



# Ontario Archaeological Society

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**Paul Lennox receives his recognition for being a 50 year member of the OAS from (left) Gary Warwick, Bill Fox and OAS President Paul Racher. Congratulations Paul!**

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# ONTARIO ARCHAEOLOGICAL SOCIETY

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# PRESIDENT'S MESSAGE

For some time now I have been privately confiding to various friends and family members that Paul Racher is a very difficult person to follow into the position of President of the OAS. What large shoes to fill! Where do I even begin? Would the best route be to enroll in night classes in stand-up comedy in preparation for the banquet at the next symposium? Or perhaps I ought to take philosophy and history classes so as to be better able to write wide-reaching, engaging President's messages? What to do?

However, looked at from another angle, following Paul's tenure is an excellent position to be in. At the last Annual Business Meeting, Paul spent some time describing 'reconciliation projects' that the OAS has engaged in during the last year.

The two that he outlined in most detail were the participation in the Save the Evidence Campaign of the Mohawk Institute (<http://www.woodland-centre.on.ca/save-evidence>), and the Monitor Training Program for the Chippewa of the Thames. Both of these initiatives were described as things that 'fell into our laps'. While it may be true that the OAS did not seek out such opportunities, participation in them was not inevitable. Paul, and the OAS board during his tenure, recognized that the Calls to Action of the Truth and Reconciliation Commission have significant implications for the practice of archaeology in Ontario and Canada.

In a series of Facebook posts earlier this year, Paul pointed out specific calls to action with relevance to archaeology. If you haven't had the opportunity to examine this list, I encourage you to do so. There are many. And it was natural that the very successful 2017 symposium should address the theme of reconciliation.

You might have noticed me there, clutching a sheaf of paper and a star shaped box and pestering people to please give us feedback on what you think the OAS should be doing. This was to help with our strategic planning process, something that the OAS needs to include in our annual application

for a Provincial Heritage Operating grant. However, dry as it might sound, strategic planning should not be considered mere busy-work carried out only to satisfy bureaucratic regulations. Instead, it is an opportunity for the organization and YOU – its members – to consider priorities for the upcoming years and for us lay out a plan for how to accomplish specific objectives.

We asked symposium attendees to provide us with some feedback on the direction of the organization. A few themes emerged and as we move forward in consultation we will see if the same priorities are identified by chapters and by individual members who did not attend the symposium. One message that we heard clearly was that members appreciated and valued reconciliation initiatives. "Keep going in this direction!" "Follow-up on this symposium with concrete action." Membership support for this was also seen clearly in the very strong support for the changes to our Constitution and Statement of Ethical Principles.

In December I had the opportunity to visit with Jean-Luc Pilon, another former OAS president. He reminded me that the OAS put in place a First Nations Liaison Committee when he was president, and that this was something that came out of a strategic planning process. An excellent initiative, however, today this committee seems to exist mostly on the list of committees on page 2 of *Arch Notes*. Why then, have I asked Paul to convene a similar committee to ensure that we follow up the symposium with action that affects change? If it faded away the first time, will a new committee have the staying power to keep moving forward long after the current board is a mere memory?

Firstly, we are in a different place in archaeology in Ontario, post-TRC and UN-DRIP. Secondly, the committee will be project oriented. It will be about taking 'concrete action'. This is a process that must start, however, with listening. So our vision of the committee membership is one in which a number of Indigenous community leaders or representatives have a seat.

As archaeologists, our first task will be to listen and ask, "how can the OAS help move things forward with respect to protection of Indigenous heritage?"

Linked to this initiative is a clear sense that the OAS needs to 'build capacity'. Donors, particularly from the CRM community, have been very generous in recent years with respect to the symposium. But this support is not guaranteed and is not really sufficient if we wish to advance several of the projects we have in mind.

