



# Ontario Archaeological Society

## Arch Notes

New Series Volume 21 Issue 1

ISSN 0048-1742

January/February 2016



**Your 2016 Board of Directors. Front (l to r) Sheryl Smith, Margie Kenedy, Rob MacDonald; Middle (l to r) Lorie Harris, Debbie Steiss, Amy St.John, Nicole Brandon, Matt Beaudoin; Back (l to r) Paul Racher, Grant Karcich**

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# ONTARIO ARCHAEOLOGICAL SOCIETY

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The Ontario Archaeological Society gratefully acknowledges funding from the Ministry of Tourism and Culture through the Provincial Heritage Organization Operating Grant Program.

# PRESIDENT'S MESSAGE

## VISION(S)

One of the (many) things that struck me about the recent federal election here in Canada was the competing narratives that were implicit in each campaign. It seemed to me that the Conservative Party offered a vision for our country that was essentially 'custodial' in nature; which is to say having an emphasis on preserving what is, tinkering with it in minor ways (ostensibly to make it run more smoothly and inexpensively), and avoiding any grand projects that might upset the status quo. Implicit in this messaging, there seemed to be a notion that certain projects in particular (such as welcoming refugees and re-imagining our relationship with the First Nations) were simply too threatening to the Canadian social fabric to be pursued. On the opposite side, the Liberals offered what might best be described as 'visionary' leadership; a positive desire for change, improvement, and an appetite for grand projects to accomplish them. Of course, we all know how the election tuned out.

When it comes to the OAS, I feel the tug of both visions. I am humbled that I have been given the opportunity to serve as President of an organization with such a long and illustrious history. I am equally (indeed painfully) aware that, having been 'passed the baton', I have no desire to be the first President to trip and botch the whole thing up. That being said, the custodial impulse always carries with it a whiff of 'fighting the good fight' and 'holding out as long as possible' in the face of change. It often seems tinged with gloom.

Frankly, there is much to worry about. When the OAS was founded in 1950, almost every (legal) pursuit had some sort of club or society that served as a meeting place for enthusiasts. My grandfather, who lived in the humble community of Bothwell, Ontario was a member of the Lion's Club, a Rotarian, and belonged to a group that met weekly to play euchre. The town (population 600) also had a marching band,

majorettes, Scouts and, to my memory, an astonishing number of people who were willing to dress up as clowns for the Canada Day and Santa Claus parades. By the time I moved away in the early 1980s, many of these things were regrettably (except in the case of the clowns) already in decline or gone.

I believe the internet has accelerated the decline of societies that operate on a traditional 'club' model. In my firm, which employs up to 75 archaeologists seasonally none (not one!) of our young people attend OAS meetings. They follow the society on Facebook and occasionally post to that page, but they don't get into their cars and physically go out to participate. We live now in a world in which the popularity of a group seems to be measured more by 'likes' and 'shares' rather than by membership – and where information and news is delivered to screens rather than in person. It is the world of 'slacktivism' and 'crybullies' where, as the comedian Louis C.K. notes, it has become possible to publically, indeed globally, say shameful or defamatory things about one another from the comfort of our own bathrooms. We despair that our children spend too much time looking at screens. I do – and in the case of my kids, I bought them the darned things. The irony that I should nag them incessantly for using a device that I gave to them is not lost on anyone.

Stepping back, and shedding the role of curmudgeon, I think I can see more than a faint glimmer of goodness to be found in the situation. When I was a teenager I cared mostly about two things: cars and girls (you can probably figure out the true order).

My children, conversely, have a social consciousness that astounds me. They have followed social movements like #Bringbackourgirls, Black Lives Matter, and Occupy Wall Street. They grieved with the French and wept for the plight of Syrian refugees. I think there is a lesson for the

OAS here.

While on the whole, the OAS chapters seem pretty robust (heartwarmingly so even), I worry that the prospects for the provincial body may be somewhat moribund. It concerns me that we have a hard time getting people to stand for Directorships.

Our two traditional main points of contact with members are *Arch Notes* and *OA*, yet *Arch Notes* seems thinner and lighter on content than in days past, and *OA* must occasionally beg for submissions. Indeed, the community as a whole seems far less interested in publishing results than they used to be. I suspect this can be traced to the decline in academic archaeology (where 'publish or perish' became 'publish AND perish') and the general busy-ness of the professional community. In the latter case, as CRM work has matured into a reliable career, many archaeologists simply do not have the time to write articles anymore – and no one is making them do it. Accordingly, most of them (I am looking at the plank in my own eye here) write their grey literature reports, submit them to the MTCS and then wash their hands of the whole business.

Such trends seem likely to persist, regardless of our opinion of them. So what do we do? Do we double down on the custodial narrative, stay the course, and like T.S. Eliot's *Hollow Men*, end not with a bang but a whimper? Or do we get ahead of these historical currents to ensure that we fulfill our mandate and do the maximum amount of 'good' with the resources that we have? I think the latter is the only choice. Indeed, there may be opportunities for growth and for following our mandate that far exceed the wildest dreams of our founders.

To begin with, I would like to tell you about a visit Charlie Garrad and I paid just before Christmas to the Ontario Historical Society's office, located at the John McKenzie House in Willowdale. Rather

than getting too chatty about the visit (which was uniformly lovely), I will skip to the most interesting part: the OHS has just over 800 members but employs a full-time staff of five and owns the house that it operates out of. Compare this to the OAS (one part time employee in a small rented space) and it makes you wonder what we are doing wrong – or rather, what we could be doing more right. I know we may be ‘apples’ to the OHS’ ‘oranges’ but the lesson is that it may not be absurd for us to ‘think big’. Many of the problems we have in delivering our mandate stem from the fact that we are largely a volunteer organization. Imagine what good we could do with two, or perhaps even three, full time staff? It boggles the mind. Expect to hear more on this as we explore it further.

