



Ontario Archaeological Society

Arch Notes

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On Feb. 15, instead of its regular meeting at U of T, the Toronto Chapter was given a special tour of the Market Gallery which featured artifacts from the excavation of the North St. Lawrence Market in Downtown Toronto. Photo Credit: Alvina Tam, TRCA.

OAS News

3. President's Report
6. Fee for Hard Copy of Arch Notes
7. Draft Minutes of the 2016 ABM
9. Symposium 2017
10. Peggi Armstrong Public Archaeology Award

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Tourism and Culture through the Provincial Heritage Organization Operating Grant Program.

PRESIDENT'S MESSAGE

CARTOON PHYSICS

I am of an age when Saturday morning (and any other time I could commandeer the family TV) meant cartoons, or at least the hope thereof. It wasn't animated (a grown-up term), nor understood as an art form (though it truly was) – it was cartoons and I loved them. I still do.

For some reason, I remember the television shows that I had to sit through while waiting for them much more vividly than the cartoons themselves, probably because time... seemed... to... crawl while I was waiting. Also, it seemed like the grown-up shows that were aired before cartoons (outside of those golden Saturday mornings) were often pretty terrible. They included: *The Pig and Whistle*, an audio assault of alcohol-fueled accordion and fiddle music that was recorded at a pub in Toronto; *Polka Time*, starring Walter Ostanek, Canada's polka king; and worst of all, *Bowling for Dollars*, the only show that managed to be more dull than the test pattern that was broadcast when technical difficulties knocked stations off the air. I like to tell my kids that I had to suffer to get my fix of Bugs Bunny, Woody Woodpecker and Huckleberry Hound. Of course, they are too busy looking at their tablets to listen to me, but I try.

Anyway, over time I developed a great appreciation for cartoon physics, a non-Newtonian system based on the following laws:

- Heavy things (rocks, anvils, pianos) fall faster than lighter things.
- Holes can be painted into existence and are moveable. Also, sometimes trains or trucks come out of them.
- Gunpowder can choose when it wishes to ignite, and has a sense of poetic irony when it does.
- Cantilevered objects (diving boards, rocks projections, tree branches) will tend to stay in place even when they have been disconnected from their load bearing points. This rule ceases to apply if a cat,

coyote or hunter steps on them.

- A person or animal running over a precipice will not begin to fall until she/he/it looks down. In cases involving smoke, heavy fog, or clouds, the same is true when said visual obstructions clear.

This last rule has been on my mind a good deal lately because I think it stands as a nearly perfect metaphor for the changing relationship between Canada's Settler Society and the Indigenous peoples who live within its borders. I apologize for being a little wordy this month, but the details matter in this discussion and there is a lot of source material to draw on. Consider:

Pretty much all of the land mass of Ontario is subject to treaty provisions that were negotiated in the 18th or 19th centuries. The treaty rights that were promised to First Nations typically included a cash settlement (sometimes with annual annuities), and a promise that the Nation concerned would have a right to hunt, fish, gather food and medicines from, and cross that land in perpetuity.

Effectively, this was a condition on title, but that condition was not communicated to the eventual purchasers of the land and it was rarely respected. The Colonialist system, in which Indigenous peoples were dispossessed of their land, denied legal protections, deprived of their children, placed into near-bondage under the Federal government (which along with other institutions including academia, promoted stereotypes to justify the situation) ensured that almost no one in the Settler Society was going to care.

These rights continued to exist, however – hidden away in the law books until they were expressly reaffirmed in Section 35 of the Constitution Act of 1982. Since then, particularly after the *Haida Nation v. British Columbia* (Minister of Forests) decision of 2004, those rights have been expanded and refined by a number of decisions coming out of the Supreme Court of Canada (SCC).

The term "Duty to Consult and Accommodate" refers to the court-supported requirement that First Nations communities be given a meaningful say in projects that might impact those treaty rights. Projects such as mines, quarries, hydroelectric dams, and infrastructure, transportation and housing construction all propose impacts to the treaty rights listed above.

