



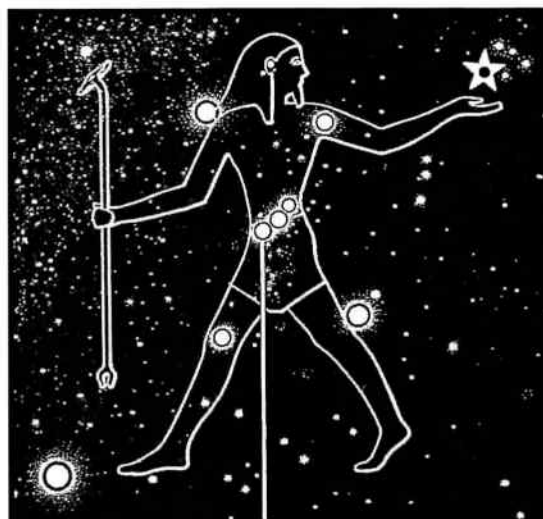
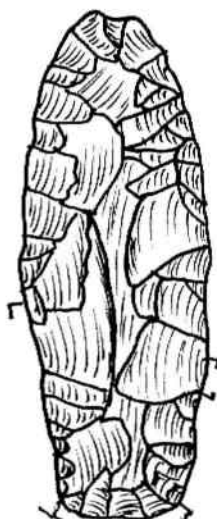
Ontario Archaeological Society

Arch Notes

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OAS news

President's notes	3
From the OAS office	4
OAS Information	
Privacy Policy	7
MCL status report	8
2003 Business Meeting	10
Treasurer's Report	12
OAS chapters	26

Arch Notes

Archaeology of the Sydney/Rowdy Lake Narrows Crossing <i>M. McLeod</i>	14
The Nile, the Milky Way, Egyptian Poetry, and the Bible <i>H. van Lieshout</i>	20

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Dena Doroszenko, Marti Latta, Andrew Murray

... editor's note

A special thanks to Mike McLeod and Henry van Lieshout for their terrific work in getting two very interesting (and diverse) articles in to AN in record time!

You'll also find a bevy of OAS info in this issue.

At the top of the list must be the new home of the OAS - the Jesse Ashbridge House at 1444 Queen Street East, Toronto.

Special thanks to our former Executive Director Jo Holden for all her efforts, initiatives, and endeavours on behalf of the OAS.

Our hearts are with you, Jo.

President's notes

Lots of stuff has transpired since I last sat down to write my column.

First, as you may have heard, our Executive Director, Jo Holden, submitted her resignation in February. She had been with the OAS for almost 6 years.

Jo first came to us from the museum field while we were still in our Willowdale office. She oversaw the move to Richmond Hill and the start-up of our popular public archaeology initiative at the McGaw site. I met her about a decade ago when she first encountered the OAS and the world of Ontario archaeology. She was part of a team from the Region of Peel Museum which helped us design and build our travelling educational kits. The kits live on and I shall think of her and her contribution to the OAS whenever I see one going out to another class of eager kids.

This last period has been a difficult one for her personally, and we wish her all the best in whatever she chooses to do.

As a result of this change, the all-volunteer Board of Directors has been busy continuing with packing up the office, arranging all the details of moving and launching a search for a new Executive Director. As you can imagine, this is a challenging time for us. If you have not had a speedy reply to your e-mail or letter or phone call, please bear with us during this time of transition.

Second, I am happy to inform you that I have signed a lease with the Ontario Heritage Foundation to occupy the former dining room of the historic Jesse Ashbridge House at 1444 Queen Street East in Toronto. The room is an ideal size for us with beautiful wood wainscoting and a built-in art glass cabinet. The new office has parking spaces and is easily accessible by public transit. It is also situated near the eastern exit of the Gardiner Expressway and is a straight run south of the Don Valley Parkway, Don Mills South exit. We also have use of the grounds and gardens; a small green oasis in the city and a remnant of the

original 200 acre land grant Lt. Governor Simcoe gave to the Ashbridge family in 1796. The Board of Directors wanted to move to premises in an historic building, if possible. We firmly believe in the adaptive reuse of heritage buildings and wanted to support this built-heritage philosophy if we could find suitable space.

Our moving day is March 31, 2004. As of that date and all things being equal, we will have a functioning new telephone number: (416) 406-5959 and e-mail address: oasociety@bellnet.ca. As a cost-saving measure we will no longer have a separate fax line. We will be hosting an official "office-warming" open house "archaeology day" event later in the year, date yet to be determined. Stay tuned.

The OAS Board of Directors has officially launched its search for a new Executive Director. The job notice appears elsewhere in this issue of Arch Notes and a full version of the job description is posted on our website: www.ontarioarchaeology.on.ca If you feel that you have the skills and heart to be the next OAS Executive Director, or know someone who does, we would love to hear from you.

The Executive Director is the key position in the OAS: the liaison between the Board and the members and the general public. There are challenges facing us, for sure, but it is an exciting time to come on board. Lots of changes both within the OAS and in our own discipline. It is a time for rebuilding and evolving to check our fit within archaeology in Ontario. Time to move forward while respecting our own past and the members who have helped to build the OAS and keep it going. Time to look for new ways of serving the members, the public, and the study of Ontario's past through archaeology. I know that the talent is out there. Now is the time to come forward. The deadline for letters of intent and resumes is May 14, 2004.

On a sad note, I must tell you that the Grand River/Waterloo Chapter of the OAS has officially ceased to exist. They will be returning their Charter and any other OAS property in the near

future. This is not the first time that a Chapter has folded, but the Grand River/Waterloo Chapter had been moribund for some time. This does not mean that there can never be a Chapter in that region again. The OAS Constitution is clear that it only takes 10 members of the OAS in good standing to apply for Chapter status. After that, the Chapter agrees to regular elections of an executive committee, regular financial accounting and some form of public service: a newsletter, public meetings, etc.

I would like to take this opportunity to thank all of the past Grand River/Waterloo Chapter Executives and volunteers for supporting the Chapter over the years. I hope that the OAS members who are also members of the Chapter continue to support the OAS with their membership renewals.

Symposium news: plans for the 2004 joint OAS/ESAF Symposium continue apace. Mima Kapches, Jamie Hunter, Pat Reed, Eva MacDonald and Dena Doroszenko, among others, continue to work hard on making this year's event an outstanding one. Remember to make space in your calendars now for November 4-7, 2004.

It has been confirmed that the Ottawa Chapter will be hosting the 2005 Symposium, dates to be announced later and that the London Chapter will be doing the honours for the 2006 Symposium. The sincere thanks of the whole OAS Board go out to those Chapters. It makes me feel really proud that the OAS has so many active members who are eager to organize this important annual event. It has been a number of years since Ottawa or London has hosted and they always do such a fabulous job. I can hardly wait.

Last time I wrote here I mentioned the new(ish) Personal Information Protection and Electronic Documents Act and how it would affect the operations of the OAS. The Board has drafted and passed its Information Privacy Policy which is published elsewhere in this issue of Arch Notes. This is an evolving document which may undergo changes as we begin to work under the new privacy guidelines of the Act. As I stated before, the

OAS will not be selling/trading/giving away your personal information or our mailing list. The challenge for us is how to serve our members who ask to get in touch with other members and not breach the privacy legislation. We are working on this and will incorporate the appropriate wording for permission to share your e-mail address, for example, when we redesign the membership and membership renewal documents this year.

Ministry of Culture stuff: for the latest news on the ongoing saga of the Archaeological Customer Service Project/new archaeological licensing framework and how this may affect you, check out the Ministry's document found elsewhere in this issue of Arch Notes or on our website. Members have already submitted comments on OAS-L so go on over and put your two cents into the ongoing debate on this important issue.

The OAS has been invited to hear our Minister of Culture, Madame Meilleur, speak on the latest news regarding the latest iteration of the Ontario Heritage Act. As you may recall, the last time we revisited this issue was with former Minister Tsubouchi at the tail end of the last government's term. The Act made it to First Reading but then died on the floor when the House rose for the last provincial election. The broader heritage community in general was in favour of the proposed changes to the Act. We are hopeful that this new government won't want to reinvent the wheel and start the consultation process all over again. The feeling out there is just to get on with it. We also hope that the Conservatives, now that they are in opposition won't feel obliged to hold up what is effectively their own Act just because they are now the opposition. We'll see.

On the publication front.... You will note that our community has two new and long-awaited publications on archaeology in Ontario. Flyers for Peter Storck's new book and Trent University's publication on the late Howard Savage's work should both be tucked into this issue of Arch Notes. Further, a copy of Charles Garrad's interviews with senior OAS member Paul Sweetman has been donated to the OAS Library courtesy of Dr. Bruce Trigger. I have read the book and it is both

enlightening and hilarious. It is sure to be a fabulous resource for anyone interested in the early days of archaeology in Ontario. Our sincere thanks to Paul Sweetman, Charles Garrad and Bruce Trigger for making this volume a reality.

Also, we expect Volume 73 of *Ontario Archaeology* to be released by the summer and Volume 74 should follow by the end of 2004. This achievement represents the hard work of not only the authors but also the editorial board of the OAS. Our grateful thanks and acknowledgement goes out to all of them.

Lastly, we have been made an offer too good to refuse. Our sister society, the Ontario Historical Society, is publishing an advertizing supplement

to the Toronto Star newspaper on Saturday, June 5, 2004. It will feature events being put on by heritage organizations, museums, etc, all over Ontario from June through September. We are taking advantage of this opportunity for free advertizing (our sincere thanks to Pat Neal, Executive Director of the OHS) to announce our new address and location and to host an "Archaeology Day" at the Ashbridge House. Date to be confirmed, but it looks like a Saturday in mid-September is a likely time. The Toronto Chapter will be stick-handling a lot of the organizational details for us and the other Chapters have been invited to participate as well.

That's it for now.

Christine Caroppo, President

**THE OAS HAS MOVED TO:
1444 Queen Street East, Toronto, ON M4L 1E1
Telephone: 416-406-5959
Email: oasociety@bellnet.ca**

From the OAS Office...

Dear Membership,

Close to six years ago I came on board with the Ontario Archaeological Society. I can most emphatically say every day has been different, the challenges exciting and the projects intriguing. However, after much thought, I gave the Board of Directors my notice early in February. My life changed dramatically nine months ago and I now leave to pursue a continued time of healing, new pursuits and perhaps direction.

