

## GUEST EDITORIAL: IN CELEBRATION OF....

Neal Ferris

This issue of *Ontario Archaeology* (OA) represents the first of what is planned to be a number of thematic issues of OA to be published over the next several years in celebration and in memory of one of the most important Ontario archaeologists to have influenced the discipline in this last half century: Ian T. Kenyon. Ian died at the all too young age of 50, on February 18, 1997. Ranging thematically from the archaeology of nineteenth century Euro-Canadian and Aboriginal sites and material culture, through early contact era trade, to the archaeology from the Late Archaic and Late Woodland, and finally to issues of public archaeology, these volumes are intended to highlight the many paths of inquiry Ian followed. As well, they will serve to reflect, in one small way, his legacy and continuing contribution to the archaeology of Ontario.

Uniformly, Ian is remembered as an embodiment of much of what it is most of us strive for as archaeologists: a brilliant mind with a comprehensive understanding of the archaeological record, a genuine enthusiasm for the past, a positive and encouraging disposition to all his colleagues, and a warm and decent person (despite appearances) whose wicked and sharp sense of humour was a joy to see. Of course, as Ian would rightly point out, he was also not a saint, and could be a mass of contradictions and idiosyncrasies that could sometimes leave you perplexed, or smiling, or in terror of asking him a question. He had shockingly little tolerance for stupidity, and he often hated it when people characterised him as the smartest archaeologist in Ontario (which was often), since he took it to imply he somehow innately had superior skills to everyone else. But for Ian, he felt his intellect came from nothing more than the hard and exhaustive research and legwork on any and all topics remotely germane to a field of his inquiry, or personal curiosity.

Of course, I could probably debate him on whether or not his abilities as an archaeologist came just from good research and the count-

less books, articles and primary materials he read. I could argue that it was also augmented by a very keen and analytical mind, which he applied equally to the entire experiential world around him; be it archaeological analysis, the musical likes and dislikes of his field crew, the menu of a newly discovered exotic, ethnic restaurant, and so on. And, most importantly, it also must be noted that Ian's father, Tim Kenyon, was very much a huge and primary influence. Tim's love of people, the land and history meant that, from very early on Ian was exposed to the archaeology and history of the Hamilton and Grand River area, including many of the contact era and nineteenth century domestic sites Ian would later re-visit as a professional.

But, regardless of where those skills and abilities originated, there is no denying the fact that Ian had a major influence on much of the debate and discourse in Ontario archaeology between the 1970s and 1990s. Beginning with his work on the pre- and post-contact Neutral occupations of the Hamilton region in the late 1960s when still a student, Ian went on to re-write — indeed, even introduce to us for the first time — large parts of Ontario's archaeological record. His work on early contact era archaeology led to the development of a very refined chronology of glass trade beads, instrumental in deciphering the complex and rapid changes which occurred at that time. Ian's work on Late Archaic manifestations helped us to understand this period of culture history as something more than a hopeless morass of point types, in part by defining cultural-chronological traditions from that time. Ian's investigations in Kent and Essex Counties also highlighted the immense potential and complexity of the Western Basin Late Woodland Tradition, mostly overlooked previously by Ontario researchers. Finally, one of his great contributions was to introduce to the rest of the archaeological community the legitimate and exciting research potential of nineteenth century domestic site and material culture arc hae-

ology— both Aboriginal and non-Aboriginal — previously dismissed as largely irrelevant in Ontario. Indeed, Ian's interests and contributions spanned the entire cultural-historical record in Ontario with the exception of the Paleo-Indian period, of which Ian was known to say "I'm glad someone's working on that stuff — and I'm also glad it's not me!"

It's also worth noting that Ian's influence on Ontario archaeology also continues to thrive in less tangible, but no less substantial ways. Ian was a constant source of aid and assistance to the professional and non-professional archaeologists around him. But he was particularly supportive of young and naive student archaeologists, providing that perfect combination of respect and helpful advice that is so necessary when finding one's "legs." I know many archaeologists in the province today would point to Ian as a major influence on them and their own contributions to the discipline. I am certainly one.

I was extremely fortunate to know and work with Ian for so long, as we all are for his many and vast contributions to Ontario archaeology. But, for me, getting to know Ian taught me first how to enjoy life and the people around me, and only secondarily how to think and be a good archaeologist. For me, and I suspect for many of the archaeologists who were touched by Ian, living up to his legacy is the most important and constant tribute we can make to him.

## BIBLIOGRAPHY OF IAN T. KENYON

The following is as comprehensive a listing as we've been able to compile of all the publications, reports, documents and manuscripts Ian wrote. A quick look demonstrates how much the London Chapter of the Ontario Archaeological Society benefited from Ian's prolific production. As well, it is a telling reflection that Ian's posthumous publication record continues, with three publications (prior to this OA), and several more articles in the works.