Although still at the development stage, these include enhancement of the Monitor Training Program and an initiative to assist with documenting collections in the hands of collectors. To do these things, bluntly put, we need money. Possible revenue sources include both grants and income from fundraising.

With this in mind we are asking the OAS community for help. Are you someone with a background in fundraising, or do you know someone who is skilled in this area? Would you be willing to help the Board of Directors develop a fundraising strategy?

The OAS board had its first meeting of 2018 a couple of days ago. We said goodbye to several board members who have worked hard for the organization for a number of years. We are grateful to Matthew Beaudoin, Grant Karcich and Nicole Brandon for their contributions to the OAS. We are also seeing a 'cabinet shuffle' so to speak, as Paul becomes Past President and Bill Fox becomes Director of Heritage Advocacy. We thank them for all their work in their previous roles. Finally, we are pleased to welcome James Conolly as Director of Publications and Kaitlyn Malleau as Director of Public Outreach.

Moving into the New Year, we will be putting together teams (i.e., committees) to work on several areas that both the board and the members see as pressing. We'll be describing these in upcoming issues of *Arch Notes*, so stay tuned. And do let us know if you would like to get involved with them!

*Alicia Hawkins*

## STRATEGIC PLANNING FOR THE ONTARIO ARCHAEOLOGICAL SOCIETY

Every three to five years the OAS has the opportunity to sit down and evaluate how it has been doing and where it wants to go in the future. This planning process is something that we need to include in our annual Provincial Heritage Organization application, but it should not be considered simply busy work. Sometimes it may seem like we are spinning our wheels as an organization. The strategic planning process provides us with an opportunity to look at where we want to go in the next five years and to map out a plan to get the OAS there.

We need your help in a few ways! First, we are asking all members to give us feedback on how we are doing and where you think we should go. At the symposium we asked people to answer the following three questions:

**I am (or would be) a member of the OAS because...**

**I am proud of the OAS because...**

**I wish that the OAS would...**

In recognition of the fact that not all members of the OAS were able to attend the symposium, and also that some people may have lost those little scraps of paper, we are asking people to send answers to these questions to [president@ontarioarchaeology.org](mailto:president@ontarioarchaeology.org) by Feb. 1, 2018. If you don't like email, you can send the answers in to the OAS office by mail.

This type of outreach is something that we will also be conducting at the chapter level to specifically consider the supports and directions at a regional level. Furthermore, we will be holding discussions with sister organizations, such as the Ontario Historical Society, Indigenous organizations, and staff at the Ministry of Tourism, Culture and Sport.

There are still a couple of spots on our strategic planning committee. If you would like to participate at a more intensive level, please email me at [president@ontarioarchaeology.org](mailto:president@ontarioarchaeology.org).

*Alicia Hawkins*  
*President Elect*

# REMEMBERING ORIGINAL RELATIONSHIPS: MISSISSAUGA AND WENDAT

By Julie Kapyrka

*Reprinted with permission from the Association of Professional Archaeologists. This article first appeared in APA Newsletter 2017:1 September.*

I work closely with a respected and renowned historian, Knowledge Keeper, and Elder of the Michi Saagiig (Mississauga). We spend time recording and transcribing the stories and teachings he was told by his elders – some of whom were born in the 1880s – who were taught and told these stories by their elders, and so on. This has been one of the greatest privileges of my life. There is a depth and breadth of primary source history within knowledges that are shared through the recounting and reciting of teachings and stories that have been passed on through hundreds of generations. There is a wealth of information about the past that is present in people, within the histories they hold of their families, clans, and nations. This type of oral history can effectively add another piece to the ever mysterious puzzle of reconstructing the past in Ontario. When added to archaeological evidence, historical accounts, and interpretive narratives, oral histories offer another perspective that enhances and enriches understandings of the past.

The current interpretive narrative in Ontario archaeology is very exclusive; it has created divisions, boundaries, and walls, and in effect promotes isolationism. For example, the common practice of labelling and assigning ethnicity to archaeological sites based on ceramic typologies and/or other kinds of artifacts. This practice is problematic and there exists a healthy debate in the literature as to whether this is in fact even possible.