I wish the Society every success in its endeavours and to the friends that I have made over the years, I wish you health, peace and the continued passion of pursuing your love of archaeology.

All the very best,
Jo Holden

The Ontario Archaeological Society Announces That It Is Seeking An Executive Director

EXECUTIVE DIRECTOR: ONTARIO ARCHAEOLOGICAL SOCIETY

PART-TIME POSITION

GENERAL JOB DESCRIPTION

The Executive Director reports to the President and is responsible to the elected Board of Directors of the Ontario Archaeological Society Inc. (OAS), for overall administration of the OAS.

DUTIES:

- To further the aims and objectives of the Society
- To manage the Society's Toronto office and volunteers
- To provide financial input on budget matters
- To assist the elected officers in their tasks
- To communicate with the membership, via the telephone, emails, the website, Arch Notes and OAS-L to provide membership services
- To manage the membership database

QUALIFICATIONS

The successful candidate will be a dynamic individual who has demonstrated personal initiative, superb organizational skills and good computer skills. He/she must have the ability to work independently as well as on a team and have prior managerial experience. The ideal candidate will have knowledge of Ontario archaeology, either through field or academic experience.

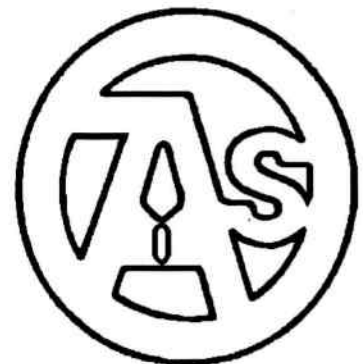
THE DETAILED JOB DESCRIPTION CAN BE FOUND AT
www.ontarioarchaeology.on.ca

Send your resumé by **Friday May 14, 2004** to:

Christine Caroppo, President, OAS
Ontario Archaeological Society,
1444 Queen St. E.,
Toronto, ON
M4L 1E1

Email: ccaroppo@rom.on.ca

Inquiries: (416) 586-5726



ONTARIO ARCHAEOLOGICAL SOCIETY INFORMATION PRIVACY POLICY

PREAMBLE

The Ontario Archaeological Society (OAS) respects and protects the privacy of all individuals who have any dealings with the Society. Individually identifiable information about you is not willfully disclosed to any third party without first receiving your express and specific permission, as explained in this Information Privacy Policy.

OAS CHAPTERS

The OAS Information Privacy Policy is in effect for all of the OAS including its Chapters.

1. The OAS will collect unique information about you, such as your name, address, phone number, e-mail address, only when you specifically and knowingly provide such information. From time to time the OAS may conduct surveys of its membership for specific purposes. The purposes of the surveys and the use of the information provided by the participants will be communicated before any survey is done.

2. The OAS will use the unique identifiable information about you only for the purpose of facilitating communication between the OAS, the OAS Chapters and you. Specifically, the information will be used on mailing lists for the distribution of newsletters, society publications, society business, and specific OAS promotional materials and/or announcements.

3. Any information collected through surveys will be used in reports only on an aggregate basis. No personal identifiable information will be released in any reports without the express and specific permission of the individual concerned.

4. The OAS will not share or sell any unique or identifiable information with any person or organization without the express and specific permission of the person or persons involved.

5. Specific reports or analyses may be divulged publicly, but will contain only aggregate information that will not identify any individuals without their express and specific permission.

6. Any personal and identifiable information provided to the OAS by you through the use of the OAS website will be treated as described above.

7. Should you link to any other website from the OAS website, the information that you provide to the linked website will be governed by the Information Privacy Policy of those websites.

8. The OAS may decide to change this Information Privacy Policy from time to time. If and when we do, we will post those changes on the website and communicate the changes through the Arch Notes so that you are always aware of the information we collect, how we use it, and under what circumstances we disclose it.

OAS New members

We welcome the following new members:

- | | |
|---------------------------------|------------------------------|
| Greg Brown - Hamilton | Kevin Shanahan - Mississauga |
| Christina Craig-Paul - Toronto | Shane Staniek - Toronto |
| Kristine Crawford - Bowmanville | John Summerfield - Cambridge |
| Ian Member - Ottawa | Janice Teichroeb - Whitby |
| Heidi Ritscher - Toronto | Charles Turton - Toronto |
| Gillian Semple - Toronto | |



March 2004

Archaeology Customer Service Project:

Status Report

The Archaeology Customer Service Project (ACSP) was initiated by the Ministry of Culture in 2000 to update policies and procedures regarding archaeological licensing and reporting. Four objectives have guided the project:

- to recognize provincial responsibility for protection and preservation of Ontario's heritage

- to ensure transparent and fair business practices and high customer service standards

- to encourage conditions for the consultant archaeologist and development industries to prosper by removing unnecessary regulatory barriers

- to recognize that consultant archaeology is carried out by trained professionals capable of operating with an appropriate degree of autonomy

Extensive research has been conducted, looking at approaches in other jurisdictions, reviewing current practices and procedures, and conducting informal discussions with a cross-section of archaeological and development stakeholders. Some work completed to date:

- changes to the Ontario Heritage Act as part of the Government Efficiency Act, which received Royal Assent in November 2002.

- draft new archaeology licensing system and licence forms to set clear eligibility cri-

- teria, reduce the number of categories and move from annual to multi-year licences

- draft new reporting and report review framework

- Technical Advisory Group established to draft new fieldwork and reporting guidelines

- upgrading of Information Technology systems for licensing and report review.

Here is an update on recent activities:

New Licensing Framework

The details of the new licence criteria and terms and conditions are being finalized. While provisions for access to reports and for Ministry of Culture staff to conduct site inspections are still in development, work on extending the licence term from one to three years, licensing field directors and geographic restrictions on licences has been completed. Our thanks to everyone who took the time to send in comments on the proposed licensing package in March and April last year.

Grandparenting Roll-out

In 2003 the annual licence renewal process was eliminated and replaced with a new three-year licence term. Licence-holders were grandparented into the new system once they submitted all overdue reports. The deadline for grandparenting was December 31, 2003. One hundred and eleven grandparented archaeologists now have new licence numbers. These licences are valid for three years, to the end of 2005.

Provisions for Field Directors

One of the proposed licence terms and conditions would have required the licence-holder to have an archaeologist holding the same category of licence supervise at least 75% of fieldwork per project. The intention was to ensure that archaeologists making fieldwork decisions meet the new criteria, even if they are not responsible for the

project. Stakeholders said this term was problematic, as it would limit the available pool of field directors and would be difficult to track.

The Ministry of Culture has continued to discuss this issue with the Ontario Association of Professional Archaeologists (APA), to achieve a balance between practical concerns and the preservation of the resource. The new term and condition will require a licence-holder to have either a Professional or Research licence-holder supervising fieldwork 100% of the time.

The Research Licence will be adjusted as follows:

Name changed to Applied Research Licence

Eligibility criteria changed: applicants must meet one of these two requirements:

Bachelor's degree in archaeology, or related subject with archaeology specialization – the degree may be from a recognized institution (university, archaeological institute) in or outside Ontario; and a minimum of 30 weeks work experience, or

No formal education in archaeology but the applicant must have done fieldwork under an Avocational licence for a minimum of five years (which do not have to have been consecutive).

This provision will take effect **April 1, 2004**. After that date only licensed archaeologists (i.e. the licensed archaeologist responsible for the project and any other licensed archaeologists supervising fieldwork) shall be listed on the Project Information Form (PIF).

Geographic Restrictions on Licences

The Ontario Heritage Act allows the Ministry of Culture to specify the geographic area of a licence. Stakeholders said the proposal to restrict licences by geographic area (e.g. Northern or Southern Ontario) increased red tape and limited their ability to conduct business.

Standard geographic restrictions on licences will be eliminated, including grandparented licences. The Ministry of Culture will still be able to apply restrictions to individual licences if necessary (for example, as a result of compliance monitoring of an individual licence-holder).

New Reporting Framework

Standards and Guidelines for Consultants

A Technical Advisory Group has been established to assist the Ministry of Culture in updating the standards and guidelines for consultant archaeologists. The members are:

Dena Doroszenko
Heather Henderson
Michael Henry
Andrew Hinshelwood
Malcolm Horne
Andrew Murray
Kris Nahrgang
Ron Williamson

Ministry of Culture staff Neal Ferris, Jane Holland and Chris Stack are leading the group, facilitating discussion and acting as a resource.

The group began meeting regularly in January 2004 to discuss requirements for fieldwork, reporting and collections management. The draft new standards and guidelines should be completed by late spring 2004.

The draft new standards and guidelines will be posted on the Ministry of Culture website for piloting during the 2004 field season. It is anticipated that they will come into effect in 2005.

The new standards and guidelines will set a benchmark for consultants, ensuring that archaeological conservation in Ontario is carried out at a consistent level. Meeting the Ministry of Culture's standards and guidelines will be a term and condition of the new archaeology licence. In the long term, guidelines for Applied Research and Avocational licence-holders, as well as

Professional licence-holders not working in a consultant context, will be developed.

Report Review

The new standards and guidelines will clearly outline the Ministry of Culture's report review process and its role in land-use development approvals.

Under the Ontario Heritage Act, the Ministry of Culture must ensure that licence-holders meet the terms and conditions of their licences.

Ministry of Culture staff will monitor licence-holders' compliance with the standards and guidelines.

Archaeology Definitions

Last year's Government Efficiency Act amendments to the Ontario Heritage Act addressed the issue of looting of archaeological sites by making it illegal to do archaeological fieldwork without a licence or to knowingly destroy an archaeological site. The provisions still require definitions of certain terms to make them enforceable. Work is

underway on definitions for "artifact", "archaeological site", "archaeological fieldwork" and "marine archaeological site". These terms will comprise a Regulation under the Ontario Heritage Act and allow the government to enforce these provisions.

For Further Comment

The Ministry of Culture extends its thanks to everyone who has assisted and encouraged the Archaeology Customer Service Project with their feedback. Your comments and questions are always welcome – please send them to:

Jane Holland, Policy Advisor
Heritage Policy and Program Development
Ministry of Culture
4th Floor
400 University Avenue
Toronto ON M7A 2R9.

