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The 2017 OAS Board of Directors: Left Side, Top to Bottom – Grant Karcich, Dana Millson, Matt Beaudoin, Rob Pihl. Right Side, Top to Bottom – Lorie Harris, Nicole Brandon, Debbie Steiss, Amy St. John, Paul Racher. Missing – Bill Fox, Bill Ross, Margie Kenedy, Alicia Hawkins

OAS News

3. President's Report
4. Recognizing our Award Winners
6. Chapter Round-Up
9. Introducing...

10. On Fee Hikes, Volunteerism and Strategic Plans

ARTICLES

5. Solace from the Long View
7. On 'Hunter-Gatherers'

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PRESIDENT'S MESSAGE

BRASS TACKS

Some of you are probably old enough to remember Jimmy Carter when he was President of the United States: long before he became the beloved elder statesman he is today. Somewhat oddly, every living President seems to have become a beloved elder statesman as of late. I guess having a strong foil for comparison really helps.

But I digress. My favorite Carter story took place in 1977 on a state visit to Poland. The American translator who had been brought along was a man named Steven Seymour, who would later make a name for himself as a translator of his Russian wife's romantic poetry. Sadly, his knowledge of idiomatic Polish was not up to diplomatic par. In his speech, Carter said that he had "left the United States this morning," that he wanted to learn about the people of Poland's "desires for the future," and that he was "happy to be in Poland." Somehow (and this may say much about Mr. Seymour's engagement with the Polish language) this was interpreted this as, "I left the United States, never to return," "I want the Polish people carnally," and "I am happy to grasp at Poland's private parts." Few diplomatic gaffes have been so fondly remembered – at least by comedians and late night talk show hosts anyway. Poor Jimmy.

Of course, his most recent successor says such things regularly (see private parts, sigh), and on purpose. Regardless, it is a good reminder of my Grandfather's axiom (usually said with a knowing nod in my direction) that, the more you speak, the more likely you are to say something stupid. With that in mind, and to distract myself from world events, I thought I would take a break from the rhetorical and aspirational and get down to the 'brass tacks' of what we are doing at the provincial level. As I noted last time, we have plenty of work to do.

In December, I had an interesting talk

with a friend at the MTCS (who would kick me if I named her) about some of the myriad challenges that archaeology is facing here in Ontario. She suggested that, from an action perspective, we ought to be dividing these issues into problems and symptoms, and then propose solutions accordingly. It's a smart way to make sense of a situation that seems convoluted and intractable, and it recognizes that good change is deliberate and incremental. So, here is my take on what is happening in Ontario archaeology at the moment:

Problem 1: The Legacy of Colonialism and its Ongoing Forms

If you take the calls to action seriously from the Truth and Reconciliation Commission (TRC), the text of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and the Supreme Court decisions reaching back to Haida (2004), it is clear that we are looking at some seismic changes to how we do any sort of development in Canada. We archaeologists have been at the business end (and, frankly, the pointy end) of this issue for the past four decades. Sooner or later, it is absolutely going to be acknowledged, in law, that Indigenous peoples have the right to practice stewardship over their own cultural properties (archaeological sites, artifacts, art, languages, cultural traditions, etc.). Anyone who thinks otherwise has not been paying attention.

Solution: Our community needs to prepare for that day and to take steps to build bridges between ourselves and those communities so that we can come up with a workable system that allows sustainable development while celebrating everyone's history (ie. reconciliation). We are not even close to that yet. We need regular and ongoing links with Indigenous organizations (the Chiefs of Ontario, Union of Ontario Indians, Association of Iroquois and Allied Indians, etc.) so that we can listen to and respond to the needs of First Nations com-

munities. We know a lot about what we do. We can be helpers (thank you Julie Kapyrka and Gitiga Migizi for teaching us this) in the process ahead. I do not think a hand extended to those communities would be rejected. In a time when reactionaries would seek to drive wedges between us and obstruct change, I am convinced the OAS could be a beacon. With that in mind, I have begun arranging meetings with Indigenous leaders across the province in the hope that we can establish formal working ties among us.

Problem 2: Archaeological Collections

Over the last several decades, archaeologists in Ontario have amassed a large number of artifact collections, many of which are not being properly curated. One could be forgiven for harbouring a suspicion that the problem was not treated seriously because of its connection to the heritage of Indigenous communities. Indeed, the Colonial legacy assumes that an Indigenous problem is, for all practical purposes, no problem at all. As such, you could think of this issue as a major 'symptom' of Problem 1. Regardless of semantics, many of these collections have been 'orphaned' by the death of the archaeologist or enthusiast who gathered them. Some have been divided up among heirs, never to be seen again. Some have been sold. Many more are at risk as consultant archaeologists retire or leave the business.