Jordan and Shennan (2003:71) argue that: “We simply cannot assume that the distribution and long-term reproduction of very similar artefact types/traditions indicates any corresponding association with particular language groups whether at the language, stock or superstock level of taxonomic classification.” In their study, Jordan and Shennan (2003) employ a long-term and regional framework to analyse the transmission of languages and craft traditions amongst Californian Indigenous groups. What they found was: 1) “that there is no close relationship—bar a loosely defined and nonexclusive sub-regional one—between language, material culture and any form of ethnic identity; and 2) ‘archaeological cultures’, even as invented units, do appear to be much larger than the distinct socio-linguistic communities who reproduce these broader ‘communities of culture’ at a much more extensive scale” (2003:72).

Similarly, Hart and Engelbrecht (2012:335) analysed ‘Iroquoian’ pottery rims and collars and argue that: “Ethnic identity and the archaeological record are governed by different processes and cannot be uncritically equated.” These authors postulate that although ethnic labels are commonly applied to ce-

ramic typologies, closer examination exposes the problematic nature of this practice – as Iroquoian style pottery is found, for example, on sites in traditional Algonquian territories in eastern New York and Ontario (2012:335).

Hart and Engelbrecht (2012) point out that “historical Iroquoian ethnic groups are clearly not distinguishable on the basis of this analysis. Rather, prehistoric potters within different historical geographic ethnic territories shared at least some collar/wedge decorative motifs” (345). Hart and Engelbrecht surmise that “this in turn suggests that the projection of historical northern Iroquoian ethnicity into the more distant past is questionable; the historical ethnic landscape evolved from less regionally structured landscapes” (2012:345).

Assigning ethnicity to an archaeological site is undeniably a colonial style of looking at, interpreting and ultimately controlling the past. There currently exists no mechanism to vet or evaluate the practice in hundreds of Ontario archaeological reports where individual archaeologists assign ethnicity, whether or not these designations are correct or provable. As the authors above point out, trying to do so can be unwarranted and erroneous. This is a very dangerous situation for the material cultural heritage of Indigenous Peoples, ancestral sites, sacred landscapes, and burials.

Many sites that have been labelled as belonging to one particular nation of people are not always agreed upon collectively by archaeologists who themselves have identified features that speak to the indication and presence of other peoples and nations (see Fox and Garrad 2004). Some archaeologists have in fact retracted their original theoretical positions regarding certain sites and are now revisiting their own original interpretations (i.e. OAS 2016 Symposium saw many archaeologists seriously reconsidering their own postulations from the 1990 publication *Archaeology of Southern Ontario to A.D. 1650*). It is puzzling that MacNeish’s (1952) study of Iroquoian pottery types, and J.V Wright’s (1966) *Ontario Iroquois Tradition* are still widely accepted as interpretive templates for ceramics and time horizons and continue to encourage assumptions of ethnic affinity. These studies need to be updated as their very lexicon prompts ethnic misnomers. Reliance on such works, although ground breaking in their time, is no longer adequate to describe the social interaction and relationships between Indigenous nations hundreds of years ago. For example, the current archaeological lexicon and typological structures still speak to the ‘Early, Middle and Late Ontario Iroquois Tradition,’ even in light of the archaeological evidence of diverse other nations that existed and interacted upon this land. This type of wording is also not useful when describing what are, in some cases, sites that were inhabited by Anishinaabek Peoples or a mixture of Anishinaabek and other peoples. The Late Ontario Iroquois Tradition as laid out by Wright (1966) includes an interpretation of the interaction of ‘Pickering’ and

'Glen Meyer' "peoples" in remarkably precise time periods and the data on which this is based consists of no more than three late Pickering sites (Whallon 1968), hardly quantifiable within scientific terms.

