



Ontario Archaeological Society

# Arch Notes

New Series Volume 12, Issue 1

ISSN 0048-1742

January/February 2007



Curtis Davies, 12, at the Rock Bottom site cairn at OslerBrook Golf and Country Club, Collingwood, last summer.

Photo courtesy Charles Garrad

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# Ontario Archaeological Society

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### Board meeting dates in 2007

January 6  
April 14  
July 14  
September 29

## Appointments & Committees

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### Education Committee

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### First Nations Liaison Committee

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Chair: Jean-Luc Pilon; Members: Carole Stimmell,  
Cathy Crinnion

## President's message

**By Jean-Luc Pilon**

The weather this winter has been extraordinarily unwinter-like, to say the least. Ottawa's Winterlude this year may feature canoe races on the Rideau Canal instead of the usual skating! Paralleling the unexpected weather, at the January, 2007, meeting of the Board of Directors of the OAS, I was chosen to assume the position of President of the Society. This is the first time, to my knowledge, that the OAS President was not a current resident of the province of Ontario. But don't worry too much, my roots and most especially my interests, lie well within Ontario.

When I joined the Board of Directors in 2006, it was with the intention of giving something back to the OAS, in part because the institution I work for, the Canadian Museum of Civilization, and my family would allow me to do so. My commitment at that time was to undertake whatever I could and whatever was needed. It remains so, even if it is now a bit more daunting. My first year on the board showed me the great dedication of the people who sit around that table. Without the hundreds of volunteer hours freely given to our organization, we would not be able to promote the OAS aims or advance the cause of understanding, preserving and sharing the archaeological past of Ontario. I would particularly like to recognize the wonderful work of three outgoing board members, namely Tony Stapells, Cathy Crinnion and Holly Martelle, last year's President. While all three are no

longer on the Board, they will continue to serve on committees and to offer their invaluable advice and experience. I know that I speak for all OAS members when I say thank you for all of work on our behalf! And of course, welcome to our new Board members, Jim Keron, John L. Creese and Alistair Jolly of Toronto.

As a Board member from well outside of the GTA, I long nurtured a picture of the provincial organization that I can now say does not do justice to reality. There is a tremendous amount of energy expended in Toronto to ensure that what we like to do in the regions can actually take place. It's usually not "sexy" stuff, but it sure is vital. This work permits the OAS to legitimately claim to represent a consensus about the place of archaeology and to legitimately and proudly describe itself as the largest archaeological society in Canada.

There is always important work to be undertaken in defense and promotion of the past and the OAS Board of Directors is guided by a strategic plan that tries to anticipate the needs of the organization over the next three years. Some of the issues that this year's Board will be working on include:

- **Board Review:** so much of the functioning of the society depends not only on well-drafted policies and procedures manuals (although these are definitely very handy at times!), but on the personal knowledge and experience that past Board members possess. We must ensure some kind of continuity

between boards so as to avoid potential situations where all members are new and inexperienced.

- **Advocacy:** it is one thing to have a strong position on an issue, but the real challenge is convincing others of the merits of such a position. We can approach government to make our point known, but we gain valuable momentum and allies by reaching a broader audience.

- The OAS is composed of a wide range of constituents including professionals, avocationalists, students, chapters/regions. All have their own interests and agendas; some overlap, others do not. There is a need for us to better understand each other's needs and to find more common ground.

- For a few years now there has been an Archaeology Day in Toronto. Various chapters have also undertaken activities in their regions which fulfill similar goals of creating an awareness about Ontario's archaeological heritage. We hope to begin thinking about how these could somehow be integrated into a province-wide "Archaeology Day" or how the society could facilitate local "Archaeology Days".

- The largest number of francophones outside of Québec and within Canada are found in Ontario. The oldest continuously occupied Euro-Canadian settlement in Ontario was created by French Canadians in the Windsor area while still part of La Nouvelle France. More and more Ontario government services are being

made available in French. It is time for the Ontario Archaeological Society to examine what can be done to be more inclusive with regards to French-language content. This is not to suggest that the OAS should become a bilingual organization. It is simply to recognize that our aim of promoting respect for cultural heritage might be strengthened by extending some services to the other official Canadian linguistic community.

- The OAS website will be revamped this year in such a way

as to become a more dynamic and useful tool to better serve the identified needs of the Board of Directors and of the OAS membership.

This list is not exhaustive, although it might be exhausting. Some issues will receive more attention than others and, heaven knows, unexpected ones will surface. At the same time, there are limits to what can be undertaken by the Board of Directors. If there are topics listed here about which you feel strongly or some which

you would like to see addressed but that have not been mentioned, do not hesitate to contact myself or any of the other Board members. We welcome your suggestions and comments. There are also a number of committees and task forces that have been created to pursue particular issues and these need people and especially ideas. If you have something to contribute, consider getting involved. We will all benefit from it.

