



# Ontario Archaeological Society

## Arch Notes

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**Long-time avocational archaeologist Stew Leslie's collections are now undergoing accessioning by SA McMaster. Read in this issue how legacy collections are still offer insights into long destroyed archaeological sites. This photo of Stew at the Walker Site was taken by Sheryl Smith, September 29, 1973.**

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Phone/fax: 416-406-5959  
execdirector@ontarioarchaeology.org  
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#### Contact Information

PO Box 62066  
Victoria Terrace Post Office  
Toronto, Ontario M4A 2W1  
(416) 406-5959  
[info@ontarioarchaeology.org](mailto:info@ontarioarchaeology.org)  
[www.ontarioarchaeology.org](http://www.ontarioarchaeology.org)

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# PRESIDENT'S MESSAGE

Spring is here! And with the melting of the ice, field archaeologists have pulled their boots out of the back of the closet, donned their high vis vests and are out tramping across fields and battling hawthorn bushes to dig test pits.

Although it was some weeks ago now, I was privileged to attend the Canadian Archaeological Association (CAA) meetings in Winnipeg this year and to be able to network with archaeologists from other provincial organizations in Canada. We were able to share some of the experiences of the OAS with respect to our reconciliation efforts so far and our goals for the future. In a related presentation, Sarah Clarke, from Archaeological Research Associates presented on the ongoing work at the Mush Hole (the former Mohawk Institute of the Woodland Cultural Centre), of which the OAS has

been proud to be a part. At the Annual Business Meeting, the CAA passed a motion to adopt a statement on the UN Declaration on the Rights of Indigenous Peoples and the Calls to Action of the Truth and Reconciliation Commission (<https://canadianarchaeology.com/caa/about/ethics/statement-undrip-and-trc-calls-action>) that is similar to our own new statement of ethical principles.

Attendance at the CAAs put two things in my mind. Firstly, I noted a significant difference between the CAA conference and the OAS symposium in terms of the number of student presenters. At last year's OAS symposium there was a single student presentation. By contrast, there were numerous excellent student presentations and posters at the CAAs. Why is this? One reason may relate to the sometimes narrow focus of sessions at the OAS. As the OAS moves forward with our strategic plan, we will certainly look at ways in which we can address this, because, after all, students represent the future of archaeology in the province.

It was a pleasure to take part in a session organized by Lisa Hodgetts and Natasha Lyons entitled 'Unsettling Archaeology' (Josh Dent and Gary Warrick also gave papers in this session). While some may interpret the title narrowly, as moving archaeology away from its colonial settler heritage, there are other ways of reading "unsettling." Two of the papers in the session addressed gender imbalances and harassment in archaeology.

As the field season is upon us, this is



something we need to talk about. I mentioned this to a colleague of my own vintage and his response was, “#MeToo is important, I cringe when I think about some of the things that went on in the eighties.” The problem is, harassment, bullying, and discrimination did not end in the eighties. As presenter Catherine Jalbert, PhD candidate at Memorial University of Newfoundland, demonstrated through results of a recent survey, we still have a problem.

This should not be surprising. A 2014 publication in *PLOS One* indicated that sexual harassment and assault are common in field disciplines, including biological anthropology and archaeology. That study looked at trainees, but Jalbert's survey examined the archaeological workplace, including the field. To make archaeology a safer space for everyone we all need to do our best to address this. This is especially pertinent with respect to women, because according to both the *PLOS One* study and Jalbert's work, reports of harassment and assault come disproportionately from women.

So you may be thinking – well I would never do this, it doesn't apply to me – I would urge all of you to think twice. One of the main findings of the *PLOS One* study is that respondents were rarely aware of any type of policy or code of behaviour. Furthermore, structural mechanisms for addressing harassment and assault should include a reporting mechanism. I won't bore you with all of the things that might go into the code of behaviours or what that reporting mechanism might look like – that is what the wonderful internet is for.

Times are different. At the field school I teach, we now spend an entire day orienting students to everything from how to handle a knife to what to do if you see a peanut. Clearly, how to deal with any sort of harassment, bullying or discrimination is part of that orientation.

Although that is one less day doing archaeology, I hope that, through addressing these things directly, we will be able to change the field culture in archaeology. Perhaps, if there is ever a follow up survey to that which Catherine conducted a couple of years ago, it will show that by these efforts we can and have changed our shared professional landscape.

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**Your art could be featured on the Ontario Archaeological Society's promotional materials. We are looking for the next great logo to represent Ontario archaeology on OAS promotional materials and are asking you to hone your artistic skills to design the next face of the society.**

**You may use any combination of design style, including drawing, computer imaging, photography, etc... but must include the name of the society. The top three images will be awarded first, second, and third prizes and their artists will have their logos featured on OAS materials.**

**Contest rules:**

- 1. Only one design per person may be submitted.**
- 2. All submissions are due by September 15, 2018 11:59 pm EST and must be submitted digitally to: [membership@ontarioarchaeology.org](mailto:membership@ontarioarchaeology.org)**
- 3. Three winning designs will be announced in *ArchNotes* and will be featured on promotional materials sold at the 2018 OAS Symposium in Windsor, Ontario. Prizes will be awarded to the three winning artists for their designs.**
- 4. The winning artists will submit all rights to the image to the Ontario Archaeological Society to be used on promotional materials representing the society. Credit will be given to the artist on the image, however, and will also be published in the OAS *ArchNotes* publication.**

# PSSST, WHO IS THAT ANYWAY?

*The archaeological community in Ontario sometimes feels like a pretty small place, in which it seems inevitable that two randomly selected people will be able to trace a shared academic, employment or personal history. So, how wonderful is it that from time to time someone new appears on the scene?*

*In an effort to let OAS members know something about the research that is being carried out by ‘new’ or ‘new to us’ researchers, we are starting a new and probably somewhat intermittent interview feature in ArchNotes. The purpose is to find out something more about the background and research goals of some of the less familiar members of our community. Our inaugural interview is with Craig Cipolla, something that seems appropriate given the long-term important role of the Royal Ontario Museum in Ontario Archaeology. Craig spoke with Matt Boyd of Lakehead University.*

*If you have an idea for someone you think should be interviewed, or you would like to interview someone, please contact the ArchNotes editors: [aneditor@ontarioarchaeology.org](mailto:aneditor@ontarioarchaeology.org).*

## **Tell us a little about yourself: your academic background, current job description and interests.**

I’m an American archaeologist, originally from Massachusetts. I hold a Ph.D. in Anthropology from the University of Pennsylvania in addition to an MA (Historical Archaeology) and BA (Anthropology) from the University of Massachusetts Boston. I’m currently an Associate Curator of North American Archaeology at the Royal Ontario Museum and a member of the Anthropology Department at the University of Toronto. Before moving to Toronto in early 2016, I lived in the United Kingdom, where I was a Lecturer in Historical Archaeology at the University of Leicester.