Personally, I don't think many archaeologists would disagree that MacNeish's and Wright's works, although valuable in terms of the history of archaeological thought, are becoming more and more obsolete as archaeological information increases and theory evolves. They were never meant to be immutable definitive studies but rather working interpretations of data available at that time.

We can no longer solely rely on just archaeological theory and method to interpret the past. Archaeologists must incorporate other lines of evidence as well as other ontological perspectives into the interpretive framework that is Ontario archaeology. New questions, developed from expanded contexts must be posed.

What does archaeology tell us about relationships between the peoples that lived in pre-contact Ontario when interpreted alongside oral histories and tradition? If we put the two together and work within the "space between" (Kapyrka 2016), what can be remembered through the stories and what can be deciphered from the ground makes a powerful connection between the past and the present and a more complete framework from which to interpret history – it provides a more inclusive baseline as a starting point. If we enter into that "space between" the two knowledge traditions and acknowledge the theory inherent in both approaches we are provided with a larger, richer picture of what the past may have been like. What this kind of interpretative methodology does is add an ontological perspective from the descendants of those who created the archaeological record – an aspect that Western science has been slow to explore. Ultimately it is about remembering the original relationships present in Ontario before the European invasion.

To remind us of the way things used to be (or may have been) I refer to the understandings of two respected Knowledge Keepers: Georges Sioui, Huron-Wendat, and Gitiga Migizi, Mississauga Anishinaabe. Georges Sioui, is a Huron-Wendat academic and Coordinator of the Aboriginal Studies Program and Associate Professor Emeritus, Department of Classics and Religious Studies at the University of Ottawa. He was also the president of the Institute of Indigenous Governance in Vancouver, British Columbia. Gitiga Migizi is a Mississauga Anishinaabe historian and Knowledge Keeper from Curve Lake First Nation. He was raised by his grandparents and spent most of his childhood on the land with the "Old Ones." He is Director of Studies for the Indigenous Studies PhD program at Trent University and a ceremonial leader for his community.

In his text *Huron-Wendat: The Heritage of the Circle* (1999), Georges Sioui speaks to the strong relationship that developed between the Wendats and the "Algonkians". He states that the Wendats "would find spiritual regeneration and equilibrium through close union with peoples possessing a distinctly different civilization. This type of relation is epitomized by the Wendats' partnership with the Algonkians" (1999:63). Sioui refers to a "fu-

sion of ideologies" being at the core of the strength and uniqueness of Indigenous cultures in pre-contact times (63).

Quoting Bruce Trigger (1990:5), Sioui provides insight into the demographics of ancient Ontario: "There is archaeological evidence of contacts between the Wendat country and the north beginning in early times [possibly around A.D 1000; Trigger 1987: 112-3], and it appears that a symbiotic relationship had developed between the inhabitants of these two regions" (1999:63).

Mississauga Anishinaabe Elder Gitiga Migizi's oral accounts substantiate Sioui's and Trigger's versions of this symbiosis between the Mississauga and the Wendat: "Prior to European settlement of the Kawarthas, there already existed treaty agreements made between my people, the original inhabitants of this area, and outsiders seeking to settle within Mississauga homelands" (Gitiga Migizi and Kapyrka 2015:133). Gitiga Migizi explains that his Elders told him of a people long ago that came into southern Ontario and that "there would have been a Wampum made to address the understanding that the Mississauga had with the Huron when they came to ask to grow corn in our homelands" (Gitiga Migizi and Kapyrka 2015:134).

The Mississauga were known as the peace keepers, the negotiators, and the messengers; they were positioned on the land between two great confederacies: the Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south and they maintained peaceful relations between many powerful nations (Gitiga Migizi, personal communication). The Mississauga not only accommodated and allowed the Huron-Wendat to settle in their homelands but also facilitated the European settlement of the Kawarthas – as was their responsibility to maintain the balance of peace between nations through their expert skills of diplomacy.