## From the OAS office...

### **Lise Ferguson** **Executive Director**

Happy New Year from the OAS! 2007 is shaping up to be a busy year for the Society, and I hope many of you will consider participating in Chapter events, promoting the OAS to new potential members, and taking part in the work of the OAS through various committees and task forces. The Board has a number of new initiatives, many of which were started in 2006—just have a look at the long list on the inside cover of Arch Notes to get an idea of the hard work to be done and already done. It is amazing to me how hard the OAS board members and Chapter volunteers work. Having seen firsthand the projects taken on by the '06 board I was amazed at how much really was accomplished, once I take a moment to stand back and reflect on it. In my experience, all board members do a lot more work than most people imagine! As I asked new board members to track their volunteer

hours (for use in the Provincial Heritage Organization grant application) I pointed out that it is a fact that volunteers tend to underestimate the number of hours they put in. I think the time tends to be underestimated and more importantly, the work is underappreciated. Well, I really appreciate it! The OAS continues to protect, preserve and report on the archaeology of Ontario because of the dedication of many volunteers. I really want to thank the outgoing 2006 board members and am pleased that they will be involved in various committees and other projects in 2007, and look forward to working with the newbies. In particular, I want to thank Past-President Holly Martelle—she really took many bulls by the horns and laid the groundwork for several new initiatives for the OAS in 2006. Thanks Holly!

### **Chapters' Corner:**

Remember, you can link to Chapters' websites through the

OAS website for more information.

WOW! A happy 30th Anniversary to the London Chapter, and 25th to the Toronto Chapter!

### **London**

February 8—Members' Night and a special marking of the 30th Anniversary of the London Chapter's first meeting in February 1977

### **Ottawa**

February 8—"Master of the Plains: Ancient Nomads of Russia and Canada", Ian Dyck

March 8—"Lebreton Flats Redevelopment Project", Jeff Earl and Hugh Daechsel

April 12—"Archaeology at the National War Memorial"

### **Toronto**

January 17—Member's Night (17th century colony of Avalon, Newfoundland) and a special celebration of the 25th anniversary of the founding of the Toronto

Chapter, with cake and refreshments.

February 21: "The La Quemada Site: Mesoamerica's Final Frontier" — Christopher Neill, University of Toronto at Mississauga

March 21: "The Petuns as Neutrals"—Charles Garrad

### Events of interest to OAS members

The Archaeological Institute of America has several Ontario chapters:

#### **Hamilton**

<http://tinyurl.com/2u5pes>

AIA Hamilton lectures include

one on archaeology in Jordan in February, and the Archaeology of Qumran and the Dead Sea Scrolls in March.

#### **Niagara Peninsula**

<http://tinyurl.com/33cxk2>

Held at Brock University.

Jan. 21—The making of Roman landscapes in Central Italy

Feb. 25—Digging with Mussolini (archaeology in Rome)

March 25—Ancient Egyptian Funerary Beliefs and Practices

#### **Toronto**

[www.geocities.com/a1atoronto](http://www.geocities.com/a1atoronto)

February 21—Corinthian Coins and Architecture

April 11—From Iron Age to Roman in Britain

### Upcoming conferences:

**SAAs:** 2007 Society for American Archaeology conference, Austin, Texas, April 25–29.

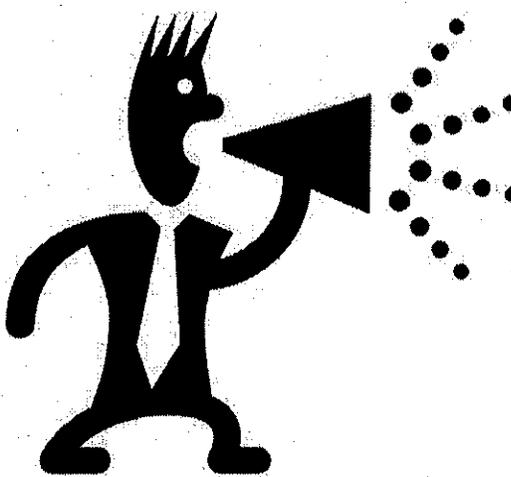
<http://www.saa.org/meetings>

**CAAs:** 2007 Canadian Archaeological Association conference, St. John's, Newfoundland, May 16–20

<http://www.mun.ca/caa2007/>

**39th Algonquian Conference**, York University in Toronto, October 18–22

<http://tinyurl.com/2o351h>



**Have something to talk about?**

**The OAS is looking for people to give presentations to our local chapters.**

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# Åke Hultkrantz 1920-2006

By Charles Garrad

A foremost authority on North American Indian religion and shamanism has departed for the Upper World. Holder of doctorates in ethnology (1946) and comparative religion (1948) from the University of Stockholm, an honorary doctorate in theology (1997) from the University of Helsinki, and holder of other degrees, awards, fellowships, professorships, Åke Gunnar Birger Hultkrantz, Professor Emeritus of the History of Religions at the University of Stockholm, served as advisor, board member, chairman, conference participant, contributor, editor, and reviewer for many scientific and public organizations, conferences and publications, not only in Sweden but also in many cities in Europe, America and elsewhere. He was elected president at the Conference on Shamanism in Budapest 1993. He was honorary editor-in-chief of the journal *Shaman*.

Our condolences and sympathy are particularly extended to Mrs. Geraldine Hultkrantz.