Tel: (416) 314-7140
jane.holland@mcl.gov.on.ca

The Ontario Archaeological Society Inc. Minutes of the Annual Business Meeting

Held at the Kewadin Inn, Orillia, Ontario on Sunday, October 26, 2003

1 Presidents' call to order and opening address

Christine called the meeting to order at 8.30 am and thanked the 42 members present for attending the Symposium and the Business Meeting. She introduced the Board members and Chapter representatives present, and then thanked all those who gave of their time to work for their efforts in building the organization.

2 Minutes of the previous meeting

The minutes of the 2002 Annual Business Meeting, which were published in the July/August 2003 issue of Arch Notes were presented to the assembly and,

UPON MOTION, duly made and seconded, it was unanimously resolved to approve the minutes of that meeting.

3 Matters arising from the minutes

There were no matters arising from the minutes.

4 President's Report

Christine provided an update on the progress the Society had made during the year. She indicated that the Society was in the process of yet another significant change, with the expiration of the program partnership agreement with the Town of Richmond Hill, the termination of our office lease there, the termination of funding in support of programming, and the pending move to a new location. She expressed regret that an explosive increase in insurance costs, and the elimination of key liability coverage, had led the Society to cancel all programming at the McGaw site at very short notice. Of particular concern is the con-

tinuing decline in membership, which is now at 471, down from 535 this time last year. She indicated that in 2004 re-newed efforts will be undertaken to encourage lapsed members to rejoin the Society, and to encourage membership growth, particularly from the universities.

Christine responded to questions about the nature of operations at Richmond Hill, and about the future direction in which the Society should be headed. She also indicated that the membership survey that was intended for 2002/3 would now take place in 2004.

5 Treasurer's Report

Henry referred the assembly to the handout and he explained the forecast for 2003, and his budget for 2004. From this it appeared that while 2003 will yield a small surplus of about \$2,500, the prognosis for 2004 indicated a deficit of about \$5,600 at this time, this being a matter for the incoming 2004 Board.

6 Director's Reports

The Reports from all other Directors were in the registration hand-out provided to all members. Christine responded to questions.

7 Chapter Reports

The Chapter representatives report as follows.

7.1 Hamilton

The Chapter reported that they have about 15-20 members, but that they are not overly busy, and that one of their members is active in conducting walk-arounds for visitors to Hamilton. As in the past they have difficulty attracting students and speakers.

7.2 Ottawa

The Chapter has about 52 members. They were pleased to report that the concerns that they had with the city on the Le Bretton Flats project have been resolved in a positive way, and that they have formed partnerships with both Murphy's and Bon Acchere Provincial Parks. Currently they are working on the Ottawa Official Plan, and are in the process of moving the Chapter library. This year the Peggi Award went to Jim Fraser.

7.3 Toronto

The Chapter reported a membership of 57, and a bank balance of about \$3,500. They are active in social and lecture programs, for which it is able to attract a good range of speakers. The Chapter is celebrating its 20th anniversary this year. One of its members, and a

Director of the Society, Tony Stapells, is currently the President of the Toronto Historical Association.

8 Election of Directors

Christine introduced the Chair of the Nominations and Elections Committee, Cathy Crinnion, who announced to the assembly that two sitting Board members were not available for 2004, and that three candidates were available for election. She asked the assembly whether there were any nominations for additional candidates from the floor, and there being none,

UPON MOTION, duly made and seconded, it was unanimously resolved to close the call for nominations, and to call an election for Directors for 2003

9 2004 Symposium

Christine announced that the 2004 Symposium was planned for Midland, and that it would be joint OAS/ESAF event, to be held from November 4-7. It is hoped that sessions will be at St. Marie among the Hurons, and that visits to various places of interest will be available.

At this time, due to other commitments, Christine had to leave the meeting, and Mima assumed the Chair.

10 2005 Symposium

Mima announced that the possible location for the 2005 Symposium might be Ottawa.

11 Matters Arising from the Floor.

A member, and teacher in a school that was affected by the decision to cancel all programming at the McGaw site in Richmond Hill, had recently expressed her disappointment with the cancellation decision in a letter to the Society. She requested permission to read the letter to the assembly. Permission was granted and the letter was read.

Mima responded to questions, and the matter was considered closed.

12 Adjournment

There being no further business, the meeting adjourned.

UPON MOTION, duly made and seconded, it was unanimously resolved to terminate the meeting.

Henry van Lieshout,
Secretary

OAS Treasurer's Report - 2003

In summary, 2003 was very difficult for our Society, and in 2004 there will be challenges to try and get us back to being more relevant to our members.

Over the last 4 years the Board has noticed a steady, but quite dramatic decline in membership. The last issue of Arch Notes best illustrates this decline, in that we mailed only 377 copies. In the past, we used to have a print run of 800 copies, but over the last 5 years we have steadily reduced this, so that the print run is now 425, nearly a 50% decline. It has become clear that remaining a member of the Society is becoming steadily less and less attractive, for whatever reasons. Our historic income from membership renewals was around the \$20,000 mark, and as you will notice from the attached Income Statement, we have now dropped to the \$11,000 mark. A major initiative for the Board this year is to try and recover some of our lapsed members.

Fiscal 2003 was also the last year of our efforts at offering members, and the public, specific programming opportunities. The response from members was negligible, despite the fact that previous membership surveys indicated that there was some demand for excavation, and related activities. It also turns out that there is no financial feasibility to offering public programming that involves an excavation element. The numbers for 2003 again prove this point in that the cost of professional services amounted to 79% of the \$43,500 grant we received, and the cost of Program delivery was 156% of Program income. The conclusion is that without large grants in the order of some \$45,000 each year, public programming is not sustainable. This type of funding is not available.

Then there is the issue of our ability to provide this Programming with only one employee, and still take care of maintaining and growing the Society. It's clear to me that over the last three years, while we were able to offer high quality non-financially viable public programs, we were not able to offer enough incentive to retain our paying members.

Our agreement with the Town of Richmond Hill has been terminated by mutual agreement, and by the time this Arch Notes is distributed, we will have relocated our office to a new location, as announced elsewhere.

The net result is that while we were able to retain some \$5,982 of the grant money from the programming effort, our traditional operations suffered a Loss of \$19,571. Some of this loss is reduced by the Donations we receive, which this year amounted to \$5,320, the bulk of which were in support of our appeal to members to match the \$10,000 bequest by our past President Bob Mayer. The total amount donated to this appeal in 2002 and 2003 was \$6,250, and we did not therefore meet the goal of raising \$10,000. I would like to extend a word of thanks to all those who offered a donation, and I would specifically want to acknowledge two members who donated \$1,000 each. Without these two expressions of generosity, the appeal to match the bequest would have been particularly disappointing.

We should also acknowledge the efforts of Ellen Blaubeurgs and all those volunteers who worked on the Symposium in 2003. Through their efforts we were able to generate a surplus of \$848, which is similar from the net proceeds of the previous year.

Two additional, and unpleasant surprises in 2003 were the requirements for the Society to pay for the services



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www.johnson.ca or call 1.800.563.0677



of a licensed public accountant. In the past we have been fortunate to have corporate accountants provide this service, but the Ministry mandated that this was no longer acceptable. The cost of this service was \$3,500 in 2003.

In addition, there was a 200% increase in the cost of insurance in 2003, compared to our historic cost. Part of this increase was due to the public programming, but even with the increase in premium we were forced to sign waivers that would have exposed the Society and its Board members to unacceptable financial risk. So while public programming is not financially viable, as indicated above, it also exceeds by a large margin our risk tolerance. On these two counts therefore, our conclusion is that public programming of the nature we had undertaken had to be terminated, and it was terminated in the early fall of 2003.

Our financial prospects for 2004 are also challenging. Even with the assumption that we can recover membership renewals to \$15,000, we could still have a \$5,150 shortfall. The Board is aware that such deficits are not sustainable in the long run, and efforts are underway to explore ways in which to restore the Society to better financial health. The external audit of our financial statements will commence by the end of this month.

If there are any questions with respect to the above, I would be pleased to respond. I can be contacted at the information on the inside cover of Arch Notes.

Henry van Lieshout, Treasurer

Audited Income Statement 2003				
	OAS	RH	TOTAL	BUDGET
OPERATING GRANT	28,000	6,000	34,000	28,000
MEMBERSHIP	11,235		11,235	15,000
S.E.P. GRANT	3,384		3,384	
SALES	2,785		2,785	2,500
SYMPOSIUM	848		848	850
JOHNSON INSURANCE	226		226	
PASSPORT TO THE PAST	15		15	
TRILLIUM GRANT		43,500	43,500	
PARTNERSHIP INCOME		7,474	7,474	
PROGRAM INCOME		8,596	8,596	
SALE OF ASSETS				2,000
TOTAL INCOME	46,493	65,570	112,063	48,350
SALARY (excl ExDir allocation)	33,777		33,777	28,000
ARCH NOTES	7,115		7,115	5,000
RENT	6,420		6,420	6,000
AUDIT FEE	3,500		3,500	3,000
ADMINISTRATION	3,169	3,000	6,169	3,000
TELECOMMUNICATIONS	2,416		2,416	2,500
PRINTING/SUPPLIES	2,371		2,371	2,000
POSTAGE	2,219		2,219	2,000
ONTARIO ARCHAEOLOGY PUBLICATION	2,137		2,137	2,500
OUT OF POCKET EXPENSES	1,133		1,133	
INSURANCE	1,000	1,904	2,904	1,000
BANK CHARGES	728		728	500
GRANTS	79		79	
DEPRECIATION		2,279	2,279	
PROFESSIONAL SERVICES		34,500	34,500	
PROGRAM DELIVERY		17,905	17,905	
TOTAL EXPENSES	66,064	59,588	125,652	55,500
OPERATING LOSS	(19,571)	5,982	(13,589)	(7,150)
MAYER BEQUEST FUTURE FUND	3,120		3,120	
FUTURE FUND	1,698		1,698	
OA PUBLICATION FUND	438		438	
AWARDS FUND	64		64	
PEGGI ARMSTRONG AWARD				2,000
TOTAL DONATIONS	5,320		5,320	2,000
NET LOSS	(14,251)	5,982	(8,269)	(5,150)

Archaeology of the Sydney/Rowdy Lake Narrows Crossing

Kenora District, Northwestern Ontario

Mike McLeod

Boreal Heritage Consulting

A Cultural Heritage Assessment of a proposed Bridge/Causeway Forestry crossing of the narrows between Sydney and Rowdy Lakes was undertaken from September 11 to 15, 2002 and again from October 22 to 28, 2003 for Abitibi Consolidated, Kenora Division, which was attempting to find a water crossing at that location to salvage and harvest timber in the area. The work was conducted by Boreal Heritage Consulting with the crew of Mike McLeod and Albert Niemi.