It appears from the accounts of Georges Sioui, Gitiga Migizi, and Bruce Trigger, that the Huron-Wendat had entered into a very close and politically important relationship with certain Anishinaabeg nations. This relationship was so close that it extended past the living realm even into death.

In 1615, Champlain apparently witnessed a Feast of the Dead. In his *Voyages* he describes the special council, the preparations for the feast, and finally the feast itself, fully grasping its profound social significance. Through feasts, dances, and "the ceremonies that take place," he noted, the Wendats "form new friendship(s), saying that the bones of their relations and friends are to be put all together, making it a symbol that just as these are collected into one place, so also should they be united in friendships and harmony as relatives and friends, without being able to be sundered" (Champlain 1922-36: 4: 331-2 in Sioui 1999:147).

This tells us that ossuaries, although often attributed to only the Huron-Wendat, contained the burials of many different nations of people, and no doubt included Anishinaabeg bodies. Ossuaries can be considered shared ancestral burial grounds of multiple Indigenous peoples. They are indeed evidence of the original pre-contact relationships between nations.

The original relationship between the Huron-Wendat and the

Mississauga Anishinaabeg is also represented by the location and boundaries of what became known as Wendake. Trigger points out that this interdependence, as well as the friendly relations that consequently prevailed between them explains why the Wendats chose to settle in the southeast corner of Georgian Bay; Wendat country was located on the very edge of the Canadian Shield and at the south end of the only along-shore canoe trail leading to the north (Trigger 1990:5 quoted in Sioui 1999:65).

Eventually Wendake evolved to become its own unique space upon the land, a new place of sorts, and this is evident in the language translation of the word: “The most likely meanings for the word wendake are “the island apart,” “the separate country,” “the peninsula country,” “the country with a separate language” (Sioui 1999:90). This speaks to a very specific area upon the Ontario landscape, delineated by boundaries. Interestingly, the actual size of Wendake is much smaller than what seems to be the present perception among Ontario archaeologists. Huron-Wendat scholar Georges Sioui elaborates:

*The country of Wendake was not large. Its twenty to twenty-five Wendat towns, villages, and hamlets were concentrated in a territory measuring about fifty-six kilometres from east to west and thirty-two kilometres from north to south, covering about 544 square kilometres, bordered by Matchedash Bay in the north, Nottawasaga Bay in the west, and Lake Simcoe in the east. On its southern border, the alluvial basin of the Nottawasaga River at that time formed a large swampy zone cutting Wendake off from the territory further south and reinforcing its island nature (1999:90).*

This not only paints a much different picture of the territorial limits of Wendake than the current zeitgeist surrounding the presence and location of the Huron-Wendat in Ontario, but it also highlights the importance of integrating Indigenous oral histories and Indigenous languages into archaeological interpretations of the past.

The social and political landscape in pre-contact Ontario was much more complex and integrated than is currently understood. Current archaeological interpretations are grounded in a Eurocentric ontological and epistemological framework. As the discussion in this paper has revealed this is highly problematic and can result in a ‘lost in translation’ scenario in which understandings of the relationships between various Indigenous nations in Ontario’s past are skewed by virtue of an exclusive methodology. Hart and Engelbrecht (2012), and Jordan and Shennan (2003) have demonstrated that the designation of ethnicity to sites by archaeologists is clearly flawed. This has huge implications in today’s business of archaeology and even bigger implications for Indigenous communities who are in the process of rebuilding and reclaiming their cultural legacies in the lands we now call Ontario. Archaeologists would do well to acknowledge and apply Indigenous oral histories and teachings to the extrapolation of the past in this province. Only then may we arrive at a deeper more enriched understanding of the original relationships between the First Peoples of Ontario.