Although Dr. Hultkrantz's name is probably best known in Ontario only to those interested in shamanism, comparative religion and folklore (and he seems to have not approached Ontario closer than when he was awarded a prize for scientific accomplishment at Winnipeg in 1980 by the Americanist Congress), some of his numerous books and publications on North American Indians, their beliefs, and shamanism generally will be found in every adequate Ontario reference library. His work is essential to an appreciation and even understanding of the shamanic beliefs and practices of Ontario aboriginals in the past and as may survive today.

This point was well illustrated when I took an interest in Father Jean de Brébeuf's account of the Huron Indian who visited the Land of the Dead to retrieve the soul of his dead sister, in which the rock Ekarenniondi (Ecaregniondi) in the Petun Country of Ontario plays a part (JR 10:145-153). As the result of the obvious similarity of the Huron story given by Brébeuf, and many other related versions that exist, to the story of the classic Greek hero Orpheus, who similarly visited the underworld to retrieve the soul of his wife, the story is termed an Orpheus Myth or Tradition. My surprise when my first search for relat-

ed information in a Toronto library produced "The North American Indian Orpheus Tradition" by Åke Hultkrantz, 1957, was exceeded when I realized that the work had been published in English in Sweden, but was accessible everywhere. In fact, his papers and books are variously published in English, French, German, Hungarian, Italian, Norwegian, Spanish, and Swedish. It was a timely reminder that European interest in North American Indians is not limited to an intellectual interest but includes fieldwork and research.

Following this introduction into the world of Hultkrantz and as a result of my growing admiration for his scholarship, I was able to contact Dr. Åke and Mrs. Geraldine Hultkrantz personally in Stockholm in August 2005 through Dr. Staffan Brunius at the Etnografiska Museet. No sooner had we returned to Canada than two of his books arrived by post, inscribed by the author. In later correspondence, Åke revealed as a source of pride, as one "adoptee" to another, a fact that will probably not be mentioned in any of the formal scholarly obituaries now appearing, that he had been formally "adopted" by a Shoshoni Indian "medicine man", the late John Trehero.

Most of his extensive library of more than 15,000 books has been distributed to several academic institutions in Sweden. His original manuscripts, field notes and research correspondence (15 packing cases) are being placed in a specially dedicated section of the Royal Library in Stockholm that will be open to all researchers.

A fuller bibliography of Dr. Hultkrantz's writings may be accessed at <[www.antro.uu.se/acta/sams](http://www.antro.uu.se/acta/sams)> click on the Union flag for English language, then Åke Hultkrantz and Hultkrantz bibliography. The following information is taken mainly from this source, with my apologies for any unintentionally added errors.

The 481 entries listed include 111 reviews of other people's works, 11 obituaries, and 158 publications in languages other than English. Twenty-nine entries pertain to the Shoshone Indians of Wyoming, among whom Hultkrantz did his principal North American fieldwork, including their relationship to Yellowstone National Park. Eighteen entries pertain to other

native North American peoples, including the Arapaho, Hare, Lakota, Sheepeater, Sioux, Tukudiko, Great Basin, Prairie and Plains Indians. A possibly developing related side interest is indicated by four items on peyote. Twenty-two entries pertain to the Lapp or Saami people of the arctic north, a particular subject of interest to Hultkrantz because of their shamanism and presence in Sweden. Religion in general, comparative religion, research technique, theory, discussion, shamanism, folklore, encyclopedic and dictionary entries, prefaces and the like account for the remaining entries, except for the following 44 works in English by Hultkrantz which I have somewhat arbitrarily deemed to be of special interest to Ontario scholars and probably accessible in Ontario:

- 1953 *Conceptions of the Soul among North American Indians*. A Study in Religious Ethnology. Statens Etnografiska Museum, Monograph Series, Publication No. 1, Stockholm.
- 1957 *The North American Indian Orpheus Tradition*, Statens Etnografiska Museum, Monograph Series, Publication No. 2, Stockholm.
- 1961 "The Owner of the Animals in the Religion of the North American Indians. Some General Remarks", (pp.53-64) in *The Supernatural Owners of Nature*, ed. Åke Hultkrantz, Uppsala.
- 1965 "The Study of North American Indian Religion: Retrospect, Present Trends and Future Tasks. *Temenos* 1:87-121, Helsinki.
- 1966 "North American Indian Religion in the History of Research: A General Survey, Part 1". *History of Religions* 6(2)91-107, Chicago: University of Chicago Press.
- 1967 "North American Indian Religion in the History of Research: A General Survey, Part 2". *History of Religions* 6(3)183-207, Chicago: University of Chicago Press.
- 1967 "Spirit Lodge, a North American Shamanistic Séance", in *Studies in Shamanism*, ed. C.-M. Edsman, Scripta Instituti Donneriani Aboensis 1:32-68, Uppsala.
- 1967 "North American Indian Religion in the History of Research: A General Survey, Part 3". *History of Religions* 7(1)13-34, Chicago: University of Chicago Press.
- 1967 "North American Indian Religion in the History of Research: A General Survey, Part 4". *History of Religions* 7(2)112-148, Chicago: University of Chicago Press.
- 1976 "The Contribution of the Study of North American Indian Religions to the History of Religions", (pp.86-106) in *Seeing with a Native Eye*, ed. W.H. Capps, New York.
- 1977 "History of Religions in Anthropological Waters: Some Reflections against the Background of American Data". *Temenos* 13:81-97, Helsinki.
- 1978 "The Cult of the Dead among North American Indians". *Temenos* 14:97-126, Helsinki.
- 1979 *The Religions of the American Indians*. Berkeley, Los Angeles, London: University of California Press.
- 1979 "Myths in Native North American Religions", in *Native Religious Traditions*, ed. E.H. Waugh & K.D. Prithipaul, SR Supplements 8:77-96, Waterloo.
- 1979 "Ritual in Native North American Religions", in *Native Religious Traditions*, ed. E.H. Waugh & K.D. Prithipaul, SR Supplements 8:135-147,149, Waterloo.
- 1980 "The Problem of Christian Influence on Northern Algonkian eschatology". *SR:Studies in Religion*, 9(2):161-183, Waterloo.
- 1981 "North American Indian Religions in a Circumpolar Perspective", (pp.11-28) in *North American Indian Studies: European Contributors*, ed. P. Hovens, Göttingen.
- 1981 *Belief and Worship in Native North America*, Syracuse: Syracuse University Press.
- 1982 "Religion and Experience of Nature among North American Hunting Indians", (pp.163-186) in *The Hunters*, ed. Åke Hultkrantz and Ormulf Vorren, Tromso-Oslo-Bergen.
- 1983 *The Study of American Indian Religions*, New York: Crossroad and Scholars Press.
- 1983 "The Religion of the Goddess in North America", (pp.202-216) in *The Book of the*

- Goddess Past and Present*, ed. Carl Olsen, New York.
- 1983 "Water Sprites: The Elders of the Fish in Aboriginal North America. *The American Indian Quarterly* 7(3):1-22, Berkeley.
- 1984 "Supernatural Beings of Fish and Fishing in Aboriginal North America", (pp.865-885) in *The Fishing Culture of the World*, ed. B. Gunda, Budapest.
- 1984 "The Myths of the Trickster and Culture Hero. Anthropology as a Historical Science", (pp.113-126) in *Essays in Honour of Stephen Fuchs*, ed. M. Bhuriya & S.M. Michael, Indore.
- 1984 "Swedish Contributions to North American Indian Studies. *North American Indian Studies* 2:16-35, ed. P. Hovens, Göttingen.
- 1985 "The Shaman and the Medicine Man". *Social Science and Medicine* 20(5):511-515.
- 1986 "The American Indian Vision Quest: A Transitional Ritual or a Device for Spiritual Aid ?", (pp.29-43) in *Transition Rites: Cosmic, Social and Individual Order*, ed. Ugo Bianchi, Rome.
- 1987 "North American Religions", in *The Encyclopedia of Religion* 10:526-535, New York.
- 1987 *Native Religions of North America*. San Francisco: Crossroad.
- 1988 "Shamanism: A Religious Phenomenon ?", (pp.33-41) in *Shaman's Path: Healing, Personal Growth, And Empowerment*, ed. Gary Doore, Boston & London.
- 1989 "The Religious Life of Native North Americans", (pp.3-18) in *Native American Religions: North America*, ed. L.E. Sullivan, New York.
- 1989 "Health, Religion, and Medicine in Native North American Traditions", (pp.327-358) in *Healing and Restoring: Health and Medicine in the World's Religious Traditions*, ed. L.E. Sullivan, New York.
- 1989 "The Place of Shamanism in the History of Religions", in *Shamanism, Past and Present*, ed. M. Hoppá & O. von Sadovsky I:43-52, Budapest & Los Angeles.
- 1990 "A Decade of Progress: Works on North American Indian Religions in the 1980's", (pp.167-201) in *Religion in Native North America*, ed. C.H. Vescey, Moscow (Idaho).
- 1992 "Native Religions of North America: The Power of Visions and Fertility", (pp.255-372) in *Religious Traditions of the World*, ed. H.B. Earhart, San Francisco.
- 1992 *Shamanic Healing and Ritual Drama: Health and Medicine in Native North American Religious Traditions*, New York: Crossroad.
- 1996 "The Immortality of the Soul among North American Indians. *Zeitschrift für Ethnologie* 121:221-243, Berlin.
- 1997 "Some Points of View on Ecstatic Shamanism, with Particular Reference to American Indians". *Shaman* 5(1):35-46.
- 1997 "Medicine in Native North and South America", (pp.706-709) in *Encyclopedia of the History of Science, Technology, and Medicine in non-Western Cultures*, ed. Helaine Selin, Dordrecht, Boston, London.
- 1997 "Religion and Science in the Native Americas", (pp.865-868) in *Encyclopedia of the History of Science, Technology, and Medicine in non-Western Cultures*, ed. Helaine Selin, Dordrecht, Boston, London.
- 1997 "Theories on the North American Trickster". *Acta Americana* 5(2):5-24.
- 1997 *Soul and Native Americans*, ed. Robert Hollard, Woodstock (CT): Spring Publications.
- 1999 "The Specific Character of North American Shamanism". *European Review of Native American Studies* 13(2):1-9.
- 2003 "The Relation Between Medical States and Soul Beliefs among Tribal People", (pp. 385-395) in *Medicine Across Cultures*, ed. Helaine Selaine, Dordrecht, Boston, London.