To make sure that the government couldn't 'wiggle out' of its obligations to Indigenous peoples, the SCC has invoked an ancient concept known as the Honour of the Crown, to ensure that the government's conduct is fair, credible, and "honourable" rather than adhering to a merely technical legal standard. The Honour of the Crown to live up to its agreements must be upheld at all times, regardless of the party or government in power. No appearance of what the court calls "sharp dealing" is to be sanctioned.

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released its report detailing the long, sad, and shameful history of the former Indian Residential Schools (IRS). The report concludes with 94 Calls to Action, which the current Federal government has agreed to implement. I have been waiting for a couple of years now for some wise person to explain what they mean for archaeologists. With no likely candidates coming forward however, you are stuck with me. What follows then, is my reading of the most noteworthy Calls to Action which might have implications for archaeologists. They are as follows:

- 14.iv. The preservation, revitalization and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
- 45.iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and imple-

mentation processes involving Treaties, land claims, and other constructive agreements.

- 67. We call upon the federal government to provide full funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.

- 75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

- 76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

- i. The Aboriginal community most affected shall lead the development of such strategies.

- ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

- iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

- 79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

- ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

- 92. We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:

- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.

- ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.

- iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

In 2016, soon after the release of the final report of the TRC, Canada officially removed its objector status to UNDRIP, the United Nations Declaration on the Rights of Indigenous Peoples. The Prime Minister has also agreed to implement the articles of this document, many of which have implications for archaeology, heritage, and development. Specifically:

Article 11

1. Indigenous peoples have the right to

practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to

maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their

intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

If you think this sounds revolutionary, that is because it is. UNDRIP calls for a massive realignment of the relationship between Indigenous peoples and Settler states. It calls for "de-colonization." Our current systems for heritage and resource management (in a country that puts most of its economic 'eggs' in a resource 'basket') fall far short of UNDRIP's goals. Yet it is hard to argue that the changes proposed are unjust. If anything, they are long overdue – frightening as they may be to some in terms of economic consequences.

Of course, the Devil is in the details. In this case, we live in a country with divided Federal and Provincial jurisdictions. Matters such as heritage, archaeology, education, mineral rights, water, land-use planning, and energy fall mostly into the Provincial 'bucket' (except where provincial boundaries are crossed or on Federal land) and the provinces are loathe to cede authority over them.

In 2005, not long after the Haida deci-

sion, the Province of Ontario released its Provincial Policy Statement (known as PPS,2005 for short) to “provide direction on matters of provincial interest related to land use planning and development,” which is to say many of the sorts of projects that impact treaty rights. The document makes no mention whatsoever of Indigenous rights and the Duty to Consult.

In 2009, Ontario Regulation (or O.Reg.) 359/09 came into force which delegated that Duty to Consult to the proponents of renewable energy projects. It specified which sorts of projects required consultation, which were exempt, and laid down a formal process for the minimal standards such consultation must take. Ironically, they do not appear to have sought consultation from Indigenous communities as to whether or not this process was acceptable. By offloading this consultation on to proponents, however, it kept the province out of the worst of the fray that ensued.

The Provincial Policy Statement (PPS) of 2014 sort of acknowledges the Duty to Consult in the land-use planning process (the word ‘Aboriginal’ appears seven times). Section 1.2.2 of the document states

that “planning authorities are encouraged to coordinate planning matters with Aboriginal communities.” Section 2.6.5 requires that planning authorities (which is to say municipalities) “consider the interests of Aboriginal communities in conserving cultural heritage and archaeological resources.” However, encouraging a planning authority to do a thing, or asking them to consider a thing, is not really the same as a Supreme Court decision that absolutely requires that thing – particularly when one considers that the implementation of the PPS is left up to municipalities, many of which choose to ignore the parts of it that are difficult, costly, or inconvenient for them. Late in the document (Section 4.3) it is noted that the PPS “shall be implemented in a manner that is consistent with the recognition and affirmation of existing Aboriginal and treaty rights in section 35 of the Constitution Act, 1982.” The irony of requiring this after the ‘soft soap’ of sections 1.2.2 and 2.6.5 isn’t really explored.