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# CHAPTER ROUNDUP

## JANUARY/FEBRUARY 2018

By Amy St. John

There are lots of exciting talks happening in January and February with OAS Chapters. Stay tuned to hear more about upcoming speakers and events in future issues of AN. Please continue to send along upcoming or past Chapter events so we can share the news about what's going on around Ontario.

### Grand River:

On Tuesday, January 9th, the chapter hosted an illustrated lecture by Prof. Jean-Francois Millaire of Western University describing some of his fieldwork on the Early Intermediate Period in the Viru Valley.

The talk presented results of 10 years of remote sensing work at the archaeological site of Gallinazo Group, in the Viru Valley, on the north coast of Peru. As part of an investigation of early urbanism in the Andean region of South America, our fieldwork focussed on documenting the crystallization of urban forms on this ancient settlement, which flourished during the first centuries of the Common Era.

Over the past decade, a team of archaeologists from Western University has investigated the site's urban morphology using several remote sensing techniques, including GIS, sub-soil coring, magnetometry, ground penetrating radar, and drone survey (visual imaging and thermography). This work led to the identification of a series of architectural compounds, organized within a complex network of streets, plazas, and platform mounds, providing us with key information on this city's ancient urban landscape.

### London:

London Chapter held a meeting on Thursday, January 11 at the Museum of Ontario Archaeology. The meeting featured a presentation co-authored by Holly Martelle, Matthew Beaudoin and Kaitlyn Malleau of Timmins Martelle Heritage Consultants, London (with a special guest appearance by Chris Ellis who provided the 'multi-generational' perspective) entitled: "Old Points and New Data: Multi-generational Perspectives on the Brodie Site near Delaware, Ontario." This large, important site, used from the Early Archaic to Late Woodland, has been a focus of several investigations on and off over many years culminating in the recent CRM work at the site.

The London Chapter meeting on February 8th will be the annual 'Members Night' with multiple short presentations on current research. Promised topics include not only Ontario but Mayan archaeology!

The London Chapter meeting on February 8th will be the annual 'Members Night' with multiple short presentations on current research. Promised topics include not only Ontario but Mayan archaeology!

### Ottawa:

Ottawa Chapter held their meeting Thursday January 18. Talena Atfield, Curator of Eastern Ethnology, Canadian Museum of History gave a talk titled: "The symmetry of Mohawk wood splint baskets." Symmetry analysis performed on Mohawk wood splint baskets dating from the late 19th and early 20th centuries revealed a preferred symmetry pattern. Talena argued that this pattern has meaning within Mohawk society and Mohawk women were deliberately applying this pattern in their weaving. Future directions include comparing this preferred pattern to pottery assemblages and other material mediums to look at variation through time.

In February 2018, the Ottawa Chapter's guest speaker will be Dr. Jenneth Curtis from Parks Canada. The topic will be Recent Archaeological Investigations in Rouge National Urban Park.

### Peterborough:

The Peterborough Chapter of the Ontario Archaeological Society held an informal story-telling session at its January meeting, Tuesday

January 30th. Members and friends were invited to tell a short story about something related to archaeology. Topics included "My Adventures in Cyprus", "Cupcakes and Cushing's Cat", "Community Archaeology in Baker Lake, NWT", "The Curse of Oak Island", and many others. Anyone wishing to share a story could only bring along one visual – a Powerpoint slide, map, book or artifact – to illustrate the talk, which was limited to three minutes in length. Prizes for participation were all items one would need on a dig.

The meeting also provided the Chapter with an opportunity to celebrate the OAS Publication Award recently given to the Peterborough Chapter's new book, *A Block in Time*.

### Toronto:

Toronto Chapter met on January 17th, 2018 for Member's Night. This included talks by: Marti Latta, OAS Past President on "A Very Chile Holiday" about some of



**At the January meeting, Toronto members will learn more about Vikings in Canada.**

the amazing and little known natural and cultural sites across the heart of Chile which she visited in 2016. Jane Simser, T-OAS also spoke on “Vikings, trolls, sheep, and so much more!” about travels in Iceland followed by Janice Teichroeb, Archaeologist TRCA, on “Archaeology, Art, and Culture of Newfoundland” about some of the archaeological sites, landforms and

local artists found on the island.