My research focuses on Indigenous North America (particularly New England and the Great Lakes), culture contact and colonialism, archaeological and anthropological theory, material culture, heritage, and collaborative Indigenous archaeologies.

Beyond these general themes, I am devoted to the broader project of decolonizing archaeology through my research and teaching. For me, this means attempting to reduce Eurocentrism in the discipline while helping to diversify the community of practitioners to include Indigenous peoples as archaeologists, scholars, and heritage managers. Within this general framework, my research focuses on colonialism, colonial heritage, and the transformation of archaeological method and theory.

In the majority of my fieldwork, writing, and teaching, I concentrate on the complicated intersection of Indigenous societies and European/European-descended colonists and settlers in northeastern North America. But, I also recognize the importance of framing these intersections in terms of the long-term Indigenous histories—including the ‘prehistories’—of which they were part. As Indigenous communities interacted with settler-

colonists and survived colonialism, they selectively appropriated European-introduced practices and materials while simultaneously redefining and transforming traditional modes of subsistence, social organization, and belief. These transformations occurred in concert with colonial subjugation, major population losses from disease and warfare, resource scarcity, and an ever-shrinking land base. My research reconstructs processes of colonial entanglement and survival through analysis of archaeological, written, and spoken records.

My book, *Becoming Brothertown: Native American Ethnogenesis and Endurance in the Modern World* (University of Arizona Press), focuses on the Brothertown Indians, a multi-tribal Christian community that originated on the East Coast of the United States, relocated to central New York State in the late eighteenth century, and, in the nineteenth century, moved once again to current-day Wisconsin. I analyze shifts in mortuary material culture, settlement patterns, and writing in order to reconstruct the processes by which factions of several tribal groups converged to form a new and complex Indigenous community that fused together Algonquian, Iroquoian, and English cultural traditions. The book also delves into contemporary relationships and power struggles, including the Brothertown Indian Nation’s part in the archaeology project and the connections between archaeological findings and the tribe’s federal recognition case.

My recent co-edited volume, *Rethinking Colonialism: Comparative Archaeological Approaches* (with Katherine Hayes, University Press of Florida), brings together archaeologists specializing in Old and New World colonialism—both ancient and



**Dr. Craig Cipolla.**

Photo courtesy of the Royal Ontario Museum

modern—to explore the major issues that cross-cut their respective areas of study. Contributors investigate colonial consequences by engaging in dialogue with one another over consumption practices, diaspora and movement, representations of time, and archaeology's connection to descendant communities in contemporary practice and interpretation. The volume is unique in its focus on the implications of comparative archaeological approaches for understanding colonialism, not only in the past, but also in the present and the future.

In pursuing the themes described above, I strive to create new means of working with—and learning from—descendant communities. My goal is to make the archaeological process more visible and relevant to those traditionally situated outside of academia while maintaining academic rigor. Yet I recognize that this process involves a reconfiguration of the notion of 'academic rigor'. In the last few years, my work has come to focus on using collaborative Indigenous frameworks to transform archaeology as a form of knowledge production. In the most practical sense, this means involving Indigenous youth in the research process in hopes of attracting them to our discipline. But it also means exposing all of my students—Indigenous or not—to collaborative Indigenous archaeology (i.e., archaeology conducted in partnership with Indigenous communities). These themes are reflected in my work with the Mohegan Tribe, described further below and elaborated on in my recent co-authored article in the *Journal of Community Archaeology and Heritage*.

#### **Can you describe an influential, early, experience that you had in archaeology?**

As an undergraduate I took a field school on the Eastern Pequot Reservation in North Stonington, Connecticut. The field school was run by Dr. Stephen Silliman of the University of Massachusetts Boston in collaboration with the Eastern Pequot Tribal Nation. This was my first experience in collaborative archaeology; as I learned basic field methodologies during the field school (e.g., pedestrian survey, shovel testing, excavation, material culture identification, mapping, etc.), I did so alongside Eastern Pequot participants. I saw how archaeology might serve a broader section of society and I learned how we might become more sensitized to how archaeology—sometimes framed as an objective science—actually operates in ways that are colonial and indifferent to Indigenous ways of knowing and being.

#### **What are some of the projects that you and your colleagues at the ROM are currently working on?**

We are involved in two major projects that will greatly improve our understanding of the North American archaeology collections at the ROM. First, we are just finishing up an archival project that involved basic inventory and cataloguing of our archival materials, including field notes, photographs, and maps. Once complete, this project will give us a much-improved understanding of our archival holdings. Second, we are just beginning

an artifact inventory of our Ontario collections. This will be a multi-year project, but again, it will help us to better understand the breadth and depth of our collections. I am lucky enough to have an excellent set of colleagues working on these two projects. We learn something new every day thanks to their hard work.

In terms of ROM-related research, I have several projects in the works. First, I am working with a SSHRC-funded postdoctoral research fellow, Dr. Amélie Allard, on rethinking and reanalyzing fur trade materials in our collections. Dr. Allard leads the larger project and plans on publishing much of her work in scholarly venues as well as digitizing many fur trade artifacts for the ROM's website, called 'E-Museum'. Together we are in the process of revisiting some of the underwater fur trade materials collected from the French and Winnipeg Rivers by Walter Kenyon. We are currently finishing up several publications on this work. Second, I am working on the ROM's extensive collection of both trade- and old copper artifacts. This project already involves collaboration with a materials scientist (specifically x-ray florescence) but it will also involve use-wear analysis, and some experimental work.

#### **You're also involved in research not directly related to the ROM collections. Can you tell us about this other work that you're doing?**

In terms of publishing, I just completed two major writing projects, both of which came out in 2017. The first is a co-authored book with Oliver Harris titled, *Archaeological Theory in the New Millennium* (Routledge). The book is the first of its kind; written in an accessible manner with students and colleagues who feel out of touch with theory in mind, it explores major issues in contemporary archaeological theory since about the year 2000. The second is an edited volume titled, *Foreign Objects* (University of Arizona Press). Taking a broad set of archaeological cases from across the Americas, the volume explores how Indigenous communities have socialized foreign objects over time. The book critiques the artificial divide between prehistory and history, studying instead long-term Indigenous histories.

