



ARCH NOTES

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newsletter of

The Ontario Archaeological Society

INC.

THE BORA LASKIN NATIONAL FELLOWSHIP IN HUMAN RIGHTS RESEARCH

The Office of the Prime Minister announced the establishment of The Bora Laskin National Fellowship in Human Rights Research to be awarded annually by the Secretary of State of Canada beginning with the 1985-86 academic year.

Named for the late Chief Justice of the Supreme Court of Canada, the award will take the form of a one-year fellowship for research on themes and issues relevant to human rights in Canada. The objective of the fellowship is to encourage interdisciplinary research and the development of expertise in the field of human rights, involving the arts, humanities and the social sciences, as well as journalism and law.

Candidates should possess a graduate degree in one of the fields which would be addressed by the research and should be Canadian citizens or permanent residents of Canada. The applicants should have five to fifteen years of proven experience in their field.

More complete details concerning application procedures will be made available during the latter part of July, 1984. The deadline for receipt of applications for the first award for the academic year 1984-85 will be October 31, 1984.

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AN APPEAL FROM THE ONTARIO HERITAGE FOUNDATION: INSITE

Ontario's archaeology received a boost last year with the highly visible excavation of Ontario's first parliament buildings in downtown Toronto. Not only did we gain insights into, and verification of, our past but we gave people of all ages a chance to participate in archaeology and appreciate its value. For some lucky high school students, it was also the first credited field school in archaeology ever offered in Toronto.

We're trying to repeat our success during 1984--Ontario's Bicentennial--and we need you. We need money. Your contributions can help us to stay in the field longer and complete our analysis and projects reports. It's important because construction of the CBC's new headquarters is expected to begin on the site within the year and we will not have another season in which to carry out more archaeological research.

Donors of \$10 or more will receive fully tax deductible receipts while those giving \$100 or more will also receive a brick from the former legislative building along with a certificate of authentication. These larger donors will have their names placed in a book or on a scroll which will be displayed publicly.

Please help us and support an important archaeological excavation during this province's 200th anniversary. Donations should be forwarded to: InSite, Ontario Heritage Foundation, 77 Bloor St. West, 2nd Floor, Toronto, Ontario M7A 2R9.

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O.A.S. SYMPOSIUM '84

As you already know, the eleventh annual Symposium of the O.A.S. will take place on Saturday and Sunday, October 20th and 21st, 1984. The two-day event will be held at the Bond Place Hotel, Dundas Street East, Toronto.

There are a number of differences from previous symposia, apart from the extra day. There will not be a banquet speaker, but there will be music for dancing after the dinner.

Speakers who have responded to the Call for Papers in the past issues of ARCH NOTES include Peter Hamalainen, Neal Ferris, Thor Conway, Paul Lennox, Clyde Kennedy, Jamie Hunter, Donald Brown and Dena Doroszenko. Submissions may still be accepted: contact Program Chairman Ann Bobyk at 35 Baby Point Crescent, Toronto M6S 2B7 or (416) 769-6583.

The annual business meeting of the Society will take place at the Symposium on the Saturday afternoon. The cash bar after the day's business will be in Freddy's Lounge close to the meeting room.

Tickets for the two days of papers are priced as follows:

- \$10 per person by pre-registration
- \$ 6 per person for full-time students by pre-registration
(and with ID on the day)
- \$12 per person at the door

- \$16 per person for the dinner, including the disco, by pre-registration only (The four-course menu features Roast Half Chicken Grand-mere. Wine service available.)

Important Facts for Participants - please read carefully

1. Name tags as provided must be worn. No admittance to the Symposium without this or other proof of payment. (We regret this, but it has become necessary.)
2. Student rate is available only by pre-registration and ID must be produced when registering. Full-time students only.
3. Display space or tables for sales must be pre-arranged. This cannot be organized on the day. Contact Charles Garrad (416-223-2752) or Chris Kirby (416-223-7296).
4. Final date for pre-registration is Friday, October 12th, 1984. This includes the banquet, available only by pre-registration.
5. The Business Meeting on Saturday is the last opportunity for making nominations for the 1985 Executive Committee.
6. Rooms are available at the hotel at a special rate. Registration cards for this are available through Charles Garrad at 416-223-2752.

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THE CONSERVATION ARCHAEOLOGY REPORT SERIES from HERITAGE BRANCH

This series has replaced the old DATA BOX series as a means of rapid dissemination of results. The publications are photocopied with either Cerlox or stapled covers, and range from preliminary to final reports. Most of the Branch's six Regions have produced one or more, usually 50 copies each, and they are distributed to individuals or institutions working in the relevant field free of charge. (The more formal ARCHAEOLOGICAL RESEARCH Reports are available for sale in the Ontario Government bookstore on Bay Street in Toronto, or write to the Branch for a list.)

Northwestern Region has donated a copy of each of its CARs to the O.A.S. library and a brief description of each follows. Interested readers outside Toronto can get copies on inter-library loan either from the O.A.S. library or from the Northwestern Regional Office (Box 2880, Kenora, Ontario P9N 3X8. Have your local library do it for you).

Report No. 1 (1983). "The Spruce Point Site: A Comparative Study of Selkirk Components in the Boreal Forest" by Grace Rajnovich. This is a final report and covers the excavation of a major Late Woodland site. It is probably the most complete comparative study of the Selkirk peoples and was also the author's M.A. thesis at the University of Manitoba.

Report No. 2 (1983). "The Northwestern Ontario Rock Art Project: the 1982 Results" by Peter Lambert. A major publication on 10 pictograph sites in the Dryden-Ignace area with considerable discussion, interpretations and hypotheses. A second year of work is under way, and will also be published.

Report No. 3 (1983). "Forestry Point (Egk1-1): A Woodland Site on Red Lake, Northwestern Ontario" by John A. Pelleck. Report on the rescue excavations of a major multi-component (Archaic, Laurel, Blackduck, Selkirk, Historic) site. This is a final report.

Report No. 4 (1984). "Excavation at the Mather-Walls House in Keewatin, Ontario" by K. David McLeod. This is the first publication of any of the OHF archaeological projects on its own properties, and is a final report. The study deals with the period 1880-1910 and contains considerable detail on historic artifacts of that period.

Report No. 5 (1984). "The English River Forest Access Road Archaeological Survey" by John A. Pelleck. This report contains details of 4 pictograph and 26 occupation sites (ranging from Archaic through Laurel, Blackduck, Selkirk and Fur Trade). It is a final report.