The journal *Shaman* is published in Budapest, Hungary, by the International Society for Shamanistic Research. The journal may be accessed at <[www.folkscene.hum](http://www.folkscene.hum)> for details and international subscription information, and the Chief Editor, Ádám Molnár, at <[molnar@folkscene.hu](mailto:molnar@folkscene.hu)>. *Shaman* may be

seen at the Carleton University Library in Ottawa, and the University of Calgary MacKimmie Library in Calgary. U.S. subscribers include the Tozzer Library at Harvard University and the Library of Congress, Washington. The last two volumes 13 (2005) and 14 (2006) were dedicated to Dr. Åke Hultkrantz on the occasion of his 85th birthday. Photographs published include Dr. Hultkrantz with John Trehero in

Wyoming in 1948.

The journal *Temenos* is published in Turko, Finland, by the Finnish Society for the Study of Religion. The journal may be accessed at <[www.abo.fi/comprel/temenos](http://www.abo.fi/comprel/temenos)>, and the Chief Editor, Tore Ahlbäck, at <[tore.ahlback@abo.fi](mailto:tore.ahlback@abo.fi)>. University of Toronto Robarts Library has from volume 35 (1999) to date.

## Cemeteries session at CAA 2007

I am hoping to organize a session on the social dimensions of historic period cemetery studies for the upcoming Canadian Archaeological Association conference to be held in May 2007 at Memorial University in St. John's, Newfoundland. If you know of any researchers who would be interested in participating in such a session, please contact Nicole DeSchiffart at [deschinj@mcmaster.ca](mailto:deschinj@mcmaster.ca).

Currently, I am an MA Candidate at McMaster

University working under the supervision of Dr. Aubrey Cannon. Additionally, please post or forward this information as you see fit.

Thank you for your time!

Nicole De Schiffart MA Candidate,

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## 2007 OAS call for papers

The Cataraqui Archaeological Research Foundation is pleased to invite you to Symposium 2007, to be held in Kingston, Ontario, on November 2-4, 2007.

By now you should have received your latest copy of *Ontario Archaeology* (or if not, you will soon be receiving the latest copy of OA): *Fields of Fire: Fortified Works of Kingston Harbour*.

We hope this sampling of Kingston history and archaeology will entice you to our historic city where you will experience a variety of conference

venues incorporating National Historic Sites, downtown Kingston and its waterfront.

Planning is well underway and we invite you to submit titles and abstracts to the Program Committee, co-chaired by Sue Bazely ([sue@carf.info](mailto:sue@carf.info)) and Henry Cary ([Henry.Cary@rmc.ca](mailto:Henry.Cary@rmc.ca)).

Watch for more details in forthcoming Arch Notes. We look forward to seeing you!

Alan MacLachlan

OAS 2007 Symposium Committee Chair

## Boyd Archaeological Field School honoured by the Ottawa Chapter

The Boyd Archaeological Field School has recently been publicly honoured for its commitment to the training of students in archaeological fieldwork and interpretations of past peoples through the presentation of the Peggi Armstrong Public Archaeology (PAPA) Award for the year 2005. The PAPA Award, administered by the Ottawa Chapter of the Ontario Archaeological Society (OAS), recognizes the large number of student graduates (more than 1,000), the innovative design and delivery, the development of enduring public archaeology resource materials and the scope of the partnerships that have formed over the years to make this Field School available to students from Ontario, the country and beyond. Toronto and Region Conservation (TRCA) has partnered with the York Region District Board of Education, the Royal Ontario Museum and the Rouge Park to offer the course and subsidize the tuition for senior high school students.

On Friday, October 27, 2006 Jim Molnar, Vice President of the Ottawa Chapter and Archaeologist for Parks Canada, presented the PAPA Award to TRCA's Lead Archaeologist, Cathy Crinnion, at TRCA's Boyd Field Centre in Woodbridge, which was home to the residential portion of the Field School for 25 years. At the presentation, Jim and TRCA staff were joined by one of the founders of the Field School and long-term Palaeo-Indian/flintknapping expert Dr. Peter Storck, former Lead Archaeologist Bob Burgar, current and former Field School Principals Ted Lea and Aldo Missio, as well as current and former Field School archaeology staff and graduates of the programme. The Mayor of Vaughan at the time, Michael Di Biase, and media staff from the York Region papers were also present to celebrate and record the achievement. This striking award, an innovative design of an Iroquoian pot reproduction mounted on plexiglass and a wooden base, honours



Back row l-r: Alistair Jolly, Ted Lea, Bob Burgar, Peter Storck, Jim Molnar; middle row l-r: Kristina Miethner, Jeff Dillane, Cathy Crinnion, Aldo Missio, Keith Powers; front row l-r: Travis Freeland, Margie Kenedy, Jessie Francavilla.