Now consider what archaeology, and particularly professional archaeology, looks like right now in Ontario. The Crown allocates to itself the right to set policies with

respect to archaeology and heritage. It licences archaeologists, almost all of whom are members of the Settler Society. Archaeologists work on behalf of proponents, many of whom have no understanding of treaty rights whatsoever (and do not care to). Sites are excavated. Consultation with Indigenous communities on projects that impact treaty rights (and archaeological and heritage sites) almost universally falls far short of UNDRIP’s goal of free, prior and informed consent (FPIC). Archaeological materials recovered in the process are boxed up for storage in rental units, warehouses and basements. Reports are accepted by the MTCS and the process repeats.

If my reckoning is correct, we ran off a cliff sometime between 1982 and 2004. Assuming we continue to run without looking down, how long before the laws of cartoon physics take over and we begin to fall? What happens to us after that depends on whether we are the coyote or the roadrunner.

*Paul Racher
President*

REMINDER – FEE FOR HARD COPY OF ARCH NOTES

As advertised in *Arch Notes* Vol.21 (4) and passed at the Annual Business Meeting in November, 2016, the OAS has instituted an annual fee of \$20 to members requesting hard copy versions of *Arch Notes*. Increased costs of printing and mailing on a bi-monthly basis has made this necessary. The colour, digital version of *Arch Notes* circulated by email is free of charge.

The 2017 January/February issue was mailed out to all who had previously requested that format. Starting with the current issue, however, those who have paid the fee for hard copy will be receiving it by mail and all others will receive the digital version via email blast.

Should you wish to maintain hard copy receipt of *Arch Notes*, we are asking that you

kindly submit payment of \$20 to cover this cost for 2017.

You can pay for *Arch Notes* online or by cheque or credit card over the phone. To pay online, simply send me an email at treasurer@ontarioarchaeology.org and I will forward you an invoice for \$20, enabling payment via the link on the invoice (you do not need a PayPal account for this). Otherwise, you can contact the OAS office to pay by credit card or mail in a cheque.

The OAS sincerely appreciates your continued support and trusts that you understand this measure in the face of rising costs in providing service to members.

**Debbie Steiss
Treasurer**

ONTARIO ARCHAEOLOGICAL SOCIETY INC.



ANNUAL BUSINESS MEETING DELTA WATERLOO HOTEL WATERLOO, ONTARIO Nov. 5, 2016 AT 4:30 P.M.



Board Members in attendance

Paul Racher, President
Rob MacDonald, Past President
Sheryl Smith, Vice-President
Debbie Steiss, Treasurer
Amy St. John, Director
Dana Millson, Director
Matt Beaudoin, Director
Grant Karcich, Director
Nicole Brandon, Director
Bill Fox, Director
Lorie Harris, Executive Director

Regrets

Margie Kenedy, Director
Bill Ross, Director

There were 28 members in attendance.

Call to Order. President Paul Racher welcomed those present and thanked them for attending the business meeting. He complimented the Grand River Chapter on organizing a successful and engaging symposium and activities, noting that the silent auction had raised over \$1,200 for society programmes and that there were over 200 registered conference attendees.

Minutes of the Previous Meeting. Upon motion (Dalton/Miller) the minutes of the 2015 Annual Business Meeting were approved. Carried.

Matters Arising

None.

President's Report

Paul Racher commented on the amount of activity occurring within the OAS in the past year. The OAS Board is trying to reshape the organization at the provincial level, while he sees chapters as a critical part of the local and regional touch points.

As a constituency speaking for archaeology in general, he expressed that the OAS should take more of an advocacy role since we have a committed membership of over 700. With the report of the Truth and Reconciliation Commission, changes to the Provincial Policy Statement, etc. all happening now, he felt that we need to be active, not reactive to these initiatives.