Secondly, and perhaps more importantly since it is already in place, we have an active social media presence on Facebook, Instagram and Twitter. The reach of these platforms goes far beyond the 600-odd (or in my case, very odd) paid members of the provincial OAS. What if we re-envisioned ourselves, not as 600 in a club, but as a corps of ‘apostles’ for whom it is a vocation to bring archaeology to the masses? I think that ethic has been there all along, but bus trips, open houses and public lectures (while all very good) cannot compete with the reach of the internet. With it, we 600 could engage with 6,000,000 – if we put our minds to it. To that end, I would encourage all of you to consider generating more “Made in Ontario” content for the OAS Facebook page. It need not be whole

articles (think of the harm you might do to someone reading it on their phone in the bathroom!) but interesting site or artifact photos accompanied by short, pithy descriptions and discussions would be most welcome. If we can make our page the ‘go to’ spot for archaeology news, at least in Ontario, we may be able to leverage that to encourage more membership, or even non-member donations (we are a charity after all). With the growth of CRM, the re-forging of our relationship with the First Nations, and the nearly instantaneous dissemination of news, it is a fascinating time to be an archaeologist. Surely we can convince others of that.

*Paul Racher  
President*

## CHANGES, CHANGES...

The OAS is so fortunate to have willing volunteers who step forward to fill positions for your organization. First, the Board acknowledges and thanks directors Chris Dalton, Claire van Nierop, and Abbey Flower for their service. Chris, in particular, served five years and would have continued but has accepted to serve on the Executive of the re-vitalized Grand River Chapter and is taking on the role of Local Arrangements Coordinator for Symposium 2016. Thanks to all three for being great contributors!

Amy St. John and Bill Ross were elected as directors at the 2015 Annual Business



**Amy St. John**

Meeting, and Matthew Beaudoin was appointed in January 2016 to fill the one remaining vacancy on the Board. Amy will be Director of Chapter Services, Bill is taking on the Member Services portfolio (which includes awards), and Matt will be looking after Public Outreach.

Amy St. John is currently a PhD candidate at Western University in the Department of Anthropology. Her research explores the use of innovative non-destructive micro computed tomography (CT) technology, at the Sustainable Archaeology facility at Western University, to examine the craft of indigenous ceramic manufacture. She received a B.A. in combined Honours Classical Archaeology and Honours English at Wilfrid Laurier University in 2007, where she fell in love with archaeological fieldwork. She completed her M.A. in Archaeology at Memorial University of Newfoundland in 2011, focused on interpreting ceramics from a historic migratory French Fishery site.

Between 2011 and 2013 Amy worked in field and lab settings with Cultural Resource Management firms in southeastern Ontario. She is interested in preserving and interpreting the material culture of Ontario (with a focus on ceramics research and materials science) to further understandings of



**Bill Ross**

past cultural traditions and ways of life. When not working on her dissertation, Amy enjoys gardening and equestrian activities. She looks forward to serving on the OAS board for 2016.

Bill Ross holds both a B.A. and an M.A. and has volunteered for the OAS since being a founding member of the Thunder Bay Chapter in 1979. He served on the Canadian Archaeological Association Board from 2011 to 2014 including two years as President, and served on the Association of Professional Archaeologists of Ontario Board from 2005 to 2011. He is

**Cont'd. on Page 12**

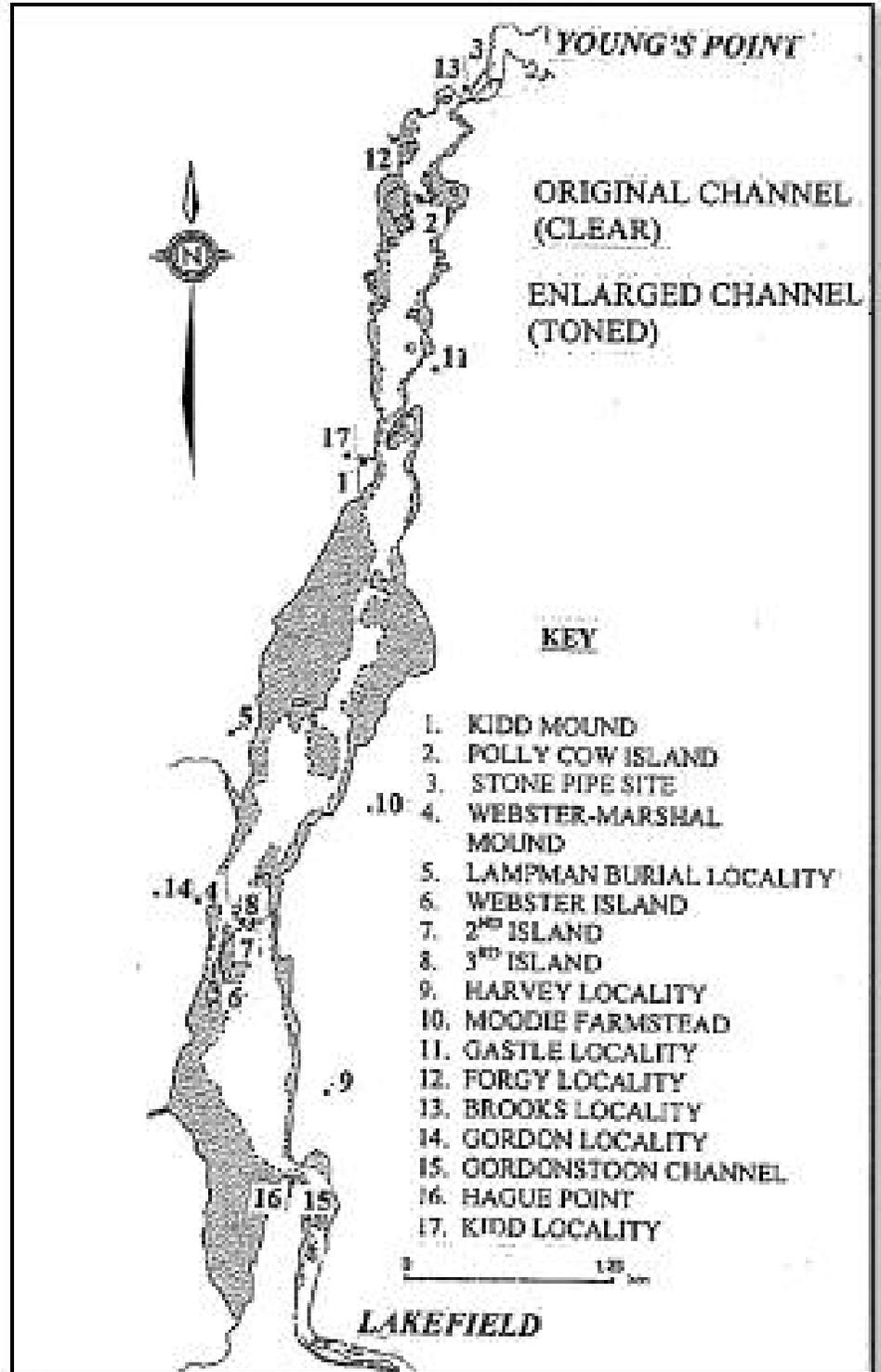
# THE ARCHAEOLOGY OF LAKE KATCHEWANOOKA\*