One large site, EdKo-6, had previously been recorded on the portage between Sydney and Rowdy Lakes. As EdKo-6 was located on one possible proposed route across the narrows, an alternate crossing was sought to avoid this important site. An archaeological assessment of the alternate proposed crossing recorded a small very exposed site, EdKo-13. Extensive test pitting and excavations produced only a small amount of artifacts (n=485). Of interest was an Agate Basin Late Palaeo-Point. A charcoal sample was retrieved with the point and Abitibi Consolidated is providing for the radiocarbon dating of the sample.

The Environment

The Sydney /Rowdy Lake narrows is located about 130 km north of the town of Kenora at the headwaters of the Sturgeon River. This river flows into the English River, a major watercourse that joins the Winnipeg River as it flows north from Lake of the Woods (Figure 1). Access is by float plane. Figure 2 is a sketch of the area, while Figure 3 shows the site EdKo-13 on the north side of the proposed crossing.

The area is described in a 1929 geology survey as follows: "In detail the topography is rough, particularly in the region of sedimentary or volcanic rocks where sharp ridges, in places rising vertically 100 feet from the lakes run parallel to the general east-west strike of the formations. Outcrops are numerous in most parts, though some of the lower ground near the English river is covered with a good clay soil. The English river, with its tributary the Sturgeon river, drains most of the area and joins the Winnipeg river just east of the Interprovincial boundary. Lakes are exceedingly numerous, particularly in the northern and western part of the area, so that most of the reconnaissance travel can be done by canoe." (Derry 1930:24-41).

Derry further comments on the fish of the area and

notes that sturgeon are very abundant both in the English and Winnipeg rivers, particularly near the falls. However they were not noticed in the Sturgeon River except near the mouth. Of smaller fish, pike and suckers seemed most numerous, but black bass, pickerel, and golden-eye may also be caught.

The glacial geology describes the rocks of the area as having being rounded off and polished. Nowhere is glacial drift very prominent or thick and in some of the higher ground quite absent. Post-glacial lakes have deposited fine bluish stratified clay on low ground on the sides of the English river (Derry 1930: 24-41).

Sado and Carswell (1987) note that the area is covered by till, a glacial deposit of an unsorted mixture of boulders, sand, silt and clay sized particles sufficiently thick to mask bedrock topography.

On Rowdy Lake clay deposits cover the higher south side of the proposed Sydney/Rowdy Lake crossing but are absent on the lower north side (EdKo-13), which has some sand cover. This may be due to higher waters in earlier times and flooding that may have washed away the clays on the lower north side (McLeod 2002).

Within the project area, the forest cover is described as balsam fir, black spruce and jackpine. The under story is white birch, balsam fir and various hardwood brush species. A blow down of 20-50 % of the canopy trees has occurred on the south side (Abitibi Consolidated data). The north side has open patches of bedrock.

Background

Initially a crossing was sought over the rapids between the two lakes (Figure 2), however the site EdKo-6 had been recorded at this location by a Ministry survey in 1978 during the West Patricia Land Use Plan. Regional Archaeologist C. S. "Paddy" Reid conducted further testing in 1995 and Dr. Scott Hamilton of Lakehead University conducted an independent evaluation in 1997. The site contains Fur Trade (A.D. 1700-ca1895), Blackduck and Selkirk (A.D. 1100-1700), Laurel (200 B.C.—A.D. 1100) and possible Archaic components (200 B.C.—5000 B.C.) (Andrew Hinshelwood, Heritage Planner, pers. comm.).

As a thorough examination and excavation of EdKo-6 would have been too expensive and time consuming, it

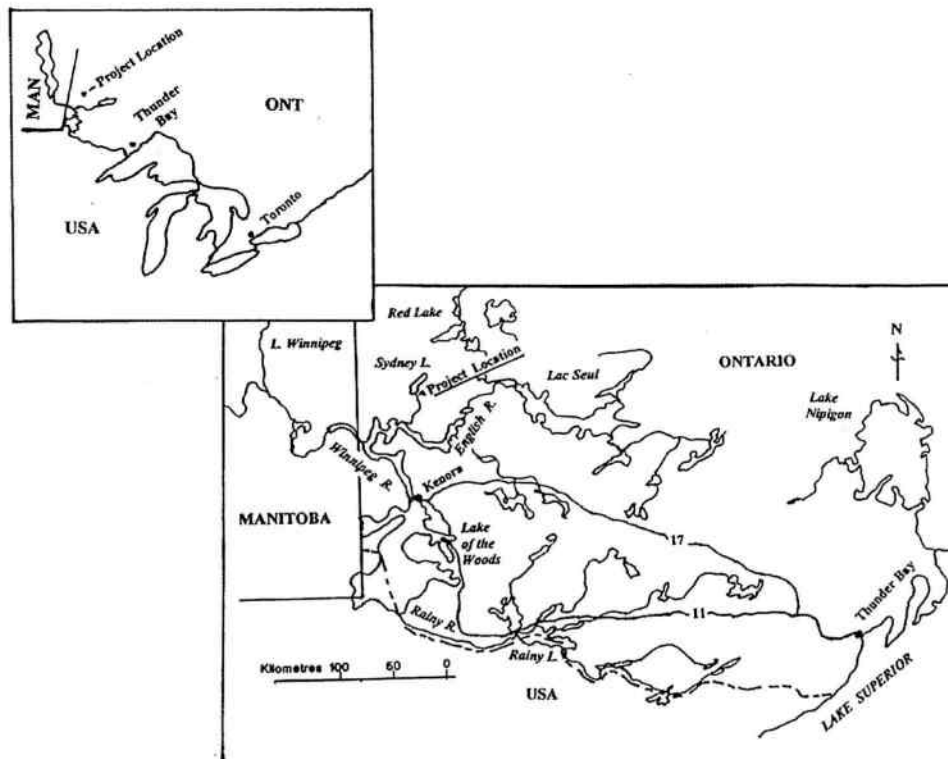


Figure 1. Project Location

was proposed to attempt an alternate route just to the east of the rapids on Rowdy Lake (Figure 2).

Assessment

On the south side of this proposed alternate route the three-metre high banks and rocky shore were not an ideal place for a birch bark canoe to land. The proposed road right-of-way was test pitted and the uprooted trees aided the search, but no material was recorded. Due to the ruggedness of this area, a camping location was sought on the north side of the project site. A sheltered flat rock shelf on the west of the north side was ideal for a canoe to land and the subsequent examination of a small flat bedrock area coupled with adjacent test pits turned up cultural material.

An extensive examination of the north side was undertaken. The habitable area of this site was about 20 by 20 metres with a low wet area immediately behind and a high rock outcrop behind that (Figure 3). Given the limited size of the site, it was decided to implement a one metre grid of test pits, resulting in approximately 400 test pits of which only 37 were positive, yielding 246 artifacts: Lithics: Projectile Point 1, worked pieces 9, flakes 171. Bone: 52. Pottery: 8. Recent Historic: 5. Of interest was the recovery of the Late Palaeo-Point from one test pit at this seemingly small isolated location on a remote headwater lake. Such finds are not

uncommon in the Thunder Bay area and may be the result of more work on smaller interior lakes in the area. The Rowdy Lake area is shown to be covered by Glacial Lake Agassiz until about 9,500 years ago, after which this location became open (Pettipas and Buchner 1983).

The Late Palaeo-Point test pit location was expanded to one full square metre and excavated down to bedrock. Only a few worked flakes and fragments of a bifacially worked piece were recovered, along with charcoal samples in the immediate vicinity of the Palaeo-point at a depth of 23 cm. The point was made of a quartz material with dimensions of length 65.6 mm, width 23.5 mm, basal width 15 mm, and thickness 10 mm. There is grinding present on the sides and base.

It is not surprising to find an isolated Late Palaeo-point on small interior or headwater lakes as it was proposed that the Palaeo-Indian peoples were the first to adapt to a seasonal round of activities in the Shield area, as the Boreal Forest closed in about 9,500 years ago, where by they spent the summers on the shores of larger lakes and retreated to the interior for the winter (McLeod 1981b, 1982b).

The high rock outcrop overlooking the lake behind the site was examined for any possible rock structures, although none were noted (McLeod 1981a). The site

