with refereed journals, as anyone who has taken the time to prepare a contribution knows, they still take a lot of work. Because this is the case, when it has come time for me to make a choice as to where to submit my work I have picked *KEWA* for two main reasons.

First, and perhaps foremost, is the difference in format between the two publications. Several of my contributions to *KEWA* have contained detailed graphics which I felt would not reproduce well, given *Arch Notes*' small size.

Second, over the sixteen years that *KEWA* has been in existence, and despite my contributions, it has developed a wide reputation as an outlet for high quality research-oriented articles. If one is judged

by the company one keeps, then I find it difficult to agree with Ms Sacchetti when she suggests that I have in some way been done a "disservice" by having my articles published in *KEWA*.

I am sure that in the future I will utilize the valuable forum of *Arch Notes* to subject the wider OAS membership to my musings concerning the Thames River Middle Woodland. However, at present, I suspect the attitude of individuals such as Ms Sacchetti does little to inspire any member from a satellite chapter to submit their work.

Jim Wilson

Dear Editor:

Jim Pendergast suggested that I contact you regarding Iroquoian double-necked (double orifice) pottery vessels. I am gathering information on these unique vessels and suspect that there may be examples from Petun country.

There are at least four from the Seneca Dutch Hollow and Warren sites. I know about the three from Grimsby and one other from the Thurston site. There may be one from the Dansville, New York area but I need to investigate further on that one. There are at least five double-necked pots from the Susquehanna valley (Pennsylvania side). Bill Engelbrecht knew of none from the Niagara Frontier. I also have requested information pertaining to these vessels from others familiar with lower Ontario and St Lawrence Iroquois sites.

Indeed, double-necked pots appear to be confined to Iroquoia for I have been unable to locate any from outside this area. I think the southeast examples are something different, and therefore probably unrelated.

As a final note, would it be possible to insert my plea for information relative to Iroquoian double-necked vessels in *Arch Notes*? I am hoping that we might locate other examples from your vast northern land. Your assistance in this request is very much appreciated.

James T Herbstritt
Curator of Archaeology
Museum of Natural History and Science
College and Buchanan Avenues
P O Box 3003
Lancaster, Pennsylvania, 17604-3003

Dear Editor:

Golder Associates Limited will be looking for individuals to work on a contract basis this coming season. All interested individuals, or professionals who would like specialized services to be considered, are invited to respond in writing, with a curriculum vitae, to me at the following address:

Golder Associates Ltd., 2180 Meadowvale Boulevard, Mississauga, Ontario L5N 5S3.
Tel. (905) 567 4444 or (519) 596 2947.

Scarlett E Janusas, M.A. Senior Archaeologist

TSA8ENHOHI: THE VULTURE SEEN THROUGH HURON EYES

JOHN L STECKLEY

Understanding Native images in pipes and combs, on pots and baskets, and in other artistic media can involve seeing the familiar in new ways. Negatively viewed through Western eyes, they can become positively perceived from a Native perspective, and vice versa. A case in point is the vulture. Non-Natives typically have their minds negatively conditioned about this graceful rider of the rising thermals through such associations as those formed in cowboy movies where thirst-threatened heroes or 'massacred' White families are being circled by those 'dad-blasted buzzards'.

The Huron had another view. We first see this in their respect for the home of a sacred vulture spirit that the Huron passed on their way from Huronia along the French River trade route to the St Lawrence. It was reported in the following passage in the Jesuit Relations of 1636:

"On the way by which the Hurons go to Kebec, there are some Rocks that they particularly reverence and to which they never fail, when they go down to trade, to offer Tobacco...the most celebrated is the one they call Tسانhohi Arasta, "the home of Tسانhohi" which is a species of bird of prey. They tell marvels of this Rock. According to their story, it was formerly a man who was, I know not how, changed into stone. At all events, they distinguish still the head, the arms, and the body; but he must have been extraordinarily powerful, for this mass is so vast and so high that their arrows cannot reach it. Besides, they hold that in the

hollow of this Rock there is a Demon, who is capable of making their journey successful; that is why they stop as they pass, and offer it Tobacco, which they simply put into one of the clefts..." (JR10:165-7).

"Tسانhohi" is a version of the Huron name for vulture, a term which also was recorded as A8enhohk8i (-8- used for -w-), Saouenhohi, Thaouenhohoi, Thaouonhohoi, Tسانhohy, Tsaouenhohoi and Tsa8enhohi. The actual word itself was most likely tsa8enhoh(8)i. "Arasta" appears to be derived from the verb root -ar(a)- meaning 'to have a nest' (Potier 1920:170 "ara ≠ are").