by Gordon C. Dibb

Between Lakefield and Young's Point along the margins of Lake Katchewanooka a number of pre-historic and/or historic period First Nations archaeological sites were recorded during a survey sponsored by the Lakefield Marsh Association in 1988. Most of these sites and/or find spots had been found by individuals residing in the vicinity of the study area. Since 1988 only one early historic First Nation's site, Polly Cow Island, has been intensively investigated over three seasons by Parks Canada, and one historic pioneer site, the Moodie Farmstead, was used as an archaeological field school by Dr. Susan Jamieson (Department of Anthropology) at Trent University.

When Euro-Canadian settlers first arrived at Young's Point in 1825, Lake Katchewanooka consisted of three relatively small linear ponds, each seldom more than a few hundred meters across. With the damming at Herriots's Falls in 1834 the canal waters were backed up towards Young's Point, and sections of lowland along both sides of the lake were flooded with the new elevation being about two meters higher. At this time there was a break in the southern third of Katchewanooka which allowed water to pass between Second and Third Islands, which was then sep-

**FIGURE 1: ARCHAEOLOGICAL SITES ALONG THE ORIGINAL AND ENLARGED CHANNEL OF LAKE KATCHEWANOOKA.**



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**FIGURE 2: KIDD MOUND WHEN IT WAS OPENED FOR AGGREGATE EXTRACTION IN 1910 (COURTESY: MRS. KATHY HOOKE).**

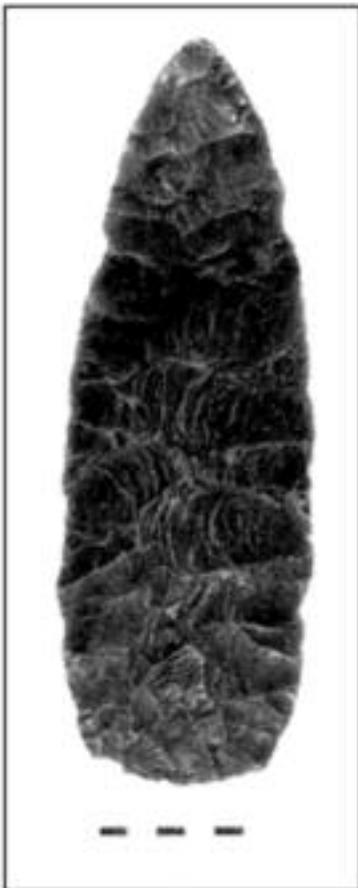
arated by a northeast trending peninsula along the Smith Township side of the lake and a southwest trending peninsula along the Douro Township side. When the southwest corner of the lake was flooded the former mature wooded area along the shoreline was inundated.

The Kidd Burial Mound was located along the western shoreline of Lake Katchewanooka in Lot 34, Concession XI, Smith Township. To the northeast of the mound a peninsula extended from the Douglas property partway across the lake. This mound was opened during aggregate procurement operations for dam construction at Burleigh

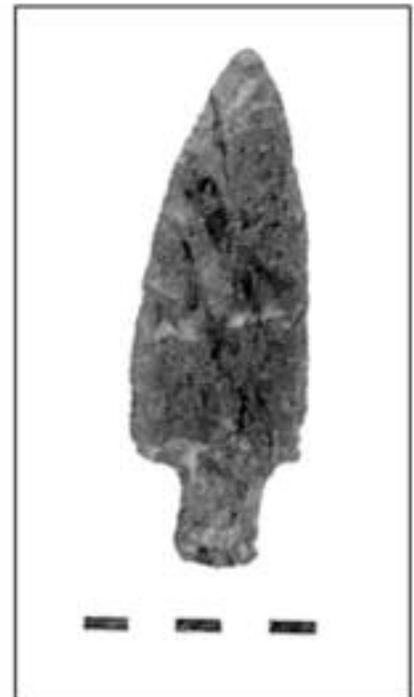
of Toronto) did visit the site shortly after it's opening but likely never produced a report concerning his investigations. Montgomery, however, conducted investigations at the Serpent Mounds earlier in 1910. The author of the *Peterborough Evening Examiner* (September 15, 1910:7) article provided the following insightful commentary at the conclusion of his report: "it is suggested, in archaeological interests, that the government take steps to prevent further excavations for commercial purposes." A narrow gauge track was used to allow carts to be pushed to the water's edge where sand and gravel was loaded onto a barge for the trip to Burleigh Falls. The burial mound was likely near the track in this photograph taken by

Falls in September 1910. Workmen at the site described parts of human skeletons buried in a "sitting posture" along with stone axes, chisels, arrow heads, etc. The artifacts have not been relocated but, on the basis of the site and artifact descriptions, it is felt that the Kidd Mound probably had a Middle Woodland affiliation.

Mrs. K. Douglas (personal communication, 1988) went on record confirming that Dr. H. Montgomery (University



**FIGURE 3: LARGE BIFACE FROM LAKE KATCHEWANOOKA NEAR POLLY COW ISLAND.**



**FIGURE 4: OTTER CREEK BIFACE FROM LAKE KATCHEWANOOKA NEAR POLLY COW ISLAND.**



**FIGURE 5: WEBSTER MOUND WHEN OPENED IN 1911.**

George Douglas in 1910 (Figure 2).

Polly Cow Island is located in the northern third of Lake. In the early 1930s two bifaces were found along the southern shoreline of this island by Mr. Tiny Hill (Mr. Brydon Hill, personal communication). One very large biface is 25.3 cm long, 8.3 cm wide and 1.3 cm. thick (Figures 3). The late Mr. S. Priestly and Dr. David Keenleyside, of the National Museum in Hull, were of the opinion that the quartzite may have originated either along the north shore of Labrador or Quebec.