My current field research is conducted with the Mohegan Tribe on their historic reservation in Uncasville, Connecticut. I began directing the tribe's annual archaeological field school in 2010. In 2013, I adapted it as a course offered through the University of Leicester. For three consecutive summers the field school brought together a diverse group of students from both sides of the Atlantic to study Anglo-Mohegan interactions at a variety of archaeological sites dating to the seventeenth through nineteenth centuries. We now run the school through the Institute for Field Research. In 2017, we were awarded a Wenner-Gren Foundation for Anthropological Research post-Ph.D. grant, which added a new videography and field interview program meant to analyze our collaborative process. The project promises to yield important insights on: 1) the impacts of Indigenous knowledge and sensibilities on archaeological practice and inter-

pretation and 2) the rhythms of everyday life on the Mohegan reservation during the eighteenth and nineteenth centuries as told through a series of household sites currently under excavation.

**The ROM is actively involved in repatriation projects. What are some of the challenges and opportunities associated with this work (in general)?**

Given the culturally-sensitive nature of this work, I can't share many specifics. It is, however, important to note that the ROM is making slow but steady progress on repatriation. As I'm sure the Ontario archaeological community is well aware, the ROM sat for nearly a decade without a Curator of North American Archaeology. This means that I have a significant amount of work to catch up on, including repatriation projects. In order to help support this important work, we plan to soon hire a repatriation technician who will certainly help us to expedite the process. For me, the opportunity to work collaboratively with First Nations is the most exciting aspect of this work. I prefer to see repatriation as more than a one-off transaction; I hope that at least some of our repatriation projects lead to long-term relationships with First Nations.

**How do you see the future of the ROM and similar institutions in this era of reconciliation with First Nations communities?**

As mentioned above, I hope that the ROM continues to make progress in this area and that some of these projects lead to long-term relationships with Indigenous peoples of Canada and elsewhere. In many cases, repatriation presents important opportunities for museums to learn something about their history and really reflect upon it. I hope the same is true for the discipline of archaeology; we, as archaeologists, have something to learn about how our discipline is seen by Indigenous peoples. Through this learning, I hope that the discipline will continue to improve by addressing its colonial roots and by diversifying its community of practitioners.

**What are some of your future research plans?**

My role with the Mohegan Archaeological Field School in Connecticut will continue for at least a few more years; as indicated above, we are busy excavating eighteenth- and nineteenth-century households on the Reservation. I've also just starting two new book projects—another co-authored book on archaeological theory and a new co-edited handbook on material culture of the Americas. I hope to finish both of these projects by 2020. As these field and writing project come to a close, I'm sure that I will find myself deeply involved in collections-based research at the ROM. I am still in awe at the richness of the collections and I look forward to exploring them further in many years to come.



**The 2017 Mohegan Archaeological Field School excavates a late eighteenth-century household on the Mohegan Reservation, Uncasville, Connecticut, USA (Photo by Kelly Ferguson).**

# A TALE OF THREE SPOONS

by William Fox

As reported some years ago, the writer has been documenting 19th century collections of Ontario archaeological artifacts held by a variety of institutions (Fox 2013), and a lengthy project has involved the location and description of collections derived from the 17th century Lake Medad site (see Figure 1). A major collection numbering in the thousands was purchased from Dr. John McGregor of Waterdown by George Heye's agents in 1916, and is presently held by the Smithsonian National Museum of the American Indian (Fox 2002: 5). Another substantial collection in the Canadian Museum of History was purchased from Charles Hirschfelder (Kapches 2013) in 1884 (Fox 2013: 8). It was among the latter that a brass spoon was recorded last year (Figure 2).

While not a common artifact on early 17th century sites, the writer documented the item and moved on, without a great deal of thought. After all, European copper alloy ladles had been recorded on the GBP2 period Neutral Shaver Hill and Bradt 1 sites and the Wendat/Algonquian Warminster (Cahiague) site of similar early 17th century age (Lennox and Fitzgerald 1990: 431, fig. 13.22). Lake Medad is a GBP3 Neutral site (Fox 2005: 19), and this later specimen displays a shorter handle than the earlier ladles, so that it is better described as a spoon. The dimensions of this item are 116 mm in maximum length, with a bowl that measures 39 mm in width, 47 mm in length, and a depth of 7 mm. The handle is 4 mm and 3 mm in width and thickness, respectively; while the bowl thickness is 1.2 mm.

Initial research has indicated that the Lake Medad spoon could more accurately be described as a Latten spoon with pine (or pineapple) finial or knob (decorative end of the handle). The bowl form is consistent with a 16th or early 17th century date of production; but, unfortunately, there was no evidence of a maker's stamp, which often occur on bowls adjacent to the handle junction (see the Bradt 1 bowl illustration in Lennox and Fitzgerald 1990: fig. 13.22). A lightly incised series of six sets of six parallel lines perpendicular the bowl edge and a line of dots were noted around the bowl interior.

In a subsequent discussion with James Hunter, the writer was informed that the Santimo (Hunter 1899: 33) or Le Caron Wendat village excavations in the early 1970s had produced two similar spoons (see Figures 1 and 3)! They were first documented in Paul Rexe's 1971 'Preliminary Report on the Le Caron Site', in which he notes that Father McGivern S.J., of the Martyrs Shrine had identified one as an "Apostle" spoon (Rexe 1971: H4-5, Plate 7: 12, 13). Subsequently, they were described as Latten spoons and illustrated in an unpublished Trent University M.A. thesis (Evans 1999: 61, Table 4.5, 66, 239-241, Figure A.12). A report on the community pattern of this GBP3 Wendat village was published in 1980, in which the authors date the village to "1640+/- 10" and suggest that it may represent the Jesuit mission

site of Ste. Magdaleine (or Madeleine) adjacent to Lalligan Lake, as proposed by Heidenreich (1971: 31, Map 16) (Johnston and Jackson 1980: 199). Footnote 33 lists the following artifact recoveries: "Jesuit rings, copper tokens, two (pewter?) Apostle spoons, a fragment of black cloth, and part of a small flat-based, green glazed earthenware jar." Additional evidence of the Santimo site's mission status includes more European ceramics and glass as well as keys, a clothing hook and eye, and an iron bell which "resembles two iron bells recovered from Ste. Marie I" (Evans 1999: 252).

