



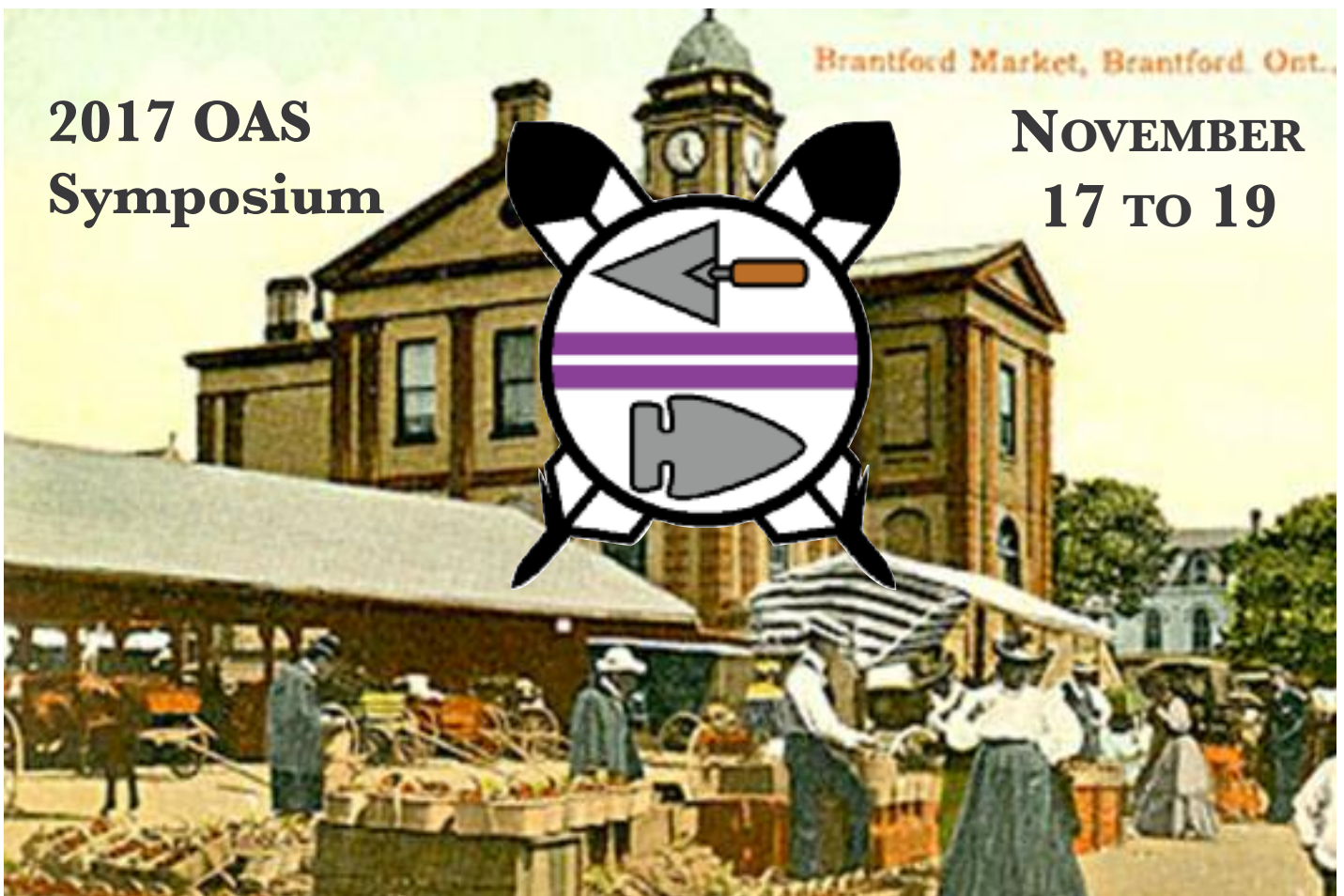
Ontario Archaeological Society

Arch Notes

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PRESIDENT'S MESSAGE

THE SOCIETY OF THESEUS

The ship on which Theseus sailed with the youths and returned in safety, the 30-oared galley, was preserved by the Athenians down to the time of Demetrius Phalereus. They took away the old timbers from time to time, and put new and sound ones in their places, so that the vessel became a standing illustration for the philosophers in the mooted question of growth, some declaring that it remained the same, others that it was not the same vessel.