Photo by Angie Parisi

the legacy of public archaeology efforts by Peggi Armstrong of the Ottawa Chapter. For more information about the PAPA Award, visit the Ottawa Chapter's website at

[www.ottawaoas.ca/peggi/peggi.htm](http://www.ottawaoas.ca/peggi/peggi.htm)

Now entering its fourth decade, the Boyd Archaeological Field School has continued to evolve and provide a meaningful stepping stone for many of the future archaeologists in the province. The Archaeology Resource Management Services unit of TRCA enthusiastically joins the Ottawa Chapter of the OAS in publicly recognizing this long-standing course and the positive effects it has had on so many students, archaeologists and related heritage professionals. Plans are in the works to offer the 31st Boyd Archaeological Field School, subject to funding, in July of 2007 at a Pre-Contact and/or Historic Period site within the greater Toronto area.

# The 2006 Heritage Conservation Award winner: OslerBrook Golf and Country Club

On October 28, 2006, The Ontario Archaeological Society was honoured to present its Heritage Conservation Award to Jason and Jennifer Honeyball, who accepted on behalf of the owners, managers and members of the OslerBrook Golf and Country Club in Collingwood. The Club's work with the Rock Bottom Site and ossuary was an exemplary effort at heritage preservation and education, one that far exceeded the criteria for our award which are as follows:

- the project should involve a significant voluntary contribution to heritage preservation within the Province of Ontario, above the requirements of Canadian law;
- it should involve the active participation of, field and financial contributions by the nominee above that required by law; and
- it should set an example of conservation awareness in the community and should involve long-term conservation planning

OslerBrook is a member-owned and -developed, family-oriented club that is committed to preserving the heritage sites on their property. Both the village site and ossuary were preserved with the assistance of member and business partner financial contributions. A commemorative cairn and plaque have been erected on the site of the ossuary, which was planted with sweetgrass from Six Nations and surrounded with large boulders from the site property. The cairn has a special compartment for time capsules and, on Aboriginal Day 2007, the Club hopes to insert capsules from descendants of the original Petun inhabitants, local school children, and the golf club.

The Club's efforts did not stop there. The cairn site has been set up as an outdoor classroom and is visited by local school children who learn about the natural and cultural heritage of the area. The Club is partner-



Jennifer and Jason Honeyball accepting the 2006 Heritage Conservation Award plaque.

ing with the Pretty River Academy to develop educational programs that might someday also contain a public archaeology component. The Club's management is working on obtaining certification from the Audubon Society and the members and their children have installed bird houses that they made.

All of the Club's efforts were made possible through \$8,000 of individual member contributions and the hard work of Charles Garrad, who helped coordinate the preservation process. Charles has provided a more detailed report on the history of the Rock Bottom site, which follows on the next page.

# A report on and history of the Rock Bottom site

Prepared for The Ontario Archaeological Society  
2006 by **Charles Garrad**, Petun Research Institute,  
103 Anndale Drive, North York, Ontario M2N 2X3  
The Rock Bottom Site, BcHb-20  
Con 11 Lot 38 N½  
Township of Nottawasaga—Clearview  
Simcoe County, Ontario

The name "Rock Bottom" was adopted for the site from the sign on the McGillivray farm gate in 1961. It well described the front part of the farm, which was a boulder-strewn poorly drained bottom of former post-glacial Lake Algonquin, left in pasture. At the back of the property is the steep ridge of the former Lake Algonquin beach along the edge of the Corn Hill Moraine. On top of the ridge the soils are loamy and workable. Located here was the former McGillivray farm house and barn. Along the ridge, angling SE to NW across the Petun Country, ran an Indian trail which survived into pioneer settlement days as the St. Vincent Trail, and even yet, here and there, may still be seen. Along the old Indian trail, regularly spaced Petun-era Iroquoian villages were strung like beads on a string.

On the Rock Bottom farm there was a village site and detached ossuary. Being right at the back of the farm, these remains were not plundered or even much known. Surveys in 1887 and 1889 by David Boyle, in 1901 annually to 1905 by Andrew Frederick Hunter, in 1902 and 1903 by Father Arthur Edward Jones, and in 1923 by William John Wintemberg, all failed to locate the site (Boyle 1889:9,11; Hunter n.d.; Jones 1903:131-136, 1909:214-265; Killan 1983:118-129; Wintemberg 1923). The Huron Institute team seem to have only partially known of the site, their no. 7, as they listed it as Concession 12 in error (Lawrence, Gaviller, Morris 1909:15-16, map between pp.42 and 43).

The Huron Institute description reads:

7. On West Half Lot No. 38, Con. XII, Township of Nottawasaga, at the foot of the eastern slope of the mountain range, near the headwaters of the Underwood Creek, situated on the trail leading from Silver Creek site to the one on the Pretty River and about midway between the

two. A number of ash beads and relics have been found here.