The Santimo spoons are a copper based alloy (probably brass, based on someone's earlier "scratch test") (Figure 3). The human effigy specimen is 109 mm in maximum length, with a bowl that measures 42 mm in width, 47 mm in length, and a depth of 7 mm. The 63 mm long handle below the effigy is 5 mm and 2 mm in width and thickness, respectively; while the bowl thickness is



**Figure 1: Archaeological Sites Referenced in Text.**





**Figure 2: Latten Spoon from the Lake Medad Site (photo by the author).**

1.1 mm. The underside of the handle is flat. The second spoon is 122 mm in maximum length, with a bowl that measures 43 mm in width, 48 mm in length, and a depth of 6 mm. The 65 mm long handle displays a twisting pointed finial measuring 7 mm in diameter and a round cross-section; while the bowl thickness is 1.4 mm. An extensive online survey of French, British and U.S. museum sites and metal detectorist/artifact sales sites failed to locate analogous specimens.

Such spoons had been in production since the 15th century and could be acquired singly or as a set – 12 apostles and a ‘master’ spoon representing Christ. They were particularly popular in the 16th century; often used as baptismal gifts to infants. There is even a reference to them in Shakespeare’s play, *King Henry VIII*. Each apostle was gowned, bearded and could be identified holding symbolic items (ie. St. Peter, a key or St. John, the cup of sorrow). A careful inspection of the admittedly crude effigy on the Santimo spoon has identified no such symbolic item, nor a gown. In fact, the image appears to be naked and the feet appear to be crossed. If this image is intended to portray Christ, then the vertical groove below the figure may represent the stem of the cross. Father Michael Knox S.J., Director of the Martyrs Shrine, has suggested that the Ste. Madelaine Mission spoons may have functioned as “a salt spoon for blessing water, prior to a baptism” (pers. comm. April 25, 2018).

Returning to the Neutral, it has always interested the writer that the massive collection from the Lake Medad site does not include ‘Jesuit rings’, despite being contemporary with Brebeuf and Chaumonot’s aborted missionizing visit of 1640/41 (JR 21: 187- 237). However, this paucity of Jesuit paraphernalia is consistent with other contemporary and important Neutral villages, such as the Walker (Wright 1981, Fitzgerald et al. 1994: 15), Hamilton (Lennox 1981) and Rattlesnake Point sites (Dana Poul-

ton pers. comm. 2018). The only Neutral village which has produced any quantity of Jesuit material to date is the Hood site (Lennox 1984: 165, fig. 52), situated just northwest of Lake Medad (see Figure 1).

While there were numerous French traders visiting and living among the Neutral at this time, it seems unlikely that any of them owned or would consider a Latten spoon to be a trade item. The most likely scenario is that it was the property of a Jesuit priest. Such spoons, and especially ‘apostle’ spoons, may have been used for anointing in ceremonies of unction. According to the Catholic liturgy, unction could be conducted in a variety of circumstances; however, the most likely to be performed by the Jesuit missionaries according to their reports were baptisms (of which one is reported during their time among the Neutral – JR 21: 233) or in the event of death (extreme unction).

How the spoon came to reside in this Neutral village we may never know; but, there is the possibility that it was lost during the four months spent in the region by Brebeuf and Chaumonot.

The condition and context of the Santimo ‘apostle’ spoons is particularly interesting, in that Father Jones’ interpretation of a Jesuit report in the Relation of 1649 indicates that the mission village was abandoned on or about March 19, 1649, “after the extermination of its braves” and those of the adjacent village of Ossossané by the Iroquois (Jones 1909: 385). The spoons were excavated in 1971 from a Midden 2 unit on the western edge of the village and adjacent to some looter midden disturbance, however specific contextual information is not as precise as we might wish. Both spoons display a blackened surface, which does not appear to represent normal cupric metal oxidation, but may reflect exposure to fire. The situation of two such rare artifacts adjacent to one another suggests their contemporary deposition, and one is left to wonder if they represent activity during the sacking of the village.

No additional spoons have been identified on Ontario Iroquoian sites (Dena Doroszenko, Charles Garrad and James Hunter pers. comm. 2018); however, they have been recovered from Five Nations and Susquehannock sites (George Hamell and James Bradley pers. comm. 2018). Interestingly, they derive from 1650-80 (post-dispersal) sites in the U.S., and a time when the Jesuits were actively attempting to establish missions among the Five Nations in upstate New York.

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**Figure 3: Obverse View of Two Spoons from the Santimo Site (photo by James Conolly)**

Hunter, Fr. Michael Knox S.J., Scott Martin and Dana Poulton. Andrew Stewart kindly produced the excellent site distribution map in Figure 1 and James Conolly is responsible for the fine illustration in Figure 3. As always, any errors in interpretation are strictly my own!

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# A BAG LABELED OWNER, LOT, CONCESSION AND TOWNSHIP

By Jim Keron

As described elsewhere in this publication (Ellis, 2018) George Connoy's collection of artifacts, some recovered under archaeological license and some prior to licensing, were donated to the University of Western Ontario after his passing in 1990. This article is the story of one of the sites most likely visited prior to George's involvement in the ACOP program. As such, it is an example of information buried in private collections of individuals around the province that could be lost as the collections are sold off at auction when the owners pass on.

The material in question was simply stored in a bag labeled with the landowner's name, lot, concession, and township. For a collection to be of use in advancing our archaeological knowledge, this type of provenience where all the material from a site is bagged together and the lot and concession identified is the minimum required. If the material from the site had been broken up and stored by artifact type (e.g. all the collector's projectile points in one drawer and all the pottery in another with no catalog of provenience) then there would have been little informational value in the collection.

About the turn of the century (or perhaps I should say millennium) I was looking for lithic samples from Iroquoian Sites and Chris Ellis had been trying to place the location of a number of sites from George's collection. One bag of artifacts in particular was clearly Iroquoian with provenience as noted above. As I had been surveying in that area for a number of years, Chris referred the collection to me to see if I could identify the location and perhaps obtain a reasonable sample of lithics for my analysis.

A review of a topographic map locating the lot and concession number revealed that a poorly known Iroquoian site (AfHf-4) had been registered on that lot in the mid 1970s. The site had been reported to Bill Fox (along with several others) by Larry Messenger. Bill had subsequently registered these sites and Larry Messenger donated much of the material to the Museum

of Ontario Archaeology (MOA). But with no other provenience data other than the lot and concession in George's collection it remained uncertain that the AfHf-4 was the site that George had collected. And of course, there was an open question as to whether or not the lot and concession had been properly identified.

Here the presence of the former owner's name provided a good cross check. Discussions with area residents indicated that the identified owner had indeed owned that lot and concession in the past but had since moved. The current owner indicated that there was supposed to be a site on a sandy knoll at the back of the property but that field had just been seeded down and put into hay for the next few years. This knoll was close to the registered position of AfHf-4. Permission to search the property was obtained and a number of the fields were searched. No other cultural debris was located. As he had indicated, the field was all in grass but fortunately the adjacent field, owned by his neighbour, was open and a hillside midden lay just over the fence.