At the February 21st Toronto Chapter meeting, Craig Cipolla, Associate Curator of North American Archaeology at the Royal Ontario Museum will speak on the Royal Ontario Museum’s Vikings: The Exhibition from a curatorial standpoint. The talk will offer an overview of the goals, themes, and highlights of the show. Dr.

Cipolla will focus specifically on the ROM’s original content that explores Norse history in Canada.

Finally, he will discuss recent news coverage related to Viking archaeology, including the case of the female Viking warrior from Birka, Sweden.

## MEET THE NEWEST OAS EXECUTIVE BOARD MEMBERS



**James Conolly**

**J**ames Conolly is Professor of Archaeology at Trent University, and also holds an Honorary Professorship at UCL’s Institute of Archaeology in London, England. As an undergraduate at the University of Toronto he worked for over six summers as a field archaeologist (later field director) in the Toronto Region Conservation

Authority.

As well as several seasons at Seed-Barker, he participated in many pre-407 landscape surveys and excavations on conservation properties across north Toronto. He moved to the UK in the early 1990s and completed graduate degrees in geography and archaeology, focusing on the archaeology of early farming societies in SW Asia and the eastern Mediterranean. He held a lectureship at the Institute of Archaeology full time between 1997 until 2004, and participated and directed field surveys and excavations throughout Syria, Turkey and Greece.

In 2004 he moved back to Canada to become Trent’s first Canada Research Chair in Archaeology. In 2010 he was invited to help document and conserve a damaged ancient sacred site in the Kawarthas, the experience of which led him to shift his research and teaching interests to the Great Lakes region. James is now managing a SSHRC-funded field research project in the traditional

territory of the Michi Saagig Anishinaabeg. The study is examining the chronology, subsistence, settlement, and social interaction networks of the complex hunter gatherers who inhabited the Kawartha Lakes and Rice Lake regions in deep antiquity. He is also interested in the archaeology of inundated (underwater) landscapes, lithic materials and tool making, and as well archaeological conservation and community-based programs.



**Kaitlyn Malleau**

**K**aitlyn Malleau currently works at Timmins Martelle Heritage Consultants in London as a Field and Lab Technician. She received her B.Sc. in Anthropology from Laurentian University, before going on to receive an M.A. in Anthropology from Western University. She has been passionate

about Ontario archaeology ever since her field school experience on the Wendat Village site of Ellery. For that reason, she chose an Ontario-based topic for her M.A. research, studying the variation of Genesee broad point form and use-wear across southern Ontario. Her research interests include lithic technology, experimental archaeology, and how communities of practice are reflected in material culture. When not doing archaeological work, Kaitlyn enjoys a good novel.

# SUMMER LEARNING OPPORTUNITIES IN ONTARIO

## Maritime Archaeology

Trent University has announced a summer intensive course in Maritime Archaeology, to be taught by Adjunct Professor Kimberley Monk using the facilities of Discovery Harbour, Huronia Historic Parks in Penetanguishene. Anth-4901H takes place from June 3 to 15, 2018 and does not require scuba certification. This is not a field school per se but is focused on ships and related infrastructure. Information is available at [www.trentu.ca/archaeology/experience/maritime-archaeology](http://www.trentu.ca/archaeology/experience/maritime-archaeology).



the further definition and excavation of Historic and earlier settlement patterns. Further information is at [www.trentu.ca/anthropology/experience/ontario-archaeology-field-school](http://www.trentu.ca/anthropology/experience/ontario-archaeology-field-school)