IN PRESS

Report No. 6. "Archaeological Investigations at the Long Sault Site: A Stratified Habitation and Burial Station on the Rainy River in Northwestern Ontario" by David Arthurs. This is a final report (the author's M.A. thesis at the University of Manitoba) and is a major contribution to Laurel Culture studies - the site also contained Sandy Lake, Blackduck, Selkirk and Historic components. (Ready in fall of 1984.)

Report No. 7. "North Caribou Lake Archaeology" by Diana L. Gordon. This is a final report of a survey (23 sites) and testing (10 sites) project with a strong ethno-archaeological focus. Cultures examined include Laurel, Blackduck and Fur Trade. The author's M.A. thesis; should be available fall 1984.

MINISTRY OF CITIZENSHIP AND CULTURE NOTES.....

The Archaeology Unit of the Ministry would appreciate having up to date addresses of all past archaeological licensees, grant recipients and contributors to the Archaeological Sites Data Base. The Ministry may wish to circulate general information documents concerning its programmes, and an accurate mailing list is a must.

If you have moved since your last licence or grant was issued or you have never been a licensee or grant recipient, but would like the Ministry to know that you are interested in its programmes, send a change of address card to:

Archaeology Unit, Heritage Branch
77 Bloor St. West, 2nd Floor
Toronto, Ontario M7A 2R9

The Ministry plans to keep as up-to-date a list as possible of those who have been involved, are involved, or are planning to become involved in archaeology in the Province of Ontario, so please remember us when you move, and send an updated card.

The following is the third set of licences issued by the Ministry of Citizenship and Culture for the 1984 field season:

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Adams, Nicholas	84-49	Test excavation at the Homewood Property, Maitland
Anderson, Mark	84-50	Excavation of four sites in the Mark's Bay area, Algoma District
Archaeological Services Inc.	84-83	Consulting activities in the Province of Ontario
Archaeology Unlimited Inc.	84-51	Consulting activities in the Province of Ontario
Armstrong, Helen	84-52	Field school at Nathaniel Scharg site, Ottawa-Carleton
Buchanan, Kenneth	84-53	Excavation at the Spiegel Site, Sudbury District
Cameron, Janet	84-54	Rock art recording in the Lake-of-the-Woods region
Comet Historic Foundation	84-55	Underwater survey of the "Comet", Lake Ontario
Crawford, Gary	84-56	Field school at the Wallace site, Halton
Doroszenko, Dena	84-57	Excavation of the Colonel Smith Homestead, Long Branch
Ferris, Neal	84-58	Survey in Ennismore Township
Foundation for Public Archaeology	84-84	Public archaeology programmes at the Schneider Haus, Coleman, Yaworski and the Waterloo Regional County Gaol

archaeological licences

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Friend, Derek	84-59	Excavation at the Elder Site, Kenora region
Hamilton, Scott	84-85	Excavation at Red Rock House, Nipigon
Jackson, Rick	84-62	Underwater investigation of the Lyman M. Davis, Humber Bay
Kapches, Mima	84-63	Survey in Prince Edward County
Lueger, Richard	84-86	Excavation on Moose Factory Island
Maitland, Ronald	84-68	Consulting licence for the Province of Ontario
Marshall, George	84-69	Conservation activities in the Brantford area
McMaster University Anthropology Department	84-88	Field school at the Ashbaugh site
Metropolitan and Toronto and Region Conservation Authority	84-71	Excavation at the Boyd and Seed sites, Toronto
Michael, Rita (1)	84-72	Consulting licence for the Province of Ontario
Michael, Rita (2)	84-87	Excavation at the Ashbaugh, and monitoring and testing at the Yeigh and Jacob Bock sites in the Province of Ontario
Museum of Indian Archaeology (2)	84-73	Test excavation in the London area
Museum of Indian Archaeology (3)	84-89	Excavation at the Lawson site
Nixon, Charles	84-74	Conservation activities for the Counties of Oxford, Brant and Waterloo
Pelleck, John	84-76	Rescuing Rat Portage Prehistory
Pengelly, James Wilfred	84-90	Conservation activities in the Niagara region
Pollock, John	84-77	Consulting activities in the MCC's Northern Region
Ramsden, Peter	84-78	Survey in the region from Long Point, Lake Erie to Port Hope, Lake Ontario
Steinbring, John H.	84-82	Field work at the Mud Portage site, Lake-of-the-Woods
Stewart, Bruce (2)	84-79	Excavation at Place d'Armes, Kingston
Stewart, Joe D.	84-91	Conservation activities in the North Central Region and field school at DcJh-16

<u>Applicant</u>	<u>Licence</u>	<u>Project</u>
Storck, Peter	84-80	Survey in the Blue Mountain and Lake Simcoe areas
Watson, Gordon	84-81	Survey and excavation in the Rideau Lakes Region, Eastern Ontario

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O.A.S. PROVINCIAL EXECUTIVE 1985 - NOMINATING COMMITTEE

A Nominating Committee has been appointed to produce a slate for the 1985 Executive of the Society.

Members wishing to submit names to the Committee must first obtain approval of their nominee and then submit the name, along with names of proposer and seconder, in writing, to any member of the Nominating Committee. Don't forget to include the position for which the nominee is standing.

Nominations will close at the Business Meeting to be held on October 20, 1984. Election of the Executive will take place in January 1985.

Postal proxy slips will be forwarded to all members in time for return before the January election. Voters, sponsors and candidates for election must be members in good standing on election day.

Nominating Committee:

- Margaret Brennan, Chairman
45 Sunrise Avenue, Apt. 1602
Toronto, Ontario M4A 2S3
(416) 759-5564
- Janice Hamalainen
(416) 699-6759
- Michael Kirby
(416) 223-7296

1985 Executive Positions: President
Treasurer
Secretary
2 Directors

Members who wish to be considered by the 1985 Executive for appointed positions within the Society are reminded that existing positions automatically become vacant on election of a new Executive and that re-appointment or new appointments are made by the new Executive.

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ARCH NOTES is published with the assistance
of the Ontario Government through the Ministry
of Citizenship and Culture

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ACCORD BY MINISTRIES CAN SAVE INDIAN SITE

A 350-year-old Huron Indian village may be saved from becoming part of a gravel quarry this summer if one of three Ontario Government ministries accepts the cost of an archaeological excavation.