The next challenge was to ascertain whether this represented the Pine Tree site or was a second nearby site. The original site registration form actually indicated a grid reference that was approximately 200 metres away from where the site was found and unfortunately that area was covered by vegetation. I arranged to meet Larry Messenger at the site, as he had been the person who had originally reported the site. He indicated the location he had found and it was east of the line fence on the indicated lot and concession. However, when he had found the site much of it lay in a small field covered with grass that could not be surveyed.

In the course of the investigation the site was visited three times and only diagnostic artifacts retained. Of these, three were typical Neutral rim sherds (Figure 1) but there were also two body sherds which are Parker Festooned (Figure 2). It should be noted that the nearby Harrietsville Site (Keron 2009) also contained a significant percentage of Western Basin pottery. The



**Figure 1. Typical Neutral rim sherds from the Connoy collection.**



**Figure 2. Parker Festooned body sherds (Western Basin Tradition).**



**Figure 3. Pottery in the Museum of Ontario Archaeology collection.**

next step in resolving the question of site identification was to compare what I had recovered with the material from the MOA (Figure 3) which was George's collection. Decorated pottery from George's collection is shown in Figure 4. Note that the rightmost fragment is also Parker Fестоoned. In addition to the pottery triangular points were also present in both the MOA material and George's collection. The three collections are consistent with each other. Thus it is a fairly reasonable assumption that Georges' collection was from AfHf-4 although a small element of doubt remains that could only be removed by walking all the fields on that lot and concession number in an organized fashion.

The three small collections add up to not much more than a small collection in total but as an aggregate, do provide a better view of the site than any of the individual collections from the site. Going forward it would be worthwhile to check to see if any other private collections may contain material from the site (there might well be as many as two more).

Looking more broadly, there is enough material from many other sites in George's collection to keep such investigative work going for many years to come. One of Chris Ellis' grad students,

tions.

Felipe Gonzalez-MacQueen, spent a large portion of his time as an Research Assistant sorting through George's collection over the last two terms. It remains problematic as to whether a collection that has not been earmarked for donation to an accredited institution could be reviewed in enough detail to preserve the information if the existence of the collection is not known until immediately prior to auction.

### ACKNOWLEDGEMENTS

I am grateful to Dr C. J. Ellis, Larry Messenger, and various landowners and residents of North Dorchester Township. Also, thanks go to Nicole Aszalos of the Museum of Ontario Archaeology for loan of the material in their collec-

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**Figure 4. Decorated pottery from the Connoy collection (Parker Festooned on the right).**

# THE STEW LESLIE COLLECTION: WORKING WITH AN AVOCATIONAL ARCHAEOLOGIST'S LEGACY COLLECTION

## AT SUSTAINABLE ARCHAEOLOGY McMASTER

by Scott Martin

Since late 2016, I have been fortunate to work with the Stew Leslie Collection at Sustainable Archaeology (SA) McMaster. Stew Leslie was a Hamilton-area avocational archaeologist at work mainly in the 1970s and 1980s. Stew is living with Alzheimer's and has moved into a care home. It is because of this circumstance that SA McMaster gratefully accepted a Transfer from Stew of four boxes (Figure 1) of artefacts in addition to associated documents (Figure 2) in various installments across the late 2016 to early 2017 period. Most of this material stems from Stew's work in the late 1970s.

Recently, I have begun entering Site Corrections (to update collection location for Bordenised sites) and Site Leads (for non-Bordenised sites) into the online PastPortal (aka Past-Port) system administered by the Ontario Ministry of Tourism, Culture and Sport (MTCS). MTCS has associated this Transfer with Stew Leslie's 1981 Licence file. Working with the Stew Leslie Collection has been educational or instructional in several ways. Despite the contextual challenges of some Legacy Collections (vs. Anticipatory Collections?), their curation and investigation demonstrate their sometimes unexpected research merit and knowledge freight.



**Figure 2: Documents which related to the Stew Leslie collections.**



**Figure 1: Four boxes of collections by Stew Leslie transfer to SA McMaster**

### Stew Leslie Brief Biography

As part of the artefact and paper records collection that came to SA McMaster, a slide carousel box also arrived. Along with a paper that Stew delivered on Binbrook Twp. archaeology, dated 1981, there was also a brief autobiography contained in the box. According to that brief bio, it was in the late 1960s, at a time when Stew must have already been working in Proctor & Gamble for about two decades, that he came to start to work through degree courses at McMaster. As a mature student, Stew took Professor Charles Stortroen's Anthropology 1E6 class and met undergraduate archaeologists, David Stothers and Ian Kenyon. They introduced him to local archaeology in 1967. Stew's first work in field archaeology seems to have been at the Shaver Hill Ossuary (AiHa-1) with Dave and Ian (Leslie 1997:7). Stew participated in the field and lab work based at McMaster and seems to have worked closely with Bill Noble. Stew was at Nodwell (BcHi-3) with J.V. (Jim) Wright, who taught him how to shovel shine. He was at Christianson in 1969 (Fitzgerald 1982:x) and I think 1968, although I'm not sure if he made it to the 1979 investigations. In 1970, he first got involved with the OAS when J. Norman Emerson was the president and before there was a Hamilton Chapter, so he would drive up to Toronto meetings with George Gee, Tim Kenyon and Tom Anderson.

Stew is acknowledged in the Hamilton (AiHa-5) report for his work in 1970 and 1972 (Lennox 1977:xxi). Within the transferred files, there is a photo of Stew at Walker (AgHa-9) in 1973, attributed to Sheryl Smith (Figure 3, front page), and another photo of Stew at Hamilton (AiHa-5) in 1976. He was reporting on work at Peterson (AhHa-17) in Beverly Twp. to Bill Noble in later 1973 (Leslie 1973a, 1973b). He volunteered at Hood with Paul Lennox in 1977 (Lennox 1984:v). In fact, I've recently found two documents that recount interviews that Stew had with Clarence Hood (Leslie 1973c, 1973d). As per the autobiography, Stew volunteered on crew at Fonger (AhHb-8) and then was at least one of the Bogle sites in 1979 (Lennox 1984:xiii).