Another form of respect in Huron culture lies in naming as names were sacred to the Huron. One of the most revered Huron names from the 17th into the 19th century was Tsa8enhohi. We can see that in the following brief history of references to bearers of the name.

It first appears as "A8enhok8i"¹ in the Relation of 1641 (JR21:212-3), referring to a young man, the nephew of a leading political figure in Huronia. As sister's son (-,enh8aten, see Steckley 1993:41-2) to a leader, he would have been the potential heir to the authority possessed by a prominent lineage. He had been delegated to speak against the Jesuits in Neutral country as they came to visit those people. This would have been a significant role as the Huron seem to have feared the extension of the French trade to the Neutral.

From Neutral country again we hear of a "Tsa8enhohi" (JR36:140-1) reporting what was going on in that area during the early 1650s. Neither rank nor lineage association is mentioned in this reference, so it is difficult to tell whether or not it was A8enhok8i again being spoken of here.

This is followed by a series of references to one man, Ignace Tsa8enhoh(8)i, who may or may not have been the same person as one or both the people referred to above. Names were transferred to someone new shortly after the death of the previous holder. A letter from Marie de L'Incarnation to her son, dated June 25, 1660 contains two references (Marshall 1967:248 and 250 respectively), one to a "Eustache Thauounehohou", the other to an "Ignace Thauounehohou", each one being a "Huron chief" who addressed his fellow Huron captured by the Iroquois at Long Sault. I believe both to have been the same man. Next, we hear of "Tsanhohy, an escaped Huron" mentioned in the Jesuit Journal of October of that same year (JR45:162-3). Finally, in the "Account of the Most Christian Death of Ignace Saounehohi" (JR53:97-123; see also "Tsaounehohou" in JR55:50-1), we are told of one who had been a prisoner of the Iroquois and who eventually became the 'chief' of the Huron for three years (up until his death in February, 1670).

In the Huron community of Lorette, from 1685 to 1844, with a brief hiatus in the mid 18th century, the chief's name was consistently Tsa8enhohi (Vincent 1984:81-2). The name may have been one traditionally associated with the Deer clan, as it was connected with the Vincent and Picard families during that time, both Deer clan families. This could be significant as the chief of the Wyandot, Sastar-

etsi, was also the leader of the Deer clan and the Deer phratry.

The message of this article to archaeologists is simple. Among the bird images on Huron artifacts expect vultures, a bird and symbol as significant to the Huron as the more Western respected eagle (as "sonda^ck8a" also a personal name), hawk (as "andesonk" both a clan and a personal name) and loon (as "h8enh8en" sharing a clan identification with the sturgeon).

Footnote

- 1 - This name is referred to in passing as "Aoenhokoui" in a later Relation (JR34:172-3).

References Cited

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1967 *Word from New France: The Selected Letters of Marie de L'Incarnation* Toronto, Oxford University Press.
- Potier, Pierre
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- Steckley, John L.
1993 "Huron Kinship Terminology" in *Ontario Archaeology* #55, pp 35-59.
- Thwaites, Reuben Gold (JR)
1959 *The Jesuit Relations and Allied Documents*, New York, Pageant Book Co.
- Vincent, Marguerite Tehariolina
1984 *La Nation Huronne* Qu'bec, Editions du P'lican.

ONTARIO HERITAGE FOUNDATION NEWS

GLORIA M. TAYLOR

Grant Awards

The Board of Directors of the Ontario Heritage Foundation is pleased to announce the following:

Research Grants:

A grant up to \$10,000 to John Triggs for a project entitled Archaeology of Burlington Heights at Harvey Park, Hamilton, Ontario.

A grant up to \$3,750 to Dr Howard Savage for a project entitled Zoo-archaeological Analysis on Ontario Sites: An Annotated Bibliography.

Northern Initiative Grants:

A grant up to \$14,880 to Diana L Gordon for a project entitled Excavation at Witch Lake Site-Part II.

A grant up to \$4,712 to Judy McGonigal, Sault Ste Marie Museum, for a project

entitled The Gerald Bouchard Collection: An Amateur Archaeologist's Artifacts of the Algoma District.

AARO - Volume Number 4

The Annual Archaeological Report, Ontario (New Series), Volume IV will be going to the printers in the next few weeks. This series, which is a summary of the 1992 archaeology work in Ontario, will include a report from Parks Canada on work conducted in Ontario during 1992. Volume 4 will be available for the price of \$10.00 (although it is free to all contributors); cheques should be made payable to Ontario Heritage Foundation. Orders can be placed by telephoning me: (416) 314 4908.