He mentioned that he is trying to set up meetings with Indigenous provincial treaty organizations to seek areas of common interest, and that he saw ways that the OAS could work better with other institutions such as Sustainable Archaeology, the Museum of Ontario Archaeology, etc. He commented that while we should be developing more formal cooperative arrangements it is difficult as our capacity is an issue, being a mostly volunteer organization. To that end, we are looking at ways to bring in

funding from the Trillium Foundation to assist us in meeting our goals.

Paul attended the Association of Professional Archaeologists' meeting the day prior and had suggested a formal relationship between the two organizations which was not acted upon. Instead, he mentioned that perhaps the OAS should create a professional chapter itself, collecting higher membership fees to signify the importance of the group and set its mandate to be self-regulating in the matter of licensing.

Members also commented on relationships with other provincial ministries such as Education, the new ministry of Indigenous Relations and Reconciliation, etc. While capacity is an issue, we must put our organization forward and meet senior officials, MPPs and MPs to advocate for archaeology. We need to show respect and recognition for the cultural legacy of Indigenous people while working thoughtfully with them.

He explained the reasoning behind the proposed constitutional amendment on p. 9 of the Annual Report, which clarifies the role of Vice-President as performing a secretarial role within the context of the Not for Profit Corporations Act which will be coming in to effect at a future date. The following amendment to Article 7, section 2, was presented for approval upon motion (Smith/Dalton):

The Vice-President, in addition to roles defined in Article 7, section 1, shall act as secretary to the Executive board and shall issue notices of Executive Board meetings, shall record all proceedings, shall prepare the minutes, and having signed them shall present them after confirmation to the President for signature, and shall assist in the preparation of funding applications.

The motion was carried.

Treasurer's Report

Debbie Steiss presented the financial statement (pp. 13-20 of the Annual Report). 2015 showed positive trends in membership and said that revenue was up 6%. She thanked the Huronia chapter for a very successful symposium in 2015 which resulted in a substantial profit for the organization as a whole. We are establishing fundraising campaigns through the CanadaHelps website and people continue to take out life memberships.

There was however an operating deficit in 2015 of \$7,000, which continues to be an issue of sustainability for the future. That is the main reason we have proposed to increase the membership rates and the cost of mailing hard copies of *Arch Notes* to half our members. Upon motion (Steiss/R. Pihl) the question of raising rates was posed to the membership as presented in the Annual Report, pp. 11-12. The preferred option is for a 'green version' which is full colour and not printed at all. After discussion about seeking other quotes for printing, and how to ensure that members who do not use the Internet can continue to receive the newsletter, and whether institutions always require hard copies, the question was called. Carried.

Further, upon motion (Steiss/Dalton) the annual fee for printing and mailing hard copies to each individual address was set at \$20. Carried with two members opposed. There was discussion

about whether to increase the rate charged for *Ontario Archaeology* for regular and student members (p. 12 of the Annual Report). After considerable input and lack of consensus on how to proceed, Debbie Steiss withdrew the motion to change the rate charged for *Ontario Archaeology*.

Upon motion (Steiss/Dalton) the accounting firm of Thamesford Accounting was appointed to perform our financial review for the 2016 year. Carried.

Guest Kate Oxley from the Ministry of Tourism, Culture and Sport commented that a formal audit will be needed in future if certain kinds of funding are being sought. Debbie also noted that she has been keeping a detailed spreadsheet to track our performance and interest obtained with the various funds maintained by the Society. The Executive Board took it under advisement to investigate formal auditing as soon as possible.

Election of Directors

Chair of the Nominating Committee, Sheryl Smith, presented the report. The Nominating Committee members were Stacey Girling-Christie, Eva MacDonald, and Sheryl Smith. The candidate for President-Elect is Dr. Alicia Hawkins of Laurentian University, to serve as President in 2018-2019. After further calls for nominations from the floor, the vote was called (Smith/MacDonald) and Dr. Hawkins was acclaimed. The candidate for Vice-President is Robert Pihl, recently retired from ASI. After further calls for nominations from the floor, the vote was called (Smith/MacDonald). Mr. Pihl was acclaimed and will serve for 2017 and 2018. Two directors' positions became vacant at the end of 2016 but both Amy St. John and Margie Kenedy indicated that they would stand again. After further calls for nominations, the question was called

(Smith/MacDonald), and Amy and Margie were acclaimed for 2017 and 2018.