- Plutarch, *The Parallel Lives*

The Ship of Theseus has been chasing me for years. Not the actual ship, but the idea. For those of you who may not be acquainted with the legend, the ship was one that the founder of Athens had sailed (heroically, one can assume) and which was preserved in his honour. Over time, as elements decayed, they were replaced with new ones such that, eventually, the entire ship was comprised of replacement parts. It then became a subject for philosophical discussion. Was it still the same ship? Some said yes, some no. If no, at what point did it cease to be Theseus' vessel? How many timbers need be removed before it lost its connection to him? If yes, through what 'essence' did it remain his ship when none of the components that had ever borne Theseus' heroic gaze were left?

It's a thought experiment: an excuse for philosophers to (smugly, no doubt) get the rest of us to think about the consequences of our principles and the lines of reasoning that support them. I first bumped into it a couple of years ago while visiting the USS Constellation in Baltimore Harbour. The current ship was constructed in 1854 to replace a 1797-vintage frigate of the same name. However, the 1797 vessel was never stricken from the naval register and it has been claimed that many of its wooden elements were used in the 1854 version (which have also been extensively replaced since

that date). For decades, historians and enthusiasts argued, sometimes rather warmly, over which date to use (though there seems to be some consensus around the later one now). What makes a thing 'authentic'? It's a question that anyone in archaeology and heritage must consider sooner or later. That there is no satisfactory answer to the question is maddening (unless you are one of those accursed, black turtleneck-wearing philosophers) but it remains a question that must be asked. It sticks with you.

Not many months later, I encountered the same problem in physicist Richard Feynman's wonderful book, *What Do You Care What Other People Think?* (1988). In one section of the book, Feynman discusses a biological experiment in which rats were fed food that had been laced with a radioactive isotope. As the experimenters observed the rats over some weeks, they found that those atoms were taken into the body (including the brain), to replace atoms that had left, before being replaced themselves. As Feynman put it, "So what is this mind of ours: what are these atoms with consciousness? Last week's potatoes! They now can remember what was going on in my mind a year ago—a mind which has long ago been replaced." Our very bodies, it would seem, are ships of Theseus. We remain ourselves (or do we?), even as the very atoms and cells that we are made of are replaced over time.

An idea like that tends to stick with you. You find yourself playing with it when your mind is quiet. I liken it to a many-sided puzzle piece that you keep spinning in the hope that you might one day find someplace for it to 'fit'. A few weeks ago, Dr. Gary Warrick (the President of the CAA) visited the OAS' excavation at the Mohawk Institute (site of a former Residential School and a community project that the OAS has 'adopted'). For me Gary is equal parts scientist and philosopher, Feynman and Sidhartha, and I revere him no less than

either. Anyone who has heard him give a lecture will know what I am talking about. You always leave feeling both intellectually and spiritually nourished. How he ended up in our dusty little community is a wonder to me – but I am grateful for it. Anyway, he arrived on site in his typical, committedly-environmental way, on an old bicycle – a bicycle so mismatched and cobbled together that it was unclear what its original brand might once have been. When I asked, he referred to it as his "bike of Theseus," and explained how every part of it had been replaced over the years. Two days later, there was Malcolm Gladwell discussing the Ship of Theseus problem on his podcast, *Revisionist History*.

Enough already. You win, universe. I get it. The ancient Greeks believed that ideas were something that happened to them, rather than in them. In my life, this is a notion that often feels true. As I wind down my tenure here on the OAS Board, I find that there are a few ideas that I've wanted to express, but haven't had the opportunity, or perhaps even the clarity, to put to paper.

Our society is a ship made up of many parts. Board positions are filled and refilled; always with a mixture of new volunteers and experienced ones. Presidents are roughly arm-twisted into standing for the office, before gleefully darting for the door at the first opportunity (am I projecting here?). Members, too, come and go. Some, like Feynman's atoms, had a presence that was capricious and of little more note than a bit of extra rope laying on the deck. Others stayed around long enough that we came to think of their contribution as fundamental; like keels and masts. In losing them, we feared that we might broach to and sink. But we didn't, and we sailed on – though sometimes the holes took a long time to repair and sometimes the character of the ship was different afterwards. Different, but the same. New and old.