The exterior surface of this artifact is heavily patinated and has considerable wear upon its flake scars. The other projectile point found is 11.2 cm in length, 3.9 cm wide at the base of the blade and 1.1 cm thick (Figure 4). This projectile point is similar to Otter Creek variants from New York State (Ritchie 1971) which would suggest a Late Archaic affiliation.

If local tradition is accurate there is also a 19th century Mississauga burial upon this island. Mulvaney (1884), Strickland (1853) and Young (n.d.) all recount similar versions of the story of a Mississauga maiden, named Polly Cow, who died in the mid-late 1820s and was buried, by her grieving father Handsome Jack Cow, upon the most southern of the three islands at the point where the waters of Clear Lake run into Katchewanooka – the Water of Many Rapids (Mulvaney 1884: 218-222). “Unfortunately for the repose of poor Polly Cow, a young gentlemen of my acquaintance exhumed the Indian girl for the sake of her skull, which, I believe, now graces the cabinet of some learned phrenologist in the old country (Strickland 1853:82).”

Over three seasons in the early 2000s Environment Canada conducted archaeological investigations on Polly Cow Island (Mortimer 2003, Ross 2001, Teal 2005). The Environment Canada field crew’s initial investigations consisted of monitoring ongoing erosion along the shoreline of the island, a test pit survey and the investigation the potential loss of cultural re-



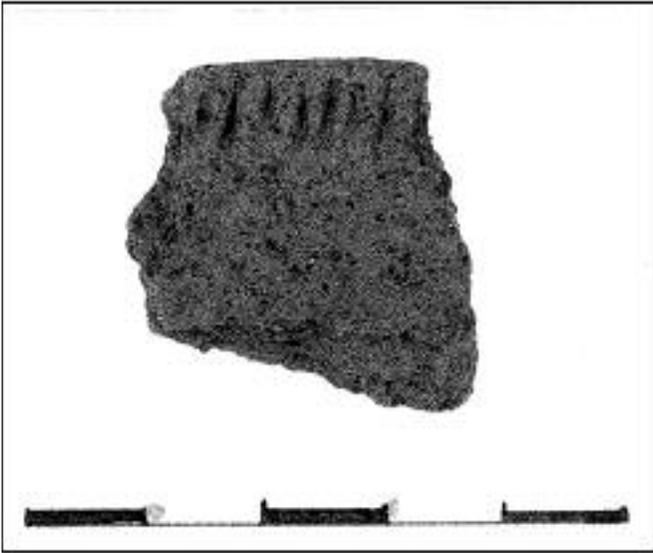
**FIGURE 6 : WEBSTER MOUND IN 1988.**

sources along the heavily eroded sections of the north shoreline. In total 105 shovel sized test pits were excavated along a 10 meter grid, and the fill screened (through 6 mm hardware mesh) until culturally sterile subsoil was encountered. Due to the sensitive nature of the area no test pits were dug within the immediate vicinity of Polly Cow’s grave. Another 6 one by one meter test squares were excavated along the shoreline, four of them along the northeast side of the island.

Parts of two late Archaic projectile points (one Genesee and one Orient Fish-Tail dating from 3,850 to 2,500 ybp, were found. Five non-descript biface fragments, one partial chert end scraper, 2 retouched flakes along with two ground stone adze bits were also found. The debitage assemblage consisted of cores and core fragments (14), primary flakes (50), thinning flakes (76), secondary thinning flakes (122), retouch flakes (73), shatter (191) and “other flakes (73). Exotic materials included Onondaga chert likely from the Niagara Peninsula. 81% of the debitage was from locally available lithic materials, such as Gull River chert, chlorite schist and quartz.

The native ceramics from Polly Cow Island consisted of 103 sherds, consisting of 2 rims, 5 neck, 39 body, 1 base, and 56 sherdlets. The sherds are fragmented but appear to be indicative of both Point Peninsula complex and Sandbank tradition ceramics, thus dating to between 2,350 and 1,250 ybp (Teal 2005).

Shortly after Catharine Parr Traill, and her husband Thomas, settled along the east side of Lake Katchewanooka in the mid 1830s, they made a trip to Young’s Point to have grist ground at the Young’s mill. During the visit one of the Young’s showed Catharine two stone pipes that one of their family found in a crevice between Clear Lake and Katchewanooka. They were likely part of offerings made by the local natives at what was then a sacred locality between the two lakes (Traill 1836). This is known as the stone pipe site.



**FIGURE 7: CERAMIC RIM SHERD FOUND IN LAKE KATCHEWANOOKA AT THE NORTH-WEST END OF SECOND ISLAND**

On August 8, 1911 the Webster-Marshall Mound was opened under the supervision of the newly appointed Provincial Archaeologist, Dr. Roland B. Orr and Mr. C.C. James, Secretary of the Department of Education. The mound at the time of its opening was about 30 feet long by 20 feet across and 18-30 inches high. The four burials were laid out in a circle, about 3 meters in diameter, with the heads oriented towards the centre. The only artifact recovered was a small stone axe that was transversally imbedded in one of the crania. There was also some charred wood associated with the burials. *Peterborough Daily Evening Review* (August 9, 1911:4).

The skeletal material was retained by the Webster family and eventually donated to the Historical Society for the Town of Peterborough. Oral tradition tells us that the human remains were on display at the Peterborough Museum until sometime in the 1930s (Mrs. P. Gordon and Ms. G. Sumblar, personal communications). This material according to Miss Anne Heideman (personal communication, 1988, Wilcox 1987:ix) was likely pilfered when the first Peterborough Museum closed its doors, due to a lack of display and/or storage space and general public disinterest. In 1988 the collections at the Peterborough Museum and Archives included; one of the human crania attributed to this mound and a black and white photograph documenting the 1911 mound opening. The original of this photograph was donated to the Peterborough Historical Society by Mrs. Marguerite Marshall (nee: Webster) (Marshall-Heide-  
*January/February 2016*

man correspondence January 1962). The remaining crania was repatriated to Curve Lake for reburial in 1990 along with burials that had been stored at Trent University from the Quackenbush Iroquoian village located at the southeastern end of Stoney Lake. Figure 5 shows T.Z. Webster, Roland Orr and C. C. James when the Webster-Marshall Mound was opened in 1911 and Figure 6 shows the same mound in February 1988 – Mrs. Freya Long, T.Z. Webster’s great grand-daughter is standing to the west of the mound.