The site, a 1.5-hectare palisaded Huron village that existed about the time of Champlain's explorations in Huronia, is threatened by a quarry used to supply gravel for construction of new lanes on Highway 400 near Coldwater, halfway between Midland and Orillia. Officials of the ministries met recently to determine who will pay but failed to reach an agreement, said Clair Hilsden, senior environmental planner for the Ministry of Transportation and Communications in London, Ontario.

"Normally we do excavation if a site is in the middle of a right-of-way of a new road, but this is a case of a site being on private land, with an owner who wants to sell the gravel and a contractor who needs it," Mr. Hilsden said.

The nearest alternative source is about 13 kilometres away.

Other ministries involved are Citizenship and Culture, responsible for archaeological and historical site preservation, and Natural Resources, which administers gravel pits.

Cathy Dobson of the Natural Resources Ministry in Barrie, Ontario, said a gravel pit is already operating on the site but has not reached the village. The contractor has applied for a permit to expand it to include the Huron site, and approval is pending. The application has received consent from Medonte Township.

Roberta O'Brien, regional archaeologist, said the village was inhabited by the Hurons about 1600. The site pre-dates the Jesuits in the area but it was built after the Hurons came into contact with the French. No excavations have been made there but it was surveyed by amateur archaeologist Frank Ridley about 20 years ago.

"We would likely remove the first eight inches of soil and look at features such as post moulds. If the soil is sandy, it would be easy to use a front-end loader to take the soil off," Ms. O'Brien said. She said the ministries negotiating the future of the site will also decide who excavates. The Transportation Ministry has its own archaeologists.

"If the site is lost, it's a loss of scientific information that's gone forever. Archaeological sites are a non-renewable resource. We would expect to find evidence of houses, hearths, sheds and pits. There is likely structural evidence, much like a floor plan, that you find when you see stains left by posts. The garbage dumps on the site will likely be a source of information on the food people ate, pottery and tools."

Gravel quarrying is expected to begin in September. Ms. O'Brien said the archaeologists could work while it is going on - keeping one step ahead. She said the contractor has been co-operative with groups trying to salvage the site.

The Globe and Mail, July 3, 1984.

STOP PRESS: Accord was reached when the Ministry of Citizenship & Culture agreed to take responsibility for archaeological excavation.

THE SOCIETY FOR AMERICAN ARCHAEOLOGY

In ARCH NOTES 83-6* we promised to publish articles from the two issues of "Bulletin" (1948 and 1949) produced by The Society For American Archaeology. Reprinted below are three articles from Bulletin No. 1:

Archaeology in Canada by Prof. T.F. McIlwraith
 The Excavation of a Huron Ossuary by Dr. Kenneth Kidd
 and Archaeology as a Science by Dr. J. N. Emerson.

ARCHAEOLOGY IN CANADA

by Prof. T. F. McIlwraith

To anyone who has experienced the satisfaction of locating an Indian site, or of finding early trade beads brought with untold labour from the Atlantic seaboard to the far interior, there is no need to describe the lure of archaeology. Nor is there any need to stress to such a person the fact that archaeology can push back the dawn of Canadian history, and has done so in area after area. Those who have done archaeology are, naturally, most devoted followers of the science, and to them it seems unbelievable that archaeology is still in its infancy in Canada.

Actually, the reasons for this are not hard to find. We are a new country, in which the need for "practical" considerations has found first place in our sciences. Agricultural problems - all are obvious and have attracted keen minds and, perhaps equally important, have attracted financial or economic advantages. Moreover, comprehensive archaeological work needs group action. The lone "digger" is no part of the modern science of archaeology, but to have the co-operation of a number of excavators needs money, and that has been hard to find. Canada offers no monumental pyramids, as in Egypt; no buried sites comparable to those of Babylon; none of the glamour attached to the remains of Greece or of Rome. Yet we have our own distinctive Canadian problems - only the future can tell whether we are going to be able to solve these in a worthy scientific manner.

Today it is universally agreed that the ancestors of the American Indians reached the New World across the Bering Strait, towards the close of the last Ice Age, but we do not know the physical characteristics of these first comers, nor do we know much of their culture. The obvious place to look for such remains is in the river valleys of Alaska and the Northwest Territories, but to find them is like looking for the proverbial needle in a prodigiously large haystack. Thus far investigations have been unsuccessful, but here is an opportunity for the Canadian archaeologist of the future.

Somewhat comparable is a field of investigation in regard to Folsom points and other artifacts of early New World cultures contemporary with late Pleistocene fauna. Their antiquity has been judged on the basis of work in the United States, but their distribution in Canada has nothing to do with Folsom

* A Short History of "The Society for American Archaeology" at the University of Toronto, by Charles Garrad.

man; it is on Georgian Bay, an archaic horizon which crude tools, excavated by Greenman of the University of Michigan.

One of the important fields of archaeology is to trace the development of the culture of any group, their artifacts serving as guides to history with as much accuracy as the documents in an archives. Curiously enough the area in which such sequence sites have been investigated most successfully has been that of the Eskimo. We know a good deal about early Eskimo settlements of Alaska, and in our own Arctic the work of Jenness, of Mathiassen, and of Leechman has given us a picture of the development and spread of Eskimo groups, and of their interactions with Indian tribes across the whole of the sub-Arctic. Frozen ground is a problem to the archaeologist in the Arctic, but it has helped to preserve objects, so has proved an asset as well as a hazard. Cultural developments, as made clear by archaeology, have been evident on the British Columbia coast, but that rich area has hardly been scratched. We know that the present coastal tribes were not first in that area, but the affinities of their predecessors are still obscure.

Another area in which cultural sequence can, and should be, worked out is the St. Lawrence valley, where the early explorers found a puzzling association of Algonkian and Iroquois peoples. Perhaps the answer to their movements will be found in Ontario.

A field expedition of the Royal Ontario Museum of Archaeology located a site near St. Thomas, which showed early Iroquois traits combined with many that are usually regarded as Algonkian. Further west, at Clearville, Jury of the University of Western Ontario has been excavating a superimposed site. The history of prehistoric movements in Ontario may not prove to be as impossible a field of investigation as it would have appeared a generation ago.