We've been agents of change – and

sometimes we have been caught off guard by it. Yet we sail on, fixing as we go. Perhaps this quality is what gives us our strength; a foundational flexibility that helps us weather the waves and keeps this old boat moving forward. To be always renovating, tearing out the rot and replacing it with new timber, gives us the ability to respond to each challenge as it comes along; new legislation, changing demographics, changing values, and perhaps one day, reconciliation.

Theseus is remembered for having slain the Minotaur; a half human, half bull-like

creature that lived in the labyrinth of King Minos of Crete. In what may have been the inspiration for The Hunger Games, Minos demanded that, every seven years, Athens send seven courageous boys and seven beautiful girls as tribute; to be consumed by the monster. Theseus sailed for Crete on his 30-oared ship to challenge the beast which, through great feat of arms he bested and slew. On his way home, however, he neglected to signal his victory to the Athenians by changing the sails on his ship from black to white. His father Aegeus, seeing the black sails confirming the death of his son,

despaired and threw himself into the sea that now bears his name.

Colonialism is a beast that has drawn heavy tribute from its victims, many of whom were but children when they were offered up in sacrifice to it. It is beyond the strength and ability of archaeologists to fix that wrong. Indigenous heroes are already doing that. But we can take an oar.

See you at the symposium.

P. J. Racher
President

ONTARIO ARCHAEOLOGICAL SOCIETY

Agenda for the Annual Business Meeting

Saturday Nov. 18 at 4 p.m.

at the

**Best Western Hotel &
Conference Centre,
Brantford, Ontario**



1. President's opening remarks
2. Minutes of the previous meeting
3. Matters arising from these minutes
4. President's report
 - i. Constitutional amendment(s)
 - ii. Introduction of the Incoming President
5. Treasurer's report
 - i. Financial statement
 - ii. Appointment of auditors
6. Election of Directors
7. Next Symposia – 2018? 2019?
8. Progress of 2014 - 2019 Strategic Plan
9. Other business
 - i. Motions of thanks
10. Adjournment

PROPOSED CHANGES TO THE CONSTITUTION AND STATEMENT OF ETHICAL PRINCIPLES

By Paul Racher

Ontario Archaeology finds itself standing at the same crossroads as the rest of Canada. Originally, it was something that archaeologists (mostly from the Settler Society) did to the Indigenous past - typically without invitation, consent, or the sharing of results afterward. It was a different time, both for society as a whole, and for archaeology in particular. Things have changed. Business as usual, the old way, or whatever you wish to call it is no longer an option.

The more recent past has been characterized by the increasing involvement of Indigenous peoples in what we do, and we have been so enriched by that relationship that it is almost a wonder that we didn't think of it sooner. Indigenous communities, which have more political clout than our own, have pushed hard for site protection, for increased archaeological assessments, and for more rigour in the field.

It is no coincidence that the evolution of the archaeological consulting industry from hobby into full-time career has coincided with the growing interest of First Nations communities in exerting stewardship over how their history is explored and presented. We owe them a good deal.

Reconciliation, which is to say bringing ourselves into a just and correct relationship with Indigenous peoples, is how we settle that debt. It isn't an easy road. Fortunately, the way forward has been laid out for us in the 94 Calls to Action of the Truth and Reconciliation Commission (TRC) and in the text of the United Nations Declaration on the Rights of Indigenous Peoples (UN-DRIP) (which has been identified as the blueprint for reconciliation). With this in mind, a constitutional committee, comprised of the President and several dedicated OAS volunteers, was struck to examine both our Constitution and our Statement of Ethical Principles with an eye to updating them to reflect the challenges and opportunities borne of the TRC, UN-

DRIP, and several Supreme Court decisions regarding the Duty to Consult.

The OAS Constitution is largely focused on the mechanics of the operation - which is to say it governs how we "work". Only Article 10 deals with ethics but even that section of the current document is silent regarding our relationship with (and responsibilities to) the First Nations. Accordingly, it was proposed that a single paragraph be added to acknowledge our debt to Indigenous peoples, both as Canadians living on treaty lands, and as archaeologists who are privileged to work with the Indigenous cultural legacy.