North of Miller’s Creek, and almost adjacent to the entrance to the Katchewano Golf Course, a stone pipe was reportedly found in a gravel pit located along the edge of the former Lampman property in the early 1920s. Human remains and this pipe, described as being highly polished, were sent to the Normal School in Toronto by Mr. Hill of Lakefield College School (Mrs. W. Lampman, personal communication, 1988). There were no records of this burial on file at the Royal Ontario Museum when this author made inquiries in 1988 (Dr. Peter Storck, personal communication, 1988).

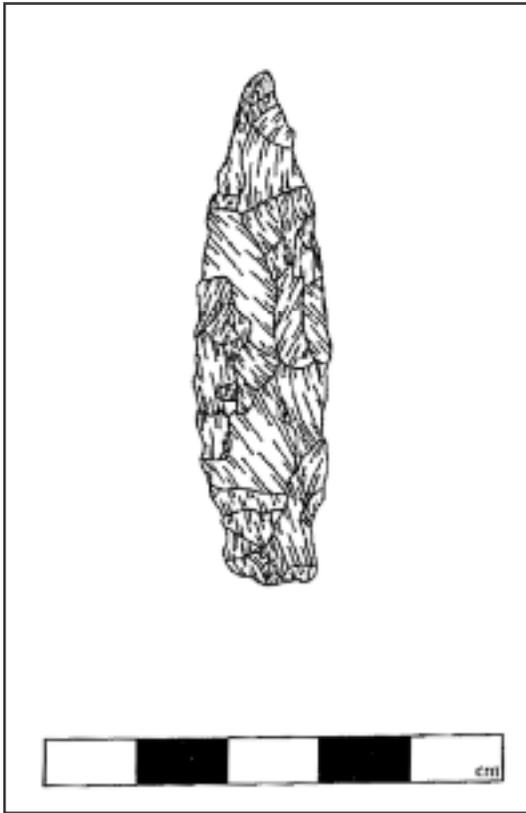
Similar to the Webster-Marshall Burial the Lampman Burial is not possible to assign to a specific cultural affiliation.

At the Webster Island (BcGn-1) locality a single Late Woodland body sherd was excavated from a one by one meter test unit along the eastern side of this island. It is not decorated and was the only prehistoric artifact found here in 1988. Two chert core fragments were found on the surface of the eastern side of the island, as were one reduction fragment and one retouched and/or utilized flake.

The Second Island (BcGn-7) site is located along both the



**FIGURE 8: ACE-OF-SPADES PROJECTILE POINT FROM THE HARVEY LOCALITY (9) IN LAKEFIELD.**



**FIGURE 9: MID-ARCHAIC PROJECTILE POINT FROM THE FORGY (12) LOCALITY.**

found in a layer of dark midden soil about .5 meters above the waters edge (Figure 7). The rim sherd is likely Late Woodland in affiliation. This site was initially recorded by Richardson (1968) during his TVAS survey of the same island. The TVAS collection, which is on file at Trent University includes: 2 body sherds, 1 graver, 1 concave side scrape, 15 pieces of chert debitage and one faunal specimen. The lithic raw material from both the BcGn-1 and BcGn-7 sites consists of Gull River and Onondaga cherts.

There are three separate artifact loci along the southern end of Third Island. The 1988 surface collection consisted of 37 Trent and/or Gull River derived chert flakes and/or shatter fragments. Richardson (1968) found 2 body sherds, 2 projectile point fragments, 2 knives, 1 drill and 14 flakes and/or shatter fragments from this island. On the basis of C.P. Traill's (1836) description, either this locus of 5B (Dibb 1988:24) may be the site of a Mississauga encampment which was located on a point of land and/or island within view of her house along the east shore of Lower Katchewanooka.

The Harvey Locality in Lot 18, Concession VII, Douro Township is located at 32 Parr Trail Avenue in Lakefield, in a backyard-garden. The owner has since passed away and the location of the projectile point is no longer known. This side notched projectile point had a large ovate blade similar to the type known as ace-of-spades (Ellis, Kenyon & Spence

northwestern edge of the island and in the channel. The collection included: 1 rim sherd, 2 decorated neck sherds, 6 body sherds, 3 chert cores, one reduction fragment and a greenstone adze. The adze, rim sherd, 3 body sherds and 2 cores were found in the water

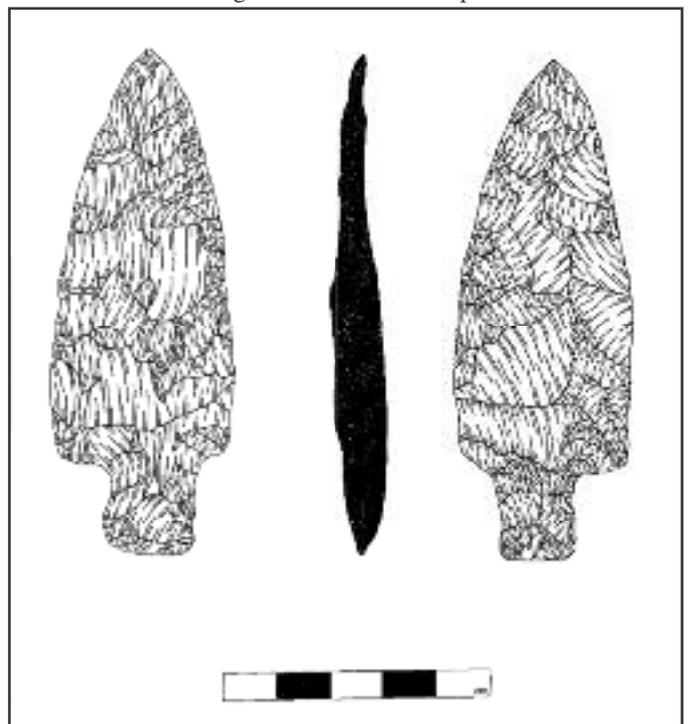
and the remaining artifacts were

1990:97). These points date to about 2,800 ybp. This point was made of Onondaga chert and is 5.35 cm in length, 2.95 cm wide and .7 cm thick. The height of the notch is .9 cm and the notch depth is .5 cm (Figure 8).