NEW PUBLICATIONS

On Leaving Bai Di Cheng: The Culture of China's Yangzi Gorges

by Caroline Walker, Robert Shipley, Ruth Lor Malloy, Fu Kailin

280 pages, 16 pp b&w photos, index, bibliography; \$16.95.

Within a decade, some of the world's most important archaeological sites could disappear. While not quite as spectacular as those destroyed or displaced by Egypt's Aswan Dam, they are equally important for the study of human history. The Three Gorges Dam, which is to provide electricity, flood control, improved navigation and development for one of

China's poorest areas, will flood a reservoir 600 km long and many towns. The local culture and economy is based on fishing, sand and gravel, agriculture, salt, coal, transport and trade. The relocation of more than a million people and the reconstruction of the infrastructure and local industry will provide a unique opportunity for modern planning, tourist development and heritage conservation.

Human history starts here with Wushan Man, an ancestor of Peking Man, followed by Neolithic settlements practising rice agriculture, Xia and Shang-period kingdoms, and the magnificent bronze-age

cultures of the Ba and Chu. The heroes of the third-century Three Kingdoms, Zhang Fei, Zhu Geliang, Liu Bei and Guan Yu, fought here. They are considered the first ancestors of Canadians with surnames Chang, Chiang, Chu, Lu, Lowe and Quon. The Yangzi Valley is the birthplace of poet-statesman Qu Yuan, in whose memory dragon boats are raced every year, and of the martyred and venerated Han Princess Wang Zhaojun.

Ancient graves, plank roads, inscriptions and historic sites, including the Zhang Fei Temple, must be studied, and moved, and museums and tourist infrastructure developed. In 1987, CIDA paid for a controversial feasibility study. What future role might Canadian business, scholarly and volunteer organizations play? The authors provide an on-the-spot account of the cultural ramifications of this project and look at the possibility of a global salvage effort.

This book is the result of the cooperation of three Canadians and one Chinese. **Caroline Walker**, who lived and taught in Chongqing in 1990, is the publisher of NC Press and student of archaeology and Chinese history. **Robert Shipley** is a former VP of the Canadian Association of Professional Heritage Consultants; his work on the property values of historic buildings is widely cited and he writes on urban studies and marine history. **Ruth Lor Malloy** is a freelance writer and photographer and the author of many guide books to China. Her new *China Guide* and *Hong Kong and Macau Guide* will be published this year. Associate Professor **Fu Kailin** is currently a visiting scholar at Sichuan University in Chengdu, Sichuan.

Order from the University of Toronto Press, 5201 Dufferin Street, Downsview,

Ontario, Canada, M3H 5T8. For further information, telephone 1-800-565-9523.

Death at Snake Hill

by Paul Litt, Ronald Williamson and Joseph Whitehorne

1993, 150 pp, 40 pp b&w illustrations, 150 x 230 mm, \$12.99.

In 1987, archaeologists working on a number of waterfront lots in Fort Erie, Ontario made a startling discovery:

...with careful trowel and brush work they revealed the partial outline of a human skeleton that was lying face up with its hands folded across its pelvis... They moved on to the next patch and performed the same operation. In a few minutes a skull was emerging from the sandy soil. Below the hollow eyes, its jaw, slackened in death, display a remarkably white set of teeth that grinned upward as if to greet a long-forgotten sky.

The bones were the remains of soldiers who had died during the American occupation of Fort Erie 113 years before. The archaeologists soon realized that they had uncovered a US military graveyard from the War of 1812.

Death at Snake Hill is a popular account of a contemporary archaeology project, the story of the skeletons it uncovered, and a revealing parable of the conflicts that arise when pressures for land development collide with heritage conservation. This is a book that will be of interest to all ages.

"I have nothing but praise for this book. The authors seized my attention from beginning to end. The subject matter and engaging style were so compelling that, once

continued on page 8

Canadian Archaeological Association

27th Annual Meeting

4-8 May 1994

Association canadienne d'archéologie

27ième réunion annuelle

4-8 Mai, 1994

Edmonton, Alberta

Hilton International Hotel

10235-101 Street

Edmonton, Alberta

First Call/Première appel

Deadline for Symposia/Session Proposals: 15 December 1993

Date limite pour les propositions des symposiums/sessions: le 15 décembre 1993

Deadline for Paper Abstracts: 31 January 1994

Date limite pour les résumés: le 31 janvier 1994

Plenary Session

Relations Between First Nations and Archaeology

Other Sessions/d'autres sessions:

Traditional Knowledge in Archaeology

CRM and First Nation Lands

Post-processual perspectives on Prehistoric Economies

Avocational and Professional Archaeology in Western Canada

Regional Contributions (Coastal, Plains, Arctic, East, etc.)