The Statement of Ethical Principles, last revised in 2003, required a bit more thinking to bring it into alignment with the many changes that Ontario Archaeology has undergone over the past decade and a half; particularly the growth of the consulting industry and the (admittedly nascent) attempt to decolonize our relationship with Indigenous peoples. It has been proposed that the entire statement be replaced with the one presented below.

The constitutional committee worked very hard on this. Much time was spent on semantics and parsing the language used; on acknowledging aspirations while recognizing that the legislative regime we operate under hasn't caught up with us yet. I believe we have produced a living document that may suit us for the next decade or so. I encourage you to read it and to vote with us in November. If you have any questions, please do not hesitate to contact me anytime, by phone (519-804-2291 x100) or email (president@ontarioarchaeology.org).

Existing Article 10 of the OAS Constitution:

ARTICLE 10 – CODE OF ETHICS

1. It shall be the duty of every member to exercise an interest in the Society, to avoid wrongful use of its name, or authority, and to regulate their conduct toward the Society, fellow members, and the public, in accordance with the Constitution, and the State-

ment of Ethical Principles, as appended to the Constitution.

2. The Society supports Ontario, Canadian and International legislation and conventions that discourage and/or prohibit the purchase, sale and trading of original artifacts, and it expects its members to comply with the spirit and intent of such legislation and conventions. Should the Society become aware that a member may have violated the spirit and intent of this clause, then the Executive Board may consider invoking the provisions of Article 11 below, but only once it has given the subject member an opportunity to appeal against any remedies contained in this article.

3. Books, periodicals, pamphlets, etc., shall not bear any inference of any approval of the Society, or any Chapter thereof, except by special permission of the Executive Board.

Proposed Wording of Article 10:

1. It shall be the duty of every member to exercise an interest in the Society, to avoid wrongful use of its name, or authority, and to regulate their conduct toward the Society, fellow members, and the public, in accordance with the Constitution, and the Statement of Ethical Principles, as appended to the Constitution.

2. The Society supports Ontario, Canadian and International legislation and conventions that discourage and/or prohibit the purchase, sale and trading of original artifacts, and it expects its members to comply with the spirit and intent of such legislation and conventions. Should the Society become aware that a member may have violated the spirit and intent of this clause, then the Executive Board may consider invoking the provisions of Article 11 below, but only once it has given the subject member an opportunity to appeal against any remedies contained in this article.

3. Books, periodicals, pamphlets, etc., shall not bear any inference of any approval of the Society, or any Chapter thereof, except by special permission of the Executive

the Executive Board may consider invoking the provisions of Article 11 below, but only once it has given the subject member an opportunity to appeal against any remedies contained in this article.

3. Books, periodicals, pamphlets, etc., shall not bear any inference of any approval of the Society, or any Chapter thereof, except by special permission of the Executive Board.

4. *We acknowledge our debt to the Indigenous peoples, upon whose lands we live and work. We accept that it is a privilege to work with the cultural properties¹ of any Indigenous/Descendant group and that an archaeologist must recognize that privilege.*

Original Statement of Ethical Principles (effective March 31, 2003):

Archaeology is the search to know and understand humanity's past. This desire to learn about our common heritage is shared with many groups including: First Nations; avocationalists; students; teachers; genealogists; historians; cultural resource managers; academic researchers; and the public at large. In order to protect the information obtained from archaeological sites so that all will benefit, each archaeological practitioner must adhere to a set of principles and ethics. The members of the Society are proud to proclaim adherence to the following principles.

1. We respect and support all relevant Ontario, Canadian and International legislation and/or Conventions that deal with the practice of archaeology, and the preservation of any nation's heritage.

2. We oppose the purchase, sale and trading of genuine archaeological artifacts, and believe that licensed archaeologists hold artifacts in trust for the people of Ontario until a suitable repository can be found.

3. We believe that it is the responsibility of archaeologists to disseminate the results of research to the archaeological community as well as to the general public in an easily accessible manner, medium and format.

4. We encourage archaeological licence holders to sign the freedom of information

declaration that accompanies their licence. This declaration allows the Ministry to promptly release reports without the requirement of contacting the authors for approval.

5. We view altering artifacts, records and/or falsifying reports prepared by others as unacceptable behaviour. Reporting information gathered by others without citation is also deemed unethical.

6. We believe that differing hypotheses must be freely proposed and tested, and that we will contribute to collective knowledge through constructive criticism.