Solution: If it is the mandate of the OAS to stand up for the ethical practice of archaeology in Ontario, then it falls to us to lend our resources to resolving to this situation. We simply cannot be haphazard in how we treat the historical legacy of others; particularly given the uncomfortable (there's an understatement) role the Settler Society played in the Colonial system; a system that humiliated, oppressed, and occasionally killed its victims. We can't put the water back into the hose, but we can resolve to do better from here on.

To that end, we've been in discussions with the Chapter Presidents to organize events where these 'legacy' collections could be assessed, catalogued according to best practices, conserved (or at least stabilized) and transferred to a permanent facility. The model for what such facilities might look like may already exist in Sustainable Archaeology (SA). With support and encouragement, the SA model could be extended as a 'franchise' across the province and include repositories that are sited in Indigenous communities. It might be a small step towards atonement, but we must do what we can, and it would serve the cause of reconciliation.

Problem 3: The system which was designed to conserve archaeological resources in this province continues to experience notable (and occasionally newsworthy) failures.

We all know the issues here. Those provisions of the Planning Act and the Provincial Policy Statement of 2014 that trigger archaeological assessments in the land-use planning process continue to be enforced unevenly between planning jurisdictions. The punitive sections of the Ontario Heritage Act are never invoked when things go awry. One might almost form the impression that the protection of the province's archaeological heritage has not been a priority for those in power (see symptoms of Problem 1, above). Then again, in a time of economic stagnation and cutbacks, it would be unsurprising to see archaeology dismissed as a 'luxury'.

Solution: Policy Planning and the new Culture Strategy – The MTCS has announced a new Culture Strategy to be rolled out over the next few years. It is to include a plan for dealing with the Collections problem and for revisions to The Standards and Guidelines for Consultant Archaeologists (2011). The OAS is uniquely positioned to be able to poll our membership and come up with some detailed, thoughtful ideas for the Ministry to work with, in the form of a policy paper. I have been talking to the Museum of Ontario Archaeology and Sustainable Archaeology about putting forth a joint effort. I don't wish to sound hyperbolic or self-congratulatory, but we have more people than

the MTCS does, many with decades of experience, who have been thinking about this stuff and its practical implications for a good long time. With 700+ members to help, the MTCS would almost be getting the resources of another Ministry – for free. The quid pro quo is that it will give us a chance to put our imprimatur on proposed solutions. Ok, that was too much Latin for one sentence.

Problem 4: The professional archaeological community is not terribly well-organized and suffers from a certain lack of collegiality.

We've all heard the epic tales of the sorts of disagreements that Ontario archaeologists have had with one another, some of which simmered on for decades. While I am certain that these disputes hinged on issues that were every bit as important as those that drove the Protestant Reformation (creeping sarcasm – sorry) I think it's plain that the commonalities between professional archaeologists are much more numerous and profound than the things which divide us. Professional archaeology has grown up in the last 40 years and grown-ups need to talk.

Solution: A Professional Chapter of the OAS. Archaeology in Ontario is now overwhelmingly a professional activity that is performed by consultant archaeologists, working for clients in a project development context. If it is the mandate of the OAS to support the ethical practice of archaeology in Ontario, we need some 'skin' in that game. Hundreds of individuals work in this sector as excavators (shovel bums), and R and P licence holders. There needs to be a 'big tent' where these groups can come together, discuss issues of mutual concern, learn the latest developments which may affect them, and share their knowledge. All of this should happen under a Code of Ethics and Practice that is TRC and UNDRIP-ready. Everyone understands that the handling of cultural properties from descendant traditions that are not our own is a sacred trust – but the competitive nature of the consulting industry is such that firms who try to hold to the highest ethical standards are penalized for it. I have yet to meet an archaeologist who was happy to play the role of 'stooge' for

a Colonial system that de-privileges Indigenous concerns over their own cultural properties. Perhaps it's time we moved towards more self-regulation and supported the necessary changes that are coming (see Problem 1).

I've discussed the possibility of a professional chapter with the Chapter Presidents and we have some broad agreement on what it should look like. It must be a 'Chapter at Large' or 'virtual' chapter that does not draw energy away from the Regional chapters (though membership in the closest Regional chapter should be a requirement too). If the expression "you get what you pay for" is true (and it seems to be) then the chapter needs to charge a meaningful membership fee, which is to say comparable to that of the Canadian Association of Heritage Professionals (CAHP), so that funds can be directed towards staffing (if only part time or contract). Finally, we need a critical mass of buy-in from the community and a structure that conforms to our not-for-profit status. There is a lot to be done. If you are interested in lending a hand, please let me know.

Final Note: The Symposium is Coming

This year's symposium is being hosted by the provincial body (basically Executive Board and volunteers) and will be held in Brantford on the weekend of November 17th-19th. The theme we've selected is 'From Truth to Reconciliation: Redefining Archaeology in Ontario'. We're hoping for wide participation from both OAS members and Indigenous communities and we're aiming for a frank, honest, and productive conversation about many of the issues listed above. If you think you would like to help with this event, please let us know. There is much to be done.