Then there are the problems of historic archaeological work, in which the archaeologist supplements the role of the historian. Gibson has drawn our attention to the probable location of the loss of Franklin's ships, by recording the areas from which fragments of clothing and other articles belonging to members of his ill-fated expedition have been found. Is this history? or archaeology? or ethnology?

At Fort Ste. Marie, near Midland, K. E. Kidd of the Royal Ontario Museum of Archaeology excavated the structures built between 1639 and 1649 by the Jesuits, structures which they hoped would be the permanent centre of their work among the Hurons. Following in the footsteps of Hunter, much of their work has been done on Huron sites containing European trade goods in this area; in this way a new chapter in Canadian history has been written. Similar work has been done in the Maritimes, on a smaller scale. Everywhere there are problems, but everywhere the number of workers and the available resources have been too slight to do more than indicate the problems.

A hopeful sign of the last few years has been the development of museums, with a recognition that field research work should be one of their major responsibilities. This has long been one of the cardinal points in the activities of the National Museum at Ottawa, and Canadian archaeology owes more than a little to the labours of Smith and Wintemberg. From the University of Western Ontario at London, Wilfrid Jury has worked on both historic and prehistoric sites and displayed his results most attractively.

More recently the Royal Ontario Museum of Archaeology has carried out field work in conjunction with the Department of Anthropology of the University of Toronto. From Winnipeg, from Victoria, from Montreal and from Saint John come promising developments, promising alike in the work accomplished and in the prospects for the employment of archaeologists. We are far in arrears in comparison with Michigan, Ohio, and New York State. Investigators in these areas can trace prehistoric movements as far as the Canadian border where, all too often, there is a complete blank. Still, we have come a long way from the time of David Boyle, who established the first archaeological museum in Ontario, and whose investigations have paved the way for much that has been done in the last fifty years.

Archaeology in Canada offers a challenge. Its problems are many; enthusiastic, and adequate training is available in limited numbers of centres. The major difficulty is to provide the necessary financial facilities to enable keen workers to add their quota to the scientific elucidation of the early history of our country.

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THE EXCAVATION OF A HURON OSSUARY

by Kenneth E. Kidd

On March 3, 1948, Mr. Kenneth E. Kidd, Deputy Keeper of the Ethnological Collections in the Royal Ontario Museum of Archaeology, gave an illustrated lecture upon his work in excavating a Huron Indian ossuary before the Society for American Archaeology in the University of Toronto. The lecture was held at Wymilwood.

Mr. Kidd explained that it was a custom of the Huron Indians - a tribe inhabiting the northern parts of Simcoe county at the time of the arrival of the first white men - to hold a communal burial every ten or twelve years. The records of the French Jesuit missionaries and others give more less detailed accounts of the ceremonies themselves, and in fact most of what we know of the custom has been gleaned from them.

At the beginning of the 19th century probably all of these burial pits or ossuaries as they are called were still intact, but during the next seventy-five years or so nearly all were pillaged and destroyed. A few probably less than a dozen, have survived to the present time. It is consequently a rare occurrence for one, especially an undisturbed one, to be the subject of scientific study. The ossuary here described was partially explored in the summer of 1947; it is hoped that it will be possible to complete the work in the coming season.

From the French account we have the following information about Huron ossuaries. The Indians, upon losing a relative, might either bury the remains temporarily in the ground, or place them in a tree where they would be safe from animals. At the end of an interval, that is, when communal burial was about to take place, the remains were discovered and if necessary the bones cleaned. The latter were then wrapped up in a bag or bundle, often of beaver skin. All the Indians from villages participating in the ossuary burial then congregated at the appointed place, with the bundles containing the

remains of their recent dead. In the present case, the place of meeting was a village called Ossossane in the Jesuit Relations not far from the present Balm Beach. The Indian visitors stayed with their friends in the village during the ceremonies, which lasted about a week, in the spring of 1636. But the actual burial pit was nearly a mile to the eastward in a level sandy field.

The ossuary was dug into the sandy plain to make a pit some 25 or 30 feet in diameter, and about 8 feet deep. Around this the accounts tell us, a scaffolding was erected, upon which the "bundles" were hung pending the final burial. At the end of the time, the bundles were thrown into the pit in great haste. Several men were stationed within it with poles, whose duty it was to keep the bones levelled off. When all were deposited, the burial was covered with logs, then sand. It should be added, as an example of the lavish display with which these ceremonies were conducted, that the entire pit is said to have been lined with beaver skins; and such personal possessions as would be likely to assist the soul in its progress to the afterworld were deposited with the bones; amongst these three copper kettles were put in the pit.

The speaker explained, aided by colour slides, the progress of excavation. Not only was the deposit of bones definitely defined, but also the remains of scaffolding were observable in the form of post molds around the edge of the pit. The quantities of human bones was extremely large, but as yet no estimate has been possible as to the number of skeletons in it. Most of the bones had suffered damage, some no doubt at the time they were deposited, others during the three centuries that have since elapsed. As for specimens, large numbers of glass beads, a few iron objects, quantities of shell beads and some shell ornaments, and one copper kettle had been recovered. All but the shell specimens above mentioned were, of course, imported from Europe and therefore prove that the burial was post-Columbian.

The identification of the site was worked out by Mr. Frank Ridley, from a perusal of the early French accounts and from his personal knowledge of the terrain. Absolute proof that this is the ossuary mentioned in connection with the village of Ossossane as having been used in 1636 will have to await completion of excavation. All that can be said at the moment is that, so far, all evidence bears out this identification; but the presence or absence of the three copper kettles is the crucial point.

Whether or not the identification can be proved, the excavation will do much to enlarge our knowledge of the Huron custom of ossuary burial, particularly as this is the first undisturbed example to have been studied.

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ARCHAEOLOGY AS A SCIENCE

by J. N. Emerson

Archaeology is faced with the problem of maintaining some standard of scientific discipline while carrying out its work. The following short discussion simply introduces the student to the question "Can Archaeology be done scientifically?"

In the field today there are archaeologists of many different degrees of training and shades of interest. This is as it should be for a healthy discipline. These different types, however, represent a gradient of approach that varies from art to science in the results they ultimately produce. There are roughly three categories of archaeologist: the aesthetic, the ethnological and the historical. Any one individual may be biased in one direction or a desirable mixture of all three.