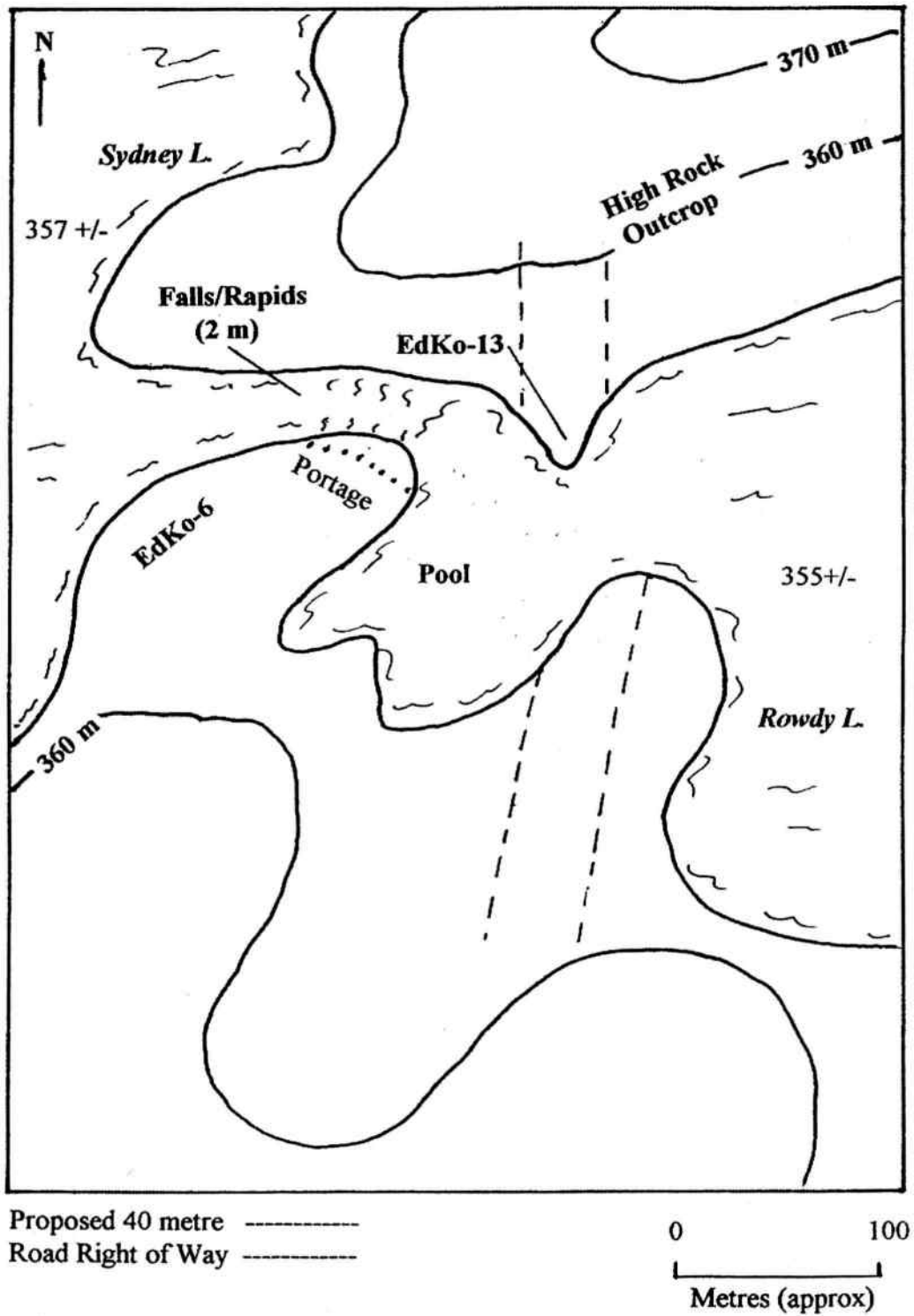


Figure 2 Sketch of Project Area Showing Locations Mentioned

was registered with the Ministry of Culture (EdKo-13) and named the Black Bear site in honour of an early morning visitor.

Given the sparse artifact recovery at the Black Bear site (EdKo-13), it was recommended that the proposed bridge/causeway be allowed to proceed at this location subject to some mitigation steps including a geo-textile covering below the proposed road base. A similar proposal was made and accepted for Buchanan Forest Products Ltd on a proposed crossing to Big Island on Lac Seul (McLeod 1999).

Further work on EdKo-13 was recommended by the Ministry of Culture and this was undertaken in the late fall of 2003. As per the suggestion of the Ministry, test pits of 50 cm square were opened around the site primarily to record depth of overburden and soil above bedrock; to be measured again for soil compaction after the road cover has been removed. As well, five one metre and two partial metre squares were excavated down to bedrock, primarily in the area of the recovery of the Late Palaeo-point. In 2003, a total of 239 more artifacts were recovered comprising: Lithics, worked pieces 13, flakes 111, Pottery, Rim sherds 2, body sherds 60, sherdlets 31, Bone 17, Recent Historic 5.

Total recoveries for 2002 and 2003 from 400 test pits, four 50 cm test pits and eight excavated squares were 485 artifacts, consisting of: Lithics 305, Pottery 101, Bone 69 and Recent Historic 10. Recorded cultural components at EdKo-13 are Late Palaeo-Indian, Laurel, Blackduck, Selkirk and Recent Historic.

Discussion

The location of this new site, EdKo-13, in the vicinity of the larger EdKo-6 site, which appears to have been a fall/spring fishing site, may suggest some connection. Based on this researcher's 45 years of experience of traveling in the Boreal Forest interior, it is suggested that EdKo-13 is simply a small, temporary, and isolated camp site at the end/beginning of the portage between Rowdy and Sydney lakes, where people may have waited for calm water as these lakes have the reputation of being quite stormy (various sources). This may be due to the geological formations of the area, which funnel the wind through these locations. EdKo-13 is located beside a pool at the base of the rapids and this may have been a good fishing location as well, as the pickerel come in at night to feed (Wendell Dafcik, Rowdy Lake Resort owner, pers. comm.). The scant nature and number of the artifact recoveries would seem to lend support to the idea of a temporary site. Its exposed nature to the wind would suggest a summer site when flies would be a problem.

The exposed nature of the site was brought "home" by camping there in a small, unheated tent for five days and nights in the late fall 2003. With the temperature at minus 8° C at night 130 km to the south in Kenora (D. MacGillivray, Abitibi Consolidated, pers. comm.),

and a constant wind off the lake, it became numbingly cold. Add to the mix a snowstorm and it was definitely not the place to be in the late fall when fish would be spawning. A more sheltered area would definitely have been found at the EdKo-6 site.

By contrast, the abundance of artifacts, in particular large amounts and pieces of pottery at the adjacent EdKo-6 site would argue for a more permanent seasonal site associated with the rapids out of Sydney Lake. This narrow location would be ideal for a fishing weir (Rogers and Black 1976) to trap whitefish and possible lake trout in the fall and pickerel, pike and suckers in the spring. Whitefish played an important part of the diet, as did fish in general, but it was the all important fall fishery that allowed people to lay up food for the winter. These whitefish spawning locations were used as far back in time as the Late Palaeo-Indian period (McLeod 1980) and, indeed, a major site near a set of rapids up from the mouth of the Dog River on Dog Lake Thunder Bay has a strong Palaeo component, the site having yielded over 15 Late Palaeo-points (Fox 1977, McLeod 1982a). Thus, the EdKo-6 site could have seen use as far back in time as the Late Palaeo-Indian period, especially given the recovery on EdKo-13.

The extent of the site at EdKo-6 suggests that it was used consistently; likely by small groups of peoples, but throughout time. Indeed, it was proposed that in the Boreal Forest these peoples "travelled great distances fairly frequently, most likely in single or small extended family units; that they did not have permanent villages but rather traditional locations or areas that they shared with other families or extended families on a seasonal and sporadic basis" (McLeod 1976, 1981).

The sheltered nature of the EdKo-6 site suggests a late fall occupation when the whitefish or lake trout were spawning and, given the large amounts of fish that may have been put up, they may have stayed the winter at this spot also. As well, there would have been a spring fishery when other species were available. In contrast, EdKo-13 appears to be a small exposed temporary summer site that may have had only a geographical relationship to that of EdKo-6.

Summary

An archaeological and heritage assessment of a proposed bridge/causeway crossing at the Sydney/Rowdy Lakes narrows was undertaken by Boreal Heritage Consulting in 2002 and 2003. This assessment of an alternate route to avoid the large site EdKo-6 resulted in the recording of a small seasonal site EdKo-13. Extensive examination of this site produced only a handful of artifacts. Of particular importance was the recovery of a Late Palaeo point and associated charcoal sample, which has been sent for testing. The site EdKo-6 was likely associated with the fish spawning at the rapids in the fall and may have been occupied in the

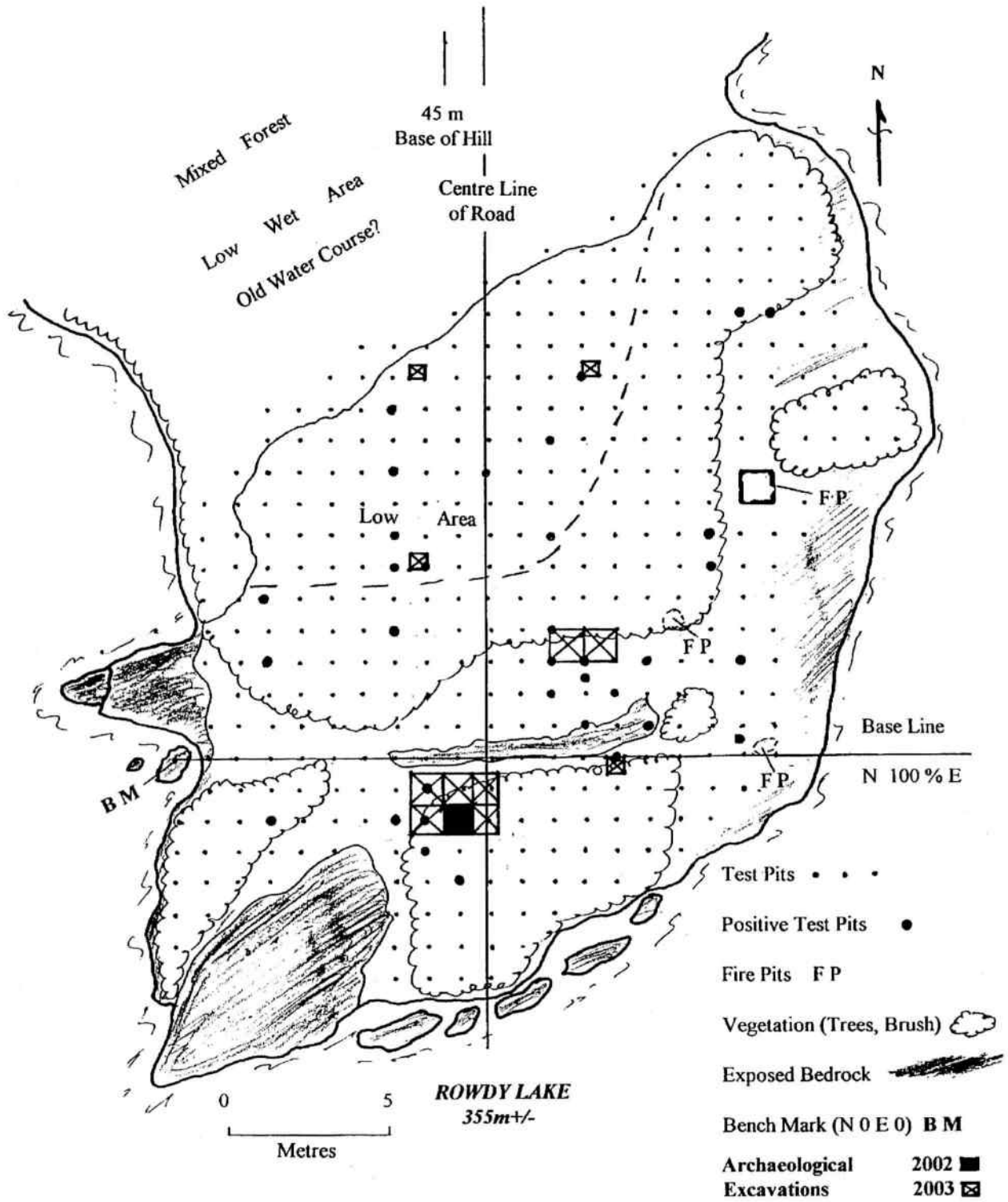


Figure 3. Sketch of EdKo-13

winter as well. It would be interesting to see if the analysis of the site indicates locations for such activities as smoking the fish, or fall versus winter living areas, located perhaps deeper into the bush.