7. We respect the right of First Nations to play a primary role in the conduct of any aboriginal archaeological investigation.

8. We affirm that every reasonable effort should be made to consult and cooperate with First Nations in the stewardship, conservation, and display of aboriginal artifacts, and that the wishes of First Nations must be respected concerning disturbance and re-interment of human remains.

9. We promote stewardship of all archaeological resources, materials from archaeological investigations including artifacts, reports, notes, photos, etc., and believe that these should be maintained in an appropriate repository for long term conservation.

10. Members are obligated to notify the Board of Directors of any material breach of these ethical guidelines, and we support initiatives that the Board may implement to obtain fair resolution to such breach, or to resort to remedies as provided for in our constitution.

Proposed Statement of Ethical Principles:

The archaeological study of the human past places a strong duty upon its practitioners to ensure that the archaeological record is conserved. Accordingly, members of the Society will adhere to the following principles and ethics:

1. We respect and support all domestic legislation and international conventions that protect archaeology and heritage.

2. As archaeologists, we recognize that we have special obligations to any Indige-

nous or Descendant community whose cultural legacy is the subject of our investigation.

3. We affirm that Indigenous communities have an inherent right to practice stewardship over their own cultural properties (including but not limited to: archaeological, spiritual, and historical sites, artifacts, designs, ceremonies, technologies, visual and performing arts, oral traditions and written and oral literature) and that said stewardship includes the right to maintain, control, protect, develop and have access to those properties.

4. We acknowledge the profound relationship between Indigenous communities and their cultural properties regardless of legal ownership.

5. We will take all reasonable efforts to obtain the free, prior and informed consent of representatives of Indigenous communities prior to taking any steps in the investigation or management of their cultural properties.

6. We will respect the customs and traditions of Indigenous communities regarding the treatment of human remains.

7. We oppose the purchase, sale and trading of archaeological artifacts.

8. We believe that it is the responsibility of archaeologists to disseminate the results of research to the archaeological community, as well as to the general public, in an easily accessible manner, medium, and format.

9. We condemn altering data, records and/or falsifying reports prepared by others or reporting information gathered by others without citation.

10. We promote the stewardship of all archaeological collections and believe that these should be maintained in an approved repository for long-term conservation.

11. Members are obligated to notify the Board of Directors of any material breach of these ethical guidelines, and we support initiatives that the Board may implement to obtain fair resolution to such breach, or to resort to remedies as provided for in our constitution.

¹ *Including but not limited to: archaeological, spiritual, and historical sites, artifacts, designs, ceremonies, technologies, visual and performing arts, oral traditions and written and oral literature.*



The Ontario Archaeological Society

Proxy Form

I _____, a member in good standing of the Society, hereby exercise my right of proxy by identifying:

- _____, a voting member in good standing, or
- the President of the Board of Directors

As my proxy to attend, act, and vote on my behalf at the Annual Business Meeting of members to be held on SATURDAY, NOVEMBER 18, 2017 AT 4:00 P.M.

- 1 Regarding agenda items in the Notice of Meeting for which I have full knowledge and understanding - circle one of – For, Against, Abstain, At Proxy’s Discretion
- 2 Regarding amendments from the floor regarding agenda items in the Notice of Meeting -circle one of – For, Against, Abstain, At Proxy’s Discretion
- 3 Regarding items that arise in Other Business -circle one of – For, Against, Abstain, At Proxy’s Discretion

Optional

I wish to present the following amendment to Agenda Item No _____ which I wish my proxy holder to propose:

Further, I wish to register the following limitations to the exercise of my proxy with respect to any Agenda Item or amendments thereto;

Signature _____

Date _____

Name _____

**Please ensure delivery to the OAS Office on or before
Thursday, Nov. 9, 2017**

Address: OAS, PO Box 62066, Victoria Terrace Post Office, Toronto ON M4A 2W1

SYMPOSIUM UPDATE

‘From Truth to Reconciliation: Redefining Archaeology in Ontario’

NOVEMBER 17 TO 19

**BEST WESTERN BRANTFORD HOTEL AND
CONFERENCE CENTRE, BRANTFORD,
ONTARIO**



by **Matt Beaudoin,**
Director of Public Outreach

You can get all the current information you need about the upcoming 2017 OAS Symposium on the symposium website (www.oas2017symposium.org). We will be adding new content and information as it is ready, but much of the basic sym-

posium details are now available. The abstracts for the four major sessions are now available to review. We also have a blog set-up to keep everyone updated on the latest happenings. A special thanks to Paul Vlasschaert and Lys Kadima who have gotten the website up and running.