The "aesthetic archaeologist" is most closely allied to the "pot hunter" who is universally deplored by "scientific archaeologists". His sole interest is to obtain specimens of a beautiful or exotic nature - a whole pot, the biggest bone awl or the most perfect bird amulet. A museum simply serves as a storehouse for these objects. It is by no means a general truth, but Classical Archaeology has tended to concentrate upon this particular aspect. In a search for rare and ancient art objects to grace a museum, many mundane objects of historical and ethnological interest have been passed over. The aesthetic archaeologist is not a scientist, unless he develops more efficient ways of destroying sites to obtain art treasures. His publications result in statements about art. Art judgments, because of their personal and subjective nature, must of necessity be non-scientific. If one prefers an Iroquoian effigy pipe to a Mexican modelled head, it is a matter of preference, not science.

The ethnological archaeologist is typical of those who feel that they can "learn" about the "culture" of past natives by means of excavation. They are interested in the customs and behaviour of the ancient people in much the same way as the ethnologist. They want to know how tools were made and what they were used for. There is a tendency to evaluate archaeological finds as indicative of primitive or civilized people in various "stages of development". Were the native cannibals a warlike people? Did a great battle take place there? Gnawed human bones found in refuse dumps are seized in avid interest. This type of archaeology, much more so than the aesthetic, tends to lend itself to a scientific approach in so far as you can ask yourself questions which can be validated by the archaeological evidence. If you ask were they hunters or agriculturalists?, this question can be scientifically answered by the finding or not of corn, beans and squash. It is almost impossible, however, to demonstrate scientifically with archaeological proof the use made of a "gaming stone". No archaeologist ever excavated a group of Indians gambling. To refer to a "perforated pottery disk" as a gaming piece is an artistic romanticising which is a dangerous tendency in the ethnological archaeologist. It is desirable to cloak the ancient aborigine with flesh and blood, but let us recognize that most of it's fabrication is not scientific.

The historical archaeologist is most capable of producing results open to scientific verification. He is most interested in the problem as to where and when cultures and peoples originated and developed. Did the Iroquois develop in New York State or in Ontario? Do they represent a northern movement of culture from the southeast or did they develop from indigenous Woodland peoples? The historical archaeologist attempts to answer such questions by recognized scientific procedures. He attempts to date his material by ethno-historical, dendro-chronological or stratigraphic means. This provides him with the historical framework. Strict comparative analysis between various sites found allows him to draw suggestive conclusions as to their degree

of interrelation. Ultimately a picture of the development of culture and the migration of peoples is produced which has considerable scientific validity. The historical archaeologist, using the term "historical" in its broadest sense, is potentially the most scientific of the three variant types.

Thus we find that much archaeological work being done is unscientific, because either the problems asked or the inferences made are not capable of verification by the use of archaeological excavation. This suggests that archaeologists should ask questions which they may reasonably hope to answer and not be prepared to answer every question the interested public may care to ask. At the same time it is not desirable that the archaeologist, in a desperate effort to be "scientific", neglect to comment upon many of the interesting aesthetic and ethnological possibilities which are suggested by excavated material. The desirable archaeologist is the one who combines the aesthetic, ethnological and historical approaches in a report which is well balanced both artistically and scientifically.

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ONTARIO HERITAGE ACT COMMITTEE

As announced in the January/February issue of ARCH NOTES, the O.A.S., as a Bicentennial project, has decided to review the 1974 Ontario Heritage Act as it relates to the archaeology of Ontario. This report will compile the comments and opinions of those who have been active in archaeology in order to explore the creation of the Act, the implementation and effects of the Act, and the future direction of archaeology in the province as a result of the Act. The creation of the O.H.F., the Regional Archaeologists and the present licensing system are all results of the Act. Many have felt that the Act, which directly or indirectly affects all of us in the archaeological community, needs revision; however, many do not fully understand what the Act is or does.

It is hoped that members of the O.A.S. (government representatives, licence holders, consultants, amateur archaeologists, concerned taxpayers) will voice their opinions concerning what the Ontario Heritage Act, 1974 does or does not do and how it is being interpreted. Acts of Parliament are put in place for the people of this province, by elected representatives of this province, to define the rights and privileges of all of us. If these Acts of Parliament do not represent the needs or wants of the people, they should be changed.

At the moment the response to our call for comments has been extremely poor, yet the committee, when discussing the Act with members of the O.A.S. and the archaeological community, have found strong feelings both pro and con the Act and its interpretations. The committee would like to have the written opinions of our members so that we might present a non-biased description of the implementation of the Act over the last 10 years. All comments will remain anonymous and will be incorporated into a report which the committee anticipates will reflect the opinions of all our members. This report will be published in ARCH NOTES or ONTARIO ARCHAEOLOGY. As well, a brief will be submitted to the Ministry of Citizenship and Culture.

Those wishing to join the committee or simply to express their comments to the committee, are requested to do so immediately. All letters may be addressed to the Ontario Heritage Act Committee, Box 241, Postal Station "P"; Toronto, Ontario M5S 2S8.

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INTRODUCING THE FOUNDATION FOR PUBLIC ARCHAEOLOGY

Over the past year, a new organization has quietly appeared on the Ontario archaeology scene. This organization is the Foundation For Public Archaeology. The directors would like to take this opportunity to formally introduce the Foundation and briefly explain its mandate.

The Foundation was established in order to help bridge the gap between the archaeological community and the general public. In a recent issue of ARCH NOTES, J. V. Wright (1984) expresses an opinion which is slowly growing within the archaeological community. This opinion, simply stated, is that unless archaeologists increase their efforts to popularize archaeology and make it relevant to the public, the discipline will face serious consequences.

A common philosophy regarding solutions to this problem is what drew a small group of archaeologists and educators together and prompted them to organize the Foundation For Public Archaeology. This philosophy - one basic to the teaching profession - is that the best way to convey a message is through hands-on activities. Thus, the principal objective of the Foundation became the promotion of public participation in archaeological excavation and, through this, the promotion of interest in the discipline of archaeology and the fostering of public awareness concerning the conservation of heritage resources.

The Foundation For Public Archaeology can trace its roots to hands-on archaeology programs begun at the Longwoods Road Conservation Area by Ron Williamson. Since 1980, the "Longwoods Experience" program has involved adult and school groups in problem-oriented archaeological research. With experience gained from this project, two new programs were instituted in 1983. Like its predecessor, the "Dundee Experience" involved participants in problem-oriented research at a prehistoric Iroquoian site. The second new program, operated in conjunction with the Ontario Heritage Foundation and the Ministry of Citizenship and Culture, involved public and school groups in the salvage of the Front Street Parliament Buildings in downtown Toronto. This year, additional short-term public programs involving archaeological salvage are being operated at the historic Schneider Haus in Kitchener, the Waterloo Regional Historic Gaol, and the Rowland Burr house in Richmond Hill.