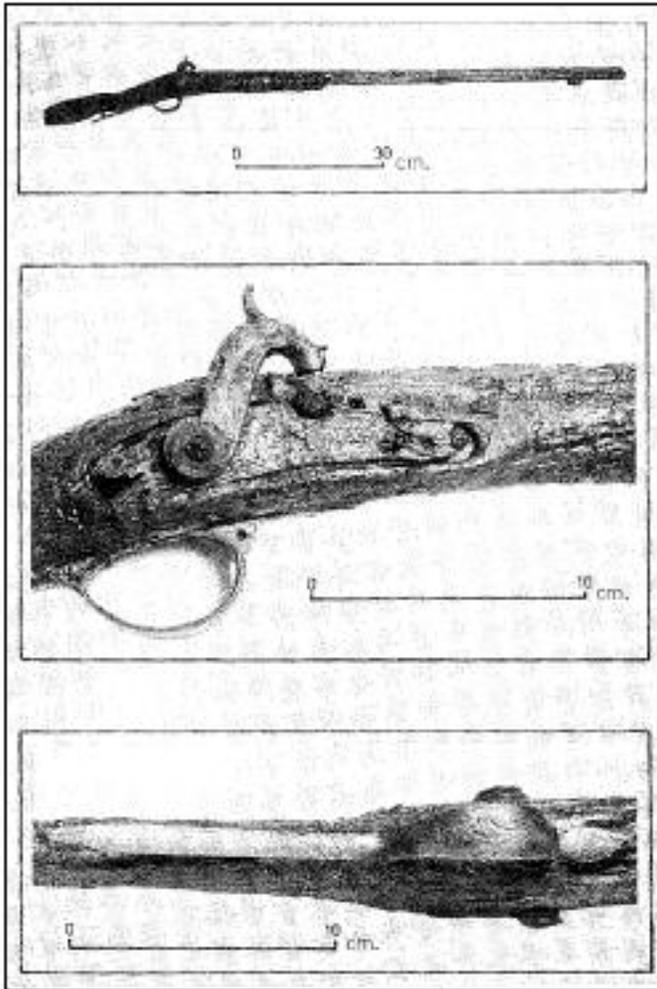
Along the east side of Lake Katchewanooka, to the north of Stenner Road, the 19th century author Susanna Moodie and her husband lived in a cabin they constructed in about 1835. In 1991-1992, Dr. Susan Jamieson (1991-1992) (Department of Anthropology, Trent University) operated an archaeological field school that over the two seasons produced 12 flakes and/or core reduction fragments made of either Middle/Lower Bobcaygeon and/or Dundee/Onondaga formation cherts. A polished adze bit made of schist was also found. The Moodie (BdGn-9) site also produced a Poplar Island style projectile point made of Middle/Lower Bobcaygeon chert that dates to the Late Archaic period, about 3,500 years ago (Ritchie 1961:100-101).

At the Gastle Locality in Lot 24, Concession 5, Douro Township, along a beach ridge slightly above Lake Katchewanooka, a Mid-Late Archaic Brewerton-like projectile point was found. This side-notched projectile point was made of Balsam Lake chert, which is a raw material found between Balsam Lake and Lake Katchewanooka. Brewerton projectile points date to between 2,750 and 2,500 B.C. (Kenyon 1981:8). The specimen is .95 cm long and 2.0 cm wide. It is .95 cm thick and the notch is .5 cm high and .15 cm deep.

The Forgy Locality is located along the west side of Lake Katchewanooka, in Lot 35, Concession XII, Smith Township, to the south of Young's Point. This find spot was near the end



**FIGURE 10: GENESSEE PROJECTILE POINT FROM THE GORDON LOCALITY (14).**



**FIGURE 11: MUSKET FOUND BY DIVER IN THE CHANNEL BETWEEN HAGUE POINT AND GORDONSTOON ISLAND (15).**

of a point of land along a small dead-end street to the immediate east of the school at Young's Point. There is a small channel along the western edge of this point and a small island to the northeast in Lake Katchewanooka. The artifact from the Forgy Locality is a Mid-Late Archaic projectile point with a slightly contracting stem. It is stylistically similar to Bare Island and/or Lamoka-type projectile points that date in New York state from about 5,500-3,000 ybp (Ritchie 1971:14-15, 29-30). The specimen is made of a fine grained charcoal grey-black chert that contains a number of crystalline impurities. The specimen is 6.6 cm in length, 1.8 cm wide and 1.0 cm in maximum thickness.

The Brooks Locality is situated in Lot 37, Concession XII, Smith Township. The find spot was located along the north side of the channel between Katchewanooka and Clear Lakes along the east side of the Highway 28, bridge. The artifacts were found at the turn of the 20th century during the construction of the foundation for the Brooks house at Young's Point. Two greenstone celts were recovered from this find spot. The

cultural affiliation of the artifacts from the Brooks Locality is unknown.

Inland slightly over .5 km from the west side of the lake, adjacent to the Smith- Douro Narrows, at the Gordon Locality a large mid-late Archaic, Genesee-type projectile point dated between 4,500 and 3,000 years ago was found (Kenyon 81:7) in Lot 29, Concession X, Smith Township. This artifact was recovered from along a knoll in a farmers field, about 50 meters east of a small stream and about 150 meters west of County Road 25, along the west side of Lake Katchewanooka. It is made of Onondaga chert which is best known from outcrops along the north shore of Lake Erie between Niagara and Port Colborne.

The Gordonstoon Channel Locality is located at the mouth of the Otonabee River between Gordonstoon Island and Hague Point. The artifact found by an amateur diver was a 19th century trade musket. The wooden stock was partly deteriorated and some of the metal parts were heavily corroded. The hammer in the mid-section of this artifact has been repaired with a modern screw and washer. This figure shows two additional holes that may at one time have been used to fix a flint-lock type pan mechanism. A large hole in the barrel is likely the reason for the disposal of the weapon.

Percussion muskets were first brought to Upper Canada by the 85th Regiment of the British Army in 1836 as a trial weapon. These muskets were flint-locks that had been converted to percussion (UCHAS 1986:18). It has been suggested that the Gordonstoon Channel Locality musket may have been a converted military issue weapon that was given to the Indian Department for redistribution after the military had received percussion muskets, around 1840 (Mr. B. Pammatt, NMC, personal communication, May 5, 1988) (Figure 10).