Next Symposia

No chapter has come forward to offer a symposium in 2017. The Board has shown an interest in presenting a conference on the general theme of reconciliation with Indigenous peoples, to be held west of Toronto at a location to be determined. In 2018, the London chapter is interested in organizing the symposium but has not made a firm commitment yet. There is possibility to hold a joint symposium with Quebec archaeologists in 2019.

Progress on the 2014-2019 Strategic Plan

President Paul Racher commented that progress has been made. He committed to presenting a 'report card' summarizing actions early in the New Year, in *Arch Notes*.

Other Business

Upon motion (MacDonald/Dalton), Sheryl Smith was thanked for her service to the Society as its Vice-President. Executive Director Lorie was also thanked for her dedication and commitment. Carried. Upon motion (Smith/Steiss), Past President Rob MacDonald was thanked for his contributions to the Board for the last four years. Carried.

Member and Ottawa chapter President André Miller invited everyone to attend the annual meeting of the Canadian Archaeological Association, to be held in Ottawa, May 10-13, 2017.

Adjournment

Upon motion (Beaudoin/Miller) the meeting adjourned at 5:58 pm. Carried.

*Notes taken by
Sheryl Smith, Vice President*

SYMPOSIUM 2017

FROM TRUTH TO RECONCILIATION: REDEFINING ARCHAEOLOGY IN ONTARIO BEST WESTERN BRANTFORD HOTEL AND CONFERENCE CENTRE BRANTFORD, ONTARIO NOVEMBER 17-19, 2017

By Matt Beaudoin

The OAS Board of Directors is happy to announce the location, date, and theme of the 44th Annual OAS Symposium. This year's symposium will be held at the Best Western Brantford Hotel and Conference Centre, in Brantford, Ontario, from November 17-19, 2017, with the theme of **From Truth to Reconciliation: Redefining Archaeology in Ontario**.

Archaeology in Ontario was, for much of its history, entangled with a Colonial narrative that tended to exclude Indigenous knowledge and viewpoints. Indigenous peoples were allowed little or no direct role in the stewardship of their ancestral cultural properties.

Over the past two decades, some dramatic developments arising from the court system, and from public awareness of Indigenous issues, have served to foster an increasingly close relationship between the archaeological community and those of First Peoples. In light of the recent Truth and Reconciliation Commission of Canada (TRC): Calls to Action (2015) and the United Nations Declarations on the Rights of Indigenous Peoples (2008), there are repeated calls to redefine the relationship

even further. Working with Indigenous cultural properties (including sites, sacred places, and artifact collections) particularly in a development context, puts archaeologists at 'Ground Zero' for where systemic change must occur.

The theme of this year's symposium – **From Truth to Reconciliation: Redefining Archaeology in Ontario** – is an acknowledgment that Supreme Court decisions, the TRC Calls to Action, and UNDRIP have direct and immediate consequences for how archaeology is practiced in Ontario. It is clear that the relationship between archaeology and First Nations peoples must change; however, the specific nature and direction that these changes must take is unclear – particularly given the complex and intertwined web of legislation that governs archaeological practice in Ontario. How do we practice an archaeology that respects Indigenous rights while operating within a regulatory system that does not yet fully recognize those rights?

The goal of this year's symposium is to explore what redefining the relationship between First Peoples and archaeologists may mean, both in 'grounded' archaeological practice and in our conceptual frameworks. To that end, we are inviting

representatives from Indigenous communities across the province to share their perspectives on the current state of the relationship and how it can be improved. In addition, archaeologists are encouraged to share their thoughts on this evolving issue and how they will be affected.

In sharing our perspectives and opinions, we hope to begin work on a framework that will see our communities cooperating on matters of mutual interest moving forward. We are under no illusion that a comprehensive and universal solution will be achieved that can represent the diverse perspectives of all of the parties who participate in these discussions, but we hope to create an opportunity to listen and search for common ground.