While hands-on archaeological excavation is the core of the Foundation's public programs, it is by no means the only component. At least as important as the excavation component are the seminars and workshops which deal with the interpretive and analytical aspects of archaeology and with various aspects of heritage resources. By combining archaeological expertise with that of the trained educators on staff, we have developed well rounded curricula which will most effectively fulfill the Foundation's goals.

The Foundation For Public Archaeology, incorporated as a non-profit corporation, is a charitable institution registered with Revenue Canada. Thus, it is hoped that as the Foundation matures, it will be able to support its endeavors largely through private and corporate donations as well as through program receipts. The ultimate test of the Foundation's effectiveness as a promoter of archaeology and heritage concerns will be its ability to wean itself from traditional governmental funding sources and develop funding in the private sector.

from the o a s office ...

By establishing the Foundation For Public Archaeology, we believe that we may most effectively address concerns of both the archaeological community and the general public. Hopefully, this will prove to be a positive "adaptive strategy" given the current economic and social environment. Of course, for the Foundation to realize its potential, it will require the support and co-operation of those established organizations which share similar goals and concerns. It is with this spirit of mutual co-operation that we introduce the Foundation For Public Archaeology to the Ontario Archaeological Society. Should any O.A.S. members have comments or questions concerning the Foundation, we would be more than happy to address them.

Rob MacDonald
Foundation For Public Archaeology
Waterloo Region
167 Front Street
New Dundee, Ontario NOB 2E0

Tel: (519) 696-2822

Reference cited

Wright, J.V.

1984 Publish or Perish: Archaeology and the Public. ARCH NOTES 84(3): 3-5.

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FROM THE O.A.S. OFFICE....

The Simcoe County Chapter, which has been in a suspension period pending reorganization, has advised through its Executive that Society Chapter status will be terminated and its Charter surrendered. This will enable a closer relationship with the Friends of Ste. Marie.

Ontario Archaeology 41. News is received that OA41 is progressing well and has reached the typesetting stage. This will be the largest, thickest and most expensive issue produced by the Society to date and will be the Ontario Bicentennial Commemorative edition.

Congratulations to Stu Leslie. Member Stu Leslie, as President of The Head-of-the-Lake Historical Society, ably hosted the 19th Century Gala Garden Party at Dundurn Castle, Hamilton on June 22nd. Present at the party, which was commemorating the Ontario Bicentennial and other events, was the Lieutenant Governor of Ontario, John B. Aird, and a host of Honourable M.P.'s, M.L.A.'s and some O.A.S. members. (Congratulations are due for Stu's courage in wearing the kilt!)

Congratulations to Bill and Betty Donaldson, married on July 10th at Sarnia. Bill is a long-time O.A.S. member and a former editor of ARCH NOTES.

Thanks to Janis Nitchie for her donation to the O.A.S. Library.

O.A.S. T-Shirt. Is anyone interested in our resurrecting the O.A.S. T-shirt? Price would be about \$6.00 plus p&p.

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LAWSON PROFESSOR

THE LAWSON CHAIR IN CANADIAN ARCHAEOLOGY

Applications and nominations are invited for the position of Lawson Professor The Lawson Chair in Canadian Archaeology. Appointment to the Lawson Chair shall be for a seven year term, renewable.

The Lawson Chair in Canadian Archaeology is jointly sponsored by The University of Western Ontario and the Museum of Indian Archaeology. The position of the Lawson Professor shall be held concurrently with the Executive Directorship of The Museum of Indian Archaeology.

The Museum of Indian Archaeology is devoted to the study, preservation, public presentation, and interpretation of the human occupation of southwestern Ontario over the past 11,000 years. The Museum is committed to long-term, multidisciplinary research projects designed to investigate the prehistory of southwestern Ontario.

The responsibilities of The Lawson Professor shall be to conduct research in Canadian Archaeology; to liaise with the Faculty of Social Science and the Department of Anthropology, U.W.O. and, when appropriate, to engage in advanced teaching and student supervision; and as Executive Director, to administer all the affairs of the Museum of Indian Archaeology under the supervision of its Board of Directors.

Applications and nominations should be submitted by November 15, 1984, to:

Professor J. C. Leith
Co-chairman, Selection Committee
The Lawson Chair in Canadian Archaeology
Room 107, Stevenson-Lawson Building
The University of Western Ontario
London, Ontario N6A 5B8

Applicants should include a curriculum vitae and the names of at least three referees.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian Citizens and permanent residents.

An Equal Opportunity Employer

ARCHAEOLOGISTS DIG IN ETOBICOKE FOR GARBAGE

In a vacant playground between an empty school and a grocery store cum flea market, a group of students, volunteers and an archaeologist are on their hands and knees in the hot summer sun, sifting through dirt in search of 200-year-old garbage.

The archaeological dig, just off Lakeshore Boulevard West at 41st Street in Etobicoke, is probing into the life and times of Colonel Samuel Smith, a United Empire Loyalist who was twice acting lieutenant-governor of Upper Canada. Col. Smith built a log cabin on the site in the 1790's. His 500-acre parcel of land was a grant from lieutenant-governor John Graves Simcoe, and stretched from what is now Bloor Street on the north to the lakefront. The Colonel was more politician than farmer, though he did raise race horses - and 11 children.

While Col. Smith was an influential figure in his time, his accommodations were quite modest. The original building - the first house built in the area - was a simple log cabin, later expanded and covered with clapboard siding. The house was abandoned after the Colonel's death in 1826, and the land was sold 50 years later by his son, Samuel Boies Smith.

Over the past 100 years, the land has been subdivided and developed time and time again. The original Smith house survived until 1955, when, in a state of disrepair, it was demolished to provide space for a playground. A small group of Long Branch residents fought a futile battle to save the building.

Recently, the Long Branch Historical Society, under the supervision of archaeologist Dena Doroszenko, a doctoral candidate at the University of Toronto, started pulling back the sod in an effort to reclaim the past. The Historical Society received a \$2,000 grant from the provincial government, and hopes to continue the project if the results of the initial two weeks are promising.