History of Archaeology in Canada

Poster Session

Conference Coordinator/
Coordonateur de la conférence
Jack Ives
Provincial Museum of Alberta
12805-102 Avenue
Edmonton, Alberta T5N 0M6
Tel./Tél.: (403)453-9149
Fax/Télécop.: (403)454-6629

Programme Chair/
Organisateur du programme
Raymond Le Blanc
Department of Anthropology
13-15 Tory, Univ. of Alberta
Edmonton, Alberta T6G 2H4
Tel./Tél.: 403)492-5891
Fax/Télécop.: (403)492-5273:

a colloquium

The Challenge of Underwater Heritage

Protection v. Public Access

On 25, 26 and 27 February 1994, the Department of Canadian Heritage and The Canadian Museum of Civilization will present a Colloquium entitled *The Challenge of Underwater Heritage*.

Canada's submerged cultural heritage resource is rich in maritime history spanning over 500 years (several thousand considering prehistoric deposits) and represents a significant but finite repository of our maritime past. Canadian waters probably hold one of the richest resources of inland and saltwater marine heritage in the world.

Many archaeologically significant shipwrecks, including the *Empress of Ireland*, *Atlantic* and *Titanic*, are very much in the limelight. Such sites present complex and legal issues regarding ownership, rights to archaeological data, custody of artifacts, salvage attempts, respect for those who perished and the public's access to the information these historic sites hold.

By far, the groups with the greatest impact on these sites are treasure salvors and the recreational diver. Souvenir collecting and treasure salvage from shipwrecks and other underwater heritage sites destroys their historical, archaeological and recreational value.

The colloquium aims to increase underwater heritage awareness. It will provide a forum to identify and debate measures in order to develop solutions for protecting the resource, while allowing for adequate public access and presentation.

New ideas, policy and management direction will be the result. Sponsors will profit from policy direction and an "Action Plan", to which all have contributed. Delegates will depart with an increased awareness and specific ideas for their own strategic planning. The concept of a shared responsibility in managing the resource will be reinforced.

We extend a special invitation to all to attend. For further information contact Fred Gregory at: (613) 824-8330.



FROM THE O.A.S. OFFICE

Charles Garrad

The 1994 BOARD OF DIRECTORS and COMMITTEES

At the October 1993 Symposium at Niagara Falls it was announced that 1993 Directors Andre Bekerman and Ellen Blaubeurgs (Secretary) would step down at the end of the current term. Directors Lise Ferguson, Michael W. Kirby (Treasurer), Norma Knowlton (President), Stewart R. Leslie and Tony Stapells stood for re-election in 1994. Two new candidates, Anne LaFontaine and Henry van Lieshout, were nominated. There being seven candidates for seven positions, all were returned by acclamation. At the following January 1994 meeting of the Society's Board of Directors the duties of Directors were re-apportioned according to a new plan, this creating some new titles. Details will be found on the back cover of all 1994 issues of ARCH NOTES.

A number of committees and other appointments were made, listed below. Others will be announced when ready.

ARCH NOTES: Michael W. Kirby (21st year!)

ONTARIO ARCHAEOLOGY: Dr. Alexander von Gernet

EDUCATION: Christine Caroppo

STRATEGIC PLANNING: Henry van Lieshout

PUBLICITY: Janet Illingworth-Cooper

ASP Manual Subcommittee: Dr. Bruce Welsh

SYMPOSIUM PROGRAM: Dr. Gary Warrick

SYMPOSIUM FACILITIES: Christine Kirby

OAS OPEN HOUSE and EVENTS FOR HERITAGE WEEK 1994

This year we will have displays in two places, only one of which is yet arranged. This will be at Spadina House, Toronto.

On Sunday February 20 the Society will hold its annual OPEN HOUSE and Artifact Identification Clinic at the office, 126 Willowdale Avenue, North York, from 2.00 p.m. to 5.00 p.m. Our most recent Annual Report will be available. Refreshments will be provided. Owners of OAS diskettes with Indexes to Research Publications may bring the diskettes with them for updating from our master data base. Come along, socialise, fraternise and engerise.

On Monday February 21 the Society will present to Ontario Hydro the first of two Heritage Conservation Awards announced at the 1993 Annual Business Meeting.