Leaving out many more of his experiences, Stew was one of the original (then) Ministry of Culture and Recreation Archaeological Conservation [Officer] Program (ACP or ACOP) members under Bill Fox in the mid- to late 1970s (OAS 1979:13). In fact, Stew was still conducting field assessments at least into the mid-1980s (Fox 1985:23, 25, 26). Stew's field book (Leslie 1989) with entries beginning in 1977 was a detailed record of weekends and weekends of work. That work seems to have been conducted with diligence and discipline and, if I can read into it, a real positive, purposeful energy. Stew appears to have gone to great lengths in conducting community outreach. He seems to have been attempting to get to know collectors or looters and landowners who had collections. He must have made it his mission to document all and even track transmission of some of those collections and we have several photo cards showing artefacts from these collections with Lot, Concession and Township indicated.

Stew's field records recount some apparent in-fighting in the late 1980s that would, arguably, culminate in the destruction of the Leslie Site (AhGw-32), which was previously re-

ferred to as the Jim Felker site, in Saltfleet Twp. (Leslie 1989:50 and 55-56). Although I do not have the whole story, it would seem that there were some in the archaeological community questioning Stew's activities. Regardless, soon after that, as part of his very final field book entry in the later summer of 1989, and, I think in contrast to the voice coming through in his writings of a decade earlier, Stew wrote "Stopped by AhGw-32 [i.e. the Leslie Site] – It was gone – All windbreaks – Trees – The large boulder were gone... They had barely skimmed the surface but there was no signs of stakes or exploratory trenches or test pits anywhere. I walked the major area and picked up a handful of chips and frost shatters and a sampling of glacial delivered quartzite and a couple of I don't know – and more worked pieces. It was the saddest day I can remember for a long time" (Leslie 1989:154-156).

What Stew was getting at, was that the site had not been investigated by a Consultant Archaeologist before it was destroyed. This also seems to have happened earlier at Soley 2 (AhGw-29) and Stew bemoaned the fact that site registry had not been able to stop a road from being run through the site. Actually, Soley 3 (AhGw-30) may have suffered a similar fate sometime between 2004 and 2009 (the last site record for Soley 3 (AhGw-30) seems to have only Stew's investigation). The Leslie Site (AhGw-32) was a site that Stew had cultivated some personal interest in and, it would appear, decided to name after himself, although I am not sure the story behind that. With the site destroyed, there followed just a few more lines of text and the field book was abandoned still with many pages left blank. Stew seems to have remained active in the community for some time, but I am unsure if he pursued any further field work after this.



**Figure 4: Some Soley 3 (AhGw-30) material before processing.**



**Figure 5: Some Soley 3 (AhGw-30) material after processing.**

### Transferring the Stew Leslie Collection

In trying to figure out the derivation of a separate collection marked 'Crawford Lake', I sent a letter to Stew about Sept. 7, 2016. On Oct. 1, 2016, I received an email from Stew's son, Cameron, who indicated that Stew was not involved with the Crawford Lake work, but went on to write, "On a separate note, he has a small collection of artifacts from several farms in the Hamilton area. He was licensed by the government to examine farmland that was going to be developed. The artifacts are not catalogued but the names and locations of the farms are mentioned. Are you interested in looking at this material...[?]" (Cameron Leslie, 2016, pers. comm.).

According to Cameron, in advance of proposed development, Stew would be asked to check fields, surface collect, but not excavate, and report back to the Ministry, who would

then conduct further investigations, if needed. Cameron thought, and reasonably so, that Stew's collections must have comprised only material whose parent sites had not been deemed important enough to warrant further investigation and that these remains also were not terribly valuable to retain. Believing that this collection should be preserved, however, and with the approval of Aubrey Cannon, SA McMaster's Director, and our colleagues at MTCS, it was decided that SA McMaster would take those collections pro bono (although we would typically seek a per box fee). My colleagues at MTCS and I worked to try to get those collections transferred as quickly as possible, given Stew's impending move. Stew was able to sign MTCS's Collections Deposit Form and MTCS gave me the go-ahead on Oct.18, 2016 to take receipt of the four boxes making up, at that point, an unknown number of sites and artefacts. In return, I would report on their

**TABLE 1: STEW LESLIE COLLECTION SITES AT SA McMASTER**

- |   |   |
|---|---|
| <b>1. [Jack] Smith (AhHa-11)</b>                    | <b>35. [Alf] Coker (?)</b>  |
| <b>2. Puddicombe Farm Area 11 (?)</b>               | <b>36. Janzen (?)</b>   |
| <b>3. Puddicombe Farm 5 (?)</b>                     | <b>37. Agro Farm (?)</b>  |
| <b>4. Puddicombe Farm 1 or 10 SW Corner (?)</b>     | <b>38. unknown 87 H (?)</b>   |
| <b>5. Puddicombe Farm 7 (?)</b>                     | <b>39. Ripenberg (?)</b>  |
| <b>6. Puddicombe Farm 6 (?)</b>                     | <b>40. unknown 87 I (?)</b>   |
| <b>7. Puddicombe Farm 12 (?)</b>                    | <b>41. unknown 87 J (?)</b>   |
| <b>8. Puddicombe Farm 8 (?)</b>                     | <b>42. A.F. Nelles Farm (?)</b>   |
| <b>9. Benny Sand Co. (?)</b>                        | <b>43. A.F. Nelles McKenzie Creek (?)</b>   |
| <b>10. unknown 87 A (?)</b>                         | <b>44. Lawrence Farm (?)</b>  |
| <b>11. unknown 87 B (?)</b>                         | <b>45. Sheppard Farm Lake Medad (?)</b>   |
| <b>12. unknown 87 C (?)</b>                         | <b>46. [John] Peterson (AhHa-17)</b>  |
| <b>13. Soley 3 (AhGw-30)</b>                        | <b>47. unknown 87 K (?)</b>   |
| <b>14. unknown 87 D (?)</b>                         | <b>48. Spirit Lake (?) [could this be New York material?]</b>                           |
| <b>15. unknown 87 E (?)</b>                         | <b>49. Princess Point (AhGx-1) (Tr. Batch 33)</b>                                       |
| <b>16. unknown 87 F (?)</b>                         | <b>50. (A28SIII) (A28NIII) Saeger (AhHa-10) (Tr. Batch 78)</b>                          |
| <b>17. unknown 87 G (?)</b>                         | <b>51. Thorold (AgGt-1) (Tr. Batch 35)</b>  |
| <b>18. Farm Dump Saltfleet (?)</b>                  | <b>52. Main (Sheffield) (AhHb-18) (Tr. Batch 95)</b>                                    |
| <b>19. Alvie Martin Farm Binbrook (?)</b>           | <b>53. Dwyer Ossuary (AiHa-3) (Tr. Batch 120)</b>                                       |
| <b>20. F. Ens, Cayuga (?)</b>                       | <b>54. Bennett (AiGx-1) (Tr. Batch 64)</b>  |
| <b>21. AhHa-10-3 [east of Saeger (AhHa-10)] (?)</b> | <b>55. Daniels Ossuary (AhGx-13) (Tr. Batch 123)</b>                                    |
| <b>22. E.T. Spera (?)</b>                           | <b>56. Mud Creek (?) (Tr. Batch 115)</b>  |
| <b>23. Soley Isol. Find 1 (?)</b>                   | <b>a. Lot 33N Ancaster Twp (Tr. Batch 78)</b>   |
| <b>24. Soley Isol. Find 2 (?)</b>                   | <b>b. 3A20SD [300-400 yards away from Morwick (Richardson) (AhHa-14) (Tr. Batch 78)</b> |
| <b>25. Soley 1 (AhGw-28)</b>                        | <b>c. [Colin] Lovering (AhHa-79) (Tr. Batch 78)</b>                                     |
| <b>26. Soley 2 (AhGw-29)</b>                        | <b>d. Morwick (Richardson) (AhHa-14) (Tr. Batch 78)</b>                                 |
| <b>27. Henry Felker 992826.5 (?)</b>                | <b>e. Lot 22N, Ancaster Twp. (Tr. Batch 78)</b>   |
| <b>28. Henry Felker (AhGw-27)</b>                   | <b>f. [Wm.] Baker (AhHa-12) (Tr. Batch 78)</b>  |
| <b>29. Felker Homestead (?)</b>                     | <b>g. Sundrim (AgHa-16) (SAT2014041601, Tr. Batch 71)</b>                               |
| <b>30. Henry Felker 7S 27 N (?)</b>                 |   |
| <b>31. Sumilas I (?)</b>                            |   |
| <b>32. Sumilas II (?)</b>                           |   |
| <b>33. Gulinski (?)</b>                             |   |
| <b>34. [Frank] Martin (?)</b>                       |   |