Registration

The registration is available online through the OAS website ([\[chaerology.org/event-2596855\]\(http://ontarioarchaeology.org/event-2596855\)\). The registration rates available are tied to your OAS membership – and if you use the email address tied to your OAS membership it will automatically make the appropriate membership levels available \(no need to log in\)! You have the option of paying online through PayPal or sending in a payment to the OAS office.](http://ontarioar-</p>
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RECENTLY ADDED SYMPOSIUM EVENTS

Drones in Archaeology Workshop

Friday Afternoon November 17, 2017 – Cost \$10

Contact Matt Beaudoin at outreach@ontarioarchaeology.org

Drones in Archaeology: Proposed Rule Changes, Systems, and Practical Applications

John Moody and Tom Porawski of Timmins Martelle Heritage Consultants Inc. (TMHC) will run a workshop on flying small unmanned aerial systems (sUAS) commonly known as drones weighing between 250 g and 25 kg.

Under the current regulations, most non-recreational (i.e. academic and commercial) drone operations require a Special Flight Operations Certificate (SFOC) issued to operators by Transport Canada on a per flight basis which limits drone use for archaeological purposes. In light of the

growing popularity and economic potential of drones, Transport Canada is proposing new regulations to address safety requirements which will make it more practical to operate a drone. To begin, we will review these proposed rule changes and discuss how it can benefit you, the archaeologist.

We encourage those interested to participate in the Transport Canada public consultation, which will take place before the OAS conference on October 13, 2017, to have your say (see <https://lets-talktransportation.ca/lets-talk-drones>).

After covering the legal and consent aspects of flying a drone, we will explore hardware and software that is available to you on the market. The workshop will also discuss the different types of data and images that can be collected and we will also share some of the lessons we learned while using drones in a cultural resource management setting. Our drone will be available for a demonstration and participants can take it for a test flight if weather permits.

CALL FOR SILENT AUCTION ITEMS

A reminder that the OAS depends on funds raised during the Silent Auction, which is a popular way to shop for Christmas gifts. Each donated item should be clearly labelled with its estimated value, who donated it, a starting bid (if applicable) and contact information so the donor can be thanked.

Since the baskets from chapters were such a success at previous auctions, it would be helpful if this were repeated.

Reach me at macnroo@sympatico.ca or 905 628 6619
Margaret Ann Fecteau

VOLUNTEERS NEEDED!

Do you have a few hours to spare? Our Executive Director, Lorie Harris needs some willing hands in the OAS Office at 1444 Queen St. E, Toronto, in the lead up to the Symposium. The office is open each Tuesday to Thursday from 9 am to 5 pm. Call her at 416-406-5959 if you can help.

We also need some people to help out at the OAS table during the actual symposium, setting up on Friday and taking turns on Saturday and Sunday. Lorie would be happy to offer some slots of time so she can enjoy part of the symposium as well.

A RESPONSE TO ‘THE FOSTER SITE GLASS BEADS’ BY BILL FOX

by Peter Ramsden

I was glad to see Bill Fox’s article on the Trent-Foster site in the July/August 2017 issue of *Arch Notes* (Fox 2017), and I am delighted that the site is receiving attention. I would like to add my contribution by clarifying what I think are some instances in which Bill was perhaps overly enthusiastic or confident in his assertions.

In opening his brief note, Bill refers to the site’s “importance to the history of various Indigenous groups.” I think it needs to be recognized that given the extremely scanty nature of any published information about the site as a whole, and the small amount of work that has been done on it, there is really no way to assess what the site’s importance to anybody’s history might have been, other than pure surmise.

Part of the reason for inferring some historical importance seems to be the site’s size, which Bill has now determined to be about 5.5 hectares (13 acres) – even greater than estimated by previous researchers. That would make it comparable to, or even larger than, the nearby multi-phase Coulter site (Damkjar 2009), and thus undoubtedly of historical importance – if it represents a single coherent Wendat occupation.