The Hague Point Locality is situated upon a narrow peninsula that separates the Otonabee River from Lake Katchewanooka. In all likelihood the locality of the photograph was near the north end of the point, close to the mouth of the Otonabee River. Documentation for the Hague Point Locality exists in the form of a dated 1906 photograph (picture post card) which shows a group of native women and children posing in front of a temporary shelter constructed of boards and canvas. They have been identified by Delledonne (1999) as members of the Knott family who frequently camped at Hague Point, near Lakefield, in the early-mid 20th century in order to fish and/or sell and trade baskets with merchants, tourists or local people (Figure 11).

To the northwest of the Kidd Burial Mound, to the west of County Road 25, a socketed projectile point made of native copper was found in the 1930s by Maxwell Kidd (Mr. R. Kidd, personal communication). Amerinds in the Great Lakes Region have used copper from the north shore of Lake Superior in the manufacture of implements and ceremonial objects since the Mid-Late Archaic. Artifacts made from native copper were still in relatively common use when the first European arrived along the St. Lawrence in the early 1800s (Vastokas 1973). The pro-

jectile point from the Kidd Locality is 11.0 cm long and 2.4 cm wide. The blade is .25 cm thick and the socket had a maximum thickness of 1.0 cm (Figure 12).

The majority of the projectile points from the margins of Lake Katchewanooka date from about 3,000 to 6,000 years ago and the ceramics from Webster and 2nd Islands date to about 1,500 A.D. or shortly thereafter. The Kidd Mound is likely from the Middle Woodland period, whereas the Webster-Marshall mound possibly dates to about 1,700 A.D. If this later date is correct this mound, with its location at the head of the Lake Katchewanooka Narrows may date to the Mississauga-Mohawk skirmishes during this period.

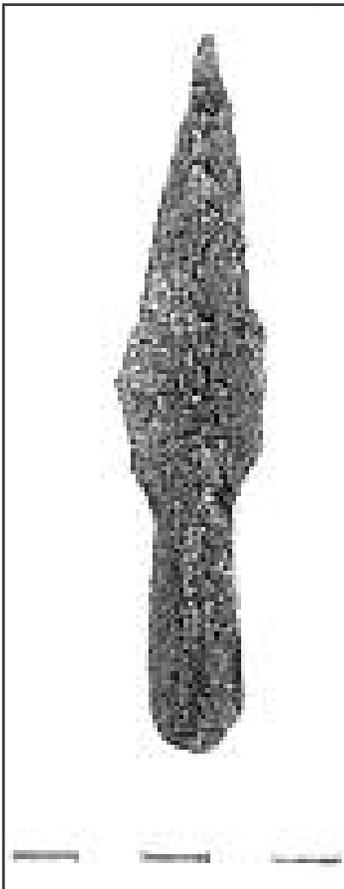
The burial from Polly Cow Island



**FIGURE 12: MEMBERS OF KNOTT FAMILY AT HAGUE POINT IN 1906 (COURTESY: ROBERT DELLEDONNE) (16).**

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**FIGURE 13: COPPER PROJECTILE POINT FOUND AT THE KIDD LOCALITY (17).**

dates to about 1825 while most of the other artifacts date from 3,000-5,000 years ago. The musket found in the water between Hague Point and Gordonstoon Island possibly dates to the 1840s. The photograph of the native women is from a picture post card dated to 1906. The women shown were mostly members of the Knott family from Curve Lake.

#### ACKNOWLEDGEMENTS

I would like to thank Meagan Dibb for the line drawings used for Figures 8, 9 & 10.

Professor Elwood Jones graciously permitted the reprinting of this article which initially appeared in the *Heritage Gazette* of the Trent Valley (Volume 20:1, May 2015).

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## THREE NEW BOARD MEMBERS TAKE UP THE REINS

### Cont'd. from Page 4

the co-founder and has been co-chair of the Lake Superior Basin Archaeological Workshops over the past 34 years.

Bill recently retired from Ross Archaeological Research, which he started in 2002, specializing in cultural resource management. Prior to consulting, he worked for the Ontario government for 25 years first as the Regional Archaeologist for North Central Ontario and then as Senior Archaeologist serving an area from the Upper Great Lakes to Hudson's Bay and from Quebec to Manitoba.

He has authored or co-authored articles in *Ontario Archaeology*, *The Wisconsin Archaeologist*, *Radiocarbon*, *The Journal of Archaeological Science*, *Geoarchaeology*, and several other publications. Bill continues to conduct archaeological research in Northern Ontario as an avocation and is a Professional Associate with the Department of Anthropology, Lakehead University.

Matthew Beaudoin completed his B.A. and M.A. in Anthropology at Memorial University, gaining extensive archaeological experience working throughout Labrador. His M.A. research was based on the excavation of a 19th century Labrador Métis household. In 2013, Matthew completed his Ph.D. at Western University, which was based on the analysis of 19th-century Mohawk and Irish households in Ontario. Matthew is also actively involved with the Canadian Archaeological Association, the Society for American Archaeology, and the Society for Historical Archaeology.

At present, Matthew is a Project Manager at Timmins Martelle Heritage Consultants Inc. and teaches part-time at Western University. Many of his ongoing research projects are related to the interpretation of 19th century sites, colonial and post-colonial archaeologies, the public perception of archaeology, and the contemporary consequences of archaeological practice. In