Pertaining to the Huron Institute record: The "mountain range" is the Niagara Escarpment; the "Silver Creek site" is MacMurchy (BcHb-26); the site they intended of the four "on the Pretty River" is the Pretty River (BcHb-22). Several searches have confirmed that there is no site on the W½ Lot 38 in Concession 12. Our first search was on July 10, 1963. We found nothing, and it was then that Jay Blair pointed out that the Rock Bottom site on W½ Lot 38 in Con. 11 was omitted from the Huron Institute records but complied with the Huron Institute's description. We provisionally concluded it was an error, but when we called at Con. 12 again on October 27, 1965, to clarify this, the then-owner, Mr. Archie Lougheed, produced a box of artifacts which he said he had picked up "at the back" of his farm (i.e., in the east half. The Huron Institute specified "West Half"), causing us to reconsider. I purchased this box of artifacts and have them yet. They were illustrated to accompany a summary of the history of the site in a later Archaeological Assessment Report of Ontario (Archaeological Services Inc. 2000).

Mr. Lougheed walked with us through the east end of his farm and across the fence onto the west part of the Rock Bottom property and showed us where he had dug into an ossuary. I paced the distance and direction of the ossuary, which was not visible, to the barn. Another inspection of the Lougheed farm on May 24, 1975, found only pioneer material. By this time the Lougheeds had sold and moved. We could find no evidence that the Rock Bottom site overlapped onto the Lougheed farm or that there was a detached camp site or other intrusion to account for relics being on the Lougheed land. The confusion was resolved some years later when, after one of my lectures, a lady came up to me and identified herself as a daughter of Archie Lougheed (by this time deceased) and told me that the relics I had purchased were actually from the farm behind (i.e., Rock Bottom, Con. 11) and not from the Lougheed farm (Con. 12) at all.

Jay Blair first took me to the Rock Bottom site on

August 12, 1961. Jay showed me where the editor of the local newspaper, Jack T. MacMurchy, had been digging in a small midden. Jack's interest in local archaeology had been roused by the University of Toronto excavations in 1953 on his relatives' farm (the MacMurchy site, BcHb-26), which he had publicised in his newspaper (Bell 1953a, 1953b). Jay immediately found the bowl of a "Conical Ring" clay pipe. Notably, it was decorated with punctates as well as rings, which we later learned was an early style. On a subsequent visit I picked up a "Coronet" clay pipe bowl, and it too was decorated with punctates as well as the usual incised paired horizontal lines on each collar face. In the absence of European goods we provisionally considered the site to be prehistoric. This was revised when a piece of copper and a glass trade bead were found in 1965. At that time the site was owned by two married daughters of the late McGillivray, who lived in Quebec (Mrs. W.H. Sparling) and Toronto (Mrs. J.G. Phippen) and was somewhat casually farmed by an absentee tenant whom we never met, and also for sale.

Also in 1965 an attempt was made to relocate the ossuary. Mr. Archie Lougheed, then confined to his house with bronchial asthma, related that he had at first found a piece of human skull thrown up by a groundhog and then excavated from curiosity. Visiting Jack MacMurchy we learned that he too had seen bone fragments in about the area that I had recorded. Jack made a brief mention of his excavations into the midden in his newspaper column "Outdoors" (MacMurchy 1966).

In 1969, Dr. Dean Axelson, President of The Ontario Archaeological Society, was contacted by one of the absentee owners, Mrs. J.G. Phippen, concerning the archaeological site. He referred the message to me as in the area of my special interest and I contacted her August 18, 1969. By this time a potential buyer had appeared and Mrs. Phippen was no longer interested in having any archaeological work done.

Also during a routine walk-over in 1969, an iron harpoon, which we thought had been adapted from a table knife, was found. This was later recognized as being from the tip of a sword blade. In 1974 the Jack MacMurchy collection was inspected and found to include parts of an iron knife, an iron axe, and a tubular glass bead. These items are now lost. In 1975, I registered the site with the Archaeological Survey of

Canada as "about 2 acres" and "presumably historic Petun" (Garrad 1975).

As collecting continued over the years (under my licences from 1975 on), the site was found to be bigger than had been supposed and the number of designated areas grew, although what we imagined to be the main part of the site, a level field, was never ploughed or available to us. By 1977 we had 110 typable rimsherds and 27 typable clay pipe bowls from four collecting areas over five acres. After the farm was sold and abandoned it soon grew over with bush and remained so until ploughed for the archaeological assessment in 2000 (Archaeological Services Inc. 2000).

In 1993 The Ontario Archaeological Society was ready to operate a field school. A request to the new owner for permission for the Society to excavate at Rock Bottom was declined, even though he was a personal acquaintance, on the grounds that there was no mention of archaeological remains during the purchase. Instead, the Society moved to the next site south, the McQueen-McConnell site (BcHb-31), where the Society had been offering Passport to the Past and excavation opportunities through the writer since 1978 (and continued to do so to 2000), and operated field schools there in 1993 (Garrad 1993). This work has relevance to Rock Bottom in that McQueen-McConnell is clearly a GBP1 site, and Rock Bottom is interpreted as its successor, inferentially in GBP2.