The EdKo-13 site will be covered with geotextile prior to the installation of a temporary road. This process has been used once before over a larger site at Lac Seul. A comparison of the artifact bearing soil compaction at these two sites would provide a basis for future studies in the boreal forest.

Dedicated to the memory of Elliot "Brian" Lyons (1954-2004), whose family traditionally traversed this area, and who was a friend with whom many stories were shared and who would have enjoyed the one about this "white man" freezing to prove a point.

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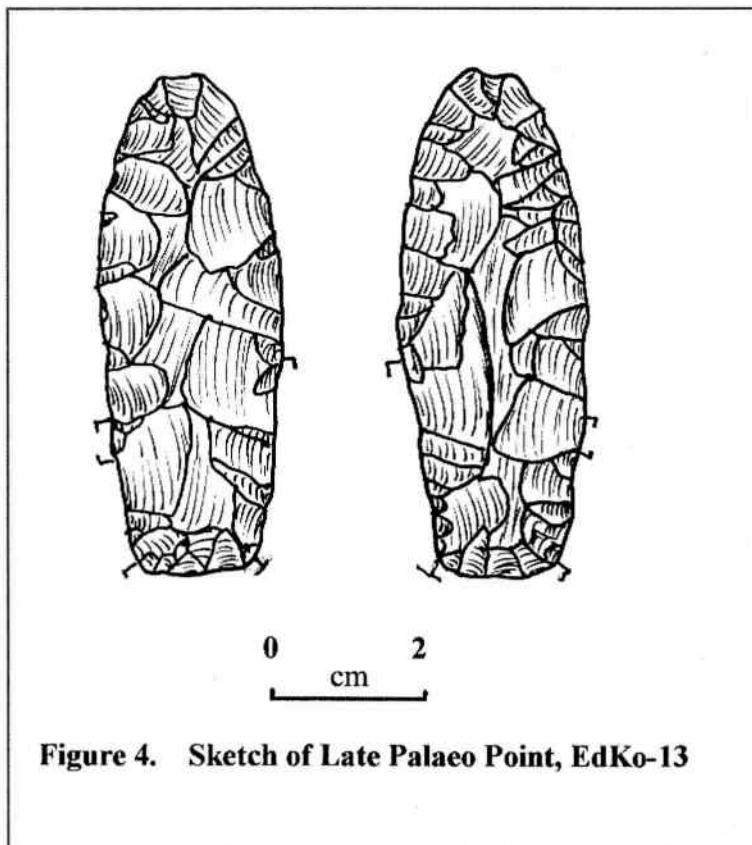


Figure 4. Sketch of Late Palaeo Point, EdKo-13

The Nile, the Milky Way, Egyptian Poetry, and the Bible

Henry van Lieshout

The Nile, the Milky Way, Egyptian Poetry and the Bible – are these dots that can be connected? Ever since I went on the OAS trip to Egypt in 1991 and learnt about the religious trinity of Osiris, Isis and Horus, there is a question that I ask myself from time to time:

is it possible that sciences such as archaeology, astronomy, etc on the one hand, and mythology, investigative popular journalism, etc, on the other hand, could come together in one time and place, thereby providing an insight into the origins of religious belief?

The reason that I hope you will find this article interesting and intriguing is the nature of the connections that may exist between the Egyptian Book of the Dead, Egyptian poetry, the Nile River, the galaxies of the Milky Way and Genesis, the first book of the Old Testament.

My interest in ancient history is mostly centred on what is referred to as biblical archaeology. Now, I have no interest to prove the bible either right or wrong, nor do I embrace the wide range of conclusions of current day popular journalists. I'm just interested to find as many clues as I can as to how peoples in antiquity interpreted their experiences in their surroundings and with nature, and how they expressed these experiences in ancient texts and customs that are handed down to us today.

A good place to start, therefore, is probably right at the beginning with the first book of the Old Testament, written, according to tradition, by Moses. The part I want to introduce is the well known "creation story" in Genesis 1. Most Biblical scholars do

not believe that Moses actually sat down and wrote the first five books of the bible. Rather, it was written during the Hebrew exile in Babylon in order that the rich oral religious traditions of their ancestors in Egypt are preserved for future generations.

Let me start with a few words about Moses. We recall that he was born to a Hebrew mother in a time when the Egyptian Pharaoh of the day ordered all Hebrew babies killed at birth. In order to spare the child, the mother placed him in a basket and set him upon the crocodile populated waters of the Nile, hoping that an Egyptian woman would find, spare and raise him. We also recall that the daughter of the Pharaoh found him in the reeds on the bank of the Nile, and that she kept and raised him in the royal court. It was therefore inevitable that Moses became intimately familiar with the religious beliefs at the highest levels of Egyptian society.

If religious tradition were true, that Moses wrote the first five books of the bible, then the text of the creation story in Genesis 1 would be a clear reflection of the Egyptian system of belief at about 1,500 BCE. Even if Moses did not actually write the first five books of the Old Testament, the Hebrews that fled from Egypt under the leadership of Moses would have been intimately familiar with the religious beliefs of Egyptian society of which they were a part for a few hundred years, and these beliefs would remain with these peoples and likely handed down through the oral tradition for many years before being committed to writing.

In case you wish to read the texts I am about to refer to, you will find the

exact text in the Good News bible. I personally prefer this text, commissioned in 1971 by the American Bible Society, because it claims to be amongst the easiest to read and follow and it's based on current translations and more original ancient texts than the much more loved, revered and quoted St. James Bible. The Preface of the Good News Bible best explains the reasons for my preference, and I won't repeat any more here.

Now, back to the beginning of time. In Genesis 1 we read the words of Moses, this being a reflection of Egyptian religious belief at that time, as follows.

"Evening passed and morning came – that was the first day. Then God commanded, "Let there be a dome to divide the water and to keep it in two separate places" – and it was done. So God made a dome, and it separated the water under it from the water above it. He named the dome "sky". Evening passed and morning came – that was the second day. Then God commanded, "Let the water below the sky come together in one place, so that the land will appear" – and it was done. He named the land "Earth", and the water which had come together he named "Sea". And God was pleased with what he saw."

We can easily relate to the concept of a dome in the text, after all we know that during the day the sun rises in the east, passes overhead, and sets in the west. At night, away from city lights, we can see the expanse of stars overhead from one horizon to the other. In ancient and modern times the concept of the daytime and evening sky as being in the shape of an overhead dome is easy to grasp, but the interest-

ing part of the text is that the reason the sky was created was to divide all the water on the Earth, so that two bodies of water were created, one in the sky, and the other on the earth.

Again, *"So God made a dome, and it separated the water under it from the water above it."* By process of elimination, we easily relate to the water on the earth, but what are we in the 21st century to understand about a large body of water in the sky?

Rain, we say? Well, in the Middle East there is barely any rain, even at the time of Moses around 1,500 BCE, so why would God have found it necessary to find a home for a miniscule amount of moisture, compared with the volume destined for the "sea", and while God has an additional task to collect all the water on the earth into one place called the "sea", there is no more work to be done in collecting the body of water up "in the sky". Presumably it was already there, intact, and needed no more effort to gather together.

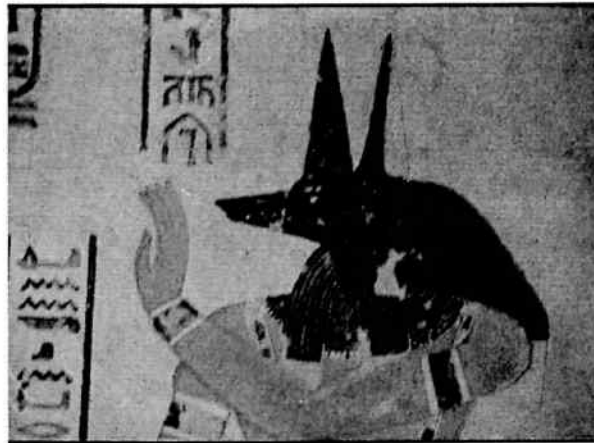
For the next part of the story I need to digress a little. As mentioned earlier, I went on the OAS tour of Egypt in 1991 and what a wonderful experience it was. While rummaging in a dusty bookstore on the day or two we were in Luxor, I came across a little book titled *Gods and Myths of Ancient Egypt* by Robert A. Armour. The only reason I bought this particular book was because it was published by The American University in Cairo Press and I thought that it's contents would likely be more authoritative than other books on this topic published by obscure publishers. It's only 189 pages in fairly large print.

Myth is an interesting notion isn't it? Why would the author have used the word "myth" in the title, when in antiquity these religious beliefs were considered hard "fact", in the same

way that all religions today believe that each of them have the indisputable facts to prove that their religion is the only true religion.

Here then are the "facts" of ancient Egyptian religion, as per the American University in Cairo – "myths" to us of course. In the Book of the Dead is a hymn in honour of the supreme God, Ra. An extract from the hymn is as follows,

GODS AND MYTHS OF ANCIENT EGYPT



Robert A. Armour

*"You are the Lord of heaven,
You are the Lord of the earth,
You are the creator of those who
dwell in the heights,
You are the creator of those who
dwell in the depths,
You are the God One who came
into being at the beginning of time,
You did create the earth, you did
fashion man,
You did make the watery abyss of
the sky,
You did form the Nile
You did create the watery abyss,
And you give life to all that therein is"*

Well, what are we to make of this. The first point is that "the Lord of heaven and earth came into being at the beginning of time". When was that? I'll refer to this later. Does the very last sentence specifically mean that there is life in the "watery abyss of the sky", or in the Nile, or both? The phrase, "give life to all that therein live" probably indicates both, but it's ambiguous. Coming right after the two embracing references to the watery abyss, and to the Nile, it seems to emphasize the "watery abyss", and the Nile. Is there any significance to the fact that, in the last four lines, the Nile is sandwiched between two sentences that refer to the "watery abyss"? The definition of an abyss includes the words crevasse, chasm, fissure and gorge. According to these ancient texts, it seems to me that the notion of a water-carrying gorge in the sky, and the Nile, are connected somehow. But what is the meaning of this, and what are we to make of this in our day and age?