contents after the fact. In subsequent months, additional items came in from Cameron, particularly two boxes of files and some maps.

### **The Stew Leslie Collection – Materials and Records**

In January, 2017, I began going through the four boxes. In the main, this entailed photo-documenting each box and the various boxes or bags (or bags of bags) within and replicating those nested contexts with 4 Mil reclosable bags of various sizes. Items were categorised and given a frequency, following SA protocols, which allow some ‘batching’ of items. Original paper tags or plastic labels have been retained for now and new tags were written and inserted as well. Figure 4 provides an example of a ‘before’ shot and Figure 5 is an example of an ‘after’ shot. While there were multiple items or sites of interest, I recount only a small number here. I processed material from an E.T. Spera Site in Stoney Creek. This site had several projectile points and even a birdstone fragment. It would have been somewhere between Barton Street East and the QEW, just south of Lake Ontario, but I could not find this in the Ontario Archaeological Sites Database (OASD) via PastPort. Much of that area is now developed and the site may no longer exist – an opportunity to ground truth?

Stew (1989:79, 80, 82, 90, 114, 138) does write about E.T. Spera and the Spera family, but they seem to have lived on a property some concessions and lots away. There were the mixed historic finds from the Saltfleet Farm Dump, which included a tail light from a Model A Ford and two ceramic vessel portions of James Keiller & Son Ltd. orange marmalade from Dundee, Scotland. There was Soley 3 (AhGw-30) with its precontact and historic finds that helped me with my SA database testing (Figures 4 and 5). Another property was the Puddicombe Farm (great sour cherries!) with several sites for which we still have questions. I have recently found reference made to Puddicombe being “Late Prehistoric [Neutral]” by Bill Noble (Noble 1982). There is also a map in Stew’s field book (Leslie 1989), which I didn’t have initially (see Figure 2).

Down to this point, I did not have many resources to draw on for locations for many of the sites, although some did have Lots and Concession information and some even had Borden numbers. At that time, I had not realised that there were binders of Stew’s photo cards of some of this material on a shelf maybe 10 metres from where I was working! They would come to be very useful once I realised what they were (by Jan. 31, 2017). I did not expect many, if any, additional records to come in, but on Feb. 11 and 12, 2017, I got word from Cameron that he had located paper files and photographs including, I think, that slide carousel, which we also, happily, took. MTCS staff continued to help the cause in February 2017 by sending two of Stew’s reports – one for work in Saltfleet Twp. (Leslie 1977) and one for work in Ancaster Twp. (Leslie 1978).

Finally, in March 2017, Cameron emailed to let me know that he had also found Stew’s 1977-1979 field book (Leslie 1989). As I learned more about the collections and procured more files from Cameron, I periodically updated MTCS colleagues with new versions of my report. It was not until April 28, 2017 that I submitted the seventh Revised permutation of the report (Martin 2017) to MTCS. Currently, we have four (main) boxes of the Stew Leslie Collection. These contain 48 sites (see Table 1) falling under SA Transfer Number SAT2016101801, Transfer Batch 87. Material from seven other sites (Table 1, 49-56) came in with the Stew Leslie Collection too, but I opted to place those artefacts with material from those same sites which were already housed at SA McMaster, so they have been ceded into other Transfer Batches with their parent sites (for now, at least) (see Table 1). Each of these falls under SA Transfer Number SAT2013060101. There were also seven lithic items or small sets of lithic items with no clear site labels that were retained in SA McMaster’s lithic reference collection. Of note, some other Stew Leslie Collection material (see Table 1, a-g) already existed at SA McMaster, some of which appears to stem from Stew’s 1977 Ancaster Twp. survey work as well. It is unclear if it may have been donated to Bill Noble at some point in the past, making its way to SA McMaster only more recently. Sundrim (AgHa-16), comprising four boxes of material, was also already at SA McMaster and falls under Transfer Number SAT2014041601 (see Table 1, g).

### **Conclusion**

After all of that, we still have a mystery about where the Crawford Lake material came from, which kicked off my involvement with the Stew Leslie Collection (there are some possible leads now, though). Thanks to the Stew Leslie collection, however, I have been able to: test SA McMaster Transfer protocols; get familiar with MTCS’s processes for Transfers (MTCS 2017); and, gain additional experience with Data Entry in SA’s testing database with respect to work flow, site set up, site location, site age designation and material input. We also have additional information that provides some new clues pertaining to other site mysteries and that helps to solve others too. For example, several lithic items simply marked ‘Gee’, having been collected by avocational archaeologist George Gee, were till recently grouped as an unknown site. ‘Gee’, however, taken to mean an actual ‘Gee Site’, appears on a topographical map of Stew Leslie’s up in West Flamborough Twp. Additional paper files of Bill Noble’s, associated with the ‘Chappell Site’, seem to corroborate this.