I'm sorry for rattling on for so long. I hope no one nodded off in the middle part. If you have any questions, comments, or concerns, please feel free to drop me an email anytime at president@ontarioarchaeology.org. I promise I will answer. It's your OAS after all.

*Paul Racher
President*

SOLACE FROM THE LONG VIEW

Dr. Peter L. Storck

**Senior Curator Emeritus, Royal Ontario Museum and OAS
Past President (1975)**

In the last issue of the OAS newsletter, Paul Racher, the president of the organization lamented the election in the United States that put into office an unsuited, narcissistic demagogue as president of that country and urged us all to be respectful of one another and the democratic processes in our own society. Mr. Racher wrote these words, in part, to remind us all to remain optimistic in what promises to be dark years ahead.

I was reminded of my own efforts to remain balanced and optimistic during the early stages of the Cold War (with radio and television test alerts and instruction in grade school of how to take shelter after seeing a nuclear flash), the student protests of the 1960s, the Cuban missile crisis, the Vietnam war, the environmental crisis of global warming, the impact of European colonialism on aboriginal peoples on every continent occupied by humans, ethnic cleansing, cultural genocide, and growing terrorist activities. Through all this I reminded myself – and now, as well – that some of these events have parallels in human prehistory

... as a result of the colonization of Earth by anatomically- and behaviorally-modern humans.

Witness:

- the colonization of Eurasia by behaviorally modern humans, accompanied by the extinction of the Neanderthals and the Denisovans (both surviving today only as fragments of DNA in the genomes of living peoples outside of Africa); the disappearance of these older types of humans probably resulting from local extinctions (by chance or ecological competition with modern humans), absorption of the older humans through gene flow, and occasional conflict – probably a continuation of evolutionary processes that affected all species in the human ancestral line stretching back into the late Pliocene.

Parallels:

... as a result of population movements of modern humans into regions occupied by other modern humans, resulting in displacements of previous residents, assimilation and/or disappearances.

Witness:

- after the colonization of North America by northeast Asian hunter-gatherers during the late Pleistocene, followed closely by the colonization of parts of South America;

- the re-colonization of large parts of North and Central America by Early Paleo-Indian (Clovis) peoples, followed by the re-colonization of parts of South America by the descendants of Early Paleo-Indians;

- the re-colonization of sub-arctic North America by ancestors

of Athapaskan-speaking peoples (today referred to as belonging to the Na-Dene/DenéYeniseian language family);

- the colonization of the arctic by Paleo-Eskimos and re-colonization by Thule people, ancestors of contemporary Inuit;

- and, finally, to mention a fifth example from the Americas, the expansion of Athapaskan-speaking people (ancestral to the Apache and Navaho) from northern North America into the American Southwest.

Parallels

... as a result of human impact on the environment, directly and indirectly:

Witness:

- the widespread extinctions of Ice Age fauna by modern humans as they colonized the world by over-killing vulnerable mammals and ground-dwelling birds and modifying environments by intentional burning to facilitate hunting and encourage vegetative re-growth that favored prey species; a pattern that continued to the Agricultural Revolution when forest clearance and over-grazing changed habitats and skyrocketed during the Industrial Revolution with pollution of various kinds, propelling *Homo sapiens* into what earth scientists think may be a new geological epoch: the Anthropocene.

Parallels:

... through wars, cultural genocide and attempts to rewrite history:

Witness:

- the attempt by ancient Egyptians in the 13th century B.C.E. to erase from public memory the rule of Akhenaten (Amenhotep IV) by dismantling temples devoted to monotheism and chiseling the pharaoh's name from all inscriptions; a somewhat out-of-place example in these remarks but worth mentioning because it has echoes in the acts of ISIS in the Middle East today.

These parallels – caused by human competitiveness and acts of destruction – are part of us as a species. But this face of humanity is counterweighted (to greater or lesser degrees) by the species' great capacity to create.

Witness:

- the cultural inventiveness of proto-humans (*Homo erectus*) in colonizing southern Eurasia, Indonesia and parts of China in the early Pleistocene (or perhaps re-colonizing, if earlier human forms arrived before, such as *Homo floresiensis*, popularly known as the 'hobbit');

- and the cultural inventiveness of *Homo sapiens* between 150,000 and 24,000 years ago, in re-colonizing those regions and

being the first to occupy Sahul (Australia, New Guinea and neighboring islands when joined during lowered sea levels during the late Pleistocene), and, finally, northern Eurasia and the Americas, not to mention the Pacific in recent millennia.