Armour informs us that the Book of the Dead is not a single book, but a compilation of numerous texts, and dates from the early New Kingdom period that stretched over a 250 year period from about 1570 BCE to 1320 BCE, which is within range of when

Moses is believed to have lived in the royal court. If so, he would certainly have been familiar with the concepts contained in the Book of the Dead.

Continuing to read my little book, I came across another poem, this one in praise of the life-giving Nile – an extract of which follows,

*"Homage to you, oh Nile
You guide the darkness whenever it is
your pleasure to guide,
You water the fields that Ra has
created,
You make all animals live,*

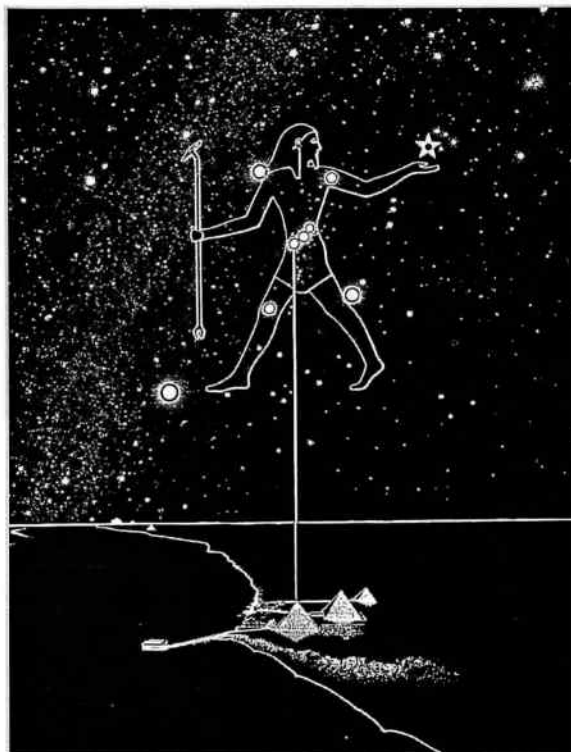
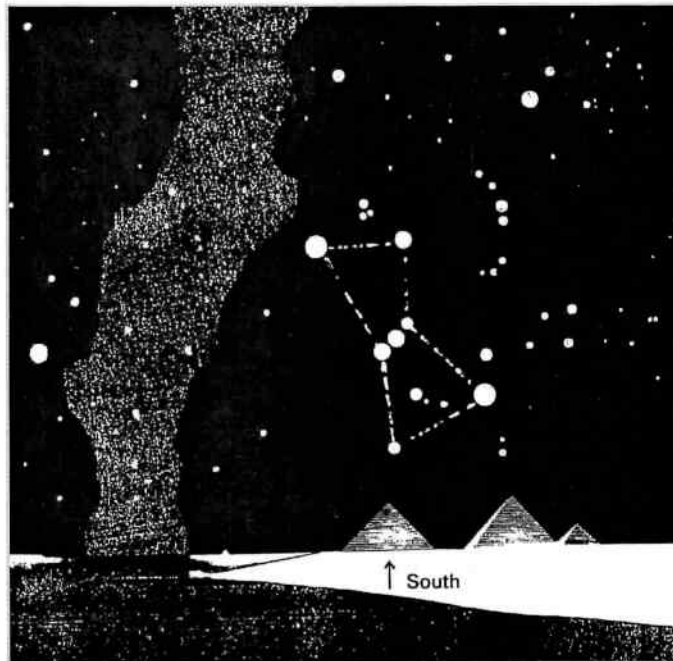
*You make the land drink
without
ceasing,
You descend the path of
heaven,
You are the friend of
meat and drink.
If you were to be over-
come in heaven,
The Gods would fall
down headlong,
And man would perish."*

Most of the lines in the poem are in the context of life on Earth, with the exception of where the Nile "descends the path of heaven". This poem seems to imply that the Nile descends down from heaven and continues on earth, and that life on earth is dependent on the celestial Nile to bring it's nourishment to the earth.

According to our computer literate 21st century intellect, this is cute Egyptian "mythology"; after all, we all know that the Nile is an earth-bound river. More curiously, the poem states that if the Nile ceases to exist in heaven, then the Gods would perish too. It's readily acknowledged today that without the water from the Nile, ancient Egyptian civilization would not have existed the way it did, but what this poem is telling us is that without the Nile in heaven, everything is at risk, even the existence of the very Gods that created the Nile.

This is a most profound statement, and what was it that the ancient Egyptians saw in the sky and on the ground, that prompted this unlikely, surprising and delightful poem, which became part of religious "fact" in their time. What was it that prompted this adoration of a celestial waterway?

All of this was part of the religious fact (but "myth" to us) in which



generations of Hebrews who lived in Egypt were schooled, and this was the religious teaching they took with them when they were led out of Egypt by Moses, and wandered in the desert for 40 years – but that's another story.

Most of us, when we read these types

of ancient poems, find reinforcement in the fact that these ancient religions were figments of "mythology", while our own particular religion, represents real fact. I am sometimes reminded of the words of Sir Leonard Woolley, renowned archaeologist and excavator of Ur of the Chaldees, home of the patriarch Abraham, who said in his book, *The Sumerians* that "We need not to try make history out of legends, but we ought to assume that beneath much that is artificial, or incredible, there lurks something of fact"

Most ancient cultures were often concerned with nature's renewal, from the daily reappearance of the sun, to changes in the night sky of the stars and the moon, to the change of seasons, to the coming of spring or the flood, to the replacement of the king at his death, and to the achievement of glory in the afterlife.

So far I have only told you about Genesis 1 in the Old Testament, the Egyptian Book of the Dead, Egyptian poetry and a little about the Nile River. Now I need to deal with the Milky Way, astronomy, and the findings of current popular authors, and where some computer technology leads us.

The figure of the artist's impression of the night sky over the Nile is from the book *The Message of the Sphinx* by well-known and best-selling writers Graham Hancock and Robert Bauval, and there is a similar drawing in the book, *The Orion Mystery* by Robert Bauval and Adrian Gilbert. These illustrations show us what the sky over the Nile looked

like a long, long time ago. These people are popular authors with occupations such as construction engineering, correspondent for *The Economist*, and business consultants, and all are long time students of history. One may not agree with their conclusions about things in their books, but these artist's impressions made me sit up and take notice when I first read their books some years ago, and have prompted me to see if I could connect some of the dots.

the felucca and set sail, but you would not see the Milky Way in this orientation anywhere along the Nile today, for the reasons that follow.

Through the magic of computer technology we are now able to wind back the clock to a time when the night sky actually did look like this, and from the illustration it's now possible for us to see that the Milky Way in ancient times does actually "descend the path of heaven" vertically to join the Nile on the

ish, or to quote the poem to the Nile above:

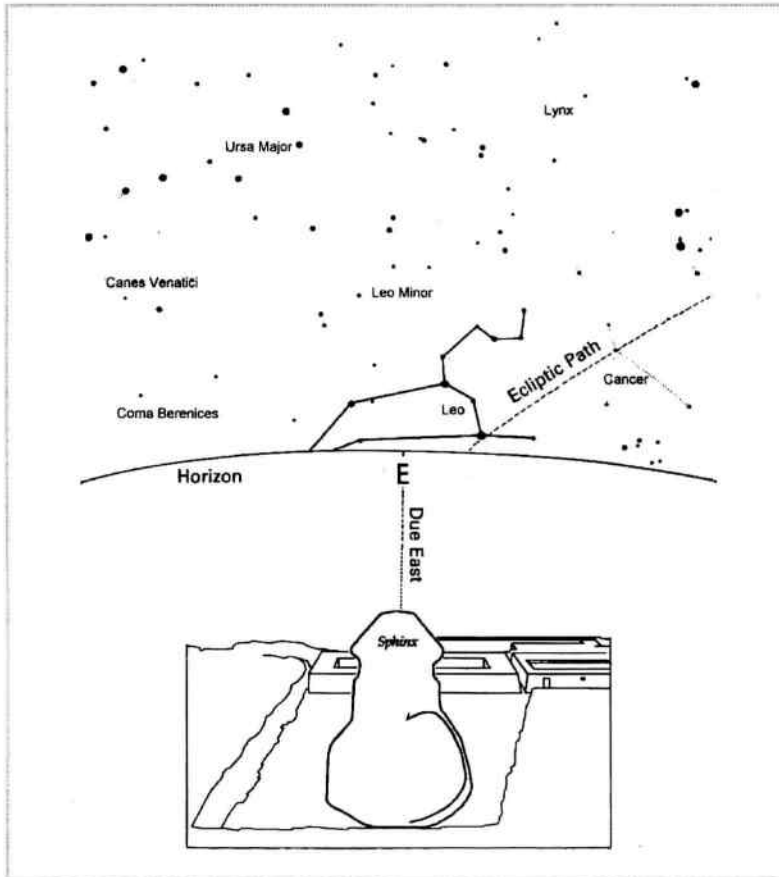
*"If you (the Nile) were to be overcome in heaven,
The Gods would fall down headlong,
And man would perish."*

Sitting in your boat on the Nile, you might also marvel at the dome over your head with billions of little points of points, and wonder about who put them there. Then there's this big moon constantly moving around, and you might wonder about who's moving it around. How interesting that the points of light are not universally dispersed over the entire dome, but concentrated here and there into formations. You might conclude that there must be some force up in that dome that brought all the stars together in their majestic setting. If you were a person living in antiquity, you might well conclude that the Gods created two places in which to store life-giving water, as reported in Genesis:

"Then God commanded, "Let there be a dome to divide the water and to keep it in two separate places" – and it was done. So God made a dome, and it separated the water under it from the water above it. He named the dome "sky".