Although there is time and patience involved, the intake of collections such as this may serve to reunite collections from the same site but maybe from different collectors (e.g. material already in the McMaster Anthropology Department reunited with materials that have more recently come to SA McMaster) (e.g. Maine (Sheffield) and Saeger (AhHa-10)). They can also aid in reconstituting parts of the same collec-



tor's collection from the same or even from different sites, which can also help to map a collector's activity or catchment area (e.g. Sundrim (AgHa-16), Ancaster Twp. and Beverly Twp. sites). I believe there is much more to learn from the Stew Leslie Collection about the people at work in archaeology and in illicit collection in the late 1970s (see also Leslie (ed.) 1973), about the relationship between the Ministry and avocationalists in those years, and also about the distribution, identities and locations of sites. Some of these sites (e.g. E.T. Spera, Soley 2 (AhGw-29) and Soley 3 (AhGw-30)) now appear to be fully[?] developed or destroyed and may only be remembered from their remnants in the Stew Leslie Collection (Figure 6) and other similar Legacy Collections.

### ACKNOWLEDGEMENTS

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# CONNECTIONS AND PATHWAYS THROUGH THE PAST



## ONTARIO ARCHAEOLOGICAL SOCIETY SYMPOSIUM 2018

### *Call for Papers and Posters*

From November 9-11, 2018 the Ontario Archaeological Society will be hosting its 45<sup>th</sup> Annual Symposium in Chatham, Ontario. The conference will explore the theme of **CONNECTIONS AND PATHWAYS THROUGH THE PAST**. Come and explore the historic 'Forks' of the Thames River and MacGregor Creek, a meeting place for Indigenous people, War of 1812 battle site, connection point on the Underground Railroad and mecca of early Black settlement. We invite papers reflecting all aspects of Chatham-Kent's diverse heritage and highlighting the theme of connections and pathways, between the past and present, between regional centres, archaeologists and the public, archaeology and history, Canada and the United States.

Suggested topics include:

- The Underground Railroad and Early Black Settlement History and Archaeology;
- The Archaeology of Chatham-Kent;
- Transportation and Travel Routes of the Past (trails, waterways, railways);
- Cross-border and Cross-disciplinary archaeology; and
- Public and Community-based Archaeology or Collaborative Archaeology.

General papers on any topic pertaining to Ontario Archaeology are also welcome.

Interested participants please send titles and abstracts to:

Program Committee  
OAS Symposium 2018  
1600 Attawandaron Road  
London, Ontario N6G 3M6  
Or by email to Holly Martelle, Program Chair

Conference sessions will be held at the Chatham-Kent John D. Bradley Convention Center, 565 Richmond Street, Chatham. Tours and workshops are being planned to take advantage of Chatham-Kent's rich heritage sites, including local Underground Railroad and early Black settlement centres. Watch for more information at [www.oas-society.ca](#) and forthcoming *Arch Notes*.

# WHAT YOU NEED TO KNOW ABOUT THE 2018 OAS SYMPOSIUM

The 2018 Symposium will be held at the John D. Bradley Chatham-Kent Convention Centre, 565 Richmond St., Chatham Ontario on Nov 9-11, 2018. The Symposium is being organized by the London and Windsor Chapters.

Registration will open in mid-July and exact pricing will be available at that time.

## **Accommodations**

Accommodations are available next door at the Holiday Inn Express, 575 Richmond St., and can be booked anytime. We have a block of 50 rooms reserved at the conference rate of \$114.99 per night (30 with two queen beds and 20 with one king bed) which will be held until Oct 26th 2018. On that date any unbooked rooms will be released but, if available, the conference rate will still apply. Room rate includes a complimentary hot breakfast and access to a fitness centre and indoor salt water pool.

To book call Holiday Inn Express directly at either 1-800-265-5257 or 519-351-1100. The Block Code is "OAS".

## **Program**

The program is currently in flight and some changes will undoubtedly occur. Watch the OAS web site for exact details as they become available.

### Friday Nov 9

- Workshops/Tours
- Presidents Meeting
- Opening Reception

### Saturday Nov 10

- Book Room / Silent Auction
- Two Concurrent Sessions
- OAS Annual Business Meeting
- Closing Reception

### Sunday Nov 11

- AM - One or Two Concurrent Sessions
- PM – Tours

For those interested, there is a Remembrance Day service in the convention centre on Sunday morning.



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

## London

chapter

President: Chris Ellis  
Vice President: Darcy Fallon  
Treasurer: Jim Keron  
Secretary: Nicole Aszalos  
Directors: Nancy Van Sas, Chris Watts, Shari Prowse  
and Larry Nielsen  
KEWA Editors: Christine Dodd,  
Chris Ellis & Chris Watts  
Web: [www.ssc.uwo.ca/assoc/oas](http://www.ssc.uwo.ca/assoc/oas)  
Email: [oaslondonchapter@gmail.com](mailto:oaslondonchapter@gmail.com)  
Mail: Museum of Ontario Archaeology, 1600  
Attawandaron Rd.,  
London, ON N6G 3M6  
Phone: (519) 473-1360 Fax (519) 473-1363  
Meetings: 7:30 pm on 2nd Thursday of the month  
except May-August; at MOA  
Membership: Individual/Family \$18, Student,  
\$15, Institutional \$21

## Ottawa

chapter

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

Treasurer: Bill MacLennan  
Directors at large: Bradley Drouin, Elizabeth  
Imrie, Glenna Roberts, Sarah Taylor, Phil Trotter,  
Mel Massey & Ben Mortimer  
Ottawa Archaeologist Editor: Marian Clark  
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Peggy Armstrong Public Archaeology Award:  
Lois King  
Web: [www.ottawaaoas.ca](http://www.ottawaaoas.ca)  
Email address: [ottawaaoas@gmail.com](mailto: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

President: Sheryl Smith  
Treasurer: Deb Mohr  
Vice-President: Tom Mohr  
Sec: Dirk Verhulst  
Directors: Kate Dougherty, Pat Dibb, Rita Granda,  
Julie Kapyrka and Morgan Tamplin.  
Meetings: the fourth Tuesday of each month,  
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

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

## Toronto

chapter

President: Carole Stimmell  
Past President: Mima Kapches  
Vice President: Christine Caroppo  
Treasurer: 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  
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](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:  
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Send Articles to:  
[aneditor@ontarioarchaeology.on.ca](mailto:aneditor@ontarioarchaeology.on.ca)  
or  
Arch Notes editor  
PO Box 62066  
Victoria Terrace Post Office  
Toronto, Ontario M4A 2W1