This latter I think is a crucial point. As I have alluded to

above, very little is actually known about the site, and the structure and history of its occupation are at this stage unknown in detail. Based on my own observations of the material, and my knowledge of other sites in the area, I would not be surprised if the visible distribution of material results from multiple overlapping uses of this ecologically attractive location.

Which raises the issue central to Bill’s article, namely the discovery of glass beads at the site by Jack Dear. Dear apparently recovered the beads in a small area at one edge of the site – no other contextual information is provided other than that the area was a midden. Given the possibility that the site may have been re-used over some considerable time, I think it is over-stating the case to suggest that the recovery of the glass beads can be used to assign a ‘terminal’ date to the entire 5+ hectare site, as though the entire area was occupied only once, and very briefly at that.

Bill himself notes (p. 11) that two of the beads are actually more likely to date to the early 17th rather than the late 16th century, in other words after the time when he states that the site was abandoned (although he suggests that perhaps they could have arrived before that). But there is documentary and archaeological evidence for the use of the general area in the



Figure 1. Glass Beads from the Trent-Foster Site (From Fox, 2017)

17th century by both Wendat and Anishinaabe, and by the Anishinaabe on into the 20th century. So it is worth considering that the glass beads relate to a use of the site that post-dates the predominant 16th-century Wendat occupation.

I'd like to clarify a couple of other small points in passing. Fox says that "the abandonment of the Kawarthas by the Arendahronon ... is reported to have occurred around 1590 by the Jesuit LeJeune in 1639." While it is true that LeJeune did say in 1639 that the Arendahronon had been adopted into the Wendat country roughly 50 years previously, he makes no mention of them abandoning the Kawartha Lakes, or, in fact, any mention of where they came from whatsoever (Thwaites 1898: 227).

Furthermore, Champlain passed within less than 10 kilometres of the Trent-Foster site in 1615, in the company of an Arendahronon war party, and noted that the whole area had recently been inhabited by aboriginal people who abandoned it out of fear of their enemies (Otis 1882: 1358). But he did not identify them, or their enemies, nor did he indicate that he had any information about where they might have gone. This seems a little odd, if the Arendahronon people Champlain was travelling with were indeed the sons and daughters of the Trent site inhabitants. If Fox has evidence or sources that affirm the origins of the Arendahronon in the Kawartha Lakes, he is equally silent about it in this article.

Finally, Fox notes the presence of European metal on both the Benson and Trent-Foster sites, stating that this indicates a post-1550 date for both sites. I'd like to make two minor comments here.

First, it has been repeatedly asserted from 1977 up to as recently as 2013 by various authorities that the presence of small quantities of European metal on Wendat sites need not indicate a date of any later than the very early 16th century (Ramsden 1977, 2013; Warrick 2008; Birch and Williamson 2013).

Second, as authority for the European metal at the Benson site, Fox cites his own article (Fox et al. 1995) dealing with native and European copper artifacts. Now, while his identification of copper from the Benson site as European is undoubtedly correct, on various grounds, it is still in the end inferential. Surely a much more appropriate authority would have been the original excavator of the Benson site, J. N. Emerson, who recovered a 16th-century European iron artifact from a secure context (Emerson 1954: 203).

I must emphasize my appreciation for Bill's continuing contributions to our knowledge of the Trent-Foster site, and in particular for his description and interpretation of the glass beads. Like Bill, I look forward to the day when the extant collections and documentation from the site can be synthesized and made more widely available, including those from SUNY Oswego. With luck, it might even be possible to conduct more extensive investigations at the site, which in all probability is, as Bill says, an important one in the history of this region.

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The ONTARIO ARCHAEOLOGICAL SOCIETY Inc.