## Field Schools

Trent University's Dr. James Conolly will hold the Ontario Archaeology Field School, May 1<sup>st</sup> to May 31<sup>st</sup>, 2018. The group will be working in the vicinity of Peterborough, ON, and mainly, but not exclusively, concentrating activities on

Trent University Durham Campus will run an historic site field school in Oshawa starting May 1, 2018. Details are being finalised and will be available shortly at [www.trentu.ca/anthropology/experience/ontario-archaeology-field-school](http://www.trentu.ca/anthropology/experience/ontario-archaeology-field-school)



Laurier Professor Dr. Bonnie Glencross will supervise the Tay Point Archaeology Project 2018 Field School, Ahatsitstari Site, Penetanguishene. The course is Ar219 Archaeological Field Methods and takes place from May 14<sup>th</sup> – June 22<sup>nd</sup>, 2018. Please send an e-mail indicating your interest with the following: name, student number, year of study, major, contact info. Deadline was: January 30, 2018 but inquiries can be sent to [bglencross@wlu.ca](mailto:bglencross@wlu.ca)

At McMaster, Dr. Scott Martin will teach Anthropology 3CC6: Archaeological Field School at the Nursery (AhGx-8), Royal Botanical Gardens. This will be the 7<sup>th</sup> archaeological field school at this multicomponent, precontact and historic site. It will be held April 30<sup>th</sup> - June 15<sup>th</sup>, 2018 and is dependent on student enrolment. Dr. Martin can be reached at [sustarc@mcmaster.ca](mailto:sustarc@mcmaster.ca)



**Get experience excavating on the Tay point Archaeology Project**



Dr. Chris Watts of the University of Waterloo will hold ANTH372: Archaeological Field School at the Iler Earthworks from June 11-29, 2018. The site is a Late Woodland Western Basin (Springwells Phase) earthworks in Essex County, near Kingsville. Contact Dr. Watts at [c3watts@uwaterloo.ca](mailto:c3watts@uwaterloo.ca)

**A drone's eye view of th Iler Earthworks Field School.**



# 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@hwcen.org](mailto:hamiltonOAS@hwcen.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  
Mail: P.O. is PO Box 638 Midland On L4R 4P4  
Meetings: 2nd Wednesday of every month Sept.  
to July at the Midland Public Library  
Membership: Individual \$15, Family \$18  
Student \$10

## London

chapter

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Web: [www.ssc.uwo.ca/assoc/oas](http://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

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Email address: [ottawaoas@gmail.com](mailto: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

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Pat Dibb, & Rita Granda  
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Membership: Individual \$12, Family \$15,  
Student \$8  
*Strata* Editor: Dirk Verhulst  
Web: [peterborough.ontarioarchaeology.on.ca](http://peterborough.ontarioarchaeology.on.ca)  
Facebook: Peterborough Chapter Ontario  
Archaeological Society

## Thunder Bay

chapter

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Vice-President: TBA  
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[http://anthropology.lakeheadu.ca/?  
display=page&pageid=80](http://anthropology.lakeheadu.ca/?display=page&pageid=80)  
Meetings: 7 pm on the last Friday of the month  
in Room BB0017, Braun Building, Lakehead  
University  
Membership: \$5

## Toronto

chapter

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Vice President: Christine Caroppo  
Treasurer: TBA  
Secretary: Neil Gray  
*PROFILE* Editor: Carole Stimmell  
Web: <http://toronto.ontarioarchaeology.on.ca>  
Email: [TorontoArchaeology@gmail.com](mailto: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  
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Student Outreach: Zach Hamm  
Website/Newsletter Editor: Katherine Graham  
Web: <http://sites.google.com/site/windsoroas>  
Contact: [oaswindsor@gmail.com](mailto:oaswindsor@gmail.com)  
Membership: Individual \$15, Family \$20,  
Students \$5

### **MEMBERSHIP**

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

\* 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.

### **ARCHNOTES SUBMISSIONS**

Contributor Deadlines:  
January 15  
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