The abandoned Rock Bottom farm became completely overgrown. The site was written up for the provincial archaeological sites database in 1996 as "gone wild" and "becoming overgrown with thorn bushes" and was no longer visited during our annual round.

In 2000, it was announced that the property was to be developed as a golf club. I wrote to the named principal, Mr. Peter Gallup, on June 13, 2000, advising of the presence of a registered archaeological site comprising a village, cemetery and trail, and offering to be of any possible assistance in the conservation of these remains based on a previous experience with another club. This was the Mad River Golf Club, the course of which was redesigned at our request to avoid and preserve the Peacock archaeological site (BcHa-5) (McKillop 1989, 1992).

To provide more information I wrote another let-

ter on June 27, 2000, with details of the history of the Rock Bottom site as I knew it. The club reacted responsibly and quickly and by August had retained Archaeological Services Inc. for a Stage 3 assessment of the village site. This was completed the following fall (Archaeological Services Inc., 2000). The location of the ossuary was successfully rediscovered. The club took its heritage responsibilities seriously and undertook to preserve both the village site and the detached ossuary. However, the assessment revealed that the village site, at 2.6 ha (6.4 acres), was even larger than anticipated. It was all preserved but is not all accessible, a part being necessarily covered by a bed of wood chips with the course laid on top. To preserve the ossuary, the road to the clubhouse was rerouted and probably the clubhouse was resited. The assessment produced a surface collection 383 lithic, 220 ceramic, and 49 bone and shell artifacts, a round turquoise Ila40 glass bead, and one item of copper scrap, much from the field area which had not hitherto been available. Unfortunately, neither the Ila40 glass bead nor the Ila26 glass bead recovered earlier from the Rock Bottom site are particularly temporally diagnostic.

The plan for the preservation of the ossuary included erecting a cairn and plaque. I proposed various wordings—and also in conjunction with Roberta M. Hirst, the principal of the Pretty River Academy—all of which were rejected. At first it seemed the objection was to my statement that the village was visited by Champlain. It was pointed out that the evidence of the site could not justify this claim. It is agreed that the empirical evidence of the site cannot demonstrate that Champlain was there, but the circumstantial evidence of the region does. Champlain visited eight occupied sites in the Petun Country in 1616. Therefore, if eight village sites can be found in the Petun Country that securely date to 1616, and no more than eight, these must be the eight he visited. My interpretation of Champlain's route through the Petun Country in 1616, and the villages he visited, developed from my knowledge of all sites in the Petun Country considered for a number of decades extending back to 1970, and was most recently published in Toronto in 1997 and by the University of Iowa in 1999 (Garrad 1970, 1997, 1999). The issue is how closely can the Rock Bottom site be dated to 1616. The evidence does support a date within the GBP2 range (1600–1630). The presence of finished

European goods, including glass beads, eliminates the possibility of GBP1. On the other hand, the paucity and types of European goods, the entire absence of red glass beads, and the early styles of decoration on clay pipes, eliminates GBP3.

This leaves GBP2 by default.

A brass/copper ratio test by Caroline Walker placed Rock Bottom in GBP2 (Walker, pers. com.) but another approach (Fitzgerald and Ramsden 1988) would place it in GBP3. The presence of a copper kettle lug suggests GBP2 “or later” (Walker, pers. com.). The adaptation of sword blade tips into harpoons tended to occur in the Petun Country in GBP2, but is not an especially temporally diagnostic trait. A similar harpoon made from a sword blade was found at the GBP1-2a MacMurchy site (BcHb-26). Swords did not occur in GBP1 and were traded until they were displaced by muskets in GBP3b. An iron axe found when developing the course weighs more than 3 lbs—early GBP2. The analyzable rimsherd count, which now totals 163, is presumably representative and relates to no fewer than nine other villages in the Highest Significance (150+/200) range. The highest, Latimer (BbHa-12) at 180/200 and McQueen-McConnell at 172/200 are both GBP1 sites. The highest relationship from McQueen-McConnell is Rock Bottom. The sites are located less than a mile apart but in different drainages. I interpret McQueen-McConnell as the GBP1 parent of Rock Bottom. Rock Bottom itself has no successor and its people are presumed to have abandoned the Petun Country. Abandonment was the usual cultural response to a major disease epidemic, which was presumably introduced in 1616 by Champlain's party.

As the OslerBrook Golf and Country Club developed, a number of concerned members donated funds to surround the ossuary with stones, seed it with sweetgrass from the Six Nations Reserve, and provide a cairn and plaque. The cairn will be sealed as a time capsule on the next Aboriginal Day (June 21, 2007). A secure place to display artifacts was built into the wall of the club house. Some consideration is being given to educational programmes about the site through the Pretty River Academy.

I attended the formal Grand Opening of the Club on July 1, 2006, by invitation, and read letters from Minister of Culture the Honourable Caroline Di Cocco and President of The Ontario Archaeological

Society Dr. Holly Martelle thanking the Club for its exemplary preservation of the village site and ossuary. These letters were well received and the undertaking was made to justify this recognition. I am committed to continue to work with the OslerBrook Golf and Country Club and the Pretty River Academy toward this end.

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