Witness too, the many independent inventions around the world of agriculture, writing, shamanistic/religious beliefs and the many 'artistic' and architectural creations that supported and celebrated those beliefs,

... and, finally, the development of science as a method of exploring the history of our species and the history of Earth and the cosmos

All of this – the destructive and the creative side of humanity – is the subject of anthropology, archaeology and numerous other sciences dedicated to revealing, preserving and making public knowledge the story of humankind.

Through all the turmoil surrounding my own short time in human history, and that of the natural world, I have taken solace from 'the long view' – the ability I gained as a student and, later, as an archaeologist and museum curator, to be able to watch history stream by me in my work and, through that 'motion picture', to see myself as part of something larger; more transcendent than

the here and now. For me this is Earth history and the history of life; human history in the largest sense and the human condition. The effort to retrieve and preserve the story of humankind is a noble cause. No part of this heritage should be isolated from the whole. It should be part of us all. For otherwise, without the emotional, intellectual and spiritual nurturing we receive from our individual and collective heritage alike, we would remain unformed, as if children prevented from growing. The heritage we know must not be lost; that we have yet to learn should be sought out and made part of us. We should feel privileged and compelled to do this. Because it is hugely interesting. But more importantly, because we can all contribute to the whole, knowing that we are not yet fully mature as a species but might become so from greater collective self-knowledge.

We are told – and can but hope – that a greater understanding of our origins, prehistory and history as a species will help our own and future generations achieve a greater tolerance of one another and, through that, to realize a better world. For those in the trenches, the long view may provide solace from the details of a difficult world.

CHAPTER ROUND UP

**By Amy St. John,
Chapter Services Director**

Grand River: Their first meeting of 2017 featured a talk titled: 'Practice Molds Place: Communities of Pottery Production and Situated Identities at Location 3 (AgHk-54)' by Amanda Suko, a recent graduate of the UW MA program, who captivated the crowd with a discussion (and lab tour!) of her work with pottery from a Late Woodland 'borderlands' site near Arkona.

Hamilton: Hamilton Chapter's January meeting featured: Kaye Boucher, MA University of Western Ontario, presenting on Biomechanical adaptations in the long bones of Khoisan hunter-gathers and Sadlermiut Inuit

Huronian: The topic of forensic archaeology is the subject of the February meeting of the Huronia Chapter with Greg Olson speaking on: 'The Forensic Archaeology of the Disappeared of Argentina'. The dirty wars of South America in the 1970s and 1980s resulted in the disappearance of hundreds of political prisoners and missing persons from the Remonne administration. Greg has attended and excavated on many such forensic burial sites and carried excavation results and analysis of these remains towards identifications and causes of death of these disappeared persons

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London: The London Chapter's February meeting, as always, features Member's Night, with several short presentations by various members. So far they have promised presentations on Ontario Paleoindian and Archaic sites as well as updates on local heritage planning and even Mayan research!

Ottawa: Ottawa's January meeting featured Parks Canada archaeologist Barbara Leskovec presenting on: 'From Puddle to Cement: The Development and Evolution of the Federal Canal System'. This talk discussed the development and evolution of the federal canal system in Canada, drawing upon the archaeological record to illustrate construction techniques and later modifications made in response to issues encountered during canal construction and operations.

Peterborough: Due to weather their January meeting was postponed but the joint presentation by the Trent University Archaeological Research Centre (TUARC) and the Peterborough Chapter (POAS) featuring: Professor Gary Crawford of the University of Toronto speaking about: 'Current

Perspectives on the Dawn of Farming in China' will be rescheduled. Peterborough also has ongoing artifact cleaning/processing nights on Wednesdays finishing up the work from their Jacob Island summer project.

Toronto: Toronto's January meeting was Member's Night, featuring Mima Kapches speaking on: 'A Short Tour of Sicily', Jane Simser speaking on: 'A Keyhole View of Beautiful Greece' and Neil Gray speaking on: 'Roman Mosaics'.

February's meeting includes private tour of the current exhibit at the Market Gallery, St. Lawrence Market. The private tour will be conducted by Neil Brochu, Supervisor Collections & Outreach, The Market Gallery, City of Toronto. The exhibit, Unearthing Toronto's Oldest Marketplace: The Archaeology of the North St. Lawrence Market showcases the recent excavation of the north St. Lawrence Market across the road from the Market Gallery.

Windsor: The Windsor Chapter of the Ontario Archaeological Society will be meeting at the Chimczuk Museum on February 8th, 7pm. Come and enjoy a tour of the museum!

ON 'HUNTER-GATHERERS'

By Joseph Cull

According to Wikipedia, “A hunter-gatherer or forager society is a nomadic society in which most or all food is obtained from wild plants and animals.” This definition becomes problematic for understanding hunter-gatherer societies in an archaeological context. The term is far too ambiguous to represent these societies from the past and present; a Hunter-Gatherer society by this definition becomes singular, static, and ahistorical, whereas they exist pluralistically. This paper will seek to critically assess this statement in terms of definition, giving emphasis to the Irish and British Mesolithic. But these ideas should be applied to question how we define and understand hunter-gathers in Ontario.