The illustration also shows the cluster of three stars that make up the constellation of Orion, and we know that religious practices in that far-off time believed that the king of the afterlife, Osiris, resided in that constellation, close to the celestial Nile. The Gods therefore decided to live close to life sustaining waters in the sky, just as the Egyptian people had to live in close proximity to their supply of water on the earth. Referring back to *Gods and myths of Ancient Egypt*, I note that Osiris is described as follows:

"Osiris was originally identified with the life giving forces of water, vegetation and soil. He was the God of the afterlife, and was associated with resurrection. His cult centres were at Busiris and at Abydos, and he was widely wor-



The artist's impression shows the Nile at night, looking south to its "beginning", and it shows the position of the Milky Way in the night sky, relative to the general flow of the Nile from South to North.

Wouldn't it be interesting to visit Egypt, rent a felucca one night, and observe the celestial Nile and check out whether the Nile and the Milky Way meet on the horizon, as in the illustration? Well, you could rent

horizon. If you were sitting in a boat on the Nile at night, a few millennia ago, you may well have concluded that the Gods have graciously allowed their celestial life-giving river to be shared by mankind also, thereby sustaining the Gods in the sky, and the life created on earth. You might also conclude that should anything happen to the celestial waterway that comes to earth through the "abyss", then both mankind and the Gods would per-

shipped. He was depicted as a mummified figure wearing a white crown with two plumes; he wore a false beard and carried a crook and flail."

Moving on, some will argue that the Nile does not flow in a straight line from south to north as the illustration shows, and that in places it flows from west to east and visa-versa. This is correct, and the night sky would therefore not always show the Milky Way meeting the

Nile on the horizon as the illustration depicts. However, for the 500 km distance from Memphis (close to Cairo) to Abydos, the east-west variation is a little over 100 km. In other words, for a 500km stretch south of Cairo, the Nile stays within a narrow band of about 50km on either side as it flows northwards. Isn't it also interesting that the areas that were traditionally regarded as the southern and northern sacred regions of Osiris were Abydos and Memphis, the exact stretch of the

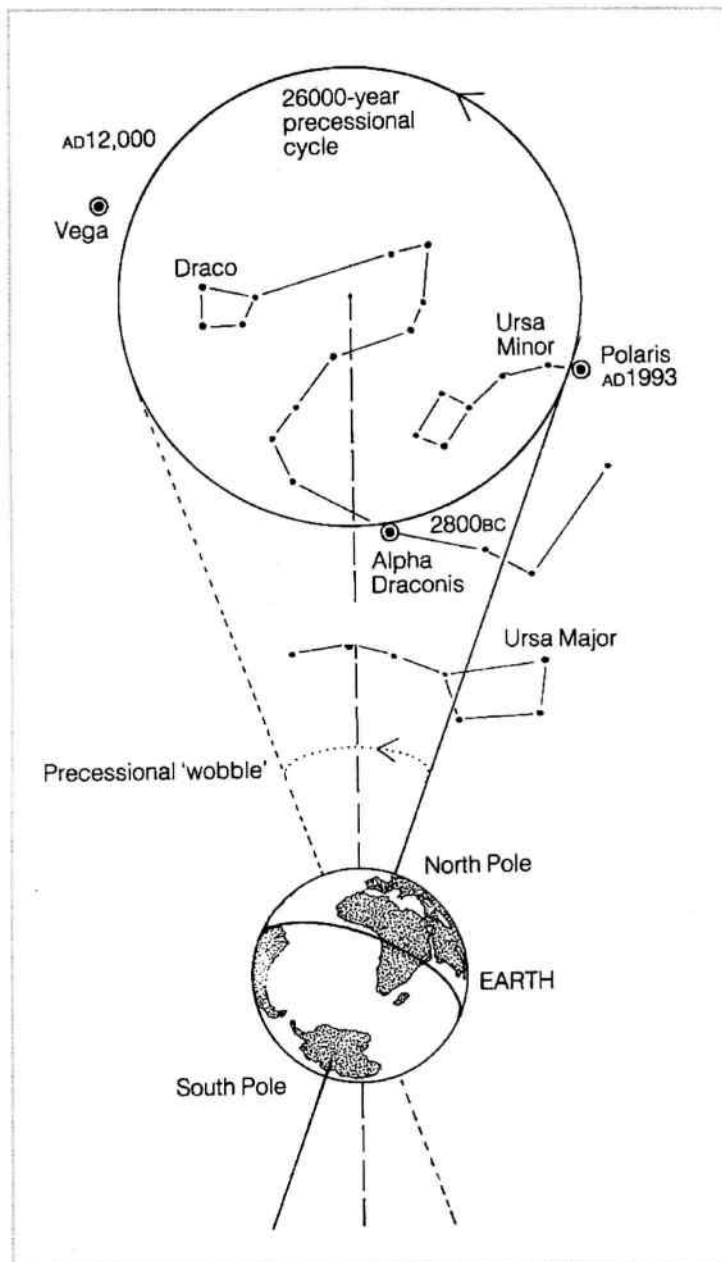
Nile that meanders within this narrow band through the Nile Valley. Which brings to mind another term we have come across before, i.e. the Nile "Valley" which, on the earth is a reproduction of the "abyss" (or crevasse, chasm, fissure, gorge) in which the Milky Way flows in the dome.

For those of us who have been to Egypt we have probably visited the "solar boat" in the museum next to the Great Pyramid. We are told that these solar boats were used by the deceased Pharaohs to travel to their eternal home in the Constellation of Osiris. Who is not puzzled by the notion of having to use a boat in the desert to travel to the stars? Well, the illustration provides a clue, because one way to the Constellation of Orion is to sail along the Nile to the horizon, and then up the Milky Way to the region of Orion, the celestial home of Osiris.

So far the story is reasonably simple, but now it gets more complicated, because we need to touch on why the Milky Way has changed its orientation to the Nile. This deals with how our planet wobbles on its axis as it moves through the universe, and how computer technology has helped me to connect some of the dots.

As we all know, the Earth rotates on its axis as it circles the sun every 365 days. However, the rotation is not as smooth as it appears because the earth has a little wobble on its North and South Polar axes. This is due to a number of factors, such as the inequal distribution of land and ocean masses across the surface of the Earth and that the North Pole is a mass of frozen water that partially melts in the northern summer while the South Pole is a continental land mass with a huge cap of frozen ice. The earth is therefore like the slowly rotating "spinning top" we used to play with in childhood.

The scientific term for the wobble is "precession" and as *The Orion Mystery* notes, "The effect of precession is not real but apparent, and only involves the stars. The stars do



not actually move, but appear to move because of the earth's precessional wobble" (p146). The time it takes to complete a full precessional cycle (wobble) is about 26,000 years.

If the Nile today does not meet the Milky Way on the horizon, as shown in the illustration, when did they meet? All we need to do is wind back the wobble to the time when the two did meet, and this will give an approximation of the timing of the illustrated night sky. Here computer technology comes into play, and what it reveals is quite stunning, disheartening, and perhaps unbelievable, for we need to go all the way back to about 10,500 BCE to find the time when the two met on the horizon.

Is it really possible, indeed credible, that the origins of the poetry we have seen in the *Gods and Myths of Ancient Egypt* in the Book of the Dead, and the origins of Genesis, go back so far? What's equally troubling is the fact that in the time of Moses, the orientation of the Nile was already different from what it was in the illustration in 10,500 BCE, yet the system of belief still existed, some 9,000 years after the Nile appeared vertical to the horizon.

A second indication that 10,500 BCE was an important period is that the computer model shows, at that time, the Sphinx was looking directly East at the rising sun on the horizon in the exact place where the Constellation of Leo was located. This took place on the spring equinox, at a time of renewal of growth in the land, and at the time of the rebirth of a new day. Today there are some geology scientists who believe that the Sphinx really does date back to this period of 10,500 BCE. Is it possible that the science of astronomy in Egypt at that time was already so developed as to be able to conceptualize constellations, and to erect the Sphinx as a monument to the Constellation of Leo, as is suggested?

A third indicator reveals that 10,500

BCE was an important milestone because at that time the Constellation of Orion, the celestial home of Osiris, was at its lowest point on the horizon, i.e. it was at the "beginning" of the 26,000 year cycle.

Apparently there are references in the pyramid texts that refer to a "First Time", and some of the populist writers are making the connection that 10,500 BCE is related to the above three points:

1. The Nile's vertical orientation,
2. The Sphinx facing the Constellation of Leo at sunrise,
3. The position of the Constellation of Orion at the beginning of a 26,000-year cycle.

I'm back to my opening question, "Is it possible that sciences such as archaeology, astronomy, etc on the one hand, and mythology, investigative popular journalism, etc, on the other hand, could come together in one time and place, thereby providing an insight into the origins of religious belief?"

If an answer to this is yes, then, "without making history out of legend", I can visualise that the ancients considered these three celestial events as defining a "new beginning of time". The fact that the Gods were perceived to have created this threefold spectacle in the sky could have resulted in religious leadership originating celebrations that extended all the way through the millennia to the time of Moses, and ultimately into the ancient Hebrew texts that we today know as the Old Testament, and perhaps even into our current religious systems of belief.

I like the notion that "we ought to assume that beneath much that is artificial or incredible there lurks something of fact," but I'm the first to admit that going back to 10,500 BCE does seem a far stretch.

A few weeks ago, I was watching a rebroadcast on TV Ontario of a lecture at the University of Guelph that dealt, in part, with the origin of the

concept of religion. This led to the observation that human cognitive ability could have started 60,000-70,000 years ago. It was proposed that the other creatures that share our planet do not recognise subtle and gradual changes in their environment in the same way that humans do. They are barely conscious of the sky, focussing their gaze on the ground and on the horizon in the constant search for food, and predators. Taking note of the sky is pretty well unique to the human species. The lecturing professor observed that the evolution of the human brain, and specific parts of the brain, would have enabled our ancestors of 60,000-70,000 years ago to start recognizing these types of changes, and to start being capable of making comparative observations, ie, yesterday this was there, why is it not in the same place today.

A quote from Ptahotep, a high priest of the Pyramid Age, in the book *The Message of the Sphinx* states: "Great is the cosmic order, for it has not changed since the time of Osiris, who put it there". So maybe 12,500 years ago is not such a far stretch.

I haven't yet found the answer to my question, but I'll keep on looking for more dots to connect, and keep an open mind on what I find.

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