Grand River

chapter

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Web: <http://hamilton.ontarioarchaeology.on.ca>
Mail: c/o Dr. Gary Warrick, Laurier Brantford,
73 George St. Brantford, ON N3T 2Y3
Phone: (866) 243-7028
Meetings: 3rd Thursday of the month, 7:30, Sept. to
May, Fieldcote Museum, 64 Sulphur Springs
Road, Ancaster
Membership: Individual \$11, Family \$18

Hurononia

chapter

President: Jamie Hunter
Vice President: Dayle Elder
Secretary: Peter Thor
Treasurer: Kristin Thor
Social Media: Stephanie Duffy
Mail: P.O. is PO Box 638 Midland On L4R 4P4
Meetings: 2nd Wednesday of every month Sept.
to July at the Midland Public Library
Membership: Individual \$15, Family \$18
Student \$10

London

chapter

President: Jim Keron
Vice President: Darcy Fallon
Treasurer: Larry Nielsen
Secretary: Nicole Aszalos
Directors: Nancy Van Sas, Chris Ellis, Shari Prowse
and Darryl Dann
KEWA Editors: Christine Dodd,
Chris Ellis & Chris Watts
Web: www.ssc.uwo.ca/assoc/oas
Mail: Museum of Ontario Archaeology, 1600
Attawandaron Rd.,
London, ON N6G 3M6
Phone: (519) 473-1360 Fax (519) 473-1363
Meetings: 8 pm on 2nd Thursday of the month
except May-August; at MOA
Membership: Individual/Family \$18, Student,
\$15, Institutional \$21

Ottawa

chapter

President: André Miller
Vice President: Stacey Girling-Christie
Secretary: Karen Lochhead
Treasurer: Bill MacLennan

Directors at large: Bradley Drouin, Elizabeth
Imrie, Glenna Roberts, Sarah Taylor & Ben Mortimer
Ottawa Archaeologist Editor: Marion Clark
Web master: Yvon Riendeau
Peggi Armstrong Public Archaeology Award:
Lois King

Web: www.ottawaoas.ca
Email address: ottawaoas@gmail.com
Mail: PO Box 4939, Station E,
Ottawa ON K1S 5J1
Meetings: Every 2nd Thursday of the month
from Sept. to May; usually at Routhier
Community Centre, 172 Guigues Street,
Ottawa (in the Byward Market)
Membership: Individual \$20, Family \$25,
Student \$12

Peterborough

chapter

President: Tom Mohr
Treasurer: Deb Mohr (Interim)
Vice-President: Bill Fox
Sec: Dirk Verhulst
Directors: Julie Kapyrka, Morgan Tamplin,
Pat Dibb, & Rita Granda
Meetings: the fourth Tuesday of each month,
Membership: Individual \$12, Family \$15,
Student \$8
Strata Editor: Dirk Verhulst
Web: peterborough.ontarioarchaeology.on.ca
Facebook: Peterborough Chapter Ontario
Archaeological Society

Thunder Bay

chapter

President: Clarence Surette
Vice-President: TBA
Secretary/Treasurer: Tasha Hodgson
Director: Jill Taylor-Hollings
Newsletter Editor (Wanikan): Jason Stephenson
& Scott Hamilton
Web Design/Photography: Chris McEvoy
Event Volunteers: Cory Vickruck, Jacque Berry
& Daniel Szot
E-mail: clarence.surette@lakeheadu.ca
[http://anthropology.lakeheadu.ca/?
display=page&pageid=80](http://anthropology.lakeheadu.ca/?display=page&pageid=80)
Meetings: 7 pm on the last Friday of the month
in Room BB0017, Braun Building, Lakehead
University
Membership: \$5

Toronto

chapter

President: Carole Stimmell
Past President: Mima Kapches
Vice President: Christine Caroppo
Treasurer: Rebecca Grieve
Secretary: Neil Gray
PROFILE Editor: Carole Stimmell
Web: <http://toronto.ontarioarchaeology.on.ca>
Email: TorontoArchaeology@gmail.com

Meetings: 7:30 pm on the 3rd Wednesday
of the month, except June-August
in U of T Anthropology Building,
Room 246, 19 Russell St.
Membership: Individual \$12, Family \$14

Windsor

chapter

President: Amanda Black
Vice President: Rosemarie Denunzio
Secretary: Barbara Johnson
Treasurer: Michael McMaster
Student Outreach: Zach Hamm
Website/Newsletter Editor: Katherine Graham
Web: <http://sites.google.com/site/windsoroas>
Contact: oaswindsor@gmail.com
Membership: Individual \$15, Family \$20,
Students \$5

MEMBERSHIP

	Without OA / With OA
Individual	45 (65)* / 57 (77)*
Family	52 (72) / 64 (84)
Student	25 (45) / 34 (54)
Institutional	75 (includes OA)
Life	800 (includes OA)

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