The term itself ‘hunter-gatherer’ was a creation of Scottish antiquarians in the 18th century (Barnard, 2004). This term was not even used to describe hunter-gatherers, as we understand them today, but rather was used to understand the dichotomy between the ‘natural man’ and the ‘civilized society’ (Barnard, 2004). At the time these Scottish antiquarians created it there was no such chronological time as the Mesolithic, there was only Paleolithic and Neolithic; the term thus is of anachronistic creation, and becomes more problematic.

The Mesolithic Homemaker

To begin, a hunter-gatherer society engages in a nomadic lifestyle. This can and cannot be factual at times. The issue here becomes how to gauge what is nomadic in terms of mobility. In Ireland, the Early Mesolithic hunter-gatherers were not nomadic, but instead focused all their activities within the settlement (Finlay, 2003). Moreover, according to Mitchells (1972) pollen records, the early Mesolithic hunter-gatherers were adapting to the island environment by engineering their landscapes by clear-cutting the trees away (McCartan, 2000). There was indeed evidence for tree coppicing (Driscoll, 2009), whether or not it was clear-cutting as Mitchell suggest, is up to debate. It is currently understood that this tree coppicing was used to make fish weirs, to ensure that the tree would grow back. Conversely, Mesolithic communities in Ireland were in fact woodland dwellers; these dense forests would have acted as an inhibiting factor on settlement (Driscoll, 2009).

Of course there is Peter Woodman’s Mount Sandel site (1983), which can be classed as one of those rare ‘super sites’, that sets the benchmark for any further settlement discovery in Ireland. Mount Sandel was a four-occupational phase settlement, which focused on development of tools and structures within the site area (Woodman, 1973-1974). Woodman (1973-4) suggests that Mount Sandel operated as a wintering camp, due to the large hearths and hazelnuts recovered. It can be considered the Irish equivalent to Star Carr in Britain.

Star Carr represents two long phases of settlement in England

during their Early Mesolithic. The earliest of these phases dates back to 9,600BP Cal (Conneller, 2003), which predates Mount Sandel by about 600 years (Woodman, 2004). There is evidence to suggest from c^{14} dating that Mount Sandel was settled earlier, which would date it to about the same time as Star Carr, but Woodman (2009), believes this to be an untrustworthy approximation. The first phase of Star Carr settlement lasted 80 years. This is followed by an abrupt stoppage in activity, which then continues on to the second phase of settlement, which lasted 180 years (Conneller, 2003).

Star Carr, like the Irish settlement evidence, was built on an engineered landscape, from which the British Hunter-Gatherers burnt the surrounding wetlands, and tree line to create a more suitable environment for sedentary life (Conneller, 2003). This settlement for many reasons represents more than just a community, it embodies evidence for complex social beliefs, in depth symbolism and ritual; this is exemplified by the numerous artifacts that demonstrate expertize craftsmanship (Chatterton, 2003). Star Carr has redefined how Hunter-Gatherer paradigms are crafted in Britain. Previously, these communities were thought to be static, and linear (Conneller, 2003). This community dispels these thoughts, and shows all signs of sedentary lifestyles in the early Holocene; Star Carr demonstrates traits of Neolithic ‘civilized’ communities, which further delimits the factual nature of hunter-gatherers being nomadic.

Scotland too provides a wealth of structural evidence, which has recently reshaped how archaeologists think about the Scottish Mesolithic (Warren, 2005). The recent discoveries of East Barns, Howick, and Lesmurdie Road, provide substantial building evidence that was previously not researched (Warren, 2005). This all seems to continue to question the model of a nomadic lifestyle that has been characterized by the Wikipedia page.

The Mesolithic Agriculturalist

Moving on to the second half of the Wikipedia statement that: “A hunter-gatherer or forager society is a nomadic society in which most or all food is obtained from wild plants and animals.” In this section, the premise is to unwrap the statement that Hunter-Gathers mode of subsistence is “obtained from wild plants and animals.” The current paradigm is that the Mesolithic communities were hunter-gatherers, whereas the Neolithic communities were farmers; in fact it was not until the Early Bronze Age that fully formed agricultural economies were present in Ireland and Britain (Woodman, 2000). By this definition that would mean that the Mesolithic and Neolithic communities were both proto-agriculturalists, and not hunter-gatherers.

As stated earlier, these communities were practicing tree coppicing for the creation of fishing weirs, and the development of their own settlements. However, it was also a way of creating more arable soil conditions for cereal cultivation (Woodman, 2000). This development was not insular to Ireland; forest land-

scape engineering by means of fire was used in throughout Britain (Innes, J. et al 2003). In addition, there has been a long continual history of cereal cultivation in both Ireland and Britain during the Mesolithic (Rowley-Conwy, 2011).