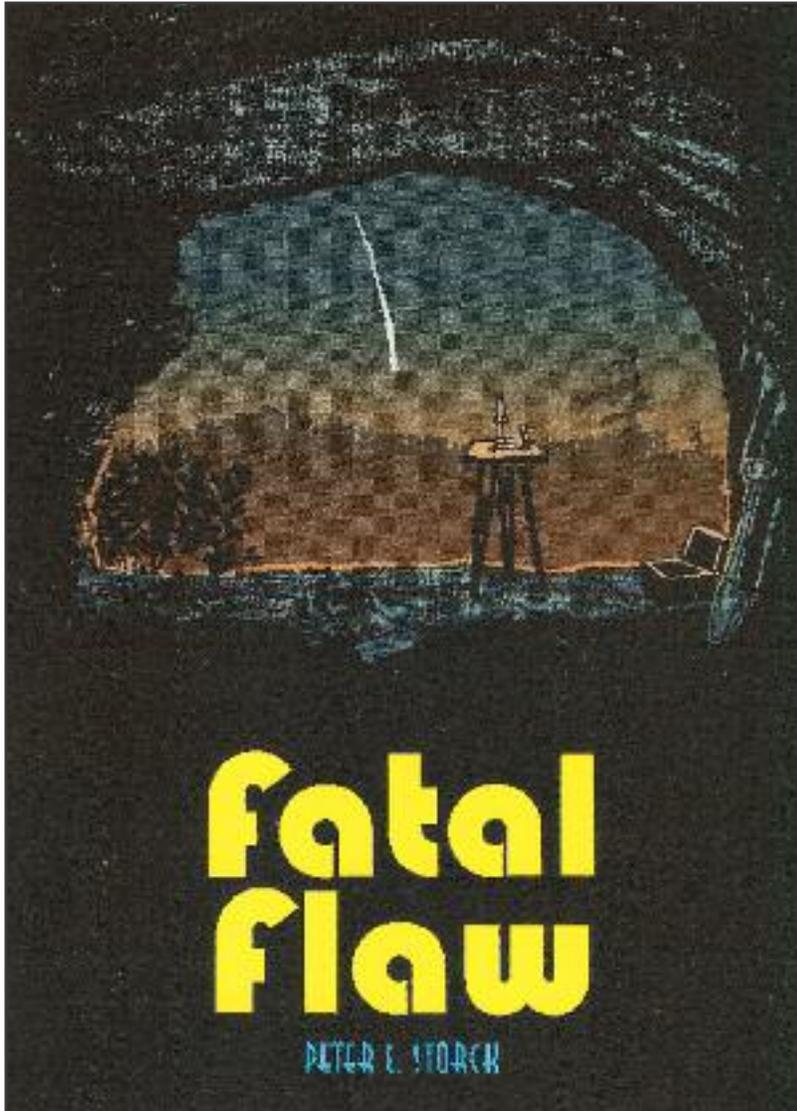
**Matthew Beaudoin**

addition, Matthew is an avid homebrewer and teaches an 'Archaeology of Beer and Brewing' course at Western University.

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# FATAL FLAW BY DR. PETER STORCK

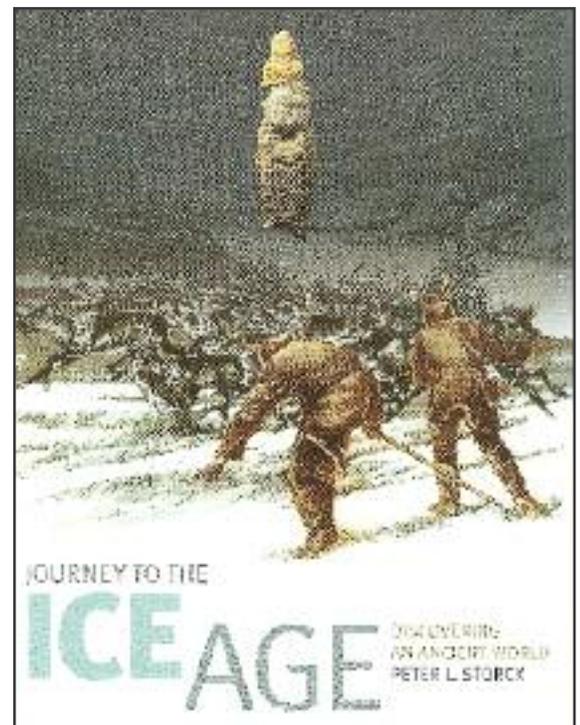


The OAS congratulates Dr. Peter Storck on the publication of *Fatal Flaw*, a novel about what it means to be human, set in the near future against a backdrop of social issues in archaeology and science, and an event triggered by intelligent life elsewhere in the universe. The novel also deals with the impact on Earth of having been discovered by alien life – raising the spectre of how humans responded to Others during their evolutionary history, and to others during the European colonization of the world and recent history, revealing a potential flaw in humanity’s origins – and one that may cause its extinction.

Dr. Storck is a retired archaeologist and author and has been a member of the OAS for 47 years.

*Fatal Flaw* can be obtained by searching the bookstore at [Blurb.com](http://Blurb.com) (or [Blurb.ca](http://Blurb.ca)) or by simply googling the author’s name and book title. It is also available on [Amazon.com](http://Amazon.com).

For Dr. Storck’s award-winning, autobiographical work about his research at the Royal Ontario Museum – *Journey to the Ice Age* – visit the University of British Columbia Press website, the ROM or your local bookseller.



# TORONTO SHORELINES OF OLD

by Mima Kapches,  
Toronto Chapter, OAS

Like many Torontonians I like exploring the city looking for remnants of the past. Here are two additional spots.

Just south of Front Street East, off Church Street, there is a

public art installation that marks the location of Toronto's original shoreline. Tucked into a building indentation, a new condominium development and a Rexall Drugstore the small, but striking installation consists of steps down to the waters edge, now a brick wall, with an etched text describing that fact (Figure 1).

The installation called 'Shoreline Commemorative' is by



**Figure 1: Shoreline Commemorative. (M. Kapches)**

Paul Raff and on Raff's webpage there is the following description:

"The artwork's location, south of Front Street on the west side of Church Street, was the site of Lake Ontario's shoreline for thousands of years. The artwork has a sculpted limestone base evoking the original topography of the city's edge. Its focus is a glowing glass orb set on a bronze tripod, which acts as a dense glass rendition of the line separating sky and water. The tripod reminds passerbys of the surveyors' instrumentation of the line of sight, an important tool in creating the city.

The brick wall to the south is inscribed with the text: "For 10,000 years this was the location of Lake Ontario's shore-

line. This brick wall stands where water and land met, with a vista horizon."

These elements, as an ensemble, present a summary of the experience of being on the shoreline with the horizon view open to open water, an experience formerly available at this exact location."

This art project won a City of Toronto Urban Design Award for 2015.

Toronto's original shoreline is also marked by a line in the cobblestone streets of the Distillery District off Parliament Street, Toronto, engraved with "Original 1832 Shoreline" (Figure 2).



**Figure 2: Distillery District Shoreline Marker. (M. Kapches)**



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