OAS NOMINATES TORONTO BOARD OF EDUCATION FOR THB AWARD

The OAS has nominated the Toronto Board of Education for a Category 2 Award by the Toronto Historical Board. Category 2 Awards go to "Individuals or Groups Contributing to the Preservation of the Heritage of the City of Toronto".

It is considered that the Toronto Board of Education makes such a contribution through its Archaeological Resource Centre. The text of the OAS' nomination submissions reads:

"The Ontario Archaeological Society nominates the Toronto Board of Education, in the persons of the Director and Chair, for its success in innovating a remarkable contribution to heritage education in Toronto through sponsorship of the Board's Archaeological Resource Centre.

Since its creation in 1985, some 100,000 students, a number now approximating the current day-school enrolment, have received a "hands-on" educational experience through this Toronto Board of Education facility. Children of both newcomers and long-term residents have been enabled to develop awareness of Toronto's heritage and become united in a shared sense of ownership and pride in its preservation. The emphasis on both native and historic heritage education provided by the Toronto Board of Education through the Centre is most appropriate for Toronto's multi-cultural and multi-ethnic school population.

The Toronto Board of Education has gained international recognition for the innovative educational programs offered through its Archaeological Resource Centre. The Centre has become the model for similar facilities elsewhere. The Board's initiative in pioneering this educational outreach facility has resulted in an established and recognized success."

OAS TURKEY & GREECE TRIP

The fall flight schedules have arrived from Olympic Airlines and the itinerary has been prepared. These details have been sent to everyone who has registered interest in the trip. If you would like information please contact the office.

The trip will leave Toronto in September and we will be back home well before the Symposium in October.

CHINA'S ARCHAEOLOGICAL PROBLEM

OAS Member Ruth Malloy and colleagues have produced a book "On Leaving Bai di Cheng". The announcement is elsewhere in this ARCH NOTES. A review will follow in the next issue. The problem is, of course, what to do with potentially thousands of archaeological and heritage sites that will be flooded by the 600 km long reservoir that will back up behind the Three Gorges Yangzi Dam. It raises the question "What future role might Canadian business, scholarly and volunteer organizations play?". The OAS Board has agreed to offer the Society's address to members and all scholars wishing to forward ideas and responses to the authors. Your letter may be sent to the OAS office for forwarding. In 1994 Ruth will also publish 'China Guide' and 'Hong Kong and Macau Guide'.

PASSPORT PLANS FOR 1994

In 1993 ten Volunteer Opportunity Bulletins were distributed and two digs were sponsored by the Society, one exclusively for Passport-to-the-Past volunteers. It is intended that this level of activity will be matched or exceeded in 1994. Plans are being developed for a major excavation participation opportunity nearer to Toronto. Watch for the next ARCH NOTES. Registered members of the Passport-to-the-Past program will be advised directly as soon as plans are firm.

GRAND RIVER/WATERLOO

Vice-President: Ken Oldridge

Secretary: Lois McCulloch, 23 Caledonia St.; Guelph, Ontario, N1G 2C4

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 or the John F. Ross Collegiate, Guelph.

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Treasurer: Jack Redmond

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Newsletter: KEWA - Editor: Neal Ferris Fax (519) 645-0981

Fees: Individual \$15 Meetings: Usually at 8.00pm on the 2nd Thursday

of the month, except June - August, at Grosvenor Lodge, 1017 Western Rd.

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Secretary: Lois King, Box 4939 Station E, Ottawa, ON K1S 5J1

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Fees: Individual \$15 Meetings: Usually at 7.30pm on the 2nd Wednesday

of the month, except June - August, at the Victoria Memorial Building,

Metcalfe & McLeod Streets, Ottawa.

President: Jim Montgomery (613) 730-2377

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Wednesday of the month, except June - August, in the Board Room, M.C.T.R.,

1825 East Arthur Street, Thunder Bay.

President: Frances Duke (807) 683-5375

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of the month, except June - August, at Room 561A, Sidney Smith Hall,

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Secretary: Sandra Lesperance, 3461 Peter St. #507, Windsor, On. N9C 3Z6

Newsletter: SQUIRREL COUNTY GAZETTE - Editor: Peter Reid

Fees: Individual \$12 Meetings: Usually at 7.30pm on the 2nd Tuesday of

the month, except June - August, at the Third World Resource Centre, 125 Tecumseh W.

President: Suzanne Gero (313) 393-9309

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O.A.S. CHAPTERS

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Scientific Journal: ONTARIO ARCHAEOLOGY
Newsletter: ARCH NOTES
Special Publications: (As advertised)

FEES

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Family: \$34
Institutional: \$55
Life: \$400
Chapter Fees Extra