The Ballachrink site on the Isle of Man is an excellent case study for this. Ballachrink is considered to be of similar scope to that of Star Carr, in the way that it has many hunting and domestic activities surrounding the settlement location (Innes, J. et al 2003). Both Star Carr and Ballachrink engaged in landscape engineering with controlled forest fire for cereal cultivation (Innes, J. et al 2003). This has been suggested that this sophisticated land-use system would have controlled food production, and with that wild animals who would have wanted to eat the food production, which would have made hunting easier, and require less time and energy (Innes, J. et al 2003).

The Ballachrink community by definition of the terms set forth by Wikipedia is clearly inaccurate, as they were not nomadic, and produced their own food sources, all the while adapting their environment to make subsistence economies easier to source. This is not a hunting or gathering community, it is a proto-agriculturalist one, which adds another dimension to the pluralistic nature of the term Hunter-Gatherer.

Both Ireland and Britain had agricultural developments that preceded the Neolithic, dispelling the myth of a proto-typical hunting and gathering society in both of these countries. The task here is not to demonstrate consistency but rather to suggest that the definition of Hunter-Gathers needs to be considered for review.

The Wikipedia article's definition assumes these Hunter-Gatherer societies to be static and unchanging over time, until the birth of farming in the Neolithic. Rather, Hunter-Gatherer societies are pluralistic; changing based on how they demonstrate different levels of identifying potentials, responding to those potentials, and then finally evolution based on the previous exploitations. This process of identification, response, and evolution is how Hunter-Gatherers developed ways to work within the landscape and environment. Furthermore, based on the Wikipedia article this series of agricultural developments reshapes the model for Mesolithic subsistence methods for Ireland and Britain.

Conclusion

The term Hunter-Gatherer in the context of Ireland and Britain demonstrates how pluralistic the term is, and how one overarching definition cannot contain all aspects of these different ecological groups. These groups shared certain aspects, but at different developmental timeframes. Regardless, each group has shown that they do not fit within the archetypal model. These complex groups from the outset developed sedentary lifestyles, engineered their landscapes, and created ways of producing agriculture in harsh different environments. To say: "A hunter-gatherer or forager society is a nomadic society in which most or all food is obtained from wild plants and animals" would be short sighted, in the context of Ireland and Britain.

In addition, I believe that this exercise should be used to re-examine the transition between how we understand Hunter-Gatherer communities in Ontario as they moved towards the agricultural sedentary phase in the Early Woodland.

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INTRODUCING...

By Sheryl Smith

At the 2016 Annual Business Meeting, two Executive Board members were re-elected for another two-year term, and two new officers joined the board by acclamation. Amy St. John and Margie Kenedy will continue their service to the OAS as Directors. Alicia Hawkins and Rob Pihl will be serving us as President-Elect and Vice-President, respectively.

Alicia Hawkins is Associate Professor of Archaeology in the School of the Environment at Laurentian University. She received her B.A., M.A. and Ph.D. from the

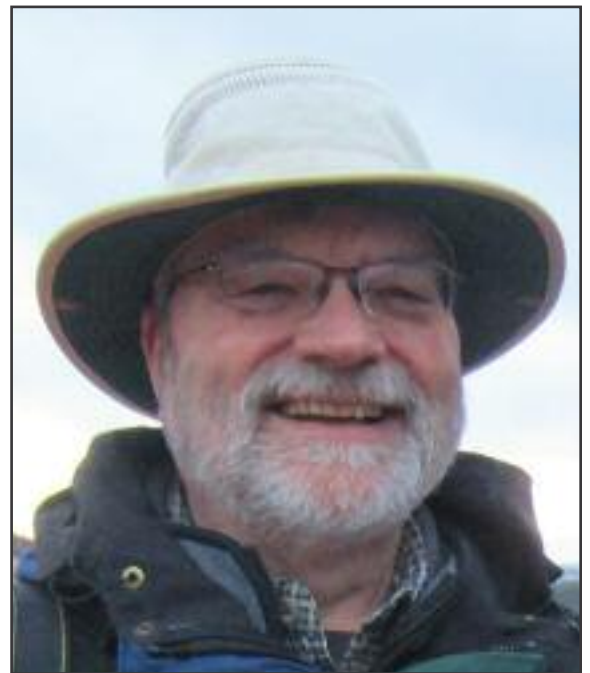


University of Toronto. Her research interests include zooarchaeology, the Huron-Wendat past, Indigenous archaeology and archaeological survey methods. She has an on-going field program at the Wendat Ellery site.

She has held a number of roles with the OAS since 2005, including board member, symposium program chair and Ontario Archaeology book review editor. She was a founding member of the Huronia chapter and occasionally directs public archaeology events for the chapter.

Although originally from southern Ontario, she loves her adopted home of Sudbury where she can ski to work (in the winter).