The first layers of topsoil provided only a few treasures - pieces of glass and ceramics dating from the mid-nineteenth century - along with more modern junk. But Ms. Doroszenko says that, when the dig reaches a metre or so below the surface, they hope to "find traces of Samuel Smith...some idea of his possessions, personal property, what was going on in the backyard, what refuse was being dumped".

Though they may find the remains of the original foundations of the house, some of the best clues about Col. Smith's lifestyle will come from his garbage. In the 18th century, debris didn't roam too far from home.

"If it wasn't dumped out in the outhouse, it was just dumped in the backyard or outside the back entrance," Ms. Doroszenko explains. Sifting through the soil with trowels and brushes is tough, painstaking work, but Ms. Doroszenko says that she has had no shortage of volunteer labour.

From the Globe and Mail,
July 3, 1984

* * * * *

A NEUTRAL POINT

by John Steckley

The name of an important Neutral village appears twice in the Jesuit Relations: a) as "Te otongniaton" in 1641 (JR21:225); and b) as "TeotoCndiaton" in 1650 (JR36:141). The difference between the two forms is merely one of the Huron dialect in which each is recorded. The first is written in the language of the Bear tribe, the dialect found in most of the entries in Sagard's dictionary, Brebeuf's Huron catechism¹, and the Jesuit Relations exclusively until 1646. The second form is written in the dialect that appeared in the Jesuit Relations from 1647 on, the dialect that came to be spoken at Lorette. The -gi- of the Bear dialect (phonetically -gʸ-) is also recorded for the Wyandot (as will be seen in the Wyandot words given below).²

There is not much in the way of evidence in the contemporary literature informing us where this village was located. We only know that it was about midway through the country of the Neutral, as such was travelled by Jesuit Fathers Brebeuf and Chaumonot in the winter of 1640-1 (JR21:225).³ In the following analysis I will add a linguistic component to that evidence, narrowing the location possibilities.

The Point

The village name has in its construction the noun -ondi- (or -ongi-) meaning 'point of land' (Potier 1920:455). In order to understand what the Huron meant by 'point of land', a few examples are necessary to serve as illustrations.

In the Huron maps there unfortunately is only one clear example of the use of this noun in a place name. In the "Description du Pais des Hurons", dated as 1639-1651,⁴ we find the offshore island, Snake Island in Lake Simcoe termed "ondioe". Along with Heidenreich, I feel that this toponym can be translated as 'where there is a point of land in water' (Heidenreich 1971:308).⁵ Maps 1a and 1b give some idea as to how it relates to its surroundings.⁶

More examples of this noun are found in Wyandot place names of the 1740's recorded by Father Pierre Potier. In his "Places aux francais" (Potier 1920:154) we encounter "Te, atondgiarii *pointe a le chevelure".⁷ This term for the twin points of Crown Point and Chimney Point protruding into Lake Champlain is probably a Wyandot translation of the cognate Mohawk term (it being in traditional Mohawk territory). In Potier's verb list it was translated in the following way:

"te, iatondiari, i 2 pointes de terres q/u/i semblent etre jointes sur un lac ou une riviere. 'two points of land that seem to be joined in a lake or river'." (Potier 1920:347)

The Mohawk cognate is translated by Lounsbury as, "two points which have come into close proximity to each other." (Lounsbury 1960:59). See maps 2a and 2b.⁸

In Potier's "Pointes, Rivieres &c" we find the following identifiable place names:

- a) "ondiake *pointe de sable" which can be translated as 'where there is a point of land' (see point A in map 3).⁹
- b) "oronten, e otondgiata *pointe mouillee" which can be translated as 'where there are trees at the end of a point of land' (see point B on map 3).¹⁰
- c) "karindiondi tondgiata & p. aux roches" which can be translated as 'where there is a standing rock at the end of a point of land'¹¹ (see point C on map 3).

The Curve

The other element in the word, the verb, appears to be -aton-, presented by Potier as meaning, 'to bend, curve, be bent, curved' (Potier 1920:368 #1). With the addition of the dualic, here manifested as -te-, and the semireflexive, here manifested as -t-, we get 'te otondiaton', meaning roughly 'a curved or bent point of land'.

It is suggested, then, that the village "Te ongniaton" or "teondiaton" will be found on or near a curved point of land jutting into Lake Ontario or the Grand or other main river.¹²

Footnotes

1. Brebeuf, Jean de, "Doctrine Chrestienne, dv R. P. Ledesme de la Compagnie de Iesvs", in Samuel de Champlain, "Voyages; ou journal des decouvertes de la Nouvelle France, tomes I-III, Paris, 1830.
2. This sharing of a feature, and the probable predominance of the Petun in the Wyandot, presents linguistic evidence suggesting that the Petun (or one of the groups that made up the Petun) and the Bear may have sprung from a people separate from the speakers of the other Huron dialect. At this point this evidence should not be interpreted as anything more than suggestive.
3. Trigger identifies this village as being that of the Neutral leader, Tsouhahissen (Trigger 1976:689), while A. F. Hunter says that the two villages were different (JR21:317 fn18). In my reading of the relevant Relation, the evidence is inconclusive.
4. The fact that the -d- dialect form is used here, rather than the earlier -g- form, suggests that the date range for the map might be 1646-1651.
5. Heidenreich listed a group of possibilities, the most accurate one being that the -o- is a verb (Potier 1920:400) meaning 'there is water, dampness', and the -e- is a locative suffix meaning 'at or on'. This combination also appeared in the Huron name for Christian Island, ahwendo,e, meaning 'where there is an island in water'.
6. "Illustrated Historical Atlas of the County of York", 1878, Miles & Co., Toronto, p.52, and Graham Lamont, "Toronto and York County: A Sample Study", J.M. Dent & Sons, 1970, p.28.