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- 1970 Algonquin Park Archaeology 1970. University of Toronto, Department of Anthropology, Anthropology Series 3. (With W. Hurley).
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- 1971 Archaeological Survey in Pinery Provincial Park - 1976. Report on file, Heritage Branch, Ontario Ministry of Culture and Recreation, Toronto.
- 1978a The 1977 Salvage Excavations at the George Davidson Site (AhHk-54). In *Ministry of Culture and Recreation, Historical Planning and Research Branch, Southwestern Office, Conservation Archaeology Report 3*.
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- 1980e Crawford Knoll: An Archaic Site by the St. Clair River Delta. Paper distributed at the annual meeting of the Ontario Archaeological Society, London.
- 1980f Ceramics - The ACO Guide to 19<sup>th</sup> C. Sites. Ontario Ministry of Culture and Recreation, Historical Planning and Research Branch. London.
- 1980g Crawford Knoll. *KEWA 80(3).*
- 1980h Meadowood. *KEWA 80(5).*
- 1980i Meadowood Cache Blades. *KEWA 80(5).*
- 1980j Window Glass Thickness - Nineteenth Century Notes. *KEWA 80(2).*
- 1980k Some General Notes on 19<sup>th</sup> Century Ceramic s - Nineteenth Century Notes. *KEWA 80(3).*
- 1980l Plain Creamware - Nineteenth Century Notes. *KEWA 80(7,8).*
- 1981a Making Genesee Points by the Niagara River. *KEWA 81(1):2-5.*
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- 1981c Brewerton Corner Notched. *KEWA 81(8).*
- 1981d Glass Beads/Part One - Nineteenth Century Notes. *KEWA 81(6).* (With T. Kenyon).
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This first issue of OA dedicated to Ian Kenyon features articles that examine the theme of "place." Archaeological sites are, of course, much more than locations where concentrations of artifacts are found. They are places selected and used by past occupants of that locale, chosen, altered and abandoned over the course of the formation of the archaeological site. These four papers all look at the notion of place with respect to nineteenth century non-Aboriginal occupations in Ontario.

The first paper, by Robertson, MacDonald and Cooper, reveals the significance of La Vase Island as a strategic location in the transportation and fur trade network of the early nineteenth century. The site also reveals the significance of the place to many past Aboriginal inhabitants of the locale, coincidentally mirroring many of the cultural-chronological periods of Ian Kenyon's own research interests.

The next two papers examine a virtually ignored aspect of 19<sup>th</sup> century Euro-Canadian domestic site archaeology: location selection, formation processes and abandonment. Ian's

paper, which first appeared in *KEWA* in 1995, is reprinted here with an additional appendix that had been left out of the earlier version. This paper provides an excellent review of the nineteenth century pattern of rural settlement and subsequent abandonment in southern Ontario. The implications for evaluating nineteenth century domestic site significance are substantial. Broad patterns of first settlement, subsequent growth, and then rural depopulation were similar across southern Ontario, but occurred at significantly different times. Thus an 1870s site in Niagara is a much different beast than an 1870s site in Bruce County, and needs to be evaluated differentially. Eva MacDonald's paper, which follows, compliments Ian's work perfectly. Eva's examination of over a dozen nineteenth century domestic sites, all plough-disturbed artifact scatters, is work that has been long overdue. Too often these sites are treated rather formulaically, especially in a CRM context (i.e. surface collect, then strip the ploughzone and dig up the cellar, privy, and any other features found). Eva's work demonstrates that we are systematically re-

moving a component of the site that is critical for interpreting and understanding site activities and settlement patterns. While her findings shouldn't really have come as a surprise, they should certainly serve as an eye-opener for practising archaeologists, and forcefully argue that the days of stripping nineteenth century plough-disturbed domestic sites without adequate ploughzone sampling and excavation should now come to an end. Indeed, the caution she raises need not be restricted to pioneer sites. The assumption that ploughzone archaeological data is simply nothing but "more of the same" and thus can be lost is a notion that should be revisited when applied to the other site type regularly treated in this manner — the Late Woodland village.

Finally, Vito Vaccarelli offers a novel approach of reviewing the archaeological data from Fort York to reconstruct the changing cultural landscape at that locale. His findings

confirm yet again that the written record, while a critical data source, is most effective when augmented by archaeological data. This kind of research has obvious significance for informing interpretative reconstruction programs at historic sites such as military forts and other places (what value this study would have been to early plans at Ste. Marie!). However, it also has value in highlighting a rising field of inquiry — the study of the archaeological site as a component of the surrounding cultural landscape, and as agent for shaping and altering that landscape. This kind of larger, geographic-based inquiry can also apply equally to large concentrations of Aboriginal sites over a defined landscape, or a series of nineteenth century domestic farm sites on a cleared lot; and, in so doing, provide us with insights and a more integrated understanding of cultural interaction with that broader geographic setting humans operate within.