Rob Pihl is the new Vice-President of the OAS, taking over from Sheryl Smith who recently retired from that office after long and distinguished service. Rob joined the OAS in the mid-1970s as a graduate student in Anthropology at the U of T and is now a Life member. He has a BA from Lawrence University, Appleton, Wisconsin, and a MA from the U of T.



Rob has been a professional archaeologist in Cultural Resource Management since 1979, working for the Museum of Indian Archaeology until 1983 (now the Museum of Ontario Archaeology), the firm of Mayer Pihl Poulton and Associates until 1988, and since then with ASI. On September 30, 2016, Rob stepped down as Partner and Manager of the Environmental Assessment Division, and started a new role with ASI as Senior Advisor; however, he recently decided to take a leave-of-absence from ASI and return to the U of T to complete an unfinished PhD degree that he started in 1976.

Rob enjoys life in the country, canoeing, travelling and six grandkids.

ON FEE HIKES, VOLUNTARISM, AND STRATEGIC PLANS

A couple of months ago I wrote a short article for *Arch Notes* about something I saw as an issue within the society (gender parity). Then a funny thing happened. Before you could say 'Brewerton Side-Notched' I found myself back on the OAS board. The last time I served on the board was 2008. And here is another funny thing. Within a month I began feeling like I had walked into some kind of time warp. With a completely different and expanded slate of board members and eight years distance between that old board and this new one, themes in the emails and discussions were oddly familiar. Are OAS members getting value for money, especially in light of the recent fee hike? Is the OAS board doing the things that the members want us to do (or perhaps this should be reworded as, 'Why isn't the OAS providing opportunities for members to do X, Y and Z')? What do OAS members want, anyways?

Personally, I am a member of quite a few archaeological or heritage organizations (I join because I'm going to a conference, then I can't seem to resist the pleading letters to renew my membership). Some of these are local, some national, some international. Their membership bases vary from restricted (Register of Professional Archaeologists) to completely open to anyone with an interest (International Council for Zooarchaeology). Some have comparatively small membership bases while others, like the Society for American Archaeology or the World Archaeological Congress are at the opposite end of the spectrum. Each one of these organizations offers different opportunities and benefits to their members, and the costs of membership vary widely.

Compared to most of these organizations, the OAS stands out because it 'spreads a big tent' – members include students, retirees, people who are employed in

archaeology, whether through CRM, government or academia, and, importantly – people who are just interested in Ontario's past. This diversity brings a range of perspectives on what the organization should be doing for its members.

So to start, let's look at some of the benefits the OAS provides to its members, and how these compare with other organizations.

- Cost of regular OAS membership: \$45
- Single membership status to which anyone can join¹: yes²
- Cost of regular AAQ (Association des archéologues du Québec) membership: \$125
- Single membership status to which anyone can join: no³
- Cost of regular CAA membership: \$100
- Cost of green regular CAA membership: \$70
- OAS conference fee 2016 (early bird, OAS member): \$60
- AAQ conference fee 2017 (early bird, AAQ member): \$100
- CAA conference fee 2017 (early bird, CAA member): \$175
- Number of staff employed by the OAS: 1 (part time)
- Number of staff employed by the CAA: 0
- Number of issues of *Arch Notes* published in 2016: 6
- Number of issues of the *CAA Bulletin* published in 2016: 1
- Number of issues of *Ontario Archaeology* published in 2016: 1 (out of 1 anticipated)
- Number of issues of the *Canadian Journal of Archaeology* published in 2016: 2 (out of 2 anticipated)
- Estimated number of volunteer hours contributed to the OAS in 2016 (from the application for the Provincial Heritage Operating grant): 8,783

- Number of formal meetings that the OAS president had with Ontario government officials in 2016: 6, including with MTCS or MIRR (several more if teleconferences and informal meetings are included)

- Number of meetings that the OAS president held with First Nations leaders on issues pertaining to archaeology in 2016: 3 involving Grand Chiefs (several more if other officials are included)

- Number of papers and talks given by the OAS president to schools, historical societies, planners, politicians, Indigenous community groups, and the public: ≥16 (i.e., so many he can't keep them straight now)

Compared to some similar organizations, the OAS has reasonably low fees for membership and symposium attendance. And the OAS has an office and a part-time executive director! At the same time, a significant portion of the benefits and opportunities that OAS provides to its members are based on volunteer contributions. Importantly, volunteers are behind the organization of the annual symposium, chapter events, and most of the production of our two publications. The board is a volunteer board. Our president has been travelling all over creation to advocate on behalf of the organization on his own time. This puts the OAS in a great position: we have an executive director and an active membership that has traditionally contributed to building and maintaining the society.