7. This verb is also found in the place name for Quebec, "te, iatontari,i" (Potier 1920:347) meaning 'two large bodies of water join' (referring to the water that circles around Isle d'Orleans and meets on either side).
8. "The Pictorial History of the American Revolution" by Rupert Furmeaux, J.G. Ferguson Pub. Co., Chicago, 1973, p.151, and "The Encyclopedia Americana, International Edition", Americana Corp., Danbury, Conn., 1979, facing p.56, vol. 28.
9. Lajeunesse, Ernest J., "The Windsor Border Region", The Champlain Society, University of Toronto Press, 1960, p.xliv.
10. The construction of the term with -ondi- here is the one presented by Potier as follows: "etiotond9iata au bout d'une pointe" (Potier 1920: 358 #84).
11. This is the same name as the 'standing rock' in the traditional home of the Petun.
12. Judging by the existence of such Wyandot place names as: a) "etiondin-ioniha *point a...des 3 rivieres/words blurred/" (Potier 1920: 155) meaning 'where a point of land sticks out, stands out' (op. cit., p.398 #28); b) "Tsond9ies *la grande pointe" (op. cit., p. 155) meaning 'a very long point' (op. cit., p. 385 #47); and c) "ond9ietsi l'endroit de mon/Potier's/ hyvernement" (op. cit., p. 155), meaning 'long point' (op. cit., p. 385 #47); the point would probably not be one that jutted out very far.

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Thwaites, Reuben Gold

1896-1901 The Jesuit Relations and Allied Documents. The Burrows Brothers Co., Cleveland.

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1976 The Children of Aataentsic, 2 vols. McGill-Queen's University Press, Montreal.

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MAN IN THE NORTHEAST

With the publication and distribution of Numbers 25 and 26 of MAN IN THE NORTHEAST the journal returned to its regular schedule. The journal has a new look, a growing subscription list, and (alas) growing costs. Some people took advantage of an earlier offer to subscribe to the journal through Fall 1984 (No. 28) but we suspect that there are many more who will subscribe now that the continuing viability of the journal has been demonstrated. We hope to hold down printing costs in the future by more accurately estimating demand. Consequently, we will be printing only a few more copies of future issues than the number required by our current subscribers. If you intend to subscribe, do so now. The journal is still a bargain, and we hope to keep it that way.

Subscription to Numbers 27 & 28 (Spring and Fall 1984)
\$20.00 for individual outside U.S.A.

Subscription to Numbers 29 & 30 (Spring and Fall 1985)
\$20.00 for individual outside U.S.A.

Cheques must be in U.S. funds and drawn on a U.S. bank. Make cheques payable to "Man in the Northeast" and send to: Man in the Northeast, Institute for Northeast Anthropology, Department of Anthropology, State University of New York at Albany, Albany, New York 12222, U.S.A.

from Dean R. Snow, Editor,
Man in the Northeast.

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VOLUNTEERS WELCOME

Richmond Hill Archaeological Project - Boyle-Atkinson Site



Dates: Tuesdays to Saturdays (9:30am - 4:30pm) until August 25, 1984

Rain Location: St. Anne's Roman Catholic Separate School (just West of site on Don Head Village Boulevard).

Public Transportation: GC Bus (Route C - 20 minute ride) from Finch Subway Station to Major Mackenzie Drive and then a 10 minute walk West of Yonge St. to open field immediately opposite Don Head Public School.

Parking: Don Head Public School

Contact People: Caroline Julian, Project Manager (416/566-2395) Mayer, Fihl, Poulton and Associates Incorporated (519/225-2300)

....letters...



**AUSTRALIAN
INSTITUTE OF
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ABINST

The Ontario Archaeological Society
P O Box 241
Toronto, Ontario

July 10, 1984

Dear OAS,

As a youngster of 15, I never dreamt I'd still be in archaeology - going down to the Sidney Smith Building on Wednesday evenings to see and hear the mysteries of Ontario archaeology.

As it turns out I've ended up in Australia and am currently working on a survey of burial practices in Western New South Wales, along the Darling River. I still try to keep up some reading in Canadian studies so that when they boot me out of here, I might remember some of what was taught me in my high school and undergraduate days.

To get to the point, I've come across a notice of your publication #40 on burial practices, etc, which seems right up my alley. So enclosed is a MO for a copy. If it's available, could you also send a publication list?

I hope things go well with the society and that people continue to get as much out of it as I did.

Yours truly,

Colin Pardoe

...meetings...

NORTHEASTERN ANTHROPOLOGICAL ASSOCIATION ANNUAL CONFERENCE

The N.E.A.A. and the Buffalo Museum of Science cordially invite anthropologists of all disciplines, and particularly archaeology, to attend the 26th Annual Conference.

Dates: Thursday March 20th to Sunday, March 23rd, 1986

Place: Hyatt Regency Hotel, 2 Fountain Plaza
Buffalo, New York 14202, U.S.A.

All sessions and most related activities will take place in the comfort of the Hyatt Regency, Buffalo's newest hotel. Anthropologists are urged to begin planning symposia and organizing topics. Exhibitors and publishers should mark the date on their calendars and contact the Chairman for details.

Several exciting symposia of interest to educators, especially physical (medical) anthropologists, are planned.

Persons wishing to be put on a mailing list for information about hotel accommodations and conference events should write to the Chairman, Dr. Michael Gramly at the following address:-

Dr. Michael Gramly, Curator of Anthropology
Buffalo Museum of Science, Buffalo, N.Y. 14211, U.S.A.

or telephone him at: - 716-896-5200.

* * * * *

52nd ANNUAL MEETING OF THE EASTERN STATES ARCHAEOLOGICAL FEDERATION

E.S.A.F. and the City of Buffalo extend their invitation to archaeologists to attend the annual meeting and to participate in symposia, workshops, and sales/demonstration set-ups at the Buffalo Museum of Science.

Dates: Thursday October 31st to Sunday, November 3rd, 1985

Place: Buffalo Museum of Science, Humboldt Parkway
Buffalo, New York 14211, U.S.A.

All sessions and related activities will take place at the Museum. The annual dinner, with Dr. James Wright as guest speaker (Chief, Archaeological Survey of Canada), will take place on November 2nd at 7.00 p.m. at the Buffalo Hilton, Church and Terrace Streets, Buffalo, New York.

It is hoped that many Canadians will attend and give papers since Buffalo, which is conveniently sited and easily accessible, is near to Canadian population centres. Every effort will be made to help museums, publishers, and individuals exhibit their scholarly and popular works; all potential exhibitors are urged to contact the Chairman, Dr. Michael Gramly.

Persons wishing to be placed on a mailing list for information about accommodations and events of the conference should write to Dr. Gramly:

Dr. Michael Gramly, Curator of Anthropology
Buffalo Museum of Science, Buffalo, N.Y. 14211, U.S.A.

or telephone him at: - 716-896-5200.

* * * * *



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