The OAS board and conference committee are developing sessions and workshops for the symposium, and would appreciate any input on topics or papers that members would like to see or present. If you have any thoughts, feel free to contact email Matt Beaudoin (outreach@ontarioarchaeology.org) with suggestions.

Keep an eye on the OAS website, Facebook page, Twitter, and future issues of Arch Notes for further details and announcements for the symposium. We are looking forward to seeing everyone there.

THE PEGGI ARMSTRONG PUBLIC ARCHAEOLOGY AWARD

Call for Nominations

Members of OAS are invited to consider nominating an individual, group, or institution for the **Peggi Armstrong Public Archaeology Award**. This is an OAS award administered through the Ottawa Chapter.

Public Archaeology, for the purpose of this award, stimulates public interest in the study of archaeol-

ogy, promotes awareness of cultural resources and heritage preservation, and fosters individual and collective efforts to advance the ethical practice of archaeology.

Nominees must have contributed significantly to promoting archaeology of and in Ontario, by means of public archaeology. If a professional, the nominee must have demonstrated commitment to public archaeology over and above his or her normal job description.

The nominator should endeavour to address the nominee's contribution to public archaeology under each of the pertinent award criteria listed on the Ottawa Chapter website (www.ottawaoas.ca). Wherever possible, supplementary materials should be included in support of the nomination, such as letters of reference from other individuals, and information on institutions such as brochures or descriptive hand-outs or web-site material about programs.

Send your nomination by July 1st to the PAPA Award Selection Committee via contact@ottawaoas.ca or c/o Ottawa Chapter, Ontario Archaeological Society, P.O. Box 4939, Station E, Ottawa K1S 5J1.



Dirk Verhulst (left) was presented with the Peggi Armstrong Award in 2015 for his many contributions to Public Archaeology..

ATTENTION MEMBERS OF THE ORDER OF ONTARIO

The Order of Ontario is considering developing public outreach programmes, such as a Speakers Bureau, to promote the Order to organizations, media and elsewhere. This would seem to be a potential opportunity to promote values which are also shared by the OAS and to contribute OAS experience.

Would OAS members who are also Members of the Order of Ontario please identify themselves to the office (execdirector@ontarioarchaeology.org), so that they can be put in touch with each other to discuss this potential? Thank you.

**ARE YOU LOOKING FOR A SUMMER FIELD COURSE?
INTERESTED IN LEARNING MORE ABOUT
THE HURON-WENDAT PAST?
CONSIDER JOINING THE LAURENTIAN FIELD SCHOOL THIS SUMMER!**



The Laurentian University Archaeology Program field school (ARCL 3095) is a 6 week course for which students receive 6 credits. In 2017, the course will be held from July 10 to August 18.

The course will be held on a Huron-Wendat site with the permission of the Huron-Wendat Nation. Students spend five weeks in the field learning excavation, survey and mapping, and one week in the lab learning artifact processing. Visits to local museums are included in the program, and a number of experts give guest lectures. This is a camping field course, located near Orr Lake and Georgian Bay. Students pay a \$300 supplemental fee in addition to tuition to cover expenses such as entrance fees to museums and other consumables. Food is an additional \$10 per day, and students are responsible for their own transportation. Laurentian provides all tools and general camp equipment, and students provide their own personal tents and personal dishes.

For further information and to obtain an application, please contact Alicia Hawkins at ahawkins@laurentian.ca.



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/grandriveroas/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 Hunter
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

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
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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.ottawaaoas.ca
Email address: ottawaaoas@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

verhPresident: 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
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Director: Jill Taylor-Hollings
Newsletter Editor (Wanikan): Jason Stephenson
& Scott Hamilton
Web Design/Photography: Chris McEvoy
Event Volunteers: Cory Vickruck, Jacquie Berry
& Daniel Szot
E-mail: clarence.surette@lakeheadu.ca
<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 Stimmel
Past President: Mima Kapches
Vice President: Christine Caroppo
Treasurer: Rebecca Grieve
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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Contributor Deadlines:
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September 15
November 15
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or
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