But, we could always use more people chipping in. Here is my plea to you – ask yourself if there is some small thing that you can do for the OAS. If there is something you are wishing the OAS would do, is there a way to make this happen? We have a large board of directors (<http://www.ontarioarchaeology.on.ca/board-of-directors>): consider contacting some-

1. Members must subscribe to the Statement of Ethical Principles: <http://www.ontarioarchaeology.on.ca/OAS-policies>

2. Although membership rates vary (student, family, regular) all members can access the same benefits (newsletter, journal, reduced fee for the symposium).

3. AAQ membership categories are based on professional qualifications (education and number of years of experience)

one on the board to see if you can put your idea into action.

And here are some of the areas where the OAS has perpetual need:

Chapters are always looking for people to give talks at local meetings. In fact, in some instances, chapters would really just like to see more people attending meetings.

Arch Notes needs content, particularly related to archaeology (i.e., not like this)

Ontario Archaeology needs content. Are you a recently graduate student who recently completed a thesis? Consider writing up some of your research for OA.

There are various heritage and archaeology events around the province, and it would be great if the OAS had a stronger, more consistent presence at these.

Over the years, the OAS has benefited

enormously from volunteer contributions by members who have skills and training outside of archaeology. I am thinking of people who have backgrounds in various aspects of publishing and the financial sector. Their free labour has helped us to make sure that our publications are produced to a high standard and that our books are balanced. Which makes me wonder, what could members with training in archaeology contribute to the organization? Hmmm – supervision at public archaeology events? Helping to curate some of the ‘basement collections’ badly in need of cataloguing or rehousing, etc.?

In my experience, the board serves to steer the direction of the organization. The board also has to be responsive to the membership. We need to begin setting out our

new strategic plan in 2018. This might sound boring and bureaucratic, but think of it as an opportunity for members to come forward and let us know what you want your organization to be doing. We want and need to hear from our members on this. You can get a copy of our last strategic plan from the office – or contact me at presidentelect@ontarioarchaeology.org.

Oh yeah, here are a couple more numbers for you:

- Number of people who attended the 2016 OAS symposium: approx. 200
- Number of people who attended the 2016 ABM at the 2016 symposium: approx. 24

*Alicia Hawkins
President-Elect*

OAS Products Only a Click Away



The OAS Board of Directors is excited to introduce our new online store, **ONarchaeology!**

You can now purchase OAS and archaeology related merchandise from the convenience of your home. Our lineup can be found here: <https://www.redbubble.com/people/ONarchaeology>



Each one of the designs has many products associated with it.

For example the designs shown on the images here can be found on 46 other products. Click on a design you like to see all items. Once you click on a design, scroll down the page to see the full gallery and select an item! Items include: stationary, clothing, accessories, bags, household items, prints, and much more.



Some alterations to colour or positioning of design can be made. Please email any special requests to: shop@ontarioarchaeology.org.

We are looking for high quality images of archaeology related themes to add to the collection. If you are willing to share your archaeology-related images or quotes and would like to see them featured on any of our products, please send them to the same email address with your permission to use them. Please send only high quality images that you hold the rights for.

More designs will be added and we will share with you information about upcoming sales and feature items on our Facebook page. Do not hesitate to contact us if you need any assistance!



Finally, any feedback would be much appreciated; whether you have any comments on the designs, or if you made the leap and purchased one of the products, on the quality and overall look of the product. This will assist us in future decisions.



The ONTARIO ARCHAEOLOGICAL SOCIETY Inc.

Grand River

chapter

President: Chris Dalton
Treasurer: Bonnie Glencross
Secretary: TBA
Meetings: 2nd Tuesday of each month Sept.-April
Psychology, Anthropology, Sociology building (PAS) 1241
(First Floor), University of Waterloo (South Campus)
Website: <https://sites.google.com/site/grandrivoas/home>

Hamilton

chapter

President: Emily Anson
Vice President: Jacqueline Fisher
Treasurer/Membership: Ruth Macdougall
Events Co-ordinator: Meagan Brooks
E-mail: hamiltonOAS@hwn.org
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 Hubter
Vice President: Dayle Elder
Secretary: Peter Thor
Treasurer: Kristin Thor
Social Media: Stephanie Duffy
The Pot Editor: Bill Gibson
Mail: P.O. is PO Box 638 Midland On L4R 4P4
Meetings: 2nd Thursday of every month Sept.
to May at the Midland Public Library
Membership: Individual \$15, Family \$18
Student \$10

London

chapter

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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
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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

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Vice President: Stacey Girling-Christie

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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

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Vice-President: TBA
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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

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President: Carole Stimmel
Past President: Mima Kapches
Vice President: Christine Caroppo
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Secretary: Neil Gray
PROFILE Editor: Carole Stimmel

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)

* Effective 2017, the print version of *Arch Notes* will cost \$20 per year to mail. Those receiving the email version of *Arch Notes* pay the lower fee.

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July 15
September 15
November 15
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